CULTURAL COMPETENCY CURRICULUM

By

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A Project Presented to

The Faculty of Humboldt State University

In Partial Fulfillment of the Requirements for the Degree

Master of Social Work

Committee Membership

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Abstract

CULTURAL COMPETENCY CURRICULUM

Rebecca Gillette

This project in cultural competency curriculum has been created for Humboldt County Teen Court. The groundwork of the curriculum will include Humboldt Counties racial makeup, religious affiliation, and languages spoken. Within this groundwork, it is anticipated that awareness, knowledge and skill will be the outcome of the training. This curriculum utilized personal living experiences and published literature in its conception. The ongoing evolution of the curriculum is necessary. Cultural competency is forever evolving. This curriculum will lead through guided activities. The activities will cultivate discovering and rediscovering and/or expressing our identities and then sharing with each other our differences as well as our similarities. The journey will be a lifelong expedition of cultural competency.
Acknowledgements

I would like to express my deepest thanks to my committee for their encouragement and direction when I needed it most: Sacha Marini, Kelly Cole, and Dr. Jen Maguire. I offer my heartfelt gratitude to you all for this learning experience.

I would also like to thank my classmate, Lindsey Flores, for her mad skills in editing as well as her computer savvy wizardry.

In addition, I give my deepest appreciation to my daughter, Lexis Gillette, and my son, Jarred Gillette. Both take me back to my roots in creativity, knowledge, and skill daily. When I thought I couldn’t think any more, they both assured me that I could. They are my shining stars!

Lastly, I would like to thank my mother, Carol Lewis, for her support physically, emotionally, and mentally. She is the wind beneath my wings. She is also an amazing editor and chief. Her encouragement has sustained me and wrapped me in goodness through the toughest of times. Thank you for raising me in a culturally diverse family and showing me how to love without expectation.
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INTRODUCTION

With recent events taking place in the United States between law enforcement and persons of African American heritage, there has been a detonation of interest in the phenomenon of cultural divides. Therefore, it seems befitting to discuss cultural competency within the juvenile justice system. A curriculum designed for volunteer youth and the staff working within the Teen Court System will be created to inform, question, and liberate us from our known and unrealized cultural biases. It is my hope that youth will benefit from a cultural curriculum so that they might see inequality and invisibility through their direct contact with persons in the Juvenile Justice System. The ultimate goal is to give everyone the freedom to be accepted as innocent until proven guilty in a court of law.

Knowledge, awareness, and skill are the foundation of the curriculum. In researching cultural competence, the commonality noted is that diversity increases acceptance and eliminates negative stereotypes. Teen Court is a service-learning opportunity for youth which has been established as being the perfect experience and/or tool for development of cultural competence. Through sharing our beliefs and values with each other, we will enrich our understanding of different ways of thinking and gain a new perspective of those who are thought of as disenfranchised, marginalized, or pushed aside. We might also discover our own privilege that we may or may not have recognized before. In the article, “The Relationships Between Service-Learning, Social Justice, Multicultural Competence, and Civic Engagement” it is stated that, “evident in this study
that forming cross-cultural relationships through service work over an extended period of time can enhance an individual’s capacity to engage in meaningful multicultural interactions.” (Enfield, A., & Collins, D, 2008, p. 105.)
METHOD

Introduction/Overview

I will define cultural competency and create a curriculum for Teen Court volunteers that is age appropriate. I will research what others have done to incorporate cultural competency within their curriculum to inform this development. I will attempt to define the racial makeup, language, and different faith communities of Humboldt County. These aspects of our community help to define our atmosphere and will be the foundation of the curriculum.

Population Served

Teen Court is a diversion program offered to first time offenders as an alternative to formal juvenile justice correction. Youth volunteers rotate roles (juror, judge, attorneys, prosecutor and defense) in a real courtroom. A mentor judge, as well as mentor attorneys shadow and guide the youth serving in these roles. Juvenile Probation, schools, and participating law enforcement agencies refer youth to the program. Teen Courts have been successfully operating across the country because they introduce a valued knowledge of how the legal system functions. It is of value to understand the judicial system in the United States because we are a free society and with the freedom we must understand how this system operates so that justice can be served to all without prior bias. In other words, we are innocent until proven guilty in a court of law in which we are
judged by our peers. It is also a valuable tool in learning and understanding a person’s rights and responsibilities in a free society.

Humboldt County is a rural community located in Northern California. The community’s racial makeup is diverse. “We have the largest Indigenous Reservation in CA, which is Hoopa Valley Indian Reservation where Yurok, Hupa, and Karuk all share the reservation” (Lara-Cooper, K., 2014, p. 53). The community also has other Indigenous peoples. Including Wiyot and Mattole. Table 1 describes the ethnic diversity in Humboldt County.

**TABLE 1: STATISTICS FROM UNITED STATES CENSUS IN HUMBOLDT COUNTY FOR THE YEAR 2013**

<table>
<thead>
<tr>
<th>Race</th>
<th>Humboldt County</th>
<th>California</th>
</tr>
</thead>
<tbody>
<tr>
<td>White alone</td>
<td>84.4%</td>
<td>73.5%</td>
</tr>
<tr>
<td>Black or African American alone</td>
<td>1.3%</td>
<td>6.6%</td>
</tr>
<tr>
<td>American Indian &amp; Alaska Native alone</td>
<td>6.2%</td>
<td>1.7%</td>
</tr>
<tr>
<td>Asian alone</td>
<td>2.5%</td>
<td>14.1%</td>
</tr>
<tr>
<td>Native Hawaiian &amp; Other Pacific Islander</td>
<td>0.3%</td>
<td>0.5%</td>
</tr>
<tr>
<td>Two or More Races</td>
<td>5.3%</td>
<td>3.7%</td>
</tr>
</tbody>
</table>
Hispanic or Latino 10.5% 38.4%

White alone (non-Hispanic or Latino) 76.2% 39.0%

(United States Census Bureau, 2013).

