

**CULTURAL AWARENESS SENSITIVITY TRAINING**

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by  
William L. Underwood  
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---

Dr. Samuel L. Dameron  
Thesis Committee Chair  
Department of Criminal Justice

---

Dr. Margaret Phipps Brown  
Thesis Committee Member  
Department of Criminal Justice

---

Dr. Robert E. Grubb  
Thesis Committee Member  
Department of Criminal Justice

---

Dr. Leonard Deutsch  
Dean of the Graduate College

## Abstract

In this study, employees of the Federal Correctional Institution in Ashland, Kentucky; the Federal Medical Center in Rochester, Minnesota; and the Federal Correctional Institution in Milan, Michigan were surveyed to determine the need for a Cultural Awareness Sensitivity Training program for staff within the United States Bureau of Prisons. In addition, if the need for this program was established, the Cultural Awareness Study was formulated to determine the scope and breadth of the coverage of the program. The respondents were asked to answer 72 questions in the following areas: (1) diversity training; (2) need assessment; (3) staff demographics; (4) inmate demographics; and (5) survey demographics. From the responses to this survey, a proposed curriculum was developed for initial review at the Federal Correctional Institution in Ashland, Kentucky.

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Chapter 1

Introduction

*Historical Background*

In order to understand the need for establishing a Cultural Awareness Sensitivity Training Program within the United States Bureau of Prisons, one must first be aware of the historical events that led to the diverse culture found in the United States (see Tables 1 & 2). This same diversity is found within the ninety-eight institutions that comprise the Bureau of Prisons.

Table 1

Ethnicity by Number and Percentage of the United States Population

POPULATION	1990	1995	1996
<u>(in millions)</u>	<u>248.8</u>	<u>262.8</u>	<u>265.2</u>
White	83.9%	83.0%	82.8%
Black	12.2%	12.6%	12.6%
Asian & Pacific Islander	3.0%	3.6%	3.7%
Native American, Eskimo Aleut	0.8%	0.9%	0.9%
Hispanic	9.0%	10.4%	10.7%

From Immigration and Naturalization Service (1998). Statistical Yearbook of the Immigration and Naturalization Service. Washington, DC: Author, p. 427.

During the Seventeenth and Eighteenth Centuries, entrance into the area now known as the United States of America, was controlled by the individual colonies.

Virginia attempted to attract new residents by giving 50 acres of land to each newly



arrived White male. Of course, this option did not apply to African-Americans (Project Vote Smart, 1998).

Table 2

Country of Origin of Foreign Born Entrants into the U. S. by Citizenship Status During 1990-1996

Country of Origin	(numbers in thousands)					
	<u>Total Foreign-born</u>		<u>Naturalized Citizen</u>		<u>Not U. S. Citizen</u>	
	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>
All countries	25,799	100.0	9,043	100.0	16, 736	100.0
Mexico	7,017	23.2	1,044	11.5	5,973	35.7
Cuba	913	3.5	474	5.2	440	2.6
Dominican Republic	632	2.5	195	2.2	437	2.6
El Salvador	607	2.4	110	1.2	497	3.0
Great Britain	606	2.4	237	2.6	369	2.2
China	1,107	4.3	536	5.9	570	3.4
India	748	2.9	263	2.9	485	2.9
Korea	591	2.3	220	2.4	372	2.2
Philippines	1,132	4.4	657	7.3	475	2.8
Vietnam	770	3.0	385	4.3	385	2.3
Elsewhere	11,655	45.2	4,921	54.4	6,734	40.2

From United States Census Bureau, Annual Demographic Survey (March CPS Supplement 1997). Data Table Topic List. [On-line]. Available: <http://www.blscensusgov/cps/pub/1997for-born.htm>

At first, the treatment of African-Americans was similar to the indentured servants from Europe. However, differences soon arose. In 1662, a Virginia law required that Africans would remain servants for life. Further solidifying the fate of Africans was the Virginia law, passed in 1740, that stated all slaves would be considered chattel in the hands of their owners. In 1790, citizenship was made available to aliens after two years of residence. Eight years later, in 1798, the residency requirement was extended to fourteen years. Finally, a law passed in 1802 set the time frame for residency at five years (Project Vote Smart, 1998).

The United States Congress began to legislate immigration in the nineteenth century. Table 3 lists Congressional actions that were significant in determining the diversity of the population of the United States.

As stated before, the passage of these laws was instrumental in determining the social composition of the population of the United States (see Table 2). The cultural diversity represented in the Federal Prison system is not in the same proportion that is found in the general population of the United States (see Tables 4, 5, 6, & 7). Given the diversity of the inmate population within the federal prison system, along with the forced togetherness of prison living, a need for some form of cultural sensitivity training is predictable.

Table 3

Congressional Actions Affecting Cultural Diversity

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Year	Congressional Action
1882:	The Chinese Exclusion Acts were passed. They prohibited the immigration of Chinese to the United States.
1917:	Literacy requirements were instituted for immigrants.
1919:	The United States entered World War I, immigration declined significantly.
1924:	The Immigration Act set a quota for immigrants from each country.
1943:	The Chinese exclusion laws were repealed
1948:	The Displaced Persons Act, was passed.
1950:	The Internal Security Act, which excluded communists, was repealed.
1952:	The Immigration and Nationalization Act was passed. It set up categories for skilled workers and for relatives of citizens and resident aliens.
1965:	Amendments to the Immigration and Nationality Act were passed that eliminated the national-origin quotas.
1980:	The Refugee Act of 1980, which repealed the ideological and geographical preferences of refugees fleeing communism, was passed.
1986:	The Immigration Reform and Control Act (IRCA), which granted amnesty to illegal immigrants residing in the United States since 1982, was passed.
1990:	The 1990 Immigration Act, expanding legal immigration quotas was passed.

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(INS Advance Report, 1992, pp. 123-124).

Table 4

## Number and Percentage of Federal Inmates and Staff by Race

	Inmates		Staff	
	Number	Percentage	Number	Percentage
White	85,883	57.4	21,244	65.0
Black	59,128	39.5	6,815	20.8
Asian	2,275	1.5	607	1.9
Native American	2,343	1.6	490	1.5

From Federal Bureau of Prisons. (2001). Quick Facts. Washington, DC: United States Government Printing Office, pp. 5-6.

Table 5

## Number and Percentage of Federal Inmates by Ethnicity

	Number	Percentage
Hispanic	48,609	32.5
Non-Hispanic	101,020	67.5

From Federal Bureau of Prisons. (2001). Quick Facts. Washington, DC: United States Government Printing Office, p. 2.

The purpose of this research is to determine whether professional prison staff perceives a need for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons. If such a need exists, respondents' perceptions of the appropriate coverage of the program will be presented. Results of this study may be

useful in assisting policy makers for federal and state corrections agencies in determining the training to be provided to their correctional workers.

Table 6

## Number and Percentage of Federal Inmates by Citizenship

Country	Number	Percentage
United States	103,913	69.4
Mexico	24,490	16.4
Columbia	4,046	2.7
Cuba	2,814	1.9
Other/Unknown	14,366	9.7

From Federal Bureau of Prisons. (2001). Quick Facts. Washington, DC: United States Government Printing Office, p. 2.

Purpose

Of utmost importance in implementing a Cultural Awareness Sensitivity Training Program is the cost to society if such a program is not established. The 1984 riot at the United States Penitentiary (USP) in Atlanta, Georgia cost over twenty million dollars. The disturbance at the Federal Correctional Institution (FCI) in 1987 Oakdale, Louisiana cost in excess of five million dollars (Atlanta, Oakdale, 1993). There is no evidence to indicate that these disturbances resulted from a lack of cultural awareness on the part of those involved. However, prison disturbances have started over incidents as inconsequential as a pool game, or someone cutting line in the dining room. Numerous participants personally interviewed by the author uniformly stated that a lack of

Table 7

Number of State, Federal and Total Inmate Population by Year

Year	State	Federal	Total
1991	753,951	71,608	825,559
1992	802,241	80,259	882,500
1993	880,857	89,587	970,444
1994	959,668	95,034	1,054,702
1995	1,025,624	100,250	1,125,874
1996	1,077,824	105,544	1,183,368
1997	1,131,581	112,973	1,244,554

From Gilliard, D. K., & Berk, A.J. (1997). Bureau of Justice Statistics Bulletin, Prison and Jail Inmates at Midyear. Washington, DC: United States Government Printing Office, p. 5.

sensitivity toward the Mexican-American inmates contributed to the onset of that disturbance. A former New Mexico state inmate presented the view held by many inmates in Sante Fe: “the Gringos just didn’t give a shit about the things that were important to us. Machismo meant nothing to them, but everything to us” (Yazee, 1997).

#### Location

One of the primary concerns to be addressed in any survey is the location of the sample population. For this study three federal institutions were selected in an attempt to obtain input from a diverse sample population. Also taken into consideration was the availability of person(s) to assist with circulating the Cultural Awareness Survey. The institutions selected were: (1) the Federal Correctional Institution in Ashland, Kentucky;

(2) the Federal Correctional Institution in Milan, Michigan; and (3) the Federal Medical Center located in Rochester, Minnesota. This sample was adequate for this preliminary study, although it was a convenience sample.

The Federal Correctional Institution (FCI) in Ashland, Kentucky is a low security level institution with a rated capacity of 662 inmates. It usually houses from 1,000 to 1,100 inmates. There is also a Federal Prison Camp (FPC) in Ashland, Kentucky that houses approximately 250 inmates. Prisoners at the two Ashland facilities are serving sentences from six months to life. The average inmate is 36 years old and is serving a sentence of 82 months. FCI Ashland was built in 1940 and is staffed by approximately 390 employees who receive assignments to the FCI and the FPC (Bureau of Prisons, 1998).

The Federal Correctional Institution located in Milan, Michigan is a low security level institution with a rated capacity of 1,065. Normally, the FCI houses 1,400 inmates. There is also a Federal Detention Center (FDC) in Milan. This is an administrative facility that holds inmates at all security levels. The rated capacity at the FDC is 162 inmates. The usual population is between 220 and 240 inmates. The median age of the inmate population at FCI Milan is 35. Approximately 395 staff are employed at both Milan facilities. Correctional officers are assigned to both institutions. FCI Milan was opened in 1933, while the FDC was opened in 1993 (Bureau of Prisons, 1998).

The Federal Medical Center (FMC) in Rochester, Minnesota is an administrative level institution. It has a rated capacity of 674 inmates. It usually houses between 800

and 850. Inmates are sent to Rochester for a wide variety of medical ailments. There is also a forensic unit where competency evaluations are conducted. In addition, FMC Rochester has a unit for female prisoners requiring medical treatment. The FMC opened in 1984. Approximately 500 staff are employed at the FMC (Bureau of Prisons, 1998).

Some abbreviations that may be found in this thesis are: BOP- Bureau of Prisons; FCI- Federal Correctional Institution; FDC-Federal Detention Center; FPC -Federal Prison Camp; FMC- Federal Medical Center; USP-United States Penitentiary; and FBI- Federal Bureau of Investigation. The remainder of this thesis consists of the following: Chapter II is a Literature Review; Chapter III is the Methodology; Chapter IV is an evaluation of the data collected; and Chapter V is the Summary and Recommendations.



## Chapter 2

## Literature Review

*Training Method*

If prisons are to return more productive members to society, the incarcerated individuals must strive to improve their chances of remaining out of prison after release. Increasing the ability of prisoners to get along with one another and staff while incarcerated enhances the probability of success upon release. To teach inmates to get along with each other one must decide what training method would be most effective. There are numerous training methods advocated for cultural sensitivity. Some of the more significant training methods are: (1) Content Oriented (Banks, 1994, Grant & Sleeter, 1993); (2) Participant Oriented (Banks, 1994, Grant & Sleeter, 1993); (3) Socially Oriented (Banks, 1994, Grant & Sleeter, 1993); (4) Responsive Teaching (Gallimore & Tharp, 1988); (5) Awareness Based (Hofstede, 1988); (6) Skill Based (Carnevale & Stone, 1994); (7) Anti-bias (Schwartz, 1994); (8) Multi-cultural (Wurzel, 1994); (9) Managing Diversity (Chung, 1996); (10) Cultural Tolerance (Schwartz, 1994); (11) Recognize Commonalities (Gordon, 1995); (12) Inclusion Oriented (Buckham & Rossett, 1994); (13) Performance Oriented (Swanson, 1997); (14) Conflict Resolution (Romero & Tan, 1996); and (15) Cooperative Learning (Slavin, 1995).

A myriad of options are available when it comes to teaching cultural diversity. A look at two widely used methods may be helpful in formulating an effective approach. In the first example, four approaches to multi-cultural education were proposed: (1) a “contributions approach,” which concentrates on the contributions of different ethnic

groups to society; (2) an “additive approach,” which promotes the addition of multi-cultural study to existing programs; (3) a “transformation approach,” which incorporates the experiences of a variety of cultural, ethnic, social, and racial groups; and (4) a “social action approach” which teaches clarification (Banks, 1993).

The second method proposed five alternative “approaches” to disseminate multi-cultural education. The approaches were: (1) teaching the culturally different to blend into mainstream society; (2) using a humanistic approach that advocates that diverse cultures co-exist in harmony; (3) employing a single group study that centers on developing awareness and acceptance of one group of people at a time; (4) focusing on prejudice reduction and implementation of equal opportunity for all ethnic groups; and (5) encouraging participants to become critical thinkers. This approach also advocates social reform (Grant & Sleeter, 1993).

No one type of training method will be well received by all the diverse populations found within the prison setting. Different approaches may be more effective for members of the population who come from diverse ethnic and/or racial backgrounds. An example of tailoring programs to different ethnic populations was the Kamehameha Early Education Program (KEEP), a language program. By utilizing the communication, interpersonal, and learning styles of native Hawaiians, the program obtained a significant increase in both social and academic skills. Noted improvement was seen in both the quality and quantity of participation, attendance, time on tasks, attention span, language arts and reading ability (Gay, 1992). Another example of various learning approaches is found in research that indicated that African-Americans’ academic achievement

improved when: (1) varied formats were used to present tasks, (2) activities and physical participation were used, (3) features of African-American communication styles were utilized, (4) African-American content was included in the material presented, and (5) the material used had high interest appeal (Boykin, 1992; Hale, 1993). This information is significant since the number of African-American inmates far exceeds their corresponding representation in society. Using this information to formulate a training program should enhance the effectiveness of that program.

Several studies among Native-Americans have concluded that when instructors adapted their style to more closely approximate the learning style of the participants, the results were positive. Specific improvement was achieved in reading skills, comprehension of learning tasks, and recall of factual information (Banks & Banks 1993; Cazdem, & Hymes, 1985; Greenbaum, 1985).

Improving the acceptance of individuals from different cultural backgrounds through a change in discourse and interaction was proposed by: Tharp & Gallimore (1988); Cazden (1986); Edelsky, Draper & Smith (1988); Haroutunian-Gordon (1991); Lemke (1990); and Mercer & Edwards (1989). Responsive teaching improves the retention of the material presented. It involves teachers and students engaging in original dialogues without predetermined outcomes. This type of spontaneous approach may be better suited for a prison setting, in which many layers of structure are already in place. (Tharp & Gallimore, 1988).

Another approach that may be productive in the prison setting is one that focuses on anti-bias. Efforts to prepare children from culturally different backgrounds for entry

into schools resulted in the development of programs and books focusing on anti-bias by the National Association for the Education of Young Children and the National Association of Family Day Care. In these two publications the authors concluded that the norm of desirable cultural attributes had been considered to be the norm based specifically on Anglo-Western society. This “norm” was used to compare with other cultures. This assumption is reflected in psychological studies being based almost entirely on Anglo-Western society. When non-Anglos failed to achieve at the same level as Anglos, assumptions were made that the non-Anglo group was culturally inferior (Leung, 1994). However, as stated, a bias was later determined to cause the lower scores.

