



RESOURCE MATERIALS

Included in This Section:

You may be assigned to read some of the following articles (and/or others provided as handouts) prior to working on this chapter. These articles do not necessarily represent the viewpoint of the National CASA Association or your local GAL program. Please recognize that no single article about a cultural group can adequately describe one person or one family. These articles are designed to provide an introduction to the many cultures and perspectives represented in our communities.

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Cultural Competence Continuum

Terry Cross, Executive Director of the National Indian Child Welfare Association, has developed a continuum of organizational cultural competency, which can help you pinpoint where you or your agency is in the development process of cross-cultural work. The levels of cultural competency are destructiveness, incapacity, blindness, pre-competency, basic competency, and advanced competency.

Below is a description of some of the characteristics of the cultural competency continuum.

1. Destructiveness

- Blatant Racism
- Genocide
- Agency does not hire ethnic minorities

2. Incapacity

- Agency is inaccessible to people of color
- Agency avoids working with ethnic minorities

3. Blindness

- Agency is blind to differences
- Agency believes everyone is really the same

4. Pre-Competency

- Agency tries to help educate employees, but has no real knowledge
- Agency often ends up with conflicts with no understanding of what occurred

5. Basic Competency

- Agency is aware of and accepts differences
- Employees are aware of their own cultural values
- Agency understands the dynamics of difference
- Agency promotes cultural knowledge
- Agency has the ability to adapt practice skills to fit cultural context

6. Advanced Competence

- Agency values and promotes differences
- Employees value their own cultural values
- Agency values the dynamics of difference
- Agency values and promotes cultural knowledge
- Agency has strong practice skills in fitting the cultural context

Cultural Competence Continuum developed by Terry Cross.

Understanding Asian Family Values & How to Incorporate Them into Culturally Competent Practice

Cultural awareness is the ability to provide services effectively to people of all cultures, races, ethnic backgrounds, and religions in a way that recognizes, values, affirms, and respects the worth of individuals and protects and preserves their dignity. But to respond respectfully and effectively to people of different cultural backgrounds, service providers must first understand the widely differing cultures of the people they serve.

Asian Americans are one of the fastest growing cultural groups in the United States. The Asian population is diverse, covering a range of ethnicities, cultures, and languages. Asian Americans vary in terms of immigration and refugee experiences, acculturation levels, and socioeconomic levels.

Despite this great diversity, practitioners working with children and families should be aware of some of the common values among Asian Americans and take them into consideration when working with Asian families. These values stem from principles in three main Eastern philosophies: Buddhism, Confucianism, and Taoism.

Buddhism

Buddhism provides a spiritual structure for many Asians. Buddhists view time as circular rather than linear. Many Asians believe in the concepts of reincarnation and karma. Simply stated, karma refers to the notion that what happens to you in this life is due to your behaviors and actions in your past life, and your behaviors and actions in this life will dictate what will happen to you in the next.

Because of this belief, many Asians will endure their pain and suffering in this life in acceptance of their fate. Often, this may leave a person little motivation to change. Successfully using the concept that one's actions impact one's next life may help practitioners to create motivation for change in someone who previously had none.

Confucianism

A major principle of Confucianism is filial piety. This notion defines specific rules of conduct in social relationships and places great importance on the family. Several key concepts follow from the principle of filial piety:

- Family roles are highly structured, hierarchical, male-dominated, and paternally oriented.
- The welfare and integrity of the family are of great importance. The individual is expected to submerge or repress emotions, desires, behaviors, and individual goals to further the family welfare and to maintain its reputation. The individual is obligated to save face so as to not bring shame onto the family. The incentive, therefore, is to keep problems within the family.

- Interdependency is valued and stems from the strong sense of obligation to the family. This concept influences relationships among family members. The family provides support and assistance for each individual member; in turn, individual members provide support and assistance for the entire family. These relationships, interactions, and obligations are lifelong and the goal of individual members is not necessarily autonomy and independence. This concept is critical to understanding Asian families, and service providers should avoid applying Western labels such as “codependency” and “enmeshment” when observing normal family functioning dictated by cultural values and beliefs.

Taoism

Taoism defines one’s relationship with nature. According to this philosophy, maintaining harmony and balance with nature is important to one’s spiritual well-being. The goal of many of the traditional healing practices, such as herbal medicine, acupuncture, coining, and cupping, is to restore this delicate balance. In Asian families, this concept extends to maintaining harmony in social relationships. Because of this, practitioners may observe that:

- Families and individual family members may seek to avoid conflict and confrontation with others.
- An individual may appear passive, indifferent, or indecisive. The person may fear that taking the initiative could lead to disagreement or conflict.
- The individual may be overtly compliant and agreeable when, in fact, he/she disagrees with the other person.

Responding with Cultural Awareness

These principles supply a framework for understanding many of the Asian families with whom child welfare practitioners may work. Remember that these are generalizations; not all Asian Americans hold these values, and most Asians do not consciously follow these principles. Rather, they have become ingrained in broader family values and practices that have formed over centuries.

Service providers should integrate these concepts into their work with Asian Americans. The following suggestions will help child welfare practitioners begin providing culturally competent services for Asian American families.

When assessing Asian American families, practitioners should gather information regarding specific families’ ethnic backgrounds, languages, immigration and refugee experiences, acculturation levels, and community support systems.

- Develop trust by establishing and adhering to rules of social conduct and proper social interaction.
- Attempt to maintain and, if appropriate, reestablish traditional family structures according to cultural norms. Respect the family hierarchy.
- Use extended family members for support systems; lines between nuclear families and extended families are not as rigid in Asian families as they are in Western culture.
- Allow families and their individual members opportunities to save face whenever possible.

- Avoid creating situations that may lead to conflict and confrontation. Rather, use indirect methods of communication, when appropriate, to make a point.
- Because Asians prefer to keep problems within the family, maintaining confidentiality is critical. Families must be assured that their problems will not become public knowledge.
- Service providers must be active and offer tangible interventions for Asian Americans. Passivity in the worker may be viewed as lack of expertise and authority. Many Asian American families are seeking concrete, tangible solutions to their problems and are uncomfortable with process- and insight-oriented strategies.

This article cannot provide all the knowledge and skills necessary to be culturally competent with Asian Americans. Hopefully, however, it will supply some beginning strategies in working with Asian American families and children. Remember that Asian Americans comprise a diverse group of people who should be assessed individually when developing appropriate intervention strategies. Cultural awareness starts with sensitivity and appreciation for diversity and integrates acquired knowledge of cultures with practice skills and techniques. Begin integrating some of these concepts regarding Asian values into your service delivery.

By Walter Philips, National Resource Center for Special Needs Adoption, Spaulding for Children, Southfield, MI. From *Cultural Competence in Child Welfare, Curriculum Trainer's Guide* (pages 2-33 through 2-41), Karen Y. Noel and Linda Whitfield, Southfield, Michigan: Spaulding for Children, 1995.

Supporting African American Families: Dispelling Myths, Building on Strengths

Many observers wrongly believe that the problems of inner-city families are intractable. The news media devote considerable space documenting the crisis with negative statistics about African American families. By blaming the victims—attributing the crisis to internal deficits or weaknesses such as female-headed families, poor work ethics, and underclass values, rather than to such external constraints as racism, recessions, inflation, the exodus of industries from inner cities, and anti-poor public policies—they focus on identifying problems and not on generating solutions.

African American families have many assets: strong work orientations, flexible family roles, strong kinship bonds, and strong religious orientations. Although these attributes characterize many racial and ethnic groups, they have manifested themselves differently in African American families because of their unique history. Family-support practitioners can work more effectively with families of color by building on these strengths.

High Aspirations

Research has found that, although they score lower than Caucasian children on standardized tests, African American children often have higher educational and occupational aspirations than Caucasian children of similar economic status. Unfortunately, many studies have revealed that bright inner-city children in the public schools encounter “misguidance” counselors who lower their aspirations and self-esteem to such an extent that they drop out in record numbers. Inner-city children need educators who can help them attain their high aspirations.

One of the most successful educational initiatives that reinforces the high-achievement orientation of inner-city children and their parents is Head Start. This preschool program emphasizes parental participation and has encouraged higher achievement among thousands of low-income children.

Strong Work Ethic

Despite popular belief that most African Americans are on welfare, U.S. census data revealed that only about one-fifth of all African American families—and only half of low-income African American families—received public assistance in the 1980s.

Even so, African American groups have developed numerous innovative programs to reduce welfare dependency. Some of the most effective come from resident management corporations of public housing. These groups maintain safe, pleasant, and comfortable living environments more efficiently and cost-effectively than can local housing authorities. As a result of tenant management, vandalism, welfare dependency, school dropout, teenage pregnancy, and unemployment have declined sharply.

One key to the success of public housing is the hiring of former welfare recipients to operate local small businesses. Maintenance, day care, laundry, tailoring, barbering, beauty care, catering, reverse commuting, and thrift shop initiatives abound throughout the nation.

Flexible Family Roles

In African American families, mothers and fathers often assume some of the traditional roles of the other, and the children perform some parental functions for younger siblings. This role adaptability has contributed to the stability and advancement of two-parent African American households.

Role flexibility is most evident in the disproportionate number of African American families headed by women. Traditionally, single-parent families headed by women are depicted as broken or pathological, whereas two-parent families are described as intact or healthy. But such characterizations mistake family structure for family functioning. One-parent families are often more intact or cohesive than two-parent families.

Kinship Bonds

According to conventional wisdom, the extended family has declined sharply in urban areas. Research reveals, however, that the proportion of African American extended families has increased. U.S. census data reveal that, between 1970 and 1980, African American extended family households rose from 23% to 28%. By 1992, according to the University of Wisconsin's National Survey of Households, two out of five African American households were three-generation. Further, African American extended families often reach beyond individual households and may include members who are not related by blood or marriage.

Social welfare policies and family support programs are making better use of kinship networks. Policymakers and child welfare systems must recognize the range of services that kinship networks provide in such areas as day care, support to unwed mothers, informal adoption, and foster care.

