

INTERCULTURAL COMMUNICATION
ANNOTATED RESOURCE LIST

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Topic Codes:

DV = Culture and domestic violence

ET = Information on specific ethnic groups

G = General information on cross-cultural communication

H = Culture and healthcare fields

L = Culture and law-related fields

O = Resources from other fields (i.e., business, workplace)

R/I = Awareness of the refugee / immigrant experience

TR = Designed for trainers

**** = Reviewer's choice**

1. Culture and Communication in General

Dane Archer, "A World of Differences: Understanding Cross-Cultural Communication," [video], Berkeley: University of California Extension, Center for Media and Independent Learning (1997).

This is a very light-hearted video that could be used to introduce the idea of cross-cultural communication to the uninitiated. People from a variety of nationalities are shown telling stories of how culture-based miscommunications resulted in embarrassing or humorous situations. Topics cover gestures, personal space, courtship, rituals of courtesy, the expression of emotion, language (including sign language), and others. On the minus side, the focus is mainly on travel encounters and a bit superficial. On the plus side, the video is highly engaging and entertaining and the message is sincere: everyone has culture so don't be too hasty in judging another's behavior. **G, O**

Milton J. Bennett (Ed.), *Basic Concepts of Intercultural Communication: Selected Readings*, Yarmouth, ME: Intercultural Press (1998).

This collection of essays builds a foundation for readers to better understand issues of intercultural communication. It includes classic writings on language, culture, and communication with the goal of helping professionals interact with people from other cultures with more understanding and sensitivity. The editor is director of the Intercultural Communication Institute in Portland, Oregon. **G**

Nakiye Avdan Boyacigiller, Richard Alan Goodman & Margaret E. Phillips, *Crossing Cultures: Insights from Master Teachers*, New York: Routledge (2004).

The goal of this anthology of cross-cultural training lessons is to create successful working relationships across cultures. Each chapter outlines a detailed teaching plan for a cross-cultural training session. Although no chapter relates directly to law-related fields, many lessons aim to increase intercultural awareness in general. For example, a chapter on "teaching mindful intercultural conflict management" presents a simulation activity in which two groups of participants are assigned a set of values and goals and asked to negotiate a contract. Debriefing questions accompany each lesson plan to help participants discuss and understand what they have learned. **G, TR**

Richard Brislin and Tomoko Yoshida, *Intercultural Communication Training: An Introduction*, Thousand Oaks, CA: Sage (1990).

** This is a guidebook on how to design and administer intercultural communication training programs. The authors envision a broad range of possible settings in which to implement such programs, from the tourist industry to social work to public diplomacy to education. Legal and health services certainly fit within their framework. The authors outline the following steps to develop trainings:

- 1) Assess the needs and goals of the groups involved, using informants from their cultures.
- 2) Develop training content based on
 - a) awareness of cultural patterns;
 - b) knowledge of customs and values;
 - c) emotions associated with cultural adjustment;
 - d) skills to cope and adapt to a new culture.
- 3) Evaluate the program in order to improve it.

The authors use Milton Bennett's LEARN model to teach intercultural communication. **G, H, L, O, TR**

Gert Jan Hofstede, Paul B. Pedersen & Geert Hofstede, *Exploring Culture: Exercises, Stories and Synthetic Cultures*, Yarmouth, ME: Intercultural Press (2002).

This is a textbook to stimulate discussion and tolerance of cultural differences. It is filled with folktales, dialogues, and anecdotes that illustrate culture-based misunderstandings. Each of these is followed by exercises, discussion activities, and analysis to help readers/learners interpret these cultural illustrations. The authors then introduce activities based on “synthetic cultures” (fictitious cultures with exaggerated characteristics) to illustrate how an understanding of underlying cultural values can lead to better communication. **G**

Margaret K. Nydell, *Understanding Arabs: A Guide for Modern Times*, (4th ed.), Intercultural Press (2004).

