I Exploring Multicultural Perspectives

Human Population and Migration

As we predict our human destiny and prepare for the year 2000 on this planet, and in the United States with its fluid populations and changing demographics, this is a timely series of articles. Explore the insightful topics and issues of human population and migration; women and population; and feeding the planet.

Some interesting facts:

In the year 1900, there were 1.7 billion people sharing our planet

In the year 2000 - 6 billion people will share our planet

By the year 2050 - up to 11 billion people will share our planet

In 1998 about 137 million will be born and some 53 million of us will die - a net gain of 87 million; more than 230,000 additional people per day.

"Migration touches raw places and deep places in many lives. One of those things, perhaps oddly, is the longing for home. This is one of the reasons that immigrants so thoroughly enrich the cultures of the countries to which they move.” Overall society gains, but not every individual gains.”

In 1986, 52 percent of Walnut High School in California was white and 16 percent were Asian; today 23 percent are white; and 52 percent are Asian. The principal felt it was a smooth transition; but parental involvement remains a challenge.”

According to Michael Parfit “Almost all people have a history of migration. “Migration is the gigantic undertow of population change; everyone’s solution and everyone’s conflict...it has been called one of the greatest challenges of the coming century.”

With balanced perspectives of innovative survival and unflinching political realities, National Geographic gives us a world view of the coming century. In true National Geographic style with pictures and articles we are teletransported around the globe to see the complexity as it affects the lives of individual people and families.

If Our World Were a Global Village of 1000 People

It would include:

- 584 Asian and Pacific Islanders
- 124 Africans
- 95 Eastern and Western Europeans
- 84 Latin Americans
- 55 Soviets
- 6 Australians and New Zealanders

Communication:

165 would speak Mandarin
86 would speak English
83 would speak Hindu/Urdu
64 would speak Spanish
58 would speak Russian
37 would speak Arabic

The rest would speak over 6,800 known languages.

Other facts about the global village

1/3 are children
60 are over the age of 65
667 must drink polluted water
70 own an auto
335 adults are illiterate
5 are soldiers
7 are teachers
3 are refugees

In the last year, there were 28 births, and 10 deaths of which 1/3 are from malnutrition

Multicultural Trends in the United States

- One in four persons in the United States is a person of color
- Over 126 languages are spoken by children in the LA, New York, and Chicago school districts
- It is estimate that one in ten people in the US is gay or lesbian.
- American Indians/Alaskan Natives have the highest percentage of veterans of foreign wars.
- 45 million may have a physical or mental disability.
- Women comprise the majority of the population.
- There are over 500 Nations of American Indians and Alaskan Natives within 33 states.
- There are millions of individuals who are members of other religious backgrounds, such as Jewish, Moslem, Native American Church, or members of “New Age” spiritual practices.
- One of the fastest growing consumer markets is the Hispanic/Latino population.
- Globalization of economies and trade is continuing.
Multilingual skills are “value added” services:

Some daily examples are:

- AT&T telephone services are multilingual
- ATM machines offer language choices
- Airports provide multilingual signs & staff
- TV and radio stations are multilingual
- Captioning and DVD subtitles are multilingual
- Internet sites are multilingual
- English and Spanish bilingual employees earn more

These American “faces” are wanting to be included in the “American Dream”, and retain their cultural heritages, values, and identities in the process.

This is the challenge providing communication access and sign language interpreting services to an increasingly multi-ethnic and multi-lingual population.

Demographics Changes in the United States Populations

The most accurate and current information will be available after the U. S. 2000 Census is released. Currently information is based on the 2000 Census as is available at www.census.gov.

General Census Trends:

Foreign born individuals - There is an increase in foreign born individuals, as of 1996 there were 9.3% or 23.4 million individuals living in the United States.

U. S. General Population - 274,000,000 as of March 1, 2000

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<td>Asian/Pacific Islander</td>
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School Age Populations

The Deaf and Hard of Hearing communities have been a computed as a statistical percentage of the general populations. The percentage and number of school age deaf and hearing impaired children who are culturally and linguistically diverse is increasing.

Adult Populations

Some populations such as American Indians/Alaskan Natives have a statistically higher percentage of individuals with hearing impairment. Other populations such as foreign born Asian/Pacific Islanders are increasing due to the educational opportunities in post-secondary education.

Several states such as California, New York, New Jersey, Illinois, Texas, and Florida are experiencing general immigration and population growths, this trend is similar in the D/deaf and hard of hearing populations.

Multiculturalism

Multiculturalism is a complex ideal in which diverse racial, ethnic and cultural groups and individuals are celebrated and appreciated for the unique differences and enrich the whole society.

Pluralistic View from "Melting Pot" to Mosaic

There has been a traditional view of the pluralistic view of the United States from images of a “melting pot” to an image as “salad bowl” or “quilt” or “mosaic.” The image of melting pot indicates the individual loss of cultural identity, where the images of “salad” or “mosaic” indicate a common identity with recognizable heritage and identity preserved.

Quote: “America is not like a blanket - one piece of broken cloth, the same color, the same texture, the same size. America is more like a quilt - many pieces, many colors, many sizes, all woven and held together by a common thread. - The Reverend Jesse Jackson.”
II. Appreciating Human Diversity and Culture

Human Similarities and Differences

Diversity in the workforce is composed of many layers.
A graphic “Four Layers of Diversity” illustrates:
- Personality as the “core” with
- International Dimensions - age, gender, sexual orientation, physical ability, ethnicity, race
- External Dimensions - Geographic Location, Income, Personal Habits, Recreational Habits, Religion, Educational Background, Work Experience, Appearance, Parental Status, Marital Status

Organizational Dimensions -
- Functional Level/Classification,
- Work Content/Field, Division/Department/Unit/Group,
- Seniority, Work Location, Union Affiliation, Management Status

Source: Handout - Internal Dimensions and External Dimensions are adapted from Marilyn Loden and Judy Rosener Workforce America (Business One Irwin, 1991)

Diversity - Factors of diversity - Includes national origin, race, and ethnic and cultural backgrounds, but also generally refers to woman, gays/lesbians, older persons, and persons with a disability.

