

## Module Five

# CURRENT INITIATIVES TO ADDRESS DISPROPORTIONATE MINORITY CONTACT IN THIS COMMUNITY

### Module Description

There are ongoing DMC initiatives in Iowa's counties and communities. In this module local initiative leaders can present or lead discussions, and participants will take a look at the successes and challenges through these initiatives and in the community. Special attention will be given to how the community engages constructively with the school-to-court process.

### Module 5 Competencies

- » Participants are aware of activities, organizations, and initiatives in the community and state to address disproportionate minority contact.
- » Participants gain a common understanding of the practical meaning of disproportionate minority contact for juveniles, the community, and the school-to-court system.
- » Participants understand how the Cultural Competency Continuum applies to organizations and individuals' behavior as a part of that organization.

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# MODULE 5

## CURRENT INITIATIVES TO ADDRESS DISPROPORTIONATE MINORITY CONTACT IN THIS COMMUNITY

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**One Hour**

### Supplies for Module 5

- Laptop Computer
- LCD Projector
- Screen
- External Speakers
- Module 5 PowerPoint presentation
- Easel pad with markers and tape
- Handouts:
  - DMC – It's Not Just an Acronym
  - Cultural Competency Continuum

Always remind participants at the beginning of a session and throughout the module that any generalizations made are based on aggregate data and may not necessarily represent individual diversities within the participant.

**I. Disproportionate minority contact is nothing new, nor is it new to you. Over the years there have been initiatives, plans, programs, and efforts statewide and in many communities.**

- A. For more than 20 years, DMC – then referred to as disproportionate minority confinement – has been identified in states and nationally as an issue requiring attention.
  - 1. As early as 1991, Iowa was involved in a federally funded demonstration project that assessed the extent of minority overrepresentation of juveniles within secure settings, followed with a second phase that designed and implemented strategies to reduce disproportionate juvenile minority confinement.
  - 2. Some of you may have been involved with that project, but it is likely you could also describe other projects, groups, and activities that have been undertaken in this community before or since this pilot project.
- B. Since that time, the focus has gradually changed so that today we focus on disproportionate minority contact.
- C. This session focuses on the community and the initiatives and activities related to DMC. We are talking about the broader community that includes both minority populations and the rest of the population in the city and surrounding area.

Allow participants to offer their perspectives on what keeps this focus alive. Write their responses on the chart paper. Be sure they consider a variety of options, and don't just reply "Funding."



Cue Videos:  
Cora Turner

List the initiatives on the chart paper as they are offered by participants. Challenge them to also think of initiatives that have an impact on DMC that may not be directly or exclusively about DMC or youth. Examples may be Head Start, Empowerment Board, or NAACP.

D. With many organizations and segments of the community focusing on DMC there must be compelling reasons. What drives these activities?

1. Funding from the federal or state government.
2. Receiving a grant.
3. Changes in the community.
4. A specific incident.
5. Data told us we needed to.
6. It's mandated.

**II. Across the state and in this community we have heard about many efforts to reduce DMC. Let's watch and listen to your peers talk about DMC activities in their communities. We will hear from Cora Turner from the Waterloo Schools.**

A. Programs, initiatives, activities – however you describe what is going on in this community – probably include historical as well as current activities. Let's list some of them on the chart.

After the group notes the type of initiative, summarize the balance of types to see if they split fairly evenly or fall primarily into one type or another.

- B. There are different types or focuses of DMC-related activities. In general, there are system efforts, community efforts, and individual efforts.
1. System efforts – These may be an ongoing committee or a research project that is aimed at gathering information or making policy change – or just maintaining ongoing communication between organizations. Often these are publicly funded and led by an agency or department. The DMC Committees in each community are an example of this.
  2. Community efforts – These efforts are those that bubble up from the community and are more likely to be focused on a single city or neighborhood. Sometimes they are prompted by a specific situation. They may be faith-based or nonprofit-led initiatives in addition to public or private activities.
  3. Individual efforts – These efforts may be championed or led by a prominent or charismatic community leader and inspire the broader community’s support.
- C. We want to look at the list you just made here and identify whether the initiative is system, community, or individual led.
- D. Why do you think this community has this mix of types of DMC initiatives?