As shown above, the prejudicial ideologies held by inmates did not originate with the inmates currently incarcerated within Bureau of Prisons facilities. The bigotry promulgated by some of these inmates had its roots planted many years ago. This prejudice was evident in studies that addressed differences among various cultural groups centered on the study of cognition. In 1884, Sir Francis Galton proposed improving the white race through sterilization of the unfit and selective mating (Guthrie, 1976). Termon, the reviser of the Binet Intelligence Scale, noted that mental retardation was indicative of the intelligence level common among Spanish-Indians, Mexicans of the Southwest and African-Americans (Guthrie, 1976). Obvious racial overtones also were presented in the proclamation of “White Superiority” in Jensens’ article The Differences Are Real. These concepts are still adhered to by some white inmates incarcerated in Federal Prisons, and are represented by the presence of gangs, including: (1) Aryan

Brotherhood; (2) Aryan Nations; (3) White Aryan Resistance; (4) Order; (5) Nazi Low Riders; and (6) Dirty White Boys (Walker, 2001; Racial Supremacy Gangs, 2001).

### *Sociocultural Effects*

Two components instrumental in understanding the difference in achievement related to socio-cultural and historic trends were: (1) the development of language and (2) cultural preferences based on minority status. During the late Eighteenth and early Nineteenth Centuries, English was considered the official language of the United States. The preference for the English language, coupled with the melting pot society, created the “real” members of society. These “real” members spoke English and emulated the characteristics of Western Europeans. Consequently, non-Western and non-English speaking persons were held in lower esteem (Leung, 1994).

Ogbu and Matute-Branchi, (1986) attempted to describe reactions of minorities to sociocultural factors. Their premise stated that going to school must have some sort of societal benefit such as finding a good job, making more money, or being successful. This “connection” eventually became institutionalized in the culture of groups of people. However, some involuntary minority groups were regulated to menial jobs and denied the societal benefits associated with education. These involuntary groups were those who were brought in as slaves, as opposed to voluntary immigrants. The voluntary immigrants made their own choice to migrate and were able to be successful despite systematic oppression and discriminatory practices.

*Cultural Insight*

The mission of the Bureau of Prisons is “to protect society by confining offenders in the controlled environment of prisons and community-based facilities that are safe, humane, and appropriately secure, and which provide self-improvement opportunities to assist offenders in becoming law-abiding citizens” (Highlights, 1994, p. 5). In an effort to provide a safe, humane, and secure environment staff and inmates should be provided with insights into cultures different from their own.

A canvassing of staff and inmates at FCI Ashland, FCI Milan and FMC Rochester indicated a need existed for the establishment of Cultural Awareness Sensitivity Training (see Chapter 4). Chukwemek Neenegbo, a Nigerian inmate stated: “I know most Americans don’t understand a lot of the things that are considered everyday occurrences in my country. If Americans see two males holding hands, walking down the sidewalk, they assume they’re homosexuals. However, in Nigeria, this is common practice. It happens everywhere and has nothing to do with homosexuality” (Neenegbo, 1997). Tony Lim, a native Chinese inmate, offered this observation, “I really don’t understand what the White guys are talking about half of the time. The Black guys here speak a whole lot different too. If I had someone to teach it to me I bet I could understand the Black guys better” (Lim, 1997).

Is there really that much difference in the ways various ethnic groups communicate? There are different pronunciations of words. Many of the pronunciations, however, are found in use by other minority members or in general usage.

In addition to pronunciation differences, there are different terminologies in use, as well. A typical conversation using Black Vernacular English would be:

First woman: What's up girl? Watchu gon' do wit'em?

Second woman: Homegirl, he been illin' from jumpstreet.

First woman: Scuse me, girlfriend, watchu gone do?

Second woman: Amma drop the zero, next week

First woman: Dats whatcha sed las week.

The same conversation in Standard American English would be:

First woman: What's going on friend? What are you going to do with him?

Second woman: Girlfriend, he hasn't been acting right since the beginning.

First woman: Excuse me, friend, so what are you going to do?

Second woman: I'm going to break up with that loser next week.

First woman: That's what you told me last week (McClendon, 1995).

The language exhibited in the first example is indicative of the "jargon" spoken daily at many penal institutions and on the streets. Without adequate training many employees would have no idea what was being said by inmates using Black Vernacular English. Also, the jargon continuously changes as words move into general usage and are replaced to preserve the uniqueness for the users.

Assimilation has not been accomplished in the United States. This includes the prison environment, an environment that, primarily as a result of "close quarters," mandates that a disproportionate amount of assimilation take place. This forced assimilation results from the dictates of the authorities. When given choices, inmates will

frequently associate with other inmates within their racial classification (Gonzales, 1993). This pattern of association is evident in the dining room seating arrangements at any of the eight federal institutions at which I have worked.

Victor Pung (1997), a Unit Manager at the FMC in Rochester, Minnesota, with more than twenty years of experience in penology stated: “prior to my employment with the Bureau, I had virtually no exposure to Native-Americans. If I would have had the opportunity to be more aware of their culture, I know it would have made my job easier.” Many Native-Americans approach situations holistically rather than analytically (Tharp, 1989). In studies with Navajo and Zuni Pueblo Native-Americans, the use of holistic or visual elements produced expanded discourse (Tharp & Yamaguchi, 1994). Having this information may have made Mr. Pung’s experience somewhat less stressful.

William Knipp (1997), a Lieutenant at the FCI in Ashland, Kentucky, made the following statement: “I’ve been in this business for over twenty years and I still don’t understand some of these Mexicans.” Mr. Knipp’s lack of understanding is not unique among Bureau of Prisons’ employees. While assigned to the USP in Atlanta, the author had the opportunity to work with many Cuban inmates. Having little knowledge of the Spanish language, I interpreted the word *maricon* to be an unsuccessful attempt at pronouncing American. Upon discovering the English meaning, homosexual, I understood the Cuban laughter when I would smile and wave when they uttered “*maricon*.”

The number of Hispanics inmates in the United States increased from 14.6 million in 1980 to 23.4 million in 1991 (United States Bureau of the Census, 1991).



Many of the inmates entering the Federal Prison System have been exposed to a faulty stereotypical image of Hispanic-Americans. To correct this situation any effective diversity training program must include some of the triumphs and achievements of Hispanics. It must also address some of the “typical” misconceptions that are believed applicable to all Hispanics such as: time or punctuality are not important; that “Manana” or “Mexican time” is the only way in the Hispanic community; or that “Machismo,” the belief that males reign supreme, control women and have the last word at all times, is the norm. In fact, in many Hispanic homes it is the wife or the mother who makes the important decisions. Other misconceptions are that: Hispanics are shy; Hispanics have low self-image; Hispanics are language limited and Hispanics either speak limited English or only speak Spanish (Carrasquillo, 1994). The stereotypes must be debunked.

### *Hate Crimes*

Prejudices, fears, and stereotyping about people different from oneself is a learned behavior (MacGuigan, 1982). Since the inmates within the BOP are becoming more diverse, the need to establish cultural awareness sensitivity training is more critical. A few examples of what is currently happening “on the streets” give graphic testimony to the staggering plateau hate crimes have reached in the United States.

The examples used are presented in three sections, (1) Violence against Asian-Americans; (2) Violence against Hispanic-Americans; and (3) Violence against African-Americans. The same type of racial intolerance and racial hatred which transpires “on the streets” also takes place within the walls of the Federal Prison System. There is violence

against far too many Americans, as the following examples demonstrate. First noted are examples of street-violence.

*Violence against Asian-Americans*

The following crimes are representative of the types offenses committed by individuals resulting in their incarceration in federal prison:

(1) In Coral Springs, Florida a 19-year-old Vietnamese-American pre-med student was beaten to death in August of 1992. The mob of white youths called him “Chink” and “Vietcong” during the fatal attack.

(2) In Novato, California, Eddy Wu, a 23-year-old Chinese-American was attacked by an African-American male named Robert Page. Page stabbed Wu four times. Wu suffered multiple injuries including a punctured lung. An unemployed musician, Page stated: “I didn’t have anything to do when I woke up. No friends were around. It seemed that no one wanted to be around me. So, I figured what the f— I’m going to kill me a Chinaman.” Page said he wanted to kill an Asian because they “got all the good jobs.” Page pleaded guilty and was sentenced to eleven years for attempted murder and a hate crime.

(3) In Alpina Township, Michigan, Than Mai, a 23-year-old Vietnamese-American, was accosted by three drunk White males. They called Mai a gook, and then physically assaulted him. They split open his skull. The force was so great that Mai went into convulsions. Five days after the assault on June 23, 1995, Than Mai died. The White male who assaulted Than was sentenced to two to fifteen years imprisonment for

manslaughter. The prosecuting attorney felt there wasn't enough evidence to seek a hate crime penalty enhancement.

(4) Vincent Chin, a 27-year-old Chinese-American was harassed on June 19, 1992, by two White auto workers. Disgruntled because he had lost his job at a Detroit auto plant, one of the workers mistakenly believed Chin was a Japanese-American. After referring to Chin as a "Jap," the two men beat Chin with a baseball bat. Four days later Chin died from severe head injuries (Violence, 2000).

#### *Violence against Hispanics*

Violence against Hispanics is evident in these examples.

(1) Allen Adams and Tad Page, both White male were sentenced to 88 and 70 months, respectively, for their racially motivated shooting of four Latinos in Livermore, Maine. The four victims had stopped to make a purchase at a local store. When they left, Adams and Page followed them in their car shouting, "go back to Mexico or we'll send you there in a body-bag." Adams and Page then used a nine millimeter handgun to fire eleven shots at the victims. One victim was shot in the arm, another bullet missed the driver's head by just a few centimeters

(2) Two Riverside County, California deputy sheriffs were taped beating two suspected "illegal" Mexican immigrants. Both suspects were repeatedly beaten with batons. The female was pulled to the ground by her hair as her husband watched.

(3) Four African-American females pulled up to a car driven by a Latino woman. Her African-American husband was in the passenger seat. The four females began

shouting racial slurs such as “Beaner” and “Sell Out.” They tossed beer bottles at the car causing minor injuries to both passengers (Violence, 2000).

*Violence against African-Americans*

There are several examples of crimes against African-Americans.

(1) In Jasper, Texas the body of James Byrd a 49-year-old African-American male was found in a secluded wooded area. Three White males, resplendent with numerous White supremacist tattoos were responsible for the murder. They dragged Mr. Byrd, who was chained to their truck, along a dirt road until he was dead. When the body was found, the head and right arm were missing. This event transpired on June 7, 1998.

(2) An African-American couple, residents of Fayetteville, North Carolina, was brutally and senselessly slaughtered by three White paratroopers who identified themselves as Neo-Nazi “Skin Heads.” Police said the couple was shot while they were walking down the street. A federal investigator reported the soldiers shot the couple because they were Black.

(3) Fairfax, Virginia was the location of another racially motivated hate crime. While house sitting, a 41-year-old African-American woman heard the doorbell ring. Looking out the window, the woman became outraged when she observed a cross burning less than ten feet from the front door of the house (Violence, 2000). Table 8 illustrates some of the hate crimes taking place within the United States.

Unfortunately, the mere act of incarcerating the individuals who perpetrate the crimes presented does not preclude the same type of events from transpiring “behind the

walls.” Violent, racially-motivated assaults continue to occur within federal prisons, as well.

Table 8

## Hate Crime Totals

	Total	Murder	Forcible Assault	Aggravated Assault	Simple Assault	Intimidation Rape
Total	10,706	12	1,444	1,444	1,764	4,130
Race Total	6,767	8	9	1,004	1,219	2,712
Anti-White	1,384	1	5	281	430	399
Anti-Black	4,469	5	4	599	676	1,880
Anti-American Indian/Alaskan Native	69	0	0	17	14	30
Anti-Asian/Pacific Islander	527	1	0	60	64	273
Anti-Multi-Racial Group	318	1	0	47	35	130
Ethnicity/National Origin Total	1,163	2	1	183	211	494
Anti-Hispanic	710	2	1	123	147	290
Anti-Catholic	37	0	0	0	1	9
Anti-Protestant	80	0	0	2	1	9
Anti-Islamic	33	0	0	1	0	25
Anti-Other Religious Groups	139	0	0	10	10	28
Anti-Multi-Religious Groups	27	0	0	3	1	8
Anti-Atheism/Agnosticism/etc.	2	0	0	0	0	0

	Total	Murder	Forcible Assault	Aggravated Assault	Simple Assault	Intimidation Rape
Sexual Orientation Total	1,256	2	0	222	287	4,720
Anti-Male Homosexual	927	2	0	188	225	334
Anti-Female Homosexual	185	0	0	21	45	70
Anti-Homosexual	94	0	0	11	12	35
Anti-Bisexual	12	0	0	1	4	4

From Federal Bureau of Investigation. (1996). Uniform Crime Report. Washington, DC: United States Department of Justice, p. 872.

The need for specialized instruction is best exemplified by a brief evaluation of some past infractions. Currently, limited opportunities are available to provide training to inmates in appropriate ways to communicate with others. Prisoners must be taught how to co-exist using socially acceptable methods. The following examples are from the Federal Bureau of Prisons' Daily Report.

(1) At 7:32 p.m. on December 14, 1998, the unit officer set off his body alarm. When staff arrived, the unit officer reported seeing Inmate A (White) being assaulted with broomsticks by Inmates 1 (Asian), 2 (Asian), 3 (Asian), 4 (Asian), 5 (Asian), 6 (Asian). The fight started when an Asian inmate bumped into Inmate A. Both inmates then exchanged racial epithets. Inmate 1 grabbed Inmate A and hit him. At that point, several other Asian inmates joined the assault. Inmate B (White) and Inmate C (White) also started fighting with inmates 1 through 6. Responding staff then started removing

inmates from the unit. Inmates B and C refused to be placed in restraints. Staff then used force and took Inmates B and C to the floor and placed them in restraints. The unit officer went to the back of the unit and observed Inmates D (White) and E (White) being assaulted by Inmate 7 (Asian). Inmate D then ran after Inmate 7 and punched him in the face. All ten inmates were escorted to the special housing unit, examined, treated for minor injuries, and placed in administrative detention.

(2) At 4:45 p.m. on December 16, 1998, the Building 2 officer heard an argument in room 121. Upon arrival, he observed inmates A (White) and B (Hispanic) in a heated argument, during which racial slurs were used by both participants. The inmates were separated. An investigation revealed that inmate B had slapped inmate A with his open hand in his right eye because Inmate A called him a “Spic.” Both inmates were placed in seclusion pending further investigation.

(3) At 7:00 p.m. on December 17, 1998, the unit officer (Hispanic) was in the North Unit conducting random room searches. When he entered room 766, the officer found Inmate A (African-American) standing on top of the toilet, yelling racial epithets through the air vent to other inmates housed on other floors. After being ordered to step down, the inmate removed something from his waistband. He then assaulted the officer by pushing him. Inmate A then dropped an item into the toilet and flushed it. The operations lieutenant was notified and Inmate A was escorted to the special housing unit without further incident. The officer was examined by medical staff with no injuries noted.