The chart below was adapted from data from Best Place to Live in Eureka (zip 95501), California. (2014). When we discuss culture, a person’s beliefs and values are often found in their faith. Faith is defined as what people believe in and/or about something. A community of persons who all share the same beliefs could also be called faith based communities. Faith is also defined as wisdom of something (e.g. May I share with you what I know to be true.) Spiritual beliefs are the same as religious beliefs. People often confuse religion with organized faiths (demonstrated below) as not being spiritual. You might hear people say something like “I don’t believe in God but I am spiritual.” The root definition of religion in Latin is, “directly from Latin religionem (nominative religio) "respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation; fear of the gods; divine service, religious observance; a religion, a faith, a mode of worship, cult; sanctity, holiness," in Late Latin "monastic life" (5c.)” (Online Etymology Dictionary. (n.d)).
FIGURE 1 RELIGIOUS AFFILIATION IN HUMBOLDT COUNTY (2014).

There are many languages spoken in Humboldt County. The US government has determined through the Centers for Disease Control (CDC) that Humboldt County residents spoke 37 different languages. Within language, we will find culture. (Center for Disease Control and Prevention, 2007).

Project Design & Methods

First, I will define culture and competency. Culture is defined by the American Heritage dictionary as, “The sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted through language, material objects, ritual, institutions, and art, from one generation to the next” (Culture, n.d.). Being competent is defined by the British Dictionary as, “1) having sufficient skill, knowledge, etc; capable, 2) suitable or sufficient for the purpose: a competent answer, 3) (law) (of a witness) having legal capacity; qualified to testify, etc, 4) (postpositive) foll by to.
belonging as a right; appropriate” (Competent, n.d. American Heritage Dictionary, online).

Secondly, the process will be relational. Relational is defined as incorporating all. Relational considers micro, mezzo, and macro systems all having an effect on one another. We are all living beings interacting in many different ways with others as well as the environment. Relational is not linear; it is circular, all is connected. Teen Court operates under a restorative justice model, which reflects relational principles very nicely. Teen Court defines restorative justice as:

1) Rebuilding relationships rather than focusing on laws broken.

2) Collaboration between the offender and the teen volunteers to come up with solutions and appropriate consequences.

3) Storytelling by the offender, victim, and community.

4) Meeting the needs of victims and anyone harmed by the crime with the goal of strengthening the community.

5) The opportunity to show remorse, take responsibility, be accountable, and participate in repairing harm.

6) Developing character by building skills in youth that help them leave the program a more informed person.

(Boys & Girls Club of The Redwoods, n.d.).
Relational Accountability

The vision of the curriculum is to assist youth in exploring their own values and beliefs and to make connections within their culture directly reflecting their values and beliefs. We might discover through this process our own judgmental conclusions that are from a partial perspective. Through sharing our personal values and beliefs, we then can see a different perspective. “Gaining cultural competence is a long-term, developmental process” (Messina, 1994). Messina’s four-step model of building cultural competency with youth frames the curriculum. This model is a best practice model for effectively working with youth. The following is an adaptation of Mesinna’s model and will be used in the design of the curriculum:

FIGURE 2 CULTURAL FRAMEWORK FOR BEST PRACTICE.
This exploration will incorporate the following ideas:

a) Awareness of one’s own cultural views.

b) Attitudes towards cultural differences.

c) Knowledge of different cultural practices and worldviews.

d) Cross cultural skill building.

(Adapted from: E-Study Guide for: Introduction to Clinical Psychology. (n.d.)).

Cultural Competency is much more than being aware of our differences; it is authentically caring about another human being and showing interest in them. We must remain accountable to ourselves as well as our communities in which we reside.

**Limitations of the Project**

The limitations of the project are simply in the eye of the beholder. It is subjective, meaning we are all individuals and have our own thoughts. Thoughts of who we are, what we know, and what we are willing to accept or not accept. The limitations would therefore be a closed mind, assuming you know everything that you are not judgmental, you are not racist, and consequently, this training is not for you.

This training must be on-going. It needs to be regular to be determined by the staff giving the instruction. It is time consuming and time will probably be a limiting factor for Teen Court. I would propose monthly training for at least 1.5 hours. The hour and a half should always include a check in and check out as described in the curriculum.

The activities suggested in the curriculum may pose time limitations. Therefore, it is encouraged that the facilitator of any activity makes time to complete the process from
beginning, to end. An analogy might be that of a surgeon. A surgeon would not skip a
step in surgery and neither should the facilitator.

Summary

The goal of this curriculum is to create an open discussion that fosters acceptance of all
human life. Where diversity is encouraged and acknowledged. This curriculum is meant
to open the mind of the instructor as well as the students participating in cultural
diversity. It is my hope that everyone that participates will develop knowledge,
awareness, and skill in cultural competency. It is a hope that this curriculum might
encourage personal growth through discussions about one’s own culture and others
cultures. These discussions will ultimately lead to the growth of the cultural wealth of our
community. The groundwork of the curriculum is to examine Humboldt County through
its racial make-up, beliefs, and languages spoken. This footing leads to knowledge,
awareness, and skill. Within race, beliefs, and language we might connect with who we
are as a community and as an individual. This curriculum is a living document and is
meant to evolve, just as civilization evolves over time. There is no right or wrong answer.
It is not meant to judge, insult, interpret, and/or create confusion. Curiosity of others and
acceptance of our differences and likenesses is key for a healthy thriving community that
cultivates justice.
Discussion

It is important to discuss different points of view and the uneasiness that may be felt while doing so. Quite often people become uncomfortable with discussions on race, beliefs, and personal values. This uncomfortable feeling is normal and to be expected. It is never the intention of the facilitator to lay blame, guilt, or personal responsibility on anyone for acts of oppression on any group of peoples. The desired outcome of this curriculum is to become aware of the differences and challenges we all face. When we are aware, we might sense more freedom to change our behavior and embrace humanity with love and understanding. Sometimes certain phrases like “cultural competency” “diversity training” and “anti-racism” bring on a sense of worry, or indifference, and a tiredness according to an article by Sam Alder-Bell (2015, p 2). It is the hope that this curriculum will invigorate, excite, and bring understanding to the diverse world we live in. The training is to remain a living document and should evolve periodically to reflect current events, definitions, and policies that are relevant to cultural competency.
References


Boys & Girls Club of The Redwoods. (n.d.). Humboldt County Teen Court. [Brochure]. Eureka, CA.