### III. There is a lot of DMC-related activity going on in this community. But what is DMC? What does it mean?

- A. The acronym DMC gets used more often than the term disproportionate minority contact.



Activity and  
Handout:  
DMC – It’s  
Not Just an

Acronym

Allow 10 minutes of small group time. Not all groups may finish all three.

Suggest that participants put themselves in the shoes of a youth, a community group or member, and a system staff person as they try to describe DMC from the perspective of others.

- B. In fact, we’ve been using quite a few acronyms in this training, because it’s the language of those who work with DMC.
- C. Do you know what TLA stands for?
  - 1. It stands for Three-Letter Acronym – TLA.
  - 2. This is a real acronym. But it seems meaningless.
- D. If people say DMC often enough, does it lose the importance of its meaning? Disproportionate minority contact. DMC. Which makes you think more about the meaning?
- E. We are going to work again in small groups, so plan to break up for this activity.
  - 1. Youth, communities, and professionals involved in the school-to-court system may think about and experience disproportionate minority contact differently.
  - 2. Your challenge as a small group is to create a new term or phrase to describe disproportionate minority contact that reflects its meaning from a practical sense and from the different perspectives of youth, communities, and school-to-court professionals.

Examples:

Youth: “I get sent to the office for stuff others get away with.”

Community: “We have to get across to the cops that they shouldn’t be parking and watching them in the mall.”

System: “Our numbers don’t look so good this quarter.”

As the groups report, summarize and highlight how they add depth to the meaning of DMC. These new “terms” should press participants to think about disproportionate minority contact with a greater awareness of cultures and impacts.

3. Do it for each:
  - a. Youth
  - b. Communities
  - c. Professionals in the school-to-court system
4. If you think of an additional group that may view DMC still differently, feel free to work on that as well.
5. Let’s take a few minutes to hear what each group came up with and what the core meaning is for DMC as seen by youth, community and DMC professional.

F. With these new meanings in mind, how do the community's disproportionate minority contact initiatives – those committees and grants on our list – align with the meanings?

1. How do these initiatives leverage the passion you described in your new terms?
2. Perhaps these new terms help us better understand what we are trying to accomplish, or the impetus behind our efforts.

**IV. Cultural Understanding has been the focal point for development of this instrument. This cultural understanding provides individuals with the information necessary to act in a culturally responsive manner.**

- A. Of course, we mean understanding of cultures such as African American, Native American, Latino/Hispanic, and many more.
- B. But we also mean understanding of the broader community and the agencies and organizations that are in place to assist kids at risk or in trouble.





### Handout: Cultural Competence Continuum

The National Center for Cultural Competence (NCCC) article speaks about organizational and system competence. NCCC is a part of Georgetown University Center for Child and Human Development.

- C. A commonly used term is “Cultural Competence”. We will spend a short time taking a look at the Cultural Competence Continuum.
1. We are trying to be practical here and to talk about things that give each participant a chance for a few new insights.
  2. The Cultural Competence Continuum is another tool that can be used by individuals, agencies, organizations, and communities to take stock of where they are in their understanding cultures – “cultural competence.”
  3. Nobody is saying anyone is INcompetent at all. That is where the continuum comes in – as an assessment within a community group, organization, or system that can be used in planning and policy development.
  4. Take a look at the ranges on this continuum. There are no hard and fast lines. Consider each point on the continuum as a developmental level. An organization could be in one stage in one regard, but a different one for another.
    - a. Cultural destructiveness
    - b. Cultural incapacity
    - c. Cultural blindness
    - d. Cultural pre-competence
    - e. Cultural competence
    - f. Cultural proficiency

### V. How does the cultural competence continuum relate to disproportionate minority contact in your community?

- A. How does the continuum impact expectations of groups such as communities, organizations, and systems?
- B. How can increasing cultural competence of groups and organizations – and the people within them – lead to reducing disproportionate minority contact?
  1. This type of change implies both organizational and policy change.
  2. It also recognizes that change is a two-way street – all participating parties play a role in that change.

**VI. The greatest challenge to community initiatives, individual efforts, or system initiatives is to engage people in a meaningful way.**

- A. Perhaps some of you will take away pieces of our discussion today to share with your groups.
- B. Perhaps you will want to begin something new.
- C. The next session will tie the work we have done so far with the concepts of family and community engagement to help youth be successful.