This accessible handbook is designed to help non-specialists understand Arab culture. It traces Arabic history and explains modern-day perspectives on family, male-female relationships, Islam, and attitudes toward Americans. The author directed Arabic language training at the Foreign Service and has lectured on Arab culture for over thirty years. **G, ET**

Michael Paige (Ed.), *Education for the International Experience*, Yarmouth, ME: Intercultural Press (1993).

This collection of articles is written for those who conduct intercultural trainings. The articles cover a range of topics: goals of inter-cultural training, issues of identity in an intercultural training class, understanding the stress of cultural adjustment, stages of cultural adaptation for those who come to a new country, and intercultural trainer competencies. Some articles use the “iceberg” analogy as a model of cultural patterns hidden below the surface. This book is good food for thought for anyone doing intercultural training or designing materials for intercultural awareness. **G, TR**

Sara Reynolds & Deborah Valentine, *Guide to Cross-Cultural Communication*, Upper Saddle River, NY: Pearson Education (2004).

Although this book was developed for business managers, it is so simple and well-presented with charts, bullet points, and summaries, that it could be adapted to other settings. The authors outline certain contrasts between value systems common in the U.S. and those of other cultures. In Part I, the main topics are:

- 1) whether a culture emphasizes collectivism or individualism;
- 2) whether communication is more linear and direct or more indirect;
- 3) whether power tends to be distributed hierarchically or democratically.

Part II offers suggestions for oral and written communication, nonverbal communication, and negotiation across cultures. **G, TR, O**

H. Ned Seelye (Ed.), *Experiential Activities for Intercultural Learning*, Yarmouth, ME: Intercultural Press (1996).

The editor has collected a variety of hands-on cross-cultural training activities for facilitators to use in workshops and classes. The emphasis is on encouraging Americans to gain awareness of their own cultural biases and to become more sensitive to alternative cultural perspectives. Activities are short and simple and include youth issues, women's issues, and a section on analyzing cross-cultural miscommunications. **G, TR**

Edward C. Stewart & Milton J. Bennett, *American Cultural Patterns: A Cross-Cultural Perspective*, Yarmouth, ME: Intercultural Press (1991).

The authors argue that miscommunication often occurs when American middle class values and world views are taken as "normal" in cross-cultural interactions. Yet, social interactions are all influenced by culture-based attitudes on all sides. The authors discuss how attitudes toward progress, property, time, health, and perceptions of others and the self vary from culture to culture. The concluding chapter suggests ways for Americans to foster more tolerant attitudes toward other cultures. The book is written in simple, accessible language. **G**

Craig Storti, *Cross-Cultural Dialogues: 74 Brief Encounters with Cultural Difference*, Yarmouth, ME: Intercultural Press (1994).

This book contains a collection of short conversations between Anglo-Americans and others from various nationalities. The conversations reveal culturally based differences in values and attitudes which are explained in accompanying paragraphs. An introductory section explains how we become conditioned to behave culturally; therefore, what is "normal" varies from culture to culture. The conversations are presented in three categories: social settings, workplace settings, and the world of business. Some of the dialogues seem a little artificial, but others would be illustrative in the context of training workshops. **G, TR, O**

Donna M. Stringer & Patricia A. Cassiday, *52 Activities for Exploring Values Differences*, Yarmouth, ME: Intercultural Press (2003).

This series of small group activities on values clarification is designed for use in cross-cultural communication workshops. The exercises are broadly relevant to individuals or organizations that interact with people from diverse cultures. They include activities to explore one's own cultural values and to raise awareness of how these values effect behavior in interactions. Worksheets and step-by-step instructions are included for all activities. **G, TR**

United Nations High Commissioner for Refugees (UNHCR), "To Be a Refugee"
[videotape], (1998).

In this fifteen minute video, refugee children from Bosnia, Kenya, Cambodia, and Afghanistan tell the story of their flight and resettlement. The emphasis is on difficulties of resettlement, with a central theme of the need for tolerance and acceptance in the host country. Topics of homesickness, poverty, cultural difficulties, and teasing from peer children are raised, using actual footage from children's lives. The video is aimed at those with little knowledge of refugees. **G, R/I**

United Nations High Commissioner for Refugees (UNHCR), "Working with Refugees"
[videotape], (1998).