(4) At 9:40 p.m. on December 20, 1998, the unit officer contacted the operations lieutenant (White) because of a possible assault on the unit. Responding staff observed Inmate A (a member of the Aryan Brotherhood) with multiple facial injuries. Inmate B (African-American, and a member of the Crips) also had injuries consistent with those resulting from a physical altercation. During cell-to-cell searches Inmate C (African-American and a member of the Crips) was identified as a possible assailant. During an interview, Inmate C was observed to be intoxicated. The operations lieutenant (White) ordered Inmate C to be restrained and escorted to the special housing unit. Inmate C resisted staff and became assaultive. Inmate C was placed on the floor to control and restrain. Inmate A was treated for multiple facial injuries. Inmate B was treated for minor injuries to his left arm and back. Inmate C was treated for minor contusions to his left arm and right leg. The operations lieutenant was treated at a local hospital for a fracture to his left thumb. The FBI was notified (BOP Daily Report, 1998).

From these examples, typical of any given day within the Bureau of Prisons, one can see the assaultive nature of the environment, which is often racially motivated. If a Cultural Awareness Training Program can help to reduce conflict and assaults resulting from that conflict, the program will pay for itself.

#### *Major Disturbances*

A major metropolitan newspaper reported, “prison disturbances over the past two days prompted the Federal Bureau of Prisons to lock down most of it’s facilities as a precaution” (Dominquez, 1995). The lock down, which was nationwide, resulted from Congress’ unwillingness to reduce the penalty for crack cocaine. Many African-



American inmates felt the decision was racially motivated. Congress' action resulted in disturbances at FCI Talladega, Florida; FCI Greenville, Illinois; FCI Memphis, Tennessee; and FCI Allenwood, Pennsylvania (Dominquez,1995).

The disturbances at these four institutions caused the FCI at Ashland, Kentucky to be placed on lock-down status. Basically, this meant the inmates were confined to their quarters. Initially, meals were brought to the housing units. This lasted for one day. On the second day, the inmates were escorted to the dining room. On the third day, normal operations were resumed. There was no indication that anything out of the ordinary was going to happen. There was a lot of complaining about the "crack" law, but there was no violence at all. FCI Ashland was the first institution to resume "normal" operations. This rapid return to the norm could be attributed to the high degree of rapport between the line staff and the inmates. Since unit officers were around inmates 35 to 40 hours a week they had the opportunity to create an open line of communication. It is easily accomplished with honesty. An overwhelming majority of the staff at Ashland possessed this positive attribute.

There are numerous definitions of multi-cultural education. Some frequently used definitions are:

(1) An ongoing process that requires long-term investments of time and effort as well as carefully planned and monitored actions (Banks and Banks, 1993, p. 63).

(2) Institutionalizing a philosophy of cultural pluralism that is grounded in principles of equality, mutual respect, acceptance and understanding, and moral commitment to social justice (Baptiste, 1989, p. 203).

(3) Structuring educational priorities, commitments, and processes to reflect the cultural pluralism of the United States and to ensure the survival of group heritages that make up society, following American democratic ideals (Hunter, 1992, p. 28).

(4) An education free of inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making people sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking at the history found throughout the world (Parekh, 1986, p. 26).

(5) A humanistic concept based on the strength of diversity, human rights, social justice, and alternative lifestyles for all people, it is necessary for a quality education and includes all efforts to make the full range of cultures available; it views a culturally pluralistic society as a positive force and welcomes differences as vehicles for better understanding the global society (Grant, 1989, p. 93).

(6) A type of education that is concerned with various groups in American society that are victims of assaults and discrimination because of their unique cultural characteristics. It includes studying such key concepts as prejudice, identity, conflicts, and altercations (Banks, 1992, p. 228).

During the 1990's, workplace diversity training programs abounded. Surveys of companies employing over 100 persons indicated close to 40% had diversity training programs in 1992 (Gordon, 1995). That figure increased to almost 56% by 1996 (Wenthing, & Palma-Rivas, 1997). Numerous motivations existed for implementing diversity training in the private sector including fear of lawsuits, compliance with legal mandates, desire to expand into other markets, and organizational transformation

(Gordon, 1995). To avoid a backlash to the implementation of diversity training “getting management support; involving employees in training design; using an inclusive definition of diversity; acknowledging resistance; valuing sameness; and affirming the value of individual views” were all highly recommended (Mobley & Payne, 1992).

*Diversity Training (Private Sector)*

Some examples of the private and public sector programs are as follows. (1) Harvard Pilgrim Health Care. This program emphasizes practical conflict management. It also concentrates on the daily problems found in the workplace. Participants are presented different scenarios such as: an elderly, White patient comes to the health center for a blood test. A Black nurse appears to administer the test. The White patient strongly resists. Does the office manager bow to the patient’s wishes or assert the company’s policy to say only the Black nurse will draw the blood sample? At a healthy organization such as Harvard Pilgrim the response would be delivered with sensitivity and respect while the Black nurse took the sample (Labick, & Davis, 1996).

(2) COR Communications LLC is a consulting and training company. It usually works with organizations, focusing on (a) heightened awareness, sensitivity, and promoting the value of human differences; (b) articulating key information in a clear and creative manner; (c) obtaining a mastery of communication behaviors; (d) skillfully handling challenging interactions and conflict, and (e) accessing and communicating emotion, heart, and vision (Corrections Communications, 2001).

(3) The National Multi-Cultural Institute provides a broad range of programs to organizations interested in increasing diversity in their workforce. The NMCI curriculum

states that individuals from diverse backgrounds are inherently capable of working together in a respectful and harmonious fashion. The NMCI provides training in (a) introduction to diversity issues, exploring our cultural assumptions; (b) beyond awareness, building cultural competence; (c) training of diversity trainers; (d) managing diversity; and (e) cross-cultural communication (NMCI, 2001).

(4) The Iowa Department of Public Instructions approach to multi-cultural secondary education starts with the idea that students must see themselves reflected in the curriculum. They must also see some potential for themselves in various careers. The curriculum consists of five parts: (a) concept of self (this includes race, sex, national origin, and physical condition); (b) understanding the world of work; (c) understanding the contribution of various groups to society; (d) the commonalities of the human race, the uniqueness of individuals and various cultural groups; and (e) interpersonal and intergroup communications (Kerke, 1992).

#### *Diversity Training in Criminal Justice*

Diversity training also exists in the criminal justice sector. Some examples are as follows.

(1) Seraph, a private law enforcement training organization offers a program known as V.I.V.A. (Verbal Intervention and Violence Assessment). This program concentrates on aggressive behavior and understanding body language (Seraph, 2001).

(2) The Collin County, Texas Law Enforcement Academy, the Southwestern Law Enforcement Institute, in Richardson, Texas, and the Tarrant County Sheriff's

Department Training Academy, in Fort Worth, Texas devote eight hours of training to cultural diversity that is certified by the State of Texas (Tarrant County, 2001).

(3) The Connecticut Police Academy has a sophisticated program in its basic training curriculum for police officers. This academy offers 6 hours of training in Cultural Awareness and Diversity (Connecticut Police, 2001).

(4) The Kansas Law Enforcement Training Center devotes 8 hours of training to its police officers in Cultural Awareness (Kansas L.E.T.C., 2001).

(5) The Georgia Public Safety Training Center in Forsythe, Georgia presents a course titled Community Oriented Policing for the Culturally Aware Officers. This course is covered over a period of sixteen hours and is designed to acquaint the officer with the various cultures he or she may encounter on the job (Ga. Public Safety Training Center, 2001).

(6) The Ohio Department of Corrections offers a four hour course in Cultural Differences at the Ohio Corrections Training Academy (Ohio Department of Corrections, 2001).

(7) The Meridian, Ohio Training Academy offers four hours of training in Minority Relations for detention officers. The police officers receive six hours of training in Racial Awareness Sensitivity and Human Relations (Meridian, Ohio Training Academy, 2001).

(8) The Kansas City, Missouri Police Department offers its police trainees two courses during initial entry training entitled Minority Relations and Cultural Diversity (Kansas City Police Department, 2001).

(9) The Minnesota Department of Corrections has a two hour diversity training class for all new employees during orientation. In addition, a three hour mandatory class entitled Implementing Respect is provided to all levels within the department. Every year, an eight hour symposium is held which addresses various diversity topics. This symposium is open to all employees. Managers and supervisors receive training in the areas of discrimination and harassment; managing a diverse workforce; and creating a hostile free work environment. Ms. James, Personnel Director, stated, "...we have found that a healthy and respectful work environment is crucial to an inclusive workplace, and diversity means all-inclusive" (James, 2001).

(10) The Grand Rapids, Michigan Police Department conducts diversity training for all of its employees during initial training. New officers are given training in sexual harassment, minority relations, racism and conflict avoidance. The department also contracts with Dr. Troy Coleman, from Dallas, Texas, to present a forty-hour course called "Healing Racism" for commanders and supervisors (Ostapowicz, 2001).

(11) The Federal Law Enforcement Training Center, in Glynco, Georgia, provides training for federal, state, and local law enforcement personnel at its National Center for State, Local, and International Law Enforcement Training. Prospective students enroll on a space available basis. Since 1983, over 35,000 law enforcement officers have received this training at the Federal Law Enforcement Training Center. The Department of the Treasury also provides a Cultural Diversity Training Program at the F.L.E.T.C. (United States Treasury Department, 2001).

As stated, cultural awareness sensitivity training is becoming commonplace in the private and public sectors. In the next chapter, the methodology to determine its need for staff of the Bureau of Prisons is presented.

## Chapter 3

Methodology*Purpose*

The Cultural Awareness Survey, an exploratory study (see Appendix A), was designed to determine the need for establishing a cultural awareness sensitivity training program within the Federal Bureau of Prisons. In this study, correctional workers were questioned at three locations: FCI Ashland, Kentucky; FCI Milan, Michigan; and FMC Rochester, Minnesota (See Chapter I). Based upon the responses to the Cultural Awareness Survey, and a review of the literature, a pilot training program will be established to correct the perceived problematic areas.

*Instrument*

The Cultural Awareness Survey was developed with the guidance of Dr. Richard Moore, Associate Professor with the Criminal Justice Department at Marshall University. His expertise was instrumental in producing the final product. Of utmost concern was the desire to maintain the confidentiality of the respondents. For that reason, no names were requested. Also, only aggregate data was used. All respondents were informed that the completion of the survey was strictly voluntary. The Cultural Awareness Survey was comprised of seventy-two questions. These questions concentrated on the following areas: (1) staff demographics; (2) need assessment; (3) inmate demographics; (4) diversity training; and (5) survey demographics. Some of the questions were applicable to more than one area; however, they were addressed in the area considered most prominent. Forty-eight of the questions used a Lickert scale with these response options:



(1) strongly agree; (2) somewhat agree; (3) no opinion; (4) somewhat disagree; (5) strongly disagree, and (6) no response. Twenty of the questions concentrated on Race using the following categories: (1) White; (2) Black; (3) Hispanic; (4) Native-American; (5) Asian; (6) Other; and (7) No Response. The remaining questions centered on staff demographics. In question 72, an open ended question, respondents were asked to make any comment they desired. It is interesting to note that not one individual replied.

### *Sample*

All respondents to the Cultural Awareness Survey were full time, non-probationary employees of the Bureau of Prisons. Non-probationary meaning that the first year of probationary employment had been completed. It was felt that because of the limited assignments available to those with less than one year of employment they were not afforded the opportunity to observe the inmates in as many settings as the more experienced employees. It also was believed that probationary employees may have felt some sort of pressure to provide the “right” answers rather than their actual response. A description of the three institutions sampled is provided in Chapter One.

### *Administration of the Survey*

The Cultural Awareness Survey was circulated during November and December of 1997. A conscientious effort was initiated at all three institutions to obtain results from the varied occupations within each institution. The largest group of employees at most institutions was correctional officer/correctional supervisor. It should be of no surprise that this group of employees was the largest group to respond to the Cultural Awareness Survey (see Table B-5). A total of one-hundred-fifty surveys were

distributed. Fifty surveys were passed out at: FCI Ashland; FCI Milan; and FMC Rochester. FCI Milan had the highest response rate with seventy-two percent. FCI Ashland produced a response rate of sixty-eight percent. FMC Rochester concluded with a response rate of sixty-four percent. The mean response rate was 68%.

The following *apriori* hypotheses were made concerning the responses to the survey.

### *Hypotheses*

- H1: A majority of respondents will state a need exists for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons.
- H0: A majority of respondents will not state a need exists for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons.
- H2: A majority of respondents will agree that any Cultural Awareness Sensitivity Training program should be voluntary.
- H0: A majority of respondents will not agree that any Cultural Sensitivity Training Program should be voluntary.
- H3: A majority of respondents will report associating with members of their own race.
- H0: A majority of respondents will not report associating with members of their own race.
- H4: A majority of respondents will report observing inmates exhibiting a preference for associating with members of their own race.

- H0: A majority of respondents will not report observing inmates exhibit preference for associating with members of their own race.
- H5: A majority of respondents will state that non-white inmates will be seen as significantly more problematic.
- H0: A majority of respondents will state that non-white inmates will not be seen as significantly more problematic.
- H6: A majority of respondents will state a perception of blocks to openness in staff communication exists.
- H0: A majority of respondents will state no significant perception of a lack of openness in staff communication exists.

*Quick Guide*

In an attempt to simplify the location of supportive data for the hypotheses listed the following guide is provided.

Hypotheses and Supportive Cultural Awareness Survey Questions

Hypothesis	Questions
I	6, 7, 8, 9, 16, 18, 55, 56, 59, 61
II	19, 22, 58
III	14, 45, 46
IV	47, 48, 49, 50, 51, 52
V	27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40
VI	63, 64, 65.

*Summary*

Analyses of the hypothesis will be made using the Statistical Package for the Social Sciences. The study is designed to use descriptive statistics and measures of central tendency to determine the need for the cultural diversity training. The ANOVA will be used to look for differences between responses of the three locations. This test is appropriate for comparisons of three groups involving interval data from Likert Scale questions.

In this chapter the purpose of the Cultural Awareness Survey was stated; the design and the five areas comprising the Cultural Awareness Survey were addressed; the survey sample was clarified; the administration of the survey was explained; the hypotheses were introduced; the quick guide was provided and the proposed statistical analyses described. In Chapter Four the hypotheses will either be supported, or unsupported, based upon a review of the data obtained from the Cultural Awareness Survey.

## Chapter 4

### Analysis of the Data

To acquaint the reader with the results of this study the following sections will be reviewed in detail: Staff Demographics, Need Assessment, Inmate Demographics, Diversity Training, and Survey Demographics. If the study shows the need for a cultural awareness training program at these three institutions and they are used as pilot locations, the effectiveness of the training can then be evaluated and its likelihood of success for the Bureau of Prisons predicted from the success or lack of success of the pilot program. Since this is a pilot study and the respondents were not randomly chosen, the analyses are generally limited to descriptive statistics.

#### *Staff Demographics*

Data was collected from correctional workers at: (1) The Federal Correction Institution, Ashland, Kentucky; (2) The Federal Correction Institution, Milan, Michigan; and (3) The Federal Medical Center in Rochester, Minnesota.

Fifty Cultural Awareness Surveys were distributed at each institution. There were approximately 350 possible respondents at the Milan and Ashland facilities and 450 at the Rochester facility. Responses were received from 9.7% of the possible respondents at Ashland, 10.3% of the possible respondents at Milan, and 7.1% of the possible respondents at Rochester. The number and percentage of responses are contained in Table 9.

Question number 1 of the Cultural Awareness Survey concerned the gender of the respondents. Of the 102 responses 72 (70.56 %) were male, while 30 (29.4%) were female. Nationwide, the Bureau of Prisons employs 72.5% male and 27.5% female (Quick Facts, 2001 p. 5). Therefore, the sample is representative of BOP staff.