Includes factors relating to human similarities and differences including but not limited to:
- physiology
- personality
- gender
- sexual orientation
- sexual “signals” and communication
- generations and age
- race
- ethnicity
- national origin
- language/accents
- urban, rural and regional
- physical abilities and physical disabilities - Deaf, deaf, hard of hearing, Deaf-Blind, oral individuals, cued speech,
- exceptionality
- class and status
- family and birth order
- education
- religion and spirituality
- learning styles
- employment
- career position
- military service
- political affiliation
- hobbies and interests
- and other factors and culturally influence us and make us “individuals.”
Culturally Transmitted Value Systems

The concept of culture is complex and requires multiple definitions. Culture can be viewed as a set of shared ideas that influence how members of a particular community may think, feel, behave, act and/or perceive the world around them.

Although each definition shares common threads, culture cannot be limited to one definition. Some thoughts on culture:
“Culture is a system of shared beliefs, values, customs and behaviors, and artifacts that the members of a society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.”

"Culture provides the blueprint that determines the way an individual thinks, feels, and behaves in society." (Gollnick and Chinn, 1990).

"The deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concept of the universe and material objects and possessions acquired by a group of people in the course of generations through individual and group striving." (Samovar and Porter, 1991) "Communication Between Cultures, pg. 51

Culture is the deeply learned confluence of language, beliefs, values, and behaviors that pervades every aspect of our lives. (Workshop handout: Source unknown.)

Analogy: Culture is invisible to its members as water is to a fish. We are more aware when we are "out" of our culture.

Culture is often perceived by its visible manifestations IE. dress, food, and holidays, but the deeper structures of culture are often “invisible”. These include values, beliefs, attitudes, perceptions, assumptions and communication styles.

Enculturation - The cumulative processes by which an individual acquires the cultural values and beliefs and is socialized a member of their society. Unlike genetics, culture is not inherited but must be learned. Therefore, enculturation is by definition the process by which culture is learned. This learning process occurs primarily through interaction, observation and imitation. (Samovar and Porter, 1991) CBC pg. 55.

Acculturation - The cultural modification of an individual or group by borrowing and adapting traits from another culture. (Merriam Webster Dictionary, 1998)

Assimilation - The process by which a subordinate individual or group takes on the characteristics of the dominant group and is eventually accepted as a part of that group.
Cultural Transmission -

Culture is transmitted by parents, relatives, and community members, and though cultural institutions such as church, schools, government, mass media, military and other social organizations.

Culture is learned from infancy to death.
Learning is both conscious teaching and unconscious learning.
Culture is learned through proverbs and stories.
Culture is learned through the mass media.
Culture is learned in spiritual teachings.
Culture is learned through art and music.
Culture is learned through symbols.

Group Membership: Groups include or exclude others according to a cultural standard or shared experience - we “decide” how we are alike and how we are “different.”

Ethnocentric: The natural tendency to see the world as compared and contrasted from one’s own cultural viewpoint. It is negative when we see only our culture as “right” and all others as “wrong” and use cultural norms as a standard for judgment. In the extreme, it is the basis for prejudice and discrimination.

Ethnocentrism is the belief that one’s own culture is primary to all explanations of our reality and world view. One’s own culture defines itself as “normal” and “natural” and contrasts itself to others’ cultures as “abnormal” and “unnatural.” Ethnocentrism can lead to a limited and restricted view of other cultures using one’s culture as a standard for judgment. The opposite term in anthropology is “cultural relativism.

The language we use often reveals our ethnocentric views:

Example: To say that “we” in the U.S. drive on the “right” side of the road; while the British drive on the “wrong” side of the road is ethnocentric.

Culturally Determined Attitudes and Behaviors

Culture determines attitudes and behaviors towards diversity.

Cultural Comfort/Discomfort - Our biases speak to us in our “inner voice” when we meet someone who is not “acceptable” or “pleasing” to our own cultural norms. Our reactions, behaviors and communication reveal our inner feelings.

Attitudes are expressed as a range of behaviors to demonstrate:
From appreciation and respect or
From tolerance to avoidance.

Establishing Mutual Respect versus Tolerance

When participants were what behaviors would they demonstrate if the “tolerated” someone or a group. They listed behaviors such as ignore them, act like you are listening but you are not, glance and look away, remain neutral, finish business quickly and leave, acknowledge them to a degree, roll your eyes, talk to them only when necessary, listen without any feeling. This list of “toleration” behaviors readily indicates why when we are “tolerated” but not “respected” we feel very unwelcome and unappreciated in any group or situation.
Jan Nishimura reported that an article appeared in the Washington Post Parade magazine. The author, Sara Lawrence-Lightfoot, talks about “Respect” and looking at it in a new way. The qualities she outlines of “respect” sound very much like the components of the guiding principles used by NMIP that we refer to as “IT”. “IT” refers to those qualities that make an “outsider” welcomed into a culturally different group. She compiled this summary of this article.

Author Sara Lawrence-Lightfoot, wrote a new book, “Respect: An Exploration” published by Perseus Books. She is a sociologist and professor at the Harvard Graduate School of Education. She is the daughter of prominent African-American parents who were confronted with racism. Her father is a sociologist and her mother is a psychiatrist.

Lightfoot watched parents negotiate the assaults of racism -- despite their extra-ordinary success -- with a quiet but forceful resistance to disrespect.

Respect is commonly seen as deference to hierarchy, often driven by duty and is based upon a person's position, age, gender, race, class or accomplishments.

Lightfoot writes of a different view of respect -- one that is derived from equality, empathy and a sense of connection in all kinds of relationships. The image is a circle, not a triangle or pyramid. It's the single most powerful ingredient in nourishing relationships and in creating a just society. She outlines those key qualities of respect.
QUALITIES OF RESPECT:

Dialogue. We move through misunderstandings and anger to reasoning and to reconciliation. In other words, we encourage REAL communication.

Attention. We are fully present, sometimes engaged in vigorous conversation, and sometimes we are bearing silent witness.

Curiosity. We are genuinely interested in others. We want to know who they are -- their thoughts, feelings and fears.

Healing. We nourish feelings of worthiness, wholeness and well-being in others.

Empowerment. We offer knowledge to others that will enable them to make their own decisions as well as nurture self-confidence and self-reliance.

Self-Respect. We feel good about ourselves. It's impossible to respect others if we don't respect ourselves.

III. Rethinking Socially Constructed Concepts of Race and Ethnicity

Race/racial - an emotionally laden term that often refers to a socially constructed (perceived to share inherited physical characteristics, IE. blood kinship, skin color, facial features, hair and eye color) that creates historical and contemporary realities. We are all biologically homo sapiens.