**VII. Let's close with this video clip featuring Iowa City's LaTasha Massey.**



Cue Video:  
LaTasha  
Massey

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# CULTURAL COMPETENCE CONTINUUM

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The National Center for Cultural Competence (NCCC) embraces a conceptual framework and model for achieving cultural competence based on the seminal work of Cross et al. espoused in a monograph entitled *Toward A Culturally Competent System of Care, Volume 1*, originally published in 1989. The NCCC modified the Cross definition as follows. Cultural competence requires that organizations:

- » Have a defined set of values and principles, and demonstrate behaviors, attitudes, policies, and structures that enable them to work effective cross-culturally.
- » Have the capacity to (1) value diversity, (2) conduct self-assessment, (3) manage the dynamics of difference, (4) acquire and institutionalize cultural knowledge, and (5) adapt to diversity and the cultural contexts of communities they serve.
- » Incorporate the above in all aspects of policy-making, administration, practice and service delivery, systematically involve consumers, families and communities.

Cultural competence is a developmental process that evolves over an extended period. Both individuals and organizations are at various levels of awareness, knowledge and skills along the cultural competence continuum.

Cross et al. state that cultural competence is a complex framework, and that there is a tendency for systems and organizations to want a textbook solution, a quick fix, a recipe, or a “how to”, step-by-step approach. The complexity of achieving cultural competence does not allow for such an easy solution. The Cross framework emphasizes that the process of achieving cultural competency occurs along a continuum and sets forth six stages including: 1) *cultural destructiveness*, 2) *cultural incapacity*, 3) *cultural blindness*, 4) *cultural pre-competence*, 5) *cultural competency* and 6) *cultural proficiency*. It is helpful for systems and organizations to conduct self-assessment and use the results to set goals and plan for meaningful growth. The NCCC developed the following system or organizational characteristics that may be exhibited at various stages along the cultural competence continuum.

The characteristics delineated in this continuum are not meant to define a system or organization. Rather, they allow systems and organizations to broadly gauge where they are, and to plan for positive movement and growth to achieve cultural competence and proficiency. The continuum is dynamic and not intended to be viewed in a linear manner. Systems and organizations may be at different stages at different times with different populations and cultural groups. Finally, system and organizational capacity is not limited to arrival at cultural competence and proficiency as there is always room for continued growth.

- » *Cultural destructiveness* is characterized by attitudes, policies, structures, and practices within a system or organization that are destructive to a cultural group.
- » *Cultural incapacity* is the lack of capacity of systems and organizations to respond effectively to the needs, interests and preferences of culturally and linguistically diverse groups. Characteristic include but are not limited to: institutional or systemic bias; practices that may result in discrimination in hiring and promotion; disproportionate allocation of resources that may benefit one cultural group over another; subtle messages that some cultural groups are neither valued nor welcomed; and lower expectations for some cultural, ethnic, or racial groups.
- » *Cultural blindness* is an expressed philosophy of viewing and treating all people as the same. Characteristics of such systems and organizations may include: policies that and personnel who encourage assimilation; approaches in the delivery of services and supports that ignore cultural strengths; institutional attitudes that blame consumers - individuals or families - for their circumstances; little value placed on training and resource development that facilitate cultural and linguistic competence; workforce and contract personnel that lack diversity (race, ethnicity, language, gender, age etc.); and few structures and resources dedicated to acquiring cultural knowledge.

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- » *Cultural pre-competence* is a level of awareness within systems or organizations of their strengths and areas for growth to respond effectively to culturally and linguistically diverse populations. Characteristics include but are not limited to: the system or organization expressly values the delivery of high quality services and supports to culturally and linguistically diverse populations; commitment to human and civil rights; hiring practices that support a diverse workforce; the capacity to conduct asset and needs assessments within diverse communities; concerted efforts to improve service delivery usually for a specific racial, ethnic or cultural group; tendency for token representation on governing boards; and no clear plan for achieving organizational cultural competence.