Table 9

## Cultural Awareness Survey Respondents

Institution	Number of Respondents	Percentage
FCI Ashland, KY	34	68%
FCI Milan, MI	36	72%
FMC Rochester, MN	32	64%
TOTAL	102	100%

Question number 2 (See Table B-2) concerned the race of the respondent. The results can be found in the comparison to the Bureau of Prisons employment figures in Table 10.

The survey demographics of the respondents are relatively close to the demographics found within the Bureau of Prison employee statistics. There were no Asians represented in this survey. The total number of African-Americans responding (23.52%) was almost equal to the corresponding percentage (20.8%) of Bureau employees. The number of White respondents (66.64%) mirrors the total for Bureau employees (65.9%) (Quick Facts, 2001, p. 5).

Table 10

## Racial Comparison of Respondents to the Bureau of Prison's Staff

Race	Bureau of Prisons		Cultural Awareness Survey	
	Total	Percentage	Total	Percentage
White	21,244	65.0%	68	66.64%
African - American	6,815	20.8%	24	23.52%
Hispanic	3,481	10.7%	6	5.88%
Asian	607	1.9%	0	0
Native American	490	1.5%	2	1.96%
Other	Not Available			

Question number 3 asked the respondents' age (See Table B-3). Forty respondents (39.2%) were between the ages of 21 and 30; 36 respondents (35.2%) were between 31 and 40; 14 respondents (13.7%) were between the ages of 41 and 50; eight respondents (7.8%) were between 51 and 55; and two respondents (2%) were 56 and above.

Length of service was covered in question 4 (See Table B-4). Forty-six respondents (45.1%) stated that they worked for the Bureau of Prisons between one and five years. Twenty-eight respondents (27.4%) said they were employed between six and ten years. Fourteen respondents (13.8%) reported 11 to 15 years of employment. Six respondents (5.9%) said they were employed for 16 to 20 years. Four respondents (3.9%)

stated they had been employed for more than 20 years. Four respondents (3.9%) did not respond to this question.

Question number 5 (See Table B-5) concerned the type of job the respondent held within the Bureau of Prisons. Forty-six of these respondents (45.1 %) stated they worked in Custody; and 14 (13.7%) said they were employed in a Clerical position. Eight respondents (7.8%) reported that they worked in Mechanical Services. Sixteen respondents (15.7%) reported that they worked on Unit Teams. Ten respondents (9.8%) stated they were Supervisors. Six respondents (5.9%) said they worked in other capacities and two (2%) did not answer.

To summarize, the largest number of the respondents (70.56%) were males (See Table B-1). The racial make up of the respondents was somewhat representative of the total Bureau of Prisons' employees (See Table 10). White respondents made up the largest group of respondents (66.64%). The largest percentage of respondents, (47%) had been employed from one to five-years. The largest number of respondents was employed in Custody positions (45%). The remainder of employees was Clerical (14%); Unit teams (16%), and Supervisors (10%). Therefore, the average respondent was a White male between 21-30 years of age, with less than five years experience and was employed as a correctional officer.

Question 11 dealt with the race of non-correctional staff. All respondents (102) stated that most non-correctional staff were White (See Table B-11). Receiving the same response was question number twelve. This question addressed the race of supervisors.



One hundred percent of the respondents stated that most of the supervisors were White (See Table B-12).

Question 13 concentrated on correctional officers. All respondents (102) stated that most of the correctional officers were White (See Table B-13). A review of the BOP Quick Facts showed that the perception of the respondents in this area is correct since 65.4% of Bureau of Prison staff are White (Quick Facts, 2001).

In Question 14, staff were asked the race of most of their friends. Eighty-six respondents (84.3%) said most of their friends were White. Sixteen (15.7%) of the respondents said most of their friends were African-American. The other categories were not selected by respondents. These results may be due to the fact that the two largest groups of employees in the Bureau of Prison are White and African-American (See Table B-14).

Question 15 asked whether the respondents were familiar with the various cultures represented at their institutions. A total of 86.24% either strongly agreed (37.24%) or somewhat agreed (49%) that they were familiar with the various cultures at their institution. Only 7.84% somewhat disagreed with the statement and no respondent strongly disagreed with the statement. (See Table B-15). This familiarity is a good starting point for more in depth training in cultural awareness.

Question 16 asked respondents to agree or disagree with the statement, "Diversity Training is adequate at my institution." Of the 102 respondents, 21 (20.58 %) stated they strongly agreed or somewhat agreed and 58 (56.84%) somewhat or strongly disagreed (See Table B-16 ). This means that the majority of respondents felt that the diversity

training was not adequate at their institutions. The majority of respondents support Hypothesis 1, which states a majority of respondents will state a need exists for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons. However, less than a majority of Ashland respondents (41.18%) supported the hypothesis and (72.23%) of the Milan respondents supported the hypothesis. There was a large amount of discrepancy in the responses of the three institutions with Rochester closest to the overall response than the other two institutions. An ANOVA f-test was conducted on the variable and an F of .671, with two degrees of freedom (df), and a significance level (SL0) of .513 failed to reveal any significant difference in the responses of the respondents from the three institutions. Overall, the responses support Hypothesis 1.

Question 19 asked the respondents to agree or disagree with the statement, “Diversity Training should be mandatory.” Sixty-two of the respondents (60.76%) either strongly or somewhat agreed with this statement (see Table B-19). These scores do not support Hypothesis 2 which states “A majority of respondents will agree that any Cultural Awareness Sensitivity Training program should be voluntary.”

To determine whether there were any significant differences in the responses of the respondents from the three locations, an F test was computed. The F of .671, df 2, SL .513 was not significant, so there was no significant differences in the responses of the three locations’ respondents.

Question 22 asked the respondents to agree or disagree with the statement, “Diversity Training should be included in annual training.” Seventy-four (72.6%) of the respondents agreed that Diversity Training should be included in annual training (See

Table B-22). These scores support Hypothesis 2. An F test on the responses by institution revealed an F of 3.726, df 2, SL .513. Therefore, there was no significant difference in the responses from the respondents of the three correctional institutions.

Question 23 asked respondents to agree or disagree with the statement, “I don’t understand Whites when they speak to me.” Ten respondents (9.8%) agreed with that statement, while eighty respondents (78.5%) stated that they disagreed (See Table B-23).

Question 24 asked respondents to agree or disagree with the statement, “I don’t understand Blacks when they speak to me.” Eighteen (17.6%) of those answering agreed with the statement. Eighty-two (80.4%) of the respondents disagreed with the query presented (See Table B-24).

Question 25 asked respondents to agree or disagree with the statement, “I don’t understand Hispanics when they speak to me.” Forty-four (43.1%) of the respondents agreed with this statement. Forty-four (43.1%) disagreed with this statement (See Table B-25). The respondents were about evenly split on their responses to this question. About half of the respondents responded that they did not understand Hispanics when they spoke to them and half did not.

Question 26 asked respondents to agree or disagree with the statement, “I don’t understand Native-Americans when they speak to me.” A total of 30 respondents (29.4%) agreed with this statement. Fifty-eight (56.8%) of the respondent stated they disagree with this statement (See Table B–26). It appears that a majority of respondents indicated they did not have a problem understanding Blacks, Native Americans, Hispanics or Whites. However, 56.8% did agree that it was easier to understand inmates

of the same race. Since slightly over half of the respondents agreed that it was easier to understand someone of the same race, and given the answers of the previous question about understanding members of the various races, a slight need for cultural linguistics may be indicated, but there does not appear to be a great need for such training for staff currently in the field.

### *Staffing*

In Question 42, respondents were asked if they felt staff should be the same sex as the inmate population. Fifty-four of the respondents (53%) agreed that staff and inmates should be the same sex. Forty (39.2%) disagreed (See Table B-42).

Question 43 addressed the racial composition of staff. The respondents were asked if they felt staff composition should coincide with that of the inmate population. Thirty-two of the respondents (31.3%) agreed with this statement. Forty-four (43.1%) disagreed with the premise that staff and inmates should be composed of the same racial composition as the inmate population (See Table B-43). It appears that respondents felt it was more important for staff and inmates to correspond with regard to gender than with regard to racial composition.

Question 44 asked respondents to agree or disagree with the statement, “Most staff get along well with their counterparts.” Sixty respondents (58.8%) agreed with the statement while only 12 (11.7%) disagreed. (See Table B-44). Therefore, it appears that the culturally diverse staff gets along well with the culturally diverse inmates.

Question 62 asked respondents to agree or disagree with the statement, “Prisons are controlled by White male administrators.” Sixty-eight of the respondents (66.6%)

agreed with this concept. Only 26 (25.5%) disagreed that White males were in control (See Table B-62).

Question 63 stated that administrators are buffered from line staff and don't understand their concerns. A total of 74.4 % of the respondents agreed with this assessment (See Table B-63). These totals support Hypothesis 6. This would seem to indicate that a perceived dichotomy may exist between administrators and line staff, which could interfere with communication.

Question 64 asked respondents to agree or disagree the statement that a three pronged hierarchy within the Bureau of Prisons existed with administrators on top, line staff in the middle, and inmates on the bottom. Ninety-four respondents (92.1%) agreed with this statement (See Table B-64). These totals support Hypothesis 6 which states "A majority of respondents will state a perception of blocks to openness in staff communication exists." A rigid, quasi-military structure can limit communications. A question for future study may be: "Does the need for such a rigid, diverse, structural organization really exist?"

Question 65 said: "Opening lines of communication between the three elements would enhance the success of a Diversity Training Program." A substantial percentage (88.23%) agreed with this premise (See Table B-65). These totals indicate Hypothesis 6 is correct.

*Need Assessment*

The Cultural Awareness Survey was instrumental in determining the need for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons. The following questions demonstrated the necessity for this program.

When asked if diversity training would help on the job, 76.4% agreed. Forty-two of the respondents (41.2%) stated they strongly agreed that it would, while 36 (35.2%) stipulated that they somewhat agreed (See Table B-6). These results support Hypothesis 1.

Not only was a need addressed for diversity training, but a significant need was expressed for training in different cultures. The need was expressed in the responses to the following questions. Respondents questioned about a need for training in Black culture overwhelmingly supported the concept (62.7%) (See Table B-7). Question 8 stated: “Training in Hispanic Culture would be helpful” (See Table B-8). Seventy-two respondents (70.6%) agreed with this statement. Question 9 stated: “Learning more about Native American Culture would help on my job.” Sixty-four of respondents (70.6%) agreed with this statement (See Table B-7).

Question 18 addresses this issue. When asked if they would be interested in learning about various cultures 47.0% of the respondents answered they strongly agreed while 29.4% stated they somewhat agreed (See Table B-18). These results also support Hypothesis 1.

Now, we may conclude that some form of cultural awareness sensitivity training is needed and would be helpful. Should this program be mandatory?

When staff were asked if they felt diversity training should be mandatory for inmates, 43.1% strongly agreed and 17.6% somewhat agreed. The combined score advocating inmate training was 60.7% (See Table B-58). This did not support Hypothesis 2.

How should diversity training be presented? When asked this question, 74.4% of the respondents agreed that diversity training should be included in annual training (See Table B-22). These totals did not support Hypothesis 2.

Another issue that should be examined is whether there is adequate interaction between the members of the various races found in the prison setting. Question 45 dealt with the interactions of staff at off duty functions. A total of 64% of the respondents agreed that staff tend to associate with members of the same race (See Table B-45). These results support Hypothesis 3, which states that a majority of respondents will report associating with members of their own race.

Further, in question 46, staff were queried about minorities refraining from interacting with their white counterparts, 51% agreed that minorities did refrain. However, 29.4% disagreed, while 15% stated no opinion. The results for Question 46 were not as strong as the responses found in Question 45. This could be because the respondents felt that Question 46 was work related. That was the intent, but the question should have been more specific (See Table B-46). These results support Hypothesis 3.

Question 55 centered on the inmate's religion. Fifty-three percent of the respondents agreed that they would feel more comfortable interacting with inmates if they knew more about their religion (See Table B-55). These results support Hypothesis 1.

Question 56 asked about the history of the inmate's homeland. Sixty-three percent of the respondents felt that knowing more about the histories of various inmates' homelands would help in communicating with them (See Table B-56). These results support Hypothesis 1.

Question 58 stressed the need for mandatory diversity training. Slightly more than 78% of the respondents agreed that this training should be mandatory (See Table B-58). These totals indicate Hypothesis 2 is incorrect.

Question 59 on the Cultural Awareness Survey asked if learning more about other cultures would make the job easier. A total of 68.6% of those responding stipulated that learning more about other cultures would be beneficial. (See Table B-59). These totals indicate Hypothesis 1 is correct.

When the staff members were asked if they felt that most people don't care about "other" cultures a significant number (66.6%) responded that they agreed that most people don't (See Table B-61). These totals indicate Hypothesis 1 is correct. This perceived lack of awareness about other cultures clearly supports a need for a positive Cultural Awareness Training Program.

A total of 50.9% of the respondents stated that staff would shy away from a diversity training program (See Table B-66). Another 66.6% felt that adequate incentives



must be provided (See Table B-67). These two sets of responses should be heavily considered when setting up cultural awareness training for the Bureau of Prisons.

The final question is whether or not most Whites would perceive this as an assault on the status quo. A total of 54.9% agreed that statement was correct. Emphasis during the training concerning all-inclusiveness and attacking superiority theories must be included for any Cultural Awareness Sensitivity Training Program to be effective.

#### *Perceived Inmate Demographics*

Question 10 stated: “Most of the inmates at my institution are \_\_\_\_\_.” White received a total of 37.3% while Black received a total of 60.8% (See Table B- 10). These totals compare to the actual Bureau of Prisons population statistics of 56.3 % White and 40.5% Black (U.S. Census Bureau, 1998).

Question 27 concerned the most violent inmates. Of the ninety-six respondents, only 3.9% felt Whites were the most violent while 90.22% stated minority inmates were the most violent (See Table B-27). These totals indicate Hypothesis 5 is correct.

Question 28 stated: “The majority of the assaults are committed by \_\_\_\_\_ inmates.” Once again, minorities were chosen by 88.24% of respondents as the most violent. Blacks again topped the list of minorities with a total of 60.8% (See Table B-28). These totals indicate that Hypothesis 5 is correct, Non-White inmates are problematic.

Question 29 concentrated on theft in the prison setting. Only two percent felt Whites committed the most thefts. Minorities were believed to commit most thefts by 90% of respondents. Blacks again topped the list of minorities with a total of 60.8 %

choosing Blacks as the inmates committing most thefts (See Table B-29). These totals indicate that Hypothesis 5 is correct. Hypothesis 5 states “A majority of respondents will state that non-white inmates will be seen as significantly more problematic.”

Question 30 centered on the commission of rape by inmates. Blacks were selected as the most likely perpetrators with a total of 45.1%, followed by whites with 15.7% and Hispanics with 7.8% (See Table B-30). These totals indicate that Hypothesis 5 is correct.

Question 31 stated: “Marijuana is used by primarily \_\_\_\_\_ inmates.” Black was the response 34 times (33.3%). The margin of difference between Black and White is noticeably less than that found in questions 28, 29, or 30. Black and White inmates are perceived to be almost identical in the perceived use of marijuana. Whites received a total of 31.4% less than the total for Non-Whites of 57% of those responding (See Table B-31). These totals indicate Hypothesis 5 is correct.

Question 32 deals with the use of crack by inmates. Staff responded that Blacks were the primary “users” 66.6% to only 2% for Whites (See Table B-32). These totals also indicate Hypothesis 5 is correct.