This videotape provides an overview of what UNHCR does in its refugee resettlement and repatriation efforts. The intended audience is those who are unfamiliar with UNHCR, and as such, the film gives only a very general overview of some of the problems refugees face. These problems include safety, skill building, health, and the unpredictable emergencies that often occur in refugees' lives. Because 70-80% of refugees are women and children, a special section is devoted to their particular problems, such as schooling and changing family roles and responsibilities. The film-makers' goal is more to emphasize the work of UNHCR than to go into depth on refugees' culture. Still, for the uninitiated, this film could serve as an introductory overview. **G, R/I**

United Nations High Commissioner for Refugees (UNHCR), *Passages: An Awareness Game Confronting the Plight of Refugees*, (1995).

This booklet has all the materials for playing a board game to better understand the plight of refugees. The game is a simulation of refugee life designed to create better understanding of the problems facing refugees. From the fly leaf: "Participants go through a number of steps which attempt to simulate the refugee experience, from flight to arrival in the refugee camp, as well as the difficulties of integration and repatriation of refugees. The game can be played in full or broken into shorter segments." Designed for middle school children, it could provide a light-hearted approach to cross-cultural awareness, even for adults. **G, R/I**

Gary R. Weaver (Ed.), *Culture, Communication and Conflict: Readings in Intercultural Relations* (2d Ed.), Boston, MA: Pearson Publishing (2000).

** This anthology contains an impressive 69 articles on cross-cultural communication by authors from many fields. Articles focus on cultural issues resulting from immigration and travel, as well as interracial and intergenerational communication. Some articles present opposing points of view on the same topic. The book is divided into six sections by topic:

- 1) Culture and communication (general);
- 2) Managing diversity (business, the workplace, meetings)
- 3) Cross-Cultural adaptation (culture shock, identity, adjustment)
- 4) Education and counseling (for U.S. teachers and service providers working with immigrants)
- 5) Mass media, conflict and national images (medial stereotyping, global marketing, national image)
- 6) Intercultural aspects of conflict and negotiation (general)

G, O, R/I

2. Resources for Specific Professions

Sharifa Alkhateeb, "Understanding Muslim and Middle Eastern Women in Domestic Violence Work," P.O. Box 942, Great Falls, VA 22066. Tel: (703)-641-8451, Fax: (703) 641-8452.

The author of this handout adapts the "Power and Control" wheel, a common teaching tool for those working with victims of domestic violence, to Muslim women. The handout shows how special circumstances of Muslim religious, legal, and familial traditions pressure Muslim women to stay in abusive relationships. **DV, ET, L, H**

David W. Augsburg, *Conflict Mediation Across Cultures: Pathways and Patterns*, Louisville, KY: Westminster/John Knox Press (1992).

** This insightful discussion of conflict resolution starts with a refreshing premise: all cultures have ways of mediating conflict and our western adversarial legal system may not be the most effective. The author draws from traditional cultures to present a community-based model of mediation. Other cultures' folktales and anecdotes of dispute resolution are interspersed to illustrate the concepts. Topics include forgiveness, gender differences, identity and group affiliation, emotions, and the influence of power in conflict. The book does not attempt step-by-step "instructions" to cross-cultural mediation but it does have thoughtful discussions with useful diagrams and charts. **L**

Kim Barrett & William George, *Race, Culture, Psychology and Law*, Sage Publications (2005).

** This anthology of articles aims to encourage “cultural competence” in those who provide services to racial, ethnic, and cultural minorities. Topics include race and justice, immigration, psychological assessment, working with children and families, juvenile justice, and violence. Contributors span several fields: law, psychology, social work, medicine, clinical education, counseling, and family therapy. **ET, L, R/I**

Wendy L. Brandes, et al., *Literacy, Health, and the Law: An Exploration of the Law and the Plight of Marginal Readers Within the Health Care System: Advocating for Patients and Providers*. Philadelphia: Health Promotion Council of Southeastern Pennsylvania, Inc., (1996). Available from: Health Literacy Project; Health Promotion Council; 311 S. Juniper Street, Suite 308; Philadelphia, PA 19107; phone (215) 546-1276; fax (215) 545-1395; \$20.

