A WORLD OF DIFFERENCE

CASA

A Manual for Achieving Greater Inclusion

National Court Appointed Special Advocate Association
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A World of Difference

A Manual for Achieving Greater Inclusion

National CASA Association
100 West Harrison
North Tower, Suite 500
Seattle, WA 98119
(800) 628-3233

CASA
Court Appointed Special Advocates
For Children

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Special thanks to members of the National CASA Association (NCASAA) Diversity Committee for their participation in this collaborative design process:

- **Michelle Chino**, Ph.D., NCASAA Tribal Advisory Committee; Director, American Indian Research and Education Center, University of Nevada, Las Vegas, NV

- **Judge Ernestine Gray**, NCASAA Board of Directors, Standards Committee; Chief Judge, Orleans Parish Juvenile Court, New Orleans, LA

- **Sandra Hanson**, NCASAA African American Advisory Committee, Standards Committee; Former Deputy Director, California CASA, Oakland, CA

- **Joyce Honeyman**, Kappa Alpha Theta Foundation Liaison to NCASAA Board of Directors, Diversity Committee Chair, Finance Committee, Resource Development Committee, Bellevue, WA

- **Helen Jones Kelley**, J.D., NCASAA Board of Directors Former President, African American Advisory Committee; Executive Director, Montgomery County Children Services, Dayton, OH

- **Judge J. Dean Lewis**, NCASAA Board of Directors, Standards Committee Co-Chair, Curriculum Advisory Committee, Judicial Liaison Committee Co-Chair; Retired, Naples, FL

- **Veronica Montano-Plich**, NCASAA Hispanic/Latino Advisory Committee, Curriculum Advisory Committee; Executive Director, Sandoval County CASA, Rio Rancho, NM

- **Marshall Porter**, NCASAA Board of Directors, African American Advisory Committee; State of Arizona Board of Clemency, Phoenix, AZ

- **Barbara Sears**, J.D., NCASAA Board of Directors, Diversity Committee, Nominations Committee; Tulsa Lawyers for Children, Inc., Tulsa, OK

- **Judi Strause**, NCASAA Board of Directors Secretary, Development Committee, Nominations Committee, Charlotte, NC

- **Judge Bill Thorne**, NCASAA Board of Directors, Development Committee Chair, Tribal Advisory Committee Chair, Nominations Committee; Utah Court of Appeals, Salt Lake City, UT

- **Jorge Velasquez**, NCASAA Hispanic/Latino Advisory Committee; Former Director of Diversity, Child Welfare League of America, Washington, DC
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Individual Diversity Committee members came from rural, suburban, and urban communities located in a broad range of geographic regions across the country. Committee members identify as African American, Black, Hispanic, Latino, Asian-Pacific Islander, Native American, Euro-American, Caucasian, and multicultural/multiracial. In addition, committee members represent many diverse religious and spiritual perspectives, diverse sexual orientations, and different family structures, including single parents, multigenerational households, adopted children, foster parents, as well as traditional nuclear families, and ranged in age from twenty-four to senior citizens. Participants in the development of this manual, although different in many ways, were unified by the desire to make a world of difference in the achievement of diversity within the CASA/GAL network.

Manual Design & Production Team for A World of Difference

- Tracy Flynn, NCASAA Training Director, Project Director and Editor, Staff to the Diversity Committee
- Jennie Goode, Independent Writer/Editor, Project Author and Editor
- Shanda Hoover, Independent Graphic Designer, Project Designer
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**APPENDIX H:**

(Users may include local resources in this section or add future updates from the National CASA Association.)
C H A P 1
CHP 1
PART I: UNDERSTANDING DIVERSITY & CULTURAL COMPETENCE
The purpose of this manual is twofold. First, it is designed to assist state and local CASA (Court Appointed Special Advocate)/GAL (Guardian ad Litem) program staff, board members, and volunteers in understanding cultural and ethnic diversity and the impact of diversity on their work as child advocates. Second, it is intended to help local programs create and implement diversity plans to increase the diversity and cultural competence of board, staff, and volunteers.

This manual is intended to educate executive directors of local CASA/GAL programs, who can then use it as a tool to educate others within their programs. The sampling of training tools included in Appendix G and the video that accompanies this manual, “Making a World of Difference: The National CASA Association Diversity Training Video,” may be used during training sessions in local CASA/GAL programs. The video is intended as a conversation starter on the complex topic of diversity; it is not intended to stand alone as diversity training. The training tools appendix also contains suggestions for using the video to introduce the concepts in this manual. The video and the training tools were developed to assist individual programs in developing a diversity plan as well as to articulate the interrelationship between diversity and quality advocacy for the children served. Diversity training may also be accompanied by organizational strategic planning around diversity.
PART I: Understanding Diversity & Cultural Competence

CHAPTER 1: This chapter provides an introduction to the manual and how local CASA/GAL programs can best use it. It also offers a detailed overview of each chapter in the manual.

CHAPTER 2: This chapter introduces the National CASA Association (NCASAA) philosophy statement, the guiding principles created by the NCASAA Diversity Committee, and the NCASAA diversity policy. It also presents the recommendations of the Diversity Committee for how local programs can develop and evaluate a diversity plan.

CHAPTER 3: This chapter defines cultural competence and explores the components of creating a culturally competent organization.

CHAPTER 4: Good advocacy takes into account the culture, family, and community of a child. This chapter explores cultural perspectives on raising children and intervening on behalf of children. In particular, it looks at considerations when working with children in immigrant families, Native American children, children in poverty, children in nontraditional families, and children with disabilities.

PART II: Creating, Implementing & Evaluating a Diversity Plan

CHAPTER 5: A program’s diversity plan should reflect its specific context and community. This chapter outlines the beginning steps of creating a diversity plan, including defining diversity and assessing community needs, assessing a program’s diversity and cultural competency, and establishing a diversity committee.

CHAPTER 6: Board diversity helps to ensure that the voices of all the organization’s stakeholders are adequately heard. This chapter explores avenues for getting board commitment and for recruiting and training a diverse board to provide leadership and accountability in the organization.
CHAPTER 7: A diverse staff helps programs understand the needs of the diverse children served and the support required by a diverse volunteer pool. This chapter outlines the implementation of a diversity plan that includes the recruitment, training, and retention of a diverse staff.

CHAPTER 8: Culturally competent CASA/GAL volunteers are critical in the mission to provide sensitive, holistic recommendations to the court on behalf of children from diverse backgrounds. This chapter offers strategies for recruiting, training, and retaining a diverse and culturally competent group of volunteers.

CHAPTER 9: Evaluation allows CASA/GAL programs to assess where they are, to define where they want to be, and to identify markers along the way that indicate progress toward accomplishing program diversity goals. This chapter delineates the factors involved in developing and implementing an evaluation plan.

SUPPLEMENTAL MATERIALS

RESOURCES & COLLABORATIVE PARTNERS: Resources—national, state, and local—are important for all CASA/GAL programs to maintain a connection to the communities in which they operate. This section provides a sampling of resources from a variety of areas that focus on particular groups and their membership and service organizations. State CASA/GAL program offices may supplement this list with resources pertinent to their own areas.

BIBLIOGRAPHY: The bibliography lists diversity-related publications, videos, and websites.

APPENDICES: The appendices provide the following resources: a glossary of diversity-related terms, the executive summary of the Diversity Awareness and Cultural Competence Assessment of Organizational Attitudes, the NCASAA equal employment opportunity policy and anti-harassment policy, a sampling of civil rights laws and child abuse laws, and a variety of diversity planning and training tools.
Chap 2
CHPs
Following is the NCASAA philosophy statement, which incorporates the understanding that a diverse CASA/GAL network is best able to provide quality advocacy for children.

Our Commitment

The National Court Appointed Special Advocate Association is proud to be a leader in creating and supporting the best possible child-focused advocacy.

We pledge to:

- Hold ourselves accountable through adherence to standards and annual reporting to provide measurable and child-focused advocacy.

- Represent children’s voices to the court and advocate for their best interests.

- Partner with communities to find safe, permanent, and nurturing homes for the children we serve.

- Promote a diverse CASA/GAL network of board, staff, and volunteers.
Our Vision

The National Court Appointed Special Advocate Association “stands up” for abused and neglected children.

Building on our legacy of quality advocacy, we acknowledge the need to understand, respect, and celebrate diversity including race, gender, religion, national origin, ethnicity, sexual orientation, socioeconomic status, and the presence of a sensory, mental, or physical disability. We also value diversity of viewpoints, life experiences, talents, and ideas.

A diverse CASA/GAL network helps us to better understand and promote the well-being of the children we serve. Embracing diversity makes us better advocates by providing fresh ideas and perspectives for problem solving in our multicultural world, enabling us to respond to each child’s unique needs.

The following are the guiding principles used by the National CASA Association and the NCASAA Diversity Committee in the development of this manual and NCASAA’s goals related to achieving diversity within the CASA/GAL network. For a glossary of some of the terminology used in this document, please see Appendix A.

- Ethnic and cultural background influences an individual’s attitudes, beliefs, values, and behaviors.
- Each family’s characteristics reflect adaptations to its primary culture and the majority culture, the family’s unique environment, and the composite of the people and needs within it.
- A child can be best served by a CASA/GAL volunteer who is culturally competent and who has personal experience and work experience in the child’s own culture(s).
- To understand a child, a person should understand cultural differences and the impact they have on family dynamics.
- No cultural group is homogenous; within every group there is great diversity.
- Families have similarities and are all also unique.
- In order to be culturally sensitive to another person or group, it is necessary to evaluate how each person’s culture impacts his/her behavior.

UNIT 2
Guiding Principles
As a person learns about the characteristic traits of another cultural group, he/she should remember to view each person as an individual.

Most people like to feel that they have compassion for others and that there are new things they can learn.

Value judgments should not be made about another person’s culture.

It is in the best interest of children to have program staff, volunteers, and board members who reflect the characteristics (i.e., ethnicity, national origin, race, gender, religion, sexual orientation, physical ability, and socioeconomic status) of the population served.

UNIT 3

The NCASAA Diversity Policy

Following is the NCASAA diversity policy, which outlines NCASAA’s principles and goals for creating a diverse CASA/GAL network:

We live in a multicultural society; therefore, an inclusive CASA/GAL network should also be multicultural. To achieve this goal and to hold ourselves accountable during this process, the strategic plan of the NCASAA board of directors includes the goal to increase involvement of currently underrepresented communities, particularly people of color, at the local, state, and national levels of the CASA/GAL network. This diversity initiative applies to all levels of the organization and includes staff, board, and volunteer composition. Cultural awareness and competency should be integral components of all board, staff, and volunteer activities.

As a diverse organization, the CASA/GAL network can better represent and advocate for the children served and have a far greater impact on abused and neglected children in the child welfare system. Therefore, it is the objective of NCASAA to achieve diversity of the CASA/GAL network as reflected in its policies, volunteer, board, and staff composition, committee activities, management plan, resource materials, publications, speakers bureau, and training and technical assistance.

Each CASA/GAL program should strive to achieve a volunteer base that reflects the makeup of the children in the judicial system as well as the local community. It is the goal of the National CASA Association to have a CASA/GAL volunteer for every abused and neglected child who needs
one. In order for CASA/GAL volunteers to represent the best interests of children in juvenile and family court proceedings, they must be cognizant of and sensitive to children’s frame of reference, including their heritage, culture, ethnicity, religion, and family structure. It is also important that volunteers be able to communicate sensitively with children and their families in order to communicate children’s needs to the court. Volunteer service should be accessible to all individuals regardless of race, gender, religion, national origin, ethnicity, sexual orientation, socioeconomic status, or disability.

The NCASAA Diversity Committee developed the following recommendations for creating, implementing, and evaluating a diversity plan at the state and local level. Part II of this manual will address these recommendations in more depth.

- **Assess:** Establish baseline data on diversity in the community. Collect demographic information and conduct focus groups to establish diversity goals.

- **Train:** Get everyone—board, staff, and volunteers—on board and on the same track. Help people understand the importance of inclusion and how diversity benefits the program and the children served. Support people in becoming culturally competent.

- **Recruit:** Draw from a broad pool of potential candidates for all agency positions, including board, staff, and volunteers. Use recruitment strategies and materials that are culturally relevant to a wide range of communities. Set and achieve goals regarding diversity.

- **Support:** Train everyone involved to operate in a multicultural work environment and to recognize successful compliance with diversity goals and policies.

- **Evaluate:** Gauge your progress toward identified goals. Create and implement accountability measures.

- **Train:** Continue to train and learn from your assessments.

- **Repeat.**
CHAP 3
UNIT 1
Understanding Cultural Competence

Diversity is a rich tapestry through which the colorful threads of society are woven. Organizational cultural competence—the ability to work effectively with people from a variety of cultural, ethnic, political, racial, religious, and economic backgrounds—is the “needle” that pulls the thread of diversity through the CASA/GAL network. The fabric of the network, as well as the quality of our work, is strengthened by a commitment to creating an inclusive organization and society.

Cultural competence is critical to the delivery of optimum services. Effective child advocacy necessitates an understanding of and appreciation for the uniqueness of each child and an awareness of and respect for the cultural norms, values, traditions, and parenting styles of each family. Successful advocacy for children also dictates that the entire CASA/GAL network—including volunteer advocates, program staff, and board—be armed with skills for recognizing, articulating, and removing cultural biases, which can get in the way of effectively serving children.

Developing cultural competence is an ongoing process. Among the many activities involved are the following four*: developing awareness and acceptance of cultural differences, recognizing one’s own cultural values, understanding the dynamics of differences in any helping process, and gaining some basic knowledge about a child’s culture.

Awareness & Acceptance of Difference

The first task in developing cross-cultural skills is to acknowledge cultural differences and to become aware of how these differences manifest. While all people share common basic needs, ranging from food and shelter to affection and respect, there are vast differences in how people of various cultures go about prioritizing and meeting these needs. These differences are as important as the similarities.

*This information is loosely based on the work of Jorge Gallegos.
Acceptance of the fact that each culture finds some behaviors, interactions, or values more important or desirable than others can help people relate more successfully with members of different cultures. Awareness and acceptance of differences in communication, world view, and definitions of health and family are critical to effective interactions between people from different cultural backgrounds. Culturally competent individuals are able to see the world from multiple perspectives.

**Self-Awareness**

To fully appreciate cultural differences, people must recognize the influence of their own culture(s) on how they think and act. Day-to-day behaviors are shaped by cultural norms and values and are reinforced by families, peers, and social institutions. How people define family, identify desirable life goals, view problems, and even say “hello” are all influenced by culture. Once individuals begin to identify their own values, how culture influences those values, and how those values drive individual decisions, they can more fully appreciate the complexities of cross-cultural interactions.

**Dynamics of Difference**

Cross-cultural interactions are subject to the “dynamics of difference,” which can result in misinterpretation or misjudgment. When an individual from one culture interacts with a child or family or co-worker from another, both may misjudge the other’s actions based on learned expectations as well as a misunderstanding of each other’s differences. By understanding this potential for misunderstanding and recognizing and accepting the presence of cultural differences, people can enhance their chances for productive cross-cultural exchanges.

**Knowledge of a Child’s Culture**

Productive cross-cultural interactions are more likely when those from the majority culture who are in a helping position make a conscious effort to understand the meaning of a client’s behavior within the client’s cultural context. For example, asking the question, “What does this child’s behavior signify in his/her group?” helps a person assess a child based on the norms of the child’s culture, not on those of the dominant culture. Specific knowledge about a child’s culture adds a critical dimension to the helping process. Because of the diversity within groups, it is often difficult to achieve comprehensive knowledge. Gaining enough knowledge to identify what information is needed and whom to ask for information is a desirable goal.
For more information on cultural competence, communication skills, and working with families from different cultures, please see Chapters 3 and 7 of the NCASAA Volunteer Training Curriculum, “Exploring Cultural Awareness” and “Communicating as a CASA/GAL Volunteer”; Chapter 4 of this manual, “Working with Diverse Children and Families”; and Appendix G, “Diversity and Cultural Competency Training Tools.”

1. Learn about your own culture and values, focusing on how they form your attitudes, behavior, and verbal and nonverbal communication.

2. Don’t place “good” and “right” values on your own culture exclusively; acknowledge that the beliefs and practices of other cultures are just as valid.

3. Question your cultural assumptions: Check their reality, rather than immediately acting on them.

4. Accept cultures different from your own and understand that those differences can be learned.

5. Learn to contrast other cultures and values to your own.

6. Learn to assess whether differences of opinion are based on style (communication, learning, or conflict) or substance (issue).

7. Practice the communication loop; don’t rely on your perceptions of what is being said.

8. Examine the circle in which you live and play (this reflects your choice of peers). Expand your circle to experience other cultures, values, and beliefs.

9. Continue to read and learn about other cultures. Do your homework: Know something about another culture group prior to approaching them.
   - Follow appropriate protocol: Know and demonstrate respectful behavior based on the values of the group.
   - Use collaborative networks—church (spiritual), community, or other natural support groups of that culture.
   - Practice respect.

10. Understand that any change or new learning experience can be challenging, unsettling, and tiresome; give yourself a break and allow for mistakes.

11. Remember the reciprocal nature of relationships—give something back.

12. See multiculturalism as a fun, more exciting, fulfilling, and resourceful way to live.

13. Have fun and keep your sense of humor!

(Adapted from materials developed by CASA for Children, Portland, Oregon. Also appears as a training tool in Appendix G.)
Because of the inequalities produced in the current child welfare system, child advocacy is, at its heart, a multicultural issue. The following statistics about racial imbalances in the foster care system illustrate this issue:

 Nationsally, children from racial and ethnic minority groups make up around sixty percent of the approximately 550,000 children in the foster care system, nearly twice their representation in the total U.S. population.


 The number of minority children in foster care in major metropolitan areas is estimated at between seventy-five and eighty-five percent of the foster care population.


 A 1997 study by the U.S. Department of Health and Human Services found that African American children are much more likely than others to have long stays in care (sixty-four percent versus thirty-eight percent for Hispanics and thirty-one percent for whites). According to the same study, not only is the number of African American children with long stays double that of white children but the lengths of stay for African American children are also about twice as long as stays for white children.


 According to recent data, the median length of stay for all children in foster care was twenty months, meaning that half of the children in care stayed for longer periods of time and half stayed for shorter periods. The mean or average was thirty-three months. The discrepancy in these two figures indicates that there are some children staying far longer than the average number of months. During the time a child stays in care, he/she often moves from one foster home to another. The number of moves increases significantly for children who remain in care far beyond the average stay.

The Casey Family Programs, an organization whose mission is to provide and improve—and ultimately to prevent the need for—foster care, conducted extensive research into this disproportionality and identified three layers that contribute to this problem: drug and alcohol addiction and mental health issues; poverty, including economic and social depression that also bring lack of access to quality education and health care; and institutional racism. Casey defines institutional racism as “decision points within an institutionalized system containing bias that lead not only to negative outcomes, but disproportionately negative outcomes for children and families of a particular race or ethnicity when compared to the outcomes of others.”

Building an organization that is both diverse and culturally competent is one step in the process of changing the system to provide the best advocacy and care for all children.

**A culturally competent CASA/GAL program, with a diverse board, staff, and volunteer pool will provide:**

- A variety of adults to interact and share information with each other for the benefit of the children served.
- A variety of adults to access resources for other volunteers and the program as a whole.
- A broader pool of resources for children.
- A broader scope of life experiences that ultimately increases overall agency competency.
- Increased and varied skill sets.
- Better advocates, who provide fresh ideas and perspectives and promote problem solving in a multicultural world.

As it is for each individual, developing cultural competence in an organization is an ongoing process. It is not something that happens because a board member reads a book, because a staff member attends a workshop, or because a volunteer happens to be a member of a marginalized group (though all of these things may contribute to a program’s comprehensive effort to become culturally competent). It is a process born of an organization’s commitment to provide quality services to all and a willingness to take the risks necessary to provide those services.

Cultural competence and a commitment to diversity need to be evident throughout the entire program, including all policies, practices, procedures, and publications. Policies, including nondiscrimination and anti-harassment policies, need to be clear and inclusive. Board and management must be trained and able to communicate the organization’s policies and hold themselves and staff accountable.
Cultural competence is an important part of everyday office culture and practices. The workplace should allow for individual as well as group differences in personal interactions. All procedures and guidelines should be relevant to the work of child advocacy and not intentionally or unintentionally limit participation in CASA/GAL programs. Cultural competency is also an essential part of all ongoing training, evaluation, advocacy, and assessment processes.

1. Ensures that case issues are viewed from the cultural perspective of the child and/or family:
   - Takes into account cultural norms, practices, traditions, intrafamilial relationships, roles, kinship ties, and other culturally appropriate values.
   - Advocates for demonstrated sensitivity to this cultural perspective on the part of caseworkers, service providers, caregivers, or others involved with the child and family.

2. Ensures that the child’s long-term needs are viewed from a culturally appropriate perspective:
   - Takes into account the child’s need to develop and maintain a positive self-image and cultural heritage.
   - Takes into account the child’s need to positively identify and interact with those “like” himself/herself.

3. Prevents cultural practices from being mistaken for child maltreatment or family dysfunction.

4. Assists with identifying real issues of parental noncompliance versus culturally inappropriate or noninclusive service delivery.

5. Contributes to more accurate assessment of the child’s welfare, family system, available support systems, placement needs, services needed, and service delivery.

6. Prevents cross-cultural communication clashes and decreases opportunity for misunderstandings.

7. Allows family to utilize culturally appropriate solutions in problem solving.

8. Encourages participation of family members in seeking assistance or support.

9. Recognizes, appreciates, and incorporates cultural differences in ways that promote cooperation.

10. Allows all participants to be heard objectively.

(Created by CASA for Children, Portland, Oregon. Also appears in Appendix G.)
UNIT 1
Cultural Perspectives on Child Rearing

Conventional wisdom may lead to the belief that child abuse and neglect are easily identifiable regardless of cultural differences. As one begins to explore the considerable variation in child-rearing beliefs and behaviors cross-culturally, it becomes clear that there is no universal standard for child rearing and that definitions of child abuse and neglect are inconsistent and controversial. This presents a dilemma: Such standards must exist in order to protect children, but failure to allow for the inclusion of diverse cultural perspectives in defining child abuse and neglect suggests that some cultural beliefs and practices are presumed to be preferable, or even superior, to others.

Culture, no matter whose it is, is never an excuse for harming children, and virtually all cultures believe that children should not be damaged. In every culture, members of the community have a responsibility to intervene when children are being harmed. The role of the child advocate in a multicultural society is complex: Making determinations of what behaviors to label as abusive or neglectful, what interventions are needed, how to understand the causes of problems, and what is needed to help alleviate the stresses requires an understanding of the family’s culture, including what is normal or acceptable within that culture.
Many Western (i.e., mainstream U.S.) child-rearing practices may be viewed as abusive or neglectful by other groups. Practices such as isolating children in beds or rooms of their own at night, making children wait for food when they are hungry, requiring children to wear painful braces on their teeth, forcing young children to sit in a classroom all day, or allowing infants to “cry themselves out” may seem bizarre, exotic, and damaging to people outside of the United States.

Conversely, practices that are culturally acceptable in other countries may be misunderstood in the U.S. Such misinterpretation frequently results in inappropriate intervention by authorities. One example of an oft-misunderstood culturally acceptable practice is the Vietnamese practice of “coin rubbing” (also practiced in other Southeast Asian countries), in which heated metal coins are pressed on a child’s body. This practice is a traditional curing technique believed to reduce fevers, chills, and headaches. Because it generally leaves red streaks or bruises, it can easily be misdiagnosed as child abuse by those who don’t understand the intention behind this cultural practice.

How can authorities tell Vietnamese parents that their traditions are abusive while orthodontic work or braces in Western culture are not only acceptable but also often desirable? Both of these practices inflict pain on a child; however, viewed within their cultural contexts, they are practices aimed at benefiting the child by making him/her healthy and/or physically acceptable to other members of the culture. These examples illustrate the importance of viewing child-rearing practices within their cultural context.

Differences in child-rearing styles may also contribute to misinterpretations of neglect or inadequate parenting. For instance, many Western cultures believe that children should have a bed to themselves, if not an entire room. In contrast, many other cultures believe that such a practice is detrimental to child development and potentially dangerous. Another example of a controversial parenting practice is spanking. Use of spanking (corporal punishment) is not illegal anywhere in the United States. It is, however, illegal to use excessive force or cause harm to a child during the act. Definitions of harm vary from state to state and community to community. When evaluating the use of corporal punishment within a family, it is paramount to view this through a culturally sensitive lens, evaluating the actual impact on the child’s health, welfare, and safety and not simply forming judgments based on one’s own biases and parenting styles.

Family structure also varies cross-culturally. In the United States the ideal of the nuclear family still dominates; however, in many communities family may include members of one’s faith community or others who are not blood relatives. For instance, in some African American communities, children
may call adults from their church or other adults in their lives “aunt” or “uncle,” and these adults may play a significant role in the children’s upbringing. It is important, therefore, that the assessment of a child’s environment take into consideration differences in the cultural context.

During the home visitation, I observed that Billy did not have his own room and in fact had to share his room with several other people. Billy’s grandmother seemed to play an overly important role in Billy’s life, and in fact it was she who did the majority of parenting while I was there. When talking with his grandmother, Billy never looked at her directly and always spoke with a bowed head. It appeared that he was afraid of her and did not want to get within arm’s reach. I observed in Billy’s family some signs of disrupted attachment in that Billy did not kiss or hug his grandmother even though she had been away for several weeks. I also observed that the living quarters did not adequately provide for Billy’s need to have a space of his own. I would therefore recommend that Billy’s stay in foster care continues and that supervised visitations continue until the family can get more settled and provide for Billy’s emotional and physical needs.

Billy’s Story...

Consider the home-visit summary written by a CASA/GAL volunteer that appears at left.

The volunteer who wrote this report viewed Billy’s situation from the perspective of mainstream U.S. cultural values. It is an important consideration that Billy’s family is Native American. Within the context of Billy’s particular tribe/community, it is normal to live in close quarters with other family members. What the volunteer observed as a distant, cool relationship was normal family interaction. Billy’s averted glance and lack of eye contact did not indicate fear, but rather a sign of respect, and other expressions of affection by his grandmother were likely more meaningful to him than hugs and kisses.

Many of the families with whom CASA/GAL volunteers work maintain the values, traditions, communication patterns, and child-rearing practices of their specific community or culture. Gaps in the knowledge people have about different ways of life leave room for inaccurate conclusions and inappropriate decisions. Comparing this volunteer’s conclusions with the reality of Billy’s family strikingly emphasizes the importance of understanding cultural differences. Child advocates must demonstrate flexibility and cultural competence when seeking to ensure children’s safety.
In 2002, over one million people immigrated to the United States. In the mid-1990s, the number of school-age children who spoke a language other than English at home and who had difficulty speaking English was 2.4 million, or five percent of the population. By fall 2000, one out of every five students entering classrooms was either foreign-born or the child of an immigrant.*

Children in immigrant families typically adapt more quickly than their parents into U.S. culture (in their dress, mannerisms, and language) due to exposure through the school system and their peers. If the parents are still rooted in past patterns, the children may get caught in the middle, and their “new” behavior may look like rebellion. The children may become unwilling to do things the old way and may defy their parents’ notion of obedience.

When working with people who are new to the United States, it is important to keep in mind that there are a number of unspoken elements that may significantly affect behavior:

❖ Often they are not able to relax or feel fully at home here for a long time.

❖ They may not have wanted to leave their homeland but may have been forced to do so for political, religious, or economic reasons.

❖ They may themselves be victims of oppression, famine, torture, murdered or lost families, or other atrocities of war.

❖ They may have been highly educated or may have held professional standing previously but have not been able to replicate that status in the U.S.

❖ They may be learning English for the first time. Hearing a new language, trying to understand it, and constantly translating in their heads all day is exhausting and stressful.

❖ They may be confused by tone of voice, gestures, joking behavior, and physical distance between people, customs around food or drink, and behavior between people of different genders. They may be unfamiliar with things taken for granted as “everyday communications” in mainstream culture.

When working with people who have immigrated to this country, child advocates may find it helpful to know that at any given time the children and families are going through one or more of the specific stages of acculturation to their new life. One model for defining acculturation uses the following four phases to describe the process*:

1. **"America is Great"**
   In this phase, the new arrival tries to become very "Americanized," wanting to absorb all the fashions, eat the foods, learn the slang, and be very much a part of the American "in group." Their eager willingness may sometimes be misunderstood as being "fresh" or "pushy."

2. **"America Stinks"**
   This phase is characterized by complete rejection of American values. When "reality" strikes, the underside of the American dream surfaces: prejudice, rejection, and an inability to fit in. This can easily lead to natural feelings of hostility, anger, frustration, and depression.

3. **"Getting Along"**
   This stage is characterized by gradual acculturation to American ways, with a compromise of certain values and norms and an absorbing of others from the American culture. In this phase there appears to be more stability, satisfaction, and relaxation.

4. **"Body Sense"**
   This element is interwoven throughout the other three stages and is demonstrated by the process of adjusting to the physical aspects of another culture, such as hours of daylight, temperature, seasonal shifts, noise level, quality of sound, etc.

*This model was developed by Carmen Colin and Diane Johns, consultants on multicultural issues.
"Of the 405,000 American Indian children in the United States today, 28,000 (or seven percent) are thought to be at risk for abuse and/or neglect each year. Ninety-five percent of these cases are related to substance abuse. Almost 10,000 American Indian children are currently in foster homes or other out-of-home care situations. In addition, even after the passage of the Indian Child Welfare Act, more than 50,000 Indian children live away from their cultural roots, as adoptees in non-Indian families."

The Indian Child Welfare Act (ICWA) governs the work of CASA/GAL program staff and volunteers regarding Native American children and families. Congressional hearings in the 1970s revealed a pattern of public and private removal of Indian children from their homes, undermining Indian families and threatening tribal survival and Indian culture. In “The Indian Child Welfare Act: The Need for a Separate Law,” B. J. Jones states, “Before 1978, as many as 25 to 35 percent of the Indian children in certain states were removed from their homes and placed in non-Indian homes by state courts, welfare agencies, and private adoption agencies. Non-Indian judges and social workers—failing to appreciate traditional Indian child-rearing practices—perceived day-to-day life in the children’s Indian homes as contrary to the children’s best interests.”