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United States Census Bureau. (2013). Retrieved from

http://quickfacts.census.gov/qfd/states/06/06023.html.

Appendix

Curriculum
Cultural Competency Curriculum

TRAINING PLAN

Version 1.0

Humboldt County Teen Court

3015 J Street

Eureka, CA 95501

Phone: 707-444-0153

Fax: 707-441-1830

hcteencourt@bgcredwoods.org

www.hcteencourt.org
VERSION HISTORY

The Training Plan (1.0), Cultural Competency Curriculum, was developed by Rebecca Gillette, MSW, at Humboldt State University as her Masters Level Project for Humboldt County Teen Court in the spring of 2015. This training plan for cultural competency is to remain a living document. The hope is that future Masters level students might revise, add, and/or enrich the curriculum and/or implement new activities, terms, skill, knowledge, and awareness that will ultimately enrich the lives of our community. This training plan will be controlled and tracked by Humboldt County Teen Court. All future revisions should be recorded by adding the version number, who implemented the changes, revision date, who approved the changes, and a description of the change.

<table>
<thead>
<tr>
<th>Version Number</th>
<th>Implemented By</th>
<th>Revision Date</th>
<th>Approved By</th>
<th>Approval Date</th>
<th>Description of Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0</td>
<td>Rebecca Gillette</td>
<td>Not Applicable</td>
<td>Sacha Marini</td>
<td></td>
<td>First Cultural Competency Curriculum created.</td>
</tr>
</tbody>
</table>
I would like to lend my deepest appreciation to Teen Court for this opportunity in creating this curriculum. My hope is that you will be culturally skilled at the end of each session. Cultural competency is a life long journey. Each of you lends a hand in the world of change, choice, understanding, love, and social justice.

This curriculum is a living document that I anticipate will be added to for many years to come. The following quote by Jawaharlal Nehru lends a beautiful definition to the meaning of culture.

“Culture is the widening of the mind and of the spirit”

By Jawaharlal Nehru
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1.0 Introduction

Discussing cultural competency can be difficult, unsettling, and confusing for some people. It is important to understand that cultural competency is a lifelong learning experience that will evolve for each person in a variety of ways for different periods of time. It is important to understand that this training might make some people uncomfortable and that being uncomfortable is good for the learning process. When we grow, we are uncomfortable sometimes. Think of the cocoon that turns into the butterfly or the rose bud that blossoms. It is central to also understand that certain groups and/or individuals might identify and feel strongly about the terminology that identifies who they are. Therefore, we apologize for any hurt feelings, discomfort, or offense that might be felt because of the terminology anyone may disagree with in this training. We are here to learn about our differences and embrace our diversity.

1.1 Getting Started

It is crucial for the facilitator to establish that the training is a safe place to discuss race, gender, religion, language, etc. The facilitator must be aware of the diversity in the group as a whole and individually. This awareness will ensure that all who participate will leave the training being culturally competent. The foundation of Cultural Competency is awareness, knowledge, and skill.

The facilitator must be aware that certain subjects can and will be uncomfortable for some people to discuss (e.g. racism, religion, etc.). Be prepared to discuss the beauty of
our differences, the goal of authentically caring about another person, and being curious and interested in others.

Open the training with a check in. Check in should take 15 minutes. Establishing group rules should take no longer than 20 minutes. Activities and discussions are to be one hour to two hours depending on the activity selected. Check out (closing) should be 15 minutes. The facilitator needs to be flexible with time and address any conversations that might come up and/or be able to keep the focus on the idea/ideas being discussed.

1.2 Format

- Time for each session: 1.5 to 2 hours
- Materials needed for each session will depend on activities selected for the individual sessions. In general you will always need paper and pens/pencils.
- Instructions: The facilitator needs to prepare before each session (conservative time for prep would be an hour). To prepare you will need to read any materials/activities prior to the session. Please see Instructional Section 3.0.
- Check In (name, current position in Teen Court) (15 minutes)
- Group Rules (20 minutes) Create group rules together (e.g. respect, open mind, one person will speak at a time, etc.)
- Activities and Discussion (1 hour)
- Check Out (15 minutes) (What you learned, What made you uncomfortable (if anything), What you liked, goal for personal growth, questions)
<table>
<thead>
<tr>
<th>Role</th>
<th>Name</th>
<th>Contact Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facilitator:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Attendance:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.3 Activities

Activity #1:

Read Scenario 1:

The offender was caught at Eureka High School with some marijuana. The offender had no prior drug offenses. The offender was told to report to the principal’s office where it was decided that suspension from school would take place immediately. The offender was sent home. The Juvenile Probation Department referred the offender to Teen Court. Create a list of Teen Court interventions for this youth that you think would be best.
Read Scenario 2:

Chaytan (Chaytan means Hawk in Sioux) attends a continuation school and is in the 10th grade. Chaytan is tall, very quiet, and has long hair that he keeps in a ponytail. He was on a bathroom pass when the principal saw him talking with some other boys. The principal asked Chaytan for his hall pass and as Chaytan reached into his pocket he pulled out a marijuana cigarette with the pass and it dropped to the floor. The principal took Chaytan to the office and searched his belongings. In his backpack was a book on Shamans, a couple of rocks, a cell phone, and a writing tablet. The principal was not familiar with Chaytan. This was his first time in the principal’s office. The principal, Mr. Weatherbee, informed Chaytan that he was going to have to suspend him from school. Mr. Weatherbee called Chaytans grandmother, Myra, Chaytans legal guardian. Myra said she would have to find a ride to pick up Chaytan and that it might be a while before she could get there. Chaytan waited in the office for hours before his grandmother got there. Chaytan was referred to Teen Court because it was his first offense.

