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CROSS CULTURAL RELATIONS IN LAW ENFORCEMENT

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Interdisciplinary Studies

by
Mario Martin Cortez
June 1998

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Abstract

According to the Census Bureau, by the year 2000 it is estimated that California demographics will be 50% Caucasian and 50% people of color. By the year 2050, the Census Bureau estimates that the national demographics will be 21% Hispanic, 15% Blacks, 10% Asians, 4% other and 50% Caucasian.

These demographic changes will bring new challenges to law enforcement. Therefore, it is crucial for police officers to be educated and sensitized in cross cultural awareness to avoid xenophobia commonly associated with demographics. Along with the demographic changes, more women are entering professions traditionally held by men. This change has caused some men to question the credentials and avenues women have used to enter their field. Similarly, police officers need to be educated and sensitized to gender issues affecting women in law enforcement.

With the foregoing in mind, this curriculum has been structured with the intention of replacing perceived myths and folklores with facts and feelings and create dialogue among police officers. Police officers will be taken through a process in which they will examine their own phobias, myths, perceptions and privileges over people who are of different ethnicity, gender and sexual orientation than their own.

The curriculum has been organized to be simple, hands on, practical and not theoretical. Police officers will be educated and sensitized through the use of group exercises, each of which has a goal, purpose and a tool to assist facilitators.

Acknowledgment

I want to thank Chief Henry O. Rosenfeld of the University of California Riverside Police. Through his words of encouragement, advice and his trust, I was able to reach certain dreams which had once been denied to me. For this reason, I will forever be grateful and fortunate to have met a man like him.

I also want to thank my mother, Francisca Cortez Barajas, for being there for me when she found herself in the United States as an unwelcome immigrant and a single parent. Despite the hardship she experienced during the sixties, she never gave up on her dream of having her son become a "Universitario." She has been my reason for being and the reason of my humble accomplishments. I once heard her tell a friend that she lived through my eyes, but my reality is that I live through hers. Through her eyes, I see the beauty in people; through her eyes, I learned that giving is more rewarding than receiving; through her eyes, I see the beauty in God and my Catholic faith and, most importantly, through her eyes, I see what a responsible man should be.

Finally, I want to thank Ph.D. Elsa O. Valdez for her continued support and encouragement throughout my Master of Arts graduate program experience.

Dedication

I dedicate this project to all the people who lifted me up from my boot straps. Without their help, I would have not finished it. I also dedicate this book to all the Latino and Mexican immigrants whose stories are yet to be told. Their sweat and blood has allowed me to reach my humble beginnings.

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Chapter One Introduction

This curriculum is for law enforcement trainers who will be teaching cross cultural relations to police officers. The curriculum is designed with the acknowledgment that police officers have distinct needs which their professional culture requires.

When attending cultural awareness seminars, I have noticed that whenever the topic of racism or prejudice is discussed, police seem to always be in the forefront of conversation. Participants are quick to cite acts that might be construed as racist by others. On rare occasions will the participants cite an instance in which police officers did something positive and, if they do, they do not associate it with a conscious cultural sensitivity act. Additionally, it is often commented that police officers should receive cultural awareness training to combat police prejudicial perspectives.

The animosities which participants express towards police are real from their perspective of the world and, therefore, should be acknowledged by the police profession. By acknowledging and listening to the peoples' concerns, police have an opportunity to share with the community historical, as well as current, efforts the police have taken in cultural awareness.

To the surprise of many, the law enforcement profession has been assessing race related issues prior to the civil rights era of the 1960s. The creation of this Cross Cultural Relations Curriculum or the topic itself is not new in law enforcement. In fact, in 1943, the Governor of California Earl Warren organized a committee called the "Peace Officers Committee on Civil Disturbances"¹ to address the needs of the immigrant and minority communities. On August 19, 1943, the committee reported its finding to the governor. They found that police officers could play a vital role in race relations. The committee recommended that police officers be trained in race relations to meet the diverse needs of the community.² Unfortunately, their recommendation was not pursued in full, due partly to a lack of cultural awareness training from the police officer's point of view.³

In 1946, the issue of cultural awareness was raised again, this time by the California Department of Justice. The Department of Justice, through the assistance of Davis McEntire of the American Council on Race Relations and Robert B. Powers Coordinator of Law Enforcement Agencies, published the first Police Training Bulletin that addressed race relations. The bulletin was titled "A Guide to Race Relations for Police Officers."⁴ This bulletin was initially used as a training guide for the Richmond Police Department. It approached race relations not from an academic standpoint, but rather from the point of view of a police officer.

Eventually, the bulletin was distributed to police and sheriff departments throughout California.

Unfortunately, the vision of Robert B. Powers and Davis McEntire was not fulfilled. In a sense, I view my project as a continuation of what they started. In their words, Powers and McEntire wrote: "In order to achieve professional standards for police work with minority groups, science and fact must replace the mixture of prejudice, myth, and folklore, which in all too many police departments are used as guides in relations with minority groups."⁵ With this in mind, cultural sensitivity is not something that comes naturally. In fact, history has shown that most of our cross cultural contacts have been accompanied by bloodshed, oppression or genocide.

History has also shown that by their participation in the bloodshed, oppression and genocide orchestrated by the government, police officers have played a role in preventing people of color from reaching full inclusion. Whether these injustices occurred in the United States or in other parts of the world, police officers are regularly seen as one and the same, justifiably or not.

Despite the collage of cultural perspectives of law enforcement, police officers are entrusted to enforce laws from a color blind point of view. Today, like in 1943, the issue of cultural awareness continues to be in the forefront of law enforcement. This issue is likely to endure, in part

because of demographic changes occurring in the United States and heightened awareness of people of color's rights.

Knowing that demographic changes are unavoidable and cultural sensitivity is not an innate trait, this curriculum is intended to take cultural awareness to the next level within law enforcement. Officers will be individually challenged to evaluate their own racism, prejudices, sexual orientation, perceptions and privileges and compare them to their peers and to the community which they serve. Once this evaluation is accomplished, police officers will understand the dynamics of cross cultural relations and its purpose in police work. In addition, they will learn to use cross cultural relation skills as tools of knowledge to prevent confrontation, litigation, stress and to develop a broader view of society.

¹ The Peace Officer Committee on Civil Disturbances *Interim Report of Peace Officers Committee On Civil Disturbances* (Sacramento; State Department of Justice CA 1945) p. 5.

² The Peace Officer Committee on Civil Disturbances, p. 13.

³ Davis McEntire and Robert B. Powers *A Guide to Race Relations for Police Offices* (Sacramento: Department of Justice CA 1946) p. 2.

⁴ Ibid.

⁵ Ibid.

Chapter Two **Cross Cultural Relations** **in Law Enforcement Curriculum Guidelines**

This Cross Cultural Relations in Law Enforcement curriculum should be taught through a teaching style called "Group Facilitation." Group facilitation is a "process" in which the facilitator presents substantive neutral information to a group and, in doing so, has no decision making authority.¹ The facilitator's responsibilities are to keep the topic in the right direction², guide the dialogue process and encourage maximum participation.³ Just as important, the facilitator must be versed in police culture and cultural awareness and be able to partake in culturally sensitive dialogues.

The word "process" in this context means how a group or an individual within the group works to reach an end, which takes the form of self-enlightenment. This self-enlightenment is reached when a participant or the group can make decisions based on fact rather than myth. Therefore, the "process" of reaching self-enlightenment weighs on the facilitator to guide the participants into dialogue. The dialogue should be such that it will give the participants an opportunity to see and question traditional world views.

This style of teaching might initially seem awkward and nontraditional for police officers because there is so much gray area to explore. Police academy and in service classes are commonly taught from a deductive teaching approach, that

is, factual information is given to police officers with little or no debate. Group facilitation is taught in a teaching style called "inductive."⁴ In inductive teaching, the facilitator takes a topic and turns it into a key question, an experiential exercise or a group activity with the intention of drawing the participants' collective knowledge of the topic.⁵ Inductive teaching also allows participants to share their values, history, world views, etc.

The deductive teaching approach moves from the general to the specific, and the inductive teaching approach moves from the specific to the general.⁶ Both teaching styles are valid and can be used interchangeably. An example would be teaching the elements of a hate crime. The elements of a hate crime are based on fact and the deductive teaching approach would be appropriate. In illustrating the practical aspects of a hate crime, the inductive teaching style could be used by asking police officers how hate crimes can affect the entire community and what some possible solutions may be.

The facilitation of police officers will be a challenge to both sworn police officer facilitators and non-sworn police facilitators for two possible reasons. The first reason is that while some individuals may read or hear about certain situations or circumstances, police officers are more likely to encounter those situations or circumstances first hand. Their perception of the world is based on officer

survival, which leaves little room for "touchy-feely" experiences. The second reason is the historical resistance which has existed in recognizing other ethnic individualities. This way of looking at the world can be traced to the British control of the original American colonies. The British fostered the concept of assimilation through the melting pot theory. This theory was based on the idea that Americans would assimilate and eventually lose their racial and cultural identities. They visualized a country whose identities would be based on social class, politics, education and other interest.⁷ This perspective has been ingrained into the minds of many Americans and police officers through generations with little or no resistance, which explains why there has been so much resistance towards cultural awareness. The challenge, therefore, is to teach police officers that discrimination, cultural characteristics, accents, facial characteristics, influx of immigration of certain ethnic groups, stereotypes etc., have prevented people of color from reaching full inclusion into the United States.⁸

Facilitation Guidelines

The facilitation guidelines are to be used along with the cultural sensitivity exercises. It is important that the facilitator become very familiar with the guidelines because they will assist him or her in conducting the sensitivity exercises in a well structured and productive manner.

1. Curriculum: This curriculum has been organized in a specific order to facilitate the process of cross cultural relations. It is recommended that it be taught as an entire unit because each cultural sensitivity exercise relies on the previous exercise to obtain maximum results. Copy-ready versions of handouts and transparencies are at the end of each exercise in the section titled "Supporting Material." If the facilitator chooses not to teach the curriculum as a unit, he or she should nevertheless follow the facilitation guidelines set.

2. Goal, Purpose and Tool: Each cultural sensitivity exercise has a goal, purpose and tool explaining what the participants are going to process. The facilitator should use the goal, purpose and tool to help stay within guidelines of the topic.

3. Goal: The goal of each cultural sensitivity exercise should be written on an easel pad and placed in the front of the classroom where everyone can see it. The facilitator should read the goal out loud prior to starting each cultural sensitivity exercise.

4. Purpose and Tools: The purpose and tool of each cultural sensitivity exercise should be written on two different easel pad pages and placed in front of the classroom at the end of each exercise. The facilitator should then read the purpose and tool to the officers. It is important for the facilitator to elaborate on the tool.

5. Goals, Tool and Purpose: The facilitator should tape a sign that reads "Goal" on the right wall, "Purpose" on the back wall and "Tool" on the left wall. At the end of each cultural sensitivity exercise, remove the goal, purpose and tool from the front of the classroom and tape it under the signs which match its heading. Do not intermix them; each goal, purpose and tool should have a wall assigned to their heading.

6. Get the Discussion Started: Start on time. Your opening remarks should set the style of conversation by their brevity and directness.

7. Discomfort of Topic: Acknowledge that the topic of cultural diversity is difficult and strong emotions will arise. Acknowledge that the officers' opinions are important but are subject to being questioned by group participants. Tell the officers that keeping an open mind is important.

8. Validate the police officer professional experience in law enforcement: Acknowledge that there are officers with a variety of years of service and levels of experience in the classroom and that their presence will enhance the outcome of the class.

9. Do not violate the golden rule of neutrality: Do not side with police officers or their group, but help assure that full discussion takes place.

10. Do not divide the class into me versus them: Do not take a defensive side against an officer or the group.

11. Individual Responsibility: Assure that individuals talk about their own experience, not about others. For instance, if they are questioning the process of stereotypes, ask them how and why it affects them.

12. War Stories: Encourage police war stories. These stories are points of reference from where a police officer views the world. Assure that the war story directly connects with the topic. If you can not see the connection, ask for clarification because you might be missing the point altogether. Be careful that the discussion does not turn into an exchange of war stories.

13. Keep the Discussion on Track: The tendency of discussions to ramble creates a perplexing problem. If you let the discussion wander, you are not fulfilling your function. If you hold too rigidly to an outline and appear to dictate the course of conversation, your audience will feel it is being overly controlled. Be cautious in announcing that the discussion is off track; you may have to reserve yourself if members point out relationships that are not apparent to you. The best procedure is to simply ask whether the discussion is on the subject and to let the group or speaker decide.⁹

14. Make Occasional Summaries: Use summaries during the discussions to (1) check needless repetition, (2) bring random conversation back to the subject, (3) record apparent areas of agreement or disagreement. Make the summaries

brief, impartial and in the language of the group. Resist any impulse to magnify disagreement or to assume agreement when none exists. Insure accuracy and lack of bias by asking the police officers if there is a point in the conversation you overlooked. Occasionally, you may want to ask a participant to summarize.¹⁰

15. Encourage General Participation: It is not essential that every police officer talk, but it is important that anyone with something to say be encouraged to say it. Try not to single out a member for a pointed question. If a police officer has nothing to say, respect his or her decision. There could be different factors for not participating. For instance, in some police cultures if an officer is on probation his participation might be considered out of line by senior officers. Inquire whether those who have not spoken would like to comment and, instead of calling on more vocal officers, recognize those who have kept silent but look ready to speak.¹¹

16. Get to the root of the matter: You may find police officers chatting pleasantly, voicing casual opinions, but skirting the real issue. When you feel that the discussion is not getting to the real issue, attempt through probing questions to call attention to lack of evidence, the evasion of basic issues, or weakness in reasoning.¹²

17. Remain in the background: Suggest rather than direct. Ask questions instead of answering them. Make your questions

pointed and specific. Start with *what* to get opinion and facts, *why* for reasons and causes, *who* or *where* for sources of opinions and facts and *how* or *when* to narrow the discussion and get down to specific cases. Encourage sharing of leadership throughout the group. If you are the only person asking questions, your role will be too dominant.¹³

Facilitation Structured Questions

The following are a variety of scenario questions which can be used as tools by facilitators to start dialogues or to elaborate on a particular topic at hand. Facilitation, like any other teaching skill, takes time to learn. Familiarizing oneself with these questions will assist in the facilitation process.

1. **To call attention to a point that has not been considered:** *Has anyone thought about this being the possibility of the problem?*¹⁴
2. **To question the strength of an argument:** *What reasons do we have for accepting this position?*¹⁵
3. **To get back to causes:** *Why do you suppose Officer Smith takes this position?*¹⁶
4. **To question the source of information or argument:** *Who gathered those statistics that you spoke of? Who is Mr. X, whose opinion you quoted? Do you know that as a fact or is it your opinion?*¹⁷
5. **To suggest that the discussion is wandering from the point:** *Can someone tell me how this relates*

specifically to our problem? Your point is a good one, but can you relate it more closely to the subject?¹⁸

6. **To suggest that new information is being added:** Can anyone add anything to the information already given on this point?¹⁹

7. **To call attention to the difficulty or complexity of the problem:** Aren't we beginning to understand why management hasn't solved this problem?²⁰

8. **Narrowing down a police officer who talks in generalizations:** Can you give us a specific example on that point? Your general idea is good, but I wonder if we can make it more concrete? Does anyone know a specific case?²¹

9. **To register steps of agreement or disagreement:** Am I correct in assuming that we all agree or disagree on this point?

10. **To handle the impatient, cure-all police officer:** Would your plan work in all cases? Who agrees or disagrees?

11. **To suggest that personalities be avoided:** I wonder what bearing that has on the question before us?²²

12. **To suggest that some are talking too much:** Does anyone who hasn't spoken have any ideas they would like to add?

13. **To suggest the need for compromise:** Doesn't the course of action lie somewhere between these two points of view?²⁴

14. **To suggest that the group may be prejudiced:** *Isn't our personal interest in this question causing us to overlook the interest of other groups?*²⁵

15. **To answer a question you do not know:** *I don't know. Does anyone know or have any theories/ideas/etc.? (If no one knows, offer to try to find the specific information, then follow through.)*²⁶

16. **To cut off a speaker who is too long-winded:** *While we're on this topic, let's hear from some of the others. Can we save your other points for later?*²⁷

17. **To take the play away from a verbose audience member:** *You've raised a number of interesting points which should keep us busy a good while. Who else would like to comment on them?*²⁸

18. **To help the participant who has difficulty expressing him or herself:** *I wonder if what you're saying isn't this...? Doesn't what you said tie in with our subject like this?*²⁹

19. **To encourage further questions by friendly comments:** *That's a good question. I'm glad you raised it. Anyone have an answer?*³⁰

20. **To break up an argument:** *I think we all know how Officer Smith and Officer Jones feel about this. Now who would like to raise a point?*³¹

21. **To personalize a difficult topic:** *How does this affect you personally?*

22. **To deny another cultural perspective:** *What is keeping you from believing what is happening to them might be true?*

23. **Comparing police culture with other cultures:** *What similarities do you see with police culture and other cultures?*

24. **Law enforcement privileges:** *What privileges do you believe society feels we exercise?*

25. **Generalizing people:** *What does it feel like when police officers are generalized?*

Ground Rules for Communication

The Ground Rules for Communication³² (see supporting materials) are divided into three personal communication skills: Attitude Skills, Speaking Skills and Listening Skills. These ground rules will set the tone for the workshop. They should be displayed on an overhead projector and read to the police officers at the end of the Law Enforcement Culture Sensitivity Exercise (Refer to Chapter Three). The facilitator should provide examples on each ground rule Communication guideline skill.

After the Ground Rules for Communication are read, display the RESPECT³³ acronym (see supporting materials) and read it to the police officers. The RESPECT acronym should be written on banner paper and taped to the wall in front of the classroom. It should remain on the wall until the end of the workshop.

-
- ¹ Roger M. Schwatz, *The Skilled Facilitator* (San Francisco: Jossey-Bass Inc CA 1994) 4.
 - ² Robert L. Kohls and Herbert L. Brussow *Training Know-How for Cross Cultural and Diversity Trainers* (Duncanville: Adult Learning System. Inc TX 1995) 156.
 - ³ Schwatz, R., p. 5.
 - ⁴ Kohls, R. and Brussow, H., p. 52.
 - ⁵ Ibid.
 - ⁶ Ibid p., 53.
 - ⁷ James A. Banks, *Teaching Strategies for Ethnic Studies* 6th (Allyn and Bacon: Needlham Heights MA) 2.
 - ⁸ Banks, J. A., p. 3.
 - ⁹ Kohls, R. and Brussow H., p. 157.
 - ¹⁰ Ibid.
 - ¹¹ Ibid.
 - ¹² Ibid., p. 158
 - ¹³ Ibid.
 - ¹⁴ Ibid.
 - ¹⁵ Ibid.
 - ¹⁶ Ibid.
 - ¹⁷ Ibid.
 - ¹⁸ Ibid.
 - ¹⁹ Ibid.
 - ²⁰ Ibid.
 - ²¹ Ibid.
 - ²² Ibid. p., 159.
 - ²⁴ Ibid.
 - ²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

³² The National Conference *Ground rules for Communication* (Los Angeles: National Conference of Christian and Jews LA 1997) 9.

³³ Ibid., p. 11.