Kinship networks often provide short-term childcare, especially for working parents. About two-fifths of working African Americans depend on responsible relatives for day care. Kinship networks also provide support to unwed mothers. Nine out of 10 babies born to African American teenagers live in three-generational households. Studies have found that adolescent mothers who have the support of kin are more likely to avoid welfare dependency, and their children's development is healthier, than teenage mothers who raise their children without assistance from relatives.¹

Informal adoption has been a major support in African American families since antiquity, with children living with grandparents or aunts and uncles for varying lengths of time. During slavery, their grandmothers reared thousands of African American children. According to U.S. census data, the number of African American children living with relatives has risen from 1.3 million (13%) in 1970 to 1.6 million (16%) in 1990.

Even though African American families provide extensive informal adoption and foster care services, many child welfare systems have not targeted kinship networks for such services until recently. Of the one million African American children who live in households without either parent present, kin informally adopts 80%; the remaining 20% are in foster care. Yet, because children of color still account for most children in foster care, there is an urgent need for public policies that encourage relatives to take in children and motivate systems to use kinship networks as major placement resources.

Religious Orientation

Religion plays a strong role in the lives of African Americans. In a 1981 Gallup poll, 67% of African Americans said that religion was “very important” in their lives. A 1980 National Urban League survey found that 76% of African Americans belong to churches and 67% attend church at least monthly.

As the most dominant institution in the African American community, churches provide a range of social services to strengthen families and enhance child development. African Americans with strong religious orientations achieve higher socioeconomic levels than those with little religious commitment. A 1980 study of young males in low-income communities, conducted by the National Bureau of Economic Research, concluded that a deep religious commitment was strongly correlated with lower rates of school dropout, delinquency, out-of-wedlock births, and drug abuse.

Clearly, African American families have many unique and powerful assets. By dispelling myths about African American families and building instead on their strengths, family support practitioners have at their disposal major resources to help support African American families.

By Robert B. Hill, Ph.D., Director of the Institute for Urban Research, Morgan State University, Baltimore, MD. This article is adapted from the Spring 1993 issue of *Family Resource Coalition Report*. ©1997 Family Resource Coalition. This article was published in the Spring 1997 issue of *Children's Voice*, the quarterly magazine of the Child Welfare League of America. For subscription information, contact CWLA Publications, 202-638-2952.

¹ F. Furstenburg Jr., J. Brooks-Gunn, and S. Philip Morgan. (1987). *Adolescent Mothers in Later Life*. Cambridge, England: Cambridge University Press.

Programs with a Cultural Fit: Working with Latino Families

One of the major problems in foster care and adoption today is the lack of cultural competence in services to Latino children. Inconceivably, creating cultural bridges to meet the needs of the large numbers of African American and Latino children in foster care is still not common practice in human services.

The Council on Adoptable Children developed the first Hispanic Adoption Program in 1978 in New York. At that time, Latino children, who accounted for one-fourth of the city's foster care population, were systematically placed along color lines in foster care and adoptive homes. Dark-skinned Latino children were placed with African American families, lighter-skinned children with Caucasian families. To stop that practice, a group of Latino professionals in 1982 founded the Committee for Hispanic Children and Families (CHCF), a nonprofit, community-based organization advocating for Latino families.

Implemented in 1979, the Child Welfare Reform Act (CWRA) emphasized prevention over foster care and keeping kids in their communities. CWRA stressed permanency planning—securing permanent homes for children rather than warehousing them in foster care. The idea of placing kids with relatives, however, kinship care, was not common practice; the prevailing assumption was that extended family members were unsuitable caregivers. Despite this, CWRA did improve the foster care system. Children were moved toward permanency more quickly—either returned to parents or moved toward adoption. It also stopped the automatic placement of children in institutions.

Unfortunately, however, services have not changed dramatically for Latino children. Generally, agencies serving Latino children continue to invalidate their culture by omission. Latinos do not feel welcomed by these agencies because nothing about the agencies reflects Latino culture—not the people who work there, not the office decorations. Their services are not designed with the Latino population in mind.

The Latino Population

Many people do not know that there are 21 Spanish-speaking countries—and Brazil is not one of them. Although Latinos speak the same language and share similar values and a heritage from Spain, there are vast differences among national groups. Latinos are not monolithic, and treating all Latinos alike is a mistake. Family-serving agencies must understand the particular characteristics of Latino groups in their areas, such as immigration status, history, religious background (not all are Catholics), ethnic makeup (the mix of indigenous populations and African and European ancestry), and reasons for migration.

According to the U.S. Census Bureau, more than 23 million Latinos, including four million families, live in the United States. Latinos make up 9% of the nation's population. Spoken by 17.3 million people, Spanish is the second most common language in American homes. Between 1980 and 1990, the U.S. Latino population increased by 53%, seven times the rate of the non-Latino population. By the year 2002, Latinos will outnumber African Americans, constituting the largest minority group in the United States.

Mexicans are the largest Latino group, numbering nearly 13.5 million people. Puerto Ricans are the second largest group, with over 2.7 million people. Cubans make up the third largest group, with slightly over one million. Nearly 90% of Latinos live in just 10 states: Arizona, California, Colorado, Florida, Illinois, Massachusetts, New Jersey, New Mexico, New York, and Texas. California is home to more than one-third of the Latino population.

Understanding Differences

There is no secret formula for working with Latino families with cultural competence. It takes hard work, commitment, and resources. It takes programs with a cultural fit. When programs are culturally ignorant, prospective adoptive families will leave, and children will either be placed in non-Latino homes or linger in the foster care system. To provide quality services to Latino families, including children placed in adoptive homes, we need to strive for cultural competence.

The first step is self-awareness and acceptance of differences. We must be conscious of mainstream American values, because they affect us on a personal level and are reflected in the attitudes and policies of child welfare agencies. The cultural aspects to consider include such concepts as nonverbal communication, body motion, and use of space. We are not always aware of them, yet they prevent communication with and proper assessment and treatment of clients whose cultures are different from our own. For example, if I were to pucker my lips and look in a certain direction, that is Puerto Rican nonverbal communication for “look at that or at that one.” One can have a whole conversation in Puerto Rican without speaking a word.

Latino families can be lost through trivial misunderstandings. For example, ignoring a prospective adoptive Latino couple while they are sitting in a waiting room could cause them to feel rejected and lead to alienation. Latino families considering adoption need an opportunity to know their adoption specialists and place them within a familial context before proceeding with the business at hand.

Other values shared by most Latino national groups include the importance of the extended family, the interdependence of family members, differentiation of gender roles, unconditional respect for adults, and deference to authority.¹ In mainstream American culture, on the other hand, respect is earned, not based on status.

Latino culture also differs from Anglo culture in its concept of time and time orientation. Latino culture tends to be polychronic and oriented to the present. To understand what polychronic means, consider an extended Latino family gathering, in which numerous interactions and conversations are taking place, often overlapping one another. A North American family, particularly with Anglo roots, might view the multiple simultaneous interactions as confusing and noisy. Anglo culture stresses talking one at a time; interrupting is impolite. In a Latino family, the stress is on the involvement of people and the completion of transactions rather than on adherence to preset schedules. In a present orientation, what is happening at this moment is what is important; only God can control what will happen tomorrow.

In contrast, mainstream American values have a monochronic time orientation, emphasizing schedules, segmentation, and promptness. Not that Latinos don't recognize the importance of being on time but, especially in social situations, “on time” is much more fluid for Latinos. Anglo culture is also heavily oriented to the future, planning for tomorrow. On the opposite end of the spectrum, Asian cultures are often oriented to the past, emphasizing the importance of ancestry, family history, and traditions.

Latino children are still placed in non-Latino homes where their cultural background is ignored. They grow up believing there is something wrong with their heritage or that it is unimportant because their adoptive parents do not recognize, acknowledge, or celebrate their children's Latino background.

Children are best served when placed in homes that give them continuity. Homes that are culturally similar to the homes of their biological parents can provide a continuity of care that is critical for children's healthy development. For optimal continuity of care, a relative's home is the best alternative. If a relative's home is unavailable or inappropriate, the next best home is that of someone from the child's own culture. For Latinos, this means a home of the same national group—Puerto Rican children in Puerto Rican homes, for example, or Cuban children in Cuban homes. If a home of the same national group is not available, then another Latino home is best.

Only if no Latino home is available should a non-Latino home be considered—and then it should be a home that values and is knowledgeable about the child's Latino culture. When evaluating whether a non-Latino home is appropriate for placing a Latino child, agencies should consider such questions as whether the family has Latino friends who can serve as role models for the child and whether the family lives in or has access to a Latino community. CHCF agrees with other child advocates that providing children the opportunity to live in loving, permanent homes of any race or cultural background is preferable to their growing up without permanent homes. Terry Cross, executive director of the National Indian Child Welfare Association, defines individual cultural competence as “the state of being capable of functioning effectively in the context of cultural differences.” For the organization, he defines cultural competence as “a set of congruent practice skills, attitudes, policies, and structures, which come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in the context of cultural differences.”²

In adoption agencies, cultural competence includes the successful recruitment of families of color. Whatever venue agencies choose to recruit Latino families, materials should be conceived and written first in Spanish, then translated into English. Because of differences in communication styles among national groups, agencies must also keep in mind the particular Latino populations with whom they are working. Some Latinos are more formal than others in language and expressive behaviors. For example, South Americans are more formal than Latinos from the Caribbean; there are also language and regional differences.

Additionally, although Spanish is the second most common language in 39 states and the District of Columbia, only 8 states require bilingual investigations. Most states often use children as translators—a practice that can negatively impact family roles. The question is whether agencies are making genuine efforts to embrace people who only speak the Spanish language.

Agencies and social workers that provide services to Latino children and families should consider several issues:

- ✓ Build the necessary bridges. Latinos are not asking adoption specialists to change their own values but rather to understand the values of Latinos and to incorporate them into their practices.
- ✓ On an organizational level, cultural competence requires agencies to adopt policies and programs, from the reception area to program design, that say, “Bienvenidos Latinos”—Welcome Latinos. Bilingual personnel are critical.

- ✓ Collecting data to reflect ethnic breakdown in all categories, programs, and services enables providers to better understand the needs of Latino children and assists in designing programs with a cultural fit.