Create a list ofTeen Court interventions for Chaytan.

Compare Scenario 1 and 2. Did you come up with the same interventions for both? If not why? Discuss preconceptions you may or may not have? And why or why not?

Lesson: Did you find yourself stereotyping? (e.g. race, gender, school, parent, and different names, etc.) In this activity, point out the difference between stereotyping and being aware of culturally relevant cues. It is important to acknowledge our differences so that we might make culturally appropriate recommendations.
Activity #2

In this activity you will need to complete the preparation prior to attending the training. This activity will add rich in-depth discussion to the training. Choose an activity out in the community and give a presentation about what you learned, ate, experienced, etc. If you have an event that you would like to attend and it is not listed here, discuss with the facilitator prior for approval. Be creative, you can use power points, music, art, poetry, etc. Be mindful of cultural norms prior to attending any event (e.g. do not take pictures without permission, be an observer, be respectful).

1. Attend Big Time at HSU annually (usually in April). Local Native American tribes unite on HSU campus for food, music, dancing, and lots of fun!
3. Visit Sumeg Village at Patrick’s Point, the recreated Yurok seasonal village - "Sumég" - consisting of traditional style family houses, a sweat house, changing houses, a redwood canoe, and a dance house. The village is used by the local Yurok community for education of their youth and to share their culture with the public. Yearly celebrations are held here and many school groups visit the village when they study California history. For information (hours, days, address) visit the website www.parks.ca.gov (Sumêg Village. (n.d.). Retrieved March 9, 2015, from http://www.parks.ca.gov/?page_id=1119).
4. Visit the Clarke Historical Museum, located at 240 E St. in Eureka. Hours are 11 a.m. to 4 p.m. Tuesday through Saturday. Admission is free. For more information, contact Dale Ann Sherman at 707-443-1947.
5. Pick a cultural event of your choosing and give a presentation on the event to the group.
6. Share a family celebration that has cultural value to you and your family. Not all people celebrate Hallmark Holidays. Bring pictures or even a special food.
7. Research Fort Humboldt in Eureka, CA. What happened at Fort Humboldt to Native Americans?

Activity #3

This activity will require the facilitator to prepare a panel of guests prior to the training. The panel should be as diverse as possible. Look at the questions below as a guide to who you will want on the panel. Invite your panel to join the training. Introduce the panel to the youth by first name only. Then ask each youth to identify just by observation which panel member identifies with which statement. The panel who matches the statement will then reveal the correct statement. Discussion: Did persons choose correctly? Why or why not? Discuss what their preconceived thoughts were from their observation.

Questions to ask the panel prior to training:

- Who on this panel has spent time in Juvenile Hall?
- Who on this panel is gay?
- Who on this panel is adopted?
- Who on this panel is Native American?
- Who on this panel has sky dived?
- Who on this panel knows how to speak Spanish?
- Who knows someone with mental illness?

The questions should reflect something that is not evident by appearances. The panel should be able to discuss judgments and bias in a meaningful manner with the youth. The question should be asked, “If you were my juror, what is your first impression?” Things are not always as they might seem.
**Activity #4**

This activity will take time and lots of planning. Plan an “OPEN COMMUNITY FESTIVAL” sponsored by Humboldt County Teen Court. The Open Community Festival would have different foods, music, dance, art from a variety of cultures. Booths that represent many cultural backgrounds, Hispanic, Native American, Indian (India), German, Swedish, etc. Think outside the box! This could be an amazing legacy!

**Activity #5**

This activity is a challenge. Discuss the drug culture of Humboldt County. People do not generally discuss the negative aspects of this identity. Many persons in Humboldt County identify as “growers” “sellers” before anything else. Challenge this identity!

Acknowledge who you are, that you are unique and you have the ability to identify with something different. You have a choice. Prove you are more than a drug culture. Discuss how you can change the future of this drug culture. Write a paper and/or give a presentation to your peers on the effects of Humboldt’s drug culture.
1.4 Lessons

Lessons will include awareness, knowledge, and skill in Cultural Competency. We will also examine attitudes towards cultural differences. Each subject will have individual as well as group lessons in these categories. Before getting started in each, be sure to go over group rules as a reminder. The facilitator should be familiar with glossary terms for added enrichment during discussions. In addition, the facilitator must be mindful, when leading discussions, to use open ended questions to generate participation.
1.4a Awareness

1. Make copies of the following prompts (below on pages 28 & 29). Direct each person in answering the writing prompts. Allow 30 minutes for each participant to answer these prompts (1-2 paragraphs each): “Who are you?”, “What is your culture?”, “What do you believe in?”, and “What do you value?”

2. Each person will be asked to share who they are, what their culture is, and the identity they ascribe to.

3. Discuss the similarities as well as the differences. Discuss how diverse the group is or is not. Discuss why diversity is good, incorporating micro (self and family), mezzo (our community in which we live, attend school, etc.), and macro (the state, the nation and the world).
WRITING PROMPT:

1. Who are you?

____________________________________________________________________
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2. What is your culture?

____________________________________________________________________
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____________________________________________________________________
3. What do you believe in?
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4. What do you value?
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__________________________________________________________________
1.4b Attitudes Toward Cultural Differences

1. Discuss any attitudes the group had toward differences from one person to another. How do those differences make you feel? How does our community (within Teen Court) accept cultural differences or do they (why/why not)? What do you think the national view is on cultural differences? Does this national view affect Humboldt County? Why/Why not?