Supporting Material

Ground Rules for Communication

Attitude Skills: The attitudes I bring to a conversation are important to effective communication. To communicate cross culturally I will need to:

1. Be willing to be honest and open on the things I share with others. My willingness to say "I'm upset with you" or "I'm having a bad day" can really open up honest communication.
2. Be willing to be patient and supportive of others, avoiding "rescuing" or defending them.
3. Be willing to accept others as they are, without needing to judge them as "right" or wrong."
4. Be willing to experience new ideas, feelings and people. Asking questions such as "Why are we doing this?" may cover up feelings such as "I am uncomfortable doing this."
5. Be aware of the difference between feelings and thoughts. Example: "I think this has gone on long enough," is a "thought" response. A "feeling" response is, "I'm bored."
6. Be aware and give attention to cultural differences in communicating.
7. Care about myself and the people with whom I communicate. How am I feeling? How is the other person feeling?
8. Be responsible for myself, my ideas, and feelings. No one "makes" me angry; I feel angry.
9. Respect myself and others as individuals, and valuable human beings.

Speaking Skills: Certain skills in speaking can aid me in communicating better with others. Some speaking skills which can help are:

1. Using "I" statements. This means I know I can only speak for myself. I cannot claim to speak for "you" or for "us."
2. Being focused, avoiding generalizations.
3. Being aware of my own assumptions. "Where am I coming from?" Can I assume others feel the same way?
4. Using language that others can hear and understand.
5. Being conscious of my cultural speaking styles, as well as that of others.

Listening Skills: Listening to another person is my opportunity to see the world as he or she sees it. Some skills which enable me to hear the other person most effectively are:

1. Actively listening. This means really paying attention and giving my full energy to hearing the other person. I need to put other things out of my head temporarily and ignore the distractions around me; there is nothing more important for me to do right now than to listen to the person speaking. Of course, this also means that I do not interrupt the other person.
2. Reflecting or mirroring the feeling of others. "What I understood you to say" or "what I heard you say" lets the other person know that you are actively listening and it gives an opportunity of clarification of feelings or ideas.

3. Listening to feelings as well as words. Words are often a cover for what people are really feeling; most of us have learned to use words to protect ourselves.
4. Practicing non-defensive listening. Setting aside my own views and feelings, although it may feel threatening to me, helps me to hear the other person and helps me to be less judgmental. A good listener is searching for understanding of the other person, not victory over him or her.
5. Being aware of what I do with silences. Do I think about what the other person is saying or do I plan my next response? Am I uncomfortable with silences, or comfortable? Is this cultural?
6. Noticing body language and other non-verbal clues such as facial expressions and tone of voice.
7. Being sensitive to cultural differences in the rhythm and expectations of communication. For instance, some cultures use silence, others "talk over" one another, and all use expressive and/or subtle body language. Often what we experience is "culture clash" in communication styles.
8. Being conscious of "interpretive" listening. Interpretive listening is placing your own meanings on what is being said instead of listening to what the person is really saying. It may be perceived as manipulative, because it is.

RESPECT Acronym

Recognize your communication style.

Expect to learn something about yourself and others.

Speak clearly and use personal examples when making a point.

Participate honestly and openly.

Engage in the process by listening well as speaking.

Confidentiality.

Take responsibility for yourself and what you say.

Chapter Three
Law Enforcement Culture Chart
Sensitivity Exercise

Goal:

Police officers will share the diversity which exists among themselves. This diversity relates to their ethnicity, family and police profession.

Purpose:

The purpose is to start the process of establishing community and trust among the police officers and their peers. In doing so, police officers will begin to reflect about the similarities and differences among themselves.

Tool:

The tool is the ability to look beyond the police shield or sheriff badge and see the person within.

Stationery Items:

1. Banner paper (Approximately 30 inches in length and 23 feet in width).
2. Five assorted color markers.
3. Two roles of masking tape.
4. Law Enforcement Culture Chart.

Facilitation:

For this exercise it is necessary to construct a Law Enforcement Culture Chart. The chart should be completed and posted on the wall prior to class. The number of charts you need will depend on the number of officers in class.

As police officers are entering the classroom, the facilitator will direct them to the chart so they can begin answering the questions.

Once the police officers finish filling out the chart, have them sit down. At this point the facilitator will introduce him- or herself and establish communication guidelines (Refer to Chapter Two for the communication guidelines). Once this is completed, have the officers walk around the classroom and read what their peers wrote and then sit down.

Debriefing:

Because this is the first exercise, the dialogue should be brief. Ask the following questions.

Debriefing Questions:

1. What are some of the observations you saw on the chart?
2. What are some of the similarities or differences you saw on the chart?
3. Do you see any patterns?

Instructions on how to make the Law Enforcement Culture Chart.

Step 1: Roll out the banner paper on the floor.

Step 2: Approximately seven inches from the top, draw a horizontal straight line from one end of the banner paper to the other end. In this space you will write the title "Law Enforcement Culture Chart" as many times as space allows.

The chart should look like this up to now.

Law Enforcement Culture Chart Law Enforcement Culture Chart											

Step 3: Draw twenty-four vertical lines to bottom of the banner in order to create twenty-three columns. The distances between each line should be approximately 12 inches.

The chart should look like this up to now.

Law Enforcement Culture Chart Law Enforcement Culture Chart											

Step 4: Subtitle each column with the following questions below:

1. Name:
2. Law enforcement agency:
3. Years of service:
4. Mother's maiden name:
5. Father's last name:
6. Father's birth place:
7. Mother's birth place:
8. Birth place:
9. Generation in the United States:

10. Ethnicity:
11. Mother's occupation:
12. Father's occupation:
13. Family size and birth order:
14. Dominant language growing up:
15. Marital status:
16. Type of work you did before becoming an officer/deputy:
17. Educational level:
18. Law enforcement specialization:
19. Something you value about your career:
20. Law enforcement goal in five years:
21. Leadership strength:
22. Right now I feel. . .
23. Freedom of speech . . .

The finished chart should look like this.

Law Enforcement Culture Chart Law Enforcement Culture Chart					
Name:	Law Enf. agency you work for:	Year of service:	Mother's maiden name:	Father's last name:	

Source: Latino College Leadership Institute, *Quién Somos Exercise*. (November 6, 1997). This exercise was modified from the *Quién Somos Exercise* to be applicable to the Law Enforcement Culture Chart.

Chapter Four

Labels and Cultural Terminology Sensitivity Exercise

Goal:

Police officers will familiarize themselves with cultural terminology and cultural labels. This exercise is also geared to have police officers uncover the political correctness defense mechanisms many people use to defend the status quo.

Purpose:

With constant demographic changes occurring in the United States, it is important for police officers to be aware of different cultural terminology and cultural labels which are appropriate when interacting with the community. Thus, the purpose is for police officers to have a broader understanding of how the power of words can act as weapons and affect their interaction with the community in either a positive or negative way.

Tool:

The tool is the ability to assess individuals and the community more accurately. It is also the ability to prevent misunderstandings due to a poor choice of words. Police officers' choice of words shall be based on facts rather than assumptions and perceptions. As a result, police officers

will be empowered to choose words which are appropriate and professional.

Stationery Items:

1. Overhead projector
2. Cultural terminology, on transparencies and as handouts (see supporting materials)

Facilitation:

Display the cultural terminology on the overhead projector. Have each officer read a term aloud, then briefly explain their interpretation of the term.

Debriefing:

New immigrants will bring new cultural terminology and new vocabulary, for instance, burrito, taco, pizza, etc. Ask participants if they could think of foreign words in their vocabulary, such as the name of a city or street.

Debriefing Questions:

Below are questions to ask the officers in order to start the dialogue process:

1. Among the words we covered, are there any you heard for the first time?
2. Was there a word you had heard in the past but was not sure of its meaning?
3. Is there a word which you have heard in a different context?
4. Which, if any, of these words cause discomfort and why?

5. Are there any words which have significance to you? If so, why?
6. Have you ever used any of this cultural terminology out of context?
7. Which, if any, of these words stand out in your mind? Why?
8. How can this terminology be used to broaden your understanding of the people in the community you serve?

Supporting Material

Culture Terminology Culture, Ethnicity, and Descent

Autonomous Minority: A "minority" in number but not by official status such as Hasidic Jews.¹

Bicultural: A person who can interact cross culturally in two cultures.² Bicultural also refers to a person who is born of biracial parents.

Culture: A system of shared beliefs, values, customs, behaviors, and artifacts that members of a society use to cope with their world and one another, and that are transmitted from generation to generation through learning. This definition includes not only patterns of behavior, but also patterns of thought (shared meanings that the members of a society attach to various phenomena, both natural and intellectual, including religion and ideologies), artifacts (tools, pottery, houses, machines, works of art), and the culturally transmitted skills and techniques used to make artifacts.³

Subculture: A group within a society that has a its own shared set of customs, attitudes and values, often accompanied by jargon or slang. A subculture can be organized around common activity, occupation, age, status, ethnic background, race, religion, or any other unifying social condition.⁴

Culture Shock: A feeling of disorientation, anxiety, and a sense of being threatened when a person comes into contact

with another culture with which they are not familiar.⁵

Cross Cultural: This term is used to compare the values, norms, and expectations of one cultural group with another in order to communicate/interact with that different cultural group.⁶

Disadvantage: The concept of disadvantage has been central to a set of ameliorative strategies devised in the United States to redress ethnic and racial differences in income, education, employment and schools.⁷

Ethnic Group: Ethnic groups have unique characteristics that set them apart from other cultural groups. Unlike a cultural group, an ethnic group has no choice whether or not they want to be part of the ethnic group. An ethnic group has historic origins, shared heritage, ancestral tradition, a sense of peoplehood and interdependence of fate. Some of their value orientations, behavioral patterns, and political and economical interests differ from other groups within society. Anglo-Saxon Protestants, Italians, Germans, Salvadorians, Haitians and Irish are examples of ethnic groups within the United States.⁸

Ethnic Minority Group: An ethnic minority group is an ethnic group which tends to be a numerical minority and exercises minimal political and economical power.⁹

Ethnicity: Ethnicity refers to the identity a person has with a racial, national, or cultural group.¹⁰

Indigenous Minority: An indigenous minority is native to the Americas, such as Aztecs, Sioux, or Aleut. An indigenous person can also refer to people who have a colonized heritage.¹¹

People of Color: African Americans, Hispanics and Asian Americans are referred to as people of color. The reason for this reference is historically many terms and concepts in the past did not accurately and sensitively describe modern ethnic, racial and cultural realities.¹² Jewish American and other ethnic groups are distinguished on the basis of their religious and cultural characteristics.¹³

Nationality, Descent, and Race

Descent: Refers to one's family origin and lineage.¹⁴

Nationality: Refers to quality or character which arises from a person's belonging to a nation or state. Nationality arises either by birth or naturalization.¹⁵

Origin: Refers to the lineage or ancestry of one's parents.¹⁶

Race: Refers to the attempts of physical anthropologists to divide human groups according to their physical traits and characteristics. This classification has proven to be very difficult because human groups in modern societies are highly mixed physically. Consequently, different and often conflicting race typologies exist.¹⁷ A. Montague, an anthropologist, classified humankind into four groups:

Negroid or Black, the Archaic White or Australoid, the Caucasian or White and the Mongoloid.¹⁸

Ethnic Group Movement Related Terminology

Acculturation: The process in which a person maintains his or her original cultural identities and value system while simultaneously adopting to the values of the new culture they are in.¹⁹

Alien Immigrant: A foreign born resident who has not been naturalized and is still a subject or citizen of a foreign country.²⁰ This word is considered offensive in some communities.

Assimilation: The process in which an individual or group acquires the cultural traits of a different ethnic or cultural group.²¹ In the United States, people of color often assimilate to the dominant American way of living and develop character traits of the dominant Caucasian group.

Boat People: Originally referred to Vietnamese and ethnic Chinese who fled Vietnam during the Fall of Saigon in the 1970s.²² Today the term has been used to include people from Cuba, Haiti and other Southeast Asians.

Dominant Group: Any culturally or physically distinctive social group which possesses economic, political and social power, and discriminates against a subordinate minority group.²³

Illegal: Used to refer to people who have entered the country or attempted to enter a country illegally.²⁴

Immigrants: Individuals or groups who settle in a foreign country.²⁵

Migrants: Individuals or group who move within a nation in which they are natives or citizens.²⁶

Mores: Norms that society considers essential. Their violation evokes a strong negative reaction.²⁷

Norms: Internalized rules of conduct that embody the fundamental expectations of society.²⁸

Refugee: A person who flees his or her native country for safety in a time of distress and for reasons which include race persecution, religious persecution and political ideologies.²⁹

Resident: A person who has a residence in a particular place but does not have the status of citizenship.³⁰

Sojourner: an individual or group who stays temporarily in a town or country.³¹

Undocumented: Refers to an individual who does not have legal status in the United States.³² This term is considered appropriate when referring to a person who is without legal status in the United States.

Dominant Group: Any culturally or physically distinctive social group which possesses economic, political and social power, and discriminates against a subordinate minority group.³²

Racism and Stereotypes

Bias: Negative opinion or attitude toward a group of persons based on race, religion, ethnicity, national origin or sexual orientation.³³

Chauvinistic: Militant glorification of one's country or belief in the superiority of one's own gender, group or kind.³⁴

Dehumanize: Act of depriving a person of their human qualities, personality and spirit.³⁵

Discrimination: The differential treatment of people or groups based on categories such as race, ethnicity, gender, sexual orientation, social class, or exceptionality.³⁶

Empowerment: Empowerment has many meanings. In some discussions, it refers to the ability of a person to act on his or her own behalf. In other discussions, it may refer to the capacity of a person or a group to pursue an economic agenda free of interference from excessive government.³⁷

Ethnocentrism: The belief that one's own culture is superior to all others and is the standard by which all other cultures should be measured.³⁸

Ethnophobia: The fear or aversion to members of one or more ethnic groups.³⁹

Institutional Racism: Anonymous operation of discrimination in organizations, professions, or even whole societies.⁴⁰

Nationalist: A person or group who are patriotic and/or chauvinist and feel their principles are the only right ones without regard for others.⁴¹

Nativist: A person who advocates policies to protect the interest of native inhabitants against those of immigrants.⁴²

Perception: An interpretation or impression based on one's understanding of something.⁴³

Power: In race and ethnic relations, the concept of power is crucial. It refers to the ability to exact a degree of compliance or obedience of others in accordance with one's will. Power may be vested in individuals, groups, whole societies, or even blocks of societies; the distinguishing feature is the capacity to influence others into performing, and possibly even thinking, in accordance with one's own requirements.⁴⁴

Prejudice: A set of rigid and unfavorable attitudes towards a particular individual or group that is formed without consideration of facts. These unfavorable attitudes often lead to discrimination and differential treatment of particular individuals and groups.⁴⁵

Racism: Racism is closely related to the idea of race. Racism is the belief that human groups can be validly grouped on the basis of their biological traits and that these identifiable groups inherit certain mental, personality, and cultural characteristics that determine their behavior.

However, racism is not merely a self belief, but is practiced

when a group has the power to enforce laws, institutions, and norms based on beliefs that oppress and dehumanize another group.⁴⁶

Scapegoat: Scapegoat is a term used when a person or group is blamed for the actions of others.⁴⁷

Segregation: Segregation in terms of race and ethnic relations means spatial separation between groups who share a common society.⁴⁸

Separatist: A person or group who favors, racial, cultural and political separation.⁴⁹

Social Class: A categorized designation of an individual's place in a hierarchy based on similarities in income, property, power, status and lifestyle.⁵⁰

Stereotype: A preconceived or oversimplified generalization involving beliefs about a particular group, whether positive or negative. Stereotypes are often at the base of prejudice. The danger of stereotyping is that it no longer considers people as individuals, but rather categorizes them as members of groups believed to think and behave the same way.⁵¹

White flight: The movement of whites from neighborhoods and schools that have experienced recent changes in their ethnic composition.⁵²

Xenophobia: An unreasonable fear, distrust, or hatred of strangers, foreigners, or anything perceived as foreign or different.⁵³

Ethnic Labels

Asian: Refers to any person of Asian descent (Japanese, Chinese, Koreans, Filipinos, Vietnamese, Cambodians, Laotians, Hmong, Thai, Samoans, Tongans, Asian Indians etc. . .) either foreign born or native, living in the United States.⁵⁴

African American, Black: African American is a popular term utilized by many African Americans. However, the term "black" is the most preferred self-description according to one survey published by the Joint Center for Political and Economic Studies, a black research think tank based in Washington D.C.⁵⁵

Hispanic, Latino: Hispanic and Latino are interchangeable labels. The ethnic label Hispanic is the official label which identifies people of Latin America descent living in the United States (Mexican, Mexican American, Central American, South American, Cuban, and Puerto Rican). The term Hispanic became wildly disseminated by the state after 1970.⁵⁶

Caucasian, White: The name Caucasian was introduced by J.F. Blumenbach in 1795 to designate one of the "five principals of mankind." Europeans were classified as Caucasians. The name was chosen because Blumenbach believed the neighborhood of Mount Caucasus produced the most beautiful race of men and was probably the home of the first men.⁵⁷

Chicano: The history of Mexico and that of the United States are so closely intertwined they have been compared to Siamese twins who, before suffering a radical and painful separation, shared the same heart. When the term Chicano is used, it does not refer to a cultural minority who crossed the border and then assimilated. It refers to a cultural minority who have lived within the boundaries of the United States long before the first English settlement at Jamestown.⁵⁸ "Chicanismo" thus affords both an interpretation of how Mexican American population came into being and emphasizes the antiquity and grandeur of Mexican American History. It also serves to explain the troubles of Mexican Americans and to increase their awareness of themselves as members of distinctive oppressed groups.⁵⁹

Hate Crime Related Terminology

Anti-Semitism: Refers to attitudes and actions against Jews based on the belief that Jews are uniquely inferior, evil or deserving of condemnation, by their very nature or by historical or supernatural dictates.⁶⁰

Bigot: A person or group who is strongly partial to their own group, religion, race or politics and is intolerant of those who differ.⁶¹

Hate Crime: Any act of intimidation, harassment, physical force, or threat of physical force directed against any person, family, or their property. These acts are advocated or motivated, either in whole or in part, by hostility to

their real or perceived race, ethnic background, national origin, religious belief, sex, age, disability, or sexual orientation, and have the intention of causing fear or intimidation.⁶²

Hate Group: Organizations whose primary purpose is to promote animosity, hostility, and malice against persons belonging to a racial, religious, ethnic/national origin, or sexual orientation group.⁶³

Sexual Orientation Terminology

Bisexual: People who are attracted to both males and females.⁶⁴

Drag: Clothing worn of the opposite gender for theatrical effects. Wearing drag differs from tranvestism in that the transvestite is generally attempting to pass as the opposite sex, whereas the drag queen and drag king is consciously and obviously mimicking the opposite gender, usually for a particular social occasion.⁶⁵

Drag king: Women who dress in men's clothing.⁶⁶

Drag queen: Men who dress in women's clothing.⁶⁷

Gay: Descriptive term for homosexuality⁶⁸ and the preferred term for reference to a same gender-orientation.⁶⁹

Gay man/male: Gay man or gay male is the preferred term for a man with a same-gender orientation.⁷⁰

Gay women/female: Gay women/gay female is the acceptable term for a women with same-gender orientation.

sexual orientation is a choice, which is not the belief of the homosexual community.⁷¹

Heterosexism: The assumption that everyone is heterosexual. The distinction between homophobia and heterosexism is the difference between strong emotional negative attitudes towards gay people and an unconscious bias that straight people are more important than gay people, and/or the denial that gay people exist. For instance, an article on problems faced by women in the military that fails to mention the struggles of lesbians in the armed forces exhibits heterosexism.⁷²

Heterosexuals: People who are attracted to their opposite gender.⁷³

Homophobia: The fear or other emotional aversion to gay women, gay men and bisexuals. This emotional aversion can take the form of racism, prejudice and bigotry.⁷⁴

Homosexuals: People who are attracted to their same gender.⁷⁵

Intersex: People whose genitals are not distinctly male or female, but some combination of both. Intersex used to be referred as "hermaphrodite."⁷⁶

Lesbian: A gay woman.⁷⁷

Sexual Orientation: In laws and elsewhere, sexual orientation is usually limited to homosexual, heterosexual or bisexual.⁷⁸

Sexual Preference: Sexual preference is not synonymous with sexual orientation. Sexual preference suggests that sexual orientation is a choice, which is not the belief of the homosexual community.⁷⁹

Transsexual: People deeply dissatisfied with the gender to which they are born. They may seek to change their gender through surgery and/or hormonal therapy.⁸⁰

Transvestite: People who choose to wear clothing that society deems appropriate for the opposite sex. For instance, a man who chooses to wear the clothing of a women. Transvestites could be any sexual orientation.⁸¹

¹ P.O.S.T. *Training for Cultural Awareness Trainers* Police Officers Standards and Training Sacramento: Government Publication, CA. 163.