To create quality programs for Latino children and make services Latino-friendly will take all of us: adoptive parents, social workers, policymakers, administrators, and legislators; Latinos, African Americans, Caucasians, Asian Americans, and Native Americans. It takes all of us to care about each other's children.

By Elba Montalvo, Executive Director of the Committee for Hispanic Children and Families, New York, NY; Chair of the Council of Latino Executives in Child Welfare; and a Member of CWLA's Board of Directors. This article is adapted from Vol. 8, No. 2, 1994 of *The Roundtable*, the journal of the National Resource Center for Special Needs Adoption, Spaulding for Children, Southfield, Michigan. This article was published in the Summer 1997 issue of *Children's Voice*, the quarterly magazine of the Child Welfare League of America. For subscription information, contact CWLA Publications, 202-638-2952.

¹ N. Garcia-Preto. (1996). "Puerto Rican Families." In M. McGoldrick, J. Giordano, and J.K. Pearce (Eds.). *Ethnicity and Family Therapy*. (pp. 169-171). New York: Guilford Press.

² People of Color Leadership Institute and National Indian Child Welfare Association. (1993). *Training Guidebook for Developing Cultural Competence*. Washington, DC: People of Color Leadership Institute, and Portland, OR: National Indian Child Welfare Association.

Understanding the Relational Worldview in Indian Families

By Terry Cross

Executive Director of the National Indian Child Welfare Association

“The European and American linear worldview dominates social services to Indian families. These families, however, use a relational worldview in their thinking. Understanding this worldview enhances the ICW worker’s ability to provide services.”

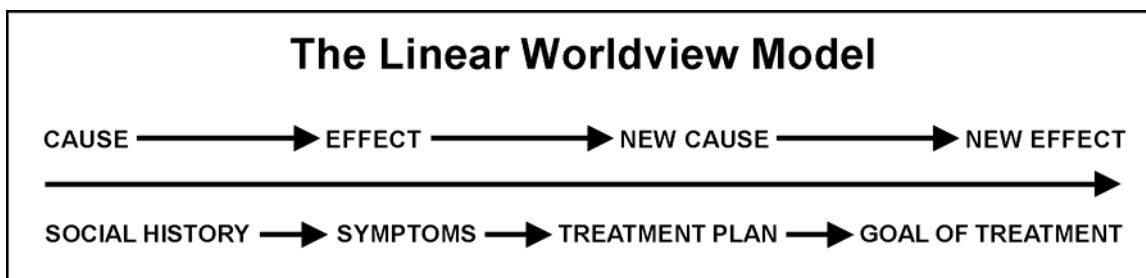
On our globe today there are two predominant worldviews, linear and relational. The linear worldview is rooted in European and mainstream American thought. It is very temporal, and it is firmly rooted in the logic that says cause has to come before effect. In contrast, the relational worldview sees life as harmonious relationships where health is achieved by maintaining balance between the many interrelating factors in one’s circle of life. Understanding these worldviews and how they relate to Indian child welfare work can serve to enhance an ICW worker’s ability to meet his/her community’s needs.

Worldview is a term used to describe the collective thought process of a people or culture. Thoughts and ideas are organized into concepts. Concepts are organized into constructs and paradigms. Paradigms linked together build a worldview. This article will summarize both worldviews and show how family functioning can be understood from the relational view.

Linear Worldview

The linear worldview finds its roots in Western European and American thought. It is logical, time oriented and systematic, with cause and effect relationships at its core. To understand the world is to understand the linear cause and effect relationships between events.

In human services, workers are usually taught that if we can understand the causes of a problem, by taking a social history, then we will better know how to help. Interventions are targeted to the cause or symptom and the relationship between the intervention and the symptoms are measured. Yet, the linear view is narrow. It inhibits us from seeing the whole person. It is not good or bad. It simply is, and in the U.S. it is dominant. Indian child welfare workers need to be able to understand this thinking because they will encounter it in the mainstream system. Historically, however, Indian peoples have not used linear cause and effect thinking. Rather, the approach could be called a relational or cyclic view.

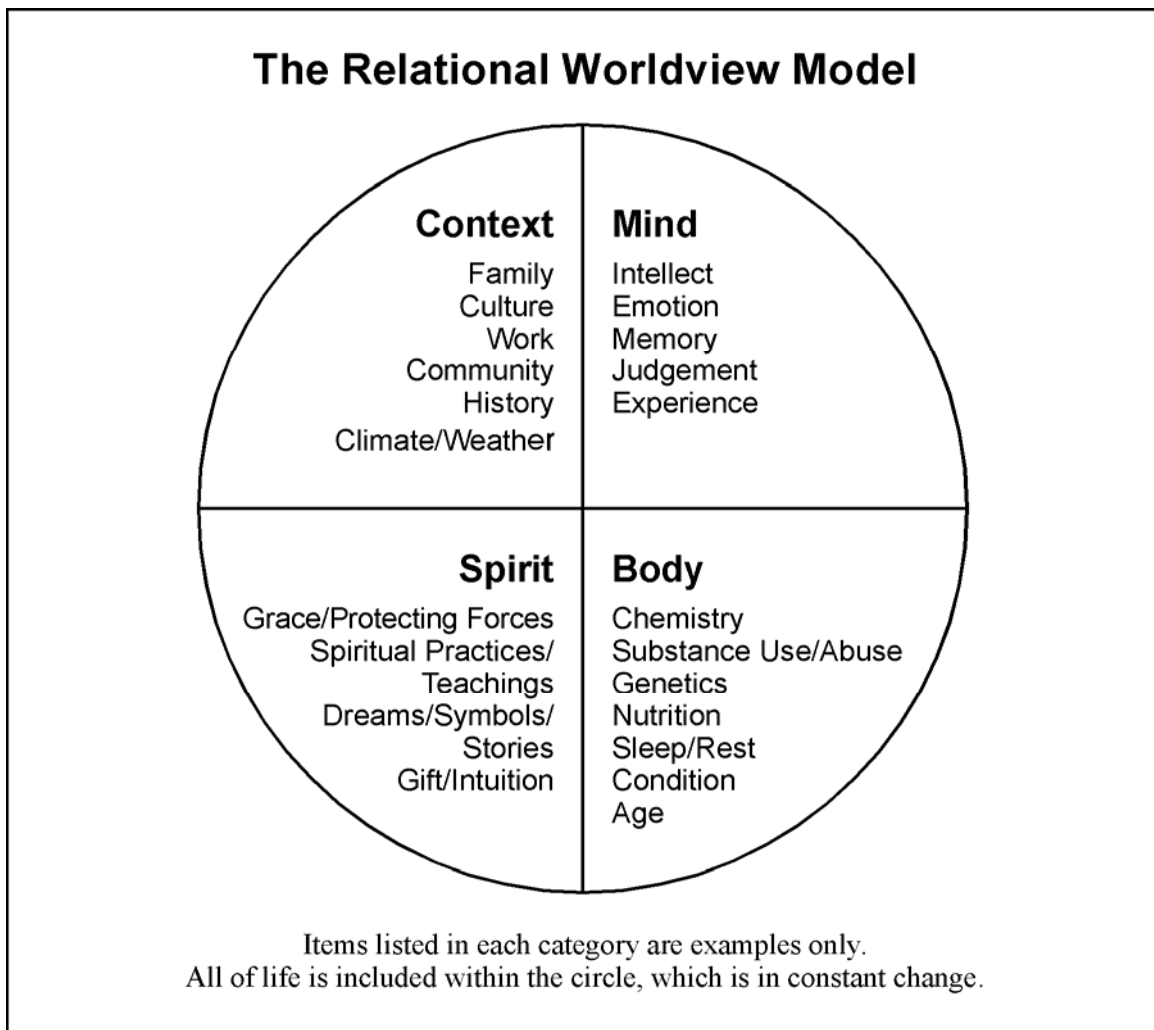


Relational Worldview

The relational worldview, sometimes called the cyclical worldview, finds its roots in tribal cultures. It is intuitive, non-time oriented and fluid. The balance and harmony in relationships between multiple variables including spiritual forces make up the core of the thought system. Every event is in relation to all other events regardless of time, space or physical existence. Health exists only when things are in balance or harmony.

In the relational worldview, helpers and healers are taught to understand problems through the balances and imbalances in the person's relational world. We are taught to see and accept complex (sometimes illogical) inter-relationships that can be influenced by entering the world of the client and manipulating the balance contextually, cognitively, emotionally, physically and/or spiritually.

Interventions need not be logically targeted to a particular symptom or cause, but rather are focused on bringing the person back into balance. Nothing in a person's existence can change without all other things being changed as well. Thus, an effective helper is one who gains understanding of the complex interdependent nature of life and learns how to use physical, psychological, contextual and spiritual forces to promote harmony.



A Relational Model

The relational world model for assessing family problems can be illustrated through a four-quadrant circle. The four quadrants represent four major forces or sets of factors that together must come into balance. They are the context, the mind, the body and the spirit. The mind includes our cognitive processes such as thoughts, memories, knowledge and emotional processes such as feelings, defenses and self-esteem. The body includes all physical aspects such as genetic inheritance, gender and condition as well as sleep, nutrition and substance use. The context includes culture, community, family, peers, work, school and social history. The spiritual area includes both positive and negative learned teachings and practices as well as positive and negative metaphysical or innate forces.

These four quadrants are in constant flux and change. We are not the same person at 4 p.m. that we were at 7 a.m. Our level of sleep is different, our nutrition is different and our context is likely different. Thus, behavior will be different, feeling will be different and what we think about will be different. The system is constantly balancing and re-balancing itself as we change thoughts, feelings, our physical state or our spiritual state. If we are able to stay in balance we are said to be healthy, but sometimes the balance is temporarily lost. We have the capacity as humans to keep our own balance for the most part, yet our different cultures provide many mechanisms to assist in this process. Spiritual teachings, social skills and norms, dietary rules and family roles are among the myriad of ways we culturally maintain our balance.