As a result of such treatment, Congress enacted the Indian Child Welfare Act in 1978. ICWA was designed to implement the federal government’s responsibility to tribes by protecting and preserving tribal sovereignty and the bond between Indian children and their tribe and culture. ICWA sets up placement preferences for foster care and adoption of children who have been determined to be Indian children. It also establishes the right of certain entities to appear as parties, including the tribe and the Indian custodian, if one exists. ICWA determines when and if a case should be transferred from state court to tribal court.

When working with children who are, or may be, Indian children, CASA/GAL programs must inform and involve the tribe in the case to the extent the tribe deems necessary. Involvement of the tribe is the best way to maintain cultural ties for Indian children, and ICWA supports the belief that it is in children’s best interests to maintain cultural ties to their tribe. This principle of preserving cultural bonds provides a framework that can assist child advocates in establishing “best practices” for all children.

UNIT 4
Considerations When Working with Children in Families in Poverty

It is estimated that thirty-three percent of all children in the U.S. will be poor at some point in their childhood; twenty percent of all U.S. children are currently living in poverty. A three-person family was considered “poor” in 1998 if they earned less than $13,003 a year, but the average annual income for poor families with children was less than $9,000—or $747 a month to meet all basic needs, including food, clothing, shelter, and health care.*

The majority of children in the child welfare system are living at or below the poverty level. It is therefore essential that child advocates develop an understanding of the realities of poverty. Although knowing people’s socioeconomic status does not mean one can predict their attitudes or behavior, it does help to better understand their life experiences, especially some of the hardships they face.

While abuse and neglect occur in families at all socioeconomic levels, poor children are more likely to come to the attention of the child protection system. This happens for a variety of reasons. One reason is that middle- and upper-income families have access to many more resources within their families than poor people do. Even though family crisis, including abuse, happens at all income levels, it is poor families who often have to turn to the system for support. For people living in poverty, initial contact with “the system” is usually for reasons other than abuse. The contact may be about accessing medical care, food stamps, housing, etc. Once contact is initiated, these families are communicating with many “mandated reporters,” increasing the likelihood that serious issues of child maltreatment and neglect will be investigated.

While not a determining factor for behavior, outlook, and values, socioeconomic class can affect people’s world view. It may affect whether or not they feel in control of their lives, whether or not they plan for the future, how they communicate, and what they prioritize in their day-to-day lives. It is important to keep all these factors in mind when working with families in poverty—to try to see the world from their perspective.

Poverty causes great stress in families. Because of this stress, poverty itself is a major risk factor of abuse. However, poverty is not a causal agent of abuse. Additionally, a lack of resources does not constitute neglect. Most poor families do not abuse or neglect their children.

The traditional nuclear family—children living with two married parents, at least one of whom is their biological parent—makes up slightly over fifty percent of all living arrangements for children under the age of eighteen in the United States. This means that nearly half of all children live in “nontraditional” households. Because of this, it is important that child advocates learn how to best serve children from a broad range of family structures. Consider the following statistics about family structure in the United States*:

- Thirty-three percent of all births are to unmarried women; some of these women are teen mothers, but the vast majority are adult women. Additionally, half of these adult women cohabitate with their partner, and forty percent of all children will live with cohabitating unmarried adults at some point in their childhood.

- Fourteen percent of all children live in extended-family households where one or more of the adults living in the household are not their parents. Most of these other adults are relatives, but not all of them. Grandparents make up the largest portion of this group—they are currently the primary caretakers for nearly 2.5 million children.

- Thirty-three percent of women and twenty-two percent of men with same-sex partners live with children who are the biological or adopted children of at least one of the partners. It is estimated that 3.9 million children are being raised by gay or lesbian parents in this country; fifteen percent of these families live in rural areas.

Advocating for children from nontraditional families requires maintaining cultural sensitivity, respect for the child, and respect for the child’s family. Child advocates must remain unbiased about family structure when assessing the health, welfare, and safety of a child.

According to the 1997 U.S. Census Brief, one in eight children ages six to fourteen had some type of disability. Children with disabilities require specific kinds of care and attention to meet their health, developmental, and educational needs. It is important to assess whether children with disabilities have received adequate health screening, including vision tests and hearing assessments. The children should also be evaluated to determine whether they are progressing along a "normal" or healthy developmental trajectory. Finally, for school-aged children, it is essential to determine whether their special education needs are being met, specifically whether these needs are being identified and addressed in the schools.

Congress passed the Individuals with Disabilities Education Act (IDEA) to ensure that all eligible children receive a free, appropriate public education regardless of the level or severity of their disability. Children ages three through twenty-one who need special education and related services because of a disabling condition are eligible. Eligibility for services is determined through "nondiscriminatory evaluation," requiring school districts to use testing materials free from racial or cultural discrimination and presented in the child’s native language or means of communicating.

IDEA provides funds to assist states in the education of students with disabilities and requires that states make sure that these students receive an individualized education program (IEP) based on their unique needs in the least restrictive environment appropriate. An IEP is a written, legal document that describes the specialized educational plan and related services to be provided to a student. It is developed in a meeting where all members of the IEP team decide what is an appropriate education for the child who needs services.

Working with children with disabilities requires familiarity with special needs and the special services available to meet these needs.
1. Ability to communicate accurate information on behalf of all clients and their communities.

2. Ability to openly discuss racial, ethnic, and class differences and issues, and to respond to culturally based cues.

3. Ability to assess the meaning ethnicity has for an individual, and how this varies.

4. Ability to identify the symptoms of stress arising from the social structure.

5. Ability to use communication techniques that are flexible and demonstrate the role of language in different people’s cultures.

6. Ability to utilize the concepts of empowerment when working with marginalized communities.

7. Ability to identify and use resources from various communities.

8. Ability to recognize and combat racism, sexism, and classism and the related stereotypes and myths.

9. Ability to evaluate whether new techniques, research, and knowledge are valid and applicable in working with various groups of people.

(From the NCASAA Leadership Institute Handbook 2003. Also appears in Appendix G.)

When dealing with families from different cultures, it is important to keep in mind that the meaning of an action may differ with the culture. This means that the child welfare system, including the CASA/GAL network, needs people who are familiar with many cultures. The network should include people who can speak a client’s language well enough to determine what’s going on and who will respect and accommodate differences when there is no chance of harm to a child.

Working with any family requires continual improvement of communication skills. It is especially important that child advocates learn to communicate with families and children within the terms of their culture and language—to treat families as the families would like to be treated, not as the advocates would like to be treated. Family matters are usually very private affairs and even the idea of talking about them to an “outsider” can feel threatening and wrong. It is important to show respect and develop trust.
The following chart outlines some common communication barriers and ways to overcome them.

### How to Overcome Communication Barriers...

<table>
<thead>
<tr>
<th>SPEAKER</th>
<th>COMMUNICATION BARRIERS</th>
<th>LISTENER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Beliefs &amp; Value System</td>
<td>Be open to learning about people who are different from you; accept differences; avoid making premature judgments about the speaker’s attitude about your culture.</td>
</tr>
<tr>
<td></td>
<td>Needs</td>
<td>Be aware of the goals and purpose of the speaker.</td>
</tr>
<tr>
<td></td>
<td>Past Experiences</td>
<td>Think of similar past experiences; consider speaker’s similar past experiences.</td>
</tr>
<tr>
<td></td>
<td>Stereotypes</td>
<td>Ask questions before drawing conclusions about the speaker’s lifestyle, beliefs, characteristics, and behaviors; be open to learning something about the speaker; share information about yourself with speaker.</td>
</tr>
<tr>
<td></td>
<td>Preoccupation</td>
<td>Acknowledge your own problems and consciously focus on the speaker.</td>
</tr>
</tbody>
</table>

Develop ideas according to listener’s values and interests; be open to learning about people who are different from you; avoid being judgmental about the listener’s cultural practices.

Be sensitive to the emotional needs as well as the basic needs of the listener.

Be conscious of past experiences in similar situations; think of the listener’s past experiences with social workers or public institutions.

Confront rather than deny your own stereotypes; be willing to learn something about the listener; help the listener learn something about you.

Be aware of the listener’s mood and attentiveness; consider the listener’s other concerns.
## How to Overcome Communication Barriers...

<table>
<thead>
<tr>
<th>SPEAKER</th>
<th>COMMUNICATION BARRIERS</th>
<th>LISTENER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be aware of the emotional messages a word may convey.</td>
<td><strong>Emotionally Charged Words</strong></td>
<td>Ask for clarification or meaning of words with emotional messages.</td>
</tr>
<tr>
<td>Be cautious about how you approach a subject that may offend the listener; remove yourself from a situation when you are angry.</td>
<td><strong>Anger/Hostility</strong></td>
<td>Avoid escalating the speaker’s anger; it is more important to listen than to respond angrily; don’t jump to conclusions.</td>
</tr>
<tr>
<td>Recognizing that a person’s poor self-concept will interfere with communication, make such a person feel comfortable and relaxed; respect the listener’s self-concept.</td>
<td><strong>Self-Concept</strong></td>
<td>Respect the speaker’s perception of his/her role in a situation.</td>
</tr>
<tr>
<td>Choose words with the listener in mind; use an interpreter with whom you have previously worked and who is familiar with your speech habits and style.</td>
<td><strong>Language</strong></td>
<td>Repeat what the speaker has said in order to check your understanding; ask questions if the speaker uses unfamiliar words.</td>
</tr>
<tr>
<td>Use descriptive and non-judgmental language; use a nonthreatening approach; make the listener feel secure and at ease.</td>
<td><strong>Defensiveness</strong></td>
<td>Feel comfortable and secure about your own capabilities and accept the capabilities of others.</td>
</tr>
<tr>
<td>Keep in mind the listener’s status and role in his/her family and community.</td>
<td><strong>Status</strong></td>
<td>Think of the speaker in terms of his/her qualifications and abilities.</td>
</tr>
</tbody>
</table>

*(Also appears in Appendix G.)*
Unless the child advocate makes conscious efforts to be sensitive to different cultural and communication styles, it is very likely that miscommunication and confusion will result. The burden lies with the person in the helping position, not with the individual in crisis. Cross-cultural miscommunication can lead to serious consequences, including misunderstandings, embarrassment, and rejection. It can also lead to a loss of confidence in co-workers, loss of volunteers, and less than excellent advocacy services for the children. Enhancing cross-cultural communication skills takes time, effort, patience, and practice, but the final product is worth the effort.

For additional skill-building exercises related to communication please see the NCASAA Volunteer Training Curriculum, particularly Chapter 3, “Exploring Cultural Awareness,” and Chapter 7, “Communicating as a CASA/GAL Volunteer.”

UNIT 8

Staying Child-Focused—Hearing from the Children

Children are the heart of the CASA/GAL volunteer movement. Providing high-quality, child-focused advocacy is the motivation for the work the CASA/GAL network does. Children should be viewed within the family, community, and culture into which they are born. The impact that the family has on children and the stress of removal from their family and possibly their culture should be acknowledged when making recommendations about children’s best interests.

Foster youth from a program in New Mexico developed a presentation for anyone who works within the child welfare system. The presentation, “Youth: Try Walking in Our Shoes” (given by Youth Advocates for New Mexico at the 2003 National CASA conference), can provide some insight into their experiences, hopes, and dreams. Excerpts from the presentation appear below. The full presentation is included in Appendix G.
Lack of Stability:
- Another foster home
- A new social worker
- A new community
- Another new school
- Another therapist
- More lost friends

We Recommend:
- Match us culturally
- Tell us about the family; give us some choices; make it provisional
- Don’t read our files and think you know us
- Involve us in the decisions affecting our lives

Low Expectations:
- You’ll never be anything
- Why can’t you be like other kids?
- You need special ed
- You’re always causing trouble

We Recommend:
- Treat us like you’d treat your own children
- Respect our cultural and family values
- Just because we don’t speak the same language doesn’t mean we don’t have something to say

Resilience:
- We’re assertive
- We appreciate more
- We don’t give up
- We’re creative
- We’ve learned to adapt
- We’re survivors

We Recommend:
- Encourage our goals no matter how idealistic they may seem
- Don’t assume anything is unrealistic
- Foster our dreams
chap 5
PART II: CREATING, IMPLEMENTING & EVALUATING A DIVERSITY PLAN
UNIT 1
Defining Diversity & Assessing Community Needs

As a general term "diversity" refers to difference or variety. In the context of CASA/GAL program work "diversity" refers to differences or variety in people's identities or experiences: ethnicity, race, national origin, gender, religion, ability, sexual orientation, socioeconomic class, etc. Additionally, the NCASAA philosophy statement emphasizes the value of a diversity of viewpoints, life experiences, talents, and ideas. Ultimately, diversification efforts are intended to bring together multiple viewpoints, thereby enhancing every member of the program's ability to see things from new and different perspectives and to respond to each child's unique needs.

The NCASAA strategic plan calls for diversity that reflects both the children and the communities CASA/GAL programs serve. While diversity is defined broadly, specific aspects are identifiable and can be quantified within a diversity plan. Each program exists in a specific context and community, and therefore has specific needs. It is important for programs to collect information on the communities they serve, including population demographics, demographics of the children eligible for services, demographics of the children served, overrepresentation of certain populations in the child welfare system, and disproportionate outcomes among children in the system. This knowledge will guide programs in determining how a diversity plan can help them to reach out to underserved communities and to better serve the communities they already reach.
Defining Diversity

1. Begin the conversation. Use the video that accompanies this manual as a starting point.
2. Define diversity in the context of your community.
3. Develop a philosophy statement and guiding principles for your program.

Community Needs Assessment

1. Collect demographic information on the children served.
2. Examine the demographics of all eligible children.
3. Look at the community demographics.

Focus of Diversity Plan

1. Plan should address the needs of the children currently served by the program, for instance, disproportionality of time in care.
2. Plan should address how to reach children who are eligible but not currently served by the program.

The next step in creating a diversity plan involves assessing where a program is in terms of diversity and cultural competency. Knowing where the program is will provide insight into where it needs to go.

National CASA supports state and local programs in self-assessment through the NCASAA Quality Assurance System, which provides a way to measure compliance with NCASAA standards. Diversity and cultural competency are intentionally woven throughout the standards for NCASAA member programs to reflect their importance in all program management policies and practices. With the implementation of the NCASAA Quality Assurance System, all member programs evaluate themselves in relation to NCASAA standards by completing the Self-Assessment Instrument and submitting it to National CASA. This self-assessment process is intended to provide the necessary tools to help programs develop “best practices” in all areas of program management, including cultural competence. Areas

UNIT 2
Assessing a Program’s Diversity & Cultural Competency
of assessment that relate to diversity and cultural competence include recruitment, training, retention, and volunteer appointment. The Self-Assessment Instrument can be found on the National CASA website (www.casanet.org).

In addition to questions in the Self-Assessment Instrument there are a number of other questions to ask that will help an organization understand how it can become more inclusive. These questions should be asked from an outsider's perspective; in fact, it might be helpful to have members of the community beyond the program assist with the assessment.

1. Does the program have clear, forceful policy statements about the commitment to inclusiveness? Are there verbal and written statements from the leadership? Are these endorsed by the full board?

2. Do the staff and board membership reflect the racial, ethnic, socioeconomic, and full cultural mix of the community and children served? If not, what efforts have been made to recruit people of color and other members of diverse communities? Are there people of color or people from other underserved communities on the staff and the board? Do they have ties to communities of color or other underserved communities?

3. Does the program actively communicate with diverse communities:
   - By making personal calls on leaders in the community who are people of color or members of other underserved communities?
   - By making presentations to organizations that serve people of color and other underserved communities? To diverse religious groups? To secular organizations?
   - By placing articles and recruitment ads in newspapers and newsletters that target people of color and other underserved communities as their primary audience?
   - By inviting members of diverse organizations to provide training on their culture for board members, staff, and volunteers?

4. Does the program conduct initial and ongoing training on cultural awareness for board members, staff, and volunteers?
   - Is this part of the program's orientation process?
   - Is ongoing cultural competency training required for board members, staff, and volunteers? How often is it provided?
5. Is the program accessible and appealing to a broad range of potential volunteers?
   - Does the program provide any financial reimbursement for volunteer expenses such as mileage, long-distance phone calls, childcare, or parking?
   - Is the CASA/GAL program building accessible to all people, including individuals with physical or sensory limitations?
   - Does the program provide assistance in report writing for people whose writing skills are limited or who may have visual disabilities?
   - Are the program’s office and training facility warm and inviting to people of various cultures?

6. How do the program’s printed materials appear?
   - Do they show a broad mix of people from various cultures without conveying “tokenism” or pandering to any particular group?
   - Do they convey that a broad range of people are concerned with building a culturally diverse organization?
   - What languages are used for printed materials? Do these reflect the community and the children served?
   - Do they convey that the institution values the contribution of all people and that everyone does indeed belong?

Most programs operate utilizing committees to maximize their efficiency and effectiveness. Committees provide an opportunity to involve community members who offer personal, professional, and technical expertise in a particular subject matter. Planning for and implementing a plan to attain a culturally competent CASA/GAL program is the responsibility of the board and staff. Establishing a diversity committee reflective of the demographic makeup of the community and the children served can be one of an agency’s most important management strategies. The committee can provide wisdom and insight as well as practical advice. In addition, the members can provide links to and good public relations with various diverse communities.

Committee work on issues related to diversity and cultural competence should follow the same criteria as any other successful committee: There should be criteria for membership, specific goals, and benchmarks to measure progress toward
these goals. When establishing criteria for membership on a
diversity committee, a program may want to consider the
following: representation from particular underrepresented
groups; inclusion of people of color, specifically from African
American, Asian/Pacific Islander, Hispanic/Latino, and Native
American communities; and inclusion of people with special
expertise. After the criteria have been established, match can-
didates to the criteria. A suggested number of committee members
for greatest involvement and positive results is approximately
nine to twelve for state organizations or seven to nine for local
programs. A diversity committee should include members from
the organization’s board of directors (though not exclusively)
and should operate with the board’s full support.

When approaching candidates, be sure to clarify committee
members’ duties, establish how often the committee will meet,
give an estimate of the amount of time that will be required,
and mention the particular expertise each person is being
asked to contribute (e.g., marketing, developing Spanish-
language materials, establishing community contacts, etc.).

In order to facilitate the work of this (and any other) committee,
a few simple actions can be taken, such as scheduling meetings
at times and locations convenient for the members and sending
agendas and reading materials well in advance of each meeting
to ensure maximum use of time. It is also important to let the
committee know what was done with its advice. If its advice
was not followed, the committee will expect to know why.
Periodic written reports keep the committee informed of progress
on goals, and will elicit the committee’s help in periodically
evaluating these goals.

For more information on committee work, please see the NCASAA
Guide to Program Development. This publication can be
obtained on the National CASA website (www.casanet.org)
or by contacting the program services or sales department at
the National CASA office (800-628-3233).

The National CASA Association decided to convene a group
of Hispanic/Latino (H/L) CASA/GAL program staff, volunteers,
board members, and child welfare professionals to address the
specific topics of recruitment and retention of Hispanic/Latino
volunteers and matters specifically affecting the children and
families in that population.

In forming this committee, it was important to make sure to
represent the diversity within the H/L community. We wanted to
be inclusive by taking into account varying characteristics,
such as background, origin, experience, and location, in order to gain a broader perspective on some of the issues of which we may not be aware. Although the H/L community shares similarities, such as the Spanish language, there are many cultural differences that needed to be honored, such as country and continent of origin, as well as location of upbringing. For example, we found it very important to include members who were native of different regions of the United States as well as those who immigrated to the U.S. from various parts of Latin America.

We were able to form a diverse committee of people. Following specific criteria when creating a committee has led to a livelier and more effective group. When addressing our specific issues, we bring to the table myriad experiences, opinions, and approaches, and this diversity has helped us provide a richer set of questions and solutions.

---

After a program has defined diversity and examined community needs, assessed its current diversity and cultural competency, and established a diversity advisory committee, it is time to create a diversity plan for the organization. The board of directors, with staff and volunteer input, should spearhead the creation of the plan.

A program’s diversity plan could include any of the following goals:

- Increasing the number of people of color and people from other underrepresented communities on the board, the staff, and in the volunteer pool.
- Increasing the number of children served from communities of color or other underserved communities.
- Increasing the number of bi/multilingual board members, staff, and volunteers.
- Creating and using culturally relevant recruitment strategies for attracting board, staff, and volunteers.
- Instituting diversity awareness and cultural competency training at all levels of the program.
Publishing program materials that reflect the diversity of the community served.

Utilizing techniques and timelines for evaluation of diversity efforts. (See Chapter 9 for more information on developing an evaluation plan.)

Each program's diversity plan will be unique, as it is based on the particular situation and needs of a specific community. A program should look to National CASA's philosophy statement and diversity policies for the general principles on which to base a diversity plan, and to its community as the driving force behind the plan.

The following chapters offer specific information on developing, implementing, and periodically evaluating a diversity plan through board, staff, and volunteer involvement.
### Community Needs Assessment for Diversity

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<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
<th>TIMELINE</th>
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<tbody>
<tr>
<td>1. Review census data and statistics from DSHS and the court regarding demographics of children in the community, children before the court, and children in care.</td>
<td>Executive director, staff</td>
<td></td>
</tr>
<tr>
<td>2. Meet with board to determine appropriate diversity goals for board, staff, and volunteers and compare with existing program diversity.</td>
<td>Executive director, volunteer coordinator, board diversity committee</td>
<td></td>
</tr>
<tr>
<td>3. Update strategic plan and personnel and volunteer policies and procedures to reflect plans for program diversity.</td>
<td>Executive director, board</td>
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### Recruitment

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<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
<th>TIMELINE</th>
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<tbody>
<tr>
<td>1. Develop recruitment plans to meet recruitment goals.</td>
<td>Staff, board</td>
<td></td>
</tr>
<tr>
<td>2. Recruit additional people for vacant board positions through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Possible recruitment media for volunteers include community newspapers, TV stations, and radio stations; small business owners and community leaders; fraternities, sororities, and alumni groups; churches; civic, social, and neighborhood organizations.</td>
<td>Board nominating committee, board members</td>
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### Recruitment

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<thead>
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<th>ACTION</th>
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<tbody>
<tr>
<td>3. Hire additional staff through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Use same or similar recruitment ideas as used in recruiting a culturally diverse board.</td>
<td>Executive director</td>
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<th>ACTION</th>
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<tbody>
<tr>
<td>4. Recruit additional volunteers through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Use similar recruitment ideas as used in recruiting a culturally diverse board and staff.</td>
<td>Executive director, volunteer coordinator, PR director, board, existing volunteers</td>
</tr>
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</table>

### Cultural Competency & Diversity Training

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Provide board orientation using a variety of resources, including this diversity manual.</td>
<td>Executive director, board</td>
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</table>

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
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<tbody>
<tr>
<td>2. Provide annual training for staff using a variety of resources, including this diversity manual.</td>
<td>Executive director</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
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</thead>
<tbody>
<tr>
<td>3. Provide training for volunteers using NCASAA Volunteer Training Curriculum and this diversity manual.</td>
<td>Volunteer coordinator</td>
</tr>
</tbody>
</table>
Defining Diversity
1. Begin the conversation. Use the video that accompanies this manual as a starting point.
2. Define diversity in the context of your community.
3. Develop a philosophy statement and guiding principles for your program.

Community Needs Assessment
1. Collect demographic information on the children served.
2. Examine the demographics of all eligible children.
3. Look at the community demographics.

Focus of Diversity Plan
1. Plan should address the needs of the children currently served by the program, for instance, disproportionality of time in care.
2. Plan should address how to reach children who are eligible but not currently served by the program.

Board Leadership
1. Introduce idea of diversity plan to the board president and executive committee.
2. Ask for commitment to diversity planning from board president and executive committee.

Existing Board
1. Educate current board members about the reasons for diversity planning. Train them to be culturally competent board members.
2. Bring board together with staff and volunteer representatives to develop a diversity plan specific to the needs of the program.
3. Develop methods of recruiting and training a culturally diverse board.
4. Establish a board diversity committee.
5. Develop a community advisory board.

New Board Members
1. Recruit new board members to become part of a culturally diverse board.
2. Orient and train new board members.
Existing Staff
1. Educate staff on the relevance and importance of the diversity plan.
2. Train staff in diversity awareness and cultural competence.
3. Establish open lines of communication to create an environment conducive to retaining existing staff.

New Staff
1. Use targeted recruitment strategies to recruit and hire a culturally diverse staff.
2. Focus on retaining new staff through training, feedback, open communication, and a “no-tolerance zone” for culturally insensitive behavior.

Recruiting a Culturally Diverse Volunteer Pool
1. Use word-of-mouth and one-on-one recruitment strategies.
2. Employ targeted multimedia efforts and call on community contacts to recruit a diverse group of volunteers.
3. Create a strong personal attachment to CASA/GAL program in people’s minds and hearts.
4. Utilize National CASA Association resources for recruitment.

Training Volunteers
1. Use the NCASAA Volunteer Training Curriculum to train volunteers.

Volunteer Retention
1. Follow NCASAA guidelines for staff-to-volunteer ratio.
2. Commit adequate resources to volunteers.
3. Use good volunteer management practices, such as frequent communication, culturally competent supervision, quality in-service training, and positive feedback.
Measuring Outcomes
1. Determine what data will provide good information to evaluate progress on meeting diversity goals.
2. Decide how best to measure data and how often.
3. Analyze data.

Evaluation Report
1. Describe the current status of the program’s diversity plan and how the program arrived at this status.
2. Report why the program chose to use the methods it is using.
3. Explain how the program plans to address any negative discrepancy between projected and actual results.

Repeat
CHAP 6
In This Chapter

- Board involvement
- Recruitment of a diverse board
- Board education and training
- Assessment of board implementation

UNIT 1

Board Involvement

A program’s board of directors should be involved in all stages of a diversity plan: creating it, implementing it, and evaluating it. Chapter 5 outlined the specifics of creating a diversity plan:

- Defining diversity.
- Creating a diversity advisory committee.
- Assessing community needs.
- Assessing organizational diversity and cultural competency.

Board members should be involved in all these steps. This chapter focuses on the specific facets of implementation of a diversity plan for which the board is responsible.

Involvement in a diversity plan affords the board the opportunity to consider ways in which diversity is important in achieving the organization’s mission and how the board can contribute to that process. Discussions about diversity provide a unique platform where the board can discover the strategic value of bringing additional perspectives into the boardroom. Such discussions are also an important way for the board to develop its values and vision.

As a result of such discussions, the board should clarify and articulate policies about diversifying as part of the mission to serve the community. Creating a diversity plan can help programs clearly understand the importance of community issues and needs, and this clarity can offer ways to address these needs in a culturally sensitive manner. Additionally, the board’s adoption of a diversity plan and policy sends a clear message to the organization and the community it serves that the board is committed to building a good foundation to ensure the efforts will be long-term.
When working with the organization to articulate and commit to a diversity plan, the board should emphasize the benefits of implementing such a plan, including:

- Ensuring that the perspectives of people utilizing services are reflected in planning and operations.
- Including individuals who bring contacts, sensibility, and knowledge related to the communities served.
- Building community—a responsibility of any member of the employer community.
- Maintaining a relevant organization in a multicultural world.

The board should also determine the costs associated with a diversity plan as part of the overall planning process. Expenses associated with this plan should include training, recruitment, and the development of new organizational positions.

Boards should reflect the communities they serve. Board diversity helps ensure that the voices of all those involved in the organization are adequately heard. These voices provide fresh insights from varied viewpoints that improve the board’s decision-making climate.

It is the board’s responsibility to model a commitment to diversity. A vital element of any diversity effort is senior leadership involvement and commitment. Diversity among the governance committee members is an important element for increasing the diversity of the entire board. Advisory committees also afford the opportunity for inclusion of diverse community members.

Creating a diverse board may be challenging on some fronts, but it can bring varying opinions, approaches, attitudes, and solutions to issues, and thereby create a greater level of flexibility and innovation in the board and the organization. All boards need to select members with the skills and aptitudes that meet the needs of the organization, including diversity. When determining the needs of the organization, it is most helpful to develop a board selection characteristics grid that identifies these needs. This organizational profile ensures a well-rounded board with depth and variety of skills, qualities, ideas, and approaches.
### Communities

#### Demographic Representation
- African American
- Asian American
- European American
- Hispanic/Latino
- Middle Eastern
- Native American
- Pacific Islander
- Other race or ethnicity
- Female
- Male
- Transgender
- Gay/lesbian/bisexual
- Persons with disabilities
- Urban/rural/suburban
- Working class/middle class/wealthy
- Senior/Youth

#### Community Relations
- Business/labor
- City/county government
- Collaborating organization
- Community leader
- Community volunteers
- Experience in the child welfare system
- Funding community
- Media
- Military
- Multilingual
- Newcomer
- Outlying geographic area
- Parents/clients
- Religious Community
- Translation skills

### Board Selection Characteristics Checklist

This checklist was developed to help local programs identify the skills and communities that make up a diverse and competent board of directors. Clearly, most boards cannot include all of the characteristics listed. This list is meant to provide a baseline for thinking about what skills and communities are already represented on the board and what is missing, and to offer guidance for creating a diverse, effective board.

### Skills/Experience/Expertise

#### Management & Administration
- Assessing community needs
- Community savvy/community contacts
- Computer skills
- Cultural competency training
- Financial/accounting
- Hiring/personnel
- Law
- Leadership
- Managing geographically separate offices
- Marketing
- Membership services
- Public relations
- Public speaking
- Strategic planning/visioning

#### Fundraising
- Business partnerships
- Capital campaign
- Clout
- Corporate contacts
- Donated goods
- Endowment funds
- Foundations
- Fundraising events management
- Government contracts
- Investments
- Personal wealth
- Self-generated revenue
- Small businesses
- Soliciting donations

#### Program Management
- Education and training
- Starting new projects
- Subject-area knowledge
- Technical assistance
- Volunteer management
- Youth involvement

(Also appears in Appendix F.)
When trying to form a diverse board, it is important to use culturally relevant recruiting strategies. This involves approaching people on their own terms; this could mean, for instance, developing bi/multilingual materials about the organization in order to draw from a wider community. It is also essential to avoid tokenism: People should be recruited to the board for both the specific perspective they can offer and for the skills and strengths they can contribute.