Question 33 stated: “The majority of assaults (on staff) are perpetrated by \_\_\_\_\_ inmates.” Once again Blacks were selected more than any other groups receiving 49.0%. Whites and Hispanics each received a total of 9.8% (See Table B-33). These totals indicate Hypothesis 5 is correct.

Question 34 stipulated: “Speed (amphetamines) is used primarily by \_\_\_\_\_ inmates.” White inmates received the highest total, chosen by 58.8% of respondents.

Other followed with a score of 17.64% (See Table B-34). These results do not support Hypothesis 5.

Staff responded, in Question 35, that Black inmates were most likely to receive disciplinary transfers with a total of 58.8% of respondents. Whites received only 3.9% and Hispanics 2% of the total responses (See Table B-35). Other minorities received 25.48% of respondents' choice as most likely to receive disciplinary transfer. These results indicate Hypothesis 5 is correct.

When asked which race usually starts food strikes (Question 36) the responses were as follows: White, 19.6%; Other 19.6%; Black 47%; and Hispanic 5.9% (See Table B-36). These totals indicate Hypothesis 5 is correct.

In question 37 respondents were asked which inmates were the primary instigators of work stoppages. Once again, Black received the most responses with a total of 46%. White and Other were second with 21.6%, followed by Hispanics, which was chosen by only 2% of the respondents (See Table B-37). These totals indicate Hypothesis 5 is correct.

Question 38 stated: "Most fights involve \_\_\_\_\_ inmates." Again, Black led with a total of 60.8%. Other was second with 22.54% of responses. White was third with 3.9%, followed by Hispanic with 2% (See Table B-38). These totals indicate Hypothesis 5 is correct.

Question 39 addressed gang memberships. It stated: "Most prison gang members are \_\_\_\_ inmates." Again Black had the highest response with 37.2%. However, Hispanic

was second with 27.4% followed by White with 4.9% of the total (See Table B-39).

These totals indicate Hypothesis 5 is correct.

Question 40 inquired as to who controlled the drug trade. Blacks received the most responses with 33.3%. Whites were a close second with 31.3%, followed by Other with 19.6% and Hispanics with a total of 6.9% (See Table B-40). These totals indicate Hypothesis 5 is correct.

Question 47 stated: "Black inmates usually eat with blacks." Strongly agree received 76 responses (74%), while somewhat agree received 16 responses (15.7 %). The total percent in agreement was 90.2 (See Table 47). These results are consistent with Hypothesis 4, which states, "A majority of respondents will report observing inmates exhibiting a preference for associating with members of their own race."

Question 48 presented the following: "White inmates primarily eat with Whites." A total of 88.2% of the respondents agreed with this statement (See Table B-48). These results are also consistent with Hypothesis 4.

Question 49 stated: "Hispanic inmates sit with other Hispanics in the mess hall." A total of 66.6% of the respondents indicated their strong agreement, while 25.5% agreed somewhat with this statement. Not one person disagreed with this premise (See Table B-49). These results indicate Hypothesis 4 is correct.

Question 50 concentrated on the dining habits of Native American inmates. Sixty-six respondents (64.7%) said they strongly agreed; another twenty (19.6%) of the respondents stated they somewhat agreed, for a total of 84.3% who agreed Native

Americans try to dine with other Native Americans (See Table B-50). These results indicate Hypothesis 4 is correct.

Question 51 stipulated that most inmates try to “cell” with inmates of the same race. A total of 92.1% of those responding agreed with this statement (See Table B-51). These results indicate Hypothesis 4 is correct.

Question 52 addressed the issue of recreation. Of the respondents, 82.3% who agreed that inmates usually “rec.” with members of the same race. Only two percent disagreed with this concept (See Table B-52). These results indicate Hypothesis 4 is correct.

According to the responding staff, African-American inmates were perceived as being more violent, more assaultive, more likely to commit thefts and rapes, more likely to receive disciplining transfers, more likely to engage in work stoppages and food strikes, more likely to use crack, and more likely to assault staff. White inmates had the distinction of being perceived by respondents as the most predominant users of amphetamines. White and Black inmates were almost even in the use of marijuana. The predominance of gang membership was shared by African-Americans and Hispanics. Therefore, minority inmates were viewed as being more problematic than white inmates.

Also noteworthy were the results from questions forty-seven through fifty-two. These responses support the concept presented by Gonzalez that, when given the chance, members of a particular race are more likely to associate with members of their race than members of another race (Gonzales, 1996).

*Diversity Training*

Many questions concerning diversity training were covered in the Needs Assessment. Those specific questions were: 6, 7, 8, 9, 16, 18, 19, 20, 21, 57, 58, 59, 60, 61, 66, 67, and 68. Those questions not previously covered in the Needs Assessment section are now addressed.

Question 20 concentrated on whether diversity training instructors should come from within the Bureau of Prisons. A total of 47% of the respondents felt that the instructors should come from within the Bureau. However, 31.3% disagreed with “in-house” instructors (See Table B-20).

Question 21 stipulated: “Diversity training instructors should be persons outside the Bureau of Prisons.” Sixty-six respondents (54.9%) agreed with this premise (See Table B-21).

Question 57 stated: “Diversity training would be beneficial for inmates.” A total of 76 respondents (74.5%) felt that this type of training would indeed be beneficial for inmates (See Table B-57).

Question 60 stated: “Voluntary training programs do not work.” Only 44 (43.1%) of the respondents agreed. Thirty-four (33.4%) disagreed. Twenty-two respondents (21.6%) indicated that they had no opinion (See Table B-60). Although no overwhelming majority supported this statement, a similar concept was addressed in question 58 when the respondents were asked if diversity training should be mandatory. A total of 58.8% felt that the training should be mandatory (See Table B-58).

Question 66 addressed the willingness of staff to participate in a diversity-training program. A total of fifty-two respondents (50.9%) felt that staff would shy away from this type of training (See Table B-66).

### *Survey Demographics*

The last section of questions concentrated on the survey instrument focused on survey demographics. Question number 69 dealt with the length of the survey (See Table B-69); question 70 addressed the difficulty of the survey (See Table B-70); question 71 dealt with how adequately the topic was covered (See Table B-71); and question 72 (See Table B-72) concerned whether the respondents felt completing the survey was “a waste of time.” The final, question number 73, was intended for any comment(s).

The majority of respondents (56.7%) stated they either somewhat or strongly disagreed with the statement that the survey was too long. A convincing 86.2% of the respondents did not believe the survey was difficult to understand. A comparable 86.2% said the topic was adequately addressed. Only two percent of those surveyed felt completing this instrument was a waste of time. It should be noted that not one respondent utilized the opportunity provided in question number seventy-three to make any comment concerning the survey.

### *Summary*

In the Methodology Chapter the following *a priori* hypotheses were made. The level of proof set was that a majority of respondents would support the hypotheses. The following questions related to each hypothesis and the level of support for the hypothesis

is stated. If the percentage of respondents is bolded, then the hypothesis is not supported by the responses, if not the percentage is stated in regular type.

H1: A majority of respondents will state a need exists for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons.

Question	Percentage of Respondents
6	76.4
7	62.7
8	70.6
9	70.6
16	56.8
18	76.4
55	52.9
56	62.7
59	68.6
61	25.5

The responses of all of the questions except 61 (most people don't care about "other" cultures) supported Hypothesis 1. Therefore, there was a need for cultural awareness training expressed by the respondents.

H2: A majority of respondents will agree that any Cultural Awareness Sensitivity Training program should be voluntary. The responses to this question did not support the hypothesis. A majority of respondents (60.8%) felt the training should be mandatory.

Question	Percentage of Respondents
19	60.8
22	74.5
58	58.8

The responses to all three questions supported Hypothesis 3.



H3: A majority of respondents will report associating with members of their own race.

Question	Percentage of Respondents
14	84.3
45	64.7
46	51.0

Two of the questions supported this hypothesis. The respondents to question 14 stated that most of their friends were White. Since most of the respondents were White this would support the hypothesis. However, minority respondents also often reported that most of their friends were White. This may be due to the large number of white co-workers within the Bureau of Prisons' institutions surveyed.

H4: A majority of respondents will report observing inmates exhibiting a preference for associating with members of their own race.

Question	Percentage of Respondents
47	90.2
48	88.2
49	82.1
50	84.3
51	92.1
52	82.3

The respondents reported support for the hypothesis on all six questions.

H5: A majority of respondents will state that non-white inmates will be seen as significantly more problematic.

Question	Percentage of Respondents
27	90.2
28	88.2
29	80.2
30	73.5
31	54.9
32	88.2
33	80.4
34	29.4
35	86.2
36	72.5
37	69.6
38	85.3
39	84.3
40	59.8

A majority of respondents' responses supported the hypothesis on all questions but one. The only exception was question 34, which queried which group primarily used amphetamines.

H6: A majority of respondents will state a significant perception of a lack of openness in staff communication exists.

Question	Percentage of Respondents
63	74.5
64	92.1
65	76.4

A majority of respondents' responses supported the hypothesis for all three structural questions. Overall, the respondents' responses supported the hypotheses set in Chapter 3.

Therefore, the survey supports the need for cultural awareness training for staff of the Bureau of Prisons.

Chapter 5 concludes this thesis with a proposed training curriculum and the summary and recommendations of the study.

## Chapter 5

## Summary and Recommendations

*Proposed Pilot Program*

The next item to be addressed is the type of training program to be implemented. The proposed pilot program consists of four training days. If approved, this program will be initially tried at the Federal Correctional Institution in Ashland, Kentucky. Successful results at Ashland would support the creation of a permanent program at the Staff Training Center in Glynco, Georgia.

Certain criteria exist which must be considered. First, content and structure of the program may differ depending on the setting. Second, the absence of interactions between different ethnic and cultural lives may reinforce stereotypes. An effective multicultural education must eradicate stereotypes. Third, socialization occurs in specific ethnic environments. These “ethnic environments” also exist in prisons. While Eurocentric or Anglo-centric dominance may be the norm on the streets, it may not always be the case in prisons (Gay, 1994). Taking this into consideration, what may be appropriate in a school or a college classroom may not work in a prison setting.

The primary objectives of the Cultural Awareness Sensitivity Training Program would be to: (1) increase awareness among participants of cultures different from their own; (2) decrease the time spent on processing inmate violations; (3) decrease the violence between different ethnic groups; (4) decrease the amount of money spent on disciplinary actions resulting from ethnic intolerance; and (5) determine the feasibility of implementing a C.A.S.T. program at the Staff Training Center in Glynco, Georgia.

In Chapter 4 the following hypotheses were supported:

1. A majority of respondents will state a need exists for a Cultural Awareness Sensitivity Training Program within the Federal Bureau of Prisons.
3. Respondents will report associating with members of their own race.
4. Respondents will report observing inmates exhibit a preference for associating with members of their own race.
5. Non-White inmates will be seen as more problematic.
6. A perceived lack of openness in staff communication will be substantiated.

*Cultural Awareness Sensitivity Training Syllabus*

Taking into consideration the results presented in Chapter 4, the following syllabus outlines a four day mandatory program designed to meet the objectives of the Cultural Awareness Sensitivity Training Program. This proposed four day training day period is presented:

Day One

1. Culture
  - a. African-American
  - b. Hispanic
  - c. Northern European
  - d. Native-American
2. Racism
  - a. Prejudice

- b. Discrimination
- c. History
- d. Dominance
- 3. Accommodation
- 4. Assimilation
  - a. Melting Pot
- 5. Ethnocentrism

Day Two

- 6. Theories of Superiority
- 7. Labeling
- 8. Language

Day Three

- 9. Conflict Resolution
- 10. Bias Reduction

Day Four

- 11. Tolerance
- 12. Violence Prevention
- 13. (Summary) Evaluation.

The Federal Correctional Institution, in Ashland, Kentucky, should be chosen for this program. The inmate population is more than 50% non-white. This would provide the cultural diversity necessary to determine the feasibility of the C.A.S.T. program.

The program would be chaired by William Underwood. The reviewers would be Victor Pung and Louis Garzarelli. The majority of the clerical duties would be handled by Debbie Ross. The qualifications of these individuals are addressed in Appendix C. These individuals were chosen because of their experience, interest, and availability.

Prior to implementing the C.A.S.T. program at FCI, Ashland, Mr. Underwood would spend 16 weeks training at the Equal Opportunity Institute, located at the Patrick Air Force base in Cocoa Beach, Florida. Sponsored by the Department of Defense, this program is divided into two phases: (1) Concept and (2) Operational Approach. The primary emphasis is placed on preparing the participant to be able to instruct his (her) co-workers in matters related to divergent cultures.

Upon completion of this course, Mr. Underwood would initiate the training of correctional supervisors. This initial core of trainers would receive instructions in the following areas over a four day period.

### *Prejudice*

The characteristics of prejudice are discussed during the first day of training. The primary ideas addressed in this area are as follows: (1) prejudice is a learned behavior; (2) prejudice seems to be unconscious; (3) prejudice does not originate through contact with the group against which it is directed; (4) prejudice is generally directed toward groups, not toward individuals; and (5) prejudice exists because it is emotionally satisfying to the individual (Perry & Seidler, 1975, p. 61).

*Conditioned Prejudice*

The concept of conditioned prejudice also is addressed. Basically, there are two types of conditioned prejudices: (1) culture conditioned prejudice and (2) character conditioned prejudice. In culture conditioned prejudice, the individual merely reflects the norms of his community. This type of prejudice is generally found among middle-aged and older unskilled workers, inhabitants of small towns, the least educated, and members of the lower economic class. In character-conditioned prejudice, the source of the prejudice is within the personality of the prejudiced person (Horton & Leslie, 1972, p. 382).

*Discrimination*

The topic of discrimination is covered on the first day also. The primary ideas addressed in this area are: (1) individual discrimination; (2) institutionalized discrimination; and (3) structural discrimination. Individual discrimination is motivated by personal prejudice of a majority group member. "Institutionalized discrimination refers to discriminatory behavior prompted not by personal prejudice but by the knowledge that such prejudice exists on a societal level. Structural discrimination refers to the systems of inequalities at work within a society" (Perry & Seidler, 1975, p. 84).

*Dominance*

The concept of dominance is examined during the first day of training. Oliver C. Cox demonstrated this idea quite graphically when he states:



...ordinarily only social equals eat, sleep, or play together. Army officers may not eat with privates and medical doctors may resent sharing the same table with orderlies of the hospital; and so, too, a race bent upon maintaining a position of dominance can seldom engage in so socially leveling an act as that of eating together with members of the subordinate race (Cox, 1990).

### *Racism*

Also included on the first day is a brief history of racism. The primary concept that is discussed is the effect slavery has on African-Americans in comparison to the ethnic discrimination experienced by others, such as the Irish and Italians. The total destruction of cultural ties with Africa and the idea of self-prejudice also is covered. Family fragmentation is addressed, as well as the uniqueness of skin color.

### *Causes of Prejudice*

The next area of training would commence with an examination of the causes of prejudice. The ideas addressed in this area would be: (1) economic competition; (2) economic exploration; (3) scapegoating; (4) frustration-aggression; (5) social neurosis; and (6) symbolism (Perry & Seidler, 1972).

### *Accommodation, Assimilation, and Ethnocentrism*

Accommodation, the process whereby individuals or groups live in a situation of conflict but don't resolve it, is presented on the first day. Also covered in this time frame is the concept of assimilation. Assimilation being defined as, "the sharing of goals, values, and feelings of previously conflicting groups. Normally, the smaller group adopts the goals and values of the large" (Bierstedt, 1949, p. 709). Different types of

discrimination, (institutional, individual, and structural) are presented during the first day of training. Ethnocentrism, the belief that one's own culture is the "best," is also discussed. This discussion would include the concept of judging each other's cultural relativity is another topic that is scheduled for the first training day.