Death is an example of an event, which threatens harmony. When we lose a loved one we emotionally feel grief, physically we may cry, lose appetite or not sleep well. However, spiritually we have a learned positive response, a ritual, called a funeral. Usually such events are community events, so the context is changed. We bring in relatives, friends and supporters. In that context, we intellectualize about the dead person. We may recall and tell stories about him/her. We may intellectualize about death itself or be reminded of our cultural view of that experience. Physically we touch others, get hugs and handshakes, we eat and we shed tears.

These experiences are interdependent, playing off each other in multi-relational interactions which, if successful, allow us to resolve the grief by maintaining the balance. If we cannot, then in a Western sense we are said to have unresolved grief or, in some tribal cultures, to have a ghost sickness or to be bothered by a spirit. Different worldviews often use different conceptual language to describe the same phenomenon.

Family Assessment

When doing an assessment of an Indian family, the worker needs to look not only for linear cause and effect relationships to isolate the causal factors, but also ask, “What are the holistic and complex inter-relationships that have disrupted the balance in the family?” “What factors can come into harmony and allow a family to not only survive but to grow strong?” The nature of our strengths and challenges becomes evident as we examine families from the relational perspective.

First Quadrant: Context

The context within which Indian families function is one filled with strength-producing or harmonizing resources. Oppression, for all its damage to us, creates an environment where survival skills are developed and sharpened. We learn to have a sixth sense about where we are welcome and where we are not. We teach our children to recognize the subtle clues that

may spell danger. We sit with our children at the movies or in front of the TV and interpret, cushioning the assaults of the mainstream media. We learn how to cope with the dynamics of difference and pass our strategies on to our children.

The richness of our histories and heritage provide anchors which hold us to who we are. Our relations, relatives or kin often form systems of care that are interdependent and system reliant. Healthy interdependence is the core of the extended family. It does not foster dependence and does not stifle independence. Rather, it is a system in which everyone contributes in some way without expectation of reciprocity. I give my cousin a ride to the store and while at the store my cousin buys some items for our grandmother. Our grandmother is home watching my brother's children who are planning to wash my car when I return home. No one person is paying back another and yet the support and help keep cycling throughout the family.

The community provides additional influences. From church to social organizations to politics, we are all affected by the events in the world around us. Family resilience is supported by role models, community norms, church structures and the roles of elders and natural helpers or healers.

However, we struggle with negative forces in our environments: poverty, oppression, substance abuse, unemployment, crime, trauma or any of hundreds of negative influences. Together these enter into the balance of who we are and how we cope.

Second Quadrant: Mental

In the mental area, the Indian family is supported intellectually by self-talk and by the stories we hear about how others have managed. Sitting around the kitchen table or on the front steps we learn strategies for interacting with the world or how to use resources. In passing on our stories of our lives we pass on skills to our children and we parent for resiliency. We instill the values of relationships, of getting by, of not needing and hard work for little return. Storytelling is perhaps our greatest teaching resource for communicating identity, values and life skills. The stories also let us know who our people are and what they stand for, providing role models and subtle expectations.

Emotionally, we learn a variety of ego defenses which allow us to deal with overwhelming odds. Denial, splitting, disassociation and projection are each useful in their own way as mechanisms for surviving oppression. Functionality can only be understood in context. For example, many of our families know real pain and endure grief almost beyond the comprehension of middle America and yet they give back to their community. Because of oppression, substance abuse or poverty, many have learned not to need, not to feel and not to talk about it, yet they still help out at the church, at school or by giving sister a break from the kids. These are kindnesses that bring life—sustaining energy which flows from auntie's approving looks, from a child's laugh or from a pat on the back.

Other emotions rob people of their resources—rage, depression, anxiety, grief and jealousy, among others—and are likely to contribute to a lack of harmony. Our people have experienced generations of loss from which we are only now beginning to recover. This sense of loss and the inter-generational grief that is a part of it are strong elements affecting the balance of our families.

Third Quadrant: Physical

While for the individual we think of the physical area as concerning the body, in family it also means the family structure and roles. Kinship expressed in how we relate to our kin, how we act as a system and how we sustain each other will greatly influence the balance in our lives.

The role of fathers is part of the balance, one that can contribute strength to the family system whether the father is present in the home or not. In a recent study of American Indian families which looked at child neglect and the factors which either contributed to or helped prevent it, the role of fathers was found to be central. When the father was involved in the family, child neglect was much less likely to be present. The father did not have to be present in the home for the positive effect to be felt. He only had to remain a contributing member of the family and to maintain relationships with his children. Non-custodial dads take note: your continuing relationship with your children contributes to positive outcomes. Families are better able to be resilient if they include dads.

One thing that kin often do together is eat. Our special cultural or family foods, our use of foods to mark special occasions and our rituals around eating together are all central to the health of the family.

Fourth Quadrant: Spiritual

Spiritual influences in the family include both positive and negative learned practices. The positive practices are those we learn from various spiritual disciplines or teachers: faith, prayer, meditation, healing ceremonies or even positive thinking. They are the things we learn to do to bring about a positive spiritual outcome or to bring positive spiritual intervention. Negatively learned practices are things like curses or bad medicine. Even things like sin, promotion of chaos and perpetuation of confusion could be considered learned negative spiritual behaviors. These are things that people do to invoke negative spiritual outcomes or negative spiritual intervention.

Here, our teachings and the spiritual institutions play a great role. Usually there are learned positive practices meant to counter the negative practices in ourselves or from someone else. Often, what is considered positive in one person's faith is considered negative in another's, and the lines between the two become blurred by emotion. In Indian communities, the churches and/or traditional spiritual ways play a significant role in shaping the spiritual practices of the family.

In the relational worldview, human behavior is also influenced by spiritual forces beyond our own making. Luck, grace, helping spirits and angelic intervention are a few of the terms used to describe getting just the right help at just the right time. One does not have to believe in or practice any spiritual discipline to believe in or experience the phenomenon. Bad luck, bad spirits, ghosts, the devil and misfortune are a few of the terms used to describe things that bother people no matter what their spiritual practices. These forces are often turned back or controlled through prayer, rituals or ceremonies.

All Together

In the relational view the causal factors are considered together. It is the interdependence of the relationships with all factors taken at once that gives understanding of the behavior. It is the constant change and interplay between various forces that account for resilience. We can count on the system's natural tendency to seek harmony. We can promote resilience by contributing to the balance. Services need not be targeted to a specific set of symptoms but rather targeted toward restoration of balance. Family support services are an example of adding to the balance.

It is not, then, our extended family or church or survival skills or any other single factor that provides family harmony. It is the complex interplay between all of these factors. Getting in harmony and staying in harmony is the task.

Two Ways of Helping

In the Western European linear assessment, we are taught to examine a problem by splitting the factors into independent linear cause and effect relationships. This has value in the development of knowledge of each factor and does tend to give us specific interventions to try. However, such splitting tends to leave us with incomplete knowledge and services which fail to acknowledge the spirit. In the linear view, the person owns or is the problem. In the relational view, the problem is circumstantial and resides in the relationship between factors. The person is not said to have a problem but to be out of harmony. Once harmony is restored the problem is gone. In the linear model we are taught to treat the person, and in the relational model we are taught to treat the balance.

Today, the linear model dominates delivery of family services, yet almost half or more of all Indian clients hold a relational worldview. In Indian child welfare we have an opportunity to work within the relational worldview, to work with traditional methods of helping and healing that focus on the restoration of balance and harmony.

The medicine person, elder or spiritual teacher usually work in these ways. They may work in the realm of the mind with advice, counsel or with storytelling and dream work. They may work in the physical with herbs, fasting, sweat lodge or diet. They might work on the spiritual with ceremonies, healing rituals or by teaching. Always, they become part of the context of the person being helped and add to the balance with their presence and willingness to help.

It is important for ICW workers to honor their own cultures in any services which intervene, assess and attempt to help Indian families.

Blood Ties

By Linda Hodges

AMES, Iowa. If the Indian Child Welfare Act of 1978 had been law when my husband and I were ready to start our family, we could not have raised our son.

In 1969, we read an article in the *New York Times* about the need for permanent homes for American Indian children. We had a strong interest in Indian culture, so we specifically requested an Indian baby.

When we learned that the Arizona Department of Public Welfare had approved us for a 4-month-old Apache boy, we checked the circumstances. His mother was 22, unmarried, an alcoholic and had two older children.

We didn't think to ask whether she had an extended family that could raise him.

The Indian Child Welfare Act all but ended adoptions like ours.

Under the law, when an Indian mother relinquishes her child, "in the absence of good cause to the contrary," her extended family receives special preference for adoption, followed by other members of her tribe, then by other Indian groups. If her tribe opposed it, she couldn't relinquish her child to a white family.

State courts, however, have differed in their interpretation of "good cause to the contrary." There have been instances where placing a child in a Caucasian home has been in itself considered "good cause."

Congress is debating whether to weaken or to strengthen the Indian Child Welfare Act. In May, the House passed the Adoption Promotion and Stability Act, intended to make adoption more affordable and to ease all interracial adoptions. Indian rights groups opposed a provision of the bill that would have weakened the Indian Child Welfare Act: the amendment would have limited tribal jurisdiction to those Indian children whose biological parents had significant social, cultural or political ties to the tribe.

In the Senate, the Committee on Indian Affairs scrapped the provision.

On Tuesday, Senator John McCain of Arizona introduced a substitute bill, supported by Indian tribes and adoption lawyers, that insures that tribes will be informed when any Indian child is placed for adoption though it limits the time they have to respond.

Though it may sound odd, I'm happy that the Senate version is the one likely to prevail, because my son's recent reunion with his birth family convinces me that its approach is better.

Like many adopted children, Andrew wanted to learn about his origins. Last May, at age 26, he met his birth family for the first time. The photos he brought back from the reservation show a world far different from the quiet Midwestern university town where he was raised: brush-covered hills dotted with ancient saguaro cactus, modest homes whose front yards are filled with worn-out cars, women wearing traditional dresses preparing traditional foods.

Andrew learned that both his parents died years ago in alcohol-related incidents, but he found a brother, grandmother, great-grandmother and dozens of aunts, uncles and cousins. They gave him a welcome home party and showered him with gifts. He felt comfortable with them. Only the language they usually spoke set him apart. He enrolled in the tribe, is thinking of moving to the reservation and wants to be buried in the cemetery where his birth parents rest.