**Following are some specific strategies for outreach:**

✈ Asking current board members to do outreach in their own communities.

✈ Networking with other nonprofits and foundation boards.

✈ Networking with community leaders.

✈ Looking beyond the “usual suspects.”

✈ Monitoring local community newspapers to identify community activists, professionals, and leaders.

✈ Inviting prospective board members to special events.

✈ Partnering with other organizations to help you identify and recruit prospective board members.

✈ Networking with leaders of local congregations, synagogues, mosques, temples, and other spiritual groups.

✈ Placing a “Help Wanted: Volunteer Board Member” ad in a neighborhood newsletter or an alumni newsletter of a local college.

✈ Asking for recommendations from retired staff members from the organization.

✈ Diversifying committees and other affiliated groups in order to identify future board candidates.

Please consider sharing any other effective strategies with the National CASA Association.

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**Orientation of new board members is always important to an organization. It is crucial to familiarize new board members thoroughly with their roles and responsibilities. In addition to general information about the organization and the function of the board, the board manual should include the organization’s diversity plan along with the NCASAA diversity policy and the organization’s diversity policy, if it exists. After new board**

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**UNIT 3**

**Board Education & Training**
members have had a chance to review this material, a face-to-face visit should be scheduled to answer any questions they may have. Ideally, both staff and board members should be represented at this visit.

In addition to orienting new members individually, it is important to provide training opportunities for the board as a whole on the issues of diversity and cultural competence. Such education can be both a precursor to the creation of a diversity plan and an ongoing part of its implementation. Training should be provided at least annually. Part I of this manual, the video that accompanies the manual, and the training tools in Appendix G can be used as starting points for board training.

Creating a safe place to address diversity is critical to the development and success of a proactive diversity plan. Discussions about diversity are often complicated and fraught with emotion, so the use of an experienced outside facilitator may assist the board in developing skills to address diversity. Many communities have nonprofit support centers that may be used as resources for diversity trainers and curricula. The National CASA Association is also able to provide resources and training for local and state programs. Programs can contact their regional program specialist or the NCASAA training director for more information.

Taking enough time to listen to and share with each other in a supportive environment is the first commitment a board should make when attempting to become more inclusive. Developing board rituals such as retreats, social events, and shared community-service projects can facilitate the development of trusting relationships that foster board members’ mutual respect, concern, and support. This will send the message that unity of purpose and teamwork are valued priorities. This teamwork will assist in the formulation, implementation, and success of a board diversity plan.

**UNIT 4**

**Assessment of Board Implementation**

An annual review of board implementation of the program’s diversity plan and policies will help assure that the board is modeling a commitment to diversity and cultural competence. Ongoing monitoring of the progress of the diversity plan should be incorporated into the board work plan. Successes should be celebrated and shared by board members. The board’s time, effort, and energy in the development, implementation, and monitoring of a diversity plan will, in the long term, produce high returns for the organization.
Following are some of the elements involved in successful board implementation:

- Training the board with the NCASAA diversity video and this manual.
- Recruiting board members whose skills/ethnicities/backgrounds reflect the community and the children the program serves.
- Encouraging all board members to do their part: “Each one...bring one.”
- Including this entire manual in the board of directors manual.
- Offering ongoing cultural competency training to the board.
- Establishing a diversity committee as a standing committee of the board.
- Hearing reports from the diversity committee at each meeting of the board.
- Understanding the value of discomfort and using it as an opportunity for learning and growth.
- Recognizing and celebrating achievements.
CHAP 7
UNIT 1
Staff Involvement

Although a diversity plan for any organization begins with the board of directors, the next step is implementation with the program staff. Every CASA/GAL program should set a goal to have a staff that reflects the diversity of the children and the community it serves. Creating a diverse staff gives the program the advantage of understanding and satisfying the needs of the children served and creating a more welcoming place for a diverse core of volunteers.

The first step of involving existing staff in a diversity plan is introducing the very concept of such a plan and raising consciousness about the need for it. This objective can be met through a variety of methods:

- Showing “Making a World of Difference: The National CASA Association Diversity Training Video.”
- Presenting community demographics information that demonstrates the degree to which the program’s board, staff, and volunteers reflect the community served.
- Performing a staff diversity inventory that covers demographics and attitudes about diversity.
- Introducing and/or reviewing the NCASAA philosophy statement (see Chapter 2, Unit 1 of this manual).

It is imperative that the executive director specifically articulate the importance of change in the organization and the desired outcomes of a diversity plan. Equally important is to create and maintain open channels of communication with the staff; be sure to collect staff input, including expectations, fears, and general comments about the idea of a diversity plan. It is often helpful to bring in an outside diversity expert who can facilitate a discussion that includes staff expectations and the impact of community dynamics.
Staff (as well as board members and volunteers) should also be involved in developing a framework for implementing the diversity plan. Such a framework should include timelines and designations of responsibilities for implementing the plan. Staff input can be gathered through brainstorming sessions, a staff inventory, and a review of staff expectations and comments offered at the time the diversity plan was initially introduced to the staff. Because implementation of a diversity plan may entail change within the organization, it is essential to secure staff support for and commitment to the process.

Once the diversity plan is introduced to the staff and a framework for implementing it is developed, implementation of the plan should begin. Implementation can be an intense process, as is any change in an establishment. As an initial step toward this change, the executive director can design and/or bring in relevant trainings based on conversations with existing staff, results of the diversity inventory, and the staff expectation review. The National CASA Association and state CASA organizations can provide valuable resources, guidance, and technical assistance for trainings, as well as referrals to outside trainers.

Executive directors should recognize potential morale issues that need to be addressed as the process unfolds. Creation of an open environment to solicit frequent feedback on further topics related to diversity is very important. Consider instituting an “open door” policy for conversations or counseling with the executive director and/or other designated staff members (e.g., the personnel director or the program manager). Weekly staff discussion groups and mediation services can also be helpful to keep the lines of communication open.

In addition to welcoming feedback from staff, it is also important for the executive director to provide feedback to staff. People who work for nonprofit organizations do so with a focus on service to others. The benefits they seek and receive are not always financial. Staff of CASA/GAL programs want to know that they are as important to the organization as the organization is to them. Therefore, it is essential to provide positive recognition for demonstrated staff efforts toward achievement of diversity goals (while also creating a “no-tolerance zone” for inappropriate behavior).

Examples of positive recognition for staff include:

- Presenting awards for staff members “caught doing something positive.”
Recognizing staff members for their positive contributions to the organization, with emphasis on acknowledging activities that promote diversity awareness and cultural competence.

Giving a good word or a pat on the back on a regular basis.

Staff loyalty depends not only on recognition, but on consistent support as well, especially during times of change. Such support comes in all shapes and sizes. Effective and efficient communication of what is going on in the organization is one of the most important aspects of support to staff.

Following are a number of methods to enhance communication with staff:

- Posting board minutes after each meeting.
- Giving regular updates on the progress of all plans and projects, especially the diversity plan.
- Providing requisite training, both initial and in-service for all positions.
- Developing an interoffice newsletter or FYI sheet.
- Posting an office calendar with all activities listed.
- Ensuring that the executive director is available for communication with the staff.
- Providing each staff member with annual (or more often when necessary) performance evaluations.

A fully informed, competent, confident staff is best prepared to embrace the changes involved in implementing a diversity plan and making it an integral part of the philosophy and established policies and procedures of the organization. Diversification itself can contribute to greater staff satisfaction and retention, as many existing employees may find that they thrive in a newly diversified environment.

UNIT 3

Recruitment of New Staff

Recruitment of a culturally diverse staff is similar to recruiting a culturally diverse board. The philosophy and techniques should be directed and guided by the diversity plan, which is based on the needs of the community served by the CASA/GAL program.

One of the first steps toward recruiting a targeted, culturally diverse staff is ensuring that there are procedures in place to make this happen. The guidelines of the diversity plan should
be incorporated into the program’s employee search policies and procedures. The NCASAA Guide to Program Management and the Quality Assurance System Self-Assessment Instrument on program management may be helpful in developing and instituting specific policies and procedures.

One factor that can limit interest in job openings is low wages. It is important to keep this in mind when establishing the pay scale for new or open positions. Among the inherent stressors in nonprofit organizations are funding constraints that limit resources and staffing. Programs may want to consider improving wages and benefits as part of a diversity plan to attract a varied group of applicants. It is important, however, to keep parity in wage scales and not simply improve the wages for new positions.

Components of a successful recruitment campaign include well-written job descriptions with clearly defined skill requirements, broad outreach strategies, targeted outreach to diverse communities, timely dissemination of materials, well-developed application screening procedures, and clear understanding of the legal issues involved in recruiting, interviewing, and hiring employees.

Effective advertising—essential for successful recruitment—requires research and creativity. The NCASAA website (www.casanet.org) lists web resources for staff recruitment, and a general search of the web will produce numerous other sites for seeking and posting job positions. All colleges and universities have career counselors, and most have internship programs that can be resources for prospective employees. Ads should always be carefully worded to produce the desired results.

Following is a sample list of web resources used by National CASA for staff recruitment:

- CASAnet: www.casanet.org
- Action Without Borders: www.idealyst.org
- IMDiversity: www.imdiversity.com
- NonProfit Times: http://nptimes.com
- Chronicle of Philanthropy: www.philanthropy.com
- SocialService.com: www.socialservice.com
- HireDiversity.com: www.hirediversity.com
- Diversity Services: www.diversity-services.com

Recruitment Challenges...

In 2002, National CASA surveyed staff across the network about their attitudes toward diversity awareness and cultural competence. A number of respondents gave helpful feedback about some of the challenges of recruiting a diverse pool of applicants:

"The greatest challenge my program has in diversifying our workforce, volunteers and board members is to have the resources (time and money) to be able to focus on the successful recruitment of people of color to our program."

"Very few people apply for our rare job openings. Part-time work, low pay and an emotionally difficult subject put off a lot of people."

"I have encountered difficulty recruiting and hiring people from diverse backgrounds. I feel that all of the material produced by National CASA should be available in Spanish to help alleviate this situation."

"CASA professionals are paid low, but expected to have a high level of education. This causes staff to consist of young white women and married women who are not living off their salary."
Additionally, it is important to use culturally relevant and targeted recruiting strategies when trying to draw a diverse pool of applicants. Following is a list of ideas that may help programs reach a broad range of individuals. See also Chapter 8, Unit 2, for more recruiting strategies.

- If the program has established diverse community ties, word of mouth is one of the best recruitment tools. Send job announcements to members of the board and advisory committee, and follow up with personal phone calls to solicit help in spreading the word.

- Ask the board, staff, and volunteers for suggestions of individuals in culturally diverse communities who might be or know potential candidates.

- Contact local placement agencies that serve specific culturally diverse groups.

- Send notices to local chapters of culturally diverse organizations, such as the Urban League, the National Association of Black Social Workers, the League of Latin American Citizens, RSVP, fraternities/sororities, etc. Contact information for these and other organizations appears in the Resources and Collaborative Partners section at the back of this manual.

- Contact a culturally diverse range of professionals with whom the program works for suggestions of individuals who might be interested in the position. Social workers, attorneys, and court workers who are part of the informal child advocacy network may know who is looking for a job or who might be interested in changing jobs.

- Contact individuals you would like to apply for the position even if they are already employed. Some people may desire to change jobs but are not actively looking. Those who are not interested are usually flattered to be asked and may in fact make referrals to others who are looking for employment.

- If time allows, keep the position open for a while. It takes time for word to get around, and the best applicants may appear weeks after your first announcement.

Staff openings, new program development, or program expansion afford the executive director the opportunity to further develop existing community ties and to seek new relationships. It is normal to face skepticism regarding the sincerity of the program’s intent from the communities to whom you are reaching out. Patience is essential.
Prior to hiring culturally diverse new staff, offer cultural sensitivity training to existing staff, board, and volunteers so that they can be aware of their own values and sensitive to the importance of cultural differences. Emphasize that no one person can speak for his/her entire cultural group since differences within cultural groups can far exceed similarities.

Again, be sure to set a “no-tolerance zone” for inappropriate behavior. For example, humor is used to diffuse tension but often reveals other truths. Ethnic humor is rarely appropriate. It highlights the power differential and control issues between prevailing and historically oppressed cultures, and it almost never works to get rid of discomfort. Instead humor usually masks some discomfort. Managers should always confront inappropriate humor, be it based on race, ethnicity, religion, sexual orientation, gender, disability, etc.

Sensitivity to cultural norms of a new employee in patterns of communication is essential. Until the new employee becomes comfortable with the new job and workplace, he/she may need privacy, which should be respected. Existing staff members, particularly the executive director or the new employee’s supervisor, may want to share personal information about family or children in order to set a tone of friendliness. Keep in mind though that a new staff member may be more formal at first, and this formality may continue longer than expected.

The example of a job well done is probably the most effective method of training and retaining any employee. In the case of a new employee who is adjusting not only to the new work environment but also to a different cultural environment, mentoring can be a lifeline. Employee mentors also have an opportunity to get to know the new employee on a personal basis, which is a very effective vehicle for change. Guidelines for the mentoring process should be included in the program’s employee policies and procedures.

Cross-cultural communication can be challenging. Chapters 3 and 4 of this manual offer many ideas that will help staff become culturally competent communicators.

Following is a list of potential guidelines for interacting with new employees:

- Make it safe to discuss differences.
- Don’t make the new employee take the initiative to start a conversation.
- Acknowledge any lack of knowledge about customs and cultural differences.
Don’t “walk on eggshells” around the new employee.

Always be sensitive to the cultural needs of all employees, for example, holidays, customs, or dietary issues.

Never use statements like “I’m colorblind,” or “Everyone’s the same to me.” It simply isn’t possible to be truly sensitive to other people without being able to see them within the context of their cultural heritage.

Address the lurking question, “Was I hired just because I’m a person of color (or in some other way add diversity to the staff) or did they see my strengths?” Tell the person why he/she was hired—for what specific qualities and strengths—so that the employee knows the expectation of what they add to the team.

Remember that mistakes are a part of innovation and the learning process. Be conscious of how mistakes are handled.

Look carefully before assuming that a new approach is necessarily a mistake.

Work to create an atmosphere where personal relationships lead to learning opportunities and a supportive team, which is beneficial to all.

The same methods of retaining existing employees apply to welcoming and retaining new employees. (See Retention section above.) Including the new employee’s input and understanding why the employee wants to work for the organization can give insight into additional methods for retaining these employees.

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1. **Service-oriented**

- We agree that our members—programs and state organizations—are our customers.
- We welcome the opportunity to serve them, and they know it.
- We provide that service expeditiously, courteously, and enthusiastically.
- We serve all our members equally, regardless of personalities.
2. **Committed to Quality**
   - Staff are here to do the best job they can for our members.
   - We all agree that any job worth doing is worth doing well.
   - Staff members do not need someone looking over their shoulders.
   - We trust project leaders to ensure projects are done well and on time.

3. **Ethical**
   - We do not compromise the basic principles of our organizational vision.
   - We act without prejudice, and strive to be culturally sensitive.
   - We are loyal to each other, to the CEO, and to the organization.

4. **Fair, Honest & Human**
   - We treat each other well:
     - Communication among staff is honest and open.
     - We address problems directly with each other, immediately.
     - Working relationships are both strong and relaxed.
     - People feel free to risk making a mistake.
     - We do not gossip or talk behind someone’s back.
     - We can have fun together.
     - We offer (and accept) criticisms supportively, without personalizing.
     - We accept that each of us is human and fallible.
     - We express appreciation and recognize a job well done.
     - When things are tough, we remain a team.
   - We believe that difficult issues are best solved collectively, and that teamwork stimulates creative thinking.

5. **Accountable**
   - There is accountability for failure to behave in a way that contributes to our vision of ourselves as an effective and highly functioning team.

6. **Mission-directed**
   - Our goals are well defined and directly related to strategic priorities.
   - We work to help each other achieve those goals.
   - We hold our member programs accountable for a high level of quality.

(Also appears in Appendix G.)
C HA 68
UNIT 1
Volunteer Involvement

Volunteers are the public face of most CASA/GAL programs. They work with children and families in the community and with a variety of social work and court professionals. It is in the best interests of children for programs to have a diverse group of culturally competent volunteers. Ideally, CASA/GAL volunteers should reflect the diversity among children and families served. Likeness can engender trust and comfort. While being members of the same race or from the same cultural background does not guarantee respect and inclusion, it can enhance their likelihood. A diverse and culturally competent volunteer pool can build trust and effective communication with the communities served and thus better serve children.

Programs should involve volunteers in the process of developing and implementing a diversity plan. Volunteer representatives should be included on advisory committees, and their input should be solicited regarding recruiting, training, and retention of volunteers.
Recruitment of volunteers is one of the most important functions of any CASA/GAL program. Recruitment and the strategies used to accomplish the effort can make or break a program. Technically speaking, recruitment of volunteers involves “marketing” the program and the CASA/GAL volunteer concept. In many cases, it requires educating the public about what a CASA/GAL volunteer is and why such a person is needed. Recruiting CASA/GAL volunteers from a broad range of backgrounds requires a “targeted” approach to specific segments of the community in order to attract volunteers who reflect the diversity of the children and families they serve.

Asking a person one on one to volunteer has proven to be the strongest and most effective way to recruit volunteers. This method also takes the most time and would necessarily permeate every activity of the program’s life and be a top priority for every person connected to the organization (i.e., every board member, every staff member, every volunteer). For example, it could be required that every person recruit a certain number of volunteers per month or per year.

Although the personal appeal is the strongest and, when organized, the most effective, targeted group presentations, posters, flyers, radio and TV public service announcements, and talk shows do increase public awareness of the need for volunteers. Using these methods, the appeal is particularly strong when it comes from a member of a prospective volunteer’s own community.

Developing the image of a CASA/GAL volunteer program as an organization to which people can feel a strong personal attachment is essential. Most volunteers need to feel a bond to the organization they support. This bond is usually achieved when an organization provides a direct benefit to the volunteer or someone they know. The real challenge then is to find the “hook” that will create that bond to the CASA/GAL program. For example, telling stories of children from specific communities who have been helped by a CASA/GAL volunteer (without breaching confidentiality) can be effective in accomplishing this goal.

Following are a number of strategies for attracting a culturally diverse group of volunteers who come from segments of the community underrepresented in the CASA/GAL network’s volunteer pool. Keep in mind that it is most important to listen to the community to learn what will work to get them involved.

**Diverse & Culturally Competent Volunteers**

In the National CASA Diversity Awareness and Cultural Competence Assessment of Organizational Attitudes, some respondents focused on the importance of culturally competent volunteers:

“Ours is a much better organization because of diversity in gender and ethnicity. We benefit from many points of view, resources and the chance to be more whole because of one another.”

“I think it’s a mistake to always talk about diversity and cultural competence in the same sentence. There are many reasons why a staff of volunteers is [not] diverse. There is little excuse for not being culturally competent.”
Diverse & Culturally Competent Volunteers

"I think it is extremely important that CASA volunteers have awareness of and are sensitive to the various cultures with whom they work. This broad awareness should not be limited to ethnicity but should include age, economic, etc. differences. Knowing one's own biases so as to not let them get in the way of working with families who may have different cultural values is very important..."

"CASA of [city] is an urban program. In [city] there are about 7000 children in out-of-home placements, 95% of whom are African-American. Many of our volunteers are middle-class Caucasians that come with a set of values based on immigrant success experiences without any understanding of poverty, environmental racism, and other issues facing the families and children that we serve."

1. Participate in community events and organizations to increase awareness of the CASA/GAL volunteer concept, distribute materials, and ask for volunteers. Examples of such opportunities include:
   - Participate in cultural, fraternal, or faith-based events.
   - Distribute materials at street fairs, music festivals, block parties, and historical celebrations.
   - Distribute culturally appropriate materials and talking-point messages to faith-based organizations and community centers.
   - Distribute public service announcements to targeted radio stations, e.g., Spanish-language stations or stations directed at an African American audience.
   - Distribute camera-ready ads to targeted communities and to local magazines and newspapers that market to these communities.
   - Run public service announcements geared to specific communities on local cable television stations.
   - Enlist the support of a culturally diverse group of disc jockeys who can promote volunteerism by offering give-away items, such as records or gift certificates, to people who volunteer.

2. Ask retailers, especially members of business associations that serve underrepresented communities, to distribute recruitment materials to their customers and colleagues.
   - Enlist the help of barbershops, beauty shops, and doctor's and dentist's offices to distribute brochures.
   - Display posters at delicatessens, convenience stores, drugstores, dry cleaners, and fast-food restaurants.
   - Request to be on the agenda for a business association luncheon or other meeting.

3. Enlist the support of role models within targeted communities.
   - Invite local sports stars, newscasters, or business leaders to promote CASA/GAL volunteerism in public appearances.
   - Invite local leaders to serve on an advisory committee to provide suggestions for recruitment strategies.
   - Host focus groups to develop specific targeted strategies for various communities.
   - Learn whom the community identifies as their leaders and ask them to join you in your work.
4. Make use of existing community resources.
   - Ensure that all volunteer centers are aware of your need for a diverse group of volunteers.
   - Conduct joint outreach projects with other volunteer organizations that serve and work with communities of color or other underrepresented communities.
   - Solicit support from business organizations, bar associations, and nonprofit agencies, such as the Urban League, that serve targeted communities.

5. Involve local culturally diverse organizations in sponsoring CASA/GAL volunteers.
   - Solicit the support of local faith-based organizations, social clubs, and businesses for a “CASA/GAL Volunteer Fund” to defray the expenses of volunteering.
   - Volunteer personal time to support causes and issues within these communities.

6. Designate a staff member to be in charge of diversity recruitment.
   - Establish a diversity advisory committee that includes members of the communities you are targeting.
   - Give the issue the time it deserves.
   - Make diversity recruitment part of the job description for a volunteer manager/trainer.
   - Support program staff in accomplishing this goal.

7. Ensure that the program has membership in or relationships with relevant organizations in diverse communities.
   - Pay for memberships for staff or the program to join the Hispanic/Latino chamber of commerce, the United Way, the American Association of Retired Persons, sororities, fraternities, etc.
   - Train volunteers and the board of directors, via a speakers bureau, to carry the message to these organizations.

8. Utilize existing National CASA Association resources.
   - Do not reinvent the wheel.
   - Use the NCASAA website (www.casanet.org).
   - Use NCASAA website links to the NCASAA advisory committees, including the African American Advisory Committee, the Hispanic/Latino Advisory Committee, and the Tribal Court Advisory Committee.
• Use NCASAA marketing tools, public service announcements, public relations materials, and information developed for specific audiences, including African American, Hispanic/Latino, and Native American volunteers.

9. Share successful strategies with others.

• Inform National CASA when you have a product or campaign that is particularly successful.

• Nominate your program or another program to receive the NCASAA diversity award for special achievement in this area.

• Network with other programs, especially in areas with similar demographics, who are trying to accomplish the same diversity goals.

For any of the above strategies to be truly successful it is important to follow up consistently with community connections: Ask, keep asking, follow up, follow through, and demonstrate a sincere interest in the community’s involvement. Persistence and patience are key.
The number of foster children in Alameda County is among the highest in California. Last year, the CASA program served 475 children which constituted only 6% of the Alameda County Courts dependency population. About 80% of the children served by Alameda County CASA are African American boys.

**TARGETING THE AFRICAN AMERICAN COMMUNITY**

Recognizing the importance of having volunteers from the same background as the children being served, Arnold Chavez, Executive Director, and Delilah Duenas, Director of Training and Recruiting, are actively pursuing male African American volunteers. This is difficult because nearly every other volunteer organization in the area is also targeting this same group.

Chavez says, “On recruitment of volunteers, it is really basic: YOU HAVE TO ASK THEM.” Chavez and Duenas are constantly recruiting in the African American sector. Recognizing the importance of the church in the African American community, Chavez is working with the pastor of a large church in Oakland on a “Friend of CASA” day. At this event, a deacon of the church who is a former volunteer will speak about the importance of CASA volunteers. According to Chavez, “The power of having someone from the community step up and make the appeal from the inside is very different. They know the language and they know how to appeal.”

Chavez observes that when he is addressing a large group of people and he launches a discussion on the need for volunteers, the people who feel that they are being addressed are the white females. This sector is comfortable with volunteering to help people they do not know. The culture among people of color, however, is more comfortable with volunteering in their extended families and churches. “To take on a child that they do not even know is a real big step,” Chavez explains.

In order to address this cultural difference, Chavez suggests that you have to ask targeted groups specifically. When you put out a global request for volunteers, people of color assume that you are primarily talking to the Caucasian population. When making these specific requests, Chavez is frank about personalizing responsibility. “When you ask questions like, ‘Why are more African American boys in the system?’ and ‘When are we going to start taking care of our children?’ you get a reaction.”
PARTNERS VS. COMPETITORS

Chavez and his staff make a point of developing strong relationships and partnerships within the human services sector. Rather than view other organizations as competitors vying for the same minority volunteers, Chavez would prefer to develop synergistic partnerships so volunteers find the best fit for their talents.

USE ONLINE MEDIA & BE RESPONSIVE

Delilah Duenas, Director of Training & Recruiting, is a strong advocate of using electronic media to make initial contact with potential volunteers. Being in the Bay Area, most people are very internet savvy and prefer to access information electronically versus making a phone call. One important caveat around using email is that you must make sure all messages are answered in a timely fashion. Duenas responds to all email traffic and phone calls within one day.

Alameda County CASA uses multiple channels to get their message out and solicit potential volunteers:

- An ad in the local newspaper’s volunteer section, which includes short descriptions at no cost.
- A posting on craigslist.org.
- A posting on VolunteerMatch.
- An electronic billboard on a busy highway.
- Segments on local TV and radio regarding upcoming special events.
- Public service announcements.
- Website.

A NOTE ON TRAINING

Part of Alameda County CASA training includes a Saturday training session held at Juvenile Hall. It is important to have volunteers understand that having a CASA volunteer could make a difference and even prevent a child from ending up in Juvenile Hall. Chavez states, “Having trainees take a tour, see what a jail cell is like, see how meals are administered and see how recreational time is spent is a powerful tool for demonstrating the impact a CASA volunteer can have.”

(Excerpted from “Alameda County CASA Forges New Partnerships to Reach African American Community,” the NCASAA Volunteer Management Smart Library, developed by the National Institute for Social Science Information (NISI)).
Thorough training has always been part of CASA/GAL programs' commitment to providing quality advocacy for children. The National CASA Volunteer Training Curriculum, available to all CASA/GAL programs, is a comprehensive training tool designed to provide the information and skills necessary for training competent paraprofessionals, capable of providing the highest quality advocacy for children.

The training curriculum can be customized to address the needs of local programs by introducing applicable state, tribal, or local laws, standards, and/or regulations. Local programs also include in their training statistics related to their own unique community. These include statistics about children in care, local resources, and community demographics. This allows for maximum relevance for the community that is being served by the CASA/GAL volunteer.

The entire Volunteer Training Curriculum is available on the NCASAA website (www.casanet.org) for downloading to member programs. The National CASA Association and state associations provide curriculum facilitator training and other training support for program staff responsible for training volunteers. It is absolutely essential that those conducting trainings are themselves culturally competent, that is, able to communicate and work effectively with people from a wide range of backgrounds and experiences.

Cultural awareness is addressed specifically in Chapter 3 of the volunteer curriculum and is woven throughout the entire volunteer training in recognition that cultural competence is not an isolated concept restricted to a single chapter or training module; rather it is part and parcel of all the work that a CASA/GAL volunteer undertakes.

In addition to the thirty hours of pre-service training NCASAA standards require, volunteers also participate in a minimum of twelve hours of in-service training each year. Programs may devote some of these in-service training hours to the topics of cultural competence and diversity awareness. The schedule for both pre-service and in-service trainings should offer alternatives whenever possible, including evening trainings, weekends, weekdays, etc. A variety of training options increases the likelihood that a variety of volunteers will have the opportunity to serve. CASA/GAL programs should consider offering incentives or support for volunteering, for example, childcare, food during training events, or free parking. Local CASA/GAL programs are successfully using many different training formats.
UNIT 4
Volunteer Retention

Retention of existing volunteers is as important as recruiting new ones. Volunteers are no different than staff in that they flourish with good supervision. According to a 1998 report from the United Parcel Service, “Two out of five volunteers stopped volunteering because of poor management practices.” CASA/GAL programs need to focus adequate attention and resources on volunteer management.

Some considerations in determining whether the program offers sufficient support include:

- What is the program’s staff-to-volunteer ratio? National standards state that one staff member shall supervise no more than thirty volunteers.
- Is the volunteer supervisor a well-trained, culturally competent people manager?
- Are the volunteers supported through the commitment of adequate resources?
- Is communication with volunteers adequate and effective?
- Does the program accommodate different communication styles in the work environment?
- Is the program providing quality training (pre-service and in-service)?
- Is the program screening for appropriate volunteer placement, both in terms of overall job placement and child matching?

Showing appreciation for volunteers is an essential part of retention efforts. Volunteers know there is no financial gain to volunteering, but they want to feel they are making a difference. Programs need to place some visible value on the work volunteers do. This may be accomplished by providing some type of reward or acknowledgment of their efforts.

Following are some methods of acknowledging or rewarding volunteers:

- Volunteer recognition events—both group and individual.
- Newsletter articles highlighting a volunteer’s work.
- Newspaper articles highlighting an individual or group of volunteers—anything that puts their names in front of others.
- Recognizing highlights in volunteers’ personal lives (e.g., birthdays, births, graduations) and in their professional lives (e.g., promotions, awards, etc.).
For more information on volunteer retention, see the Volunteer Management Smart Library on www.casanet.org or contact National CASA about the Strategic Volunteer Retention Training curriculum.

(sample organizational chart)

(Adapted from materials created by the Colorado Springs CASA Program. Also appears in Appendix G.)
CHAP 9
UNIT 1

The Purpose of Evaluation

Evaluation allows a program to assess where it is, define where it wants to be, and identify markers along the way toward its goals.

A CASA/GAL program’s diversity plan aims to benefit children by creating a culturally competent organization that reflects the diversity of the community it serves. Integral to this effort is the ability to describe these benefits through evaluation. By setting goals and measuring whether they are achieved, programs set a standard for their efforts. Examining outcomes for the children served allows programs to better understand the impact of diversity efforts on CASA/GAL volunteer advocacy. Setting goals and measuring outcomes should be part of every program’s diversity plan. Evaluation provides direction, and it benefits both the children and communities served and the program itself.