Race - A set of governmental descriptors:
- White, not of Hispanic origin
- Black, not of Hispanic origin
- Hispanic
- American Indian or Alaskan Native
- Asian or Pacific Islander

Many individuals cannot physically, culturally or emotionally self identity within these limited descriptors. There are increasing number of multi-racial and multi-ethnic individuals.

Ethnic (group) - describing a group of people who share a common cultural background, language, religion, or shared social and cultural traits.

“Ethnic” as an adjective has also been used to have negative connotations IE “poor” or “marginalized.”

Examples: They came from an “ethnic” neighborhood.
Her hairstyle was “ethnic.”

III. Challenging the Social Construction of Racism, Prejudice and Stereotypes

Bias - a learned individual or cultural preference, not based on fact; towards a specific human characteristic or trait.

Generalization - a process of to applying an subjective “perception” of a cultural trait to an entire group.

An example: Meeting one person from a country and forming a generalized opinion of the entire country.

Meeting one “abrupt” French person and generalizing “France is a rude country.”

Generalizations are the initial genesis for many stereotypes.

Prejudice - Pre + Judge = Prejudice

What is prejudice?

Prejudice is a unfair, biased, or intolerant attitude towards another group of people. A set of negative beliefs, feelings, and actions or tendencies and/or discriminatory acts.

Prejudice is against members or perceived members of a group.

What is the perceived “pay off” of prejudice?
Feelings of superiority - Feelings of power

Prejudice often includes acts of hostility:
Anti-speech acts - talking about individuals or a group negatively; ethnic jokes
Avoidance and withdrawal from individuals or members of targeted groups
Discrimination - exclusion from certain types of employment, educational and recreational opportunities, and communities
Physical attacks, vandalism and/or destruction of property
Death - individual and group genocide

Prejudice not only destroys the targeted group but the prejudiced person and their culture.

Human history has frequently used prejudice to find one group “superior” and another group to be “sub-human”; morally inferior; technologically and culturally backward or “primitive” and/or to not have a “true” faith or belief.

Prejudice is applying our own (subjective) opinions, values, feelings, and preferences into an absolute statement (objective) when we talk about a “group”. 

Prejudice Confirmation - A self confirming bias sets in to “prove” we are right. If an Asian student is good at math, even though many other students are too; if one Mexican-American single mother is on welfare even though more welfare mothers are “White” we believe our stereotype is confirmed.

Halo Effect - A “halo” effect occurs when we belief because a person has one “trait” that is desirable then automatically other talents and personal attributes are given without “merit”. A physically “attractive” person is automatically kind, smart and deserving of our respect.

Process of Intentional prejudices

According to research of Dr. Jim Cole - 30% of prejudice is as the result of intentional teaching practices of “hate” groups

Process of unintentional prejudices - 70% of prejudice is unintentionally learned.

IV . Racism, prejudice, and stereotypes - Challenging the Construction and Perpetuation of Stereotypes

Human beings have a psychological need to categorize.

Racism in the United States occurs as the level of the individual, cultural and institutional.

It is obvious to see “Jim Crow” laws as racist while not recognizing the more subtle forms that are pervasive in our culture.

Individual - the extent to which a White person holds attitudes, beliefs, feelings, and/or engages behaviors that promote his/her racial group as superior;

Cultural - the elevation of cultural products and achievements of “White America” while actively ignoring or denigrating those of other groups;

Institutional - rules, regulations, laws, and social policies and customs designed to maintain the superior or dominant status of White America” over other racial/ethnic groups.

Source: Adapted from the work of James Jones.
The topic of the benevolent oppressor is common in the field of sign language interpreters where the Deaf Community has long grappled with issues of paternalism. This work is also directly relevant to working with Deaf Community members who also member of a racial/ethnic minority group in the United States as well as interpreters who are themselves from racial/ethnic minority groups. From the work of Paulo Fraire in the 1970's he describes the characteristics of oppressors who often view themselves as benevolent:

- Negative view of the oppressed group
- reciprocity of perspectives
- myth of the misguided child
- paternalism and possessive consciousness
- need for approval from the marginalized group members
- resistance to attempts for liberation

The consequences of discrimination and oppression on a group results in:

- nutritional deficiencies
- inadequate medical care
- substandard housing
- unequal education
- unequal access to jobs and income
- inequality before the law
- psychological and emotional stress

Oppressed people may exhibit:

- ambivalence
- fatalism or passivity
- perceive benefactors as “perfect”
- emotional dependence on the oppressor
- fear of freedom

Just as own profession must deal with these issue of power and painfully examine our own behavior and motivations, the same dialogues must occur on the topics of racial and ethnic discrimination and paternalism.

Stereotypes are convenient to categorize a world that is often too big and complex.

“They are rigid preconceptions which are applied to all members of a group or to an individual over a period of time, regardless of individual variations”

(Atkinson, Morten, and Sue)

Stereotypes keep us from being successful as communicators because they are oversimplified, overgeneralized, and/or exaggerated.

Examples:
- Asians are a math whizzes.
- Jocks are dumb.
- Americans are too materialistic.
- Mexicans are on welfare.
- Blonds have more fun.

Unchallenged and repeated over time, they can become taken for “truth.”

The negative stereotype keeps individuals of the group from succeeding. A positive stereotype IE. seeing Asians as the “Model Minority” mask the truth of a group or the abilities/self-determination of the individual.

Where are stereotypes learned?

Stereotypes are learned often first from parents, relatives and friends. Second, we generalize from limited personal contact. Significantly the mass media perpetuates the distorted images. History is frequently based on events as perceived and experienced by the dominant cultural group.

Adler says: “Stereotypes become counterproductive when we place people in the wrong groups, when we incorrectly describe the group norm, when we inappropriately evaluate the group or category, when we confuse the stereotype with the description of a particular individual, and we fail to modify the stereotype based on our actual observations and experience.


Activity: Examine common responses to the following sentences. Do not try for a “right” answer, listen to the inner voice of our cultural upbringing. Examine when and where we acquired our preconceptions.

1. Catholics are generally
2. Most African Americans are
3. When working with white men,
4. When I see two men dancing together, I
5. Asians are typically
6. Professional women are generally
7. Hispanics are
8. Most Jewish people
9. Senior citizens are
10. Democrats are
11. Republicans are
Minimizing the Impact of Prejudice - Prejudice + Power = Oppression

Definition of power and status

Power is the ability to influence other people to do what you want with or without their will; and/or to control access to resources; and determine outcomes.