### *Labeling*

The second day of training begins with an examination of some controversial concepts advocated by Charles Darwin and Gregor J. Mendel. Special attention is given to Darwin's ideas concerning the survival of the fittest and hereditary determinism to illustrate the complete lack of credibility in superiority theories. Charles Darwin postulated that the Anglo-Saxon and Nordic races were the fittest people. He cited the development of self-rule and representative government among these people as proof of their superiority. Mendel advocated that the "purity" of the White race be maintained so humans did not revert to a more primitive form (Perry & Seidler, 1975, p.242).

The second topic addressed on the third training day is Labeling. Close attention is shown to what Levy has termed: "Pervasive Labeling Disorder," (PLD). Levy postulated that individuals suffering from PLD feel uncomfortable around others, assign labels to others, and view others as types, not human beings. He further stated that the disorder serves to control people, to keep them at a distance, and to provide the person with the temporary illusion of superiority and safety (Levy, 1992, p.123).

### *Language*

Another portion of the second day is devoted to language. Bob Blauner asserted that the differences in language between African-Americans and Whites resulted in their

“talking past each other” (Blaumer, 1992, p. 55). Emphasis is placed on exposing the participants to various expressions commonly used by African-Americans and other minorities.

There are estimates of between 1,000 and 2,000 different languages used by Native-Americans. However, the most significant authorities say the number is only 176. Mistakenly, many language “experts” believe Native-Americans possess some anatomical peculiarity in their speech organs, which accounted for some other “strange” noises emitted in the Native-American Languages. Another misconception is that the Native American Languages are spoken in a slovenly fashion. Actually, these languages are spoken with more precision and less individual variation than the European languages. Countless Native American words have been “adopted” into the language, words such as: tobacco, hominy, succotash, toboggan, moccasin, wampum, wigwam, squaw, and papoose. Additionally, some 24 states have Native American names: Alabama, Connecticut, Idaho, Iowa, Michigan, Texas, and Wyoming are a few (Driver, 1969). These positive contributions will be discussed on the second training day.

The final topic to be covered on the second day is body language. Most people are unaware that often individuals who utilize a high amount of hand to hand activity are likely to express their anger covertly (Blass, Freedman, Rifkin & Quitkin, 1973). Posturing, and aggressive stances also are addressed.

The third training day centers on the areas of: (1) Conflict Resolution; and (2) Bias Reduction.

*Conflict Resolution*

Patterns of racial and ethnic group relations are based on the ways certain members of a racial or ethnic group are included, or excluded, within American society. These patterns imply that today's group relations can't be understood without considering: (1) slavery; (2) the discrimination against Southern European immigrants; (3) the "conquests" of the Native-Americans and Mexican-Americans; (4) the treatment of Japanese citizens in the United States during World War II; and (5) the discrimination against Vietnamese, and other recent refugees (McLemore & Romo, 1998, p. 207).

Not only are there conflicts among different groups (i.e., Whites v. Blacks), there are conflicts within groups. Tension may exist between recent Hispanic immigrants and second or third generation descendents of immigrants. L. Olsen concurred with this opinion when he stated:

...ethnic boundaries may be more or less important depending on the school context, income and age of the student, and social and economic conditions in the larger society. The divisions between 'them' and 'us' may change when some groups become more numerous or the 'old-timers' and 'newcomers' compete. Conflicts make ethnic group boundaries more distinct and may increase each group's unity (Olsen, 1997, p. 108).

Traditionally, schools have tried to include new arrivals in the United States in extracurricular activities (Schofield, 1995). The same effort is made in the prison setting. J. Ogbu suggested that minority students equated the quest for good grades to "acting White" (Ogbu, 1990, p. 74). Some "foreign" prisoners possess similar misconceptions.

They are so concerned about maintaining their ethnic identity/individuality, they are reluctant to do anything “the White man’s way.”

One way of improving intergroup relations is through joint activities. Doing things together allows people to be judged on merit rather than on stereotypes. Joint activities are more successful if the people involved are equal in social status, work cooperatively on something, if the effort is supported by those with authority, and if the activity contains a relatively high level of intimacy (McLemore & Romo, 1998).

### *Cooperative Learning*

Working hand-in-hand with joint activities is the concept of cooperative learning. In a study he conducted in 1995, R. E. Slavin concluded that cooperative learning methods created meaningful interactions that promote positive racial attitudes. In cooperative learning, people of various races work together in groups. These groups provide daily opportunities for intense interpersonal contact among participants from various backgrounds and are designed to give each participant an opportunity to contribute (Slavin, 1995).

The National Multicultural Institute in the short paper entitled: “Facts About Diversity” (Romo, 1997) proposed the following model of conflict resolution:

#### “Nine-Step Model of Conflict Resolution”

1. Listen with respect and openness.
2. Look at the situation from the other person’s perspective.
3. Let the other person hear an explanation of your perspective.
4. Recognize similarities and differences.

5. Acknowledge any cultural differences.
6. Look for common ground.
7. Recommend action. Be creative.
8. Determine what adaptations each person is willing to make to find a satisfactory alternative.
9. Negotiate an agreement.

Adaptation of this model would be mandated in the implementation of a C.A.S.T. program.

#### *Bias Reduction*

Children, frequently at a very tender age, discover “differences” in the people with whom they associate (Hohensee & Derman-Sparks, 1992). They realize that certain differences are connected with power and privilege (Derman-Sparks and the A.B.C. Task Force, 1989). They also are more likely to be taught that intolerance is an acceptable reaction to diversity (Siraj-Blatchford, 1994). Subsequently, “pre-Prejudice” misconceptions are formulated which may develop into full-blown prejudice unless these negative feelings are addressed (Derman-Sparks and the A.B.C. Task Force, 1989). This is the “baggage” many inmates in the Federal Prison System carry.

In an attempt to “check this baggage,” four specific goals should be met:

(1) establish a confident self-identity; (2) promote empathy for those from different cultures; (3) encourage critical thinking; and (4) encourage all participants to stand up for themselves when confronted with biased attitudes (Hohensee & Derman-Sparks, 1992).

One method which is advocated to assist in reducing bias is that of increasing tolerance (Hilliard, 1992). The fourth day of training concentrates on: (1) tolerance and (2) violence prevention. The first four hours of day four will concentrate on Tolerance.

### *Tolerance*

The noted scholar Asa G. Hilliard asserted that: “[r]espect for diversity is the hallmark of democracy” (Hilliard, 1992). An integral relationship between respect and tolerance is necessary for any C.A.S.T. program to succeed. Adopting a multicultural perspective is one method of increasing tolerance. J. S. Wurzel defines multicultural perspective as: “. . . a critical and reflective understanding of oneself and others in historical and cultural contexts, an awareness of both differences and human similarities” (Wurzel, 1984). Recognizing the appropriateness of this perspective, its implementation is necessary in any successful training program. In order for one to understand “other” cultures and increase their tolerance level the following areas will be addressed: (1) stereotypes about each other’s culture; (2) family organization (matriarchal, patriarchal, etc.); (3) traditions, history; (4) holidays; and (5) religion.

### *Violence Prevention*

Day four will focus on violence prevention. An often used definition of violence is: “behavior by a person against another person that intentionally threatens, attempts, or actually inflicts physical harm” (Allan, Nairne & Majcher, 1996).

This definition will be utilized in the C.A.S.T. program. Appendix D demonstrates the necessity for this type of training.

In an attempt to understand the causes of violence, certain influencing factors will be considered. These factors are:

I. Biological Factors

A. Inherited

1. Temperament
2. Activity levels
3. Hormonal levels

B. Acquired

1. Birth complications
2. Head injuries
3. Exposure to toxins

C. Intelligence Quotient

1. Low-more aggressive
2. Pro
3. Con

II. Social Factors

A. Family

B. Education

C. Groups, Gangs

D. Victimization

1. Violence



Upon completion of this four day training period, the core trainers will present what they have learned to staff. Staff will receive their training during Annual Training (one week) and Initial Training (a two week program).

### *Summary*

The Cultural Awareness Survey (presented in Chapter 3 and detailed in Chapter 4) established a need for a Cultural Awareness Sensitivity Program within the Federal Bureau of Prisons. A pilot program was proposed for implementation at the Federal Correctional Institution, Ashland, Kentucky. The following criteria must be met to justify the creation of a permanent program at the Staff Training Center in Glynco, Georgia: (1) a decrease of 10% in the number of incident reports processed and (2) a decrease of 10% in the amount of time spent on administrative remedies and inmate law suits (Weber, 2001).

### *Recommendations*

The primary recommendation for any future study would be to obtain more representation of minority respondents. This could be accomplished by obtaining data from the larger cities such as: Los Angeles; New York; Miami; Chicago; and Houston. I would also recommend obtaining data from some of the more volatile institutions such as: USP Leavenworth, Kansas; USP Lewisburg, Pennsylvania; USP Terre Haute, Indiana and USP Marion, Illinois. In any future research, the length of the survey also should be decreased. The length of this survey may have discouraged some individuals from responding.

Another recommendation would be to determine the differences, if any, in the responses from different racial groups within the staff, which would be more statistically feasible with a larger sample. I would also advocate presenting a study to the inmates to determine the need for a similar training program for them.

Appendix A

Cultural Awareness Survey



# Cultural Awareness Study

## Criminal Justice Department

### STUDY INSTRUCTIONS:

Please read the following prior to starting the questionnaire.

This study is being conducted to allow researchers at Marshall University to assimilate data relating to cultural awareness sensitivity training. All information provided will remain completely confidential. Your experiences, not your identity, are of the utmost importance. All responses will be kept anonymous.

Your participation will assist researchers in determining if problems exist relating to cultural differences, and make recommendations to correct those problems. Thank you for your cooperation.

The questionnaire consists of 72 questions. The questionnaire is strictly voluntary. You may skip any questions you do not wish to answer. You may stop at anytime.

Results of this study will be mailed upon request.

Contact: William Underwood  
658 Pearl Street  
Dundee, Michigan 48131

Please  
Check the appropriate answer:

1. What is your sex?      2. What is your race?  
 Male \_\_\_\_\_      White \_\_\_\_\_      Hispanic \_\_\_\_\_      Asian \_\_\_\_\_  
 Female \_\_\_\_\_      Black \_\_\_\_\_      Native American \_\_\_\_\_  
 Other \_\_\_\_\_
  
3. What is your age?  
 21-30 \_\_\_\_\_      41-50 \_\_\_\_\_      56 & Above \_\_\_\_\_  
 31-40 \_\_\_\_\_      51-55 \_\_\_\_\_
  
4. How long have you been employed by the Bureau of Prisons?  
 \_\_\_\_\_ 1-5      \_\_\_\_\_ 11-15      \_\_\_\_\_ More than 20 years  
 \_\_\_\_\_ 6-10      \_\_\_\_\_ 16-20
  
5. Your job can best be described as:  
 \_\_\_\_\_ Custody      \_\_\_\_\_ Mechanical Services      \_\_\_\_\_ Supervisory  
 \_\_\_\_\_ Clerical      \_\_\_\_\_ Unit Team
  
6. Cultural Diversity Training would help me on the job.  
 \_\_\_\_\_ Strongly      \_\_\_\_\_ Somewhat      \_\_\_\_\_ No      \_\_\_\_\_ Somewhat      \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree      \_\_\_\_\_ Agree      \_\_\_\_\_ Opinion      \_\_\_\_\_ Disagree      \_\_\_\_\_ Disagree
  
7. A need exists for training in Black Culture.  
 \_\_\_\_\_ Strongly      \_\_\_\_\_ Somewhat      \_\_\_\_\_ No      \_\_\_\_\_ Somewhat      \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree      \_\_\_\_\_ Agree      \_\_\_\_\_ Opinion      \_\_\_\_\_ Disagree      \_\_\_\_\_ Disagree
  
8. Training in Hispanic Culture would be helpful.  
 \_\_\_\_\_ Strongly      \_\_\_\_\_ Somewhat      \_\_\_\_\_ No      \_\_\_\_\_ Somewhat      \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree      \_\_\_\_\_ Agree      \_\_\_\_\_ Opinion      \_\_\_\_\_ Disagree      \_\_\_\_\_ Disagree
  
9. Learning more about Native American Culture would help on my job.  
 \_\_\_\_\_ Strongly      \_\_\_\_\_ Somewhat      \_\_\_\_\_ No      \_\_\_\_\_ Somewhat      \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree      \_\_\_\_\_ Agree      \_\_\_\_\_ Opinion      \_\_\_\_\_ Disagree      \_\_\_\_\_ Disagree

10. Most of the inmates at my institution are:  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
11. Most of the Non-correctional Staff are:  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
12. Most of the Supervisors are:  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
13. Most of the Correctional Officers are:  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
14. Most of my friends are:  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
15. I am familiar with the various cultures represented at my institution.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
16. Diversity Training is adequate at my institution.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
17. Staff and inmates should be of the same ethnic background.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
18. I would be interested in learning more about various cultures  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
19. Diversity Training should be mandatory.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

20. Diversity Training instructors should come from within the Bureau of Prisons.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
21. Diversity Training instructors should be persons outside the Bureau of Prisons.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
22. Diversity Training should be included in annual training.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
23. I don't understand whites when they speak to me.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
24. I don't understand Blacks when they speak to me.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
25. I don't understand Native Americans when they speak to me.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
26. I don't understand Native Americans when they speak to me.
- Strongly Agree   
  Somewhat Agree   
  No Opinion   
  Somewhat Disagree   
  Strongly Disagree
27. The most violent inmates are \_\_\_\_\_ inmates.
- White   
  Black   
  Hispanic   
  Native American   
  Other  
 Please Specify
28. The majority of assaults are committed by \_\_\_\_\_ inmates
- White   
  Black   
  Hispanic   
  Native American   
  Other  
 Please Specify

29. Most thefts are perpetrated by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
30. Most rapes in prison are committed by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
31. Marijuana is used primarily by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
32. Crack is used mainly by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
33. The majority of assaults (on staff) are perpetrated by \_\_\_\_\_ inmates  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
34. “Speed” (amphetamines) is used primarily by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
35. Most disciplinary transfers are received by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
36. Food strikes are usually started by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
37. Work stoppages are started primarily by \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
38. Most fights involve \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
39. Most prison gang members are \_\_\_\_\_ inmates.  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify



40. The drug trade in prison is controlled by \_\_\_\_\_ inmates  
 \_\_\_ White \_\_\_ Black \_\_\_ Hispanic \_\_\_ Native American \_\_\_ Other  
 Please Specify
41. It is easier to communicate with an inmate if he is of the same race.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
42. Staff should be of the same sex as the inmate population.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
43. The racial composition of staff should coincide with that of the inmate population.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
44. Most staff get along well with their counterparts.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
45. At off duty functions staff tend to associate with members of their the same race.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
46. “Minorities” often refrain from interacting with their White counterparts.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
47. Black inmates usually eat with Blacks.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
48. White inmates primarily eat with Whites.  
 \_\_\_ Strongly \_\_\_ Somewhat \_\_\_ No \_\_\_ Somewhat \_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

49. Hispanic inmates sit with Hispanics in the mess hall.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
50. Native American inmates try to dine with members of the same race.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
51. Most inmates try to “cell” with inmates of the same race.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
52. On the recreation yard inmates usually “rec: with inmates of the same race.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
53. The Bureau of Prisons tries to integrate housing assignments.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
54. The Bureau of Prison integrates inmate work assignments.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
55. If I understood more about an inmate’s religion I probably would feel more comfortable in interacting with him.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree
56. Knowing more about the history of an inmate’s homeland would help on communicating with him (her).
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

57. Diversity Training would be beneficial for inmates.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
58. Diversity Training for inmates should be mandatory.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
59. Learning more about other cultures would make my job easier.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
60. Voluntary Training Programs do not work.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
61. Most people don't care about "other" cultures.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
62. Prisons are controlled by white male administrators.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
63. Since administrators are "Buffered" from line staff they don't understand their concerns.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
64. A three pronged hierarchy exists in prisons with administrators on top, line staff in the middle and inmates on the bottom.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree
65. Opening lines of communication between the three elements would enhance the success of a Diversity Training Program.
- \_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 \_\_\_\_\_ Agree \_\_\_\_\_ Agree \_\_\_\_\_ Opinion \_\_\_\_\_ Disagree \_\_\_\_\_ Disagree

66. If the Bureau of Prisons were to initiate Diversity Training most line staff would shy away from it.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

67. In order for Diversity Training to succeed, adequate incentives must be provided.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

68. Most Whites will perceive Diversity Training as an assault on the status quo.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

69. This survey is too long.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

70. This survey was difficult to understand.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

71. The topic was adequately addressed.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

72. Completing this survey was a waste of time.

\_\_\_\_\_ Strongly \_\_\_\_\_ Somewhat \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_ Strongly  
 Agree Agree Opinion Disagree Disagree

73. COMMENTS:

(Use back of page if necessary)

## Appendix B

### Responses to Cultural Awareness Survey Questions

Table B 1

Responses to "What is your sex?"