Among the benefits of program evaluation are:

- Improved accountability to the children and communities served and to stakeholders, such as funders, community members, board members, staff, and volunteers.
- Facilitation and improvement of decision making.
- Data to support diversity efforts.
- Information that allows a program to make positive changes and identify success.
- Demonstration of the relevance of a program’s diversity efforts.
- Confidence building.
- Maintenance of quality and high standards.
Cost savings by allowing programs to focus efforts where they can get the most cost-effective benefits.

Generation of future income by demonstrating the program's efficacy to funding organizations.

Enhanced sustainability of a program's diversity plan through documenting a track record and building for future planned activities.

Each program will excel at implementing certain facets of its diversity plan. Evaluation allows a program to examine areas of success and build upon current achievements.

Evaluation of a diversity plan should be part and parcel of evaluating the overall program. The first step in assessing a program's diversity efforts is setting up an evaluation plan. Such a plan should identify which organizational activities and outcomes to measure, how to measure them, how to report the evaluation results, and how to follow up on these results.

A program may want to form an evaluation committee to create and implement this plan. Such a committee could consist of staff, volunteers, outside experts, board members, and other interested parties. Or, if the organization has already created a diversity advisory committee, this committee could come up with an evaluation plan. The committee may choose to hire an outside consultant to perform the evaluation.

It is important to remember that evaluation is a daily process. Data collection occurs as part of standard program procedures. A formal evaluation simply organizes information the program has been collecting all along and presents it in a useful way.

A program can look back to its original diversity plan to determine what organizational activities and outcomes to measure. The diversity plan began with an assessment of community needs as well as an assessment of organizational diversity and cultural competency. Out of these assessments came specific goals and plans, which may have included changing the composition of the board, staff, and volunteer base, increasing cultural competence through training, or extending services to currently underserved communities. A program's original diversity goals are a starting point for determining
what to measure in an evaluation, and the assessments performed at the outset of the diversity planning process provide some baseline data for measuring progress.

When determining what specific changes to measure, it is important to use dependable and consistent information that can be collected again in the future and that measures some of the things the program hopes to change over time. At a minimum a program should consistently collect data on the gender, age, and ethnic composition of the children served; the demographic composition of the community; and the gender, age, and ethnic composition of the board, staff, and volunteers. A program may also want to track other demographic categories such as sexual orientation or disability.

**Following are additional examples of baseline data that can be used to measure change over time:**

- Census data.
- AFCARS (Adoption and Foster Care Analysis and Reporting System) report, compiled by the U.S. Department of Health and Human Services.
- Community resources accessed by the courts.
- Local county demographic data.
- Child welfare demographic data.
- Number of volunteers recruited or trained.
- Length of time volunteers work with your program.
- Number of children served.
- Length of time for each case, including tracking to note any disparities along race or gender lines.

There are several ways to evaluate a program's diversity, including both quantitative and qualitative measures. The above list focuses on quantitative data. Quantitative data measures and counts people, demographics, activities, and services. This data will clearly indicate whether a numeric objective was achieved. Quantitative data collection allows for statistical analysis of phenomena found in the evaluation.

Most programs evaluate their success in quantitative terms. However, it is important to combine numbers with qualitative data. Qualitative data is descriptive. It delineates how a program functions and what the program means to people. It provides a context for the program. This information documents people's feelings. Qualitative data is most often obtained via surveys, but it can also be acquired from focus groups, phone interviews, or in-person interviews. An example of the information found
in qualitative data is the documentation of how those involved with a CASA/GAL program perceive diversity or how participants feel about diversity training.

Programs can acquire rich information by surveying “consumers” (consumers may include the families that receive services, board members, state social workers, attorneys, judges, and others). Programs may also consider surveying on perceptions of diversity and cultural competency, surveying underrepresented populations, or surveying in order to assess community needs and whether they are being met. It is important to pilot a survey instrument by sending it to a small group of recipients to ensure that the survey questions are understood by the user. Once surveys are returned, a database system or a spreadsheet program can help track and report the results. There are also several easy-to-use online survey tools, including Zoomerang (www.zoomerang.com) and SurveyMonkey (www.surveymonkey.com).

An excellent source of information on administering surveys is National CASA’s manual “Measuring Child Outcomes: A Guide to Determining CASA Effectiveness.” This manual includes copies of surveys, interview instruments, and cover letters, as well as information on reporting survey results.

The type of data collected and the tools for measurement should be tailored to meet organizational needs. Local universities and their graduate education programs may be able to assist in developing additional ideas for what to measure in an evaluation.

Some of the data collected, such as the demographic information, will require relatively straightforward analysis. For instance, do the numbers of board members, staff, and volunteers from underserved communities or groups match the goals set forth in the diversity plan? Other data may necessitate additional examination. For example, has the program served a higher number of children of color or children from other underserved communities? If so, is this a result of diversity and cultural competency efforts? Or are there other factors to take into consideration?

It is important to not only look at whether a program is meeting its diversity goals, but also at how: How has the program arrived at its current status? What methods is it using? Are these methods successful? Why or why not? This information is an invaluable tool for following up on the evaluation and moving forward with a program’s diversity plan.

UNIT 4
Analyzing the Data
Once a program has collected and analyzed evaluation data, it needs to determine what to do with the information. Typically, the next step is to report the data in a manner easily understood by a general reader. An evaluation report should include organizational information, such as background information on the creation and implementation of the diversity plan. After offering this preliminary contextual information, it is best to report the data in several formats—narrative, charts, graphs, and straight statistics—so readers can absorb it in a variety of ways. Programs should always protect the identity of people associated with the data.

Reports should be distributed to any stakeholders who might be interested in the results; certainly the board, the diversity advisory committee, and staff should have access to the evaluation. Additionally, programs may want to show positive results to funders and collaborative partners.

The most important use of the evaluation results is to improve, not to prove. The evaluation report should be used in conjunction with the original diversity plan to inform future decisions and program direction. Results might be used to refine the program’s diversity plan and identify new benchmarks. Most importantly, results can show a program whether it is on the right path to becoming a diverse, culturally competent organization. If a program is falling short of its diversity goals, evaluation results can show why. The results may help the program develop new methods for implementing the diversity plan or determine new accountability measures for dealing with discrepancies between actual and projected results.

Becoming a diverse, culturally competent organization is an ongoing process; it is not something a program accomplishes once and then puts behind it. Similarly, evaluation is not a one-time tool. Evaluations should be performed periodically, and the evaluation itself as well as program plans and goals should be refined accordingly. A program should be open to growth and change—possibly even changing the goals if that is what the data indicates. Change is a process that requires flexibility and the willingness to evaluate and reevaluate again and again.
CHAPTER 10
RESOURCES
CHAP 10

SERVICE
National CASA recommends that programs use this list as a starting point. It is each program’s responsibility to build resources and collaborative partners in its area. Each state CASA/GAL office may create an additional resource list to assist in this process. Local programs should follow all protocols for contacting state and national resources. Keep in mind that website addresses often change without notice. Please see www.casanet.org for additional resources.

Fraternities

**African American**

**Alpha Phi Alpha Fraternity, Inc.**
2313 St. Paul St.
Baltimore, MD 21218-5234
410-554-0040
410-554-0054
www.apa1906.org

**Iota Phi Theta Fraternity, Inc.**
1600 N. Calvert St.
Baltimore, MD 21202
410-752-5748
410-752-5016
www.iotaphitheta.org

**Kappa Alpha Psi Fraternity, Inc.**
2322-24 N. Broad St.
Philadelphia, PA 19132-4590
215-228-7184
215-228-7181
www.kappaalphapsi.com

**Omega Psi Phi Fraternity, Inc.**
3951 Snapfinger Pkwy.
Decatur, GA 30035
404-284-5533
www.omegapsiphifraternity.org
**Phi Beta Sigma Fraternity, Inc.**
145 Kennedy St. NW
Washington, DC 20011
202-726-5434
202-882-1681
www.pbs1914.org

**Sororities**

**Alpha Kappa Alpha Sorority, Inc.**
5656 S. Stony Island Ave.
Chicago, IL 60637-1997
773-684-1282
773-283-8251
www aka1908.com

**Delta Sigma Theta Sorority, Inc.**
1701 New Hampshire Ave. NW
Washington, DC 20009
202-986-2400
202-986-2513
www deltasigmatheta.org

**Sigma Gamma Rho Sorority, Inc.**
8800 S. Stony Island Ave.
Chicago, IL 60617
773-873-9000
773-731-9642
www sgrho1922.org

**Zeta Phi Beta Sorority, Inc.**
1734 New Hampshire Ave. NW
Washington, DC 20009
202-787-3103
www zphib1920.org

**Nonprofit Organizations**

**100 Black Men of America**
141 Auburn Ave.
Atlanta, GA 30303
404-688-5100
800-598-3411 (toll free)
www.100blackmen.org
CONGRESS OF NATIONAL BLACK CHURCHES
2000 L St. NW, Suite 225
Washington, DC 20036-4962
202-296-5657
www.cnbc.org

NAACP
4805 Mt. Hope Dr.
Baltimore, MD 21215
877-NAACP-98
www.naACP.org

NATIONAL COALITION OF 100 BLACK WOMEN, INC.
38 W. 32nd St., Suite 1610
New York, NY 10001-3816
212-947-2196
www.ncbw.org

NATIONAL COUNCIL OF NEGRO WOMEN
633 Pennsylvania Ave. NW
Washington, DC 20004
202-737-0120
202-737-0476
www.ncnw.com

NATIONAL URBAN LEAGUE
120 Wall St.
New York, NY 10005
212-558-5300
212-344-8925
www.nul.org

Social Organizations

JACK AND JILL OF AMERICA, INC.
1930 17th St. NW
Washington, DC 20009
202-667-7010
202-667-6133
www.jack-and-jill.org

THE LINKS, INC.
1200 Massachusetts Ave. NW
Washington, DC 20005
800-574-3720
www.linksinc.org
Professional Organizations

**BLACK ADMINISTRATORS IN CHILD WELFARE, INC.**
440 First St. NW, 3rd Floor
Washington, DC 20001-2085
202-662-4284
202-638-4004
www.blackadministrators.org

**NATIONAL ASSOCIATION OF BLACK SOCIAL WORKERS, INC.**
1220 11th St. NW, Suite 2
Washington, DC 20001
202-589-1850
www.nabsw.org

**NATIONAL BAR ASSOCIATION**
1225 11th St. NW
Washington, DC 20001
202-842-3900
202-289-6170
www.nationalbar.org

**NATIONAL BLACK CHILD DEVELOPMENT INSTITUTE, INC.**
1101 15th St. NW, Suite 900
Washington, DC 20005
202-833-8220
202-833-8222
www.nbcdi.org
Asian American Legal Defense & Education Fund (AALDEF)
99 Hudson St., 12th floor
New York, NY 10013
212-966-5932
www.aaldef.org

Asian Law Alliance
184 E. Jackson St.
San Jose, CA 95112
408-287-9710
www.asianlawalliance-ala.org

Asian Nation
www.asian-nation.org

Asian Pacific American Women's Leadership Institute
89-051 Haleakala Ave.
Waianae, HI 96792
808-585-8558
www.apawli.org

National Asian Pacific American Bar Association
733 15th St. NW, Suite 315
Washington, DC 20005
202-421-9039
www.napaba.org
BiNet USA
4201 Wilson Blvd. #110, Box 311
Arlington, VA 22203
800-585-9368
www.binetusa.org

Children of Lesbians & Gays Everywhere (COLAGE)
3543 18th St. #1
San Francisco, CA 94110
415-861-5437
www.colage.org

Family Pride Coalition
P.O. Box 65327
Washington, DC 20035-5327
202-331-5015
www.familypride.org

Gay & Lesbian Alliance Against Defamation (GLAAD)
248 W. 35th St., 8th Floor
New York, NY 10001
212-629-3322
www.glaad.org

Gay, Lesbian & Straight Education Network
121 W. 27th St., Suite 804
New York, NY 10001
212-727-0135
www.glsen.org

GenderPAC
1743 Connecticut Ave. NW, 4th Floor
Washington, DC 20009
202-462-6610

Human Rights Campaign
1640 Rhode Island Ave. NW
Washington, DC 20036
202-628-4160
www.hrcusa.org
Fraternities

- **NATIONAL ASSOCIATION OF LATINO FRATERNAL ORGANIZATIONS**
  - www.nalfo.org

- **LATINO GREEKS.COM**
  - www.latinogreeks.com

Professional & Nonprofit Orgs

- **ASPIRA**
  - 1444 Eye St. NW, Suite 800
  - Washington, DC 20005
  - 202-835-3600
  - www.aspira.org

- **ASSOCIATION OF HISPANIC ADVERTISING AGENCIES**
  - 3201 Greensboro Dr., Suite 300
  - McLean, VA 22102
  - 703-619-9014
  - www.ahaa.org

- **CUBAN-AMERICAN BAR ASSOCIATION**
  - 25 W. Flagler St., Suite 800
  - Miami, FL 33131
  - 305-358-2800
  - www.cabaonline.com

- **HISPANIC COMMUNITY FOUNDATION**
  - 225 Bush St., Suite 500
  - San Francisco, CA 94104
  - 415-981-8421
  - www.hispanicfoundation.org

- **HISPANIC NATIONAL BAR ASSOCIATION**
  - 815 Connecticut Ave. NW, Suite 500
  - Washington, DC 20006
  - 202-223-4777
  - www.hnba.com
Hispanics in Philanthropy
88 Kearny St., Suite 1850
San Francisco, CA 94108-5523
415-837-0427
www.hiponline.org

Latino Behavioral Health Institute
P.O. Box 1008
Thousand Oaks, CA 91360
213-738-2882
www.lbhi.org

League of United Latin American Citizens (LULAC)
2000 L St. NW, Suite 610
Washington, DC 20036
202-833-6130
www.lulac.org

LUCHA—A Women's Legal Project
Empowering Battered Women & Children
800-799-SAFE (national toll-free hotline)
www.fiacfla.org/lucha

Mexican American Legal Defense & Education Fund
634 S. Spring St.
Los Angeles, CA 90014
213-629-2512
www.maldef.org

National Council of La Raza
1111 19th NW, Suite 1000
Washington, DC 20036
202-785-1670
www.ncrlr.org

National Latina Leadership Institute
1901 N. Moore St., Suite 206
Arlington, VA 22209
703-527-6007
www.nlhi.org
National Immigration Law Center
3435 Wilshire Blvd., Suite 2850
Los Angeles, CA 90010
213-639-3900
www.nile.org

Puerto Rican Legal Defense & Education Fund
99 Hudson St., 14th Floor
New York, NY 10013-2815
212-219-3360
800-328-2322
www.prldef.org

United States Hispanic Chamber of Commerce
2175 K St. NW, Suite 100
Washington, DC 20037
202-842-1212
www.ushcc.com

United States Hispanic Leadership Institute
431 S. Dearborn St., Suite 1203
Chicago, IL 60605
312-427-8683
www.ushli.com
**Native American**

- **Bureau of Indian Affairs**
  202-208-3710
  www.doi.gov/bureau-indian-affairs.html

- **National American Indian Court Judges Association**
  3618 Reder St.
  Rapid City, SD 57702
  605-342-4804
  www.naicja.org

- **National Congress of American Indians**
  1301 Connecticut Ave. NW, Suite 200
  Washington, DC 20036
  202-466-7767
  www.ncai.org

- **National Indian Child Welfare Association**
  5100 SW Macadam Ave., Suite 300
  Portland, OR 97239
  503-222-4044
  www.nicwa.org

- **National Indian Justice Center**
  5250 Aero Dr.
  Santa Rosa, CA 95403
  707-579-5507
  www.nijc.org

- **National Tribal Justice Resource Center**
  4410 Arapahoe Ave., Suite 135
  Boulder, CO 80303
  303-245-0786
  www.tribalresourcecenter.org

- **Native American Rights Fund**
  1506 Broadway
  Boulder, CO 80302
  303-447-8760
  www.narf.org
**Navajo Nation Bar Association**

P.O. Box 690  
Window Rock, AZ 86515  
928-871-2211  
www.navajolaw.org

**Tribal Law & Policy Institute**

8235 Santa Monica Blvd., Suite 211  
West Hollywood, CA 90046  
323-650-5467  
www.tribal-institute.org
CHAPTER 11

BIBLIOGRAPHY
CHIA

APP 10002
Abramson, S., 1991

Despite a federal law on reuniting children in care with their families, minority children remain in dependence and in foster care longer than white children. This article describes a program of volunteers who function as court-appointed advocates to assist in cases of abuse and neglect involving minority families. Significantly, more minority children were placed in adoptive families than in a comparison group of white families.

[ETHNIC DIVERSITY; EMPOWERMENT; MINORITY FAMILIES; ADOPTION.]

Adear, V., 1990
*Child Protection Reference Book*, Bureau of Indian Affairs, U.S. Department of the Interior

The purpose of this handbook is to formulate priority policies and procedures for the protection of Native American children at risk for abuse and neglect.

[NATIVE AMERICANS; INDIAN CHILD WELFARE; CHILD ABUSE AND NEGLECT; SEXUAL ABUSE]

Alsop, R., 1990

This article introduces the People of Color Leadership Institute (POCLI) project, a four-year project that will address cultural competence and minority leadership development in the field of child welfare, and discusses the focus of AAPP’s involvement in the project.

[CULTURAL COMPETENCE; POCLI; CHILD ABUSE/NEGLECT]

American Indian Institute, 1991
*Uniting Our Concerns*, Conference Proceedings, American Indian Institute, University of Oklahoma

This large volume contains conference proceedings form the 1991 “Uniting Our Concerns” 9th Annual “Protecting Our
Children” and 4th Annual “Encircling Our Forgotten” joint conference held in Minneapolis in April 1991. Abstracts from all sessions are presented, along with lists of presenters for both conferences.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD ABUSE AND NEGLECT; MENTAL HEALTH; CONFERENCE PROCEEDINGS]

Andujo, E., 1988


This article reports the findings of a study done to determine whether differences in ethnic identity exist between Hispanic adoptees raised in Hispanic families and those raised in non-Hispanic families, and to identify environmental and familial factors affecting the development of ethnic identity in children. Thirty transethnic and thirty same-ethnic adoptive families participated in the study. References cited.

[HISPANICS/LATIN AMERICAN; ADOPTION; TRANSETHNIC ADOPTION]

Ascher, C., 1988

*School-College Collaborations: A Strategy for Helping Low-Income Minorities*, Urban Diversity Series No. 98, 34 pages, ERIC Clearinghouse on Urban Education

This publication outlines the need for assistance in preparing low-income minority students in secondary school for college. Through collaborative efforts between schools and colleges, minority students can be better prepared for college and have an easier transition to college. Several studies are cited and a review of the literature is offered.

[MINORITY STUDENTS; SCHOOL-COLLEGE COLLABORATIONS; MENTORING; TUTORING]

Association of Asian/Pacific Community Health Organizations, 1987

*Health Education Materials in Asian Languages: Maternal and Child Health Topics*, Association of Asian/Pacific Community Health Organizations

This catalog provides information on Asian language resources that address accident prevention/safety; childhood illness and immunizations; family planning; health concerns of women; high-risk pregnancy/genetics; infant/toddler feeding; labor and delivery; newborn care; nutrition; parenting/child development; prenatal care. It contains information on how to order these resources.

[ASIANS/PACIFIC ISLANDERS; ASIAN LANGUAGE MATERIALS; HEALTH EDUCATION; MATERNAL AND CHILD HEALTH.]
Beers, C. D., 1989  

This article discusses the need for credentialed Child Development Associates in Head Start preschool programs, and the success of using a storytelling, as opposed to a written biography, approach in assisting Native Americans achieve their CDA credentials.

[NATIVE AMERICANS/ALASKAN NATIVES; EDUCATION; STORYTELLING; HEAD START]

Bell, Derrick, 1992  

Derrick Bell is a law professor at Harvard School of Law. He writes about racism using short fiction as his medium. He is able to create discussions about issues of racism in a way that is entertaining and thought-provoking at the same time.

This series of allegorical stories and encounters with fictional characters sheds light on some of the most perplexing and vexing issues of the day: affirmative action, disparity between civil rights law and reality, “racist outbursts” of some African American leaders, and more.

[AFRICAN AMERICANS; RACISM; CIVIL RIGHTS LAW]

Bempechat, J. and Wells, A. S., 1989  
*Promoting the Achievement of At-Risk Students*, *Trends and Issues in Urban and Minority Education*, No. 13, 33 pages, ERIC Clearinghouse on Urban Education

This publication discusses in four short papers the structures of classroom learning; the determinants and outcomes of curriculum tracking in public and private schools; the role of the child, parent and teacher beliefs in the motivational factors of children’s learning; and the middle school as the critical link in dropout prevention. Extensive references are provided.

[AT-RISK STUDENTS; MINORITY EDUCATION]

Berrios, L., 1980  
*Child Abuse & Neglect in the Mexican American Community*, Laredo, TX: Texas Migrant Council, Inc.

This course model’s objectives are (1) to help students define abuse and neglect specific to the Mexican American community; (2) to enable students to discuss the traditional child welfare
system and the natural self-help systems of the barrio; and (3) to consider interventive skills, techniques, and knowledge needed to process a child welfare case. Includes bibliography and glossary.

[Hispanics/Latin Americans; Mexican Americans; Training; Child Abuse/Neglect; Intervention; Child Welfare; Curricula]

Black Children’s Institute of Tennessee, 1991


This quarterly newsletter provides information, education, and awareness of issues affecting African American children in the state of Tennessee.

[Blacks/African Americans; Child Welfare]

Brown, E. F. and Gilbert, B. B.

*Social Work Practice With American Indians*, Tempe, AZ: American Indian Projects for Community Development, Training and Research, School of Social Work, Arizona State University

This monograph addresses the need for the identification and inclusion of relevant Native American content into the curriculum of social work schools. Recommendations for implementation are presented. Includes appendix and extensive bibliography.

[Native Americans/Alaskan Natives; Social Work Practice; Curriculum]

Bussiere, A., 1989

*Supreme Court Affirms Tribal Jurisdiction Over Indian Children*, Youth Law News, Vol. 10, No. 3:14-16, San Francisco, CA: National Center for Youth Law

This article offers a background of the Indian Child Welfare Act and the case history behind the Supreme Court’s decision to give tribal courts exclusive jurisdiction over all Indian child custody proceedings involving domiciliaries of a reservation. The decision assists in ensuring that Indian children remain in the Indian community whenever possible in adoption placement cases.

[Native Americans/Alaskan Natives; Adoption; Indian Child Welfare Act; Tribal Jurisdiction; Reservations]

Casas, J. M.

This chapter discusses how research articles could be effectively used by counseling psychology training programs to enhance the sensitivity of counseling psychologists toward racial/ethnic minority clients.

[CULTURAL SENSITIVITY; TRAINING; RESEARCH; MENTAL HEALTH]

Chavez, L., 1991


This article challenges the bilingual education theory in favor of intense exposure and immersion in English for Hispanic children in the U.S. The author argues that children in bilingual classes spend fewer hours practicing English, and that this diminished chance of mastering the language ultimately reduces their opportunities to succeed in America.

[HISPANICS/LATIN AMERICANS; EDUCATION; BILINGUAL EDUCATION]

Close, M. M., 1983


Using national survey data, the author compared black, Hispanic, and white children on several service dimensions to determine if the child welfare system denies children of color access to the full range of available services. She found that the planning and responsiveness of services is more limited for families of color, and that younger Hispanic children and older Black children are especially at risk of being neglected by the system. References listed.

[CULTURAL ISSUES; CHILD WELFARE SERVICES; BLACKS/AFRICAN AMERICANS; HISPANICS/LATIN AMERICANS]

Correia, P. M., 1988

*Cultural Sensitivity: A Selected Bibliography for Human Service Workers*, National Resource Center for Youth Services, University of Oklahoma

This short, three-page bibliography provides an alphabetical listing on cultural diversity, sensitivity, and ethnic awareness for human service workers.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; BIBLIOGRAPHIES]
Crites, L., 1991

*Cross-Cultural Counseling in Wife Beating Cases*, *Response*, *Vol. 13*, *No. 4*, *Issue 77*:8-12, *Guilford Press*

This article discusses the causes and effects of wife beating/domestic violence in the Asian/Pacific Islanders culture and the need for proficiency in understanding this culture when providing counseling services.

[ASIAN/PACIFIC ISLANDERS; DOMESTIC VIOLENCE; WIFE BEATING; CROSS-CULTURAL COUNSELING]

Cross, T., 1991

*Working Toward Cultural Competence: One Agency’s Experience*, *APSAC Advisor Vol. 61.4*, *No. 2*:16-17, *Chicago, IL: American Professional Society on the Abuse of Children*

This article cites the progress made by the Casey Family Program (TCFP) in Seattle, Washington, in developing culturally competent services. Highlighted are TCFP’s “Standards for Services to Children of Color,” which mandates placement guidelines, case review procedures and other organizational structures.

[CULTURAL COMPETENCE; CHILD WELFARE SERVICES]

Cross, T. L. and Tong, C., 1990

*Available Literature on Minority Mental Health Issues*, *Portland, OR: Northwest Indian Child Welfare Association*

This list cites a variety of resources pertinent to mental health issues for people of color. Resources are compiled and listed in two categories: (A) Available Annotated Bibliographies, and (B) Additional Resources.

[CULTURAL ISSUES; MENTAL HEALTH; BIBLIOGRAPHIES]

Dana, R. H., 1988

*Assessment and Intervention Services for Multicultural Populations*, *University of Arkansas*

The underutilization of services by minority groups has been attributed to the provision of services that are not culture-compatible. This paper describes culturally distinct problem foci and expectations for services/service delivery by Asian Americans, Blacks/African Americans, Hispanic/Latin Americans, and Native Americans/Alaska Natives. Extensive references cited.

[CULTURAL ISSUES; HUMAN SERVICES; ASSESSMENT; INTERVENTION]
De La Rosa, D. and Maw, C. E., 1990


This report provides educational status data and analyses on Hispanics in the U.S. It concludes that undereducation represents a critical barrier to the full participation of Hispanics in American society as active citizens, professionals, involved parents, community leaders and officials, and urges the nation to fulfill its commitment to equal and quality education for Hispanics. Includes endnotes.

[HISPANICS/LATIN AMERICANS; EDUCATION; COMMUNITY INVOLVEMENT]

DeBruyn, L. M. et al.

*A Community Approach to Suicide and Violence: The Special Initiatives Team of the Indian Health Service, Albuquerque, NM: Indian Health Service Special Initiatives Team, Mental Health Programs Branch*

This paper outlines the history of the Indian Health Service Special Initiatives Team and its method of operation. It also describes some of the projects with which the team has been involved since its inception in 1987, including a social services program for child abuse and suicide prevention. References listed.

[NATIVE AMERICANS/ALASKAN NATIVES; SUICIDE; CHILD ABUSE; DOMESTIC VIOLENCE; PREVENTION; COMMUNITY]

Derman-Sparks, L. and Phillips, C. B., 1997

*Teaching/Learning Anti-Racism: A Developmental Approach*

This book has excellent combinations of information that will assist the reader not only in his/her own personal learning and journey, but also to better understand the issues of racism. In addition to offering practical applications for teaching, the authors include an outline and descriptions of their class as well as responses from their students over the years.

[EDUCATION; RACISM]

Devore, W. and Schlesinger, E. G., 1981

*The Ethnic Reality, Ethnic Sensitive Social Work Practice Chapter 1:5-34, C. V. Mosby*

This chapter examines and assesses several perspectives on how ethnic group membership, social class, minority group status, and culture affect individual and group life. Ethnic reality is defined as the point at which social class and ethnic group membership intersect. Extensive references cited.

[CULTURAL COMPETENCE; CULTURAL SENSITIVITY; SOCIAL CLASS; MINORITY GROUP STATUS; CULTURE]
Dixon, J. K.

*Group Treatment for Native American Women Survivors of Incest, Billings, MT: Area Mental Health Program, Indian Health Service*

This workbook focuses on a group treatment design utilized with groups of Native American women survivors of incest on the Flathead Reservation in Montana. Includes bibliography and suggested reading list.

[NATIVE AMERICANS/ALASKAN NATIVES; NATIVE AMERICAN WOMEN; SEXUAL ABUSE; INCEST; TREATMENT]


Based on research performed in a program for pregnant and parenting teenagers, the authors examine the cultural differences in the self-descriptions of Black and Hispanic adolescents. Although the family plays an important role in these respective cultures, family functioning, role definition and expectations for individual members are different. The practice implications of these differences are discussed.

[BLACKS/AFRICAN AMERICANS; HISPANICS/LATIN AMERICANS; FAMILIES; ADOLESCENT PREGNANCY]

Duany, L. and Pittman, K., 1990

*Latino Youths at a Crossroads, Washington, DC: Children’s Defense Fund*

This report provides an overview of the status of Latino adolescents and their families, much of it presented in charts and graphs. Recommendations by the Children’s Defense Fund on how to help Latino youths master the academic skills and knowledge to escape poverty are presented at the end of the report. References and resources listed.

[HISPANICS/LATIN AMERICANS; LATINO YOUTHS; EDUCATION; ECONOMICS; EMPLOYMENT; FAMILY STATUS; CHARTS; GRAPHS]

Dupont-Walker, J., 1982

*Ethnic Minority Cultures—Shades of Difference? Ann Arbor, MI: University of Michigan, School of Social Work*

In this paper, the author discusses the impact of the majority culture upon ethnic minority groups and addresses the apparent and subtle differences between majority and minority cultures. These differences document a need for multicultural consideration in training, service delivery, and policy formulation. Includes bibliography.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE]
English, D. J.

*Cultural Issues Related to the Assessment of Child Abuse and Neglect*, Olympia, WA: Children's Services Research Project, Department of Social and Health Services, State of Washington

This paper presents a summary of issues related to culturally relevant practice in the investigation of child abuse and neglect allegations. Bibliography included.