Distribution and differentiation of power and status

All cultures have a dominant group. A dominant group defines who is in power and who influences and controls the community, continues customs and traditions, maintains the values and beliefs for the majority of the population.

Each culture may perceive, confer power and utilize power for different reasons and in different culturally specific ways. Many cultures do not seek individual power.

High status and power in a group may be acquired or bestowed due to such factors as birth, earned wisdom, possession of valued skills, divine power, or who has access to special resources.

Power is present in every human relationship; and between groups and nations.

Social power is the access and availability of resources to get what is needed by the individual or group and to influence the behavior of others.

Marginalization - groups that are may be perceived or viewed as on the periphery of the social, political, and economic life of a community.

Oppression-Subjugation, persecution and the lack of freedoms because of the application of unjust social, political, or economic forces.

Many groups experience “isms.” Some examples are: Sexism, ethnocentricism, sizism, racism, ableism, heterosexism/homophobia, ageism, classism, religious oppression

Power is often displayed in language usage and access to communication. Power determines with whom we communicate, how we communicate, when we communicate, and about what we can communicate.

Intercultural communicators and critically interpreters need to critically understand different cultures perception and the use/misuse of power.

As excellent summary of the implications of race, and ethnicity on disability is available from:

VI. Examining Mainstream Cultural Values - U. S. Dominant Culture

In the United States the historically dominant culture has been defined by White males who comprise the majority of the positions of power in every single major institution. Their power influences the direction and agenda of the major U. S. institutions. Therefore they control the institutions of cultural transmission in the United States.

There is a core of values and beliefs that are typically thought to be American: Some examples are:

- Freedom
- Democracy
- Individual Rights & Equality under the law
- Right to privacy
- Pioneer spirit - the “rugged individual”
- Materialism - “Land of Opportunity”
- Science and Technology
- Future and Progress Oriented
- Youth oriented culture
- Nuclear family group
- Work Ethic
- Public Education
- Competition and rewards
- Patriotism

Many immigrants and refugees have entered to find the many freedoms not available in their country of origin. Freedom of religion, speech, political thought, occupational and educational freedoms.

America represents to many - The “Good Life” - economic opportunity and prosperity. Acquiring the economic stability of a home, a car, personal possessions, and pursuing leisure time activities is seen as the goal of millions of U. S. born citizens and generations of immigrants who have come here.

When individuals who have an “ethnic” look and speak “standard English” IE. third generation born Japanese Americans, they are repeatedly asked? Where are you from? The implication is that they don’t “look” American.

The United States is a country with a history of many waves of immigrants both voluntary and involuntary. However, “All American” is often deeply connoted with - white, male, Christian, heterosexual, able-bodied, employed, educated, and middle class citizens. Toni Morrison, author, writes that “American” means “white” In reality this is not who is reflected in our United States demographic mirror.
White Privilege - refers to the set of unearned privileges and benefits that accrue to persons in the United States who are White.

Dr. Frances Kendal, a leading lecturer and author on “White Privilege” cautions in her workshops,

“While the ability to be blinded by our experience is universal, it is essential to remember that we enter interactions about our blindness with enormous power and privilege imbalances. In a cross-racial conversation between a Latina and a white person, for example, the Latina is, by definition, at greater risk because she has not been given the systematic privileges that the white person has. Unless that power and privilege imbalance is acknowledged and factored into the conversation, the interaction may cause more harm than good.”

This privilege is often ‘invisible’ to White males and women in the United States. White women have historically directly and indirectly benefitted from this privilege. This privilege is very obvious to most non-White persons in everyday life. Most individuals have never examined their status as a “White” person. This leads to very different processes in racial identity theory. There are also vast cultural differences among ethnic cultural groups within the “White” race. Specific cultural immigrant groups also experienced prejudicial treatment from the U.S. such as the Italians, Irish, Polish and other southern European countries. These groups also experienced intense social pressures to assimilate.

If you are a member of the “dominant” culture:
- you may see yourself as the “norm” or the “preferred”
- you may not see your culture as “destroying” others
- you may not know as much about it as an “outsider” who is observing
- another’s view of your culture may be “uncomfortable” to you as individual

Recognizing Conflicting Cultural Dynamics

Many generations of immigrants appreciate and value many of these “American” ideals, and have voluntarily come to the United States to contribute and receive the benefits of living and/or raising families in a democratic country. American Indian/Alaskan Native, many who consider themselves “First Nations” desire to have a productive place within the United States. Many thousands of individuals have served in the United States

However, many cultures have cultural values and beliefs that may have conflicts with the U.S. dominant culture. Some examples of differing cultural orientations are:

- A respect for the Elderly
- Community or group identity versus individual
- Spiritual versus material values
- Past or present time orientation
- Tradition over progress

Assimilation - Specific processes and laws associated with conformity to the dominant culture; whereby individuals and groups are expected to “lose” their original cultural identity and language and adopt the culture and language of the dominant group.

Example: U. S. removal of Indian children from their parents and reservations to boarding schools.
Acculturation - Processes by which an individual or group adapts to a change in culture under the influence of a more dominant culture interaction; the individual may undergo superficial adaptation to the new culture while maintaining deep cultural structures and values from their original culture.

Comparing Affirmative Action and Cultural Diversity

The debate on affirmative action has become critical since the decisions of the 5th U. S. Circuit Court of Appeals on the Hopwood Case that stated that University of Texas Law School could not use race as a factor when admitting students.

Affirmative Action - The basic goal of affirmative action is to achieve equality of opportunity in the educational and work environments by changing of organizational demographics. It is legally driven and a remedial tool. It assumes that groups brought into a system will adapt to existing organizational norms. It is defined by the U. S. Commission on Civil Rights as “any measure, beyond simple termination of a discriminatory practice, adopted to correct or compensate for past or present discrimination or to prevent discrimination.

Cultural Diversity is based on the premise that the appreciation of differences and the creation of an organizational environment in which everyone feels valued and contributes. It is a values driven cultural change. It assumes that each group will retain their own characteristics as well as contribute to a common set of values.

Many organizations utilizing a philosophy of cultural diversity to insure a heightened awareness and value of service for both clients and employees. The future of cultural diversity is dependent upon the attitudes, values, and beliefs and actions of each individual.

Definitions Adapted from Texas Rehabilitation Commission Training Materials: Quarterly Civil Rights Training Materials, TRC-CR-7-96.
VII. Understanding Cultural Development, Identification and Bonding

Racial Identity Development Theory

These models and stages must be used with caution; any individual or group may not follow these models; and they usually are not “linear” but rather progressive and circular as our experiences and understandings deepen and mature. These models and definitions are a compilation of the work of several prominent researchers in the field.