2. How might Native Americans feel towards white persons? It is important to understand colonization and the effects on Indigenous persons of America. White persons should not feel guilt but, should instead acknowledge the carnage and make it right by no longer participating in the oppression of Indigenous people.

1.4c Knowledge

It is critical to understand power structures in people. Consider gender, racial makeup, economics, job positions, cultural traditions, sexuality, religions, etc. List these structures and discuss who has power. What does the power give to certain persons? Who are the non-dominant groups and why do you think this is? Define and discuss white privilege. Discuss institutional obstacles for some people. Discuss what resources are available to some people that are not available to others. Why is this? How can you change these systems so that all people have an equal amount of power?

You will need a computer and/or a projector for viewing. Click on the links below and watch the videos and discuss them after viewing.
1.4d Skill

A culturally competent person will be able to embrace differences easily. A culturally competent person will be sensitive to others feelings and emotions, and respond with acceptance and understanding. A culturally competent person will be able to advocate on behalf of people with different beliefs, values, and culture. (Messina, S. (1994). A Youth Leaders Guide to Building Cultural Competency.)

1.5 Glossary

The author formulated this glossary as well as being adapted from: the Office of Multicultural Affairs: Fostering inclusive communities through building relationships.

Please note that not all of the terms have been used in this curriculum. It is the hope that the facilitator might incorporate the following terms in discussions during training. These terms are working definitions that will enrich discussion for the group. Note that the
terms are not meant to be complete or intended to be the only definition. Knowledge, awareness, and skill surrounding cultural competency is a living conversation that continually evolves over time. (Office of Multicultural Affairs: Fostering inclusive communities through building relationships)

Ableism: Prejudiced thoughts and discriminatory actions based on differences in physical, mental, and/or emotional ability; usually that of able-bodied/minded persons against people with illness, disabilities, or less developed skills/talents.

Accessibility: The extent to which a facility is readily approachable and usable by individuals with disabilities, particularly such areas as the personnel office, worksite and public areas.

Adultism: Prejudiced thoughts and discriminatory actions against young people, in favor of older person(s).

Adrogyne/Androgynous/Androgyny (n):
1. A person whose biological sex is not readily apparent, whether intentionally or unintentionally.
2. A person whose identity is between the two traditional genders.
3. A person who rejects gender roles entirely.

Androgynous: Someone who reflects an appearance that is both masculine and feminine, or who appears to be neither or both a boy and a girl.

Advocate: Someone who speaks up for her/himself and members of his/her identity group; e.g., a woman who lobbies for equal pay for women.
**Agent:** The perpetrator or perpetuator of oppression and/or discrimination; usually a member of the dominant, non-target identity group.

**Ageism:** Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.

**Ally:** A person of one social identity group who stands up in support of members of another group; typically member of dominant group standing beside member(s) of targeted group; e.g., a male arguing for equal pay for women.

**Anti-Semitism:** The fear or hatred of Jews, Judaism, and related symbols.

**Asexual:** Having no evident sex or sex organs. In usage, may refer to a person who is not sexually active, or not sexually attracted to other people.

**Bias:** Prejudice; an inclination or preference, especially one that interferes with impartial judgment.

**Biphobia:** The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be bisexual.

**Bi-racial:** A person who identifies coming from two races. A person whose biological parents are of two different races.

**Bigendered/Dual Gendered (v):** A person who possesses and expresses a distinctly masculine persona and a distinctly feminine persona. Is comfortable in and enjoys presenting in both gender roles.

**Bisexual (adj.):** attracted to members of either the male or female sex.

**Classism:** Prejudiced thoughts and discriminatory actions based on difference in socio-economic status, income, class; usually by upper classes against lower.
**Coalition:** A collection of different people or groups, working toward a common goal.

**Codification:** The capture and expression of a complex concept in a simple symbol, sign or prop; for example, symbolizing “community” (equity, connection, unity) with a circle.

**Collusion:** Willing participation in the discrimination against and/or oppression of one’s own group (e.g., a woman who enforces dominant body ideals through her comments and actions).

**Colonization:** Persons who dominate another culture, settlers, immigrants.

**Color Blind:** the belief in treating everyone “equally” by treating everyone the same; based in the presumption that differences are by definition bad or problematic, and therefore best ignored (i.e., “I don’t see race, gender, etc.”).

**Contact Hypothesis:** The original scientific motivation for integration of education and the armed forces, this theory posits that bringing peoples of different backgrounds together (in Teen Court, for example) will lead to improved relations among them. Additional research has shown this to be true only under certain conditions including: sanction by authority, common goals, and equal status contact (both numerically and psychologically). (Allport, 1957)

**Culture:** Beliefs, values, philosophy, art, music, literature.

**Decolonization:** Peoples who maintain their territory, the undoing of colonialism.

**Dialogue:** "Communication that creates and recreates multiple understandings” (Wink, 1997); it is bidirectional, not zero-sum and may or may not end in agreement; it can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.
Discrimination: Actions, based on conscious or unconscious prejudice, which favor one group over others in the provision of goods, services, or opportunities.

Diversity: The wide variety of shared and different personal and group characteristics among human beings.

Domestic Partner: either member of an unmarried, cohabiting, and same-sex couples that seeks benefits usually available only to spouses.

Dominant Culture: The cultural values, beliefs, and practices that are assumed to be the most common and influential within a given society.

Drag Queen/King (n): A man or woman dressed as the opposite gender, usually for the purpose of performance or entertainment. Many times overdone or outrageous and may present a “stereotyped image.”

F to M/FTM/F2M: Female to male. Abbreviation used to specify the direction of sex or gender role change, usually used by those who identify as transsexual.

First Nations People: Individuals who identify as those who were the first people to live on the Western Hemisphere continent. People also identified as Native Americans.