[CULTURAL COMPETENCE; CHILD ABUSE/NEGLECT; SOCIAL WORK PRACTICE]

English, D. J., Pecora, P. J. et al., 1991

*Improving the Accuracy and Cultural Sensitivity of Risk Assessment in High Risk Child Abuse and Neglect*, NCCAN: Symposium on Risk Assessment in Child Protective Services

This preliminary data discusses the uses of formalized risk assessment models in child abuse and neglect investigations. These models vary in design but frequently utilize risk factors that are similar. While the general consensus is that risk models do improve child protective services assessments, available research findings raise some questions about the concurrent validity, specificity, and sensitivity of these models. It also addresses assessing and improving the cultural relevance of the Washington Risk Factor Matrix in terms of its use with Native American, Hispanic, and Asian families.

[RISK ASSESSMENT; CULTURAL COMPETENCE; SOCIAL WORK PRACTICE]

Espino, C. B. et al., 1989


This article reports the findings of a study done to determine whether social violence experienced in Central America led to a higher level of inframfamilial violence and child maltreatment. Eighty women who fled Central America and migrated to Washington, DC, were interviewed for the study. Results were consistent with literature suggesting that stress as well as exposure to violence affects child abuse.

[HISPANICS/LATIN AMERICANS; CENTRAL AMERICANS; STRESS; VIOLENCE; CHILD ABUSE]

Flaskerud, J. H., 1986

*The Effects of Culture-Compatible Intervention on the Utilization of Mental Health Services by Minority Clients*, Community Mental Health Journal, Vol. 61.22, No. 2:127-141

This study examined the relationship between a culture-compatible approach to mental health service and utilization as measured by dropout and total number of outpatient visits. Three components
were the best predictors of dropout status: language match of therapists and clients, ethnic/racial match of therapists and clients, and agency location in the ethnic/racial community. Pharmacotherapy, education, previous treatment, and a diagnosis of psychosis were significantly related to remaining in therapy. References cited.

[CULTURAL SENSITIVITY; MENTAL HEALTH; THERAPY; INTERVENTION]

Gale, N., 1984

Basic References to the Indian Child Welfare Act, Washington, DC: Linkages project, National American Indian Court Judges Association

This brochure provides an annotated listing of written references that offer an introduction to the history, purpose and content of P.L. 95-608, the Indian Child Welfare Act of 1978.

[NATIVE AMERICANS/ALASKAN NATIVES; INDIAN CHILD WELFARE ACT]

Gelfand, D. E. and Bialik-Gilad, R., 1989


This article examines the implications of the Immigration Reform and Control Act of 1986, which allows undocumented aliens to remain in the U.S., requiring social service workers to confront the problems of health care, intergenerational assistance and homelessness. The article also probes policy alternatives and consequences. References cited.

[CULTURAL ISSUES; IMMIGRATION; SOCIAL WORK PRACTICE]

Gibbs, J. T., 2003


This book presents comprehensive guidelines to the assessment and treatment of minority children and adolescents. It offers intervention strategies sensitive to the cultural expectations, linguistic differences, and family structures of young Blacks, Chinese, Hispanics, Japanese, and Native Americans, Southeast Asian refugees, and biracial youth. Includes references and index.

[CULTURAL SENSITIVITY; MENTAL HEALTH; MINORITY YOUTH]
Gibson, G., editor, 1982

*Proceedings on the First Annual Conference on Child Abuse and Neglect in the Mexican-American Community, Laredo, TX: Texas Migrant Council, Inc., National Resource Center on Child Abuse and Neglect for Mexican-Americans*

This publication contains the Proceedings of the First Annual Conference on Child Abuse and Neglect in the Mexican-American Community, held May 26-29, 1981, in Laredo, Texas. Conference focus was on Mexican-American children in general, and on children from migrant families particularly.

[HISPANICS/LATIN AMERICANS; MEXICAN AMERICANS; MIGRANTS; CHILD ABUSE/NEGLECT]


This article presents a framework that provides systematic inclusion of topics pertaining to racial, cultural, ethnic, and women’s issues and concerns through all social work curriculum and practice. References listed.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; CROSS-CULTURAL PRACTICE]


*Celebrating Diversity: Approaching Families Through Their Food (Revised), Arlington, VA: National Center for Education in Maternal and Child Health*

This publication was created to help educators face some of the challenges of a multicultural world. It will help develop an understanding regarding various cultures and the role of food in their lives and customs.

[CULTURAL COMPETENCE; FOOD]

Gray, S. S., 1984


This sourcebook lists a comprehensive collection of resource materials to be used by those who plan, develop or deliver culturally sensitive child welfare services for Puerto Rican children and families. Includes author and title indices and list of resource organizations.

[HISPANICS/LATIN AMERICANS; PUERTO RICANS; CHILD WELFARE SERVICES]


This article discusses African American family preservation. Several practice issues central to African American family preservation are highlighted.

[BLAKCS/AFRICAN AMERICANS; FAMILIES]

Green, J., 1982


This chapter defines cross-cultural social work as the utilization of ethnographic information in the planning, delivery, and evaluation of social services for minority and ethnic group clients. It discusses the influence of cross-cultural social work in the outcome of a social service encounter. Areas emphasized are cross-cultural learning and ethnic competence.

[CULTURAL COMPETENCE; SOCIAL WORK PRACTICE; CULTURAL SENSITIVITY]

Green, J., 1982


This chapter describes the significance of language in revealing how people categorize and organize their perceptions of the world, and how the social service worker can use language to learn about a distinctive culture.

[CULTURAL COMPETENCE; SOCIAL WORK PRACTICE; CULTURAL SENSITIVITY; LANGUAGE]

Greene, R. R., 1985

*Overcoming Learning Resistance to Ethnic/Minority Content: Discovering a Cross-Cultural Perspective in a White Middle-Class Community*, 1985, Fairfax, VA: George Mason University, Department of Social Work

This paper, intended for those who teach in areas where the student body is limited in ethnic and/or cultural diversity and experience, presents four learning assignments to help students understand their own cultural backgrounds, attitudes, and values, so that an openness to cultural differences can be achieved.

[CULTURAL SENSITIVITY; EDUCATION; SOCIAL WORK PRACTICE]
Gutierrez, L. M., 1990


In this article, the author identifies a set of empowering techniques, applicable at personal, interpersonal, and political levels, for women of color. References cited.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; EMPOWERMENT; MINORITY WOMEN]

Hacker, Andrew, 2003

*Two Nations: Black and White, Separate, Hostile, Unequal*, New York, NY: Scribner

This book describes the realities of the experiences of the races in American society. Andrew Hacker, a professor of political science at Queens College, New York, provides an informative and provocative look at the issues of race and class in America. This is a good book to help develop a clearer perspective on where we stand as a nation.

Why, despite continued efforts to increase understanding and expand opportunities, do black and white Americans still lead separate lives, continually marked by tension and hostility? In his much-lauded classic, newly updated to reflect the changing realities of race in our nations, Hacker explains the origins and meaning of racism and clarifies the conflicting theories of equality and inferiority. He paints a stark picture of racial inequality in America—focusing on family life, education, income, and employment—and explores the current controversies over politics, crime, and the causes of the gap between the races. Illuminating an oftentimes startling, this book demonstrates how race has defined America's history and will continue to shape its future.

[AFRICAN AMERICANS; RACIAL STRUGGLES; AMERICAN SOCIETY]

Hampton, R. L., 1991


In this book, the author and other experts from the fields of sociology, anthropology, criminal justice, and psychology examine violence in Black families. Child maltreatment, marital violence, abuse of the elderly, and family homicides are among the topics discussed. Includes references and index.

[BLACKS/AFRICAN AMERICANS; FAMILY VIOLENCE]
Harris, N., 1990


This article discusses the need for child welfare workers to respond with sensitivity to the increasing number of children and families from diverse cultural/ethnic backgrounds in the child welfare systems. The author reports on training and technical assistance efforts in multicultural perspectives undertaken by the National Child Welfare Leadership Center in Alexandria, Virginia. References cited.

[CULTURAL SENSITIVITY; CHILD WELFARE; TRAINING]

Hegar, R. L. and Hunzeker, J. M., 1988


This article explores the concept of empowerment-based practice and its application in public child welfare. It offers suggestions for such practice with two client groups—children in state custody and parents having trouble with child rearing. References are cited.

[CULTURAL ISSUES; CHILD WELFARE; SOCIAL WORK PRACTICE; EMPOWERMENT; STATE CUSTODY]

Hernandez, M., 1989


This article discusses the problems encountered by juvenile illegal immigrants to the U.S. Focus is on Hispanic immigrant youth in the Los Angeles, California, area, who need acute survival skills to cope with the problems of unemployment, lack of shelter, and the threat of deportation.

[HISPANICS/LATIN AMERICANS; IMMIGRATION; JUVENILES; UNEMPLOYMENT]

Hodges, V. G., 1991


This chapter discusses the knowledge and skills necessary to provide culturally sensitive intensive family preservation services to ethnic minority families. The chapter begins by defining ethnic minority status, include a full discussion of the four major ethnic groups in the U.S.: African American, Asian American, Hispanic,
and Native American. Other factors discussed are ethnic minority children in the child welfare system and the unique characteristics of families of color. It also discusses the use of the “Homebuilders model” with minority groups.

[BLACK/AFRICAN AMERICANS; ASIAN AMERICANS/PACIFIC ISLANDERS; HISPANIC/LATIN AMERICANS; NATIVE AMERICANS; SOCIAL WORK PRACTICE; THERAPY; CROSS-CULTURAL PRACTICE]

Holton, J. K., 1990

This working paper continues the efforts and interest in preventing child abuse among ethnic and cultural minorities by the NCPGA. It reviews what is known about child abuse and neglect among Blacks and presents a prevention approach based on the cultural attributes of African Americans. Includes an extensive bibliography.

[BLACKS/AFRICAN AMERICANS; CHILD ABUSE/NEGLECT; PREVENTION]

Horejsi, C. and Pablo, J., 1991
*CPS Risk Assessment and the Native American Family*, Missoula, MT: University of Montana, Department of Social Work

This paper notes that seven of the thirteen risk factors used in the Risk Assessment Matrix must be viewed within a cultural context when applied to cases involving Native American children and families. Perspectives presented in the paper are drawn from various members of tribes of the plains.

[NATIVE AMERICANS/ALASKAN NATIVES; RISK ASSESSMENT]

Horejsi, C. et al., 1987

This handbook provides child welfare workers with basic information to better understand and serve members of Native American tribes in Montana. It is designed to heighten the reader’s awareness of how cultural factors and differences can impact the worker-client relationship and the process of service delivery. References cited.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD WELFARE; HUMAN SERVICES; SOCIAL WORK PRACTICE; MONTANA TRIBES; CURRICULA]
Horejsi, C. et al., 1991

Reactions by Native American Parents to Child Protection Agencies: A Look at Cultural and Community Factors, Missoula, MT: Department of Social Work, University of Montana

This paper is designed to increase awareness and sensitivity to factors affecting Native American parents’ reactions to child protection investigations and interventions related to child abuse and neglect. The authors conclude that parents’ behavior is often influenced by factors such as poverty, discrimination, foster care experiences, substance abuse, and living in tribal communities. References cited.

[NATIVE AMERICANS/ALASKAN NATIVES; CULTURAL SENSITIVITY; CHILD ABUSE/NEGLECT; INTERVENTION]

Horejsi, C. et al., 1987

Traditional Native American Cultures and Contemporary U.S. Society: A Comparison, Missoula, MT: Department of Social Work, University of Montana

This paper’s purpose is to promote better understanding of Native American families through comparing and contrasting the values and behaviors of traditional Indian culture with American society. Topics discussed include family, children, the elderly, and religion/spirituality.

[NATIVE AMERICANS/ALASKAN NATIVES; CULTURAL SENSITIVITY]

Hynbaugh, K., 1988

Cluster Suicide Episodes: Issues and Concerns for Native American Communities, Albuquerque, NM: Indian Health Service, Special Initiatives Team, Mental Health Programs Branch

This paper offers recommendations for the development of a community response plan to possible suicide clusters in Native American communities. Recommendations relate to pre-crisis planning, crisis management, and post-crisis problems.

[NATIVE AMERICANS/ALASKAN NATIVES; SUICIDE; INTERVENTION; PREVENTION; COMMUNITY]

Hynbaugh, K. and Valdez, N., 1987

Suggestions for Developing Child Protection Teams, Albuquerque, NM: Indian Health Service, Special Initiatives Team, Mental Health Programs Branch

This paper provides guidelines for developing Child Protection Teams both in Indian Health Service hospitals and in Native American communities.

[NATIVE AMERICANS/ALASKAN NATIVES; PREVENTION; INTERVENTION; COMMUNITY]
Irby, M. A., 1991


This article discusses the successful CYCLE (Community Youth Creative Learning Experience) currently in operation in Chicago in the Cabrini-Green housing project. The program is designed to keep young blacks out of gangs, to provide educational support through tutoring and after-school activities, and to help prepare these children for college. The diversity of the staff, as well as the cooperation of other neighborhood groups, makes this program a model for other inner-city programs.

[BLACKS/AFRICAN AMERICANS; EDUCATION; MODEL PROGRAMS; COMMUNITY SERVICES]

Jang, D. L. D. and Morello-Frosch, R., 1991


It is estimated that the majority of America's undocumented immigrants are more likely to be women and children. Domestic violence in the immigrant/refugee community may not be as apparent to service providers. For many, the violence starts in their country of origin due to historical traditions of unequal power between men and women. Cultural difference must be dealt with when dealing with this violence in ethnic communities. This article discusses the need for accessibility to services, and collaboration between agencies to help these women.

[IMMIGRATION; DOMESTIC VIOLENCE]

Johnson, R. W and White, J. V., 1976


This workbook consists of questions and problems based upon the Appellate Court Opinions included in the National American Indian Court Judges Association's Cases and Materials for Indian Court Judges. Its purpose is to assist Indian Court Judges in their study of Criminal Law and Procedure as they participate in the American Indian Court Judges Training Program.

[NATIVE AMERICANS/ALASKAN NATIVES; INDIAN COURT LAW; TRAINING]
Jorge, I., 1989

*Cultural Responsiveness and Sensitivity in Risk Assessment, Washington, DC: American Public Welfare Association*

This paper is a presentation transcript from the Fourth National Roundtable on CPS Risk Assessment held August 1-3, 1990, in San Francisco, California. The presenter discusses the overrepresentation of African American clients in Children’s Services, specifically in Los Angeles County, and concludes with an update on the status of available, culturally appropriate services. Includes bibliography.

[Blacks/African Americans; Cultural Sensitivity; Risk Assessment; Overrepresentation]


*Proceedings: The Next Decade—The 1986 Conference on Refugee Health Care Issues and Management, Refugee Health Program; Bureau of Community Health and Prevention; Department of Health; State of Wisconsin*

This set of proceedings provides information from the conference held in September 1986 in Madison, Wisconsin. Papers presented address refugee health care policies; linguistic and cultural issues in service delivery; information on specific diseases that are more prevalent in certain populations; smoking habits; birth data; SIDS information; access to health care.

[Asians/Pacific Islanders; Southeast Asian Refugees; Refugee Families; Health Care Access; Health Care Management; Service Delivery; Conference Proceedings]

Keegan, B., 1981

*Child Welfare Resource Development in the Indian Community, Denver, CO: Graduate School of Social Work, University of Denver/Region VIII Child Welfare Training Center*

This paper, presented in October 1981 at the Creative Challenges in Child Welfare Workshop in Denver, explores the relationships between Native American tribes and child welfare service delivery agencies. The author advocates culturally sensitive collaboration among tribal, private, and public agencies in developing services for Native American children, and cites successful tribal-state endeavors undertaken in North Dakota and Colorado from 1976-1981.

[Native Americans/Alaskan Natives; Child Welfare; Cultural Sensitivity]


CWLA developed this guide to provide child welfare and social service organizations with concepts that will help them review their existing cultural competence planning and implementation process.

[CULTURAL COMPETENCE; PLANNING]

Korbin, J. E., 1991


This article offers an anthropological look at child abuse and neglect. Looking ahead to the year 2007, it considers cross-cultural definitional issues and research directions that must be addressed within any multicultural nation and by the larger international community.

[CULTURAL COMPETENCE; CROSS-CULTURAL PRACTICE; CHILD ABUSE AND NEGLECT]


This article describes curanderismo, or folk-healing practices, among Mexican American families. The author emphasizes the need for practitioners to understand traditional health beliefs to successfully integrate these remedies with conventional treatment.

[HISPANICS/LATIN AMERICANS; MEXICAN AMERICANS; FOLK-HEALING; HEALTH CARE; CHILD WELFARE]

Kudushin, A., 1972

*Cross-Cultural Interviewing*, Chapter 7:219-260, Columbia Press

This chapter discusses problems that frequently result from the cultural differences between the social work interviewer and interviewee. Class, color, gender, and age are some of the significant factors that increase social distance and limit empathy and understanding.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; CROSS-CULTURAL INTERVIEWING]
Latting, J. E. and Zundel, C., 1986
World View Differences Between Clients and Counselors, Social Casework: The Journal of Contemporary Social Work, pp. 533-541

Derald Wing Sue posited a “world view” model that counselors could use to assess differences in perspective between themselves and their clients. He defines a world view as a person’s perception of him- or herself in relation to the world, its institutions, and its people in terms of control and responsibility. This article presents findings that suggest that world views of clients and counselors differ, but not as Sue proposed. References cited.

[CULTURAL ISSUES; SOCIAL WORK PRACTICE; COUNSELORS; CLIENTS]

Lazarre, Jane, 1996
Beyond the Whiteness of Whiteness: Memoir of a White Mother of Black Sons, Durham, NC: Duke University Press

Jane Lazarre is a Jewish woman who married an African American man, and together they raised two sons. It is the experience of seeing American society as it relates to her sons and what she learned about white privilege that makes this a very important book. This book is recommended as an important component in increasing one’s knowledge about racism and sexism in America.

[MULTIRACIAL AND MULTICULTURAL FAMILIES; AFRICAN AMERICANS]

Lindecamp, R., 1990
An Evaluation of the Delaware Risk Assessment System with Respect to Cultural Sensitivities, Delaware Division of Child Protective Services

This paper is a presentation transcript from the Fourth National Roundtable on Risk Assessment, held August 1990 in San Francisco, California. It contains information on assessing risk for youth of color from the Delaware Division of Child Protective Services. Includes charts and graphs.

[CULTURAL SENSITIVITY; RISK ASSESSMENT; GRAPHS]

Lindholm, K. and Willey, R., 1985
Child Abuse and Ethnicity: Patterns of Similarities and Differences, Los Angeles, CA: Spanish Speaking Mental Health Research Center, UCLA

This paper reports the findings of a study done to determine whether ethnic group status influenced different patterns of child abuse. More than four thousand cases of child abuse reported to the Los Angeles County Sheriff’s Department were analyzed for this study. References listed.

[HISPANICS/LATIN AMERICANS; CHILD ABUSE; ETHNIC GROUP STATUS]
Lloyd, D. W., 1989


This article reports findings from the hearings of the Senate Select Committee of Indian Affairs, Special Committee on Investigations, held Feb. 21-22, 1989, in Washington, DC. The hearings focused on sexual abuse of Native American children and the responses of the Bureau of Indian Affairs and the Indian Health Service. Recommendations for improving child sexual abuse intervention are listed.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD SEXUAL ABUSE; INTERVENTION]

Lujan, C. D. et al., 1989

*Profile of Abused and Neglected American Indian Children in the Southwest*, *Child Abuse and Neglect*, *Vol. 13, No. 4:449-461*, Pergamon Press

This article examines child abuse and neglect among the Indian tribes in a southwestern state. The period of study covers 1982 through 1985 and included fifty-three children targeted by the local IHS hospital. Information on the parents, grandparents, and some great-grandparents are examined to determine the multigenerational perpetuation of the problem in certain families. References provided.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD ABUSE/NEGLECT; MULTIGENERATIONAL; SOUTHWEST]

Lum, D., 1986


This book discusses the need to integrate traditional and minority social work practice, and explains the importance of culture as the dominant theme of minority social work. Minority-related insights and practice issues are offered to enhance social work practitioners' knowledge and skills. Includes bibliography and index.

[CULTURAL COMPETENCE; SOCIAL WORK PRACTICE; MINORITIES]

Macaranas-Sittler, N.

*Psychological Frames of Reference: Cross-Cultural Dimensions*, Portales, NM: Eastern New Mexico University, Department of Psychology

This paper examines the cross-cultural frames of reference among five cultural groups. The I-E Scale and the Locus of Responsibility Scale were administered to American Indian,
Asian, Black, Mexican American, and Caucasian American college students. Findings showed that the ethnic minority groups gravitated around the internal control-external responsibility dimension, while the Caucasian American group was in the internal control-internal responsibility dimension of world views. Includes appendix. References listed.

[CULTURAL ISSUES; DEMOGRAPHICS; CROSS-CULTURAL DIMENSIONS]

**Mann, J. T., 1990**

*Drawing on Cultural Strengths to Empower Families, Protecting Children, Vol. 7, No. 3:3-5, Englewood, CO: American Association for Protecting Children*

This article on cultural competence challenges child welfare caseworkers to provide services effectively and with sensitivity to clients of different races and cultures by rising above personal prejudices and the tendency to stereotype. Several suggestions toward achieving a level of introspective awareness are offered. References cited.

[CULTURAL COMPETENCE; CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; CHILD WELFARE; EMPOWERMENT]

**McAdoo, H. P., 1982**


This article presents data on population trends, income, employment, education, and physical and mental health for people of color. It relates the data to the changing needs of individuals and families that must be addressed by those who design, implement, and evaluate programs for people of color. References listed.

[CULTURAL ISSUES; DEMOGRAPHICS]

**McInnis, K. M. et al., 1990**

*The Hmong in America: Providing Ethnic-Sensitive Health, Education, and Human Services, Dubuque, IA: Kendall/Hunt*

This book offers information about Hmong culture with suggestions about how to apply that knowledge to human services work. The seven chapters of the book cover an historical overview of the Hmong people, basic principles of ethnic-sensitive practice, a description of the Hmong family, physical and mental health, and ethnic-sensitive curriculum development and community organization. Projects can also be adapted to other ethnic groups, particularly other refugee populations. References cited.

[ASIANS/PACIFIC ISLANDERS; HMONG; REFUGEES; HEALTH SERVICES; EDUCATION; HUMAN SERVICES]
Meinhardt, K. and Vega, W., 1987


In this article, the authors describe a method for more accurately projecting service needs of minority groups, based on population data and on sample surveys of needs. The results help define more equitable service goals for all population groups. References listed.

[CULTURAL ISSUES; MENTAL HEALTH; UNDERUTILIZATION]

Mitchell, V., 1990

*Curriculum and Instruction to Reduce Racial Conflict*, DIGEST Number 64, ERIC Clearinghouse on Urban Education

This paper looks at ways educators can reduce racial conflict in the classroom through the development of curricula and instruction to address this issue. It discusses many current programs being used in different school systems to help address racial differences; the World of Difference program developed by the B'nai B'rith and Project REACH in Reston, VA. Instruction must enable teachers and students to analyze the inequities in power and economic status in determining race relations. Mediation and conflict resolution is encouraged as is the development of policies and practices throughout school districts to address racism.

[MINORITY STUDENTS; EDUCATORS; CONFLICT RESOLUTION; RACIAL CONFLICT; RACISM; MEDIATION]

National American Indian Court Judges Assoc., 1977


This manual provides basic data on judicial procedure and is designed to assist new Indian court judges. Eleven chapters discuss trial court procedures; evidence; judgments and post-trial proceedings; marriage; divorce, dissolution, and annulment; child abuse and neglect; adoption; paternity; child support; guardianship and declaratory judgments.

[NATIVE AMERICANS/ALASKAN NATIVES; INDIAN COURT LAW; TRAINING]
National American Indian Court Judges Assoc., 1985

_Suicide Among American Indian Adolescents_, Washington, DC: National American Indian Court Judges Association

This brochure provides information on the rising rate of suicide among Native American adolescents. Causes and warning signs are cited to increase awareness of the problem and heighten prevention and intervention efforts. Includes list of suicide prevention resources for American Indian tribes.

[NATIVE AMERICANS/ALASKAN NATIVES; SUICIDE; INTERVENTION; PREVENTION]

National American Indian Court Judges Assoc.

_Child Welfare and Indian Tribes_, Washington, DC: National American Indian Court Judges Association and American Indian Law Center

This article advocates approaching the problems of child abuse and neglect not only through the broader aspects of Indian culture, but also through the social environment of the individual tribal cultures. Emphasis is placed on the role of the extended family as a supportive network in Indian families. Reprinted from “Indian Family Law and Child Welfare.”

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD ABUSE/NEGLECT; INDIAN CHILD WELFARE]

National Association of Social Workers, 2001


[CULTURAL COMPETENCE; SOCIAL WORK; BEST PRACTICE]

National Black Child Development Institute, 1987

_Guidelines for Adoption Service to Black Families and Children_, National Black Child Development Institute

This short booklet presents a set of guidelines for the benefit of the black family and provides a black perspective on the adoption process. It addresses the need for black content to be included into child welfare services. It looks at resource family development, pre-placement services, and post-placement services, and it sets guidelines as to what these services should look like.

[BLACKS/AFRICAN AMERICANS; ADOPTION; FAMILY SERVICES; PLACEMENT SERVICES]
National Center for Youth Law, 1990

*Eskimos and Indians Say Recent Rulings Undermine Tribal Rights in Adoption*, San Francisco, CA: National Center for Youth Law

This article discusses two court decisions in Alaska and California that ruled that tribes have no intervention rights in adoption proceedings of Eskimo or Indian children, if the mother gives up the child voluntarily. Issues reviewed include the intent of the Indian Child Welfare Act and the impact of transtethic adoption.

[NATIVE AMERICANS/ALASKAN NATIVES; LAW; TRIBAL RIGHTS; ADOPTION; TRANSETHNIC ADOPTION]

National Commission to Prevent Infant Mortality, 1990


This report discusses five troubling trends in infant mortality in the U.S. in the 1980s: a continued high infant mortality rate, stagnation in the reduction of low birthweight rates; the black-white infant mortality gap; increased number of high-risk mothers and inadequate prenatal care. Also discussed is the need for preventive care for pregnant women and infants. Includes bibliography, extensive references, and graphs.

[INFANT MORTALITY; BLACKS/AFRICAN AMERICANS; GRAPHS]

Nelkin, V. S. et al., 1990


This report presents the findings of a Maternal and Child Health Bureau (MCHB) special work group whose purpose was to assist directors of state programs for children with special health care needs to outline state-specific plans for improving care for culturally diverse populations. The report presents the process used by work group members to develop their initial state plans. Also included are recommendations to the MCHB; definitions of cultural competence, family-centered care, community-based care and coordinated care; descriptions of six state plans, and follow-up reports on each state’s activities.

[HUMAN SERVICES; CULTURAL COMPETENCE; FAMILY-CENTERED CARE; COMMUNITY-BASED CARE; STATE PROGRAMS]
Newton, B. J. and Arciniega, M., 1983


This article discusses counseling situations in which the clients and their families are minority group members and culturally different from the counselor. It advocates the need for counselors to understand the culture of the clients they are serving, including the history, beliefs, values, and behaviors in an interacting holistic sense. Includes references and annotated bibliography.

[Blacks/African Americans; Hispanics/Latin Americans; Asians/Pacific Islanders; Native Americans/Alaskan Natives; Counseling; Human Services]

Northwest Indian Child Welfare Assoc., 1984

*Module IV: Services to Indian Children at Home, Portland, OR: Northwest Indian Child Welfare Institute*

This curriculum module is designed to enhance Native American child welfare workers’ capability to provide services to children in their own homes. Focus is on providing services at home, assisting the alcoholic family, and parent education. Includes extensive resource list and bibliography.

[Native Americans/Alaskan Native; Training; Child Welfare Services; Alcoholism; Education]

Northwest Indian Child Welfare Assoc., 1980

*Indian Culture and Its Relationship to Child Abuse and Neglect, Portland, OR: Northwest Indian Child Welfare Association (originally published by the National Indian Child Abuse and Resource Center, Tulsa, OK)*

This article provides a brief look at several unique aspect of Indian culture and their implications for service delivery. Topics outlined are exposing myths, cultural diversity, and social organization.

[Native Americans/Alaskan Natives; Child Abuse/Neglect; Cultural Sensitivity]

Northwest Regional Child Welfare Training Center, 1982

*Resources for Practice with Minority Families and Children: Focus on Integration of Minority Content in Social Work Curriculum, Seattle, WA: University of Washington, School of Social Work*

This paper contains a synopsis of reference materials being developed by the National Child Welfare Training Center. Focus is on the integration of minority content in social work.
curriculum, with emphasis on multicultural issues, Native Americans/Alaska Natives, blacks/African Americans, and Hispanics/Latin Americans.

[CULTURAL ISSUES; SOCIAL WORK PRACTICE; CURRICULA]

Ogawa, B., 1990


This book presents the challenges facing the criminal justice system as it seeks to serve the victims of crime within the increasing racial and ethnic diversity of America's populations. It provides an overview of current problems and issues, personal accounts, and program descriptions.

[CULTURAL SENSITIVITY; MINORITIES; CRIME VICTIMS]

Payne, M. A., 1989


This article reports the findings from written questionnaires completed by 499 Barbadians aged twenty to fifty-nine years, on whether they generally approved or disapproved of corporal punishment in child rearing. Other issues include perceived advantages/disadvantages of such punishment, methods and circumstances thought most appropriate for use, and those most inappropriate or ill-advised. References listed.

[BLACKS/AFRICAN AMERICANS; BARBADIANS; CORPORAL PUNISHMENT]

Perez, S. M., 1991


This article provides statistical information on Hispanic child poverty, and discusses its affect on education, health, early childbearing, adult poverty, and child neglect. The author cites the rate of growth and relative youth of the Hispanic population as a potential resource to strengthen the nation, provided it receives the education and basic supports necessary to flourish. Includes references.

[HISPANICS/LATIN AMERICANS; CHILD POVERTY]
Plantz, M. et al., 1989


This article reports findings from a study of the impact of the Indian Child Welfare Act on Native American children and families in Arizona, Minnesota, Oklahoma, and South Dakota. References provided.

[NATIVE AMERICANS/ALASKAN NATIVES; INDIAN CHILD WELFARE ACT; ADOPTION]

Ramirez, B. A. et al., 1988

*Culturally and Linguistically Diverse Children, Teaching Exceptional Children, Summer 1988:45-51*

This article discusses the need for appropriate instruction of culturally diverse students, to avoid the pitfalls of low expectations and unwarranted generalizations about their educational potential. Includes references.