The author discusses ramifications for health care providers serving low literate populations, offers suggestions on how to make changes in patient/provider communication patterns. The book includes issues of understanding consent forms, taking prescription drugs, and other risks that low-literacy patients face. **H**

Sue Bryant & Jean Koh Peters, “Five Habits for Cross-Cultural Lawyering,” in Kim Barrett & William George, *Race, Culture, Psychology and Law* (47-62), Sage Publications (2005).

This is a practical article with five “habits” that lawyers should develop for working effectively with immigrant clients. The author gives specific examples and concrete suggestions for being a more culturally sensitive lawyer. The five habits are:

1. Identify and analyze the cultural distance between self and client.
2. Analyze how these similarities and differences influence interactions.
3. Explore alternative interpretations for unusual behaviors.
4. “Red flag” aspects of the communication that may be difficult and try to simplify them.
5. Be proactive to correct breakdowns in the relationship.

L

Center for Applied Linguistics. "Cultural Profiles" [Series], *available at calstore.cal.org*. Refugee Resources.

** This series is designed to help service providers better understand the cultures of their refugee clients. Each booklet is 40-60 pages long and can be purchased on-line for a minimal price (\$6-8). The booklets provide the history of each culture's immigration to the United States, an analysis of the needs of that group in interactions with American institutions, and challenges faced by special subgroups within the culture (women, children, the elderly, men, etc.). Case studies, discussion questions, and a glossary of cultural terms are also provided. The series includes:

- Afghans
- Bosnians
- Haitians
- Hmong
- Iraqis
- Iraqi Kurds
- Liberians
- Muslims
- Somalis
- Somali Bantu
- (Others)

ET, L, H, R/I

Anne Fadiman, *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*, New York: Farrar, Straus and Giroux (1997).

** This book describes a tragic cultural clash between Hmong parents of an epileptic baby and the United States medical and welfare institutions. Readers gain an in-depth understanding of how complex cultural differences in world view may play out to the determinant of immigrants. The author is even-handed in presenting the Hmong and U.S. cultures. The book reads like a novel. **H, R/I**

Family Violence Prevention Fund, San Francisco, CA, *Cultural Considerations in Domestic Violence Cases: A National Judges Benchbook*, Maria D. Ramos (1999).

** From the flyleaf: "This benchbook can help state court judges and other professionals approach and resolve cultural issues in a number of domestic violence case contexts, including (1) qualifications and testimony of a "culture expert" in a criminal case; (2) allegations that a criminal defendant's actions were reasonable according to cultural beliefs; (3) sentencing of a domestic violence perpetrator; (4) child custody and visitation decisions; (5) state or tribal court jurisdictional issues under the Indian Child Welfare Act; (6) immigration implications for victims and perpetrators in state court proceedings; and (7) language and other barriers that inhibit equal access to the courts." **DV, L, R/I**

Family Violence Prevention Fund, San Francisco, CA, *Cultural Considerations in Domestic Violence Cases: A National Judicial Education Curriculum* (2001)

This curriculum is a companion to *Cultural Considerations in Domestic Violence Cases: A National Judges Benchbook* listed above. It incorporates the book into a curriculum to encourage cultural competence in judges who work with domestic violence cases. Funded by the State Justice Institute, the goal of the book is to help judges understand the role of culture in domestic violence. It also stresses the interface between immigration status and court decisions. **DV, L, R/I**

Patricia S. Maloof & Fariyal Ross-Sheriff, *Muslim Refugees in the United States: A Guide for Service Providers*, Cultural Profile No. 17. Washington, D.C.: Center for Applied Linguistics. Cultural Orientation and Resource Center (2003).