Fundamental Attribution Error: A common cognitive action in which one attributes his/her own success and positive actions to his/her own innate characteristics (“I’m a good person”) and failure to external influences (“I lost it in the sun”), while attributing others success to external influences (“he had help, was lucky”) and failure to others’ innate characteristics (“they’re bad people”). This operates on the group levels as well, with the in group giving itself favorable attributions, while giving the outgroup
unfavorable attributions, as way of maintaining a feeling of superiority. A “double
standard.”

**Gender:** The socially constructed concepts of masculinity and femininity; the
‘appropriate’ qualities accompanying biological sex.

**Gendered:** Having a denotative or connotative association with being either
(traditionally) masculine or feminine.

**Gender Bending (v):** Dressing or behaving in such a way as to question the traditional
feminine or masculine qualities assigned to articles of clothing, jewelry, or mannerisms.

**Hapa:** a Hawaiian language term used to describe a person of mixed Asian or Pacific
Islander racial or ethnic heritage.

**Hate Crime:** Hate crime legislation often defines a hate crime as a crime motivated by
the actual or perceived race, color, religion, national origin, ethnicity, gender, disability,
or sexual orientation of any person.

**Heterosexism:** The presumption that everyone is, and should be, heterosexual.

**Heterosexual (adj.):** Attracted to members of other or the opposite sex.

**Homophobia:** The fear or hatred of homosexuality (and other non-heterosexual
identities), and persons perceived to be gay or lesbian.

**Homosexual:** (adj.) attracted to members of the same sex. (Not a preferred term. See:
Gay, Lesbian)

**Hermaphrodite (n):** An individual having the reproductive organs and many of the
secondary sex characteristics of both sexes. (Not a preferred term. See: Intersex)
In-group Bias (favoritism): the tendency for groups to “favor” themselves by rewarding group members economically, socially, psychologically, and emotionally in order to uplift one group over another.


Hate crime: Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.

Intergroup Conflict: Tension and conflict which exists between social groups. And which may be enacted by individual members of these groups.

-Ism: A social phenomenon and psychological state where prejudice is accompanied by the power to systemically enact it.

-Intersex:

1. A person who is biologically intermediate between male and female.
2. A person with both ovarian and testicular tissue.
3. A person with two ovaries or two testes, but ambiguous genitals.

Lesbian: A woman who is attracted to other women. (adj.) describing such women.

LGBT: Acronym encompassing the diverse groups of lesbian, gay, bisexual, transgendered populations and allies and/or lesbian, gay, bisexual, and transgender alliances/associations.

LGBTIQ: Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, and Questioning.
M to F/MTF/M2F: Male to Female. Abbreviation used to specify the direction of sex or gender role change, usually used by those who identify as transsexual.

Marginalized: Excluded, ignored, or relegated to the outer edge of a group/society/community.

Model Minority: Refers to a minority ethnic, racial, or religious group whose members achieve a higher degree of success than the population average. This success is typically measured in income, education, and related factors such as low crime rate and high family stability.

Multiplicity: The quality of having multiple, simultaneous social identities (e.g., being male and Buddhist and working class).

Multiracial: An individual that comes from more than one race. An individual whose parents are born from more than one race.

Multiethnic: An individual that comes from more than one ethnicity. An individual whose parents are born from more than one ethnicity.

Naming: "When we articulate a thought that traditionally has not been discussed".

National Origin: The political state from which an individual hails; may or may not be the same as that the person's current location or citizenship.

Oppression: Results from the use of institutional power and privilege where one person or group benefits at the expense of another. Oppression is the use of power and the effects of domination.

Pansexual (also referred to as omnisexuality or polysexuality): A term referring to the potential for sexual attractions or romantic love toward people of all gender identities and
biological sexes. The concept of pansexuality deliberately rejects the gender binary, and derives its origin from the transgender movement.

**People of Color:** A collective term for men and women of Asian, African, Latin and Native American backgrounds; as opposed to the collective "White" for those of European ancestry.

**Personal Identity:** Our identities as individuals—including our personal characteristics, history, personality, name, and other characteristics that make us unique and different from other individuals.

**Polyamory:** The practice of having multiple open, honest love relationships.

**Prejudice:** A preconceived judgment about a person or group of people; usually indicating negative bias.

**Privilege:** a right, license, or exemption from duty or liability granted as a special benefit, advantage, or favor.

**Queer:** An umbrella term that can refer to anyone who transgresses society's view of gender or sexuality. The definitional indeterminacy of the word Queer, its elasticity, is one of its constituent characteristics: "A zone of possibilities."

**Questioning:** A term used to refer to an individual who is uncertain of her/his sexual orientation or identity.

**Racism:** Prejudiced thoughts and discriminatory actions based on difference in race/ethnicity; usually by white/European descent groups against persons of color.

**Rainbow Flag:** The Rainbow Freedom Flag was designed in 1978 by Gilbert Baker to designate the great diversity of the LGBTIQ community. It has been recognized by the
International Flag Makers Association as the official flag of the LGBTIQ civil rights movement.

**Re-fencing (exception-making):** A cognitive process for protecting stereotypes by explaining any evidence/example to the contrary as an isolated exception.

**Religion:** A system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.

**Safe Space:** Refers to an environment in which everyone feels comfortable in expressing themselves and participating fully, without fear of attack, ridicule or denial of experience.

**Same Gender Loving:** a term coined by activist Cleo Manago as a description for homosexuals, particularly in the African American community. SGL is an alternative to Eurocentric homosexual identities e.g. gay and lesbian.

**Saliency:** The quality of a group identity of which an individual is more conscious and which plays a larger role in that individual's day-to-day life; for example, a man's awareness of his "maleness" in an elevator with only women.

**Sex:** biological classification of male or female (based on genetic or physiological features); as opposed to gender.

**Sexism:** Prejudiced thoughts and discriminatory actions based on difference in sex/gender; usually by men against women.