[CULTURAL ISSUES; EDUCATION; BLACKS/AFRICAN AMERICANS; HISPANICS/LATIN AMERICANS; ASIANS/PACIFIC ISLANDERS; NATIVE AMERICANS/ALASKAN NATIVES]

Reichert, E., 1991


This study identified 890 international students representing forty-five countries studying at the University of Tennessee at Knoxville. The sample used in the survey consisted of 120 respondents including fifty-nine female and sixty-one male students.

[DOMESTIC VIOLENCE; CROSS-CULTURAL ISSUES]

Rider, M. E., 1989

*Models of Service Delivery to Minority Cultural Communities, Portland, OR: Portland State University, School of Social Work*

This paper discusses the four main theory bases of social work that affect the delivery of services to minority cultural populations. It concludes that agencies serving minority cultural communities may use activities belonging to two or more of the models presented in the paper’s nine charts. The degree of community involvement and the basic philosophy are the major characteristics that separate the models. References cited.

[MINORITY CULTURAL COMMUNITIES; COMMUNITY INVOLVEMENT; SOCIAL WORK PRACTICE]
Roberts, A. V., 1991


This article focuses on multicultural leadership ideas that have been embraced by some leading management systems. The Diversity Committee and the Public Relations Society of America, Inc. suggest the basic steps essential for starting any diversity program.

[MULTICULTURALISM; LEADERSHIP]

Rodgers, A. P., editor, 1988

*The Black Family: Its Empowerment*, *College of Social Work, University of South Carolina*

This book provides proceedings from the 1988 South Carolina Black Family Summit. Topics include empowerment, adolescent pregnancy and its effects on the black family, higher education, and growing up male in America.

[BLACK FAMILIES; HIGHER EDUCATION; ADOLESCENT PREGNANCY; EMPOWERMENT]

Rogler, L. H., 1989


In this article, the author argues that research is made culturally sensitive through a continuing and open-ended series of substantive and methodological insertions and adaptations designed to mesh the process of inquiry with the cultural characteristics of the group being studied. References listed.

[CULTURAL SENSITIVITY; MENTAL HEALTH; RESEARCH]

Rosenberg, D. E., 1991


This article discusses the role of state and local governments in developing effective policies and procedures to assist immigrants to the U.S., and makes recommendations to improve newcomer services on a national level. Massachusetts' State Program for Newcomers is cited. References listed.

[CULTURAL ISSUES; IMMIGRATION; STATE GOVERNMENT; LOCAL GOVERNMENT; HUMAN SERVICES]
Rutstein, Nathan, 1997

_Racism: Unraveling the Fear, Global Classroom_

This book is a frank discussion about the issues of racism and the barriers that exist to our ability to ameliorate it in our society. It is recommended for those looking for additional perspectives as they continue on their personal journeys.

[RACISM; PERSONAL IMPROVEMENT]

Sanders, R. M., 1991


This article describes the 21st Century Youth Leadership Project of Selma, Alabama, a community-focused project of youth of various ages and backgrounds. The project is designed to raise self-esteem and cultural awareness through a creative and diverse leadership development program. Though the camp is attended primarily by African American youth, multiracial participation is encouraged.

[BLACKS/AFRICAN AMERICANS; COMMUNITY INVOLVEMENT; MENTORING; LEADERSHIP]

Segal, U. A., 1991


In this article, the author explores the cultural values and mores of Asian Indian immigrants in the U.S. and identifies and analyzes problems of acculturation. These issues affect generational conflicts between parents and their adolescent children. Although the generation gap is a phenomenon that many Americans have learned to accept, it baffles parents from other countries and cultures. Intervention strategies are suggested. References cited.

[ASIANS/PACIFIC ISLANDERS; EAST INDIANS; IMMIGRANTS; GENERATIONAL]

Sneed, R. H.

_Providing Child Protective Services to Culturally Diverse Families_

This article discusses the differences in child-rearing practices and family relationships among culturally diverse families, and makes recommendations for increasing child protective service agencies’ cultural responsiveness. References cited.

[CULTURAL COMPETENCE; CHILD WELFARE SERVICES]


This article reports the findings of a survey of spousal violence in the Los Angeles, California, area. Participants were 1,243 Mexican Americans and 1,149 non-Hispanic Caucasians.

[MEXICAN-AMERICANS; DOMESTIC VIOLENCE; SPOUSAL VIOLENCE; SURVEY]

Stack, C. B., 1984


This paper offers a cultural perspective on parenthood and on state intervention with families. The author discusses the relationship between cultural patterns and child welfare policy, to illustrate how misunderstood and misinterpreted cultural patterns have caused minority children who were not abused or neglected to be placed in foster homes and institutions. Includes footnotes.

[CULTURAL SENSITIVITY; CHILD WELFARE; FOSTER CARE]

Stehno, S. M., 1982


This article describes the differences in patterns of out-of-home placements between minority youths and white youths in child welfare, juvenile justice, and mental health systems. The author discusses implications of changing methods of service delivery to children of color.

[MINORITY CHILDREN; CHILD WELFARE; MENTAL HEALTH; HUMAN SERVICES]

Sudia, C., 1987


This report describes the impact of two federal laws on Indian placement. Information from sixteen states was compiled on the trends in out-of-home placement of American Indian and Alaskan Native children from 1974 through 1985. Notes listed.

[NATIVE AMERICANS/ALASKAN NATIVES; INDIAN CHILD WELFARE ACT; ADOPTION; PLACEMENT]
Sue, Derald Wing and Sue, David, 1990

This second edition places heightened emphasis on the need for developing culture-specific communication/helping styles for culturally different clients. Also highlighted are the key issues of ethnic and racial identity formation and culturally specific concepts of the family and their relationship to counseling. Includes subject and author index. Extensive references cited.

[CULTURAL SENSITIVITY; SOCIAL WORK PRACTICE; CROSS-CULTURAL COUNSELING]

Sue, S., 1977
*Community Mental Health Services to Minority Groups,* American Psychologist, August 1977:616-624, American Psychological Association

This article reports the findings of a study done in the Seattle area to analyze the services received by minority clients in seventeen community mental health facilities. Detailed information was collected on nearly 14,000 clients seen over a three-year period. References cited.

[CULTURAL ISSUES; HUMAN SERVICES; MENTAL HEALTH]

Thomas, J. N., 1991

This article introduces the People of Color Leadership Institute (POCLI) project, a four-year NCCAN-funded project that represents a collaborative effort of major national professional and advocacy organizations in the field of child abuse and neglect. Information on the staff and leaders of the project is also provided.

[CULTURAL COMPETENCE]

Tijerina, A. A. P., 1978
*Human Services for Mexican-American Children,* Austin, TX: Center for Social Work Research, University of Texas

This monograph contains five articles that analyze the interaction between Mexican-American families and their children and institutions charged with the child welfare concerns of the society. A variety of strategies to improve services is outlined for policy makers and practitioners. Includes references and bibliography.

[HISPANICS/LATIN AMERICANS; MEXICAN AMERICANS; HUMAN SERVICES; CHILD WELFARE POLICY]
United Way of America, 1990

*Blueprint for Volunteer Diversity*, United Way of America

This program guide, developed by United Way of America, provides guidelines and strategies for nonprofit organizations to recruit, train, and retain minority volunteers within the United Way system. It provides information on marketing the program, evaluating the results of the program, and profiles of grantee agencies currently using the Project Blueprint program.

[CULTURAL AWARENESS; NONPROFIT ORGANIZATIONS; VOLUNTEER DIVERSITY; VOLUNTEER TRAINING.]

Unknown, 1990

*Changing the Future for Families*, Erikson, Fall-Winter 1990: 10-11, Chicago, IL: Erikson Institute 1990

This article cites the training projects undertaken by the Erikson Institute in Chicago to improve the quality of child care. Highlighted is the Refugee Family Project, which provides assistance to Laotian, Cambodian, Vietnamese, Ethiopian, Eritrean, Afghan, and Somali families.

[CHILD CARE; MINORITY FAMILIES; CHILD WELFARE; REFUGEES; LAOTIAN; CAMBODIAN; VIETNAMESE; ETHIOPIAN; ERITREAN; AFGHAN; SOMALIAN]

Unknown, 1991


This article discusses the need for court-appointed children’s advocates to be sensitive to a child’s culture, race, religion, and special needs, to best serve abused and neglected children in the courts. Also stressed is the need to include volunteers from all segments of ethnic communities.

[CULTURAL SENSITIVITY; CHILD ABUSE/NEGLECT; COURT-APPOINTED ADVOCATES]
Unknown, 1989


This article cites American society’s failure to adequately meet the needs of sexually victimized minority children and their families, and advocates incorporating the strengths of minority cultures in approaches to prevention and intervention.

[CULTURAL ISSUES; CHILD SEXUAL ABUSE; PREVENTION; INTERVENTION; EMPOWERMENT]

Unknown, 1990

*Multi-Cultural Education in the Classroom*, *Erikson, Spring/Summer 1990:19*, Chicago, IL: Erikson Institute

This article reports on the multicultural support group coordinated by the Erikson Institute and Chicago’s Head Start Multi-Cultural Resource Center. The group, established in February 1990, discusses issues such as dealing with cultural and racial stereotyping in the classroom, sensitizing teachers to their own biases, educating teachers to cultural differences among parents, developing appropriate multicultural curriculum materials, and bringing the cultures of children and families into the classroom.

[MULTICULTURAL EDUCATION]

Unknown, 1988


This chapter discusses the importance for CP workers to work within the cultural restraints to initiate change among minority families. Emphasis is on achieving ethnic competence in practice, analyzing differences and values, and cultural awareness.

[CULTURAL SENSITIVITY; HUMAN SERVICES; SOCIAL WORK PRACTICE; ETHNIC COMPETENCE]

Unknown, 1991


This publication lists adoptive parent groups and agencies/programs for minority clients in the U.S. Addresses and phone numbers included.

[CULTURAL ISSUES; ADOPTION]
Unknown, 1990


This report provides information on Asians in the U.S. Issues discussed include income, employment, education, health, and enrollment in federal welfare programs. In addition, the report identifies (1) possible barriers to Asian American participation in the above programs and (2) existing programs to assist new Asian immigrants achieve economic self-sufficiency.

[ASIAN/PACIFIC ISLANDERS; CHINESE; FILIPINO; JAPANESE; EAST INDIAN; KOREAN; VIETNAMESE]

Unknown, 1991


This summary presents an overview of the Wingspread Conference held October 1990 in Racine, Wisconsin. Representatives from the corporate, educational, and civic sectors convened to discuss ways of providing educational, developmental, and mentoring services for African American male children. Topics discussed include the African American family, community responsibility, economic empowerment, and the implementation of an African-centered curriculum.

[BLACKS/AFRICAN AMERICANS; AFRICAN AMERICAN FAMILY; COMMUNITY RESPONSIBILITY; ECONOMIC EMPOWERMENT; MENTORING; MALE CHILDREN]

Unknown, 1988


This booklet offers guidelines and organizational tips on fundraising and planning fundraising events. The emphasis is on fundraising in the black community.

[FUNDRAISING; BLACKS/AFRICAN AMERICANS]

Unknown, 1981


This report reviews the 1981 status of American Indian child abuse and law, and presents a framework in which individual abuse or neglect cases may be analyzed. It discusses jurisdictional conflicts on child abuse and neglect, background and provisions
of the Indian Child Welfare Act, and the variety of legal systems in effect on reservations, and offers a comparison of child abuse and neglect-related elements of the fifty-one tribal codes that form the database for this paper. Includes appendices.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD ABUSE AND NEGLECT; LAW; INDIAN CHILD WELFARE ACT]

Unknown, 1976


This study reports the findings of an extensive survey of the structure, needs, and practices of child welfare services delivered to Native American children and their families. Conducted under contract by the Center for Social Research and Development, Denver Research Institute, University of Denver, the survey included on-site examination of service delivery at seven off-reservation sites and ten reservations, with a supporting survey of formalized policies in twenty-one states with Native American populations. Key elements of social work education and practice to Native Americans were identified, as well as recommendations for improving their educational and employment opportunities in social work fields. Includes chapter notes and list of cases.

[NATIVE AMERICANS/ALASKAN NATIVES; CHILD WELFARE; SOCIAL WORK PRACTICE; EDUCATION; EMPLOYMENT]

Unknown, 1978

*Special Needs of Handicapped Indian Children and Indian Women’s Problems*, Washington, DC: Bureau of Indian Affairs/North American Indian Women’s Association

This publication reports the findings of a study undertaken by the North American Indian Women’s Association in conjunction with the Bureau of Indian Affairs to improve social services for handicapped Native American women and children. Problems described in the report include physical and mental handicaps, neglect and abuse of children, abuse of women, and school-age parenthood.

[NATIVE AMERICANS/ALASKAN NATIVES; HANDICAPPED; CHILD ABUSE/NEGLECT; ABUSE OF WOMEN; ADOLESCENT PARENTHOOD]

Unknown, 1976


This syllabus provides the basis for discussions, lectures, and role playing sequences for a training session in the National
American Indian Court Judges Association’s Training Program. It also provides study material for Indian court judges.

[Native Americans/Alaskan Natives; Indian Court Law; Training; Criminal Procedure]

Unknown, 1989


This article discusses issues important in adoption planning for Native American children, and problems encountered when children are placed tranethnically. Other concerns include the lack of identification and approval of Native American foster homes and the eligibility of Native American children for adoption assistance.

[Native Americans/Alaskan Natives; Adoption; Tranethnic Adoption; Foster Care]

Unknown

Working with Abusive/Neglectful Indian Parents, Portland, OR: Northwest Indian Child Welfare Association (originally published by the National Indian Child Abuse and Neglect Resource Center, Tulsa, OK)

This article suggests that, in the effort to analyze Indian child abuse, one needs to move beyond the commonly used concept that child abusers of today were abused children of yesterday.

[Native Americans/Alaskan Natives; Child Abuse/Neglect]

Valdes, Guadalupe, 1996

Con Respecto: Bridging the Distance Between Culturally Diverse Families and Schools, An Ethnographic Portrait, New York, NY: Teachers College Press

Con Respecto presents a study of ten Mexican immigrant families, with a special focus on mothers, that describes how such families go about the business of surviving and learning to succeed in a new world. Valdes examines what appears to be a lack of interest in education by Mexican parents and shows, through extensive quotations and numerous anecdotes, that these families are both rich and strong in family values, and that they bring with them clear views of what constitutes success and failure.

[Mexican Americans; Education; Family; Multicultural Interaction]
Various, 1978

*Child Abuse, Neglect and the Family Within a Cultural Context: Special Issue*, Washington, DC: NCCAN Reprint

This issue contains ten articles that present a range of viewpoints on cultural differences and their effect on child abuse, child neglect, and the family. Issues discussed include providing culturally sensitive services to people of color, maintaining ethnic identity, and self-help groups for parents in minority communities. Ethnic groups represented in articles are Asians/Pacific Islanders, blacks, Virgin Islanders, Native Americans, and Hispanics. References cited.

[CHILD ABUSE; CHILD NEGLECT; MINORITY FAMILIES; ASIANS/PACIFIC ISLANDERS; BLACKS/AFRICAN AMERICANS; VIRGIN ISLANDERS; NATIVE AMERICANS; HISPANICS/latin americans, cultural competence]

Various, 1990

*The Minority Trendsletter*, Oakland, CA: Center for Third World Organizing

This newsletter is a quarterly publication of the Center for Third World Organizing, a nonprofit organization working with activists and community organizations to promote the interests of people of color.

[CULTURAL ISSUES; HUMAN SERVICES]

Various, 1991

*School Safety*, Malibu, CA: National School Safety Center News, Pepperdine University Center

This booklet contains a collection of articles that address the topic of racism. It focuses on educational strategies that will counter prejudice and hate-motivated crime and violence. Also presented is a controversial program developed in the Milwaukee public school system, which targets African American male youth. This innovative program focuses on a curriculum that attempts to affirm their self-worth as well as their heritage and culture.

[CULTURAL SENSITIVITY; RACISM; EDUCATION; CURRICULA]

Various, 1991


This journal issue contains articles written by social workers who address the concerns of multicultural social work. Article topics include transracial adoption; African American women in social work; the needs of Asian Americans; ethnic-identity, self-esteem, and interpersonal relationships; racism; etc.

[MULTICULTURALISM; ETHNIC-SENSITIVE PRACTICE; CROSS-CULTURAL PRACTICE]
Various, 1991

*Preserving African-American Families: Research and Action Beyond Rhetoric*, National Association of Black Social Workers

This report discusses preservation and reuniting the African American family. The child welfare system has reluctantly and ineffectively served the needs of African Americans and poor people and has used substitute care and out-of-home placements as finite approaches to serving children.

[Blacks/African Americans; Substitute Care; Family Preservation]

Weisberg, P. G., 1986

*Breaking the Barriers to Involve Minority Parents*, Trenton, NJ: Trenton State College, Department of Special Education

This paper discusses how policies and functions of schools influence minority group parents' perceptions and attitudes toward public schools and special education programs, and offers suggestions on how to improve communication. Originally presented at the CEC/DEC National Early Childhood Conference on Children with Special Needs, held October 1986 in Louisville, Kentucky. References cited.

[Cultural issues; Education; Blacks/African Americans; Hispanics/Latin Americans]

Wells, A. S., 1989

*Hispanic Education in America: Separate and Unequal*, Number 59, ERIC Clearinghouse on Urban Education

This short informational paper discusses the increasing levels of school segregation directed at Hispanic populations in this country. Many in the Hispanic community do not see that they are being segregated by virtue of their isolation from the greater population and feel that Hispanic students are better served within the close knit community. In 1989, 71.5 percent of Hispanic students attended non-white schools. This can be attributed to the disproportionate concentration of Hispanic students in urban school districts with large minority enrollments. This paper further discusses the rights of Hispanic students, and educational outcomes.

[Hispanics/Latin Americans; Educational equality; Segregation; De Segregation]
Westover Consultants, Inc., 1989

*Second Symposium: Developing Cultural and Ethnic Leadership in the Field of Child Abuse and Neglect*, NCCAN: Administration for Children, Youth and Families; Office of Human Development Services

This report provides proceedings from the follow-up meeting held in Washington, DC, in late November 1989 on the issue of developing cultural and ethnic leadership in the child abuse and neglect field.

[CULTURAL/ETHNIC LEADERSHIP; CHILD ABUSE AND NEGLECT; CHILD WELFARE; SOCIAL WORK PRACTICE; CONFERENCE PROCEEDINGS]

Wong, D., 1987


This article discusses the Southeast Asian Child Sexual Assault Prevention Project (SEACAPP), a project designed to reach children, parents, and service providers with culturally sensitive information on how to prevent child sexual assault and how to cope with it if it occurs. The author attributes the project’s success to community support and involvement, as well as focus group discussions and testing of materials. References listed.

[ASIANS/PACIFIC ISLANDERS; SOUTHEAST ASIANS; CHILD SEXUAL ASSAULT; PREVENTION; TREATMENT; COMMUNITY]

Wong, D. and Wittet, S., 1991

*Be Aware. Be Safe*, Renton, WA: King County Rape Relief

This booklet, designed for Southeast Asian teens, discusses how to prevent and cope with sexual assault. Illustrations, stories, and quizzes define sexual abuse in an understandable and culturally relevant manner.

[ASIANS/PACIFIC ISLANDERS; SEXUAL ASSAULT; RAPE; DATE RAPE; PREVENTION]

Yoest, C., 1990


This article discusses the barriers to formal adoption in the black community, as well as two separate categories of informal adoption: shared parenting and “gift” children. References listed.

[BLACKS/AFRICAN AMERICANS; INFORMAL ADOPTION]
Zepeda, M. and Espinosa, M., 1988


This article reports the findings of a study done to compare parental knowledge of young children's behavioral capabilities in a sample of low-income Hispanic, black, and Anglo parents. Participants were 139 mothers of preschool-aged children in the Los Angeles area.

[CULTURAL ISSUES; ECONOMICS; PARENTING]
Blended Families (Yours, Mine & Ours)

A practical and comprehensive video designed to address parents’ and children’s concerns about the newly acquired family lifestyle faced by the blended family. Practical techniques and typical problems are presented to assist in the handling of unique challenges faced by the blended family in its new environment.

- $79.00
- www.agcunited.com/cat3.cfm?cat3_id=52

[BLENDED FAMILIES]

Flash Judgments

Initially, viewers are invited to express their first impressions of various young people based on their portraits. Then, viewers meet the real people and are asked to compare their first impressions to what they think after they have heard about the backgrounds, hopes, dreams, and imperfections of the actual people. Includes young people of various racial, religious, and ethnic backgrounds, one who is gay and one with a lesbian mom, some with disabilities, one who’s been targeted for being short, and so forth.

- $395.00: Altschul Group; health and prevention
- www.agcunited.com
- 24 min.
- Referred by: National CASA Association

[PREJUDICES OF YOUNG PEOPLE; MULTICULTURAL ISSUES]

That’s a Family

Designed especially for children in elementary school, this documentary breaks new ground in helping kids see and understand many of the different shapes that families take today. With blind and sometimes hilarious candor, the children in this video take the viewer on a tour through their lives and speak movingly about their unique family experiences, explaining concepts like “birth mom,” “mixed race,” “guardian,” “gay and lesbian,” and “step-dad”—and get right to the point of what they wish other people would understand about their families. While designed especially for young audiences, “That’s a Family!” stretches the minds and touches the hearts of people of all ages. From the makers...
of “It’s Elementary,” this fresh look at the changing American family breaks new ground, and once again lets children lead the way in preventing prejudice and embracing diversity.

- $75.00: Women’s Educational Media
- 2180 Bryant Street, Suite #203, San Francisco, CA 94110
- (415) 641-4616
- www.womedia.org
- wemfilms@womedia.org
- Referred by: National CASA Association

[MULTICULTURAL FAMILIES; DESIGNED FOR YOUNG PEOPLE]
BIBLIOGRAPHY: Websites

American Immigration Resources

- www.immigration-usa.com/resource.html
  This site provides many links to reference materials on legal issues, resources, and organizations on immigrant issues in America.
  [IMMIGRATION ISSUES]

Asian Nation

- www.asian-nation.org/multiracial.html
  This site contains multiple resources concerning Asian history, culture, immigration, and contemporary issues in America.
  [ASIAN AMERICANS/PACIFIC ISLANDERS; IMMIGRATION]

Center for Immigration Studies

- www.cis.org
  An excellent resource for many current immigrant issues, this site contains informative articles explaining important topics that arise in U.S. immigration and a forum for asking questions about immigration.
  [IMMIGRATION ISSUES]

Center for the Study of Biracial Children

- www.esbc.cencfamily.com
  The Center for the Study of Biracial Children produces and disseminates materials for and about interracial families and biracial children. The center provides advocacy, training, and consulting. Its primary mission is to advocate for the rights of interracial families, biracial children, and multiracial people.

  RESOURCE AVAILABLE ONLINE:

  “Tomorrow’s Children,” by: Francis Wardle, PhD.
  In this important contribution to the understanding of biracial and multiethnic identity, Dr. Francis Wardle, one of the foremost authorities on these issues, offers new insights and knowledge for parents, educators, and social work professionals.
  [BIRACIAL CHILDREN, MULTICULTURAL FAMILIES; RIGHTS]
Center for the Study of White American Culture

www.euroamerican.org

The center supports cultural exploration and self-discovery among white Americans and encourages a dialogue among all racial and cultural groups concerning the role of white American culture in the larger American society. The center operates on the premise that knowledge of one’s own racial background and culture is essential when learning how to relate to people of other racial and cultural groups. A premise of this site is that the task of building genuine and authentic relationships across racial and cultural lines is crucial to the future well-being of America.

ONLINE RESOURCE:

Lifting the White Veil: An Exploration of White American Culture in a Multiracial Context by Jeff Hitchcock

[MULTICULTURAL GROUPS; SOCIETAL EXPLORATION; SOCIAL RELATIONSHIPS]

Clearinghouse on Rural Education & Small Schools

www.ael.org/eric/index.htm

This site contains information on migrant education, American Indian and Alaskan Native education, and Mexican American education. It is a good tool for learning about the education system and what resources are available.

[NATIVE AMERICANS/ALASKAN NATIVES; MEXICAN AMERICANS; EDUCATION]

Footsteps: Celebrating African American History & Achievement

www.footstepsmagazine.com

This online magazine celebrates the heritage of African Americans and explores their contributions to our culture.

Footsteps is a magazine designed for young people, their parents, and other individuals interested in discovering the scope, substance, and often unheralded facts of African American heritage. It is an excellent classroom resource for teachers, a valuable research tool for students, and an important vehicle for bringing this rich heritage to people of all backgrounds.

[AFRICAN AMERICANS]
Foster Parent Community

- www.fosterparents.com
  This foster parent resource provides articles, website links, and information on local foster parent associations. Links include grandparent and relative caregiver links, attachment disorders, medical links, adoption, HIV, educational issues, FAS, and ADD/ADHD.

  [Foster Parents]

Homosexuality: Common Questions & Statements Addressed

- http://hcqsa.virtualave.net/resource.html
  This site offers resources and links to an array of information about sexual orientation. Issues surrounding the topic of homosexuality have sparked emotional debate in our nation’s capitol and in our state legislatures. Homosexuality has become a mainstay for radio and television talk shows and is addressed now more than ever in casual conversation. This website was designed to address common questions about homosexuality, and to discuss the misconceptions and stereotypes that are too often portrayed as facts.

  [Sexual Orientation]

Human Rights Campaign

- www.hrcusa.org
  The largest national lesbian and gay political organization, the HRC envisions an America where lesbian and gay people are ensured of their basic equal rights. They lobby the federal government on gay, lesbian, and AIDS issues; educate the public; participate in election campaigns; organize volunteers; and provide expertise and training at the state and local level. This site has upcoming legislation and informational material.

  [Lesbian and Gay Political Organization; Government Interaction]

Latino Website

- www.sscnet.ucla.edu/csrc/library/pathfind.htm
  UCLA’s Latino website offers a great library and links to all aspects of Latino culture: general sites, art, bookstores, business, country information, education, education/Chicano studies, film, folklore, health, history, journalism/mass media, labor, libraries, literature/languages, military, music/dance, politics.

  [Hispanics/Latin Americans]
National Association of Child Advocates (NACA)

- www.childadvocacy.org

NACA is the only national organization devoted to building the capacity of state and local child advocacy organizations. Founded in 1984, NACA is a nationwide network of child advocacy organizations working at the increasingly critical level of America’s statehouses, county commissions, and city councils.

[Local Child Advocacy Organizations]

National Association of Counsel for Children (NACC)

- www.nacchilow.org

NACC is a nonprofit professional membership organization dedicated to quality representation and protection of children in the legal system. Their purpose is to assist attorneys and other professionals in their work with children in the legal system. At the same time, NACC carries out a policy agenda designed to improve the legal system for children. This site provides advocacy links and upcoming events.

[Child Advocacy; Legal System]

National Black Child Development Institute (NBCDI)

- www.nbcdi.org

NBCDI’s website includes information on membership, public policy, resources, and a calendar of upcoming events.

[African Americans; Child Development]

National Children’s Alliance

- www.nca-online.org

NCA’s Children’s Advocacy Centers (CACs) are community-based programs that bring together representatives from law enforcement, juvenile court counselors, mental health providers, and other service-providing agencies to address the investigation, treatment, and prosecution of child abuse cases. NCA is a not-for-profit organization whose mission is to provide training, technical assistance, and networking opportunities to communities seeking to plan, establish, and improve Children’s Advocacy Centers.

[Child Advocacy]
National Center for Youth Law (NCYL)

www.youthlaw.org

NCYL provides information, training, and consultation on youth law to attorneys and other professionals serving poor children and youth. Its areas of expertise include abuse and neglect, termination of parental rights, public benefits for children, children’s health, and the rights of children living in institutions.

[YOUTH LAW ISSUES; LEGAL SERVICES]

National Court Appointed Special Advocate (CASA) Association

www.nationalcasa.org

www.casanet.org

The website for the national child advocacy organization. Includes information about the work of CASA/GAL programs as well as a library with links about several important topics impacting children, cultural awareness, and advocacy.

[CHILD ADVOCACY]

National Gay & Lesbian Task Force (NGLTF)

www.ngltf.org

NGLTF is a national progressive organization working for the civil rights of gay, lesbian, bisexual, and transgender people. Their site contains updated information on GLBT law and current issues.

[GAY, LESBIAN, BISEXUAL, AND TRANSGENDERED FAMILIES; DEFINITIONS; RIGHTS OF FAMILIES]

National Indian Child Welfare Association

www.nicwa.org

The public policy section of NICWA’s website provides information on how specific child welfare laws impact Indian children. The site also provides links to other information on Native American culture. NICWA is the most comprehensive source of information on American Indian child welfare and works on behalf of Indian children and families. NICWA provides public policy, research, and advocacy; information and training on Indian child welfare; and community development services to a broad national audience including tribal governments and programs, state child welfare agencies, and other organizations, agencies, and professionals interested in the field of Indian child welfare.

[INDIAN CHILD WELFARE; NATIVE AMERICANS/ALASKAN NATIVES]
Office of Juvenile Delinquency Prevention

www.ojjdp.ncjrs.org
This site offers links to the latest facts and figures on juvenile justice, delinquency prevention, and violence, and includes many of their publications, grant options, and local resources.

[Juvenile Justice]

Peace Corps: Culture Matters Workbook

www.peacecorps.gov/wws/culturematters
This cross-cultural workbook is fully accessible from the Internet and was designed for Peace Corps volunteers, but provides an excellent resource for cross-cultural awareness in America as well as learning how to interact with people of other cultures in a respectful and successful manner. The workbook contains such chapters as “Understanding Culture,” “American Culture and Diversity,” and “Styles of Communication.” Each chapter contains many resources.

Resource Available Online:

Using Culture Matters: Culture Matters is a primary resource document based on concepts and skills that prepare Peace Corps volunteers to serve effectively and respectfully in other cultures. It is also a flexible classroom resource. You can use it in its entirety as a stand-alone curriculum, or you can use selected chapters and activities to meet your instructional needs. Finally, you can use relevant sections to help students meet curriculum standards in social studies and language arts.