² James A. Banks, *Teaching Strategies for Ethnic Studies Sixth Edition*. (Needham Heights: Allyn and Bacon MA, 1997) 71.

³ Larry A. Samovar and Richard E. Porter, *Communication Between Cultures* 2nd ed. (New York: The Modern Language Association of America NY, 1995) 47.

⁴ E.D. Hirsch, et al., *The Dictionary of Cultural Literacy* 2nd ed (Boston: Houghton Mifflin Company NY, 1993) 430.

⁵ Vincent N. Parillo, *Stranger to these Shores, Race and Ethnic Relations in the United States* 4th ed. (New York: Macmillan NY, 1994) 564.

⁶ Police Officers Standards and Training, p. 163.

⁷ Ellis Cashmore, *Dictionary of Race and Ethnic Relations* 3rd ed. (New York: Routledge NY, 1994) 85.

⁸ Banks, J., p. 66.

⁹ Ibid.

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- ¹⁰ Hirsch, E. D. et al., p 417.
- ¹¹ Police Officers Standards and Training, p. 165
- ¹² Banks, J., p. 15.
- ¹³ Ibid., p. 66.
- ¹⁴ *Oxford Modern English Dictionary* 2nd ed. (New York: Oxford University Press NY, 1996) 265.
- ¹⁵ Henry Campbell Black, *Black's Law Dictionary* 5th ed. (Saint Paul: West Publishing Co MN) 923.
- ¹⁶ *Oxford Modern English Dictionary*. p., 703.
- ¹⁷ James A. Banks and Cherry A. McGee Banks, *Multicultural Education Issues and Perspectives* 3rd ed. (Needham Heights: Allyn and Bacon MA, 1989) 436.
- ¹⁸ Banks, J., p. 77.
- ¹⁹ Berry, J.W., *Psychological Acculturation of Immigrants* International and Intercultural Communication Annual.
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- ²¹ Banks, J., p. 72.
- ²² S. Dale McLemore, *Racial and Ethnic Relations in America* (Needham Heights: Allyn and Bacon MA, 1980) 419.
- ²³ Parillo, V.N., p. 564.
- ²⁴ *Collins English Dictionary* 3rd. (Glasgow: Harper Collins 1991) 774
- ²⁵ Banks, J., p. 88.
- ²⁶ Ibid.
- ²⁷ Parillo V. N., p. 564.
- ²⁸ Ibid.
- ²⁹ Harry H. L. Kitano and Roger Daniels, *Asian Americans Emerging Minorities* (Englewood Cliffs: Prentice Hall NJ, 1995) 145.

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- ³⁰ *Merriam Webster's Dictionary of Law* (Springfield: Merriam Webster MA, 1996) 429.
- ³¹ *Oxford Modern English Dictionary*, p. 400.
- ³² *The Oxford English Dictionary* 2nd ed. Volume XVIII Thro-
Unelucidated (Oxford: Oxford University Press 1989, New
York) 1006..
- ³³ *Ibid.*, p. 161.
- ³⁴ *American Heritage Electronic Dictionary* 3rd. ed. (By
Houghton Mifflin, 1992)
- ³⁵ *Merriam Webster's Collegiate Dictionary* 10th ed. (Spring
Field: Merriam Webster Incorporated MA, 1993) 304.
- ³⁶ James A. Banks and Cherry A. McGee Banks, p. 434.
- ³⁷ Cashmore, E., p. 93.
- ³⁸ E.D. Hirsch, et al.,p. 417.
- ³⁹ *Police Officers Standards and Training*, p. 164.
- ⁴⁰ Cashmore, E., p. 145.
- ⁴¹ *Oxford Modern English Dictionary*. p. 661.
- ⁴² Parillo, V.N., p. 564
- ⁴³ *Oxford Modern English Dictionary*. p 741.
- ⁴⁴ Cashmore, E., p. 256.
- ⁴⁵ James A. Banks and Cherry A. McGee Banks, p. 436.
- ⁴⁶ *Ibid.*
- ⁴⁷ E.D. Hirsch, et al., p 428.
- ⁴⁸ Cashmore, E., p. 307
- ⁴⁹ *Merriam Webster's Collegiate Dictionary*. p. 1067.
- ⁵⁰ *Oxford Modern English Dictionary*, p. 565.
- ⁵¹ *Police Officers Standards and Training*, p. 166.
- ⁵² Cashmore, E., p. 343.

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- ⁵³ E.D. Hirsch, et al., p. 433.
- ⁵⁴ Ian Cao and Himilce Novas, *Everything You Need to Know About Asian American History* (New York: Penguin Books USA Inc NY, 1996) xi.
- ⁵⁵ Cashmore, E., p. 13.
- ⁵⁶ Suzanne Oboler, *Ethnic Labels, Latino Lives* (Minneapolis: University of Minnesota Press MN, 1995) xii.
- ⁵⁷ Cashmore, E., p. 58.
- ⁵⁸ McLemore S.D., P 235.
- ⁵⁹ Himilce Novas, *Everything You Need to Know about Latino history* (New York: Plume NY, 1994) 55.
- ⁶⁰ Paul E. Grosser and Edwin G. Halperin, *The Causes and Effects of Anti-Semitism: The Dimensions of a Prejudice* (New York: Philosophical Library NY, 1978) 5. This definition, of course, excludes attitudes and actions that are anti- Jewish, that spring from disagreements with aspects of the Jewish religion, culture or peoplehood-those equivalent to other standard oppositions against philosophies or nations.
- ⁶¹ *American Heritage Electronic Dictionary* 3rd ed (By Houghton Mifflin, 1992)
- ⁶² *Administration Standard and Training of Local Law Enforcement Officers* Title 4. Section 13519.6, California Penal Code.
- ⁶³ *Police Officers Standards and Training*, p. 164.
- ⁶⁴ *Gay an Lesbian Cultural Awareness Training for Law Enforcement* (Los Angeles: Los Angeles Gay and Lesbian Police Advisory Task Force LA, 1995) 1.
- ⁶⁵ William Stewart, *Cassell's Queer Companion A Dictionary of Lesbian and Gay Life and Culture* (New York: Cassell Wellington House NY, 1995) 256.
- ⁶⁶ Ibid., p. 74.
- ⁶⁷ Ibid.
- ⁶⁸ E.D. Hirsch, et al., p. 418.

⁶⁹ *Gay and Lesbian Cultural Awareness Training for Law Enforcement.*, p. 1.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

⁷³ E.D. Hirsch, et al., p. 430.

⁷⁴ *Gay and Lesbian Cultural Awareness Training for Law Enforcement.*, p. 1.

⁷⁵ Ibid., p. 1.

⁷⁶ Ibid., p. 3.

⁷⁷ William Stewart., p. 256.

⁷⁸ *Gay and Lesbian Cultural Awareness Training for Law Enforcement.*, p. 2.

⁷⁹ Ibid., p. 2.

⁸⁰ Ibid., p. 1.

⁸¹ Ibid., p. 3.

Chapter Five **Police Officers' Self-Evaluation** **Sensitivity Exercise**

Goal:

Police officers begin the process of taking responsibility for their own feelings and ideas as they relate to cultural issues.

Purpose:

By assessing how they view themselves individually and how the community views them, police officers can set ground work for dialogue.

Tool:

The tool is the ability to self-evaluate.

Stationery items:

1. A watch with a second hand

Facilitation:

This exercise consists of the following three questions:

1. Who are you?
2. Who do you pretend to be?
3. Who does the community think you are?

Step 1: Ask the police officers to pair up with someone they do not know. Have each pair decide who will be "A" and who will be "B".

Step 2: Officer "A" will ask officer "B" question #1, but rather than responding or reacting to the responses of officer "B", officer "A" will continue to ask the same question over and over for one minute.

Example:

A: "Who are you?"

B: "I'm Officer Flores."

A: "Who are you?"

B: "I'm a police officer."

A: "Who are you?"

B: "I'm a parent."

Step 3: Once the minute is over. Have the participants switch roles. Now officer "B" will ask officer "A" the same question over and over for one minute. Follow the same procedure for questions #2 and #3.

Step 4: It is important that the facilitator time each exercise by telling the participants when to start and stop.

Debriefing Questions:

1. How did it feel to do this exercise?
2. How did it feel to be listened to?
3. What did you learn about yourself?
4. How did it feel to be asked, "Who do you pretend to be?"
5. What were some of the perceptions you had that the community had of you?

Source: The National Conference of Christians and Jews, *Latino College Leadership Institute, Who am I Exercise* (November 6, 1997). This exercise was modified from the Who am I Exercise to be applicable to the police profession.

Chapter Six
Law Enforcement Police Culture Evaluations
Sensitivity Exercise

Goal:

Police officers will assess commonalities which exist between the police culture and other cultures.

Purpose:

By having an understanding of their own police culture, police officers will develop the ability to have empathy for other cultures.

Tool:

The tool is empathy for other cultures.

Stationery Items:

1. Stick-on pads
2. Easel pads
3. Masking tape
3. Markers and pencils
4. Transparency with culture definition (see supporting material)

Culture Definition:

"Culture is a system of shared beliefs, values, customs, 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."

Facilitation

Step 1: Display the definition of culture in front of the class with an overhead projector and read it.

Step 2: Divide the police officers into groups ranging from 5 to 8 members. (The size of the group will depend on the number of total participants).

Step 3: Give each group two sheets of easel paper and each officer two stick-ons.

Step 4: On the top of one sheet of the easel paper have them write the question, "What is a police officer?"

Step 5: Have each police officer write on one of the stick-ons one word which they think describes a police officer.

For instance, "tradition, honest, loyal, etc."

Step 6: Have the police officers discuss among their group the reasons why they chose the word they did.

Step 7: Have the officers of each group place their stick-on on their easel paper titled "What is a police officer?"

Step 8: Have them write a sentence using all the words they wrote. See the example below:

What is a Police officer?

Honest

Loyal

Dedicated

Friendly

Professional

A police officer is someone who is **loyal** and **friendly** to the community while being **professional** and maintaining a strong sense of **honesty** and **dedication**.

Step 9: Similarly, on the top of the second easel paper have each group write the question "What is 'police culture'?"

Step 10: Continue the same procedures as the first activity by following steps 5 thru 8 and substituting the term "police culture" for "police officer." See the example below:

What is Police Culture?				
Tradition	History	Family	Profession	Courage
Police culture is a courageous profession with a long tradition of family and history.				

Debriefing:

Once the group has answered both questions, have each group present their definition to the class and then tape their sentence to the classroom walls. The facilitator should focus on comparing the definition of the term "culture" with the officers' definitions of the term "police culture" to find any similarities.

Debriefing Questions:

1. Is it appropriate to refer to the law enforcement profession as a culture?
2. What are similarities between other cultures and the police culture?
3. What are some of the stereotypes people have of the police culture?

4. How do these stereotypes affect your job performance?
5. While in uniform, do you feel you are in a fish bowl? If so, why?
6. Do you think other cultures feel that they are in a fish bowl? If so, why?

Supporting Material

Culture Definition

"Culture is a system of shared beliefs, values, customs, 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."

Chapter Seven
"They All Look The Same"
Sensitivity Exercise

Goal:

Police officers will assess how stereotypes are applied to individuals and to reassess an old law enforcement cliché "If it walks like a duck, if it talks like a duck, it's got to be a duck."

Purpose:

This exercise explores the concept that people grouped by race, color, creed, religion and/or sex are not all the same, but rather distinct individuals. Participants will profile people based on their individuality instead of myth and appearance.

Tool:

The tool is to analyze people based on individuality rather than generalizations.

Stationery Items:

1. Approximately six oranges (depending on the number of participants)
2. Orange Family History Questionnaire (see Supporting Material)

Facilitation:

Step 1: Divide the officers into groups of five or more, depending on the number of participants.

Step 2: Each group will designate an individual to take notes.

Step 3: Show an orange to the class.

Step 4: Ask the police officers what they see. Most will say an orange with the word "Sunkist". Allow the police officers to be creative with their answers.

Step 5: Give each group an orange and an Orange Family Questionnaire.

Step 6: Tell the group to choose two individuals to represent the orange's father and mother. If only one gender is present, the orange will have one parent.

Step 7: Ask the parents to familiarize themselves with it. Tell them not to mark on it.

Step 8: Review the questionnaire and tell the officers they have five minutes to complete it. You will notice that the police officers will be laughing during this exercise; this is acceptable behavior.

Step 9: Have each group's parents read the answers aloud.

Step 10: Have the groups place each orange on a table in front of the classroom.

Step 11: Mix up all the oranges, including the original one you held up.

Step 12: Tell the parents to retrieve their oranges. In most cases, all parents will retrieve their orange correctly. In a case where a parent can not find their correct orange, they should take any orange and return to their seat.

Debriefing:

1. Of what cliché did this exercise remind you? Do the words, "they all look the same" come to mind?
2. Raise your hand if you have ever used this cliché. Be honest with yourself. Have you heard someone use this cliché?
3. How do you think such a cliché can affect police services in a community?
4. How can this exercise be associated with stereotypes and prejudice?
5. Do you judge people based on how they look?

Supporting Material

Orange Family History Questionnaire

1. Name:
2. Father's last name:
3. Mother's maiden name:
4. Social security number:
5. Birth place:
6. Birth marks:
7. Ethnicity:
8. Gender:
9. At what age did it walk?
10. What were its first words?
11. Name of elementary school:
12. Name of high school:
13. At what age did it go on its first date?
14. What are your career goals for him or her?

Chapter Eight
Perception Stereotype Exercise
Sensitivity Exercise

Goal:

Police officers will assess how peoples' perceptions of others evolve into stereotypes.

Purpose:

The purpose of this exercise is to have officers assess their perception and how it can be deceiving when interacting with or judging people.

Tool:

The tool is the competence to assess one's perception of people to avoid stereotyping or making false generalizations.

Stationery Items:

1. Overhead projector
2. Transparency of the Young and Old Women Illusion
3. Transparency of the Muller-Lyer Illusion
4. Transparency of the Horizontal Vertical Illusion
5. Transparency of the Ponzo Illusion
6. Transparency of the Faces Illusion
7. Perception Questionnaire

(see Supporting Material for items 2-7)

Facilitation:

Step 1: Tell the officers that this is a silent exercise.

Step 2: Tell the officers to have a pencil and paper available and be ready to write when instructed.

Step 3: Tell the officers you are going to have them close their eyes and when they open them, they should take notes on what they saw on the overhead projector.

Step 4: Once everyone has their eyes closed, tell them to make sure they are facing the front of the class.

Step 5: Each transparency should be shown for five seconds. Allow thirty seconds for the officers to write what they see. They should close their eyes prior to viewing each transparency. Show the transparencies in the following order:

1. Transparency of the Young and Old Women Illusion.
2. Transparency of the Muller-Lyer Illusion.
3. Transparency of the Horizontal Vertical Illusion.
4. Transparency of the Ponzo Illusion.
5. Transparency of the Faces Illusion.

Step 6: Once all the transparencies are shown, divide the class into groups of six and distribute the perception questionnaire.

Step 7: Tell the police officers they are to answer the questions as a group.

Debriefing:

Once everyone has answered the questions, have a representative from each group share their answers with the other groups. Acknowledge any similarities or differences which exist among the groups' answers. Once all the groups have shared their answers, ask the following questions:

1. How can perception affect how you view a situation?
2. How can perception be the cause of stereotypes?
3. Does anyone have perceptions of people? If so, how can these perceptions affect people you may come in contact with?
4. Has someone ever innocently had a misperception of someone? If so how?
5. Raise your hand if you have heard of the old cliché "If it walks like a duck and it talks like a duck, it's got to be a duck."
6. How can this cliché affect the perception one might have of people?
7. Can a strong belief of this cliché affect the interaction with the community you serve? If so, why?
8. What have you learned from the exercise?
9. How can one avoid making false perceptions?

Supporting Material

Perception Questionnaire

Woman Transparency

1. How many of you saw the young woman first?
2. How many of you saw the old woman first?
3. How many of you were able to see them both simultaneously?
4. What did you see?

Muller-Lyer Transparency

1. Which line was taller?
2. What direction were the arrows pointing?
3. Which line on the arrow was thicker?
4. What did you see?