**Sexual Orientation:** one's natural preference in sexual partners; predilection for homosexuality, heterosexuality, or bisexuality.

**Silencing:** The conscious or unconscious processes by which the voice or participation of particular social identities is exclude or inhibited.
**Social Identity:** It involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.

**Social Identity Development:** The stages or phases that a person's group identity follows as it matures or develops.

**Social Justice:** A broad term for action intended to create genuine equality, fairness and respect among peoples.

**Social Oppression:** "Exist when one social group, whether knowingly or unconsciously, exploits another group for its own benefit" (Hardiman and Jackson, 1997)

**Social Self-Esteem:** The degree of positive-negative evaluation an individual holds about his/her particular situation in regards to his/her social identities.

**Social Self-View:** An individual's perception of to which social identity groups he/she belongs.

**Spanglish:** A colloquial and contested mixture of Spanish and English words, phrases and grammar.

**Spotlighting:** The practice of inequitably calling attention to particular social groups in language, while leaving others as the invisible, de facto norm. For example: "black male suspect"(versus "male suspect," presumed white); "WNBA" (as opposed to "NBA," presumed male).

**Status:** A person or communities economic position.
**Stereotype:** Blanket beliefs and expectations about members of certain groups that present an oversimplified opinion, prejudiced attitude, or uncritical judgment. They go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information, and are highly generalized.

**System of Oppression:** Conscious and unconscious, non-random, and organized harassment, discrimination, exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.

**Tolerance (n):** Acceptance and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

**Transphobia:** The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be transgender and/or transsexual.

**Transgender:** Appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex. Transgendered people can include transsexuals, cross-dressers, drag kings/queens, masculine women, feminine men, and those who defy what society tells them are appropriate for their gender.

**Transsexual:** One who identifies as a gender other that of their biological sex.

**Two Spirit:** A Native American term for individuals who identify both as male and female. In western culture these individuals are identified as lesbian, gay, bi-sexual or transgendered.

**Veteran Status:** Whether or not an individual has served in a nation's armed forces (or other uniformed service).
White Privilege:

1. a. A right, advantage, or immunity granted to or enjoyed by white persons beyond the common advantage of all others; an exemption in many particular cases from certain burdens or liabilities.

   b. A special advantage or benefit of white persons; with reference to divine dispensations, natural advantages, gifts of fortune, genetic endowments, social relations, etc.

2. A privileged position; the possession of an advantage white persons enjoy over non–white persons.

3. a. The special right or immunity attaching to white persons as a social relation; prerogative.

   b. display of white privilege, a social expression of a white person or persons demanding to be treated as a member or members of the socially privileged class.

4. a. To invest white persons with a privilege or privileges; to grant to white persons a particular right or immunity; to benefit or favor specially white persons; to invest white persons with special honorable distinctions.

   b. To avail oneself of a privilege owing to one as a white person.

5. To authorize or license of white person or persons what is forbidden or wrong for non–whites; to justify, excuse.

6. To give to white persons special freedom or immunity from some liability or burden to which non–white persons are subject; to exempt (Defining "White Privilege" (n.d.).
Worldview: The perspective though which individuals view the world; comprised of their history, experiences, culture, family history, and other influences.


2.0 Instructional Needs and Skills

The target audience for this course is Humboldt County Teen Court, the youth who are participating in the program as well as the staff of Teen Court. The task that must be presented while implementing the training is that you, as the facilitator, create a safe space for discussion. The skills that must be learned will include self-awareness, knowledge, and skills in cultural differences and similarities within the matrix of Teen Court.

2.1 Population Served Analysis

The following information was formulated as a basic introduction to who lives in Humboldt County according to race, religion, and language. Race, religion, and language are good places to start when discussing culture and diversity. Humboldt County is a rural community located in Northern California. Our racial makeup is diverse. “We have the largest Indigenous Reservation in CA, which is Hoopa Valley Indian Reservation where Yurok, Hupa, and Karuk all share the reservation” (Lara-Cooper, K. (2014). K'w
We also have other Indigenous peoples in our area including Wiyot, Mattole, and Tallowe. Our community is largely made of Euro Americans with European heritage, Mexican Americans with Hispanic, Spanish, Cuban and Latino heritage, African Americans with African and Caribbean ancestry, and Asian Americans with Chinese, Cambodian, as well as Samoan and other Pacific island communities.

The following statistics are from the United States Census in Humboldt County for 2013:

<table>
<thead>
<tr>
<th>Race</th>
<th>Humboldt County</th>
<th>California</th>
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</thead>
<tbody>
<tr>
<td>White alone</td>
<td>84.4%</td>
<td>73.5%</td>
</tr>
<tr>
<td>Black or African American alone</td>
<td>1.3%</td>
<td>6.6%</td>
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<tr>
<td>American Indian &amp; Alaska Native alone</td>
<td>6.2%</td>
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<tr>
<td>Asian alone</td>
<td>2.5%</td>
<td>14.1%</td>
</tr>
<tr>
<td>Native Hawaiian &amp; Other Pacific Islander</td>
<td>0.3%</td>
<td>0.5%</td>
</tr>
<tr>
<td>Two or More Races</td>
<td>5.3%</td>
<td>3.7%</td>
</tr>
<tr>
<td>Hispanic or Latino</td>
<td>10.5%</td>
<td>38.4%</td>
</tr>
<tr>
<td>White alone (non-Hispanic or Latino)</td>
<td>76.2%</td>
<td>39.0%</td>
</tr>
</tbody>
</table>