He learned that his family never wanted his mother to sign him away. He was told that her decision to relinquish two of her three children for placement in non-Indian homes caused such a rift with her family that, while under the influence of alcohol, she took an overdose of sleeping pills and died. The family never stopped searching for the missing children.

Although Andrew grew up happy in our home, the positive change in my son once he touched his roots, and the ease with which he entered the lives of his large family, makes me think that the pull of the ingrained cultural memory is stronger than even the most loving adoptive bonds.

Before lawmakers encourage adoptions of Indian children by non-Indian families, before they remove tribal jurisdiction over child custody proceedings, before state courts interpret “good cause” as economic superiority, they need to acknowledge the strength of the biological and cultural ties that Indian tribes can offer their own children.

Linda Hodges is a food and travel writer. This article first appeared in the *New York Times* Op-Ed Section, July 19, 1996. Used with permission.

Cultural Differences

By Lailan Young

An excerpt from *The Naked Face*

If you are French or Scottish and you pat the head of a neighbor’s son, you are making a friendly gesture and probably have a satisfactory relationship with the people living next door.

If you were to pat the head of a child, teenager, or anyone at all in Thailand, your gesture would be taken as an insult, degrading to the other person and causing him/her to lose face.

Every year millions of people travel to a foreign country on business, to visit relatives and friends, or for their vacations. All of us make mistakes, putting our foot into it because we are not aware of cultural differences and local attitudes or practices.

Many embarrassing errors and dreadful *faux pas* inadvertently committed by travelers abroad concern the face. Since no one likes to lose face, or to be insulted to their face, there now follows a selection of facial gestures and an explanation of their significance in various parts of the world. Although the list is not a complete one, it could be useful to anyone planning visits to the countries included in this selection.

Head & Face...	Pat the head of someone; tousle someone’s hair	A friendly gesture	Western countries
		To insult or degrade someone	Thailand, Burma, Fiji, Indonesia, Singapore
	Hit one’s forehead with an open palm	Exasperation	Western countries
	Rock the head gently side to side	“Yes, I’m listening”	India, Bangladesh
	Nod the head up and down	To indicate “yes”	Most countries
		To indicate “no”	Iran and most of Greece, India and Bangladesh
	Shake the head side to side	To indicate “yes”	Bulgaria, Serbia, Turkey, Sri Lanka
	Chin flick; brush the backs of the fingers under the chin then outward	“I don’t know the answer”	Argentina, Portugal, Brazil
		To signal impatience or disgust	Italy
		“Go away! You’re a pest”	France

Head & Face...

Jerk the chin up	To indicate “no”	Turkey, Greece, Ghana, Malta, North Africa, southern Italy
	To indicate “yes”	India
	“Come here, I’ve something to tell you”	Australia, Scandinavia, Germany
	“I’ve forgotten”	Paraguay
Nod the head backwards while clicking the tongue	To indicate “no”	Saudi Arabia, Abu Dhabi, Dubai, Yemen, Somalia, northern Egypt, Tunisia, Bulgaria
Tap the forehead near the temple	To indicate that someone is very intelligent, or has a lot of common sense	Western Europe; English-speaking countries
	“I’m thinking about it” and “leave it to me”	South America; English-speaking countries
Rotate the index finger against the temple or pulse points	“He/she is crazy!” “A screw is loose”	Bulgaria; English-speaking countries
Rotate index finger into the cheek	To signal admiration; for example, when a beautiful girl walks past	Italy
	“That’s crazy”	Germany
Tap the middle of one’s forehead	“He/she is crazy!”	Holland, South Africa, parts of Indonesia

Mouth....	Stick out the tongue	To mock or deride someone	English-speaking countries
		An involuntary sign of concentration	Universal
		To greet a friend	Tibet
	Giggle	Amusement	Universal
		Sexual frustration	Universal
		Embarrassment; women often cover their mouths with the hand or a piece of clothing when they giggle	China, Taiwan, Japan, Hong Kong, Malaysia, India, Bangladesh, Tibet, Nepal, Philippines, Singapore, Pakistan
	Slowly lick the lips	Sexual invitation	Widespread
		“I’m hungry” (for food)	English-speaking countries
	Blow on an imaginary flute	To signal that someone is too talkative or boring	France
	Cover the mouth with a white gauze mask	In a hospital operating theater	Nearly universal
		Fear of air pollution	China, cyclists in Western countries
		To prevent passing germs to others	Japan
	Spitting	To insult someone by spitting in their face or in the general direction of the body	Nearly universal
		A natural way of expelling body waste by spitting on floors, pavements, or into spittoons located in public places	China
	Cover the mouth with the hand	To politely cover a yawn	Widespread
Because it is rude to display an open mouth; for example, cover the mouth when laughing or using a toothpick		Women in China, Japan, Indonesia, Thailand, Korea, Burma	
Against eating in the street	Vulgar	France, Poland	
Against using fingers to eat	Unnecessary, vulgar	France, Japan, Bolivia	
Purse the lips and point with the mouth at an object	Because it is rude to point with the finger	Philippines	

Eyes...	Do not stare at others	Because it is rude	Australia, Britain, Ireland, New Zealand, Thailand, Japan, Korea, Western Europe, North America, Zimbabwe
	Stare at someone	The only way to find out something	China, Taiwan, Pakistan, Saudi Arabia
	Avoid eye contact	As a general practice	Africa, Caribbean
		As a gesture of respect or deference	Britain, North America, Japan, South Africa, Ghana
		By women in order to avoid a suggestion of romantic interest, if men are present	Zambia, Columbia, Mali, Turkey and Moslem countries
		Embarrassment	England
	Winking	“I’m in the know” and “We share a secret”	North America, Ireland, Australia, New Zealand, Western Europe
		Impolite gesture	Hong Kong
		Flirtatious signal	Western countries
		“I’m not serious, I’m kidding”	North America, Australia, Britain
	Touch the outer corner of the eye	“I know what you’re up to” “You can’t fool me”	France, Britain
		“Take care, be alert”	Italy
		Expression of disappointment	Croatia, Bosnia, Serbia, Albania
Remove sunglasses when entering a home or if speaking to someone	Because it is impolite to look at someone with “dark eyes”	Indonesia, South Korea, Japan	
Quick jerky movements behind closed eyelids	Dreaming	Universal	

Nose...	Tap the nose	"I know, but don't tell anyone"	Britain
		"Look out! Take care!"	Italy
	Wrinkle the nose	If there is a bad smell	Western countries
		Expression of disgust	Western countries
	Thumb the nose	To insult, mock or jeer at another	Nearly universal
	Pinch the nose	If there is a bad smell	Nearly universal
		If a scheme, project or product is seen as a failure	North America, Britain, Australia, New Zealand
		An insulting gesture	Tunisia
	Make a circle with thumb and index finger and put it over the nose	To indicate that someone is drunk	France
	Push the nose up with the index and middle finger	It's so easy that I can do it with the fingers stuck up my nose	France
Blow one's nose	To clear it	Widespread	
	Only in private, never in public because it's considered rude	Korea, Japan	
	Never at the dinner table because it is rude	Malaysia	

Ears...	Flick or touch the earlobe	To signal that another person is effeminate	Italy
	Tug or squeeze at one's own earlobe	Apologize to superiors for an error; for example breaking a glass object	India
		Submission; for example, younger brother to older brother	India
		As self punishment for a misdemeanor; for example, a child speaks out of turn in the school classroom	India
		To express appreciation	Brazil
	The index finger makes circular motions around the ear	To signal that someone or something is crazy or stupid	North America
		To signal to someone "you're wanted on the telephone"	South America, Holland, South Africa
	Cup an ear with one hand	"I can't hear you"	Nearly universal

This is as good a moment as any to give advice to anyone who is planning to do business in Asian countries, in particular Thailand, China and Japan. Never show or express anger by raising your voice or displaying it on your face. Quiet explanation or discussion of a problem will probably induce the company's representative to sign the contract and do business with you, but any shouts, swearing or cursing will fall on deaf ears. If you display anger in these countries, you will lose face, not the man or woman who is the target of your temper. The same rules apply to tourists: if you shout or lose your temper the hotel employee will not cooperate, and then you will feel murderous.

The Naked Face: The Essential Guide to Reading Faces, by Lailan Young, St. Martin's Press, June 1994.

Young has assembled the latest psychological and physiological information into a guide that's designed to show readers exactly what a person is like from his/her facial characteristics. Includes over 200 illustrations and eight pages of photos.

Examples of Folk Medicine in Southeast Asia (Vietnam, Cambodia, Laos)

By *Thu-Van Nguyen*

Courtesy of the Cross Cultural Health Care Program, Seattle, WA.