White Racial or Majority Group Awareness- Identity Development

1. Contact Stage: In this stage majority members do not perceive themselves to be a color “white”. There is a tendency to assume that racial, cultural, sexual and physical differences are unimportant.
   “I don’t see you as a person of color, I just see you as a person. All human beings are the same.
   “Characterized by a lack of awareness of cultural and institutional racism, and of one’s own white privilege.” Concurrently deeply embedded stereotypes about Black people (and other groups) have been learned from friends, family, the media, etc.
   When these stereotypes are challenged attitudes like, “You don’t act (look, sound, behave) like a Black person, can be thought of or uttered out loud.

2. Dis-Integration Stage:

   Acknowledgment of prejudice and discrimination exists and forced to view oneself as a majority group member. When these attitudes are consistently challenged, the person could begin to feel guilty and ashamed about his or her advantages. This can turn into anger where the person withdraws or engages in various forms of strident denial.

3. Reintegration Stage:

   Sometimes white students in this stage try to reduce the conflict they are going through by redirecting their anger and fear at non-white people who are blamed as the source of their discomfort and source of their own problems. It is too difficult at this point to totally abandon long held beliefs or challenge close friends and family about their racist attitudes and behaviors. Tendency to feel that majority groups are the victims of reverse discrimination.

4. Pseudo-Independent Stage:

   If the student has the opportunity and is encouraged in a safe environment to question his or her attitudes, he or she can begin to experience a sense of alienation from other whites while also trying to actively affiliate with Black people (and other minority groups) on a conceptual level. The interactions with minority members may be perceived to be as similar to self.

5. Immersion/Emersion Stage:

   The person is becoming knowledgeable regarding the differences and similarities. Sees both majority and minority group members as individuals and as part of a cultural group. The person now may be searching for a more comfortable way of being white. The person seeks out and is receptive to educational material that offers alternative role
models and examples of white people who have worked with other groups in history for a more just society.

6. Autonomy Stage: Person can have better relationships with non-white people without feeling guilty and is willing to consistently re-evaluate his or her attitudes on race.

Adapted from the work of:


“Wanna Be” is a term for someone who during stages of cross-cultural interactions overly identifies with another culture. The person appears to unnaturally adopt the clothing/hair styles; jewelry, speech patterns/signing style or jargon of another group. This may be generated from a sense of “flattery” or appreciation but may be negatively received by in-group members.

If you are a member of the “dominant” culture; you can more genuinely enhance multicultural understanding and collaboration by “getting it” and becoming more self aware and willing to see the issues and themes from another’s perspective.

Seeing how dominant culture dynamics work.
Committing myself to fairness and social change.
Valuing and respecting the contributions of others.
Assisting others succeed in my culture by providing access and sharing the unwritten rules.
Give others support and loyalty when they are rejected or unfairly criticized.
Apologize if I have said or done something inappropriate that offends someone of a different background.
Be aware that the traditions and rules of my culture may keep others out.
Acknowledge the contributions and accomplishments of others.
Give others sensitive and honest feedback regarding performance and expectations.
Go out of the norm to recruit, select, promote individuals from different backgrounds within my organizations.
Listen openly to others perspectives of how my culture affects them.

Adapted from the work of George Simmons and The Questions of Diversity.


Pre-encounter Stage:

“African Americans have absorbed many of many of the beliefs and values of the dominant white culture...” He or she has internalized many of the negative stereotypes about black people without consciously realizing it, insisting that America is a just society for all groups.

Ethnic:

Characterized by: ethnic innocence and non-questioning conformity; self-rejection, low self-esteem; rejection of ethnicity and ethnic shame.
Encounter Stage:

Person begins to acknowledge that racism has a direct impact on his or her life. This has usually been the result of some personal rejection by white friends or colleagues.

An event usually shatters one’s current feelings and creates a psychological trauma; characterized by voluntary participation in one’s ethnic groups and may be have strong feelings of rage/depression; power/helplessness; anger/joy and pride/shame.

Immersion/Emersion Stage:

Characterized by a desire to “surround oneself with visible of symbols of one’s Black identity and active avoidance of symbols of Whiteness.” This example of the non-white students’ anger at the white students’ silence reflects the beginning of movement through this stage. Eventually, Black students could actively seek out more information about their own ethnic history and culture. At the same time white-focused anger begins to dissipate.

Internalization:

Less need to assert a “Blacker that thou” attitude. The person is able to maintain strong connection with Black peers while establishing meaningful relations with respectful Whites.

Path of Intercultural Learning

- Ethnocentricity
- Awareness
- Understanding
- Acceptance and Respect
- Appreciation and Valuing
- Selective Adoption
- Multiculturalism

Know Yourself and Others

As members of the “non-dominant” culture you can enhance cultural respect and collaboration by:

As members of the “dominant” culture you can enhance cultural respect and collaboration by:

1. Conceptualizing and accepting “whiteness.”
2. Deepening our understanding of racial consciousness.
3. Improving ability to interrupt racism.
4. Building alliances with other white people and people of color to challenge the status quo and racism and continuing to work together.

Discuss “What steps can you take to understand the cultural values and beliefs of your specific ethnicity(s) and cultural upbringing?”

Discuss “What specific steps can you take to begin to interact in a larger multicultural context?”
Multicultural and Multiracial Identities

Many individuals have complex identities and experiences being multi-racial and multi-ethnic. The following touches on some of the critical issues:

Bill of Rights for Racially Mixed People

I have the right...

Not to justify my existence in this world.
Not to keep the races separate within me.
Not to justify my ethnic legitimacy.
Not to be responsible for people’s discomfort with my physical appearance.

I have the right...

To identify myself differently than strangers expect me to identify.
To identify myself differently from how my parents identify me.
To identify myself differently from my brothers and sisters.
To identify myself differently in different situations.

I have the right...

To create a vocabulary to communicate about being multiracial.
To change my identity over my lifetime- and more than once.
To have loyalties and identification with more than one group of people.
To freely choose whom I befriend and love.

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Source: Culture Memo (newsletter) September 1997 (Volume 10, Number 1)

Culture Shock

When you are attempting to learn or work with a new cultural groups you may experience very real feelings of culture shock. Your “reality” no longer forms the rules. You may not know the rules and feel anxious. These anxieties are experienced as physical IE. headaches, stomachaches, sweating, embarrassment. Even if you are doing your best to understand you may feel shy, self-conscious, guilty, or ashamed.