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Male	28	82.35	26	72.23	18	56.25	72	70.56
Female	6	17.65	10	27.78	14	43.75	30	29.44
Total	34	100	36	100	32	100	102	100

Table B 2

## Responses to "What is your race?"

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	24	70.58	22	61.12	22	68.75	68	66.64
Black	6	17.65	12	33.34	6	18.75	24	23.52
Hispanic	2	5.88	2	5.56	2	6.25	6	5.88
Native American	2	5.88	0	0.00	0	0.00	2	1.96
Other	0	0.00	0	0.00	2	6.25	2	1.96
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 3

## Responses to "What is your age?"

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
21 - 30	14	41.17	10	27.78	16	50.00	40	39.20
031 - 40	10	29.41	20	55.56	6	18.75	36	35.28
41 - 50	6	17.65	4	11.11	4	12.50	14	13.72
51 - 55	2	5.88	2	5.56	4	12.50	8	7.84
Above 56	0	0.00	0	0.00	2	6.25	2	1.96
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100



Table B 4

Responses to “How long have you been employed by the Bureau of Prisons?”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
1 - 5 Years	16	47.06	16	44.45	14	43.75	46	45.08
6-10 Years	10	29.41	8	22.22	10	31.25	28	27.44
11-15 Years	4	11.76	8	22.22	2	6.25	14	13.72
16-20 Years	0	0.00	2	5.56	4	12.50	6	5.88
Above 20 Years	2	5.88	0	0.00	2	6.25	4	3.92
No Response	2	5.88	2	5.56	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 5

Responses to “Your job can be best described as: \_\_\_\_\_.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Custody	20	58.82	18	50.00	8	25.00	46	45.08
Clerical	4	11.76	4	11.11	6	18.75	14	13.72
Mechanical Services	4	11.76	2	5.56	2	6.25	8	7.84
Unit Team	6	17.65	4	11.11	6	18.75	16	15.68
Supervisory	0	0.00	6	16.67	4	12.50	10	9.80
Other	0	0.00	0	0.00	6	18.75	6	5.88
No Response	0	0.00	2	5.56	0	0.00	2	1.96
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 6

Responses to "Cultural diversity training would help me on the job."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	16	47.06	8	22.22	18	56.25	42	41.16
Somewhat Agree	6	17.65	22	61.12	8	25.00	36	35.28
No Opinion	2	5.88	4	11.11	2	6.25	8	7.84
Somewhat Disagree	4	11.76	0	0.00	2	6.25	6	5.88
Strongly Disagree	6	17.65	2	5.56	2	6.25	10	9.80
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 7

Responses to "A need exist for training in Black culture."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	18	50.00	18	56.25	46	45.08
Somewhat Agree	2	5.88	10	27.78	6	18.75	18	17.64
No Opinion	4	11.76	4	11.11	4	12.50	12	11.76
Somewhat Disagree	8	23.53	2	5.56	0	0.00	10	9.8
Strongly Disagree	10	29.41	2	5.56	4	12.50	16	15.68
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 8

Responses to "Training in Hispanic culture would be helpful."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	14	41.17	20	55.56	18	56.25	52	50.96
Somewhat Agree	4	11.76	10	27.78	6	18.75	20	19.6
No Opinion	6	17.65	6	16.67	6	18.75	18	17.64
Somewhat Disagree	4	11.76	0	0.00	0	0.00	4	3.92
Strongly Disagree	6	17.65	0	0.00	2	6.25	8	7.84
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 9

Responses to "Learning more about Native-American Culture would help on my job."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	18	50.00	14	43.75	42	41.16
Somewhat Agree	6	17.65	8	22.22	8	25.00	22	21.56
No Opinion	6	17.65	10	27.78	8	25.00	24	23.52
Somewhat Disagree	4	11.76	0	0.00	0	0.00	4	3.92
Strongly Disagree	6	17.65	0	0.00	2	6.25	8	7.84
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 10

Responses to "Most of the inmates at my institution are: \_\_\_\_\_."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	12	35.29	2	5.56	24	75.00	38	37.24
Black	20	58.82	34	94.45	8	25.00	62	60.76
Hispanic	2	5.88	0	0.00	0	0.00	2	1.96
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	0	0.00	0	0.00	0	0
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 11

Response to “Most of the non-correctional staff are: \_\_\_\_\_.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	34	100.0	36	100.00	32	100.00	102	100.00
Black	0	0.00	0	0.00	0	0.00	0	0
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100



Table B 12

Responses to “Most of the supervisors are: \_\_\_\_\_.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	34	100.0	36	100.00	32	100.00	102	100.00
Black	0	0.00	0	0.00	0	0.00	0	0
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 13

Responses to “Most of the correctional officers are: \_\_\_\_\_.”

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Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	34	100.0	36	100.00	32	100.00	102	100.00
Black	0	0.00	0	0.00	0	0.00	0	0
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	0	0.00	0	0.00	0	0
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

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Table B 14

Responses to “Most of my friends are: \_\_\_\_\_.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	30	88.23	24	66.67	32	100.00	86	84.28
Black	4	11.76	12	33.34	0	0.00	16	15.68
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 15

Responses to "I am familiar with the various cultures represented at my institution."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	14	38.89	14	43.75	38	37.24
Somewhat Agree	18	52.94	20	55.56	12	37.50	50	49
No Opinion	2	5.88	0	0.00	2	6.25	4	3.92
Somewhat Disagree	4	11.76	0	0.00	4	12.50	8	7.84
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 16

Responses to “Diversity training is adequate at my institution.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	5	14.71	0	0.00	8	25.00	13	12.74
Somewhat Agree	6	17.65	2	5.56	0	0.00	8	7.84
No Opinion	8	23.53	6	16.67	6	18.75	20	19.6
Somewhat Disagree	8	23.53	16	44.45	8	25.00	32	31.36
Strongly Disagree	6	17.65	10	27.78	10	31.25	26	25.48
No Response	1	2.94	2	5.56	0	0.00	3	2.94
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 17

Responses to "Staff and inmates should be of the same ethnic background."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	2	5.88	2	5.56	2	6.25	6	5.88
Somewhat Agree	2	5.88	0	0.00	4	12.50	6	5.88
No Opinion	4	11.76	2	5.56	6	18.75	12	11.76
Somewhat Disagree	8	23.53	6	16.67	8	25.00	22	21.56
Strongly Disagree	18	52.94	26	72.23	12	37.50	56	54.88
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 18

Responses to "I would be interested in learning more about various cultures."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	12	35.29	22	61.12	14	43.75	48	47.04
Somewhat Agree	8	23.53	10	27.78	12	37.50	30	29.4
No Opinion	6	17.65	0	0.00	6	18.75	12	11.76
Somewhat Disagree	2	5.88	2	5.56	0	0.00	4	3.92
Strongly Disagree	6	17.65	2	5.56	0	0.00	8	7.84
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 19

Responses to "Diversity training should be mandatory."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	18	50.00	16	50.00	44	43.12
Somewhat Agree	4	11.76	8	22.22	6	18.75	18	17.64
No Opinion	8	23.53	4	11.11	4	12.50	16	15.68
Somewhat Disagree	0	0.00	4	11.11	0	0.00	4	3.92
Strongly Disagree	10	29.41	2	5.56	6	18.75	18	17.64
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100



Table B 20

Responses to “Diversity training instructors should come from within the Bureau of Prisons.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	14	41.17	6	16.67	14	43.75	34	33.32
Somewhat Agree	6	17.65	6	16.67	2	6.25	14	13.72
No Opinion	4	11.76	4	11.11	12	37.50	20	19.6
Somewhat Disagree	4	11.76	12	33.34	0	0.00	16	15.68
Strongly Disagree	6	17.65	6	16.67	4	12.50	16	15.68
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 21

Responses to “Diversity training instructors should be persons outside the Bureau of Prisons.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	2	5.88	10	27.78	2	6.25	14	13.72
Somewhat Agree	8	23.53	22	61.12	12	37.50	42	41.16
No Opinion	6	17.65	2	5.56	8	25.00	16	15.68
Somewhat Disagree	2	5.88	0	0.00	0	0.00	2	1.96
Strongly Disagree	15	44.12	2	5.56	6	18.75	23	22.54
No Response	1	2.94	0	0.00	4	12.50	5	4.9
Total	34	100	36	100	32	100	102	100

Table B 22

Responses to "Diversity training should be included in annual training."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	12	35.29	20	55.56	22	68.75	54	52.92
Somewhat Agree	8	23.53	10	27.78	4	12.50	22	21.56
No Opinion	6	17.65	2	5.56	2	6.25	10	9.8
Somewhat Disagree	0	0.00	2	5.56	0	0.00	2	1.96
Strongly Disagree	6	17.65	2	5.56	4	12.50	12	11.76
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 23

Responses to "I don't understand Whites when they speak to me."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	2	5.88	0	0.00	2	6.25	4	3.92
Somewhat Agree	0	0.00	6	16.67	4	12.50	10	9.8
No Opinion	4	11.76	4	11.11	0	0.00	8	7.84
Somewhat Disagree	2	5.88	6	16.67	4	12.50	12	11.76
Strongly Disagree	26	76.47	20	55.56	22	68.75	68	66.64
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 24

Responses to "I don't understand Blacks when they speak to me."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	0	0.00	4	11.11	4	12.50	8	7.84
Somewhat Agree	0	0.00	6	16.67	4	12.50	10	9.8
No Opinion	0	0.00	2	5.56	0	0.00	2	1.96
Somewhat Disagree	16	47.06	8	22.22	12	37.50	36	35.28
Strongly Disagree	18	52.94	16	44.45	12	37.50	46	45.08
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 25

Responses to "I don't understand Hispanics when they speak to me."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	6	17.65	6	16.67	2	6.25	14	13.72
Somewhat Agree	12	35.29	2	5.56	16	50.00	30	29.4
No Opinion	0	0.00	10	27.78	2	6.25	12	11.76
Somewhat Disagree	10	29.41	8	22.22	6	18.75	24	23.52
Strongly Disagree	6	17.65	8	22.22	6	18.75	20	19.6
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 26

Responses to "I don't understand Native-Americans when they speak to me."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	0	0.00	4	11.11	0	0.00	4	3.92
Somewhat Agree	2	5.88	10	27.78	14	43.75	26	25.48
No Opinion	6	17.65	4	11.11	4	12.50	14	13.72
Somewhat Disagree	4	11.76	2	5.56	4	12.50	10	9.8
Strongly Disagree	22	64.70	16	44.45	10	31.25	48	47.04
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 27

Responses to "The most violent inmates are \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	0	0.00	0	0.00	4	12.50	4	3.92
Black	26	76.47	12	33.34	20	62.50	58	56.84
Hispanic	0	0.00	2	5.56	4	12.50	6	5.88
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	8	23.53	20	55.56	0	0.00	28	27.44
No Response	0	0.00	2	5.56	4	12.50	6	5.88
Total	34	100	36	100	32	100	102	100



Table B 28

Responses to “The majority of assaults are committed by \_\_\_\_\_ inmates.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	2	5.88	2	5.56	4	12.50	8	7.84
Black	22	64.70	16	44.45	24	75.00	62	60.76
Hispanic	4	11.76	0	0.00	0	0.00	4	3.92
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	6	17.65	18	50.00	0	0.00	24	23.52
No Response	0	0.00	0	0.00	4	12.50	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 29

Responses to “Most thefts are perpetrated by \_\_\_\_\_ inmates.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	0	0.00	0	0.00	2	6.25	2	1.96
Black	24	70.58	18	50.00	20	62.50	62	60.76
Hispanic	2	5.88	2	5.56	2	6.25	6	5.88
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	8	23.53	16	44.45	0	0.00	24	23.52
No Response	0	0.00	0	0.00	8	25.00	8	7.84
Total	34	100	36	100	32	100	102	100

Table B 30

Responses to "Most rapes in prison are committed by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	6	17.65	2	5.56	8	25.00	16	15.68
Black	18	52.94	14	38.89	14	43.75	46	45.08
Hispanic	4	11.76	2	5.56	2	6.25	8	7.84
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	5	14.71	16	44.45	0	0.00	21	20.58
No Response	1	2.94	2	5.56	8	25.00	11	10.78
Total	34	100	36	100	32	100	102	100

Table B 31

Responses to "Marijuana is used primarily by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	18	52.94	2	5.56	12	37.50	32	31.36
Black	8	23.53	14	38.89	12	37.50	34	33.32
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	2	5.88	0	0.00	0	0.00	2	1.96
Other	4	11.76	16	44.45	0	0.00	20	19.6
No Response	2	5.88	4	11.11	8	25.00	14	13.72
Total	34	100	36	100	32	100	102	100

Table B 32

Responses to "Crack is used mainly by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	0	0.00	0	0.00	2	6.25	2	1.96
Black	28	82.35	16	44.45	24	75.00	68	66.64
Hispanic	0	0.00	0	0.00	0	0.00	0	0
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	4	11.76	16	44.45	2	6.25	22	21.56
No Response	2	5.88	4	11.11	4	12.50	10	9.8
Total	34	100	36	100	32	100	102	100

Table B 33

Responses to “The majority of assaults (on staff) are perpetrated by \_\_\_\_\_ inmates.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	2	5.88	2	5.56	6	18.75	10	9.8
Black	22	64.70	14	38.89	14	43.75	50	49
Hispanic	2	5.88	4	11.11	4	12.50	10	9.8
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	6	17.65	16	44.45	0	0.00	22	21.56
No Response	2	5.88	0	0.00	8	25.00	10	9.8
Total	34	100	36	100	32	100	102	100

Table B 34

Responses to “‘Speed’ (amphetamines) is used primarily by \_\_\_\_\_ inmates.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	24	70.58	18	50.00	18	56.25	60	58.8
Black	4	11.76	0	0.00	6	18.75	10	9.8
Hispanic	0	0.00	0	0.00	2	6.25	2	1.96
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	2	5.88	16	44.45	0	0.00	18	17.64
No Response	4	11.76	2	5.56	6	18.75	12	11.76
Total	34	100	36	100	32	100	102	100