PRACTICES	KNOWN AS	TREATMENT FOR	MATERIALS	HOW TREATMENT IS DONE
1. "Scratching the wind," "rubbing out the wind," "coining" or "expelling the wind"	<ul style="list-style-type: none"> • <i>Cao gio</i> (V) • <i>Khoof Lom</i> (L) • <i>Kosh Kchoi</i> (C) 	Headache, colds, pain, muscle ache, nausea and vomiting	<ul style="list-style-type: none"> • A coin or boat spoon • Menthol balm • Wintergreen or other oils 	The back, stomach or inner arms are rubbed vigorously with the edge of a coin in a downward stroke.
2. "Fingering" or "pinching"	<ul style="list-style-type: none"> • <i>Giut, Bat gio</i> (V) • <i>Chap kchoi</i> (C) 	Expel the "bad wind," headache, pain, dizziness	<ul style="list-style-type: none"> • Index finger • Tiger balm 	The skin on the forehead, neck or arms is pinched between the thumb and index finger to the point of producing an abrasion.
3. Cutting	<ul style="list-style-type: none"> • <i>Cat le</i> (V) • Not popular in Laos and Cambodia 	Pain, muscle ache	<ul style="list-style-type: none"> • Pins, needles or pieces of broken crystal • Cotton ball • 90% alcohol solution or Vietnamese folk liquor 	<ul style="list-style-type: none"> • The skin of the sore spots or focal points that are related to the illness is pierced with the sterilized needles. • The bad blood is squeezed to relieve the malady. • This is usually done by a skilled practitioner.
4. Burning	<ul style="list-style-type: none"> • <i>Ouch</i> (C) 	Abdominal pain	<ul style="list-style-type: none"> • Incense 	The abdominal area is quickly touched with incense.
5. "Cupping," vacuum sucking cup	<ul style="list-style-type: none"> • <i>Giac hoi</i> (V) • <i>Keo dood loom</i> (L) • <i>Boun Kchoi</i> (C) 	Muscle pain of the chest and back; general discomfort	<ul style="list-style-type: none"> • Vacuum cups/ "venthouses" (inherited from the French) • 90% alcohol solution and cotton ball • Forceps and matches 	<ul style="list-style-type: none"> • Soak the cotton ball wrapped around the tip of the forceps or a wire in alcohol and light the cotton ball with match. • Run the burning cotton ball all over the inside of the cup quickly and press the cup firmly upon the afflicted areas creating a vacuum or suction. The cup will stick to the skin for a few seconds until the exhausted air pressure is restored. The cup will leave a red-purple circle burn and bruised mark when removed. • The severity of the illness can be determined by the severity of the mark left on the skin.
6. Medicated tape or adhesive plaster	<ul style="list-style-type: none"> • <i>Thuoc dan salonpas</i> (V) 	Headache and muscle pain	<ul style="list-style-type: none"> • Ready-made tape 	Apply to the forehead or neck.
7. Stimulating and vigorous massage	<ul style="list-style-type: none"> • <i>Dam bop</i> (V) • <i>Kourk</i> (C) 	Body ache and stiffness	<ul style="list-style-type: none"> • Hand fist 	Use hand fist and strength to pound on the aching areas.

Vietnam (V), Cambodia (C), Laos (L)

To Separate Fact from Fiction

Contrary to widespread erroneous belief, contrary to widespread negative stereotyping, and contrary to regrettable practices in some Islamic societies where anti-Islamic culture traditions have won over Islamic teachings and where women are subdued (and men even more so), this information has been written with the objective of briefing you on the true Islamic teachings regarding women laid down by the Quran and prophet Mohammad over 14 centuries ago.

- ✓ Islam declared women and men equal.
- ✓ Islam condemned pre-Islamic practices degrading and oppressing women.
- ✓ The same injunctions and prohibitions of Islam equally apply to both sexes.
- ✓ Islam gave women the right of inheritance and the right of individual independent ownership unhampered by father, husband, brother, son or anyone else.
- ✓ Islam gave women the right to accept or reject a marriage proposal free from pressure, and by mutual agreement to specify in the marriage contract that she has the right to divorce (if she misses that option she has the right to seek court divorce if she deems the marriage to have failed beyond repair).
- ✓ Islam does not require a woman to change her name at marriage.
- ✓ Islam protects the family and condemns the betrayal of marital fidelity. It recognizes only one type of family: husband and wife united by authentic marriage contract.
- ✓ *“Heaven is at the feet of mothers,”* is a basic Islamic teaching.
- ✓ *“The best of you are the kindest to their wives and I am your best to mine,”* is a teaching by prophet Mohammad.
- ✓ Islam enjoins sound morality in thinking, behavior and appearance. Dress fashions and social patterns that reduce woman to a sex object and exploit her as such are not acceptable to Islam.
- ✓ The observance of chastity and moral standards is equally demanded by Islam from both men and women. *“Women are the siblings of men,”* is a saying of prophet Mohammad.

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Heterosexual Privilege

By Linda Ketner

In 1989, Peggy McIntosh wrote an article, “White Privilege,” dealing with the unacknowledged privileges of being white. Her view was that among Caucasians, there were many special and unearned assets that accrued because of their skin color—assets that could be counted on each day, but about which white people remained largely oblivious.

Her premise intrigued me and I began thinking about heterosexuals and the many unearned assets and advantages accorded them based on their sexual orientation. Having “passed” for heterosexual for many years before “coming out,” I knew firsthand.

Heterosexual privilege, like white privilege, seems to operate largely unconsciously, with no malice. There are everyday ways in which heterosexual people enjoy unearned privilege without even recognizing their advantages.

Below you’ll find an abbreviated list of some daily effects of heterosexual privilege—advantages that attach somewhat more to sexual orientation than to skin color, class, religion, or geographical location.

If I Am a Heterosexual...

1. I can go into a music store and find the language of my sexual orientation represented in the lyrics.
2. Television and movies reflect my relationships in widely diverse and nonstereotypical ways.
3. My children are given texts and information at school that validates my sexual orientation.
4. Society encourages me to marry and celebrates my commitment.
5. As a responsible and loving parent, I won’t lose my children in a custody battle because of my sexual orientation.
6. I can easily buy postcards, books, greeting cards, and magazines featuring relationships like mine.
7. I don’t have to worry about being fired or denied housing because of my sexual orientation.
8. I can be sure that if my spouse is in the hospital and incapacitated, I can visit and will be consulted about any decisions that need to be made.
9. Insurance provided by my employer covers my spouse and children.
10. Hand-holding with my love is seen as acceptable and endearing.
11. I can serve my country in the military without lying or keeping silent about my family.
12. I can keep pictures of my loved one on my desk at work without fear of reprisal.
13. I will receive all of my deceased spouse’s estate, tax-free.
14. I never need to change pronouns when describing the events of my life in order to protect my job, my family, or my friendships.

15. If I'm a teenager, I can enjoy dating, first loves, and all the social approval of learning to love appropriately.
16. If I'm called to work with children or to serve God (in most denominations), I don't have to violate my integrity and lie in order to keep my job.
17. As a responsible and loving adult, I can adopt without lying about my sexual orientation.
18. I feel welcomed and accepted in my church.
19. I can be certain that my children won't be harassed because of my sexual orientation.
20. I can count on a community of friends, strangers, and institutions to celebrate my love and my family, mourn my losses, and support my relationships.

Certainly, none of the “privileges” listed for heterosexuals should be denied to the holders. Expectations that neighbors will be decent to you and that your sexual orientation will not cost you your job, your children, or your life should be the norm in any principled society.

Having spent a great deal of my life fighting for the rights of other groups, in 1994, I “came out” as a lesbian and began advocating for the rights of “my” group. Coming out is an important part of the process of eliminating heterosexual privilege, because typically there is a complicity of silence between gay people and straight friends, coworkers, or family. Some know that we're gay, but we tacitly agree not to talk about it. As more of us begin to tell the truth of discrimination and let people see inside our lives, hopefully the response will not be sympathy, but new allies in our struggle for social justice and civil rights.

I believe that most heterosexuals would not choose to be entitled, but they are simply unaware of the preferential treatment they receive and the more than one thousand discriminatory laws that are aimed at homosexuals. Bringing the injustices to consciousness is the first step in correcting these violations of core American values. What will you do with such knowledge? What personal acts of courage are you willing to commit in the name of justice?

Linda Ketner is President of Alliance for Full Acceptance, a nonprofit organization of gay and straight South Carolinians working to eliminate prejudice and achieve full civil rights and social justice for gay, lesbian, bisexual, and transgender people.

The Relationship of Sexism to Other Forms of Oppression

	PEOPLE OF COLOR		OLD PEOPLE & CHILDREN		POOR PEOPLE		LESBIANS & GAYS		JEWISH PEOPLE		WOMEN	
Isolation	Redlining. Lack of police protections and social service response.	High rises become ghettos. Separate medical care.	Housing projects. No access to transportation, childcare.	Forced to stay closeted. Some neighborhoods unsafe.	Excluded from clubs and communities. Quota systems defined which jobs were allowed.	Need a man for protection. Women out alone are whores.						
Emotional Abuse	Racist language. Called "lazy." Whites deny worth of other cultures. Ridicule other language.	Ignored. Ideas not listened to. Talked about while present as if they weren't in room. Patronized.	Blamed for their poverty. Considered lazy.	Viewed as sexual perverts. Public taunting.	Stereotyped. Anti-Semitic remarks.	Called names. Treated as sex objects. Called dumb.						
Economic Abuse	Last hired. Poor paying jobs. First laid off.	Low priority for government funding. Mail fraud schemes aimed at old people.	Welfare regulations keep people down. Use fact that they need money to invade their lives.	Discrimination in employment.	Corporate environment is anti-Jewish.	Low paying jobs, paid less than a man for the same job.						
Sexual Abuse	Pornography racist. No protection from rape. Seen as sex machines.	High incidence in care facilities for old and young. Children exploited in pornography, incest.	Less police protection.	Accused of child molestation. Ridiculed as not being "real" men or women.	Male attitudes toward Jewish girls as prime to be used sexually.	Rape, incest, marital rape, pornography.						
Privilege of Status	Access to school and job. Assumption that white culture is only one that exists.	Non-income producing, thus, non-productive, thus, not part of the mainstream.	Middle-class values seen as most valid and important.	Heterosexuality is openly displayed; considered flaunting by gays.	Non-recognition of Jewish holidays; assumption of Christianity.	Subservient to men. Bible used as a tool to keep women in their place.						
Threats	Police brutality.	Threat of violence. Complaints not taken seriously.	Social workers threaten to terminate benefits.	Police harassment.	Swastikas painted on synagogues.	Threats of harm.						
Using Children	Less investigation needed to terminate parental rights.		Welfare threatens to take children to gain compliance.	Taken away in custody battles.		Economic security bargained away in exchange for custody in divorce.						
Intimidation	Police stops and checks. More arrests.	Elderly fear being out at night. Easy targets.	Court system works differently for those who can't afford attorneys.	Homophobia rarely challenged publicly. AIDS seen as homosexual disease.		Police don't protect women.						
Violence	Genocide, lynching, "Trail of Tears," police brutality.	Spanking. Sexually abusing kids. Mugging elders.	Hospitals won't admit critically ill. Slum buildings burn, killing people.	Gay bashing. Gay killings.	Burn Synagogues. Denial of Holocaust. "Night of Broken Glass."	Battering, rape.						

From the manual *In Our Best Interest: A Process for Personal and Social Change*. Available through Domestic Abuse Intervention Project, 202 East Superior St., Duluth, MN 55802.