## Cultural Competence

Systems and organizations that exemplify cultural competence demonstrate an acceptance and respect for cultural differences and they:

- » Create a mission statement for your organization that articulates principles, rationale, and values for cultural and linguistic competence in all aspects of the organization.
- » Implement specific policies and procedures that integrate cultural and linguistic competence into each core function of the organization.
- » Identify, use, and/or adapt evidence-based and promising practices that are culturally and linguistically competent.
- » Develop structures and strategies to ensure consumer and community participation in the planning, delivery, and evaluation of the organization's core function.
- » Implement policies and procedures to recruit, hire, and maintain a diverse and culturally and linguistically competent workforce.
- » Provide fiscal support, professional development, and incentives for the improvement of cultural and linguistic competence at the board, program, and faculty and/or staff levels.
- » Dedicate resources for both individual and organizational self-assessment of cultural and linguistic competence.
- » Develop the capacity to collect and analyze data using variables that have meaningful impact on culturally and linguistically diverse groups.
- » Practice principles of community engagement that result in the reciprocal transfer of knowledge and skills between all collaborators, partners, and key stakeholders.

## Cultural Proficiency

Systems and organizations hold culture in high esteem, use this a foundation to guide all of their endeavors, and they:

- » Continue to add to the knowledge base within the field of cultural and linguistic competence by conducting research and developing new treatments, interventions, and approaches for health and mental care in policy, education, and the delivery of care.
- » Develop organizational philosophy and practices that integrate health and mental health care.
- » Employ faculty and/or staff, consultants, and consumers with expertise in cultural and linguistic competence in health and mental health care practice, education, and research.
- » Publish and disseminate promising and evidence-based health and mental health care practices, interventions, training, and education models.
- » Support and mentor other organizations as they progress along the cultural competence continuum.

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- » Develop and disseminate health and mental health promotion materials that are adapted to the cultural and linguistic contexts of populations served.
  - » Actively pursue resource development to continually enhance and expand the organization's capacities in cultural and linguistic competence.
  - » Advocate with, and on behalf of, populations who are traditionally unserved and underserved.
  - » Establish and maintain partnerships with diverse constituency groups, which span the boundaries of the traditional health and mental health care arenas, to eliminate racial and ethnic disparities in health and mental health

Adapted from:

Cross, T., Bazron, B., Dennis, K., & Isaacs, M. (1989). *Towards a Culturally Competent System of Care, Volume 1*. Washington, DC: CASSP Technical Assistance Center, Center for Child Health and Mental Health Policy, Georgetown University Child Development Center

Developed Tawara D. Goode, National Center for Cultural Competence

Georgetown University Center for Child and Human Development, University Center for Excellence in Developmental Disabilities  
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# DMC – IT’S NOT JUST AN ACRONYM

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**You have 10 minutes to complete this activity in your small group.**

What does DMC mean to you? You bring your current experiences and perspectives to the issue of DMC. Chances are, your answers may be different than those of others. In this activity, your small group will discuss what DMC (the acronym) may mean to others. What terms can be used or meaning does it have for those with different experiences?

Put yourselves in the shoes of:

- » Youth
- » Member of a community group or organization
- » Staff member in a school district, law enforcement agency, or Juvenile Court Services office

1. You are a youth. What does DMC mean to you? What term would you use for DMC?

2. You are a member of a volunteer community group. What does DMC mean to you? What term would you use for DMC?

3. You are staff in a school district, law enforcement agency, or Juvenile Court Services office. What does DMC mean to you? What term would you use for DMC?

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# MODULE 5 SUPPLEMENTAL ACTIVITY ONE

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The following activity may be used to provide additional focus to the areas of current local initiatives.

## Guidance for the Facilitator:

**Activity:** Facilitated discussion of issues surrounding a child's path toward the juvenile system.



**Time required:**

15 – 45 minutes, depending upon depth of conversation and time available.

- » Cue the video shown at the conclusion of the core Module 1 session.
- » LaTasha Massey of Johnson County Social Services talks about DMC and her perceptions of what it means in the life of a child.
- » Play the video – approximately 2½ minutes.
- » Allow a few moments of quiet for participants to think about Massey's comments.
- » Ask one or more of the following questions, encouraging participants to speak from their perspective, in agreement or disagreement, in a healthy exchange of ideas.