** As an example of the Center for Applied Linguistics Cultural Profiles series, this 50-page informational booklet provides an orientation to Muslim cultures in the United States. The booklet provides a brief history of Muslim immigration, an overview of Islamic religion, an analysis of the needs of Muslims in their interactions with American institutions, and challenges faced by special groups (women, children, the elderly, and men). While explaining common cultural needs and preferences of Muslims, the authors also emphasize the diversity of Muslims in the U.S. The booklet includes case studies with questions for discussion and a glossary of cultural terms. **ET, H, L, R/I**

Joanne Moore (Ed.), *Immigrants in Courts*, Seattle: University of Washington Press (1999).

** This book helps legal professionals understand the problems faced by immigrants in the courts. At every stage of the legal process, from arrest and interrogation to courtroom interactions, immigrants' cultural and linguistic behaviors may be misinterpreted for the worse. Their own cultural expectations of law based on their home countries may lead them to act in ways that hurt their chances in the United States legal system. Articles by several authors discuss cultural differences in general, while special chapters cover Chinese, Mexican, Islamic, Middle Eastern, and former Soviet cultures in particular. **ET, L, R/I**

Selma Myers & Barbara Filner, *Mediation Across Cultures: A Handbook About Conflict and Culture*, Amherst, MA: Amherst Educational Publications (1994).

This short, practical guidebook begins with a background on what mediation is and then outlines the steps to mediation across cultures. The authors explain how approaches to conflict are often culturally influenced and suggests how mediation can proceed if participants keep an open mind toward differing cultural orientations. The book includes discussion activities, values clarification exercises, and useful diagrams and checklists to explain the concepts. **L**

National Network for Immigrant and Refugee Rights, *The BRIDGE Project (Building a Race and Immigration Dialogue in the Global Economy): Popular Education Resources for Immigrant and Refugee Community Organizers*, Oakland, CA (2004).

** (from the website) The BRIDGE Project supports the work of community organizers and activists in using popular education and community dialogue to discuss and tackle critical issues related to immigrant and refugee rights. Building on the work of our new and exciting BRIDGE curriculum, which is based on two years of community input and testing, the BRIDGE Project provides opportunities for training, leadership development, and community education. Also includes an extensive bibliography and resource section with materials related to cross cultural communication, multicultural education, and anti-racist organizing. Topics covered in BRIDGE include:

- The History of Immigration 101
- Migration, Globalization, and Workers' Rights
- Introduction to Race, Migration, and Multiple Oppression
- Migrant Rights are Human Rights
LGBT Rights and Immigrant Rights
- Immigrant Women's Leadership
- Building Common Ground with Other Communities: Migration, Race and Demographic Change
- Conflict Transformation Within Community Organizing

L, R/I, TR

Lorraine A. West, *Color: Latino Voices in the Pacific Northwest*, Washington State University Press (2004).

This author, a Spanish interpreter in a medical setting, presents an English version of personal narratives of Latino clients she has served over the years. The stories are brief and touching, conveying cultural values surrounding family, health, work, love, birth and death as the clients interact with the powerful institutions of the United States. **ET, H**

Jeanette Zanipatin, Stacy Shaw Welch, Jean Yi, and Patty Bardina, "Immigrant Women and Domestic Violence," in Kim Barrett & William George. *Race, Culture, Psychology and Law*, (375-390), Sage Publications (2005).

This article provides an overview of cultural issues of domestic violence that especially effect immigrant women. After a general overview, short sections describe issues for particular cultures: Asian Americans, Koreans, Vietnamese, Indians, and Latinas. **DV, ET, L**

3. Web Resources

Asian & Pacific Islander Institute on Domestic Violence, San Francisco, CA.