(The chart above was adapted from: (n.d.). Retrieved from http://quickfacts.census.gov/qfd/states/06/06023.html).
The chart below was adapted from data from Best Place to Live in Eureka (zip 95501) California. (2014). Retrieved from http://www.bestplaces.net/zip-code/california/eureka/95501. When discussing culture a person’s beliefs and values are often found in their faith. Faith is defined as what people believe in and/or about something. A community of persons who all share the same beliefs could also be called faith based communities. Faith is also defined as wisdom of something (e.g. May I share with you what I know to be true.) Spiritual beliefs can be the same as religious beliefs. People often confuse religion with organized faiths (demonstrated below) as not being spiritual. You might hear someone say “I don’t believe in God but I am spiritual.” The root definition of religion in Latin is, “directly from Latin religionem (nominative religio) "respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation; fear of the gods; divine service, religious observance; a religion, a faith, a mode of worship, cult; sanctity, holiness," in Late Latin "monastic life" (5c.)"(Online Etymology Dictionary. (n.d.). Retrieved from http://www.etymonline.com/index.php?term=religion).
There are many languages spoken in Humboldt County. The US Government has determined through the Centers for Disease Control (CDC) that Humboldt County people, in March of 2007, spoke 37 different languages. Within language, we will find culture. The CDC reports the following languages as being spoken in homes in Humboldt County:

- English only (109,495)
- Spanish (5,440)
- German (705)
- Portuguese (550)
- Miao, Hmong (515)
- French (375)
Italian (330)
Hupa (165)
Yurok (160)
Japanese (150)
Chinese (100)
Laotian (85)
Dutch (80)
Finnish (75)
Korean (65)
Danish (65)
Gujarathi (60)
Indonesian (60)
Thai (55)
Arabic (55)
Vietnamese (50)
Karuk (50)
Tagalog (45)
Lettish (40)
Icelandic (40)
Swedish (40)
Yiddish (35)
Polish (35)
Slovak (30)
Czech (30)
Hebrew (30)
Bisayan (25)
Samoan (25)
Russian (20)
Norwegian (20)
American Indian (15)
Choctaw (10)


2.2 Issues and Recommendations

Prepare for issues that might come up during the training or afterwards. Before the conversations begin, always establish the group rules. Be sensitive, open, honest, and authentic in your interactions when discussing race, culture, beliefs, and values. Many people will become uncomfortable and respond with quietness, anger, and/or indifference. These moments must be discussed by linking the conversation back to the overall message. We are here to learn from each other, understand our differences, and embrace growth, acceptance, and understanding. “Learning about culture is not a destination, but a lifelong journey” (Hilary N. Weaver, pg.109).
3.0 Instructional Methods

Training approaches should be accurate and focused on the course intentions. The intention is to enrich each person’s understanding of who they are as an individual (identity), as a community, and as a leader in cultural awareness.

The course materials will include copies of this curriculum, writing paper, pens, and access to audiovisual equipment.

It is the hope that future revisions might include workbooks, reference manuals, and fundraisers to increase public awareness.
3.1 Evaluation

What would you modify or enhance in this curriculum?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Was this training effective? Why or Why Not?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
5.0 Purpose, Scope, and Materials

The purpose of this document is to assist the project facilitator in managing the training materials produced by the project as part of the Cultural Competency Curriculum. Training materials can include: seminars, presentations, workbooks, self-study tutorials, field trips, event planning, etc.

The Training Plan provides the framework for determining how the training materials will be identified, developed, and delivered. This should be a “living” document that is updated frequently to reflect new or changing training material and information.

5.1 Training Materials List

Explanation of the table fields:

- **Document Name**: Cultural Competency Curriculum
- **Version Number**: Version of the document being distributed (1.0).
- **Document Presentation**:
  - Computer for video presentation.
- **Document Format**: Format the document is saved in:
  - Word Document
- **Intended Audience**:
  - Humboldt County Teen Court
  - General Users (e.g. Humboldt County Boys and Girls Club staff).
### Training Materials List for Cultural Competency Curriculum

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<thead>
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<th>Document Name</th>
<th>Version Number</th>
<th>Document Format</th>
<th>Date Delivered</th>
<th>Intended Audience</th>
<th>Storage Location</th>
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<td>1.0</td>
<td>Word 2010</td>
<td></td>
<td>Humboldt County Teen Court</td>
<td>Sacha Marini</td>
</tr>
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APPENDIX A: Training Plan Approval

The undersigned acknowledge that they have reviewed the Cultural Competency Training Plan and agree with the information presented within this document. Changes to this Training Plan will be coordinated with, and approved by, the undersigned, or their designated representatives.

Signature: ________________________________ Date: 05/01/2015

Print Name: Sacha Marini
Director of Humboldt County Teen Court

Created by: Rebecca Gillette, MSW

Role: Masters Project
Humboldt State University May 2015
APPENDIX B: REFERENCES

The following books, documents and websites were referenced in this document

(1.0).


Nehru, J. Retrieved from:

http://www.brainyquote.com/search_results.html#eoA6vwArwLKxEPIX.99


Online Etymology Dictionary. (n.d.). Retrieved from

Sumèg Village. (n.d.). Retrieved March 9, 2015, from
http://www.parks.ca.gov/?page_id=1119

Ashgate.
APPENDIX C: Further Readings

A Story Waiting to Pierce You, Author: Peter Kingsley

American Holocaust, The Conquest of The New World, Author: David E. Stannard

American Indians, Stereotypes and Realities, Author: Devon A. Mihesuah

Colonialism, Author: Jurgen Osterhammel

Columbus and other Cannibals, Author: Jack D. Forbes

Education for Extinction, American Indians and The Boarding School Experience 1875-1928, Author: David Wallace Adams

Flight, Author: Sherman Alexie

Peace Making Circles, From Crime to Community, Author: Kay Pranis, Barry Stuart, Mark Wedge

Social Issues in Contemporary Native America, Edited by: Hillary N. Weaver

The Culture of Control, Crime and Social Order in Contemporary Society, Author: David Garland

The Glass Castle, Author: Jeanette Walls

The New Jim Crow, Author: Michelle Alexander