1. How is DMC perceived or understood by the greater community? How is it perceived by the various minority communities?
  
2. What are those points about DMC that need to be understood, and by whom?
  
3. Talk about the vulnerabilities of children and youth that result in negative impacts. What are the contributing factors?
  
4. Massey refers to a child becoming a target, maybe simply because of clothing, and that results in the child developing negative feelings and perceptions of the police. How can perpetuation of such "vicious circle" behaviors be stopped?
  
5. What must occur in this community to create the necessary understanding of DMC, and which existing initiatives or individuals must be part of that effort?

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# MODULE 5 SUPPLEMENTAL ACTIVITY TWO

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The following activity may be used to provide additional understanding of the Cultural Competence Continuum.

## Guidance for the Facilitator:

**Activity:** Facilitated discussion of the elements of the Cultural Competency Continuum.



**Time required:**

45 – 60 minutes, depending upon depth of conversation and time available.

- » Provide the Cultural Competence Continuum handout from Module 5.
- » Allow participants time to read the handout before beginning the discussion.
- » Facilitate a discussion to engage participants in understanding this continuum, asking one or more of the following questions.

1. What are some similarities and differences in cultural competence for organizations as described here and cultural competence for individuals?
  
2. For each of the six stages of the continuum, talk about what that stage means and give some theoretical or real examples of what you think it means.
  - a. Cultural destructiveness
  
  - b. Cultural incapacity
  
  - c. Cultural blindness
  
  - d. Cultural pre-competence
  
  - e. Cultural competency
  
  - f. Cultural proficiency
  
3. How could an organization use this continuum in their own efforts to improve cultural awareness and competence?
  
4. What does the Cultural Competency Continuum require from individuals?



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# MODULE 5 SUPPLEMENTAL ACTIVITY THREE

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The following activity may be used to examine and share, if willing, the stage of cultural competence of participants' organizations.

## Guidance for the Facilitator:

**Activity:** Facilitated discussion of participants' estimate of their own organization's cultural competence using the stages of the continuum. If time allows and participants are willing, also estimate cultural competence of the greater community and of the minority community or communities



**Time required:**

45 – 90 minutes, depending upon depth of conversation and time available.

- » Provide the Cultural Competence Continuum handout from Module 5.
- » This activity will be more successful if the group has completed Module 5 and the Module 5 Supplemental Activity 2. Discussion during this activity requires a fairly high level of mutual respect and trust among participants in order for participants to be honest in their assessments. This may be an activity that is best completed in pairs or small groups, allowing individuals from the same organization to work together.
- » Provide blank paper for those who need it to track their thoughts.
- » Allow participants time to read the handout before beginning the discussion if they have not already done so.
- » Facilitate a discussion to engage participants in applying their understanding this continuum to their own organization.
- » When finished, encourage participants to share their understanding and assessment with the appropriate colleagues in their organization or agency.

1. Review the six stages of the continuum quickly, allowing no more than 15 minutes, to ensure participants are working from a common understanding.
  - a. Cultural destructiveness
  - b. Cultural incapacity
  - c. Cultural blindness
  - d. Cultural pre-competence
  - e. Cultural competency
  - f. Cultural proficiency

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## MODULE 5 SUPPLEMENTAL ACTIVITY THREE

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2. Individually or in small groups, assess the stage of cultural competence for the organization, using the characteristics outlined in the Continuum. Note that no organization will arrive at proficiency and be able to stop working on it.
  - a. Justify the selection.
  - b. Justify why the other stages were not selected.
  - c. Has there been a history of focus on cultural competence, with progress to show for it?
  - d. Suggest steps that may be taken to make progress toward the next stage of cultural competence.
  - e. Identify individual responsibilities related to the current stage and the steps that may help move the organization to the next stage.
  
3. Allow time for participants to “report back” to the level they are comfortable in doing so.
  - a. Was it easy to assess and select a stage of cultural competence? Why or why not?
  - b. What were some of the defining points in your selection?
  - c. Does your organization have existing goals toward improving cultural competence; what are they?
  - d. How might this activity contribute to your organization’s progression through the stages of the Cultural Competence Continuum?
  
4. Now, repeat this process for the greater community.

Finally, repeat this process for the minority community or communities in your area.