Horizontal and Vertical Lines Transparency

1. Which line was taller?
2. Which line was thicker?
3. What did you see?

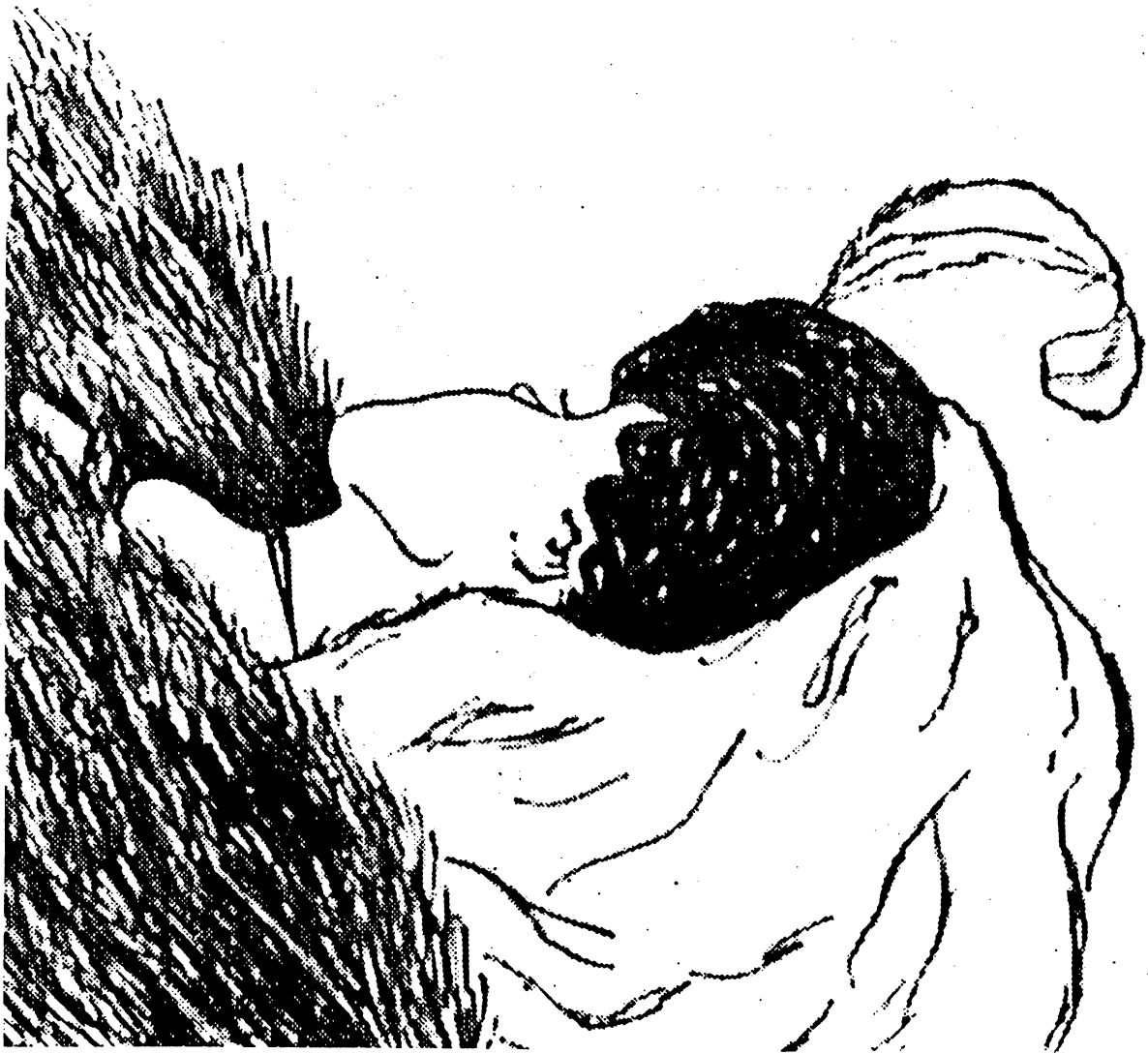
Ponzo Transparency

1. What letter did the lines most resemble?
2. Was the top or bottom line longer?
3. What did you see?

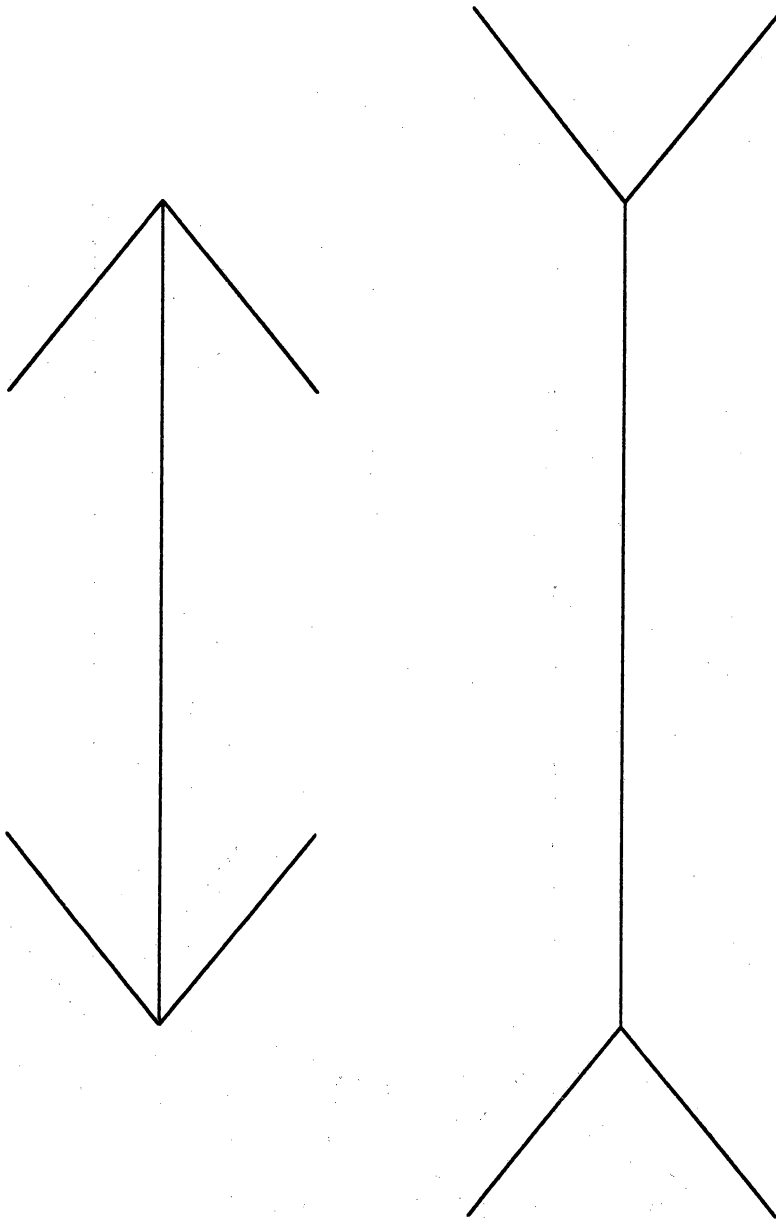
Faces Transparency

1. How many of you saw the faces of men?
2. How many of you saw the faces of women?
3. How many of you saw the figure of women?
4. What did you see?

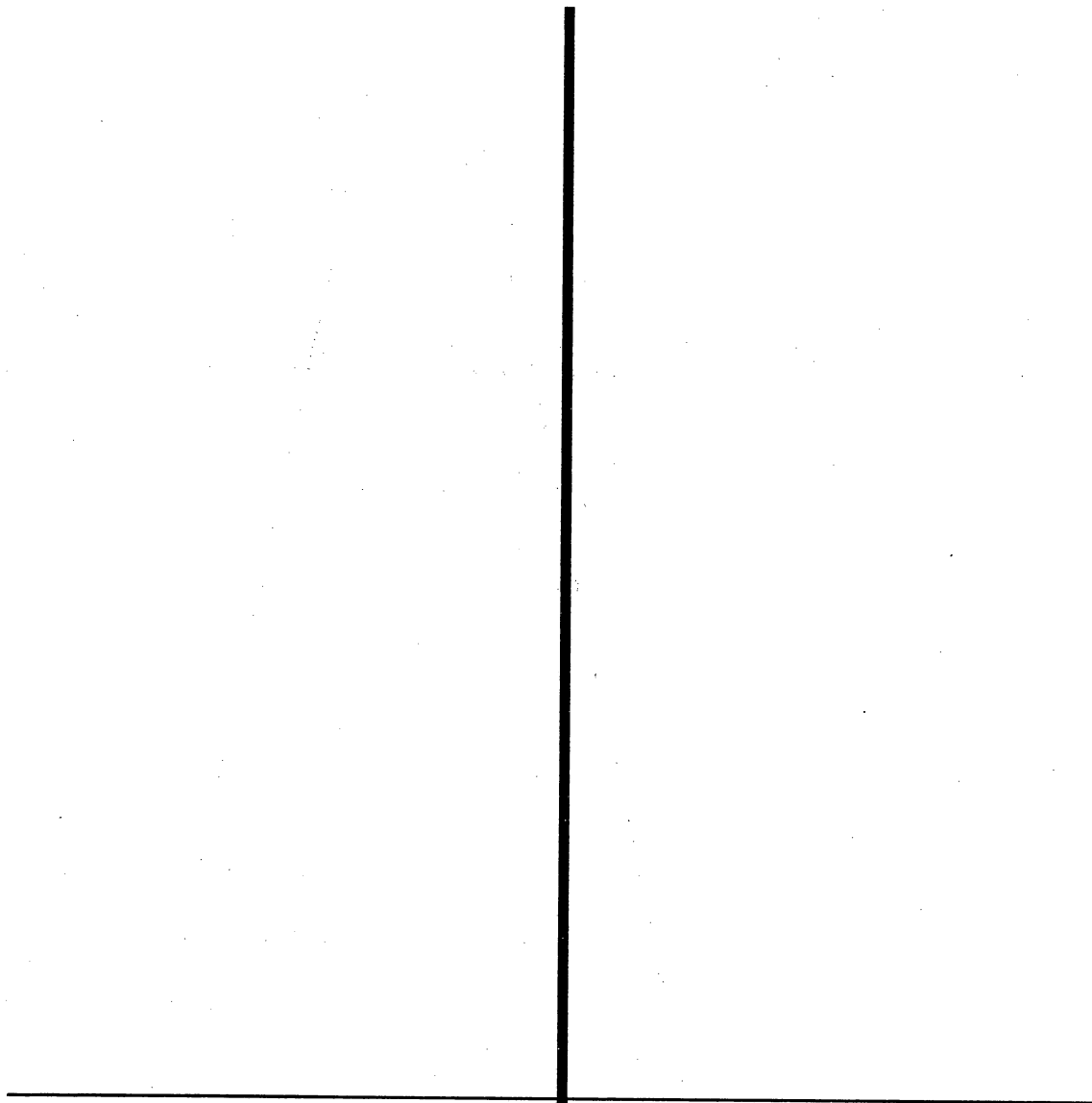
Young and Old Woman Illusion



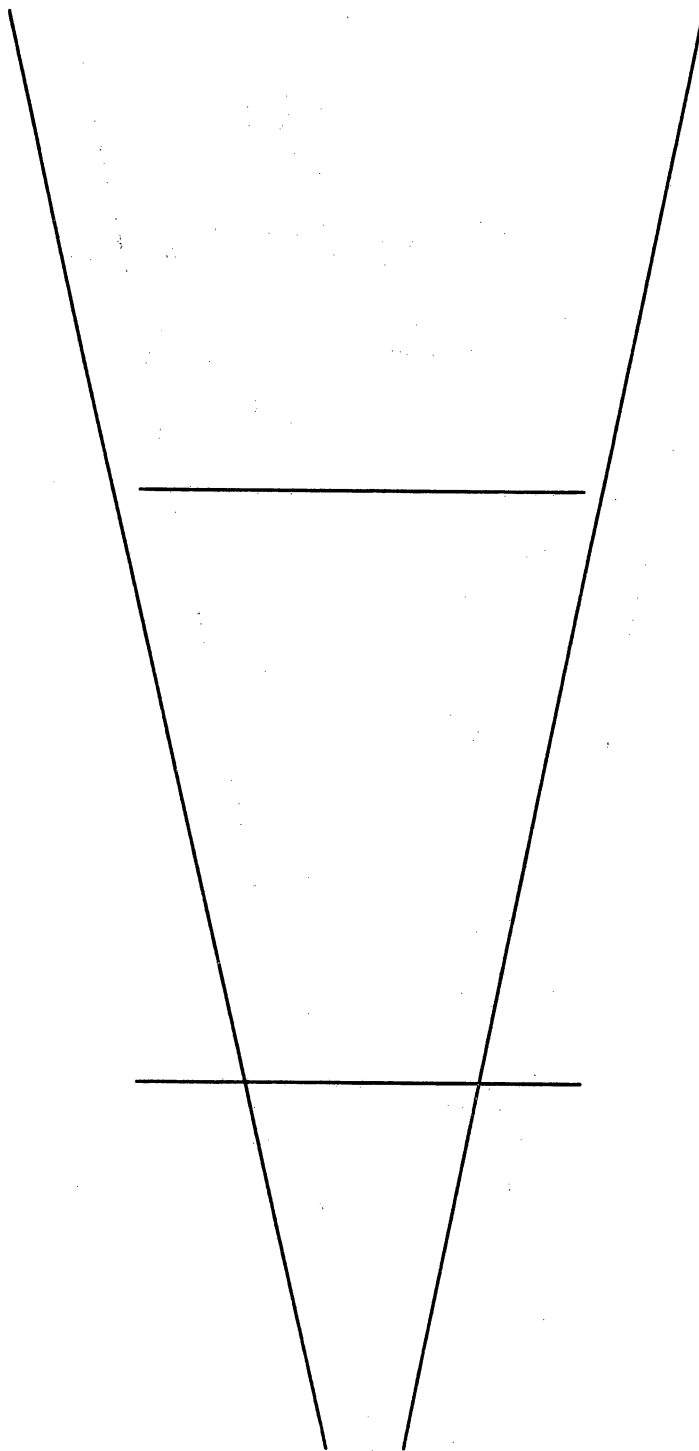
Muller-Lyer Illusion



Horizontal Vertical Illusion



Ponzo Illusion



Faces Illusion



Chapter Nine

Acknowledging Your Own Prejudices

Sensitivity Exercise

Goal:

Police officers acknowledge that all people are subject to prejudices and racist tendencies, whether consciously or unconsciously.

Purpose:

Police officers will be guided through their own denial of their conscious or unconscious prejudices and racist tendencies. Once this is accomplished, officers will be able to question whether their beliefs can affect their workplace and the community they serve.

Tool:

The tool is the ability to recognize their prejudices and racism and begin to manage them.

Stationery Items:

None.

Facilitation:

Step 1: Ask the police officers the following questions:

1. Raise your hand if you are prejudiced (Most officers will raise their hand).
2. Raise your hand if you are a racist.
3. Raise your hand if you are homophobic.
4. Raise your hand if you are Anti-Semitic.
5. Raise your hand if you dislike security officers.

6. Raise your hand if you dislike immigrants

7. Raise your hand if you dislike lawyers.

Step 2: Read the statement below:

Most psychologists will tell you all humans are prejudiced. However, most people are in denial about what their prejudices are. You will note that fewer police officers will raise their hands when you have them identify their prejudices. Interestingly, police officers will be willing to admit professionally and socially accepted prejudices, such as hate of lawyers and security officers, but avoid admitting to prejudices which carry stigmas.

When it comes to admitting our racism, prejudices, hate and sexism towards people, it is difficult to confront. Therefore, when something is difficult to face, has serious consequences, or damages our ego, we will often resort to denial as a defense mechanism. Unfortunately, by bottling up these feelings and not trying to understand them in their entirety, these feelings grow and become more harmful.

Step 3: In the following steps, the facilitator will give examples of how denial works and associate it to prejudices, racism, hate and sexism.

Step 4: Ask the officers to raise their hands if they ever stole something? Most police officers will raise their hands. To those who do not raise their hand, ask them if they have ever stolen change from their mother's purse or father's wallet, stole a flower from a neighbor, took a pen

from work, borrowed a pen and not returned it, cheated on taxes, would they steal to feed their children if it would keep them alive, etc. By now, most police officers who did not admit to stealing anything will. For those who persist in saying they have never stolen anything, acknowledge that it can be possible to have never stolen.

Step 5: Thank the officers for their honesty.

Step 6: Now tell the officers "Those of you who are *thieves* raise your hands." (Very few officers will raise their hands). Remind the police officers that most, if not all, of them raised their hands when you asked earlier if they had stolen something.

Step 7: Ask why those who did not raise their hands do not consider themselves *thieves*? What is their justification or rationalization for not labeling themselves with that term? Some responses may be: "I am not a thief because I did not get caught;" "Thieves are the ones that do it habitually; I just steal sometimes;" "Thieves steal big things. I just steal small things;" "I just stole once."

Debriefing:

What we just saw is an example of how we avoid calling ourselves "thieves," just like we avoid calling ourselves prejudiced, racist, hate mongers and sexist. A possible reason why discrimination and racism is so widespread and growing in our society is because people are not willing to face their own fellings. There are many incentives to keep

us from admitting to ourselves or others that we have learned some racism and that learning affects how we perceive and treat others.

Debriefing:

1. Why don't people like to identify their prejudices?
2. Why do people like to consider themselves good people?
3. Why do people believe that only bad people are racist, prejudiced or sexist, etc.?
4. Do racism and other prejudices run deep in our society?
5. Is it possible to escape racism and other prejudices?
6. How many of you would agree with this statements: "Only when we get past the denial stage can we begin to truly address the problem(s) related to our biases."
7. Do you believe society is in denial when it comes to prejudices?
8. In what other situations have you heard the word denial used? (e.g., spousal abuse, drug abuse, death, pornography etc.)

Source: Martin Cano *Unlearning Prejudice Trainer's manual, Dealing with Denial Exercise* (Cerritos: Martin Cano Publisher CA, 1996) 83. This exercise was modified from the Dealing with Denial Exercise to be applicable to the police profession.

Chapter Ten

Subtleties of Ingrained Stereotypical Images

Sensitivity Exercise

Goal:

Police officers examine the stereotypical subtleties which live in most peoples' minds and identify where they obtain them.

Purpose:

By having police officers reevaluate the root of stereotypical subtleties, they will begin the process of reevaluating their stereotypes. In doing so, the police officer will be empowered not to make generalizations about people based on past experiences.

Tool:

The knowledge of how stereotypes and prejudices are developed and, as a result, choose not to use them.

Stationery Items:

1. "People" handout (see Supporting Material)
2. "People Debriefing" handout (see Supporting Material)

Facilitation:

Step 1: Tell the officers that this is a silent exercise.

Step 2: Divide the participants into groups of five.

Step 3: Tell the police officers to close their eyes and imagine the following people you will read from the "People" handout. (There should be a five second pause between each statement read).

People Handout

1. White person.
2. Car wash worker.
3. Basketball player.
4. Quarterback.
5. A person driving a low rider.
6. Doctor.
7. A person driving a black Cadillac.
8. Dishwasher.
9. Police officer.
10. Nurse.

Step 4: Have everyone open their eyes and hand them the "People" handout.

Step 5: On the "People" handout, ask everyone to write down the ethnicity and gender of the person they imagined. (Tell them their honesty is very important).

Step 6: Once all the officers have completed filling out the "People" handout, give each group a "People Questionnaire." Have them verbally discuss among themselves the questions on the "People Questionnaire." Allow 20 minutes to do so.

People Questionnaire

1. What were the first images of the doctor that came to your mind?
2. What ethnicity did you imagine the car wash worker to be?

3. How many of you imagined the quarterback as being male?
4. What was the ethnicity of the quarterback?
5. What was the gender of the nurse?
6. How tall and what build was the police officer?
7. What was the ethnicity of the basketball player?
8. How tall was the basketball player?
9. What gender was the police officer?
10. What was the ethnicity of the person driving the black Cadillac?
11. Describe the image you had of the white person?
12. How many total men were imagined within your group?
13. How many total women were imagined within your group?
14. How can these preconceived images affect your relationship with people in the field?
15. What did you learn from this exercise?
16. What are the similarities or differences among your answers?

Debriefing:

Each group will share what they learned about each others' answers, for instance, similarities or differences. Among the different groups, the facilitator should use the people questionnaire as a focal point for discussions and make connections wherever applicable. The entire group should be asked the following questions:

1. Why were the majority of the images you imagined male?

2. How do people acquire stereotypical subtleties?
3. How can stereotypical subtleties affect the interaction you have with people?
4. How can you avoid stereotypical subtleties?
5. Raise your hand if you have stereotypical subtleties.