This often happens to a person who is the “minority” in the “majority”. The majority may be bewildered as to why the “minority” person is making such a big deal, or feeling uncomfortable. Using your own experiences to relate to these feelings. Given such pressure and cultural discomfort most individuals either 1) reject the culture, 2) go “native”, or 3) adapt and find a balance.
VIII. Cross-Culturally Specific Variations in Cultural Patterns, Social Conduct, and Mores

Eye-contact - the level of directness and indirectness in seeking and maintaining visual contact with another human. This varies with a number of factors such as age, gender, power, and the context. What is considered rude and or staring varies considerably.

Physical appearance, attire and expressions of beauty in human cultures is one of the most varied expressions of culture and ethnicity. It includes the use and meaning of color, personal and physical adornment. There are tremendous differences in the meaning and variations of style. Body type and hair style is differently defined, appreciated and preferred by each cultural group. The imposition of the U. S. cultural preference for young, fair eyed and skin, and thin is a source of significant cultural conflicts.

Physical touch and spatial boundaries:

<table>
<thead>
<tr>
<th>Distance</th>
<th>Type of Encounter</th>
<th>Voice Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Close (3 inches to 6 inches)</td>
<td>Awareness of physical involvement. Love-making, comforting, and protecting.</td>
<td>Soft whisper</td>
</tr>
<tr>
<td>Close (8 inches to 12 inches)</td>
<td>Details of face are easily visible. Highly personal, seldom used in public.</td>
<td>Audible whisper</td>
</tr>
<tr>
<td>Near (12 inches to 20 inches)</td>
<td>Can hold and grasp the other person. Many dyadic social interactions occur.</td>
<td>Indoors- soft voice; outdoors -full voice</td>
</tr>
<tr>
<td>Neutral (20 inches to 36 inches)</td>
<td>Keep others at arm’s length. Most common distances for social conversation.</td>
<td>Soft voice</td>
</tr>
<tr>
<td>Neutral (41/2 feet to 5 feet)</td>
<td>Most social gatherings and business transactions.</td>
<td>Full voice</td>
</tr>
<tr>
<td>Public Distance (5/12 feet to 8 feet)</td>
<td>Business and social discourse more formal. Desks are placed to hold off visitors.</td>
<td>Full voice with slight over loudness</td>
</tr>
<tr>
<td>Across the room (8 feet to 20 feet)</td>
<td>Used by teachers or speakers at public gatherings</td>
<td>Loud voice talking to a group</td>
</tr>
<tr>
<td>Far Distances (20 feet and more)</td>
<td>Public speaking by public figures</td>
<td>Hailing distances, Public address systems</td>
</tr>
</tbody>
</table>


Discuss the differences that culture, gender and power make in the spatial relationships. Compare and contrast United States. American pattern to other cultural groups. Compare and contrast U. S. American pattern when using sign language.

Space also includes the use of personal living space, seating and furniture arrangements.

Touch includes any touching behaviors with others including hugs, handshakes.
Cognitive patterns and learning styles determine how to learn or express information. Two styles are: field dependent - A cognitive style in which the field dominates the perception of parts and people seek relationships between things and ideas; field - independent - A cognitive style in which people isolate the elements in a field- analytical thinking.

Temporal and Time Patterns include informal and formal uses of time. Determine how the past, present, and future are viewed.

Compare and contrast monochronic and polychronic cultural patterns of time from the work of Edward T. Hall and Mildred Reed Hall.

<table>
<thead>
<tr>
<th>Monochronic People</th>
<th>Polychronic People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do one thing at a time.</td>
<td>Do many things at once.</td>
</tr>
<tr>
<td>Concentrate on the job.</td>
<td>Are easily distracted and subject to interruptions.</td>
</tr>
<tr>
<td>Take time commitments (deadlines, schedules) seriously.</td>
<td>Consider time commitments an objective to be achieved, if possible.</td>
</tr>
<tr>
<td>Are low-context and need information.</td>
<td>Are high-context and already have information.</td>
</tr>
<tr>
<td>Are committed to the job.</td>
<td>Are committed to people and human relationships.</td>
</tr>
<tr>
<td>Adhere to plans.</td>
<td>Change plans often and frequently.</td>
</tr>
<tr>
<td>Are concerned about not disturbing others; follow rules of privacy.</td>
<td>Are more concerned with people close to them (family, friends, close business associates) than with privacy.</td>
</tr>
<tr>
<td>Show great respect for private property; seldom borrow or lend.</td>
<td>Borrow and lend things often and easily.</td>
</tr>
<tr>
<td>Emphasize promptness.</td>
<td>Base promptness on the relationship.</td>
</tr>
<tr>
<td>Are accustomed to short-term relationships.</td>
<td>Have Strong tendency to build lifetimes relationships.</td>
</tr>
</tbody>
</table>

Source: Adapted from Edward T. Hall and Mildred Reed Hall, Understanding Cultural Differences: German, French, and Americans (Yarmouth, ME: Intercultural Press, 1990),15.

Other areas of significant differences are:

- Gender roles, and sexual orientation
- Implications of class
- Social and economic status
- Literacy and educational achievement

Social protocols and social taboos include all of the ways that individuals interact with members of the culture and with non-members. It includes rituals for welcoming new comers, having farewells, bonding rituals, gift giving, use of humor, what is public versus private.

A taboo is an action or word that a cultural or social group strongly forbids.
Traditions and customs

Religious and spiritual beliefs

Celebrations and holidays

Source for U. S. American cultural values and those of other countries:
Kiss, Bow or Shake Hands

IX. Examining the Cultural Impact on Interpreting Within Major Cultural Institutions

Impact on views towards disability including deafness

Disability is based on comparing developmental norms against the mainstream cultural expectations of mental and physical development. The primary basis for many “definitions” of disability come from the Western professions of medicine and pathological models. The American Deaf Community has long struggled within to overcome and separate their identity from this perspective. In several studies within cultural diverse communities there are data discrepancies within 1) statistical prevalence of disabilities among various cultural groups with either higher or lower reporting; 2) individuals self-reporting their “level” of disability as less “severe” than the screeners; and 3) the reporting of behaviors and symptoms, that in other communities are recognized as a disability, to be perceived as a normal; 4) specific expressions characteristics as not considered “disabling.”