<http://www.apiahf.org/apidvinstitute/default.htm>

** This excellent website has a wealth of useful information on how culture interacts with gender and violence and resources for victims of domestic violence. The organization, Asian & Pacific Islander Institute on Domestic Violence, is very broad-based with links to information on trafficking, domestic violence, gay and lesbian issues, forced marriages, sexual violence, mental health, and other related topics. Links to ethnic-specific information on several Asian and Pacific Island cultures track statistics on violence in those cultures and provide ethnic-specific resources. Links to research articles and other resources for community organizers, mediators, and service providers are also provided, and there are many materials in translation. A particularly insightful discussion of what culture is and how it may be wrongly used to justify male violence is given by Sujata Warriar on the site (see

<http://www.apiahf.org/apidvinstitute/CriticalIssues/warrier.htm>)

DV, ET, H, L

Domestic Abuse Intervention Project, Duluth, MN, “Power and Control Wheel,”

<http://www.duluth-model.org/>.

** The Domestic Abuse Intervention Project in Duluth is the organization that developed the “Power and Control Wheel,” a device widely used to teach about the dynamics of domestic violence. The wheel provides a graphic display of how abusers use emotional and economic abuse, isolation, intimidation, threats and coercion, male privilege, and control of children. Their website includes several downloadable versions of the wheel in English and Spanish, as well as a version on domestic abuse of children, a creator wheel for Native Americans, and an Equality wheel. **DV, ET, H, L**

Ethnomed, Harborview Medical Center, Seattle, WA, <http://www.ethnomed.org/>

** This website, “Ethnomed,” is a joint project of University of Washington Health Sciences Library and the Harborview Medical Center's Community House Calls Program. It provides medical and cultural information on immigrant and refugee groups commonly in the Seattle area. The site has links to dozens of other resources on intercultural training. A useful feature on the home page (left side) called “Culture Specific Pages” provides links to a list of cultures. Each of these describes the history and geography of the country, with extensive cultural information on family and community relationships, issues of etiquette and respect, religious beliefs, and traditional approaches to medicine, birth, and death. Although this is a medical website, people in law-related fields can also find useful information on immigrant cultures. **DV, ET, H, R/I**

Family Violence Prevention Fund, "Immigrant Toolbox," San Francisco, CA,
<http://endabuse.org/programs/immigrant/>

** This website has extensive links to resources for advocates, healthcare workers, and community leaders working with victims of domestic violence in immigrant communities. It includes links to translated informational brochures, legal and cultural advice and resources, fact sheets, VAWA updates, methods of community outreach and education, roles of workplace and healthcare providers, and many other options for ways to participate. Specific resources on this site are listed separately below. **DV, ET, H, L, R/I**

Family Violence Prevention Fund, *Breaking the Silence: A Training Manual for Activists, Advocates and Latina Organizers*, San Francisco, Washington, D.C., Boston.
Downloadable version (available in English and Spanish) at
<http://www.endabuse.org/programs/immigrant/BreakSilenceManualEnglish.pdf>

** This 115-page manual includes information for organizing advocacy groups, knowing the law, and generally working with immigrant victims of domestic violence. A special section covers sensitivity in communication, especially with Latina clients. It includes the "Power and Control Wheel," a device widely used to teach about the dynamics of domestic violence. **DV, ET, L**

Family Violence Prevention Fund, "(Un)Heard Voices: Domestic Violence in the Asian American Community," Sujata Warrior, San Francisco, CA
<http://www.endabuse.org/programs/immigrant/files/UnheardVoices.pdf>

This 32-page report provides results of a study of domestic violence in Asian American communities. Focus groups of Asian American women survivors, advocates and community leaders provided information on the needs of their communities and the barriers (both cultural and institutional) faced in accessing services and assistance. They also filled out a survey on domestic violence issues. As a result of the study, the authors recommend funding for programs that meet the special needs of Asian American communities, trainings for social service and law enforcement to work against racism and increase cultural awareness, further research to documents problems, better access to interpreters, and increased networks for advocacy and legislative action. **DV, ET, L**

Indiana Department of Education, Language Minority and Migrant Programs, "The Iceberg Concept of Culture,"
<http://www.doe.state.in.us/lmmp/pdf/iceburgofculture.pdf>.