[Cultural Awareness]

Social Work & Social Services Website

www.gwbweb.wustl.edu/websites.html
This comprehensive site offers a wide variety of online resources of interest to social workers and those in social service fields.

[Social Work]

Voices for the Children

www.voices4children.org
This site provides a link to a summary of the Adoption and Safe Families Act, as well as a link to a chat room for others interested in this topic. Voices for Children
promotes the well-being of children and youth in Ontario by disseminating information to influence policy, practice, and awareness. Young people have human rights and needs, and all adults are responsible for ensuring that they are met. Children’s present and future well-being is shaped by the dynamic interaction of many influences such as biology, parenting, family income, environment, and access to community supports. The degree to which the above influences strengthen or limit children’s well-being is of vital importance to researchers, policymakers, service providers, parents, and young people themselves.

[ADOPTION; CHILD WELFARE]
CHAP 12
Appendix A-E
She is a very A
For the purposes of this manual the term “diversity” is intended to be interpreted in the broadest sense possible. Diversity encompasses any and all of the following: race, gender, religion, national origin, ethnicity, sexual orientation, socioeconomic status, and the presence of a sensory, mental, or physical disability. The NCASAA strategic plan calls for diversity that reflects both the children and the communities CASA/GAL programs serve. While diversity is defined broadly, specific aspects are identifiable and can be quantified within the overall diversity plan.

Agreed-upon definitions of some terminology can be helpful for discussions around diversity. The following list, while not comprehensive, is intended to provide some common ground for readers of this manual and those utilizing it for training purposes.

**Ablism:** Discrimination based on a limitation, difference, or impairment in one’s physical, mental, or sensory capacity or ability.

**Acculturation:** The process of integration into a culture other than one’s own.

**Bias:** A personal judgment, especially one that is unreasoned or unfair.

**Bigotry:** A strong, intolerant, and unreasoned negative attitude toward another group or member of that group.

**Biracial:** Of two races; usually a person having parents of different races.

**Cultural Competence:** A set of skills that allows individuals to increase their understanding of differences and similarities among and between different groups of people. The willingness and ability to work with communities to develop culturally appropriate and sensitive interactions and interventions. Developing cultural competence is a lifelong process.

**Cultural Group:** A group of people who consciously or unconsciously share identifiable values, norms, symbols, and some ways of living that are repeated and transmitted from one generation to another.

**Cultural Sensitivity:** An awareness of the nuances of one’s own and other cultures.

**Culturally Appropriate:** Demonstrating sensitivity to cultural differences and similarities, as well as effectiveness in communicating a message within and across cultures.
Culture: 1: A learned pattern of customs, beliefs, and behaviors, socially acquired and socially transmitted through symbols and widely shared meanings. An organized group of learned responses and ready-made solutions to problems people face and how to live day to day.

2: The shared values, traditions, norms, customs, arts, history, folklore, and institutions of a group of people who are unified by race, ethnicity, language, nationality, sexual orientation, and/or religion.

Disability: A physical, mental, or sensory condition that prevents or impedes what is considered “normal” functioning. Many communities prefer the term “differently abled” to “disabled.”

Discrimination: An act of prejudice. A manner of treating individuals differently due to their status or membership in a particular group.

Disproportionality: The experience of overrepresentation or underrepresentation of various groups in different social, political, or economic institutions (e.g., women are overrepresented when identifying single heads of households; African Americans and Latino Americans are overrepresented in our prison population).

Ethnicity: Belonging to a common group often, but not only, linked by race, nationality, or language. A group classification in which members share social and cultural heritage and pass it on from one generation to the next.

Gender: A social or cultural category generally assigned based on one’s biological sex.

Gender Identity: The gender one identifies as.

Heterosexism: An ideological system that denies, denigrates, and stigmatizes any non-heterosexual form of behavior, identity, or relationship.

Homophobia: Fear of, aversion to, or discrimination against homosexuality, homosexuals, or same-sex relationships.

Institutional Racism: Bias within an institution or system that leads to disproportionally negative outcomes for people of a certain race or ethnicity.

Intersectionality: Respecting the entire child and all of the identities he/she brings to a situation.
Language: The form or pattern of speech—spoken or written—used by residents or descendants of a particular nation or geographic area or by any body of people. Language can be formal or informal and includes dialect, idiomatic speech, and slang.

Minority: The smaller in number of at least two groups. A lesser number as compared to the majority. Can imply a lesser status or influence and can be seen as an antonym for the word “majority” or “dominant.”

Multicultural: Designed for or pertaining to two or more distinctive cultures.

Multiracial: Describing a person, community, organization, etc., composed of many races.

National Origin: Designating the country where a person was born.

Person of Color: Usually used to define a person who is not from or a descendant of people from European countries. Individuals can choose whether or not to self-identify as a person of color.

Political Ideology: Beliefs about government and politics, including voting practices, party affiliation, etc.

Prejudice: 1: Overgeneralized, oversimplified, or exaggerated beliefs associated with a category or group of people, which are not changed even in the face of contrary evidence. Any person can prejudice or be prejudiced toward another person.

2: A bias for or against something without a logical basis.

Race: A socially defined way of grouping people possessing a combination of distinguishable physical characteristics of possible genetic origin.

Racism: 1: A belief that race is the primary determinant of human traits and capacities.

2: A system of advantage and/or oppression based on race.

Religion: A system or specific form of beliefs and practices related to a belief in a higher power or powers—often called God—that links people together.

Sexism: Discrimination toward a person or group of people based on their gender or gender identity.
**Sexual Orientation:** Describes the gender(s) of people toward whom one feels romantically and/or sexually attracted:

- **Heterosexual:** attracted to the other gender.
- **Homosexual:** attracted to the same gender (i.e., gay man or lesbian woman).
- **Bisexual:** attracted to either gender.

**Socioeconomic Status:**

1: Position in society as related to one’s financial situation or background.

2: One’s economic class (e.g., poor or working-class, middle-class, or wealthy).

**Stereotype:**

1: Rigid preconceptions held about all members of a particular group. Belief in a perceived characteristic of a group is applied to all members of the group without regard for individual variations.

2: A highly simplified conception or belief about a person, place, or thing, based on limited information.

**Transgender:** Describes a person whose gender identity differs from his/her assigned gender and/or biological sex.

**Transsexual:** A person who has altered his/her biological sex through hormones and/or surgery.

**Tribal Sovereignty:** The legal term to describe Native American governmental powers to write and enforce laws within the tribe’s jurisdiction and in tribal courts. Tribal sovereignty guides the government-to-government relationship between the U.S. government and tribal governments.

**Values:** What one believes to be important and accepts as an integral part of who one is.
Diversity. Cultural competency. Multiculturalism. What do these mean for us as advocates for abused and neglected children?

There are some things we can learn about them just by looking at the numbers. For example, it is clear that children of color are dramatically overrepresented in the foster care population. African American children are overrepresented by more than three times, American Indian children by more than two times, and Hispanic/Latino children one and a half times. These children will, on the whole, spend much longer in foster care waiting for safe, permanent homes.

Not surprisingly, then, nearly half of the children served by CASA/GAL volunteers are children of color. However, our volunteers and staff do not reflect the same diversity; only about 17% of our volunteers are people of color. With respect to gender as well, our network does not reflect the children we serve; only 18% of our volunteers are men.

Clearly, then, diversity and cultural competency are crucial issues in our advocacy for children. But what, exactly, are those issues? What are the challenges we face in advocating for these children? What are the advocacy implications of the current state of diversity awareness and cultural competence within our network? How do they affect our effectiveness and our likelihood of successfully attracting staff and volunteers from a wider range of backgrounds?

We realized that to answer questions like these, we needed more information on those intangible factors—attitudes, blind spots, organizational practices, understandings, and misunderstandings—that can either create or help clear away obstacles to achieving our advocacy mission. If we are to achieve our goals of inclusiveness for both staff and volunteers, we need a snapshot of where we are now in terms of beliefs, opinions, and perceptions. This survey was designed to provide that snapshot based on a representative sampling of members of the CASA/GAL network.
The survey was conducted by W. Brower & Associates, who helped design the instrument, analyzed responses, reported aggregate findings, and drafted conclusions and recommendations.

The results are not the last word, but rather one further step in helping all members of the CASA/GAL network understand the organizational conditions that affect the children we serve and how diversity initiatives can affect our delivery of high-quality volunteer advocacy for all children.

Michael Piraino
CEO, National CASA Association

Nearly half of the children served by CASA/GAL volunteers are children of color; currently the CASA/GAL network’s volunteers and staff do not reflect this diversity. What are the advocacy implications of the current state of diversity awareness and cultural competence within the network? How do they affect our effectiveness and our likelihood of successfully attracting staff and volunteers from a wider range of backgrounds? The primary rationale for the assessment, conducted in 2002, was to get a “snapshot” of the beliefs, opinions, and perceptions related to diversity awareness and cultural competence from a representative sampling of members in the CASA/GAL network.

The assessment included a series of 40 declarative statements addressing two areas: Organizational Assessment and Personal Perspective. A third area of the instrument, labeled Demographics, allowed respondents the opportunity to share personal information and to comment on anything of concern, importance, or interest to them as a CASA/GAL employee. The assessment did not address issues of socioeconomic status, religion, or physical, mental, or sensory disability. These areas of diversity warrant future investigation and study. In addition, sexual orientation and gender identity issues, while included in a limited way in the declarative statements, could also be explored further.

There is a wide spectrum of attitudes, beliefs, and perceptions about the meaning and value of diversity awareness and cultural competence. While some assessment respondents defined diversity as including individuals simply to fill a quota, others saw it as a requirement for better meeting the needs of children served.

However, respondents indicated strong consensus about the CASA/GAL network’s clear mission to serve the needs of children who are abused and neglected. They expressed divergent
opinions about how this mission can best be accomplished. While women and men tended to see the assessed areas similarly, there were often noticeable differences between the ways white, non-Hispanic respondents assessed situations and the ways people of color did. In some instances, there were noticeable differences in how people of color assessed situations among themselves. However, as a group, respondents of color saw a greater need for diversity awareness and cultural competence than did white, non-Hispanic respondents.

The very high response rate of 52% is a strong indicator that members of the CASA/GAL network take diversity awareness and cultural competence seriously and that it is an important topic to them personally. The high response rate along with the high number of open-ended responses indicates that CASA/GAL program employees are willing to take the time to participate in efforts that can improve organizational effectiveness.

Both the statistical findings and respondent comments indicate a high and consistent level of commitment to the CASA/GAL network’s organizational goals as well as a strong personal dedication toward improving the lives of abused and neglected children. The fact that respondents took the time to write detailed comments and offer specific suggestions indicates their interest in improving diversity awareness and cultural competence within the CASA/GAL network. Even respondents who voiced criticism expressed pride in their work and in meeting the CASA/GAL network’s goals. The dedication and high morale expressed by respondents enhances the opportunity for positive organizational change, particularly in the area of diversity and cultural competence.

Six recommendations were developed out of the findings of the survey and demographic information about the CASA/GAL network. These recommendations focus on areas where findings show that there is room for growth or improvement within the network. Following is a synopsis of these six recommendations and the findings that support them.

**Recommendation**

*Set the tone from the top. Collaborate with all parts of the network to develop, articulate, and disseminate a clear and convincing philosophy of diversity awareness and cultural competence as organizational necessities and expected personal attributes among staff, board members, and volunteers.*
It is essential that leadership at all levels of the CASA/GAL network—from national to local—convey through words and actions an understanding of the need for a diverse and culturally competent workforce and the impact of such attributes on the network’s mission. In order to successfully implement the recommendations in this report regarding recruiting, hiring, promotion, and training, members of the CASA/GAL network must understand and support the philosophy underlying these goals.

In general, survey results indicated a high level of effective leadership within the CASA/GAL network in conveying the need for diversity and cultural competence. Nearly all respondents agreed that it is important to have diversity on the national board, indicating the need for the national organization to model the goals it sets out for the entire network. In most instances, National CASA Association (NCASAA) respondents indicated a higher level of interest and understanding about diversity awareness and cultural competence than respondents from state and local programs. State and local staff may not be fully aware of diversity efforts at the national level. Fewer respondents at the local and state levels believed that diversity awareness and cultural competence are important goals in their organization, which indicates that leaders at the national level have more successfully conveyed these values to their staff than leaders at the local and state level.

*Demonstrate a commitment to diversity through policies and practices, such as recruiting, hiring, developing, and promoting for inclusion, and establish it as a valued organizational expectation.*

For diversity to become a deeply rooted part of the CASA/GAL network, it must be implemented through organizational policies and practices, including recruitment, hiring, employee development, and promotion. Survey results suggest a need to back up philosophies regarding diversity with defined policies and practices that support the network’s goals. Currently 82% of staff and 83% of volunteers across the CASA/GAL network are white, non-Hispanic, while approximately 60% of children in foster care are children of color. Three-quarters of survey respondents agreed that it is important to have a staff that reflects the ethnic makeup of the children served, and even more indicated that it is important to have volunteers of color to increase an organization’s cultural competency. Despite these expressed beliefs, less than one-third of participants agreed that their organization has specific goals to attract, hire, develop, retain, and promote people of color.
Given different demographics in offices across the country, diversity goals should be defined at both national and local levels. Local boards should work with local staff to determine appropriate diversity goals in their community based on the makeup of the community and the children served. Across the network, specific needs include a greater number of people of color in key leadership and policy-making positions, bilingual staff in certain regions, and volunteers who better reflect the diversity among children served. Survey respondents mentioned a number of challenges to recruiting and hiring a diverse staff, including accessing a diverse pool of applicants, having the resources to recruit in a culturally relevant way, and paying adequate wages.

**Recommendation**

*Facilitate diversity awareness and cultural competence training opportunities at all levels of the network.*

Enhanced and ongoing training can support new opportunities for the CASA/GAL network as it faces the challenges of an increasingly complex and diverse client base and continues its mission of helping abused and neglected children. Survey results indicated that diversity awareness and cultural competence training is available in much of the CASA/GAL network and that there is openness to implementing further diversity awareness and cultural competence training initiatives. Training can enhance employees’ ability to work successfully with each other in an organizational setting and can increase their effectiveness in supervising volunteers and supporting the best interests of the children they serve. Training can also help volunteers understand the communities with whom they work.

Additionally, in order to achieve a diverse staff and volunteer corps, a workplace must be comfortable for people from all backgrounds and experiences. A high percentage of survey participants responded that their work environment is friendly to people of different cultural and ethnic backgrounds, sexual orientations, and gender identities. However, a small number indicated that they had heard co-workers make ethnic or racial jokes, gender jokes, or jokes about gay, lesbian, bisexual, or transgendered people. Training can help people understand the impact of such jokes on fellow co-workers and the overall work environment. Additionally, the fact that only just over half of all respondents believe their managers and supervisors use problem-solving skills effectively to deal with conflict resulting from cultural misunderstandings indicates the need for more training in this area.
Explore ways to dispel the beliefs and negative stereotypes that the inclusion of diversity as a necessity in the workplace is tantamount to the lowering of employment standards and is irrelevant to the CASA/GAL network’s mission to serve children.

Some of the survey responses indicated the presence of negative stereotypes about the inclusion of diversity as a workplace necessity. These stereotypes include the belief that achieving diversity may mean a lowering of employment standards, the fear that ensuring diversity means instituting quotas, and concern that a diverse staff is irrelevant to the mission of serving children. Training sessions can provide information that dispels misperceptions about negative effects from diversity, including lowering standards and instituting quotas.

In voicing their perceptions about the importance of diversity, respondents of color indicated a stronger interest in diversity at all levels than did white, non-Hispanic respondents. These findings suggest a need for greater discussion and training in all parts of the network about the intent and purpose of increased diversity among staff and board members.

Develop and implement a strategic plan for every level of the CASA/GAL network to employ more people of color in key policy-making and leadership positions throughout the network.

Employing people of color in leadership and policy-making positions in every part of the network can help in advancing diversity awareness and cultural competence initiatives throughout the network. On the whole, respondents of color indicated a stronger interest in diversity at all levels than did white, non-Hispanic respondents. Including a more diverse group of people in management and decision-making positions will lead to an exchange of a greater range of ideas and perspectives and, in turn, may bring about innovative strategies and efforts for recruiting volunteers.

Survey results indicate that a significant majority of respondents believe that it is important to have diverse staff at both management and support levels in their organization. However, within
their own organizations, only just over one-third of survey respondents agreed that people of color are represented at all levels in their organization, that their organization has a proven track record of hiring people of color, or that their organization has a proven track record of promoting people of color. The CASA/GAL network should devote more attention to career development among staff and promotion of employees of color.

Recommendation

*Bring more men into the CASA/GAL network, specifically in volunteer and volunteer supervisor positions, where their representation is very low.*

In 2002, 82% of volunteers were female and 18% male. The staff was 91% female and 9% male. Bringing more men into the network, particularly as volunteers, would benefit the children and families served by the CASA/GAL network. Children benefit from having men and women as positive influences in their lives, and a more balanced representation of men and women in volunteer positions provides a greater opportunity for this to happen. More important, a diverse pool of volunteers, like a diverse staff, strengthens the network by providing opportunities for exposure to different perspectives. Such opportunities make for better advocates by increasing volunteers’ ability to see situations from multiple perspectives.
The National CASA Association is an equal opportunity employer and operates in compliance with federal, state, and local laws and regulations prohibiting discrimination in employment. The Association prohibits preference, limitation, specification, or discrimination based upon race, color, sex, pregnancy, marital status, sexual orientation, gender identity, political ideology, age, creed, religion, ancestry, national origin, or the presence of any sensory, mental, or physical disability (not constituting a bona fide occupational qualification). Further, it is the intent of the Association to ensure that the principle of equal opportunity is implemented in all personnel-related actions, including, but not limited to, recruitment, hiring, testing, training, promotion, compensation, and all other terms and conditions of employment in all job classifications.

**Equal Employment Opportunity (EEO) Policy**

Equal employment opportunity (EEO) simply means that regardless of an individual’s race, color, religion, gender, national origin, citizenship, age, disability, or veteran status (collectively referred to as “protected classes”), all employment decisions, including those involving hiring, promotions, and compensation, will be based solely on the individual’s qualifications. Some state and local laws add marital status or sexual orientation as protected categories. All personnel decisions must be made on a nondiscriminatory basis. Managers must ensure that all decisions regarding the terms and conditions of employment are handled fairly and equitably on the basis of the employee’s qualifications, job performance, or seniority. These decisions must not be made on the basis of race, color, sex, age, religion, or any other classification protected by state and federal law. Simply stated, all employees must be treated alike. To avoid a claim of discrimination, it is imperative that all employment-related actions be properly documented.

National CASA expects all programs to make every effort to hire and retain a diverse workforce. All advertisements for positions should include the language “Equal Employment Opportunity” or “EEO” to comply with state and federal anti-discrimination laws.
The National CASA Association strives to provide a work environment that is healthy, comfortable, and free of intimidation or hostility. Harassment of any sort—verbal, physical, or visual—will not be tolerated. Compliance with this policy means not only observing the law by prohibiting offenses that might interfere with work performance. It also means conducting business in a way that will demonstrate that NCASAA is alert to its legal and ethical responsibilities in all areas.

Harassment can take many forms. It may be, but is not limited to, words, signs, jokes, pranks, intimidation, physical contact, or violence. Harassment is not necessarily sexual in nature.

Sexual harassment may include unwelcome sexual advances, requests for sexual favors, other verbal or physical contact of a sexual nature when such conduct creates an intimidating environment, when it prevents an individual from effectively performing the duties of his/her position, or when such conduct is made a condition of employment or compensation, either implicitly or explicitly.

There is both an organizational and an individual obligation to fulfill the intent of this policy. NCASAA and its employees are jointly responsible for keeping the work environment free of harassment. When NCASAA becomes aware that harassment might exist, it is obligated by law to take prompt and appropriate action, whether or not the victim wants the organization to do so.

If you feel that you have experienced or witnessed harassment, report the incident immediately to the Chief Executive Officer or any officer of NCASAA with whom you feel comfortable. Appropriate investigation and disciplinary action will be taken. All reports will be promptly investigated with due regard for the privacy of everyone involved. Any employee found to have harassed a fellow employee or subordinate will be subject to severe disciplinary action and possible discharge. NCASAA will also take any additional action necessary to appropriately correct the situation. NCASAA will not retaliate against any employee who makes a good faith report of alleged harassment, even if the employee was in error.

NCASAA accepts no liability for harassment of one employee by another employee. The individual who makes unwelcome advances, threatens, or in any way harasses another employee is personally liable for such actions and their consequences. NCASAA will not provide legal, financial, or any other assistance to an individual accused of harassment if a legal complaint is filed.
AN ACT:
To enforce the constitutional right to vote, to confer jurisdiction upon the district courts of the United States to provide injunctive relief against discrimination in public accommodations, to authorize the Attorney General to institute suits to protect constitutional rights in public facilities and public education, to extend the Commission on Civil Rights, to prevent discrimination in federally assisted programs, to establish a Commission on Equal Employment Opportunity, and for other purposes.

TITLE VI—NONDISCRIMINATION IN FEDERALLY ASSISTED PROGRAMS

SEC. 601. No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

TITLE VII—EQUAL EMPLOYMENT OPPORTUNITY

Discrimination Because of Race, Color, Religion, Sex, or National Origin

SEC. 703. (A) It shall be an unlawful employment practice for an employer—

(1) to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin; or

(2) to limit, segregate, or classify his employees in any way which would deprive or tend to deprive any individual of employment opportunities or otherwise adversely affect his status as an employee, because of such individual's race, color, religion, sex, or national origin.
Title VI, 42 U.S.C. § 2000d et seq., was enacted as part of the landmark Civil Rights Act of 1964. It prohibits discrimination on the basis of race, color, and national origin in programs and activities receiving federal financial assistance. Simple justice requires that public funds, to which all taxpayers of all races [colors, and national origins] contribute, not be spent in any fashion which encourages, entrenches, subsidizes or results in racial [color or national origin] discrimination.

If a recipient of federal assistance is found to have discriminated and voluntary compliance cannot be achieved, the federal agency providing the assistance should either initiate fund termination proceedings or refer the matter to the Department of Justice for appropriate legal action. Aggrieved individuals may file administrative complaints with the federal agency that provides funds to a recipient, or the individuals may file suit for appropriate relief in federal court.

**SYNOPSIS OF LEGISLATIVE HISTORY & PURPOSE OF TITLE VI**

The landmark Civil Rights Act of 1964 was a product of the growing demand during the early 1960s for the Federal Government to launch a nationwide offensive against racial discrimination. In calling for its enactment, President John F. Kennedy identified “simple justice” as the justification for Title VI:

Simple justice requires that public funds, to which all taxpayers of all races contribute, not be spent in any fashion which encourages, entrenches, subsidizes, or results in racial discrimination. Direct discrimination by Federal, State, or local governments is prohibited by the Constitution. But indirect discrimination, through the use of Federal funds, is just as invidious; and it should not be necessary to resort to the courts to prevent each individual violation.

**FEDERAL FINANCIAL ASSISTANCE INCLUDES MORE THAN MONEY**

Title VI states that no program or activity receiving “Federal financial assistance” shall discriminate against individuals based on their race, color, or national origin. The clearest example of Federal financial assistance is the award or grant of money. Federal financial assistance, however, also may be in non-monetary form. As discussed below, Federal financial assistance may include the use or rent of Federal land or property at below market value, Federal training, a loan of Federal personnel, subsidies, and other arrangements with the intention of providing
assistance. Federal financial assistance does not encompass contracts of guarantee or insurance, regulated programs, licenses, procurement contracts by the Federal government at market value, or programs that provide direct benefits. It is also important to remember that not only must a program receive Federal financial assistance to be subject to Title VI, but the entity also must receive Federal assistance at the time of the alleged discriminatory act(s).

**WHAT CONSTITUTES DISCRIMINATORY CONDUCT?**

Title VI prohibits discrimination on the basis of “race, color, or national origin...under any program or activity receiving Federal financial assistance.” The purpose of Title VI is simple: to ensure that public funds are not spent in a way which encourages, subsidizes, or results in racial discrimination. Toward that end, Title VI bars intentional discrimination. In addition, Title VI authorizes and directs Federal agencies to enact “rules, regulations, or orders of general applicability” to achieve the statute’s objectives. Most Federal agencies have adopted regulations that prohibit recipients of Federal funds from using criteria or methods of administering their programs that have the effect of subjecting individuals to discrimination based on race, color, or national origin. The Supreme Court has held that such regulations may validly prohibit practices having a disparate impact on protected groups, even if the actions or practices are not intentionally discriminatory.

Thus, Title VI claims may be proven under two primary theories: intentional discrimination/disparate treatment and disparate impact/effects. Under the first theory, the recipient, in violation of the statute, engages in intentional discrimination based on race, color, or national origin.... Under the second theory, a recipient, in violation of agency regulations, uses a neutral procedure or practice that has a disparate impact on individuals of a particular race, color, or national origin, and such practice lacks a “substantial legitimate justification.”

*(From www.usdoj.gov/crt/cor/coord/vimanual.htm.)*
The ADA prohibits discrimination on the basis of disability in employment, State and local government, public accommodations, commercial facilities, transportation, and telecommunications. It also applies to the United States Congress.

To be protected by the ADA, one must have a disability or have a relationship or association with an individual with a disability. An individual with a disability is defined by the ADA as a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such impairment, or a person who is perceived by others as having such impairment. The ADA does not specifically name all of the impairments that are covered.

**SEC. 2. FINDINGS & PURPOSES.**

**(A) Findings.—** The Congress finds that—

**(1)** some 43,000,000 Americans have one or more physical or mental disabilities, and this number is increasing as the population as a whole is growing older;

**(2)** historically, society has tended to isolate and segregate individuals with disabilities, and, despite some improvements, such forms of discrimination against individuals with disabilities continue to be a serious and pervasive social problem;

**(3)** discrimination against individuals with disabilities persists in such critical areas as employment, housing, public accommodations, education, transportation, communication, recreation, institutionalization, health services, voting, and access to public services;

**(4)** unlike individuals who have experienced discrimination on the basis of race, color, sex, national origin, religion, or age, individuals who have experienced discrimination on the basis of disability have often had no legal recourse to redress such discrimination;

**(5)** individuals with disabilities continually encounter various forms of discrimination, including outright intentional exclusion, the discriminatory effects of architectural, transportation, and communication barriers, overprotective rules and policies, failure to make modifications to existing facilities and practices, exclusionary qualification standards and criteria, segregation, and relegation to lesser services, programs, activities, benefits, jobs, or other opportunities;
(6) census data, national polls, and other studies have documented that people with disabilities, as a group, occupy an inferior status in our society, and are severely disadvantaged socially, vocationally, economically, and educationally;

(7) individuals with disabilities are a discrete and insular minority who have been faced with restrictions and limitations, subjected to a history of purposeful unequal treatment, and relegated to a position of political powerlessness in our society, based on characteristics that are beyond the control of such individuals and resulting from stereotypic assumptions not truly indicative of the individual ability of such individuals to participate in, and contribute to, society;

(8) the Nation’s proper goals regarding individuals with disabilities are to assure equality of opportunity, full participation, independent living, and economic self-sufficiency for such individuals; and

(9) the continuing existence of unfair and unnecessary discrimination and prejudice denies people with disabilities the opportunity to compete on an equal basis and to pursue those opportunities for which our free society is justifiably famous, and costs the United States billions of dollars in unnecessary expenses resulting from dependency and nonproductivity.

(8) Purpose.—It is the purpose of this Act—

(1) to provide a clear and comprehensive national mandate for the elimination of discrimination against individuals with disabilities;

(2) to provide clear, strong, consistent, enforceable standards addressing discrimination against individuals with disabilities;

(3) to ensure that the Federal Government plays a central role in enforcing the standards established in this Act on behalf of individuals with disabilities; and

(4) to invoke the sweep of congressional authority, including the power to enforce the fourteenth amendment and to regulate commerce, in order to address the major areas of discrimination faced day-to-day by people with disabilities.
APPENDIX E: CHILD ABUSE & NEGLECT LAWS

Child Abuse Prevention & Treatment Act (CAPTA), PL 93-247

Congress enacted CAPTA in 1974 (amended in 2003), which earmarked federal funds for states to establish special programs for child victims of abuse or neglect. This law requires that states:

- Have child abuse and neglect reporting laws;
- Investigate reports of abuse and neglect;
- Educate the public about abuse and neglect;
- Provide a guardian ad litem, who may be an attorney or a court appointed special advocate, to every abused or neglected child whose case results in a judicial proceeding; and
- Maintain the confidentiality of child protective services records.

Indian Child Welfare Act (ICWA), PL 95-608

In 1978, Congress enacted ICWA as a result of congressional hearings in the 1970s that had revealed a pattern of public and private removal of Indian children from their homes, undermining Indian families and threatening tribal survival and Indian culture. The act was designed to implement the federal government’s responsibility to tribes by protecting and preserving tribal sovereignty and the bond between Indian children and their tribe and culture. The act sets up placement preference schemes for foster care placements and adoptions of children who have been determined to be Indian children. It also establishes the right of certain entities to appear as parties, including the tribe and the Indian custodian, if one exists. The act determines when and if a case should be transferred to tribal court. Many procedural and substantive rights of the Indian child and the child’s tribe exist under the act.
In 1997, Congress passed ASFA, which embodies three key principles:

1. The safety of children is the paramount concern;
2. Foster care is a temporary setting and not a place for children to grow up; and
3. Permanency planning should begin as soon as the child enters foster care.

Additionally, the Adoption and Safe Families Act stresses that the child welfare system must focus on positive results and accountability and that innovative approaches are needed to achieve the goals of safety, permanence, and well-being for children. ASFA is the guiding law that directs the timelines under which we currently operate—ASFA requires that plans must be in place after twelve months, dispositional hearings must be held within twelve months of placement, and court reviews occur every six months.