Impact of views of religion and spiritual practice

Several cultural groups perceive the person with a “disability” to have special spiritual or community status.

Many cultural groups do consider any “disability” including deafness to be a reflection of a family shame, or punishment by God. The range of responses could be from “hiding” the person within the family from public embarrassment; to utilizing healing and spiritual practices to “cure” the condition or individual or the individual will utilize this physical form to evolve to another level of spiritual and human consciousness.

Impact of views of education and rehabilitation services

These expectations have been codified into law, such as the Americans with Disabilities Act (ADA) and Individuals with Disabilities Act (IDEA). Inherent in these systems are the expectations that public educational and rehabilitation services will lead the goal that the “disabled” individual will be able to function “independently” within a U. S. “middle-class” lifestyle. These basic concepts are not supported in many cultural systems and many policies and procedures of educational and rehabilitation services are often counter-productive to a family and social networks. In addition many of the institutions have so codified in the norms of appropriate behavior, standards, grading and hiring practices that members of non-dominant groups are acutely disadvantaged in receiving and participating in the distribution of resources and services. This can range from experiences of overt discrimination and racism by individuals to covert institutional and societal racism. The shadow of the experiences of mistrust of other governmental intrusions into the communities and families by the Bureau of Indian Affair agents, immigration agents, and other social service workers may surround attempts to diagnose and provide services with a atmosphere of distrust.
Special education often had an over representation of students who were culturally and linguistically diverse prior to more recent cultural and language procedural safeguards being implemented. Many groups have well-founded concerns regarding being inappropriately diagnosed and treated by mental health services.

Impact of views of Western medicine

There are widely differing viewpoints and treatments for various human conditions, and “illnesses.”

“Sotheast Asians may view disease and illness etiology as arising from a variety of possible sources. These include organic problems, an imbalance of “yin” and “yang”, an obstruction of chi (life energy), failure to be in harmony with nature, a curse from an offended spirit, and a punishment for immoral behavior” (Uba 1992) Inevitability of life and suffering. Hispanics may have ailments from “mal ojo” or strong eye; an “emphacho” food attached to the lining of the stomach or intestines.

Many individuals may embrace both Western and traditional medical practices and incorporate from both traditions.

Impact of views of gender

Some cultures have strong taboos regarding male and females. Traditional roles are meant to preserve the cultural balance and responsibilities. Woman may have strong modesty and sexuality issues with persons of the opposite sex providing services or being in close physical contact.

Impact of the power balance on interpreters

Although most Americans feel that power inequalities have been vastly equalized in recent history, but many members of non-dominant groups are culturally aware of the issues of race, class and power. Thus an interpreter from “dominant” culture not see these issues of power as “visible”; whereas an interpreter from non-dominant culture may be keenly aware of the “double” discrimination occurring as a result of an individual’s status as a “minority” member with a disability.

Attribution - :Power may be deliberately or inadvertently shifted from the Deaf consumer based on the perceived status of the interpreter.

There must be a recognition of the frequently inherent power distribution or imbalance between interpreter and clients especially from culturally and linguistically diverse (CULTURALLY AND LINGUISTICALLY DIVERSE) backgrounds:

The following interpreter/client consumer matches may have the reality or appearance of a “shift” of power and control:
- culturally and linguistically diverse client with culturally and linguistically diverse interpreter
- non-culturally and linguistically diverse client with culturally and linguistically diverse interpreter
- culturally and linguistically diverse client with non-culturally and linguistically diverse interpreter
Impact of consumer(s) rights, choices and comfort level

Consumers who are culturally and linguistically diverse may have less experience with using sign language interpreters; or may not have a full understanding of their rights and choices. Deaf individuals from a cultural and linguistically diverse background may have preferences for an interpreter who can equalize the cultural/linguistic differences by:

1) being a Deaf relay team member and/or
2) being hearing member of a similar cultural background or experience and/or
3) being a hearing member of the dominant culture and/or
4) interpreter team(s) with a mix of cultural and linguistic skills and/or
5) an interpreter who is the same gender as the client.

These preferences may be in all communication situations or stronger in areas that involve religious, social, medical or other settings where cultural knowledge is critical to full understanding and communication access.

X. Developing Strategies for Effective Intercultural Communication

Competence

Campinha-Bacote (1994) define cultural competence as a “process for effectively working within the cultural context of an individual or a community from a diverse cultural or ethnic background.” A transformation of knowledge into specific standards, policies, and practices and behaviors.

There are four general levels:

- Cultural awareness & sensitivity: Involves the personal qualities of openness that cultural differences exist without assigning values or judgements.
- Cultural knowledge: Possessing knowledge of specific cultural characteristics, history, values, belief systems, and behaviors of another group.
- Cultural skills: Utilizing a set of congruent behaviors to work together with an individual or community in a cross-cultural situation.
- Cultural encounters: Having sufficient exposures to other groups to have a broad level of successful experiences with individuals and the community as a group.

Communication Patterns - Norton and Barnlund

- Dominant: Speaks frequently and controls conversations.
- Dramatic: Very expressive language. Often exaggerates and embellishes.
- Contentious: Argumentative and often hostile.
- Animated: Energetic and expressive gestures, facial expressions, and the like.
- Impression: States ideas and feelings in an indelible fashion.
- Relaxed: Calm, comfortable, and seldom nervous around others.
- Attentive: Good listener. Offers verbal and nonverbal encouragement to the speaker.
- Open: Discloses personal information. Shows emotions and feelings.
- Friendly: Offers positive feedback and encouragement.

Questions to consider:

Discuss “How do others of your same cultural background and different cultural backgrounds perceive your communication style?”