** The metaphor of an iceberg is used as a visual model to teach intercultural tolerance and understanding. Like an iceberg, many of our cultural values and thought patterns are hidden below the conscious surface; likewise, our reactions to others may be based on a superficial understanding of the "surface" cultural behavior we observe. This downloadable visual aid is an engaging teaching tool to stimulate discussion and provide insights into new ways of looking at "foreign" behaviors. **G, TR**

National Resource Center on Domestic Violence, "Outreach to Underserved Communities. A Curriculum in Five Modules," Sujata Warriar,
http://www.vawnet.org/NRCDVPublications/BCSDV/OtherPubs/BCS_UnSer_ap pC.pdf

This website has a downloadable 27-slide power point presentation on domestic violence which the author, Sujata Warriar, wishes others to use. The presentation emphasizes sensitivity of service providers in communication with underserved minority groups. It explains how to develop short- and long-term strategies for community outreach and build collaborative relationships with minority communities. Several slides address solving common communication problems such as defensiveness, withdrawal, overpersonalization, and resentment. **DV, TR**

4. Organizations that Conduct Cross-Cultural Training

Command Spanish, Dr. Maryjane Dunn, Director of Training.
<http://www.commandspanish.com/contactus.html> or call 936-637-7873.

This organization creates customized, individualized workshops for English-dominant organizations that interact with Spanish speakers. Workshops include basic Spanish language skills and cultural sensitivity training. Each workshop also provides participants with an individually tailored manual. What is noteworthy about the organization is that they have designed a series of workshops specifically for those who work in public safety and service, including: police, jailers, corrections officers, probation officers, 911 dispatchers, highway drug enforcement officers, court clerks, and shelter workers. The Texas law enforcement organization, Texas Community Law Enforcement Officers' Standards in Education (TCLEOSE) recently approved Command Spanish to do all of their trainings. **ET, L**

Cross Cultural Health Care Program, 270 So. Hanford St., Suite 208, Seattle, WA 98134,
Phone 206-860-0329 or 206-860-0331
<http://www.xculture.org/training/overview/cultural/index.html>

This organization offers cultural competency trainings as well as interpreter training for health care professionals. From their mission statement: "Since 1992, the CCHCP has been addressing broad cultural issues that impact the health of individuals and families in ethnic minority communities in Seattle and nationwide." CCHCP also has a library with resources on culture and health care, including many hard-to-find, unpublished reports. Librarian is Alissa Sampson. **H**

Minority Executive Directors Coalition, "Cultural Competency Trainings," Seattle, WA
<http://www.medcofkc.org/Webpages-current/trainings1.htm>

This organization offers a series of training workshops in cultural competency for service providers, ranging from a 1-hour introductory workshop to a 2-day planning and development workshop for agencies. From their mission statement, "MEDC is a coalition of people of color dedicated to achieving equity and social justice in partnership with communities of color through advocacy, education and membership development." The organization stresses collaboration and cooperation among communities of color and undoing institutional racism. **G, L, O**

Refugee Women's Alliance (REWA), Seattle, WA, <http://www.rewa.org/default.asp>

From their mission statement: "Refugee Women's Alliance is a nonprofit, multi-ethnic organization that promotes inclusion, independence, personal leadership and strong communities by providing refugee and immigrant women and families with culturally and linguistically appropriate services. ReWA advocates for social justice, public policy changes, and equal access to services while respecting cultural values and the right to self determination." **H, L, O, R/I**

Tacoma Community House, Tacoma, WA, <http://www.tchonline.org>

Tacoma Community House is a local organization that has worked with refugees and immigrants in this state since the 1970's. Although their primary focus is on promoting literacy and language skills for immigrants and refugees, they also offer trainings to facilitate cross-cultural communication between employers and immigrants in the workplace. Thus, they design cross-cultural communication workshops that are tailored to particular workplaces (for example, they designed one especially for the Seattle Public Library). The director, Marilyn Bentson, seems open to the idea of developing trainings for legal professionals and service providers who work with immigrant victims of domestic violence. However they do not have specific trainings in these areas currently. **O, R/I**