Supporting Material

People Handout

1. White person.
2. Car wash worker.
3. Basketball player.
4. Quarterback.
5. A person driving a low rider.
6. Doctor.
7. A person driving a black Cadillac.
8. Dishwasher.
9. Police officer.
10. Nurse.

People Debriefing Questionnaire

1. What were the first images of the doctor that came to your mind?
2. What ethnicity did you imagine the car wash worker to be?
3. How many of you imagined the quarterback as being male?
4. What was the ethnicity of the quarterback?
5. What was the gender of the nurse?
6. How tall and what build was the police officer?
7. What was the ethnicity of the basketball player?
8. How tall was the basketball player?
9. What gender was the police officer?
10. What was the ethnicity of the person driving the black Cadillac?
11. Describe the image you had of the white person?
12. How many total men were imagined within your group?
13. How many total women were imagined within your group?
14. How can these preconceived images affect your relationship with people in the field?
15. What did you learn from this exercise?
16. What are the similarities or differences among your answers?

Chapter Eleven

Words Hurts

Sensitivity Exercise

Goal:

Police officers will develop a conscious vocabulary to assess their use or the use of others' epithet and pejorative terms, whether or not a person affected by these words is present.

Purpose:

Police officers will come face to face with epithet and pejorative terms and assess the hate and pain these words cause. As a result, they will uncover how even subtle or comical uses of these terms can affect their relationship with the community and personnel within their department.

Tool:

The tool is awareness that epithet and pejorative act like weapons so that officers will be empowered to assess and avoid the use of these words.

Stationery Items:

1. Cassette player
2. Epithet and pejorative training cassette
3. Epithet and pejorative cassette transcript (see Supporting Material)

Facilitation:

Step 1: Define "epithet" and "pejorative".

1. An epithet is an abusive or contemptuous word or phrase.
2. Pejoratives are belittling words or expressions.

Step 2: Instruct officers not to talk, laugh or leave the classroom during the exercise.

Step 3: Have the police officers form an inner and outer circle, face each other and maintain eye contact during the exercise.

Step 4: Acknowledge that the exercise might cause some of them to have difficulty maintaining eye contact, feel jittery, sad, etc. Tell the officers to pay close attention to their feelings, own body language and the body language of the person in front of them.

Step 5: Play the Epithet and Pejorative Training Cassette. Let the tape play without interruption until it ends. Each time an epithet or pejorative word is read, the inner circle officers should step to the right.

Debriefing:

Epithet and pejoratives are the foundation of the dehumanization process. By replacing a person's name with an epithet or a pejorative, it is easier to disassociate oneself from people and cause them harm. This dissociation was seen in Germany during the Holocaust. The Nazis associated the Jewish community with animals. The same happened to the Indians, Southern and Western Europeans, Slaves, Native Americans, Mexicans etc.

Acknowledge that during the exercise, different people will experience distinct feelings and reactions. Some feelings and reactions a participant might experience:

1. discomfort and/or pain
2. reminder of a past negative experience.
3. anger
4. laughter
5. may be reminded of other epithets or pejoratives they may have heard or used.

The facilitator should reread the goal to help keep everyone focused on the topic. Below are questions officers can be asked to generate dialogue:

1. How did it feel to hear these words and see the face of the person in front of you?
2. Was it difficult to maintain eye contact with the person in front of you?
3. Did you feel like talking to the person in front of you?
4. Ask the participants to stand up if they have heard any of these epithets or pejorative words used in the past.
5. Ask the participants to be honest with themselves and stand up if they have used any of these epithets in the past.
6. Why are these words dangerous?
7. Can you remember a time when someone used an epithet or pejorative towards you?
8. Can you remember a time when a police officer used an epithet on duty?
9. When should police officers use epithets or pejoratives?
10. Do you think it is correct to use epithets when a person affected by these words is not present?

11. Have you heard epithets used against police officers?

If so, how did they make you feel?

Supporting Material

Epithet and Pejorative Cassette Transcript

Beaner, Bean-eater, Chili-eater, Pepper-belly

A Mexican; a Hispanic person.¹

There are too many beaners in this school.

Beaners make good cops.

Bitch

An unpleasant or irritating female. This term is commonly used by both sexes.²

She is a good bitch.

Officer Jane Doe's partner John Doe is a bitch.

Buddha Head

An Asian person.³

Buddha Heads can not drive.

Buddha Heads make good Chinese food.

Chink

A person of Chinese nationality or descent.⁴

There are too many Chinks in our area.

Chinks are good in math.

Dago

An Italian male.⁵

Have you seen the dago yet?

Dagos make good spaghetti.

Dike, Dyke, Dykey

A gay female.⁶

Tell the dike to go back to her bike and to get out of here.

Dikes have strong upper bodies.

Coon

An African American.⁷

Have you seen the coon yet?

Coons make good police officers in poor communities.

Dothead

An East Indian person.⁸

The dothead at the cleaners ruin my clothes.

Dotheads make good motel managers.

Gimp

A disabled person.⁹

*Fred knocked over a gimp on the way down the street.
Despite the fact that Officer Smith is gimp he a good officer.*

Gook, Gooner

A Vietnamese person; also used toward Asians in general.¹⁰

Who's the gook at the front desk?

Gooks make good leaders.

Fag, Faggot

A gay male.¹¹

Fags are too political.

My patrol partner is a fag.

Goy

A gentile.¹²

Even a goy knows better than that.

Goys spend too much time reading the Bible.

Gringo

A North American White person.¹³

Here come the gringos with their fat wallets.

Gringos make good police officers.

Half-breed

A person of mixed blood.¹⁴

I don't want half-breed kids running around in my block.

Half-breed women are attractive.

Handkerchief-head, Towel-head, Rag-head

Middle Eastern or East Indian person.¹⁵

Rag head people own too many liquor stores.

Towel-heads cook spicy food.

Hun

A German person.¹⁶

Huns should talk English in America.

Huns have good polka music.

Homo

A gay male or gay female.¹⁷
My partner is a homo.
Homos are good artist.

Honky, Honkies

A White person.¹⁸
Those honkies can't dance.
Honkies make good doctors.

Illegal

An undocumented person without permanent residency.
Those illegals are taking our jobs.
Illegals are good workers.

Jesus Screamer

A Christian.¹⁹
The Jesus Screamers will be getting out of church soon.
Did you know that Jesus Screamers make good listeners?

Jew someone down

A derogatory term directed towards Jewish people. Refers to Hagglng down prices.²⁰
Don't pay his price! Try to Jew him down.

Kike

A Jewish person.²¹
Kikes own the garment district.
Kikes are good investors.

Nigger

An African American Person.²²
That nigger committed the crime.
Niggers are good runners.

Nip

An Asian Person.²³
Universities are full of nips.
Nips make good friends.

Paddy

An Irish person. The term has also been used to include all Caucasian people.²⁴

Those paddies are not teaching me my history.

Paddies are good police officers.

Spook

An African American person.²⁵

There were too many Spooks at the carnival.

Spooks are good readers.

Wetback, Wet

A Hispanic Person.²⁶

Wetbacks are taking all the construction jobs.

My Wetback neighbors are very giving.

White trash

A Caucasian Person.²⁷

There is too much White Trash in my neighborhood.

White Trash are good people.

N.V.N. Nigger Versus Nigger

An African American Male²⁸

I'll be 10-8 (Clear) N.V.N.

N.H.I. No Humans Involved

An African American Male²⁹

I'll be 10-8 (Clear) N.H.I.

D.W.O. Driving While Oriental

An Asian American³⁰

The traffic collision was caused by a D.W.O.

Wabby

A Hispanic male who appears like an immigrant or an undocumented person.³¹

Was the person you contacted a cholo or a wabby?

¹ Richard A. Spears *Forbidden American English, A Serious Compilation of Taboo American English* (Lincolnwood: NTC Publishing Group IL, 1990) 10.

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- ² Ibid. p. 17.
- ³ Ibid. p. 25.
- ⁴ Ibid. p. 34.
- ⁵ Ibid. p. 48.
- ⁶ Ibid. p. 52.
- ⁷ Ibid. p. 40.
- ⁸ Ibid. p. 56.
- ⁹ Ibid. p. 85.
- ¹⁰ Ibid. p. 88.
- ¹¹ Ibid. p. 63.
- ¹² Ibid. p. 89.
- ¹³ Ibid.
- ¹⁴ Ibid. p. 91.
- ¹⁵ Ibid. p. 92.
- ¹⁶ Ibid. p. 102.
- ¹⁷ Ibid. p. 99.
- ¹⁸ Ibid.
- ¹⁹ Ibid. p. 107.
- ²⁰ Ibid. p. 108.
- ²¹ Ibid. p. 113.
- ²² Ibid. p. 125.
- ²³ Ibid. p. 126.
- ²⁴ Ibid. p. 131.
- ²⁵ Ibid. p. 175.
- ²⁶ Ibid. p. 194.

²⁷ Ibid. p. 195.

²⁸ Rosenfeld, Henry O. Personal interview. 5 Nov. 1997.

²⁹ Ibid.

³⁰ Ibid.

³¹ Martinez, Gonzalo. Personal Interview. 5 Nov. 1997.

Chapter Twelve

Understanding White Privilege

Sensitivity Exercise

Goal:

Police officers assess white privilege and how it can affect their ability to interact with people.

Purpose:

Police officers form an understanding of how people of color are affected by white privilege.

Tool:

The tool is the understanding of why people of color perceive white police officers as privileged.

Stationery Items:

1. VCR
2. "Free Indeed" video
3. Overhead projector
4. Transparency of "Free Indeed" Video Debriefing (see Supporting Material)

Facilitation:

Step 1: The facilitator should explain the purpose of the video to the participants. "Free Indeed" is a video designed to provoke thought and discussion and includes perspectives that will be challenging to many white audiences.

Step 2: As participants watch the video, notice their body language.

Step 3: Place the "Free Indeed Debriefing Questionnaire"

transparency on the overhead.

Debriefing:

At the end of the video, begin debriefing. The facilitator should not expect an easy discussion and should be prepared to facilitate strong emotions that may surface. Use the "Free Indeed Debriefing Questionnaire" to stay focused on the goal. The following questions can also be used to raise further dialogue.

1. Did you know that minorities perceive white people to have privileges? Are their perceptions valid?
2. Of the five characters, with whom did you most identify?
3. What white privileges were you aware that you had?

Supporting Material

"Free Indeed" Video Debriefing

(On the game cards:)

(In dialog between actors:)

White people can . . .

White people can . . .

... go through school
learning next to nothing
about other cultures in the
United States, yet get along
just fine.

... copy cultural forms of
expression for personal
gain. "Maybe teach us rap on
flash cards."

... see pictures of Jesus,
God and other biblical
characters that match their
skin color.

... decide on the terms and
focus of service projects.
... repair someone's
dilapidated porch."

... see people like
themselves pictured in the
media in position of
authority and respect.

... assume everyone is just
like them, need what they
need, that their solutions
will solve others' problems.
"The problem with a white
God in your head."

... shop without being
suspected of shoplifting
because of their race.

... unknowingly use
metaphors equating whiteness
with goodness and purity. "I
say the cream still rises to
the top."

"...propose single, simple
solutions to the problem of
racism with the expectation
that they need not deal with
the problem again." James M.
Edler

... try to gloss over the
difficult work of
dismantling racism and go
right to reconciliation.
"jump over how racism
affects them"

... choose when, how and on
what terms race will be an
issue for them.

... ignore the effects of
racism on themselves. "what
racism had done to us, to
white people."

"To be white in America is
not to have to think about
it." -Robert Terry

... assume success comes
only from hard work, wise
choices, honesty and luck
without acknowledging the
role of access, educational
benefits and connections
springing from white
privileges. "What were you

taught is the secret to
successful life?"

Source: Free Indeed, of White Privilege and How We Play The Game Study Guide (Akron: Mennonite Central Committee and MSS U.S., PA 1997) 6. This exercise was modified from the Free Indeed Study Guide to be applicable to the police profession.

Free Indeed, A Video Drama About Racism Screenplay Michael Bade and Judy Miller Shearer. Dir. James Burgess Mennonite Central Committee, 1995.

Chapter Thirteen Heterosexual Privileges Sensitivity Exercise

Goal:

Police officers explore the privileges heterosexuals possess in the police work force.

Purpose:

Police officers will become aware of the privileges, rights and benefits that are denied to gays, lesbians and bisexuals due to their sexual orientation.

Tool:

The tool is increased sensitivity to gays, lesbians and bisexuals.

Stationery items:

1. Heterosexual Privilege Questionnaire (see Supporting Material)
2. "Why Am I Gay" video (Excerpt of Sgt. Rodriguez of the New York Police Department)
3. VCR

Facilitation:

The facilitation of this exercise will be in two parts. Part one will deal with the Heterosexual Privilege Questionnaire. Part two will be based on the gay police officer video. The focus should be on how heterosexual privileges affect the quality of both personal and professional life in the homosexual community.

Part 1

Step 1: Arrange the chairs in a circle.

Step 2: From the heterosexual privilege questionnaire, cut out each sentence and give one to each person. There is a total of thirty-four sentences. If there are less than thirty-four police officers in the class, pass out a second slip until you run out.

Step 3: Ask the police officers to read their sentence to themselves.

Step 4: Tell the police officers that this is a silent exercise and to focus on what is being read.

Step 5: Ask the participants to monitor their feelings during the exercise.

Step 6: Start with one officer and then continue clockwise.

Ask each police officer to read his/her sentence aloud, crumble the piece of paper, and throw it on the floor in front of his/her feet.

Step 7: Begin the debriefing questions.

Debriefing:

1. How did you feel about the sentences?
2. How did it feel to crumble the privilege you threw on the floor?
3. Can you relate to the sentence you read? Several officers should be asked this question randomly.
4. Would you be willing to go through life without the sentence you read?

Part 2

Step 1: At the end of part one, begin the video. Tell the officers not to talk during the video and not to walk out of the classroom.

Step 2: At the end of the video, begin the debriefing questions.

Debriefing:

1. Do you think your police department and/or law enforcement reflects the total society you patrol?
2. What are your thoughts about Sgt. Rodriguez?
3. Do you feel it is appropriate for homosexuals to use the same shower facility with men? (If officers are resistant, ask them what is causing their resistance? What is keeping them from believing that homosexuals are not sexually interested in those with whom they share shower facilities?)
4. How did you feel about the youth who was assaulted seeking out Sgt. Rodriguez for assistance?
5. What advice did Sgt. Rodriguez's father tell him when he revealed he was homosexual?
6. Do you think Sgt. Rodriguez is coping with his homosexuality in his profession well?
7. Do you think that, in general, family members accept their homosexual children like Sgt. Rodriguez's parents accepted him?
8. Do you think it was necessary to show Sgt. Rodriguez caressing and kissing his boyfriend? Why or why not?

9. Do you think it is difficult to be heterosexual in law enforcement?

10. Do you think there are officers in law enforcement who have endured what Officer Rodriguez has?

Additional Debriefing Questions:

These questions are based on the heterosexual privilege questionnaire and the video.

1. Do heterosexuals have more privileges than homosexuals?
If so why?

2. Do you believe law enforcement accepts homosexuals?

3. Why do some officers choose not to admit they are homosexual?

4. Do you believe people have a choice of their sexual orientation? Knowing what you know now, why do you think anybody would choose to be homosexual?

5. Are homosexuals perceived as being more promiscuous than heterosexuals? If so, why?

6. What can be done to make a homosexual police officer feel more comfortable in my agency?

Source: Martin Cano *Unlearning Prejudice Trainer's Manual, Heterosexual Privilege* (Cerritos: Martin Cano Publisher CA, 1996) 158. Parts of this exercise were modified from the Heterosexual Privilege to be applicable to the police profession.

Why Am I Gay Dir. Kenneth Paul Rosenberg. Prod. Lisa Jackson. Pub. Amber Video Publishing, 1997. The excerpt with Sgt. Rodriguez of the New York Police Department is the only one used for the exercise.

Supporting Material

Heterosexual Privilege Questionnaire

1. I can get married to the person I love and make sacred our commitment to one another.
2. The songs I listen to are written about relationships and experiences like mine.
3. I can enter a gay bar on duty and not worry about officers questioning my sexual orientation.
4. I can be around officers who say sexually oriented jokes and not be personally offended.
5. When I am stared at by officers, I never stop and think if they are questioning my sexual orientation.
6. I can visit my mate in the hospital and have the right to determine his or her care if he or she cannot.
7. At the station, I never worry about my sexual orientation.
8. Most religions consider my sexual orientation moral and support relationships like mine.
9. Upon learning of my sexual orientation, people will not assume I am a sexual deviant, pervert, child molester, mentally ill, or have a contagious disease.
10. I never worry about my partner questioning my sexual orientation.
11. I can walk down the street holding hands or arm-in-arm with my mate and not have to worry about verbal or physical violence against us.

12. The clothes I wear are not considered abnormal or inappropriate for my gender.

13. I can adopt children without unwarranted hassles or restrictions.

14. I can stare at officers and not worry whether or not they are questioning my sexual orientation.

15. While on patrol, I can freely talk about my dates to my partner.

16. I can often see people of my sexual orientation in television and movie roles that are positive and uplifting.

17. I can go day in and day out without worrying that I may be disciplined because of my sexual orientation.

18. Inside the station's locker room, I could have a photo of me and my girlfriend or boyfriend showing affection.

19. My mate can be covered under my health insurance at work.

20. If I tell officers to stop saying sexually oriented jokes, I do not have to worry whether they question my sexual orientation.

21. I can go to a nightclub and dance with my mate without being conspicuous and expecting some derogatory remarks.

22. I don't worry what my children's sexual orientation will be.

23. Elected officials will represent the needs and interests of my sexual orientation and people of my sexual orientation have proportional representation in government.

24. I can be in the shower and not worry that other officers are questioning my sexual orientation.
25. I can freely invite an officer to my residence without them questioning my sexual orientation by my apartment's decor.
26. I can rely on the courts to fairly assist in reconciling or adjudicating disputes over child custody, alimony, child support, and property rights between me and my spouse in the event a breakup is necessary.
27. When traveling with my mate, we will likely be accepted by those we encounter without embarrassment or hostility.
28. When I was hired as a police officer, I knew I would not get fired due to my sexual orientation.
29. I can assume that if I move to a new neighborhood, people will not take my sexual orientation into consideration in their judgment and acceptance of me and my family.
30. Others do not see my sexual orientation as my primary identity.
31. It will not be shocking or news, and sponsors will not pull their advertising, if people of my sexual orientation kiss or have sexual contact on television.
32. Bringing my partner to an office party would be completely acceptable and not the cause of any rumors or worry.
33. I have gone through my law enforcement career without having to worry about my sexual orientation.

34. I do not have to worry about people thinking that I got promoted because of my sexual orientation.

Chapter Fourteen

Police Privilege

Sensitivity Exercise

Goal:

Police officers will assess the role privilege and police privilege plays in daily personal and professional lives.

Purpose:

In understanding privilege and police privilege, officers can assess whether their decisions are based on a privilege. In addition, they will assess why some people in the community believe police officers have privileges which they bestow only upon certain types of people.