Functions of Social Introductions and Protocols Communication Interactions That Are Often Culturally Specific:

Preferred Communication Channels:

- Visual: sight - sign
- Verbal/Vocal: speech
- Physical: touch

Ritual communication

- Greetings: Kiss, Bow or Shake Hands
- Introductions:
  - Introductions imply cultural values
Examples to be discussed:
Deaf Culture - Where did you learn sign language? (Value - Deaf ASL Teachers/Models)

Euro-American Culture - What do you do? (Value - Achievement/Occupation)

American Indian - Who are your people? (Value - Family/Tribal Affiliation)

Hispanic Culture - Como esta? versus Como estas? (How are you? - respectful and formal; How are you? -informal) (Value - Respect and Familiarity)

Each culture has a unique set of communication rituals for:

Social Protocols
Social Hierarchies
Rapport building
Conversational Openers
Listening Skills
Conveying information
Argument
Self-disclosure/taboo subjects

Seek Common Communication Ground

Communication Content:
Factual Content versus Emotional Content - this is the “color” of words.
Automatic Word Connotations and Denotations:
Examples of concepts that have culturally embedded connotations:
Money
Death
Immigrant
Lesbian
Black
Jewish
Police
New Yorkers

Communication Timing
Consider the difference between a telephone call at 3PM & 3AM;
Consider functions:
thinking before talking or talking before thinking
turn-taking
interruptions

Physical Setting of Communications
Standing and seated positions - on the ground, at a table
Physical positions -side by side; across; circular,

Location of communication
Public versus private
Learn the non-verbal messages

Greetings - According very interesting research done by Desmond Morris. Gestures are not universal signals of understood communication. Interpreters will need to investigate gestural systems from a variety of cultures. Several acceptable U. S. gestures are very “rude” or misunderstood by other cultural groups.

Example the “f” shape meaning A Okay; or summoning someone with a “crooked finger.”

Utilize appropriate individual/cultural ethnic identification:

Respecting personal names

Make every effort to pronounce and fingerspell a name correctly. Avoid assigning an “Englishized” nickname to compensate for your difficulty. Most individuals are patient if an effort is demonstrated.

Learn to recognize in another culture when first and last names are used by family, friends, and acquaintances.

Learn to recognize when given names are different in number or order. Ex. Last name first, or two surnames.

Group Identity Names

It might appear to be simpler if all individuals and groups could agree on “terms” and “signs” that refer to ethnicity and race. But the diversity within individuals and groups is too broad.

Examples: Europeans have diversity ie. Italians, French, German, Basque
Hispanics have diversity ie. Cuban, Puerto Rican, Mexican, Peruvian
American Indians are members of the Dine Nation; the Oneida Nation; and other peoples
Those who have immigrated to this country from Mexico may prefer many terms:
- Mexican-American
- Hispanic
- Latino
- Chicano
- American
- Tejano

Each term reflects an individual’s or a group’s sense of self; national origin, political affiliation or personal preference.

Listen to what an individual or group uses. Learn what is appropriate to be used by an non-group member.

Special caveat: “In-group” usage versus “Out-group” usage

Be aware that a group may have “in-group” usage of specific terms. Even within the group these may be “hurtful” or “accepted” depending upon the circumstances. If an
individual who is a non-group member develops a communication intimacy such that these terms are not “screened” in the individual’s presence; it is generally unacceptable to “use” these terms.

Racial slurs and name calling.

Many terms that have been widely used in American vernacular English have cultural origins and roots that carry intense emotional meaning.

Intentional and Unintentional Meaning

“Meaning” is what the other person or group understands, even if you didn’t mean to “offend”. Therefore, be very clear about certain terms prior to using them. If someone “cares” enough to “share” the negative perception of a phrase or comment, accept it, apologize for the “error” and correct it. The least productive response is to attack the other for being “too sensitive”.

Reacting to Accents

Many individuals respond negatively to English spoken with an accent or regional dialects. As a well known educator, Rosa Guerrero, has remarked “behind every accent is another language and culture!”

Acknowledge there are cultural double standards in regards to accented English. A “French” accent is often considered “romantic”; while a Southern accent is often considered “inelegant.”

In providing a “voice over” for specific individuals a “Standard English” accent may equally lack the “color” of the original speaker. All interpreters need to develop an expanded vocal range in both receptive and expressive skills.

Observe levels of directness - indirectness

What does NO - MAYBE - YES really mean.

In many cultures saying “No” to a person in authority or to a request is rude or even taboo. Thus the subtle signals may be missed by someone who is not aware of this “cultural double bind”.

This lack of a direct “no” may be misinterpreted as agreement or as a promise.

A “yes” may appear too eager an initial acceptance; and require additional offers before it can be finally accepted.

A “no” answer may mean the starting point for further negotiations.

Humor and Teasing

Laugh with people not at people. Laugh at yourself first.

Some cultures use humor and teasing to establish rapport and relax.

Learn the culturally specific rules for use of humor.

Do not use or repeat ethnic jokes. Take personal and appropriate action with the source.
XI. Resolving Intercultural Communication Problems

Over View of Cross Cultural Conflict

Possible Reasons Behind the Conflict
- Differing Perceptions
- Incorrect Assumptions
- Dissimilar Values

Sources of Conflict
- Lack of Resources
- Divergent Goals

Behavior Characteristics
- Miscommunication - sometimes due to language differences
- Interrupting
- Controlling the Discussion
- Blocking Ideas
- Not Listening

Conflict Resolution Styles
- Avoidance (I Lose - You Lose)
- Competition (I Win - You Lose)
- Adaptation (I Lose - You Win)
- Cooperation (I Win - You Win)

Identify Personal Conflict Resolution Style
- The Tortoise (Avoider)
- The Shark (Competitive)
- The Koala Bear (Adaptations)
- The Owl (Cooperation)

Ways to Resolve Conflict
- Respect each person
- Encourage opponents to openly discuss the situation
- Listen to all sides of the story
- Determine the specific issues
- Identify the styles of conflict
- Appreciate differing opinions
- Engage participants in exploring alternatives and positive outcomes
- Look for common ground

Recommend:

Managing Conflict - A Workshop on Communication by Dr. Daniel Dana, Ph.D. and Peggy Hinzman, M. A. available from Amherst Educational Publishing.

Resolving Conflict in a Diverse Work Place - A Workshop by Sybil Evans available from Amherst Educational Publishing.
Utilizing DESO - Model of Intercultural Communication

D Describe the exact behavior that is under discussion.
E Express your feelings about the situation.
S Specify new behavior you would prefer
0 Outline the outcome and positive results expected.

Resource - Center for Effective Collaboration and Practice
How does Cultural Competency differ from Cultural Sensitivity/Awareness?

Resource: Graphic “Dealing Effectively with Diversity” prepared by Jose M. Baltazar, Counselor/EPCC

Check- List for Intercultural Communication. Milton J. H. Bennett, Ph.D., and Janet M. Bennett, Ph.D. The Intercultural Institute. Portland, Oregon. Phone

Summary

It is critical to have an awareness of the ramifications of intercultural communication for interpreters who cultural and linguistic mediators in an increasingly complex world. It is encouraged to start with an examination of one’s own cultural and linguistic background and become a cultural and linguistic sojourner into one or more of the other targeted cultural and linguistically diverse groups.