Annotated Bibliography of Books for Increasing Cultural Sensitivity

Bell, Derrick

Faces at the Bottom of the Well: The Permanence of Racism

New York, NY: Basic Books (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.

Derman-Sparks, Louise & Phillips, Carol B.

Teaching/Learning Anti-Racism: A Developmental Approach

New York, NY: Teachers College Press (1997)

This book is an excellent combination 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 description of their class as well as responses from their students over the years.

Hacker, Andrew

Two Nations: Black and White, Separate, Hostile, Unequal

New York: Charles Scribner's Sons (1992)

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.

Lazarre, Jane

Beyond the Whiteness of Whiteness: Memoir of a White Mother of Black Sons

Durham: Duke University Press (1997)

Jane Lazarre is on the faculty of Writing and Literature at Eugene Lang College, at the New School for Social Research in New York. This background is clearly evident in the quality of her writing in this book. She 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.

Mazel, Ella

“And Don’t Call Me a Racist!” A Treasury of Quotes on the Past, Present, and Future of the Color Line in America

Lexington, MA: Argonaut Press (1998)

This book is available without charge to nonprofit organizations for educational purposes.

Telephone: 781-674-2056. Fax: 781-674-2059.

Rutstein, Nathan

Racism: Unraveling the Fear

Washington, DC: The Global Classroom (1997)

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.

Compiled by Joan Jenkins, Executive Director CIP/Connecticut CASA.

Websites with Relevant Information for GAL Volunteer Work

CHILD WELFARE

Administration for Children & Families (ACF)

This site provides online fact sheets that describe ACF-funded activities, projects, shelters, resource centers, community/school-based programs, Head Start, welfare reform, and much more. www.acf.dhhs.gov/programs/opa/facts/

Administration for Children & Families (ACF)—Children’s Bureau

Part of the Department of Health and Human Services, the ACF Children’s Bureau provides federal reports on child maltreatment, current initiatives, and special events. www.acf.dhhs.gov/programs/cb/

American Humane Association

American Humane Association is a network of individuals and organizations working to prevent cruelty, abuse, neglect, and exploitation of children and animals and to assure that their interests and well-being are fully, effectively, and humanely guaranteed by an aware and caring society. www.americanhumane.org

American Professional Society on the Abuse of Children (APSAC)

APSAC works to ensure that everyone affected by child maltreatment receives a professional response by providing scholarly and clinical materials. This site includes information on state chapters, legislation, and additional resources. www.apsac.org

Child Abuse Prevention Network

This site is for professionals in the field of child abuse and neglect. Child maltreatment, physical abuse, psychological maltreatment, neglect, sexual abuse, and emotional abuse and neglect are their key areas of concern. They provide unique and powerful tools for all workers to support the identification, investigation, treatment, adjudication, and prevention of child abuse and neglect. <http://child.cornell.edu>

Child Trauma Academy—CIVITAS Child Trauma Programs

Central to the Child Trauma Academy is its mission to improve the systems that educate, nurture, protect, and enrich children. Current research projects, training activities, publications, and progress reports are included in this site. www.childtrauma.org

Child Welfare League of America (CWLA)

CWLA is an association of public and private nonprofit agencies that assist abused and neglected children and families through a wide range of services. The site offers information on their programs, publications, and upcoming conferences and trainings. www.cwla.org

Institute for Children

The Institute for Children is a foster care and adoption think tank that would like to reshape foster care and adoption in America so that every child will have the chance to grow up in a permanent, loving family. Their site includes findings of individual states and information about legislation. www.forchildren.org

Kempe Center

This site was designed to provide a clinically based resource for training, consultation, program development and evaluation, and research regarding all forms of child abuse and neglect. The center is committed to multidisciplinary approaches to improving the recognition, treatment, and prevention of all forms of abuse and neglect. www.kempecenter.org

Missing & Exploited Children's Training Programs

The Missing and Exploited Children's Training Programs serve law enforcement, social workers, prosecutors, judges, probation officers, and elected officials. Courses are offered on many topics, including child abuse and exploitation investigative techniques; child abuse and exploitation team investigative process; child sexual exploitation; and responding to reports of missing and abducted children. www.foxvalley.tec.wi.us/ojdp

National Center for Missing & Exploited Children

The National Center for Missing and Exploited Children website offers success stories, educational resources, and current events. The "About Us" section has a list of topics varying from child pornography to services for law enforcement. www.missingkids.org

National Children's Advocacy Center

This agency provides prevention, intervention, and treatment services to physically and sexually abused children and their families within a child-focused team approach. www.ncac-hsv.org

National Clearinghouse for Child Abuse & Neglect (NCCAN)

NCCAN is a national resource for professionals seeking information on child maltreatment, all aspects of child abuse and neglect, prevention identification, treatment of child abuse, and other child welfare issues. Their excellent website provides informational databases, links, and current highlights. www.calib.com/nccanch/

National Sex Offender Registry

Child Awareness Services opened this website of accessible links to individual states' searchable databases of registered sex offenders in the United States and other select countries. www.sexoffender.com

Prevent Child Abuse (PCA)

PCA is a nationally recognized organization for the prevention of child abuse through media, training, and technical assistance. The site has several links/resources, along with child abuse facts and special events. www.preventchildabuse.org

Disability Resources

Children with Disabilities

Written for families, care-providers, and interested individuals, this site is a good resource for information about advocacy, education, employment, health, housing, recreation, technical assistance, and transportation for children who have developmental, physical, and emotional disabilities. www.childrenwithdisabilities.ncjrs.org

Internet Resource for Special Children

The IRSC website provides information relating to the needs of children with disabilities on a global basis in order to provide valuable information for parents, family members, caregivers, friends, educators, and medical professionals who interact with children who have disabilities. This page has an extensive set of links to information on different disabilities, health issues, legal issues, and general information. www.irsc.org/disability.htm

National Network for Child Care

Written by a developmental psychologist, this website provides information about children with disabilities and offers tips on how to care for children with disabilities.

www.nncc.org/diversity/spec.ADA.html

Special Child

This site is written for parents and caregivers of children with special needs, and contains real life stories and legal cases regarding children with special needs. There is also a bulletin board available for people to engage in conversation about children with disabilities. www.specialchild.com

Domestic Violence

Family Violence Prevention Fund (FVPPF)

FVPPF is a national nonprofit organization that focuses on domestic violence education, prevention, and public policy reform. This site includes fact sheets on the effects of domestic violence on children, full text articles, and other relevant links. www.endabuse.org

The Minnesota Center Against Violence & Abuse (MINCAVA)

MINCAVA operates an electronic clearinghouse that provides scholarly papers on battered spouses and their children, a searchable database on the link between child maltreatment and woman battering, and links to additional resources. www.mincava.umn.edu

Violence Against Women Resources

This site includes documents that address provisions of the Violence Against Women Act; issues related to child custody and protection; the overlap between child maltreatment and abuse of women; and child witnesses of domestic violence. www.vaw.umn.edu

Medical/Psychological

American Academy of Child & Adolescent Psychiatry

The American Academy of Child and Adolescent Psychiatry works to assist parents and families in understanding developmental, behavioral, emotional, and mental disorders affecting children and adolescents. The website includes journal information, facts, resources, and information on legislation. www.aacap.org

American Academy of Pediatrics (AAP)

AAP offers materials for professionals working in the field of child abuse, including policy statements, a program on the visual diagnosis of child physical abuse, and resources for prevention, recognition, and treatment. www.aap.org

The Arc

This organization is devoted to advocacy for all people with disabilities, originally focused on mental retardation. The site includes topics such as the Americans with Disabilities Act, managed care, fetal alcohol syndrome, and the human genome project. www.thearc.org

The Barr-Harris Children's Grief Center

The center offers help for children facing the pain of death, divorce, separation, or abandonment, and provides a list of books/links for school professionals, parents, and advocates who deal with children's grief. www.barrharris.org

Fetal Alcohol Syndrome (FAS)

This site provides information on fetal alcohol syndrome, fetal alcohol effects, and alcohol-related birth defects, as well as information on prevention methods and teaching students with these problems. <http://fasalaska.com>

I Am Your Child

The “I Am Your Child” campaign has involved the nation’s leading experts in early childhood and neurodevelopment in an ongoing effort to educate families, professionals, and policymakers about the crucial role of early childhood in creating healthy children. This site has a wealth of information about early childhood and brain development. www.iamyourchild.org

Internet Mental Health

This site contains links for common disorders, organizations, search engines, and medical sites. www.mentalhealth.com

National Alliance for the Mentally Ill

This organization provides resources to improve the lives of people with mental illnesses and their families. Legal issues, medical information, and many other fact sheets are included in the website. www.nami.org

The National Center for Post-Traumatic Stress Disorder

This program of the U.S. Department of Veterans Affairs offers a broad range of activities, including research, training, and public information. The site includes an index of worldwide literature on PTSD. www.ncptsd.org/facts/

Online Medical Dictionary

This resource allows you to search for information on any medical term through a wide search and can also link you to a multilingual dictionary and a drug database. www.medterms.com

Trauma Information Pages

Dr. David Baldwin’s Trauma Pages focus primarily on emotional trauma and traumatic stress, including post-traumatic stress disorder, whether following individual traumatic experience(s) or a large-scale disaster. The site includes information on trauma resources, bookstore, articles, and links. www.trauma-pages.com

School Issues

Children and Adults with Attention Deficit Disorder (CHADD)

CHADD works to improve the lives of people with attention-deficit/hyperactivity disorder through education, advocacy, and support. Their site offers great information on ADD and disability issues in the legislature. www.chadd.org

Learning Disability Resource Guide

An interactive learning disability resource guide for parents, teachers, and students, this site provides a wealth of recent articles and legislation. www.ldonline.org

Substance Abuse

Addiction Links Page (Directory)

This comprehensive site provides links to virtually every relevant topic on substance abuse, as well as links to fact sheets and statistics. www.drugnet.net/metaview.htm#general

Bridge to Understanding

This is the most complete resource on the web for information about programs, facilities, and schools helping young people who are not meeting expectations due to emotional, behavioral, or addiction problems. www.bridgetounderstanding.com