Tool:

The tool is acknowledging the factors which influence an officer's decision to exercise various privileges.

Stationery Items:

1. Overhead projector
2. Webster's definition of privilege transparency (see Supporting Material)
3. Easel pad
4. Markers
5. Scotch tape
6. Masking tape
7. VCR
8. Courtesy Cards¹ (Getting out of a Ticket) video.

Facilitation:

This exercise is divided into three parts. In the first part, officers will define what privilege means and then compare their definition with Webster's Dictionary definition.

In the second part, the police officers will view a video in which a motorist is getting out of a ticket by using a family member's police business card. Whether the motorist and police officer exercised a form of privilege should then be discussed.

In the third part, the police officers will be read a series of privilege questions and walk into the circle if what is read applies to them.

Part one

Step 1: Ask the police officers to define privilege using one word.

Step 2: Write their responses on the board or easel pad.

Step 3: Tell the officers to select six words which best describe privilege to them.

Step 4: Once this is accomplished, ask them to come up with a definition of what they believe privilege is.

Step 5: Upon doing so, place the Webster's Dictionary definition of privilege on the overhead projector.

Webster's Dictionary definition of Privilege.

Webster's dictionary defines privilege as a benefit or advantage possessed by only one person or by a minority of the community, *his seniority brings him many privileges*, any of the fundamental rights common to all persons under a modern constitutional government.²

Step 6. Compare the similarities and differences between the police officers' and Webster's Dictionary definitions.

Part Two

Step 1: Show the video on "Getting out of a ticket".

Step 2: The dialogue should focus on whether or not a police privilege was exercised and whether the community interpreted it as police privilege.

Part Three

Step 1: With masking tape, make a tight circle in the center of the classroom where all the officers could fit compressed.

Step 2: Have everyone form a larger circle around the masking tape circle. All the officers should be shoulder to shoulder.

Step 3: Tell the officers this is a silent exercise and not to talk.

Step 4: Tell the officers to move into the center circle if the questions read apply to them. Allow the officers to stay in the center for approximately 15 seconds and then have them

go back to the outer circle. Occasionally tell the officers to take a look at who is in the inner and outer circles.

Step 5: The questions to be asked are as follows:

1. If you have gotten a meal at half price, move into the center of the circle.
2. If you have ever been introduced to people as "my friend the police officer" move into the circle.
3. If you have ever gotten out of a ticket because you are a police officer, move into the circle.
4. If you carry an off duty weapon, move into the circle.
5. If a mechanic in the city you patrol gives you a discount on your auto repairs, move into the circle.
6. If you have gotten free coffee or soda while on patrol, move into the circle.
7. If you have ever used your police identification card to get into a movie theater free, move into the circle.
8. If you have ever failed a trainee, move into the circle.
9. If you have ever pointed your gun at someone and not arrested them, move into the circle.
10. If your license is confidentially sealed, move into the center.
11. If you ever told your children or wife to let the officer know you are a police officer if they get pulled over, move into the circle.

Debriefing:

1. What did you learn about the exercise?
2. Do you believe police privileges exist?
3. What type of privileges do we have as police officers?
4. If you do not believe police officers have privileges, what is keeping you from believing this?
5. Has anyone in your family benefited from your being a police officer?

¹ Courtesy Cards. Network KCAL., Reporter Dave Bryan.
Interviewee Intern Chief Bayon Lewis, 1997

² *The New Lexicon Webster's Dictionary of the English Language*
Encyclopedia Ed (New York :Lexicon Publication NY) 796.

Supprting Materials

Webster's Dictionary Definition of Privilege

Webster's dictionary defines privilege as a benefit or advantage possessed by only one person or by a minority of the community, *his seniority brings him many privileges*, any of the fundamental rights common to all persons under a modern constitutional government.

Chapter Fifteen
Male Privilege in Law Enforcement
Sensitivity Exercise

Goal:

Police officers will begin to evaluate what privileges they possess in their personal and professional life as it relates to their gender.

Purpose:

The purpose is to have officers come to a realization that their gender can be a source of privilege whether they are aware of it or not. Once this realization is accomplished, they will be able to see how their perceived power can affect their interaction with women, both in their profession and personal life.

Tool:

The tool is the acknowledgment and awareness of the consequences that male privilege have over women.

Stationery Items:

1. Male Privilege in Law Enforcement Questionnaire (see Supporting Material)

Facilitation:

The facilitation of this exercise will be in two parts.

Part One

Step 1: Arrange the chairs in a circle with the chairs facing outward.

Step 2: Have all the male officers sit on these chairs.

Step 3: Arrange a second set of chairs inside the outer circle facing inwards.

Step 4: Have the female officers sit in these chairs.

Step 5: Hand each male officer a question cut out from the "Male Privileges in Law Enforcement" handout. There are a total of thirty sentences. If there are less than thirty male officers in the class, pass out a second slip until you run out.

Step 7: Tell the officers to read the sentence aloud. Start with a male officers and then continue clockwise without skipping a male officer.

Step 6: Tell the officers that this a silent exercise and to focus on what is being read. Ask participants to monitor their feelings during the exercise.

Part Two

Step 1: Once all officers have finished reading their sentences, have them remain silent. Instruct them not to turn around and listen to the female officers.

Step 2: Ask the female officers the following questions:

1. Have you ever experienced what some of the police officers read?
2. Among the questions read, which one stood out most in your mind?
3. Do you think male police officers have privileges of which they are not aware?

4. Do you think males have privileges in society in general?
If so, why?

5. Why do you think some male police officers do not want to admit that things are not equal in police work?

6. What is something you would like male police officers to know to make your job easier for yourself and future female officers?

7. Is anyone willing to share a situation in which male privilege was used against you?

Debriefing:

Have the male and female officers form a large circle. The debriefing should focus on how male privileges affect women in law enforcement and in the community. Ask the following questions:

1. Were you aware male police officers had privileges?
2. What keeps any of you from believing that male privilege exist?
3. Have you ever witnessed a situation in which a female officer was treated or judged unfairly due to her gender?
4. Are there any female officers you know who have experienced any of the statements read?
5. What is an example of a male privilege you possess?
6. What can you do to make women feel more comfortable in your police department?
7. Was there anything in particular that one of the female officers said that caught your mind?

Supporting Material

Male Privilege in Law Enforcement Questionnaire

1. I never worry about other officers believing that I got hired because of my gender.
2. I can walk into briefing and not worry about other officers questioning why I entered law enforcement.
3. I can make an error in the field and not worry that my gender will be an associated factor for my mistake.
4. I can have a bad day at the station and not worry about peers blaming it on PMS.
5. I can worry about my gender without being seen as someone who wants to benefit from it.
6. I can be aggressive in the field and be looked upon by other officers as a hard charger rather than a bitch.
7. As a rookie, my role models were males.
8. While growing up, most of the popular cartoon characters I saw were men.
9. Throughout my career, I know that I was not hired because of affirmative action.
10. My daughters or sisters do not have to worry about being overlooked because of their gender.
11. My gender is never associated with being incompetent in my profession.
12. Being overweight will not give me less credibility.
13. I can speak in public without my gender being an issue.
14. I can be promoted knowing no one will question my gender being a factor.

15. I do not have to worry that my sons will marry a physically abusive wife.
16. While in uniform, I am never accused of wanting to be the opposite sex.
17. I can walk into a group of officers and feel reasonably comfortable that I will be accepted because of my gender.
18. Most children will draw police officers of my gender.
19. My shooting ability will not be associated to my gender.
20. I can open a law enforcement text book and be assured that I will see people of my gender.
21. I am not considered a negligent parent due to my profession.
22. I can be promoted without worrying that my peers will perceive me as being promiscuous.
23. I can go throughout my entire career and not worry about my gender being an issue at work.
24. As I child I was told that the founding fathers of my country were male.
25. I did not have to worry about gender being a factor for passing training.
26. I can walk late into briefing and not worry that my tardiness will be blamed on my gender.
27. My father and brothers can walk down the street and not be cat called.
28. Role models are easily accessible in my profession.

29. I can go to the cleaners and not be charged as much for my garments.

30. I can show empathy at a tragic scene and not worry about my emotional stability being questioned.

Chapter Sixteen
Assessing Institutional Racism
Sensitivity Exercise

Goal:

Police officers define and study the effects of institutional racism.

Purpose:

In educating police officers as to what constitutes institutionalized racism, they will be able to appraise why people of color believe they are discriminated against.

Tool:

The tool is recognizing institutional racism.

Stationery:

1. Overhead projector
2. Institutional Racism Synopsis transparency (see Supporting Material)
3. Institutional Racism Questionnaire (see Supporting Material)
4. Easel pad
5. Markers
6. Masking tape

Facilitation:

Step 1: Place the Institutional Racism Synopsis transparency on the overhead projector and read it verbatim.

Step 2: Divide the class into groups of six and give each group four easel pages and a marker.

Step 3: Give each group an institutional racism questionnaire and have them write their answers on the easel paper.

Debriefing:

Ask each group to randomly select two topics they answered and share their answers in front of the classroom. Next, have them tape their answers to the wall.

The facilitator should find similarities or differences among the answers. Once every group has spoken, ask the following questions:

1. Does institutional racism exist?
2. What did you learn from this exercise?
3. How has law enforcement in the past played a role in institutional racism?
5. How has law enforcement in the present played a role in institutional racism?

Source: Martin Cano *Unlearning Prejudice Trainer's Manual, Institutionalized Prejudices* (Cerritos: Martin Cano Publisher CA, 1996) 111. This exercise was modified from the Institutionalized Prejudices Exercise to be applicable to the police profession.

Supporting Material

Institutional Racism Synopsis

Institutional racism refers to the nameless operation of discrimination in organizations, professions or even whole societies.

The concept of institutional racism is difficult to grasp, in part because our society teaches that if you work hard, you will be able to succeed on your own merit. The European immigrants' ability to pull themselves up with their own bootstraps rather than on the basis of color or gender supports this work ethic.

The mere fact that a name can not be placed upon institutional racism may suggest that the past social ills of society have been corrected long ago. However, institutional racism is exemplified by laws, rules, regulations, the way things are made, commonly held attitudes and beliefs, and norms of conduct that are biased in favor of one group over another.

Institutional Racism Questionnaire

Left handed institutional racism:

1. How many people here are left-handed?
2. How many left-handed people do you know?
3. In what ways does society cater to right-handed people?
4. Who would be more aware of answers to question three: right- or left-handed people? Why?
5. How often do you notice that the world was built for right-handed people?
6. Since 10% of the world is left-handed, should we expect the world to be shaped around them?
7. Is it fair to say left-handed people should conform to a right-handed society because the world is acceptable the way it is?

Disabled Institutional Racism Questionnaire:

1. Do you think the world is built around disabled people?
2. What advantages do you have over disabled people?
3. How many times do you honestly think about being disabled?
4. Do disabled people complain too much about their rights?

Christian Institutional Racism Questionnaire:

1. Name some Christian Holidays.
2. Name some Christian cities.
3. Name some streets with Christian names.
4. How many of you have heard our country referred to as a Christian nation?

6. What advantages do Christians have over non-Christians?

Sexism, Racism and Homophobia Questionnaire.

1. What are some disadvantages women have in our society?

2. What are some disadvantages people of color have in our society?

Chapter Seventeen

Immigrant Culture Shock

Sensitivity Exercise

Goal:

Police officers will be exposed to what immigrants and foreigners encounter in situations where they are required to communicate in a language of which they have little or no comprehension.

Purpose:

Police officers will experience the stress of non-English speaking people while trying to communicate.

Tool:

The tool is to critically understand why non-English speaking people may choose not to speak English.

Stationery items:

None.

Facilitation:

In this exercise, police officers experience the feeling of being inside an immigration office awaiting public service. They are to line up according to the month and day they were born. The challenge of the exercise is that they will have to line up without talking, writing or using their identification cards, as well as feel rushed in the process. Police officers will use gestures to complete the exercise.

Step 1: Prior to starting the exercise, select two officers and make them public service workers. Instruct them to identify people who are laughing or talking and have them sit

down. At their discretion, they can have these "offending" people rejoin the other officers in line.

The service workers are to single out two police officers and ask them to sit down for no particular reason and then have them stand up. This should be repeated approximately three times.

Step 2: This is a timed exercise. For a class of twenty-five participants, it should last eight minutes. Add three minutes for each additional ten participants. During the exercise, the facilitator should look at his or her watch, nod his head, snap his fingers as a sign of disapproval and remind the police officers that the exercise is timed.

Step 3: The instructions should be given semi-aggressively. Tell everyone they are not to talk during the exercise and that you will only give the instructions twice.

Step 4: Tell the group to imagine they are inside an immigration office awaiting information on their legal status in the United States.

Step 5: Have everyone stand up.

Step 6: Tell them to line up chronologically according to the month and day they were born. They should do this without talking, writing or using their identification cards. They are to choose where January begins and December ends.

Step 7: Once all officers are chronologically lined up, stop the stress tactic.

Step 8: Have them state aloud the month and the day they were born. Most of the time you will find that officers will be able to complete the task successfully. If such is the case, allow them to applaud themselves.

Debriefing:

At this point, there might be some laughter. If necessary, allow a few minutes for this release. However, make sure you bring them back to the purpose of the exercise. Debriefing should take place while the officers are still standing. Those officers who remained seated due to "offenses" should not be allowed to line up with the others. However, they should participate in the debriefing.

1. Ask the officers how it felt to participate in this exercise? In most cases, the officers will answer as follows: anxious, nervous, silly, frustrated, dumb, mad, confused, low self-esteem, afraid, indifferent, Why am I doing this?, fear, etc. The facilitator should mirror and acknowledge everyone's responses.
2. Ask if they think immigrants with little or no English skills might feel like this when they report an incident at the station or to them on the street.
3. Ask the officers to think back to when they were in high school and took a foreign language class. Did they feel nervous and anxious standing in front of the class? If so, why?

4. Ask if immigrants' experiences in their home countries might affect their ability to communicate with the police in English. If so, why?

5. Ask if they were aware that immigrants and refugees, like children, draw police officers larger than life. What are some reasons they might do this and how do they affect communication with police?

Chapter Eighteen
Why We Can't Speak English
Sensitivity Exercise

Goal:

Police officers will reevaluate the old cliché, "Why don't they speak English? They are in America."

Purpose:

By assessing the reasons why people can not speak English, officers will have a broader understanding of the difficulties non-English speakers endure in society.

Tool:

The tool is the ability to listen to what people are saying, not how they are saying it.

Stationery item:

1. Overhead projector
2. Why We Can't Speak English transparency (see Supporting Material)
3. VCR
4. Video of "The Ballad of Gregorio Cortez"
3. Easel pad

Facilitation:

This exercise consists of three parts. The first part asks the officers two questions which set the basis for the exercise. The second part is showing a clip from the video of "The Ballad of Gregorio Cortez." The third part will be an overview of reasons why some people can not speak English.

Part One

Step 1: Ask the following two questions:

1. Raise your hand if you ever felt frustrated while talking to a non English speaker.
2. Raise your hand if you ever said "Why they don't speak English? They are in America."

Step 2: Title an easel pad, "Why is it frustrating to communicate with people who do not speak English?" Then ask this same question and write responses on the easel pad.

Part Two

Step 1: Once everyone has finished giving their responses, prepare to play the video of "The Ballad of Gregorio Cortez."

Step 2: Read the following excerpt from the movie:

"It is 1901, and there are two different cultures in Texas, Anglo and Mexican. Both cultures live side by side in a state of tension and fear. On June 12, 1901, Gregorio Cortez, a young Mexican family man, shoots and kills a sheriff in what appeared to him to be self-defense. For the next eleven days, he eludes an inflamed posse of 600 Rangers in a 450 mile chase across Texas. His manhunt captured the nation's interest and his eventual trial is tainted by the extreme emotions of the country. To some, Cortez became an instant folk-hero; to others he became a dangerous criminal. It took twelve years to learn the truth of what took place."

Step 3: Play the video.

Step 4: At the end of the video, ask the following questions:

1. Who bought the horse from the Rangers, Gregorio or his brother? (Gregorio's brother traded the horse from the rangers).
2. Did Gregorio tell the Sheriff the truth about trading a horse?
3. Did the Sheriff's translator interpret correctly?
4. In English, are a mare and a horse the same thing?
5. Did you know that in Spanish there is a clear distinction between a male and female horse? ("Caballo" is horse and "yegua" is a mare).
6. Do you think the translator wanted to incite the situation?
7. How could this shooting have been avoided?
8. Is it correct to ask someone if they talk Mexican? (Mexican is not a language, it is a nationality. Spanish is a language spoken in Spain and throughout the American continent).
9. The Sheriff told his translator that he understood what "no" was. Was the Sheriff's interpretation of "no" correct?
10. Did Gregorio tell Sheriff Morris, "That no man can arrest him."?
11. Did Gregorio's brother tell Gregorio that Sheriff Morris wanted him?

Part Three

Step 1: Place the "Why We Can't Speak English" transparency on the overhead projector. Tell them that they are going to assess possible reasons why certain people can not speak English.

Step 2: Select different police officers to read statements on the transparency and have them elaborate on the meaning.

Debriefing:

Debriefing should compare the similarities and differences among the three parts of the exercise, "Why is it frustrating to communicate with people who do not speak English," the video, and the "Why We Can't Speak English" transparency. Ask the following questions:

1. What can police officers do to better serve non-English speaking communities?
2. What did you learn from this exercise?
3. How can you apply what you learned to your patrol?
4. Can you give an example of a time you were on patrol and were helpful in an encounter with a non-English speaking person?
5. Have you ever heard someone say "They know how to speak English but don't want to"? What factors led you to feel like this? Having the knowledge you now have, do you still believe this statement is true?

Supporting Material

Why We Can't Speak English

Difficulty: English is one of the most difficult languages in the world.

Ridicule: When speaking English, they are often ridiculed, which discourages them.

Shame: Some find it shameful to speak like a child. Others are afraid they will lose their status and respect or be stigmatized and stereotyped as stupid if they speak with less proficiency.

Fear: Some are afraid that a mistake in English could get them in serious trouble (e.g. police, employers, welfare officials, etc.)

Aptitude: Some simply do not have an aptitude for learning and speaking other languages.

Time: Immigrants usually work at back-breaking jobs for long hours and low wages, leaving little time to go to school.

Pride: Many immigrants find comfort and seek to preserve and celebrate their culture. Because of their justified pride in their culture and the beauty of their language, as well as the fear of becoming "American" and losing their culture, some do not learn English.

Age: Older people have a more difficult time learning new languages.

Similarity to English: When a language is similar to English, it is easier to learn (e.g. cognates). When the English language sounds are not used in another language,

they are harder to learn. For example, when an English speaker learns Spanish, they find trilling their "r's" difficult.

Isolation: Immigrants are usually isolated and therefore have fewer situations where they are required to speak English and can practice it. They isolate themselves for protection, convenience, and safety. Shopping and other aspects of daily life are easier because people speak their language. Their ethnic foods are more available in their own communities. They will also gravitate to communities where housing is affordable and where their family and friends know to look. Many cultures with extended families want to live close to relatives and friends.

Rejection: Because they feel society will, and does, reject them whether they speak English poorly or not at all, many see no advantages to learning English.

Return: Some do not learn English because they believe they are only in the U.S. temporarily.