In 1994, MEPA was made law, with the following goals:

- Decrease the time children wait to be adopted;
- Prevent discrimination on the basis of race, color, or national origin in the placement of children and in the selection of foster and adoptive placements; and
- Facilitate the development of a diverse pool of foster and adoptive families.
Append F
2004 H
APPENDIX F: DIVERSITY PLANNING TOOLS
### Community Needs Assessment for Diversity

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
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</thead>
<tbody>
<tr>
<td>1. Review census data and statistics from DSHS and the court regarding demographics of children in the community, children before the court, and children in care.</td>
<td>Executive director, staff</td>
</tr>
<tr>
<td>2. Meet with board to determine appropriate diversity goals for board, staff, and volunteers and compare with existing program diversity.</td>
<td>Executive director, volunteer coordinator, board diversity committee</td>
</tr>
<tr>
<td>3. Update strategic plan and personnel and volunteer policies and procedures to reflect plans for program diversity.</td>
<td>Executive director, board</td>
</tr>
</tbody>
</table>

### Recruitment

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Develop recruitment plans to meet recruitment goals.</td>
<td>Staff, board</td>
</tr>
<tr>
<td>2. Recruit additional people for vacant board positions through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Possible recruitment media for volunteers include community newspapers, TV stations, and radio stations; small business owners and community leaders; fraternities, sororities, and alumni groups; churches; civic, social, and neighborhood organizations.</td>
<td>Board nominating committee, board members</td>
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</table>
### Recruitment

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
<th>TIMELINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Hire additional staff through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Use same or similar recruitment ideas as used in recruiting a culturally diverse board.</td>
<td>Executive director</td>
<td></td>
</tr>
<tr>
<td>4. Recruit additional volunteers through demographically targeted multimedia efforts, focusing on currently underrepresented populations and utilizing community contacts for word-of-mouth recruitment. Use similar recruitment ideas as used in recruiting a culturally diverse board and staff.</td>
<td>Executive director, volunteer coordinator, PR director, board, existing volunteers</td>
<td></td>
</tr>
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</table>

### Cultural Competency & Diversity Training

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RESPONSIBILITY</th>
<th>TIMELINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Provide board orientation using a variety of resources, including this diversity manual.</td>
<td>Executive director, board</td>
<td></td>
</tr>
<tr>
<td>2. Provide annual training for staff using a variety of resources, including this diversity manual.</td>
<td>Executive director</td>
<td></td>
</tr>
<tr>
<td>3. Provide training for volunteers using NCASAA Volunteer Training Curriculum and this diversity manual.</td>
<td>Volunteer coordinator</td>
<td></td>
</tr>
</tbody>
</table>
Defining Diversity
1. Begin the conversation. Use the video that accompanies this manual as a starting point.
2. Define diversity in the context of your community.
3. Develop a philosophy statement and guiding principles for your program.

Community Needs Assessment
1. Collect demographic information on the children served.
2. Examine the demographics of all eligible children.
3. Look at the community demographics.

Focus of Diversity Plan
1. Plan should address the needs of the children currently served by the program, for instance, disproportionality of time in care.
2. Plan should address how to reach children who are eligible but not currently served by the program.

Board Leadership
1. Introduce idea of diversity plan to the board president and executive committee.
2. Ask for commitment to diversity planning from board president and executive committee.

Existing Board
1. Educate current board members about the reasons for diversity planning. Train them to be culturally competent board members.
2. Bring board together with staff and volunteer representatives to develop a diversity plan specific to the needs of the program.
3. Develop methods of recruiting and training a culturally diverse board.
4. Establish a board diversity committee.
5. Develop a community advisory board.

New Board Members
1. Recruit new board members to become part of a culturally diverse board.
2. Orient and train new board members.
Existing Staff
1. Educate staff on the relevance and importance of the diversity plan.
2. Train staff in diversity awareness and cultural competence.
3. Establish open lines of communication to create an environment conducive to retaining existing staff.

New Staff
1. Use targeted recruitment strategies to recruit and hire a culturally diverse staff.
2. Focus on retaining new staff through training, feedback, open communication, and a "no-tolerance zone" for culturally insensitive behavior.

Recruiting a Culturally Diverse Volunteer Pool
1. Use word-of-mouth and one-on-one recruitment strategies.
2. Employ targeted multimedia efforts and call on community contacts to recruit a diverse group of volunteers.
3. Create a strong personal attachment to CASA/GAL program in people's minds and hearts.
4. Utilize National CASA Association resources for recruitment.

Training Volunteers
1. Use the NCASAA Volunteer Training Curriculum to train volunteers.

Volunteer Retention
1. Follow NCASAA guidelines for staff-to-volunteer ratio.
2. Commit adequate resources to volunteers.
3. Use good volunteer management practices, such as frequent communication, culturally competent supervision, quality in-service training, and positive feedback.
Measuring Outcomes
1. Determine what data will provide good information to evaluate progress on meeting diversity goals.
2. Decide how best to measure data and how often.
3. Analyze data.

Evaluation Report
1. Describe the current status of the program's diversity plan and how the program arrived at this status.
2. Report why the program chose to use the methods it is using.
3. Explain how the program plans to address any negative discrepancy between projected and actual results.

Repeat
This checklist was developed to help local programs identify the skills and communities that make up a diverse and competent board of directors. Clearly, most boards cannot include all of the characteristics listed. This list is meant to provide a baseline for thinking about what skills and communities are already represented on the board and what is missing, and to offer guidance for creating a diverse, effective board.

**Management & Administration**
- Assessing community needs
- Community savvy/ community contacts
- Computer skills
- Cultural competency training
- Financial/accounting
- Hiring/personnel
- Law
- Leadership
- Managing geographically separate offices
- Marketing
- Membership services
- Public relations
- Public speaking
- Strategic planning/visioning

**Fundraising**
- Business partnerships
- Capital campaign
- Clout
- Corporate contacts
- Donated goods
- Endowment funds
- Foundations
- Fundraising events management
- Government contracts
- Investments
- Personal wealth
- Self-generated revenue
- Small businesses
- Soliciting donations

**Program Management**
- Education and training
- Starting new projects
- Subject-area knowledge
- Technical assistance
- Volunteer management
- Youth involvement

**Demographic Representation**
- African American
- Asian American
- European American
- Hispanic/Latino
- Middle Eastern
- Native American
- Pacific Islander
- Other race or ethnicity
- Female
- Male
- Transgender
- Gay/lesbian/bisexual
- Persons with disabilities
- Urban/rural/suburban
- Working class/middle class/wealthy
- Senior/Youth

**Community Relations**
- Business/labor
- City/county government
- Collaborating organization
- Community leader
- Community volunteers
- Experience in the child welfare system
- Funding community
- Media
- Military
- Multilingual
- Newcomer
- Outlying geographic area
- Parents/clients
- Religious Community
- Translation skills
SECTION 1: HOW TO USE “MAKING A WORLD OF DIFFERENCE,” THE NCASAA DIVERSITY VIDEO

In addition to the tools included in this appendix, please use the video that accompanies this manual as a starting point for conversations about increasing inclusion in an organization. Also see Chapter 3 of the NCASAA Volunteer Training Curriculum, “Exploring Cultural Awareness,” which contains excellent activities, articles, and resources about cultural competency and diversity.

Facilitation Tips for Using “Making a World of Difference” with CASA/GAL Volunteers, Staff, and/or Board Members

Because we live and work in a multicultural society, an inclusive CASA/GAL volunteer network must also be multicultural. We must strive to achieve a program—volunteers, staff, and board—that reflects the cultural makeup of the children in the judicial and welfare system, as well as in our communities. The video “Making a World of Difference” was designed by the National CASA Association to prompt conversation at the local level on the importance of diversity to quality advocacy. It can also assist programs in planning for increasing inclusion. It can be used as part of an ongoing diversity training program or as a stand-alone session to plan and launch your diversity training program.

The target audience of the video is CASA/GAL volunteers, staff, and/or board members. It is twenty-two minutes long and is designed to be paused when each of the following four questions appear on the screen:

1. What does diversity mean to your organization?
2. What are some strategies for overcoming challenges to inclusion in your organization?
3. How do you begin to embrace diversity in your programs?
4. Where do we go from here? And, how do we get there?

When using this video, it is important to create a safe environment where participants can explore these often emotionally laden issues in a productive and child-focused way.
Following are some suggestions/guidelines for successful training on diversity issues:

- Know your audience as well as possible.
- Establish ground rules or agreements at the beginning of your session.
- Be sure to have strategies for dealing with the strong emotions this topic can elicit.
- Do not take people’s anger personally.
- Allow discussion to continue if it is productive.
- Offer alternatives for resolving difficult situations (e.g., “Let’s take a moment to think about that,” “Does anyone have a different perspective?” or “Can you say more about that?”).
- Be prepared to support your learners, whatever their level of familiarity with and understanding of the topic.
- Be able to admit that you are learning, too.
- Acknowledge the importance of your audience’s contribution to the welfare of children.

Remember that dealing with differences can be difficult, but it greatly enriches our lives. Your goal as the facilitator is to engage the participants in a process of change to better serve the child and family.

As you introduce the video, you may want to share that the people in the video come from local programs across the country and the NCASAA board of directors. Their conversation is unscripted. At the conclusion of the video, you may wish to note that all but one of the children are the children of NCASAA staff (one is a close friend’s child).

As the facilitator you should be familiar with the content and structure of the NCASAA diversity manual, *A World of Difference*.

Following are outlines for two ways to use the video: as part of ongoing diversity training (Option 1) and as a stand-alone session to plan and launch a diversity initiative (Option 2). The time frames for each activity are dependent upon the total time of your session. Option 2 will require a minimum of forty minutes and is better suited to a ninety-minute session.
OPTION 1: Using the Video as Part of Ongoing Diversity Training

MATERIALS NEEDED

- TV and VCR
- Vocabulary handout (make copies of Appendix A)
- Flip charts and magic markers

ACTIVITY 1
Welcome

The facilitator will welcome you to the training and make introductions. In the large group, listen as the facilitator describes the goals and ground rules of the training. Share your expectations.

ACTIVITY 2
First Impressions, New Impressions

Partner with the person you think might have the least in common with you. Ask each other questions until you find at least five commonalities that are not visibly apparent. The facilitator will ask each pair to share with the group why they chose each other and one commonality they discovered.

ACTIVITY 3
Watching the Video

The facilitator will start the video “Making a World of Difference,” which was created by NCASAA to prompt conversation at the local level on the importance of diversity to quality advocacy. While watching the video, consider what diversity means for you personally and in your role with your CASA/GAL program. A series of four questions is embedded in the video. When a question appears on the screen, the facilitator will pause the video. In small groups, briefly discuss the question in terms of your local program. The questions are:

- What does diversity mean to your organization?
- What are some strategies for overcoming challenges to inclusion in your organization?
- How do you begin to embrace diversity in your programs?
- Where do we go from here? And how do we get there?

After each brief discussion, the facilitator will resume the video, which presents additional discussion of each question.
The purpose of this activity is to develop a working vocabulary related to issues of diversity. In small groups, read the list of terms on the vocabulary handout and consider the definitions. Answer the following questions:

- What additional items would you add to the list?
- Do you disagree with any of the definitions?

In the large group, the facilitator will share one new term he/she learned from the list and will ask for questions and comments from each small group.

**Activity 5**

**What Diversity Means to Me**

**Part 1:** At the conclusion of the video and the vocabulary activity, share with a partner your reflections on what diversity means to you personally and in your role with your CASA/GAL program.

**Part 2:** Following is the NCASAA philosophy statement, which incorporates the understanding that a diverse CASA/GAL network is best able to provide quality advocacy for children. Working individually, read this statement and circle three phrases that you feel must be included in your personal CASA/GAL philosophy statement—the three phrases that mean the most to you.

**Part 3:** Using the NCASAA philosophy statement as a model, write your own personal philosophy statement relating to your work with your CASA/GAL program. The facilitator will collect your statement and mail it back to you in six months to remind you of your philosophy and commitment to the welfare of children.

**NCASAA Philosophy Statement**

**Our Commitment**

The National Court Appointed Special Advocate Association is proud to be a leader in creating and supporting the best possible child-focused advocacy.

**We pledge to:**

- Hold ourselves accountable through adherence to standards and annual reporting to provide measurable and child-focused advocacy.
Represent children’s voices to the court and advocate for their best interests.

Partner with communities to find safe, permanent, and nurturing homes for the children we serve.

Promote a diverse CASA/GAL network of board, staff, and volunteers.

**Our Vision**

The National Court Appointed Special Advocate Association “stands up” for abused and neglected children.

Building on our legacy of quality advocacy, we acknowledge the need to understand, respect, and celebrate diversity including race, gender, religion, national origin, ethnicity, sexual orientation, socioeconomic status, and the presence of a sensory, mental, or physical disability. We also value diversity of viewpoints, life experiences, talents, and ideas.

A diverse CASA/GAL network helps us to better understand and promote the well-being of the children we serve. Embracing diversity makes us better advocates by providing fresh ideas and perspectives for problem solving in our multicultural world, enabling us to respond to each child’s unique needs.

**ACTIVITY 6**

**Stereotypes vs. Cultural Sensitivity**

Read the following paragraphs about stereotyping and consider the flow chart. With a new partner, name at least two differences between stereotypes and hypotheses.

The facilitator will ask for a sample of your responses in the large group.

Stereotypes are rigid and inflexible. Stereotypes hold even when a person is presented with evidence contrary to the stereotype. Stereotypes are harmful. They limit people’s potential, perpetuate myths, and are gross generalizations about a particular group; for instance, people who wear large, baggy clothes shoplift. Teenagers wear large, baggy jackets; therefore, teenagers shoplift. Stereotypes can adversely affect your interactions with children and others in your community. Even stereotypes that include “positive” elements (e.g., “they” are quite industrious) can be harmful because the stereotypes are rigid, limiting, and generalized.

Unlike stereotyping, cultural awareness and sensitivity can be compared to making an educated hypothesis. An educated hypothesis contains what you understand about cultural norms.
and the social, political, and historical experiences of the children and families with whom you work. You might hypothesize, for example, that a Jewish family is not available for a meeting on Yom Kippur, or that they would not want to eat pork. However, you recognize and allow for individual differences in the expression and experience of a culture; for instance, some Jewish people eat pork and still are closely tied to their Jewish faith or heritage. Another example might be that some African American families celebrate Kwanza, and others do not.

As an advocate, you need to examine your biases and recognize they are based on your own life and do not usually reflect what is true for the stereotyped groups. Everyone has certain biases. Everyone stereotypes from time to time. Developing cultural sensitivity is an ongoing, lifelong process.

ACTIVITY 7

The diversity plan for your CASA/GAL program should impact each of the following target groups:

- The children
- The volunteers
- The staff
- The board (if applicable) or the advisory group for the program

In small groups, identify at least one benefit and one challenge of addressing diversity within each target group. For each challenge that you name, identify one possible solution to share with the large group.

ACTIVITY 8

Working with a partner or in small groups, review one of the nine chapters or an appendix in the NCASAA diversity manual, *A World of Difference*. Identify two key ideas from your chapter to share with the large group.

The conversation does not stop here. Diversity is not an event; it is a lifelong process.
**OPTION 2: Using the Video as a Stand-Alone Session to Plan & Launch a Diversity Initiative**

**ACTIVITY**
Watching the Video

**Part 1:** The facilitator will start the video “Making a World of Difference,” which was created by NCASAA to prompt conversation at the local level on the importance of diversity to quality advocacy. While watching the video, consider what diversity means for you personally and in your role with your CASA/GAL program. A series of four questions is embedded in the video. When a question appears on the screen, the facilitator will pause the video. In small groups, briefly discuss the question in terms of your local program. The questions are:

- What does diversity mean to your organization?
- What are some strategies for overcoming challenges to inclusion in your organization?
- How do you begin to embrace diversity in your programs?
- Where do we go from here? And how do we get there?

After each brief discussion, the facilitator will resume the video, which presents additional discussion of each question.

**Part 2:** At the conclusion of the video, share with a partner your reflections on what diversity means to you personally and in your role with your CASA/GAL program. We will hear a sample in the large group and talk about next steps.

The conversation does not stop here. Diversity is not an event; it is a lifelong process.
1. Learn about your own culture and values, focusing on how they form your attitudes, behavior, and verbal and nonverbal communication.

2. Don’t place “good” and “right” values on your own culture exclusively; acknowledge that the beliefs and practices of other cultures are just as valid.

3. Question your cultural assumptions: Check their reality, rather than immediately acting on them.

4. Accept cultures different from your own and understand that those differences can be learned.

5. Learn to contrast other cultures and values to your own.

6. Learn to assess whether differences of opinion are based on style (communication/learning/conflict) or substance (issue).

7. Practice the communication loop; don’t rely on your perceptions of what is being said.

8. Examine the circle in which you live and play (this reflects your choice of peers). Expand your circle to experience other cultures, values, and beliefs.

9. Continue to read and learn about other cultures. Do your homework: Know something about another culture group prior to approaching them.
   - Follow appropriate protocol: Know and demonstrate respectful behavior based on the values of the group.
   - Use collaborative networks—church (spiritual), community, or other natural support groups of that culture.
   - Practice respect.

10. Understand that any change or new learning experience can be challenging, unsettling, and tiresome; give yourself a break and allow for mistakes.

11. Remember the reciprocal nature of relationships—give something back.

12. See multiculturalism as a fun, more exciting, fulfilling, and resourceful way to live.

13. Have fun and keep your sense of humor!

(Adapted from CASA for Children, Portland, Oregon.)
1. Ensures that case issues are viewed from the cultural perspective of the child and/or family:
   - Takes into account cultural norms, practices, traditions, intrafamilial relationships, roles, kinship ties, and other culturally appropriate values.
   - Advocates for demonstrated sensitivity to this cultural perspective on the part of caseworkers, service providers, caregivers, or others involved with the child and family.

2. Ensures that the child’s long-term needs are viewed from a culturally appropriate perspective:
   - Takes into account the child’s need to develop and maintain a positive self-image and cultural heritage.
   - Takes into account the child’s need to positively identify and interact with those “like” himself/herself.

3. Prevents cultural practices from being mistaken for child maltreatment or family dysfunction.

4. Assists with identifying real issues of parental noncompliance versus culturally inappropriate or noninclusive service delivery.

5. Contributes to more accurate assessment of the child’s welfare, family system, available support systems, placement needs, services needed, and service delivery.

6. Prevents cross-cultural communication clashes and decreases opportunity for misunderstandings.

7. Allows family to utilize culturally appropriate solutions in problem solving.

8. Encourages participation of family members in seeking assistance or support.

9. Recognizes, appreciates, and incorporates cultural differences in ways that promote cooperation.

10. Allows all participants to be heard objectively.

(Created by CASA for Children, Portland, Oregon)
1. Personal qualities that reflect "genuine, accurate empathy, non-possessive warmth," and capacity to respond flexibly to a range of possible solutions.

2. An acceptance of differences between people.

3. A willingness to work with clients of different groups.

4. Articulation and clarification of one's personal values, stereotypes, and biases about one's own and others' ethnicity/race, class, gender, religion, sexual orientation, and physical status.

5. Personal commitment to end racism.

1. Knowledge of the culture (history, traditions, values, family systems, artistic expressions) of people different from oneself.

2. Knowledge of the impact of class and ethnicity on behavior, attitudes, and values.

3. Knowledge of the role of language, speech patterns, and communication styles in distinct communities.

4. Knowledge of the impact many social service agencies have on people of color.

5. Knowledge of the impact the court system has on communities of color and/or the perception of the court system by communities of color.

6. Knowledge of the resources (agencies, persons, informal helping networks, research) that can be utilized on behalf of clients and communities different from one's own.

7. Recognition of the ways that professional values may conflict with or accommodate the needs of clients.

8. Recognition of power relationships within the community, agency, or institution, and how these relationships impact clients.

(From the NCASAA Leadership Institute Handbook 2003.)
# Section 5: Forms of Bias

<table>
<thead>
<tr>
<th>Linguistic Bias</th>
<th>Language that dehumanizes or delegitimizes the experience of certain groups of people (e.g., mankind)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stereotyping</td>
<td>Members of a group portrayed in one role or with one characteristic</td>
</tr>
<tr>
<td>Invisibility/Exclusion</td>
<td>The lack of representation of a group</td>
</tr>
<tr>
<td>Unreality</td>
<td>Misinformation about a group, event, or contributions</td>
</tr>
<tr>
<td>Imbalance/Selectivity</td>
<td>Single interpretation of an issue, situation, or conditions</td>
</tr>
<tr>
<td>Fragmentation/Isolation</td>
<td>Separating contributions of females, ethnic minorities, and others from the mainstream</td>
</tr>
</tbody>
</table>

*(From the NCASAA Leadership Institute Handbook 2003.)*
SECTION 6: PRIMARY & SECONDARY DIMENSIONS OF DIVERSITY

(Adapted from material in the NCASAA Leadership Institute Handbook 2003.)
SECTION 7: SKILLS FOR ACCESSING RESOURCES FOR GROUPS DIFFERENT FROM YOUR OWN

1. Ability to communicate accurate information on behalf of all clients and their communities.

2. Ability to openly discuss racial, ethnic, and class differences and issues, and to respond to culturally based cues.

3. Ability to assess the meaning ethnicity has for an individual, and how this varies.

4. Ability to identify the symptoms of stress arising from the social structure.

5. Ability to use communication techniques that are flexible and demonstrate the role of language in different people's cultures.

6. Ability to utilize the concepts of empowerment when working with marginalized communities.

7. Ability to identify and use resources from various communities.

8. Ability to recognize and combat racism, sexism, and classism and the related stereotypes and myths.

9. Ability to evaluate whether new techniques, research, and knowledge are valid and applicable in working with various groups of people.

(From the NCASAA Leadership Institute Handbook 2003.)
# Section 8: How to Overcome Communication Barriers

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Communication Barriers</th>
<th>Listener</th>
</tr>
</thead>
<tbody>
<tr>
<td>Develop ideas according to listener’s values and interests; be open to learning about people who are different from you; avoid being judgmental about the listener’s cultural practices.</td>
<td><strong>Beliefs &amp; Value System</strong></td>
<td>Be open to learning about people who are different from you; accept differences; avoid making premature judgments about the speaker’s attitude about your culture.</td>
</tr>
<tr>
<td>Be sensitive to the emotional needs as well as the basic needs of the listener.</td>
<td><strong>Needs</strong></td>
<td>Be aware of the goals and purpose of the speaker.</td>
</tr>
<tr>
<td>Be conscious of past experiences in similar situations; think of the listener’s past experiences with social workers or public institutions.</td>
<td><strong>Past Experiences</strong></td>
<td>Think of similar past experiences; consider speaker’s similar past experiences.</td>
</tr>
<tr>
<td>Confront rather than deny your own stereotypes; be willing to learn something about the listener; help the listener learn something about you.</td>
<td><strong>Stereotypes</strong></td>
<td>Ask questions before drawing conclusions about the speaker’s lifestyle, beliefs, characteristics, and behaviors; be open to learning something about the speaker; share information about yourself with speaker.</td>
</tr>
<tr>
<td>Be aware of the listener’s mood and attentiveness; consider the listener’s other concerns.</td>
<td><strong>Preoccupation</strong></td>
<td>Acknowledge your own problems and consciously focus on the speaker.</td>
</tr>
</tbody>
</table>
### How to Overcome Communication Barriers...

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Communication Barriers</th>
<th>Listener</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be aware of the emotional messages a word may convey.</td>
<td><strong>Emotionally Charged Words</strong></td>
<td>Ask for clarification or meaning of words with emotional messages.</td>
</tr>
<tr>
<td>Be cautious about how you approach a subject that may offend the listener; remove yourself from a situation when you are angry.</td>
<td><strong>Anger/Hostility</strong></td>
<td>Avoid escalating the speaker's anger; it is more important to listen than to respond angrily; don't jump to conclusions.</td>
</tr>
<tr>
<td>Recognizing that a person’s poor self-concept will interfere with communication, make such a person feel comfortable and relaxed; respect the listener’s self-concept.</td>
<td><strong>Self-Concept</strong></td>
<td>Respect the speaker’s perception of his/her role in a situation.</td>
</tr>
<tr>
<td>Choose words with the listener in mind; use an interpreter with whom you have previously worked and who is familiar with your speech habits and style.</td>
<td><strong>Language</strong></td>
<td>Repeat what the speaker has said in order to check your understanding; ask questions if the speaker uses unfamiliar words.</td>
</tr>
<tr>
<td>Use descriptive and non-judgmental language; use a nonthreatening approach; make the listener feel secure and at ease.</td>
<td><strong>Defensiveness</strong></td>
<td>Feel comfortable and secure about your own capabilities and accept the capabilities of others.</td>
</tr>
<tr>
<td>Keep in mind the listener’s status and role in his/her family and community.</td>
<td><strong>Status</strong></td>
<td>Think of the speaker in terms of his/her qualifications and abilities.</td>
</tr>
</tbody>
</table>
SECTION 9: HEARING FROM YOUTH—TRY WALKING IN OUR SHOES

by Youth Advocates for New Mexico
Presented at the National CASA conference in 2003.

LACK OF STABILITY

- Another foster home
- A new social worker
- A new community
- Another new school
- Another therapist
- More lost friends

We Recommend

IN TERMS OF FOSTER HOMES...
- Create stability so we don’t have to move
- If we have to move, tell us why
- Give us at least 24 hours notice
- Give us something better than garbage bags for our stuff
- Don’t let foster parents pack our stuff without our permission

IN TERMS OF PLACEMENT CHOICES...
- Match us culturally
- Tell us about the family; give us some choices; make it provisional

IN TERMS OF SOCIAL WORKERS & THERAPISTS...
- Don’t read our files and think you know us
- Involve us in the decisions affecting our lives
LACK OF SUPPORT

• Bad food, hand-me-down clothes
• Can’t go to my own church
• No help with school activities
• More chores and different rules
• No respect for us or our things
• People don’t listen
• They discount our emotions
• They medicate and institutionalize us

We Recommend

• Train teachers and counselors about foster care
• Let me practice my religion, no matter what it is

INFORM US...

• Of our rights
• About our case; involve us in decisions
• Of our court dates and the purpose of each hearing
• Who our CASA and GAL are and their roles in our lives

COMMUNICATE WITH US...

• Don’t talk down
• Be supportive—listen to us; take our word when we tell you something
• Be genuine
• Better communication
• Verbal agreements with our foster parents about rules, expectations

DON’T JUST MEDICATE US, HELP US...

• Help us cope, manage our anxiety and depression; don’t use meds for a quick fix
• Give us more than five minutes; look beyond our files
• Inform youth 14 and older they can choose whether to be medicated or not
• Allow us to get a second opinion
• Train social workers on medications
Low Expectations

We Recommend

- "You'll never be anything"
- People blame us—like it's our fault
- "Why can't you be like other kids?"
- "Be normal"
- "You need special ed"
- Label, labels, labels
- "You're always causing trouble"
- People look at us differently

- Give us positive encouragement; stress what can be done and help us do it
- Treat us like you'd treat your own children
- Treat us with respect, at our maturity level
- Respect our cultural and family values
- Just because we don't speak the same language doesn't mean we don't have something to say
- Believe us when we tell you something is wrong in our foster home
- Allow family therapy with our foster parents if needed
- Keep arguments in the foster family away from us—it's too scary
- Don't expect us to be perfect
- We're assertive
- We appreciate more
- We're hopeful
- We don't give up
- We're creative
- We've learned to adapt
- We can ask for help
- We're survivors

We Recommend

- Let youth know about the Independent Living Program; encourage them to participate
- Make providers promote the Independent Living Program
- Involve us in all the decisions affecting our lives
- Don't assume just because a youth has been through the system he/she can't live after the system
- Encourage our goals no matter how idealistic they may seem
- Don't assume anything is unrealistic
- Foster our dreams
1. **SERVICE-ORIENTED**
   - We agree that our members—programs and state organizations—are our customers.
   - We welcome the opportunity to serve them, and they know it.
   - We provide that service expeditiously, courteously, and enthusiastically.
   - We serve all our members equally, regardless of personalities.

2. **COMMitted TO QUALITY**
   - Staff are here to do the best job they can for our members.
   - We all agree that any job worth doing is worth doing well.
   - Staff members do not need someone looking over their shoulders.
   - We trust project leaders to ensure projects are done well and on time.

3. **ETHICAL**
   - We do not compromise the basic principles of our organizational vision.
   - We act without prejudice, and strive to be culturally sensitive.
   - We are loyal to each other, to the CEO, and to the organization.
4. **Fair, Honest & Human**
   - We treat each other well:
     - Communication among staff is honest and open.
     - We address problems directly with each other, immediately.
     - Working relationships are both strong and relaxed.
     - People feel free to risk making a mistake.
     - We do not gossip or talk behind someone’s back.
     - We can have fun together.
     - We offer (and accept) criticisms supportively, without personalizing.
     - We accept that each of us is human and fallible.
     - We express appreciation and recognize a job well done.
     - When things are tough, we remain a team.
   - We believe that difficult issues are best solved collectively, and that teamwork stimulates creative thinking.

5. **Accountable**
   - There is accountability for failure to behave in a way that contributes to our vision of ourselves as an effective and highly functioning team.

6. **Mission-Directed**
   - Our goals are well defined and directly related to strategic priorities.
   - We work to help each other achieve those goals.
   - We hold our member programs accountable for a high level of quality.
SECTION 11: ARE VOLUNTEERS AT THE HEART OF YOUR ORG CHART?

SAMPLE ORGANIZATIONAL CHART

(Adapted from materials created by the Colorado Springs CASA Program.)
by Peggy McIntosh

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was “meant” to remain oblivious. White privilege is like an invisible weightless knapsack of special provision, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women’s Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, “Having described it what will I do to lessen or end it?”

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don’t see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally
neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.

15. I am never asked to speak for all the people of my racial group.

16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. I can be pretty sure that if I ask to talk to “the person in charge,” I will be facing a person of my race.

19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven’t been singled out because of my race.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children’s magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get it or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in “flesh” color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these
things are true, this is not such a great country; one’s life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made inconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word “privilege” now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply confers dominance because of one’s race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holder as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not
be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantages and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what will we do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn’t affect them because they are not people of color, they do not see “whiteness” as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantage associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won’t be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a “white” skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking
about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

*Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. This essay is excerpted from her working paper, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies," copyright 1988 by Peggy McIntosh. Available for $4.00 from address below. The paper includes a longer list of privileges. Permission to excerpt or reprint must be obtained from Peggy McIntosh, Wellesley College Center for Research on Women, Wellesley, MA 02181; (617) 431-1453. Article published in: Peace and Freedom, July/August 1989.*
Append H
Users may include local resources in this section or add future updates from the National CASA Association.