Center for Substance Abuse Treatment

This site includes new forms of treatment, general information, and publications, and offers a link to area professionals. www.samhsa.gov

Center on Addiction & Substance Abuse

Topics on this site include the economic and social costs of substance abuse and its impact on lives; what works in prevention, treatment, and law enforcement; individual and institutional responsibility for combating substance abuse and addiction; the tools helpers need to succeed; and the goal of removing the stigma of abuse and replacing shame and despair with hope. www.casacolumbia.org

National Association of Children of Alcoholics

The mission of NACA is to advocate for all children and families affected by alcoholism and other drug dependencies. This mission drives all of their programs and materials to help children of alcoholics. www.health.org/nacoa/

National Clearinghouse for Alcohol & Drug Information

This site includes the latest research, facts and figures, upcoming conferences, an online catalog of materials, and other links. www.health.org

Other Issues

Adolescence Directory Online (ADOL)

This electronic guide provides information regarding adolescent issues and secondary education, including mental health risk factors for adolescents. www.education.indiana.edu/cas/adol/mental.html

Connect for Kids

Connect for Kids is a virtual encyclopedia of information for adults who want to make communities a better place for kids. Most topics include information on substance abuse, schools, and media issues. www.connectforkids.org

Facts for Families

Facts for Families offers information for parents and families on issues affecting children and adolescents, such as depression, teen suicide, step-family problems, and child sexual abuse. www.aacap.org/info_families/index.htm

Juvenile Firesetting Intervention Resource Site

The goal of this site is to prevent youth fire tragedy through education, intervention, and mental health support, and to facilitate the exchange of information on the topic of youth firesetting. www.sosfires.com

KidSource Online

This information service for parents and educators who focus on health, education, and recreation includes useful books, articles on learning disabilities, and links. www.kidsource.com

National Association of Social Workers (NASW)

NASW works to enhance the professional growth and development of its members, to create and maintain professional standards, and to advance sound social policies. www.naswdc.org

Youth & Family Directory

Search this directory to find youth and family programs and services in your own neighborhood and nationwide. www.youthtreeusa.com

CULTURAL INFORMATION

Appalachian Focus

Appalachian Focus is a nonprofit organization intent upon involving those persons most immediately and directly impacted by the problems of Central Appalachia in defining the cause of the problems, identifying barriers to solutions to the problems, and designing actions to solve the problems. It offers a great series of articles that analyze in detail the problems of the area. www.appalachianfocus.org

Biracial Identity

This website provides legal definitions of biracial individuals, testimonies, fact sheets and statistics on biracial families, and information on children's school issues. www.geocities.com/Athens/Oracle/1103

Center for the Study of Biracial Children

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. www.csbc.cncfamily.com

Cultural Competence Website

This site contains information, resources, and links to other sites, provided by the Center for Effective Collaboration and Practice. www.air.org/cecp/cultural

Culture Resources: Middle Eastern American

This site is a part of Central Michigan University's website and offers many links for understanding and learning about Middle Eastern American culture, including cultural information about Iranians, Arabs, Jews, Persians, etc. www.malt.cmich.edu/eslcorr_meresc.htm

Interracial Voice

This site includes information and resources on interracial people. Included are poets' writing samples, relationship forums, discrimination information, and information on building diversity. www.webcom.com/~intvoice/add_site.html

Peace Corps: Culture Matters Workbook

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.

www.peacecorps.gov/wws/culturematters/

African American Children & Families

Black Families

This site provides a wide array of information for African American families, as well as many links to other sites of interest. www.blackfamilies.com

Footsteps: Celebrating African American History and Achievement

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

National Black Child Development Institute (NBCDI)

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

Asian American Children & Families

Asian Nation

This site contains multiple resources concerning Asian history, culture, immigration, and contemporary issues in America. www.asian-nation.org

National Korean American Service and Education Consortium

This national organization seeks to educate and empower Korean American communities nationwide. www.nakasec.org

ESL Resources

Center for Applied Linguistics

This site provides resources for a better understanding of culture through language. There are many professional articles addressing such topics as adult ESL, bilingual education, dialects and Ebonics, immigrant education, and heritage language. You can also access several links and databases. www.cal.org

Clearinghouse on Rural Education & Small Schools

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. www.ael.org/eric/index.htm

ESL Magazine Online

This online magazine is written for teachers or other members of the community who work with ESL students. The site provides current articles, back issues, and links to resources for people who work with ESL students. www.eslmag.com

National Center for ESL Education

This site is dedicated to adults who speak English as their second language. The page contains many resources including articles, links to other related organizations, and suggested readings to learn how to work with adults who speak English as a second language.

www.cal.org/ncle/resc.htm

European American Children & Families

Center for the Study of White American Culture

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.

www.euroamerican.org

Culture Resources: European American

Central Michigan University put together this site to provide access to many links regarding European American culture. The links address issues regarding the diversity of European American culture in the United States, including information regarding Albanians, Irish, Russians, Slavs and East Europeans, Italians, etc. www.malt.cmich.edu/eslcorr_euresc.htm

European American Resources

This page offered by Santa Clara University contains a variety of resources and links regarding a wide range of European American cultures. You can also access other websites with general cultural information, electronic journals, scholarly materials, and reference materials.

www.scu.edu/SCU/Programs/Diversity/euros.html

Gay Men & Lesbian Women

Coalition for Positive Sexuality

This site offers information about sexuality for teens, both homosexual and heterosexual.

www.positive.org

Homosexuality: Common Questions & Statements Addressed

This site offers resources and links to an array of information about sexual orientation.

hcqsa.virtualave.net/resource.html

Human Rights Campaign

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. www.hrcusa.org

Lesbian.org

Lesbian.org promotes lesbian visibility on the Internet, and includes political and cultural resources as well as additional links. www.lesbian.org

Lesbian Mothers Support Society

This site includes parenting articles, children’s resources, adoption information, and other links. www.lesbian.org/lesbian-moms/

National Gay & Lesbian Task Force (NGLTF)

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. www.nglftf.org

National Gay & Lesbian Task Force Youth Institute

The NGLTF Youth Institute offers young people the opportunity to learn the skills necessary to create change. www.youth.org/loco/nglftfyi/

Youth Assistance Organization/Youth Action Online (YAO)

Youth Action Online is a service run by volunteers, created to help self-identifying gay, lesbian, bisexual, and questioning youth. YAO exists to provide young people with a safe space online to be themselves. <http://youth.org>

Immigration Resources

American Immigration Resources on the Internet

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

Center for Immigration Studies

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. www.cis.org

The Immigration & Naturalization Service

This site provides resources on the legal aspects of immigration and naturalization. There is also a glossary of immigration and naturalization legal terms available. www.ins.usdoj.gov/graphics/

Latino Culture

Hispanicbiz.com

This site provides information about the Hispanic culture, specifically in business. www.hispanicbusiness.com

Hispanic Online Latino Links

This site includes information on culture, entertainment, politics, reference materials, and other Internet sites. www.hisp.com/links.html

Latino Website

UCLA’s Latino website offers a great library and links to all aspects of Latino culture. www.sscnet.ucla.edu/csrl/library/pathfind.htm

Native American Links

National Indian Child Welfare Association

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. www.nicwa.org

NativeWeb

This site contains over three thousand links to various aspects of Native American culture and history. www.nativeweb.org

WWW Virtual Library – American Indians

This is a virtual library of the Indian culture with an index of resources on the web, including culture, history, language, health, and art. www.hanksville.org/NAresources

LAW & ADVOCACY

American Bar Association Center on Children & the Law

The goal of the ABA Children’s Law Division is to improve the lives of children through advances in law, justice, knowledge, practice, and public policy. This site includes child welfare tips and great child advocacy links. www.abanet.org/child/home.html

Best Interest Newsletter

This newsletter offers news and resources for professionals and volunteers who advocate for the best interests of abused and neglected children. The site includes information on legal issues, medical topics, web resources, and legislation. www.childadvocacy.com

Children Now

Children Now utilizes the mass media to make children a top priority across the country. They work to improve the quality of news and entertainment media for children and about children’s issues. www.childrennow.org

Foster Care Youth United

This is a teen-written foster care magazine that discusses issues facing children throughout the foster care system. Their goal is to train, inform, and provide a voice for teens through print journalism. www.youthcomm.org

Foster Parent Community

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. www.fosterparents.com

Hear My Voice

Hear My Voice is a unique coalition of volunteer child advocates and professionals in the areas of law, mental health, and the media. The site lists the recent success stories of difficult child advocacy cases. www.hearmyvoice.org

Indian Child Welfare Law Center

Their mission is to work with the Indian community to preserve and reunite Indian families by providing culturally appropriate legal services to Indian children, parents, extended family members, and tribes in cases governed by the Indian Child Welfare Act of 1978, and to serve as a community development resource for ICWA education, advocacy, and public policy.

www.glrain.net/icwalc

Juvenile Justice Center

The American Bar Association Juvenile Justice Center is dedicated to monitoring the legislative, fiscal, policy, and administrative changes rapidly emerging in juvenile justice systems across the nation. www.abanet.org/crimjust/juvjus/home.html

National Association of Child Advocates (NACA)

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. www.childadvocacy.org

National Association of Counsel for Children (NACC)

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. www.naccchildlaw.org

National Center for Youth Law (NCYL)

NCYL provides information, training, and consultation on youth law matters to legal services for 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. www.youthlaw.org

National Children's Alliance

NCA's Children's Advocacy Centers (CACs) are community-based programs that bring together representatives from law enforcement, juvenile court counselors, mental health, and other service providing agencies to address the investigation, treatment, and prosecution of child abuse cases. www.nca-online.org

National Court Appointed Special Advocate (CASA) Association

The website for the national child advocacy organization, this site includes information about the work of CASA programs as well as a library with links about several important topics impacting children, including HIV, cultural awareness, and advocacy. www.casanet.org or www.nationalcasa.org

Office of Juvenile Delinquency Prevention

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. www.ojjdp.ncjrs.org

Social Work & Social Services Website

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

Voices for the Children

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. www.voices4children.org