Prejudice: Some do not learn English because they dislike Americans and do not even want to sound like them.

Illiteracy: Some are illiterate even in their native language, making it virtually impossible to learn another.

Feelings of Inferiority: Some have difficulty learning English because they feel inferior and stupid as they are emerged in a foreign culture. Their lack of knowledge of the fundamental working of society, laws, how to respond in an

emergency, how to find a job or catch a bus make the world overwhelming. Because of cultural imperialism they may have learned in their homeland that U.S. culture and people are superior and that they, along with their culture, are backward and inferior.

Idioms: Some people are discouraged from speaking English because of American idioms, colloquialisms, and expressions unfamiliar to them.

Source: *The Ballad of Gregorio Cortez* Screenplay by Victor Villaseñor. Dir. Robert M. Young., Perf. Edward James Olmos. Emassy, 1992.

Martin Cano *Unlearning Prejudice Trainer's manual, Why They Don't Speak English in America* (Cerritos: Martin Cano Publisher CA, 1996) 126. The content Why We Can't Speak English was excerpted from the Why They Don't Speak English in America.

Chapter Nineteen
Immigrants Historical Struggles
Sensitivity Exercise

Goal:

Police Officers will learn the historical facts of how immigrants have been discriminated against in the United States.

Purpose:

By having knowledge of the historical injustices immigrants have endured, officers will be able to critically analyze present injustices which immigrants are experiencing. Consequently, officers will have acquired empathy for immigrants' past and present experiences.

Tool:

The tool is the ability to assess immigration from different perspectives.

Stationery Items:

1. Immigrant Chronology handout (see Supporting Material)
2. Masking tape

Facilitation:

This is a two part exercise. In the first part, the officers will be divided into groups and assigned an ethnicity. They are to use the immigrant chronology handout to write a two page essay about the injustice their groups experienced. In the second part of the exercise, the officers will write a one page essay on their heritage.

Part One

Step 1: Tape the Immigrant Chronology along the wall and give the officers fifteen minutes to read them.

Step 2: Divide the officers into groups of four or six, depending on the number of people.

Step 3. After the groups have been divided, assign each of them an ethnic identity (Chinese, Japanese, Mexican, European, African, Native Americans, Jewish, Puerto Rican and Cuban), then hand them an Immigrant Chronology handout.

Step 4: Each group is to read the immigrant chronology of their assigned ethnic identity. As a group, they are to write a two page essay giving an overview of what their assigned group endured. Allow an hour for completion of the assignment.

Debriefing:

Once the officers complete their assignments, have each group read their essays in front of the classroom. Ask the group what it would have been like to "walk in the shoes" of their assigned ethnic identity. Finally, have the officers tape their essays on the wall.

When all the groups finish reading their papers, the facilitator should engage the officer to explore any current injustices that are presently affecting ethnic communities. (examples: the burning of African American churches, bombing of synagogues, proposition 189, proposition 209, English only acts, etc.)

Part Two

Have the officers answer the following questions in an essay format and write a one page essay on the following questions:

1. What is the heritage of your grandparents, mother and father?
2. When, where, why, and how did they come to the United States?
3. Did they experience any injustices?

If there are any officers who can not trace their heritage, have them write a one page essay explaining why not.

Debriefing:

Divide the groups into their assigned ethnic groups. Have the groups read their stories to each other and brainstorm similarities and differences; allow 30 minutes to complete their assignments. Once everyone is finished, have each group go to the front of the room and share what they learned.

Supporting Material

Immigrant Chronology Chinese-Americans Chronology

- 1850 The U.S. Census showed 450 Chinese immigrants in the United States. This number increased to 34,933 in 1860. The California legislature passed a discriminatory Foreign Miner's Tax, which forced Chinese immigrants to pay a highly disproportionate share of the state taxes.
- 1859 Authorities in the Guangdong Province legalized the recruitment of Chinese laborers.
- 1882 The Chinese Exclusion Act was enacted by Congress. It stopped the immigration of laborers for 10 years.
- 1974 The U.S. Supreme Court ruled on *Lau v. Nichols* that the San Francisco Unified School District was denying Chinese American students who did not speak English "a meaningful opportunity to participate in the educational program." This ruling by the high court established a legal basis for bilingual educational programs. Such programs were later established in various parts of the nation.
- 1980 The U.S. Census indicated that the Chinese were one of the largest groups that immigrated to the United States between 1970 and 1980. The percentage of Chinese in the United States increased 88% between

1970 and 1980, compared to 11% for the total population and 6% for Whites.

1982 Vincent Chin was beaten to death in a Detroit suburb by an unemployed auto worker and his stepson. Ronald Ebens, the unemployed auto worker, thought Chin was of Japanese descent.

1992 More Than 49,000 immigrants from China and Hong Kong entered the United States, which made the Chinese second only to Filipinos as the largest Asian group immigrating to the United States.

Japanese-American Chronology

- 1868 One hundred forty-eight Japanese contract laborers arrived in Hawaii.
- 1869 The unsuccessful Wakamatsu Colony, made up of Japanese immigrants, was established in California.
- 1906 The San Francisco Board of Education ordered all Asian children to attend a segregated Oriental school.
- 1907-08 The United States and Japan made the Gentleman's Agreement, which was designed to reduce the number of Japanese immigrants entering the United States.
- 1913 The California legislature passed a land bill making it difficult for Japanese immigrants to lease land.
- 1924 An immigration bill was passed by Congress that stopped Asian immigration to the United States.
- 1930 The Japanese American Citizenship League was founded.
- 1941 Japan attacked Pearl Harbor on December 7.
- 1942 On February 19, President Franklin D. Roosevelt issued Executive Order 9066, which authorized the internment of Japanese Americans who lived on the West Coast.
- 1946 The last internment camp was closed.

- 1948 The Japanese American Evacuation Claims Act, signed by President Harry S. Truman, authorized some compensation for the financial losses incurred by the Japanese Americans during the internment. The U.S. government eventually compensated the Japanese Americans for property loss at the rate of about 10 cents per dollar.
- 1952 The McCarran-Walter Immigration Act was passed by Congress. It ended the total exclusion of Asian immigrants, which had begun with the passage of the Immigration Act of 1924. Asian Americans were granted naturalization rights.
- 1972 Statistics indicated that 47% of the Japanese Americans living in Los Angeles were married to non-Japanese spouses.
- 1986 A U.S. Court of Appeals reinstated the claim that the U.S. Government illegally took property from a group of Japanese interned during World War II. This case made it possible for claims by survivors to be heard in court.
- 1988 The Americans Civil Liberties bill was passed by Congress and signed by President Reagan. It provided an apology for the internment of Japanese Americans during World War II and a \$20,000 payment for each survivor of the internment.

Mexican-Americans Chronology

- 1519 Herman Cortes, the Spanish conquistador, and a group of Spaniards arrived in the region that is now Mexico.
- 1521 Cortes, with the support of thousands of Indian allies, seized the Aztec capital city, Tenochtitlan, and the empire fell.
- 1598 Juan de Ornate established the first Spanish settlement in what is today New Mexico. The Spanish colonial period began.
- 1718 New Spain founded the mission and presidio of San Antonio.
- 1769 Fray Junipero Serra and Gaspar de Portola established the mission and presidio of San Diego, the first in Upper California.
- 1810 On September 16, 1810, Father Miguel Hidalgo sounded a battle cry known as the *El Grito de Dolores*, which signaled the beginning of the Mexican revolutionary era that eventually resulted in Mexican independence from Spain in 1821.
- 1836 Mexico's President Santa Anna and his troops defeated the rebelling Texans at the Alamo. Six weeks later, Santa Anna was defeated by Sam Houston and his Texan troops at San Jacinto. Texas declared itself independent and formed the Lone Star Republic.

- 1845 The United States annexed Texas, which had declared itself independent from Mexico in 1836. This was one key event leading to the Mexican-American War.
- 1846 On May 13, 1846, the United States declared war on Mexico and the Mexican-American War began.
- 1848 The United States and Mexico signed the Treaty of Guadalupe Hidalgo, which ended the Mexican-American War. Mexico lost nearly one-third of its territory, and the United States acquired most of the territory that comprises the southwestern states.
- 1853 James Gadsden, representing the United States, purchased from Mexico 45,532 square miles of additional land, which was rich in copper, and opened a railroad route.
- 1859 Juan N. Cortina, who became a U.S. citizen under the provisions of the Treaty of Guadalupe Hidalgo, led a series of rebellions against Anglo-Americans in the Lower Rio Grande Valley of South Texas.
- 1862 On May 5, 1862, French forces that had invaded Mexico were defeated at Puebla by Mexican forces led by Ignacio Zaragosa, a Texas Mexican. May 5 (Cinco de Mayo) is an important holiday observed by Mexican Americans.

- 1877 The El Paso Salt War occurred, in which Mexicans organized and rebelled against Anglos because of a dispute over rights to salt beds.
- 1910 A revolution starting in Mexico caused thousands of Mexicans to immigrate to the United States to look for jobs and escape political turmoil and persecution.
- 1924 Congress established the Border Patrol to monitor traffic across the Mexican-U.S. border. This border had previously been primarily open.
- 1929 The League of United Latin American Citizens was formed in Harlington, Texas. Like other earlier Mexican-American civil rights organizations, the League stressed U.S. citizenship and assimilation.
- 1929-35 Thousands of Mexican immigrants and their families were repatriated to Mexico, most without legal proceedings.
- 1942 The United States and Mexico made an agreement that authorized Mexicans to work temporarily in the United States. This project is known as the *Bracero* program.
- 1943 The anti-Mexican "Zoot-suit" riots occurred in Los Angeles during the summer.
- 1954 The U.S. Immigration and Naturalization Service began "Operation Wetback," a massive program to deport illegal Mexican immigrants to Mexico.

- 1965 A grape strike led by Cesar Chavez and the United Farm Workers Association began in Delano, California, a town in the San Joaquin Valley. Rodolfo "Corky" Gonzales formed the Crusades for Justice in Denver. This important civil rights organization epitomized the Chicano movement that emerged in the 1960s. The U.S. Congress passed an immigration act limiting the number of Mexican immigrants to the United States to 20,000 annually.
- 1970 La Raza Unida party was organized by Jose Angel Gutierrez in Crystal City, Texas.
- 1976 Jerry Apodaca and Raul Castro were elected governors of New Mexico and Arizona, respectively.
- 1979 Luis Valdez' play, *Zoot Suit*, was the first Mexican American play produced on Broadway.
- 1982 Tony Anaya was elected governor of New Mexico.
- 1986 The Immigration Reform and Control Act of 1986 was passed. Designed to control the entry of undocumented (illegal) immigrants to the United States, it imposed severe penalties on employers who knowingly hired illegal immigrants.
- 1992 President Bill Clinton named Henry G. Cisneros Secretary of the Department of Housing and Urban Development. President Clinton named Federico Pena Secretary of Transportation.

- 1994 On November 8, 1994, California voters approved Proposition 187, the "Save Our State" ballot initiative. The initiative denied health care, education, and public funds to undocumented and resident persons.
- 1996 Initiative Proposition 209 is approved. This initiative will eliminate affirmative action programs like those that help achieve equal opportunity for women and minorities in public employment, education and contracts.

European Ethnic Chronology

- 1565 Spaniard, Pedro Menendez Aviles founded St. Augustine, Florida, on the site of an Indian village.
- 1607 English immigrants established their first permanent American colony at Jamestown, Virginia.
- 1620 The Pilgrims came to America from England on the Mayflower and established a settlement at Plymouth, Massachusetts.
- 1623 The Dutch West India Company settled New Netherlands as a trading post.
- 1683 The first German immigrants to North America settled in Pennsylvania.
- 1718 The Scotch-Irish began immigrating to the American colonies in large numbers.
- 1729 The Pennsylvania Colony increased the head taxes charged to entering immigrants to discourage further foreign settlement.
- 1798 A Federalist-dominated Congress enacted the Alien and Sedition Acts to crush the Republican party and harass aliens.
- 1803 The British Passenger Act was enacted to discourage immigration.
- 1825 Great Britain repealed laws that prohibited immigration. The first group of Norwegian immigrants arrived in the United States.

- 1845-49 A series of potato blights in Ireland caused thousands of its citizens to immigrate to the United States.
- 1855 The antiforeign Know-Nothing movement reached its zenith and had a number of political successes in the 1855 elections. The movement rapidly declined after 1855. Castle Garden immigrant depot opened in New York.
- 1863 The Irish working-classes expressed discontent with the Civil War and hostility toward urban Blacks in the New York draft riots, which lasted for four days.
- 1882 A congressional immigration act established a head tax of fifty cents and excluded lunatics, convicts, idiots, and people likely to become public charges.
- 1883-85 An economic depression escalated nativistic feelings in the United States
- 1885 The Foreign Act outlawed the immigration of contract laborers.
- 1886 The Haymarket Affair in Chicago significantly increased fear of foreign "radicals" and stimulated the growth of nativistic sentiments in the United States. The Statue of Liberty was dedicated as nativism soared in the United States.

- 1891 Eleven Italian Americans were lynched in New Orleans during the height of American Nativism after being accused of murdering a police superintendent.
- 1892 Ellis Island opened and replaced Castle Garden as the main port of entry for European immigrants.
- 1894 The Immigration Restriction League was organized in Boston by intellectuals to promote the passage of a bill that would require entering immigrants to pass a literacy test. The passage of the bill was urged to restrict immigration from southern and eastern Europe, but President Cleveland vetoed the bill.
- 1899 William Z. Ripley's *The Races of Europe* was published. Ripley divided European people into three major racial groups, thus giving the intellectual justifications for their movement.
- 1901-10 Almost 9 million immigrants entered the United States, most of whom came from southern and eastern Europe. This mass immigration intensified significantly the activities of nativistic groups.
- 1907 A Congressional act extended the classes of immigrants excluded from the United States. Victims of tuberculosis and individuals who had committed certain kinds of crimes were added to the list.

- 1911 The Dillingham Commission, formed in 1907, issued its forty-one report in which it strongly recommended a literacy test for entering immigrants and made a marked distinction between "old" and "new" immigrants.
- 1916 Madison Grant, a well-known naturalist, published *The Passing of the Great Race in America*. This popular book gave the nativists more ammunition.
- 1916-19 The movement to Americanize aliens was widespread and intense.
- 1917 A comprehensive immigration bill was enacted that established the literacy test for entering immigrants, excluded more classes, and increased the head tax from \$4 to \$8. This act was a major victory for the nativists, passing over President Wilson's veto.
- 1919-20 During the height of antiradical attitudes in America, hundreds of alien radicals were captured and deported in a movement led by Mitchell A. Palmer.
- 1921 The Johnson Act signaled a turning point in American history. It set up a nationality quota system and imposed the first numerical limits on European immigration to the United States.
- 1924 The Johnson-Reed Act established extreme quotas on immigration and blatantly discriminated against

southern and eastern European and non-White nations.

- 1927 Two Italian radicals, Nicola Sacco and Bartolomeo Vanzetti, were executed during a period of extreme antiradical sentiment in America. Their execution set off a wave of reactions throughout the Western world.
- 1952 The McCarran-Walter Act, which allegedly removed radical barriers to immigration, essentially continued the policy established in 1924 and was in some ways more restrictive.
- 1954 The closing of Ellis Island marked the end of mass European immigration to the United States.
- 1965 A new immigration act, which became effective in 1968, abolished the national origins quota system and liberalized significantly U.S. immigration policy.
- 1984 Presidential and vice-presidential candidates of both major political parties appeared at the National Italian American Foundation dinner, indicating the continued importance of ethnicity to U.S. politicians.
- 1986 The Centennial of the Statue Of Liberty was commemorated.
- 1990 The Immigration Act of 1990 made some significant changes in immigration law. It set immigration to

675,000 annually (beginning in 1995) to consist of these categories: 480,000 family-sponsored; 140,000 employment-based; and 55,000 "diversity immigrants." Ellis Island National Immigration Museum opened to honor the nations immigrants.

1991 After disorder and fighting, the Communist USSR fell, leaving its former republics to create democracy in the chaotic aftermath.

African-Americans Chronology

- 1500 Estevanico, an African explorer, opened up New Mexico and Arizona for the Spaniards.
- 1565 Africans helped to establish a colony in St. Augustine, Florida.
- 1619 The first Africans arrived in the English North American colonies.
- 1775-1783 American Revolution leads to freedom for some slaves.
- 1787 The Constitution protects slavery.
- 1793 The first fugitive Slave Act passed in Congress. It's lack of constitutional protections for free blacks led to petitions for redress in the 1790's.
- 1808 The slave trade was legally ended, but illegal slave trading began.
- 1829 David Walker published his *Appeal*, in which he harshly denounced slavery and urged slaves to take up arms and rebel.
- 1831 Nat Turner led a slave revolt in which nearly 60 Whites were killed.
- 1850 The second Fugitive Slave Act, which authorized the federal government to help capture runaway slaves, was enacted. It helped pave the way to the Civil War.

- 1857 The Supreme Court ruled in the *Dred Scott Decision* that slaves did not become free when they moved to free territory. It also held that African-Americans were not, and could not, be citizens.
- 1861-62 Congress enacted several Confiscation Acts designed to prevent the Confederacy from using slaves in its war efforts.
- 1863 On January 1, President Lincoln issued the Emancipation Proclamation, which freed slaves in those states fighting the Union. Many African-Americans in New York City were attacked and killed by largely Irish mobs in July that were protesting the draft laws and expressing anti-Black feelings.
- 1865 Slavery was legally abolished throughout the United States by the ratification of the Thirteenth Amendment to the Constitution.
- 1866 The Fourteenth Amendment, which made African Americans United States citizens, was passed. The Civil Rights Act of 1866 was enacted. It extended the African-American's civil liberties in several areas.
- 1870 The Fifteenth Amendment was ratified. It enabled African-American men to vote.
- 1876 In the disputed Hayes-Tilden election, Hayes's supporters promised that he would remove the remaining federal troops from the South. This

bargain symbolized the extent to which northern Whites had abandoned the southern African-Americans.

1895 Black educator Booker T. Washington gave his soon to be celebrated Atlanta Exposition speech in which he agrees to the withdrawal of blacks from politics in return for a guarantee of education and technical training.

1896 In a historic decision, *Plessy v. Ferguson*, the Supreme Court ruled that "separate but equal" facilities were constitutional.

1905 W.E.B. Du Bois and a group of African-American intellectuals organized the Niagara Movement to promote civil rights for African-Americans.

1910 The National Association for the Advancement of Colored people (NAACP) was organized. It successfully fought for African-American legal rights.

1911 The National Urban League was founded to help the Black urban migrant adjust to city life and find jobs.

1914 Marcus Garvey organized the Universal Negro Improvement Association in Jamaica. Garvey urged African-Americans to be proud of their African heritage in the 1920's.

- 1917 One of the worst riots in U.S. history occurred in East St. Louis, Illinois. Thirty-nine African-Americans were killed.
- 1919 A series of riots occurred in a number of cities during the "Red Summer" of 1919. One of the most serious occurred in Chicago, in which 38 people lost their lives.
- 1943 White violence directed at African Americans led to a serious riot in Detroit, killing thirty-four people.
- 1954 In a landmark decision, *Brown v. Board of Education*, the Supreme Court ruled that school segregation was inherently unequal.
- 1955 African-Americans in Montgomery, Alabama, began a boycott of the city's buses, ending bus segregation there in 1956.
- 1957 Martin Luther King, Jr., and a group of Baptist ministers organized the Southern Christian Leadership Conference (SCLC). National guardsmen were required to help integrate Central High School in Little Rock, Arkansas.
- 1960 On February 1, 1960, the sit-in movement, which desegregated public accommodation facilities throughout the South, began in Greensboro, North Carolina.

- 1961 The Congress of Racial Equality (CORE) led Freedom Rides throughout the South to desegregate interstate transportation.
- 1963 In a Birmingham demonstration, led by Martin Luther King, Jr., civil rights demonstrators were violently attacked by the police. More than 200,000 people participated in a "March on Washington for Jobs and Freedom."
- 1968 Assassination of Martin Luther King Jr. led to riots across the country.
- 1992 Carol Mosely Braun (D-Ill.) became the first African American woman elected to the U.S. Senate.
- 1993 Toni Morrison was the first African American woman and the eighth woman to receive the Nobel Prize for Literature.

Jewish American Chronology

- 1600s First Jewish settlers arrived in American Colonies.
- 1868 The Fourteenth Amendment was ratified. Subsequent court decisions broadened it to guarantee religious equality in the states.
- 1877 Joseph Seligman, a Jewish manufacturer, and his family were excluded from a resort hotel, foreshadowing the pattern anti-Semitism was to take in the United States.
- 1881-82 Discriminatory legislation and *pogroms* (government sponsored attacks) against Russia's Jews spurred wholesale immigration to America.
- 1885 The Pittsburgh Platform was enunciated by reform Jews. It stated their principles and beliefs.
- 1886 The Jewish Theological Seminary was founded by leaders of Conservative Judaism.
- 1914 Louis D. Brandeis became the leader of the American Zionist movement. He became the first Jewish Justice on the United States Supreme Court in 1916.
- 1915 Leo Frank, a Jew, was lynched in Georgia, a result of anti-Semitic hatred.
- 1924 The Johnson-Reed National Origins Quota Act drastically curtailed Jewish immigration to the United States.
- 1930-40 Anti-Semitism, stimulated by Nazi propaganda, reached alarming levels in the United States.

- 1939-46 Six million Jews were killed by the Nazis during World War II.
- 1948 President Harry S. Truman recognized the State of Israel immediately after its establishment.
- 1967 Jewish Americans strongly supported Israel during the Six Day War.
- 1973 Jewish Americans contributed huge sums of money to Israel when the Yom Kippur War broke out.
- 1976 Jews throughout the world took pride in the heroic Israeli commando raid on Entebbe airfield in Uganda. This action freed hostages held by Palestinian terrorists.
- 1979 Egypt's President Anwar el-Sadat and Israel's Premier Menachim Begin signed a peace treaty, together with President Carter in a White House ceremony a few months after a thirteen-day conference at Camp David.
- 1981 Pressure generated by the New Right and Christian Right troubled many Jewish Americans as the "moral majority" and similar groups challenged the concept of separation of church and state.
- 1982 Many Jewish Americans were privately critical of Israel's military thrust into Lebanon to end PLO terrorism, which thus reflected a shift from unquestioned support to criticism of the Begin government.

- 1985 American Jews were shocked by President's Reagan's visit to a military cemetery in Bitburg, Germany, which contains the graves of forty-seven members of the Waffen SS (Hitler's elite armed guard).
- 1993 Israel signed a peace agreement with the Palestine Liberation Organization (PLO). The United States Holocaust museum was opened in Washington, D.C. Ruth Bader Ginsberg was appointed to the United States Supreme Court.
- 1994 Israel and Jordan signed a peace agreement.

American Indians Chronology

- 1513 Juan Ponce de Leon landed on the Florida peninsula while en route from Puerto Rico. The relationship between Europeans and North American Indians began.
- 1565 The Spanish establish the St. Augustine colony in Florida, the first settlement organized by Europeans in present-day United States.
- 1620 Native Americans help Pilgrims survive their first winter in the New World (MA).
- 1637 Connecticut colonists killed more than 500 Indians when the Pequot tribe tried to stop the colonists from invading their territory. This event is known as the Pequot War.
- 1675-76 King Phillip, a Wampanoag chief, led a coalition of Indian troops that nearly defeated the English colonists. However, his forces were eventually beaten and his body dismembered by the colonists.
- 1680 The Pueblos rebelled against the Spaniards and drove them from Pueblo territory. Many Spaniards were killed during the uprising.
- 1754-63 The French and Indian War occurred. It was one of a series of wars in which the French and the British struggled for control of the eastern part of North America. Each nation vied for Indian support.

- 1776-81 Most Native Americans supported the British during the American Revolution, anxious to halt colonial Expansion past the Appalachian mountains.
- 1794 A group of Indians suffered a crushing defeat at Fallen Timbers in Ohio on August 20. In 1795, they were forced to sign a treaty that ceded large sections of their lands in the Northwest territory to Whites.
- 1812 The War of 1812, a war between the United States and Britain, caused deep factions among the Indian tribes because of their different allegiances. The Indian allies of the British were severely punished by the United States when the war ended.
- 1824 The Bureau of Indian Affairs was established in the War Department.
- 1830 Congress passed a Removal Act that authorized removal of Indians from east to west of the Mississippi and stated conditions under which removal could be legally undertaken.
- 1831 The Supreme Court recognized Indian tribes as "domestic dependent nations" within the United States. In an 1832 decision, the court declared that such nations had the right to self-government.
- 1838-39 The Cherokee were forcefully removed from Georgia to Indian territory in present-day Oklahoma. Their

poignant journey westward is recalled as the "Trail of Tears."

- 1864 The Colorado militia killed nearly 300 Cheyennes in a surprise attack at Sand Creek after the Cheyenne leaders had negotiated an armistice. This incident is known as the Sand Creek Massacre.
- 1871 A congressional act prohibited the making of further treaties with Indian tribes.
- 1876 Sioux tribes, under the leadership of Sitting Bull, wiped out Custer's Seventh Cavalry at Little Big Horn. This was one of the last victories for Indian tribes.
- 1881 Helen Hunt Jackson's *A Century of Dishonor* was published. It was the first influential book to dramatize the plight of Indian peoples in the United States.
- 1886 The brave Apache warrior, Geronimo, surrendered to U.S. forces in September 1886. His surrender marked the defeat of the southwestern tribes.
- 1887 Congress passed the Dawes Severalty Act, which was designed to facilitate assimilation into American culture through individual land ownership. It proved to be disastrous for Indians.
- 1890 Three hundred Sioux were killed at Wounded Knee Creek in South Dakota.

- 1924 The Snyder Act made American Indians citizens of the United States.
- 1928 The Meriam Survey recommended major changes in federal policy relating to Indian affairs. Many of its recommendations were implemented in subsequent years.
- 1934 The Wheeler-Howard Act made it possible for Indians to reestablish aspects of their traditional cultures, including tribal lands and government.
- 1944 The National Congress of American Indians was organized by Indians.
- 1946 The Indians Claims Commission was established to hear cases related to possible compensations due Indians for loss of land and property.
- 1948 Indians were granted the right to vote in New Mexico and Arizona.
- 1954 Congressional acts terminated the relationship between the federal government and several Indian tribes, including the Klamath tribe in Oregon, the Menominee of Wisconsin, and the California Indians.
- 1968 The organization American Indian Movement (AIM) was founded by Chippawas in Minneapolis.
- 1969 *Custer Died for Your Sins: An Indian Manifesto* by Vine Deloria, Jr., was published. This book represented a significant point in Indian civil

- rights movement. N. Scott Momaday won the Pulitzer Prize for *House Made of Dawn*.
- 1970 President Richard M. Nixon made a statement advocating Indian self-determination.
- 1972 Congress restored the Menominee tribe of Wisconsin to federal-trust status.
- 1973 Members of the American Indian Movement and other Indians occupied Wounded Knee, South Dakota, to dramatize the Indian's condition to the United states.
- 1975 The Indian Self-Determination Act recognized the autonomy of Indian tribes and their special relationship with the federal government.
- 1978 The Indian Freedom of Religion Act was passed. This act granted Indians the right to practice their religious beliefs.
- 1979 The Supreme Court upheld the fishing rights claims of the Indian tribes of Washington state.
- 1980 The Passamaquoddy and Penobscot tribes of Maine received a settlement of their land claims after a long difficult legal battle.
- 1989 Native American tribal groups were successful in convincing the Smithsonian Institute to develop a policy that will allow it to return the remains of their ancestors to them. Native American tribes felt that the remains of their ancestors were being

deseccrated by the Smithsonian, as well as other museums.

1990 The Native American Graves Protection and Repatriation Act was enacted. It requires federal agencies to return human remains and other objects to tribes that request them.

1991 Native Americans were honored by the renaming of the Custer Battlefield to the Little Bighorn National Monument.

Cuban American Chronology

- 1959 Fidel Castro took over the reins of power in Cuba from the government of dictator Fulgencio Batista.
- 1961 Diplomatic relations between the United States and Cuba were severed. The Cuban Exile Brigade 2500 landed at the Bay of Pigs on the southern coast of Cuba, in an ill-fated attempt to overthrow the Castro regime.
- 1962 Commercial air flights between the United States and Cuba ended. Immigration to the United States became strictly clandestine. The Cuban Missile Crises prompted President Kennedy to blockade Cuba. The Soviet Union eventually withdrew the missiles from Cuban soil.
- 1965 The Cuban Refugee Airlift Program, flights from Cuba to Miami, Florida, began with sponsorship by the U.S. government.
- 1973 Termination of the Cuban Airlift program. Immigration to the United States returned to a clandestine status or took place through a third country, such as Spain or Mexico.
- 1977 Diplomatic interest sections were established by the U.S. and Cuban governments in embassies of third countries. Cuba used the Czechoslovakian embassy in Washington and the United States used the Swiss embassy in Havana. This move was

- strongly opposed by most Cuban Americans. Fidel Castro allowed U.S. citizens and their Cuban dependents living in Cuba to leave Cuba if desired.
- 1980 125,000 Cubans arrived in the United States via a boatlift from Mariel. Reaction in the United States ranged from welcome to open hostility.
- 1984 The Immigration and Naturalization Service ruled that Cubans who entered the United States via Mariel with the classification of "entrant" would be permitted to apply for permanent resident status under the Cuban Refugee Readjustment Act of 1966.
- 1985 In response to Radio Marti broadcasts beamed at Cuba, Fidel Castro stopped familial visits of Cuban Americans and abrogated the agreement with the United States to repatriate Mariel Cubans who were being held in American jails. Xavier Suarez was elected mayor of Miami, Florida. He was the first Cuban American to be elected to that office.
- 1987 Mariel refugee inmates imprisoned in Atlanta, Georgia, and Oakdale, Louisiana, rioted and took hostages upon learning they might be deported. Riots ended after the U.S. Government set up a review process for anyone facing deportation.
- 1988 The Cuban American National Foundation began a program with the U.S. immigration's approval to reunite Cubans in third countries with relatives in

the United states. The foundation paid all travel and relocation costs.

1989 In a special election to replace the late Rep. Claude Pepper, Rep. Ileana Ros-Lehtinen became the first Cuban-born member of the U.S. Congress. Florida followed the precedent set in California, Illinois, and other states and voted 84% to 16% to amend the state constitution declaring English the state's official language. Cuban Americans largely opposed this measure.

1994 Fidel Castro announced that he would not stop Cubans attempting to flee the island. A massive rafting exodus followed, with the U.S. Coast Guard intercepting Cubans and sending them to camps at the Guantanamo Naval Base.

1995 Cuba and the United States negotiated an agreement that would slowly bring refugees from Guantanamo and Panama to the U.S. Future entry visas for Cubans were set at 20,000 per year.

Puerto Rican Chronology

- 1493 Columbus landed on the island of Boriquen, November 19, 1493. Boriquen was the home of the Taino (or Arawak) Indians, the native inhabitants of Puerto Rico.
- 1508 Juan Ponce de Leon became the governor of Puerto Rico.
- 1511 The Taino Indians unsuccessfully rebelled against the Spanish system of forced labor.
- 1513 African slaves were introduced on Puerto Rican plantations.
- 1868 *El Grito De Lares*: a group of Puerto Rican revolutionaries called for independence and planned an unsuccessful revolt.
- 1873 Slavery was abolished in Puerto Rico.
- 1898 Spain ceded Puerto Rico to the United States under the terms of the Treaty of Paris, the treaty that formally ended the Spanish-American War.
- 1900 Under the terms of the Foraker Act, the United States established a government in Puerto Rico in which the president of the United States appointed the governor and the Executive Council. The House of Delegates and the resident commissioner were to be elected by popular vote.
- 1910 The U.S. Census indicated that there were 1,513 native Puerto Ricans living in the United States.

- 1917 The Jones Act was passed by the U.S. Congress. It made Puerto Ricans U.S. citizens and subject to the U.S. draft. The act also provided for the popular election of both houses of the Puerto Rican legislature.
- 1920 11,811 persons born in Puerto Rico were living in the United States. That number increased to 58,200 in 1935.
- 1937 Twenty people were killed in a tragedy known as the "Ponce Massacre" on Palm Sunday.
- 1947 The U.S. Congress amended the Jones Act of 1917. Puerto Ricans were granted the right to elect their own governor. The governor was given the right to make most of the appointments for high public offices.
- 1948 Luis Munoz Marin became the first elected governor of Puerto Rico. He was governor of Puerto Rico until 1964.
- 1952 On July 25, Governor Luis Munoz Marin led the inaugural ceremonies establishing the Commonwealth of Puerto Rico, or the Association Free state.
- 1961 ASPIRA of America (now the ASPIRA Association, inc.) was founded.
- 1965 With the passage of the Civil Rights Act of 1965, Puerto Ricans in the United States were no longer

- required to pass an English literacy test to vote in the state of New York.
- 1967 In a plebiscite, Puerto Ricans voted to maintain the Commonwealth status. Statehood and independence were the second and third choices, respectively.
- 1970 Herman Badillo was elected to the U.S. House of Representatives. He was the first mainland Puerto Rican elected to Congress.
- 1971 Cuban representatives to the United Nations proposed a resolution to have U.S. colonialism in Puerto Rico debated during a meeting of the United Nations Trusteeship Council.
- 1972 The United Nations Decolonization Committee declared that Puerto Rico is a colony of the United States.
- 1974 The legal case, *ASPIRA of New York, Inc., et al. v. Board of Education of the City of New York, Inc. et al.*, ended when the two parties reached an agreement, legally termed a "consent decree." The Board of Education agreed to provide bilingual instruction for Puerto Rican students.
- 1992 The New Progressive Party, which supports statehood, won the governorship.
- 1993 In a plebiscite, Puerto Ricans voted by a narrow margin to maintain Commonwealth status. Statehood

was a close second. Independence received only 4.4% of the vote.

Source: James A. Banks, *Teaching Strategies for Ethnic Studies Sixth Edition*. (Needham Heights: Allyn and Bacon MA 1997. The content of the Immigrant Chronology was excerpted in its entirety.

APPENDIX A:
Directory Of Organizations: Anitbias Education

Directory of Organization: Antibias Education

American-Arab Anti-Discrimination Committee

4201 Connecticut Avenue N.W. Suite 500

Washington, DC 20008

202/244-2990

Anti-Defamation League of B'nai B'rith Nation Office

823 United Nations Plaza

New York, NY 10017

212/490-2525

Anti-Defamation League of B'nai B'rith

10495 Santa Monica Boulevard

Los Angeles, CA 90025

213/446-8000

Anti-Defamation League of B'nai B'rith

121 Stuart Street Suite 401

San Francisco, CA 94105

415/546-0200

Asian Society

Southern California Center Arco Plaza, Level C

505 South Flower Street

Los Angeles, CA 90071

213/624-0945

Center for Democratic Renewal National Office

P.O. Box 50469

Atlanta, GA 30302-0469

404/221-0025

Chinese American Planning Council

6569 Listpenart Street

New York, NY 10013

212/941-0920

Coalition Against Anti-Asia Violence

c/o Asian American Legal Defense and Education Fund

99 Hudson Street, 12th Floor

New York, NY 10013

212/966-5932

Community United Against Violence

514 Castro Street

San Francisco, CA 94114

415/864-3112

Equity Institute

6400 Hollis Street suite 15

Emeryville, CA 94608

510/658-4577

Hetrick-Martin Institute

(Lesbian and Gay Youth Social Services Organization)

401 West Street

New York, NY 10014

212/633-8920

Human Rights Resource Center

30 N. San Pedro Road Suite 140

San Rafael, CA 94903

415/499-7465

**Institute for American Pluralism of the American
Jewish Committee**

165 East 56th Street

New York, NY 10022

212/751-4000

Gay and Lesbian Community Service Center

1625 N. Schrader Blvd.

Los Angeles, CA 90028

213/993-7415

**Golden State Peace Officers Association of Southern
California** (Supports gay and lesbian members of law
enforcement)

Southern California

P.O. Box 46505

Los Angeles, CA 90046

213/739-4121

Northern California

P.O. Box 14006

San Francisco, CA 94114

415/281-0610

**Institute for American Pluralism of the American
Jewish Committee**

1100 Main Street Suite D 1

Irvine, CA 92714

714/660-8525

**Institute for American Pluralism of the American
Jewish Committee**

6505 Wilshire Boulevard Suite 315

Los Angeles, CA 90048

213/655-7071

Islamic Networks Group

2136 The Alameda Suite 2 F

San Jose, CA 95126

408/296-7312

Japanese American Citizens League

912 F Street

Fresno, CA 93706

209/237-4006

Japanese American Citizens League

244 South San Pedro Street Suite 507

Los Angeles, CA 90012

213/626-4471

Japanese American Citizens League

1765 Sutter Street

San Francisco, CA 94115

415/921-5225

Klanwatch Southern Poverty Law Center

400 Washington Avenue

Montgomery, AL 93104

205/264-0286

**National Association for the Advancement of Colored
People**

Washington Bureau

1025 Vermont Avenue NW

Washington, DC 20009

202/638-2269

National Gay and Lesbian Task Force

1734 14th Street NW

Washington, DC 20009

202/332-6483

National Institute Against Prejudice and Violence

31 South Greene Street

Baltimore, MD 21201

301/328-5170

Native American Education Program

Room 507

234 West 109th Street

New York, NY 10025

212/663-4040

Orange County Human Relations Council

1300 S. Grand, Bldg. B

Santa Ana, CA 92705

714/567-7470

Parents and Friends of Lesbian and Gays, Inc.

P.O. Box 24565

Los Angeles, CA 90024

213/472-8952

Sietar International (the society for Intercultural
Education, training and research)

808 17th Street, NW, Suite 200

Washington, DC 20006

202/446-7883

**Simon Wiesenthal Center Beit Hashoah Museum of
Tolerance B** (tools for tolerance for law enforcement)

Simon Wiesenthal Plaza

9760 West Pico Boulevard

Los Angeles, CA 90035-4792

310/843-0012

University of California, Riverside Police Department

Officer Mario Cortez, consultant and author of this
curriculum

900 University Avenue

Riverside, CA 92521

909/787-5222

**U.S. Department of Justice Community Relations
Services**

*Refer to Government section of the phone book for local
offices*

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