Table B 35

Responses to "Most disciplinary transfers are received by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	0	0.00	0	0.00	4	12.50	4	3.92
Black	24	70.58	18	50.00	18	56.25	60	58.8
Hispanic	0	0.00	0	0.00	2	6.25	2	1.96
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	6	17.65	16	44.45	4	12.50	26	25.48
No Response	4	11.76	2	5.56	4	12.50	10	9.8
Total	34	100	36	100	32	100	102	100



Table B 36

Responses to "Food strikes are usually started by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	6	17.65	4	11.11	10	31.25	20	19.6
Black	18	52.94	14	38.89	16	50.00	48	47.04
Hispanic	4	11.76	0	0.00	2	6.25	6	5.88
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	4	11.76	16	44.45	0	0.00	20	19.6
No Response	2	5.88	2	5.56	4	12.50	8	7.84
Total	34	100	36	100	32	100	102	100

Table B 37

Responses to "Work stoppages are started primarily by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	8	23.53	6	16.67	8	25.00	22	21.56
Black	18	52.94	11	30.56	18	56.25	47	46.06
Hispanic	0	0.00	1	2.78	1	3.13	2	1.96
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	6	17.65	16	44.45	0	0.00	22	21.56
No Response	2	5.88	2	5.56	5	15.63	9	8.82
Total	34	100	36	100	32	100	102	100

Table B 38

Responses to "Most fights involve \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	0	0.00	2	5.56	2	6.25	4	3.92
Black	24	70.58	16	44.45	22	68.75	62	60.76
Hispanic	0	0.00	1	2.78	1	3.13	2	1.96
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	8	23.53	15	41.67	0	0.00	23	22.54
No Response	2	5.88	2	5.56	7	21.88	11	10.78
Total	34	100	36	100	32	100	102	100

Table B 39

Responses to “Most prison gang members are \_\_\_\_\_ inmates.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	2	5.88	1	2.78	2	6.25	5	4.9
Black	12	35.29	10	27.78	16	50.00	38	37.24
Hispanic	12	35.29	9	25.00	7	21.88	28	27.44
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	4	11.76	16	44.45	0	0.00	20	19.6
No Response	4	11.76	0	0.00	7	21.88	11	10.78
Total	34	100	36	100	32	100	102	100

Table B 40

Responses to "The drug trade in prison is controlled by \_\_\_\_\_ inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
White	16	47.06	6	16.67	10	31.25	32	31.36
Black	12	35.29	10	27.78	12	37.50	34	33.32
Hispanic	0	0.00	2	5.56	5	15.63	7	6.86
Native American	0	0.00	0	0.00	0	0.00	0	0
Other	4	11.76	16	44.45	0	0.00	20	19.6
No Response	2	5.88	2	5.56	5	15.63	9	8.82
Total	34	100	36	100	32	100	102	100

Table B 41

Responses to "It is easier to communicate with an inmate if he is of the same race."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	8	23.53	4	11.11	8	25.00	20	19.6
Somewhat Agree	12	35.29	12	33.34	14	43.75	38	37.24
No Opinion	4	11.76	2	5.56	2	6.25	8	7.84
Somewhat Disagree	2	5.88	6	16.67	6	18.75	14	13.72
Strongly Disagree	8	23.53	8	22.22	0	0.00	16	15.68
No Response	0	0.00	4	11.11	2	6.25	6	5.88
Total	34	100	36	100	32	100	102	100

Table B 42

Responses to "Staff should be of the same sex as the inmate population."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	18	52.94	2	5.56	10	31.25	30	29.4
Somewhat Agree	6	17.65	12	33.34	6	18.75	24	23.52
No Opinion	0	0.00	4	11.11	4	12.50	8	7.84
Somewhat Disagree	4	11.76	10	27.78	6	18.75	20	19.6
Strongly Disagree	6	17.65	8	22.22	6	18.75	20	19.6
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 43

Responses to “The racial composition of staff should coincide with that of the inmate population.”

Response	Ashland		Milan		Rochester		Total	
	No	%	No	%	No	%	No	%
Strongly Agree	2	5.88	2	5.56	4	12.50	8	7.84
Somewhat Agree	4	11.76	12	33.34	8	25.00	24	23.52
No Opinion	2	5.88	12	33.34	6	18.75	20	19.6
Somewhat Disagree	12	35.29	6	16.67	4	12.50	22	21.56
Strongly Disagree	14	41.17	2	5.56	6	18.75	22	21.56
No Response	0	0.00	2	5.56	4	12.50	6	5.88
Total	34	100	36	100	32	100	102	100



Table B 44

Responses to “Most staff get along well with their counterparts.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	4	11.76	2	5.56	0	0.00	6	5.88
Somewhat Agree	18	52.94	18	50.00	18	56.25	54	52.92
No Opinion	10	29.41	6	16.67	10	31.25	26	25.48
Somewhat Disagree	2	5.88	8	22.22	2	6.25	12	11.76
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	2	5.56	2	6.25	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 45

Responses to “At off duty functions staff tend to associate with members of the same race.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	6	17.65	10	27.78	2	6.25	18	17.64
Somewhat Agree	16	47.06	14	38.89	18	56.25	48	47.04
No Opinion	6	17.65	6	16.67	6	18.75	18	17.64
Somewhat Disagree	6	17.65	2	5.56	4	12.50	12	11.76
Strongly Disagree	0	0.00	2	5.56	2	6.25	4	3.92
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 46

Responses to “Minorities’ often refrain from interacting with their White counterparts.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	8	23.53	6	16.67	0	0.00	14	13.72
Somewhat Agree	10	29.41	12	33.34	16	50.00	38	37.24
No Opinion	6	17.65	6	16.67	4	12.50	16	15.68
Somewhat Disagree	8	23.53	8	22.22	10	31.25	26	25.48
Strongly Disagree	0	0.00	2	5.56	2	6.25	4	3.92
No Response	2	5.88	2	5.56	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 47

Responses to “Black inmates usually eat with Blacks.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	30	88.23	18	50.00	28	87.50	76	74.48
Somewhat Agree	4	11.76	10	27.78	2	6.25	16	15.68
No Opinion	0	0.00	6	16.67	2	6.25	8	7.84
Somewhat Disagree	0	0.00	0	0.00	0	0.00	0	0
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 48

## Responses to "White inmates primarily eat with the Whites."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	28	82.35	20	55.56	28	87.50	76	74.48
Somewhat Agree	4	11.76	8	22.22	2	6.25	14	13.72
No Opinion	0	0.00	6	16.67	2	6.25	8	7.84
Somewhat Disagree	0	0.00	0	0.00	0	0.00	0	0
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	2	5.56	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 49

Responses to “Hispanic inmates sit with Hispanics in the mess hall.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	28	82.35	14	38.89	26	81.25	68	66.64
Somewhat Agree	4	11.76	18	50.00	4	12.50	26	25.48
No Opinion	0	0.00	2	5.56	2	6.25	4	3.92
Somewhat Disagree	0	0.00	0	0.00	0	0.00	0	0
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	2	5.56	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 50

Responses to "Native-American inmates try to dine with the members of the same race."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	26	76.47	14	38.89	26	81.25	66	64.68
Somewhat Agree	4	11.76	12	33.34	4	12.50	20	19.6
No Opinion	2	5.88	6	16.67	2	6.25	10	9.8
Somewhat Disagree	0	0.00	2	5.56	0	0.00	2	1.96
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	2	5.56	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 51

Responses to “Most inmates try to ‘cell’ with inmates of the same race.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	28	82.35	22	61.12	26	81.25	76	74.48
Somewhat Agree	4	11.76	10	27.78	4	12.50	18	17.64
No Opinion	0	0.00	2	5.56	0	0.00	2	1.96
Somewhat Disagree	0	0.00	0	0.00	0	0.00	0	0
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	2	5.56	2	6.25	6	5.88
Total	34	100	36	100	32	100	102	100



Table B 52

Responses to “On the recreation yard inmates usually ‘rec’ with inmates of the same race.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	24	70.58	18	50.00	20	62.50	62	60.76
Somewhat Agree	8	23.53	6	16.67	8	25.00	22	21.56
No Opinion	0	0.00	8	22.22	4	12.50	12	11.76
Somewhat Disagree	0	0.00	2	5.56	0	0.00	2	1.96
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	2	5.56	0	0.00	4	3.92
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 53

## Responses to "The Bureau of Prisons tries to integrate housing assignments."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	18	52.94	6	16.67	12	37.50	36	35.28
Somewhat Agree	10	29.41	18	50.00	16	50.00	44	43.12
No Opinion	0	0.00	8	22.22	2	6.25	10	9.8
Somewhat Disagree	2	5.88	4	11.11	2	6.25	8	7.84
Strongly Disagree	4	11.76	0	0.00	0	0.00	4	3.92
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 54

Responses to “The Bureau of Prison integrates inmate work assignments.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	16	47.06	4	11.11	12	37.50	32	31.36
Somewhat Agree	12	35.29	16	44.45	16	50.00	44	43.12
No Opinion	0	0.00	12	33.34	4	12.50	16	15.68
Somewhat Disagree	2	5.88	4	11.11	0	0.00	6	5.88
Strongly Disagree	4	11.76	0	0.00	0	0.00	4	3.92
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 55

Responses to "If I understood more about an inmate's religion I probably would feel more comfortable in interacting with him."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	2	5.56	12	37.50	24	23.52
Somewhat Agree	4	11.76	14	38.89	12	37.50	30	29.4
No Opinion	14	41.17	6	16.67	4	12.50	24	23.52
Somewhat Disagree	2	5.88	0	0.00	2	6.25	4	3.92
Strongly Disagree	4	11.76	14	38.89	2	6.25	20	19.6
No Response	0	0.00	0	0.00	0	0.00	0	0
Total	34	100	36	100	32	100	102	100

Table B 56

Responses to “Knowing more about the history of an inmate’s homeland would help me in communicating with him (her).”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	6	16.67	12	37.50	28	27.44
Somewhat Agree	4	11.76	18	50.00	14	43.75	36	35.28
No Opinion	10	29.41	8	22.22	4	12.50	22	21.56
Somewhat Disagree	2	5.88	0	0.00	0	0.00	2	1.96
Strongly Disagree	6	17.65	4	11.11	2	6.25	12	11.76
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 57

## Responses to "Diversity training would be beneficial for inmates."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	14	41.17	14	38.89	16	50.00	44	43.12
Somewhat Agree	10	29.41	14	38.89	8	25.00	32	31.36
No Opinion	2	5.88	6	16.67	2	6.25	10	9.8
Somewhat Disagree	4	11.76	2	5.56	4	12.50	10	9.8
Strongly Disagree	4	11.76	0	0.00	0	0.00	4	3.92
No Response	0	0.00	0	0.00	2	6.25	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 58

Responses to "Diversity training for inmates should be mandatory."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	12	33.34	12	37.50	34	33.32
Somewhat Agree	6	17.65	12	33.34	8	25.00	26	25.48
No Opinion	6	17.65	4	11.11	6	18.75	16	15.68
Somewhat Disagree	4	11.76	6	16.67	2	6.25	12	11.76
Strongly Disagree	6	17.65	2	5.56	2	6.25	10	9.8
No Response	2	5.88	0	0.00	2	6.25	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 59

Responses to "Learning more about other cultures would make my job easier."

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Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	12	33.34	14	43.75	36	35.28
Somewhat Agree	10	29.41	16	44.45	8	25.00	34	33.32
No Opinion	8	23.53	2	5.56	4	12.50	14	13.72
Somewhat Disagree	2	5.88	4	11.11	0	0.00	6	5.88
Strongly Disagree	4	11.76	2	5.56	4	12.50	10	9.8
No Response	0	0.00	0	0.00	2	6.25	2	1.96
Total	34	100	36	100	32	100	102	100



Table B 60

Responses to "Voluntary training programs do not work."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	4	11.76	6	16.67	2	6.25	12	11.76
Somewhat Agree	12	35.29	10	27.78	10	31.25	32	31.36
No Opinion	10	29.41	8	22.22	4	12.50	22	21.56
Somewhat Disagree	4	11.76	12	33.34	10	31.25	26	25.48
Strongly Disagree	4	11.76	0	0.00	4	12.50	8	7.84
No Response	0	0.00	0	0.00	2	6.25	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 61

Responses to “Most people don’t care about other cultures.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	8	23.53	8	22.22	4	12.50	20	19.6
Somewhat Agree	18	52.94	14	38.89	16	50.00	48	47.04
No Opinion	2	5.88	2	5.56	2	6.25	6	5.88
Somewhat Disagree	4	11.76	12	33.34	6	18.75	22	21.56
Strongly Disagree	2	5.88	0	0.00	2	6.25	4	3.92
No Response	0	0.00	0	0.00	2	6.25	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 62

Responses to "Prisons are controlled by White male administrators."

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Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	16	44.45	14	43.75	40	39.2
Somewhat Agree	8	23.53	12	33.34	8	25.00	28	27.44
No Opinion	0	0.00	2	5.56	2	6.25	4	3.92
Somewhat Disagree	6	17.65	2	5.56	2	6.25	10	9.8
Strongly Disagree	8	23.53	4	11.11	4	12.50	16	15.68
No Response	2	5.88	0	0.00	2	6.25	4	3.92
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

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Table B 63

Responses to “Since administrators are ‘buffered’ from line staff they don’t understand their concerns.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	18	52.94	10	27.78	18	56.25	46	45.08
Somewhat Agree	10	29.41	8	22.22	12	37.50	30	29.4
No Opinion	2	5.88	2	5.56	0	0.00	4	3.92
Somewhat Disagree	2	5.88	16	44.45	0	0.00	18	17.64
Strongly Disagree	2	5.88	0	0.00	0	0.00	2	1.96
No Response	0	0.00	0	0.00	2	6.25	2	1.96
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 64

Responses to "A three pronged hierarchy exists in prisons with administrators on top, line staff in the middle and inmates on the bottom."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	16	47.06	20	55.56	12	37.50	48	47.04
Somewhat Agree	14	41.17	14	38.89	18	56.25	46	45.08
No Opinion	0	0.00	2	5.56	2	6.25	4	3.92
Somewhat Disagree	2	5.88	0	0.00	0	0.00	2	1.96
Strongly Disagree	2	5.88	0	0.00	0	0.00	2	1.96
No Response	0	0.00	0	0.00	0	0.00	0	0
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 65

Responses to “Opening lines of communication between the three elements would enhance the success of a diversity training program.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	18	52.94	16	44.45	12	37.50	46	45.08
Somewhat Agree	12	35.29	10	27.78	10	31.25	32	31.36
No Opinion	4	11.76	6	16.67	4	12.50	14	13.72
Somewhat Disagree	0	0.00	4	11.11	2	6.25	6	5.88
Strongly Disagree	0	0.00	0	0.00	2	6.25	2	1.96
No Response	0	0.00	0	0.00	2	6.25	2	1.96
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>

Table B 66

Responses to "If the Bureau of Prisons were to initiate diversity training most line staff would shy away from it."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	4	11.11	2	6.25	16	15.68
Somewhat Agree	14	41.17	12	33.34	10	31.25	36	35.28
No Opinion	4	11.76	8	22.22	14	43.75	26	25.48
Somewhat Disagree	4	11.76	10	27.78	6	18.75	20	19.6
Strongly Disagree	2	5.88	0	0.00	0	0.00	2	1.96
No Response	0	0.00	2	5.56	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 67

Responses to “In order for diversity training to succeed, adequate incentives must be provided.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	8	23.53	6	16.67	6	18.75	20	19.6
Somewhat Agree	16	47.06	16	44.45	16	50.00	48	47.04
No Opinion	8	23.53	2	5.56	10	31.25	20	19.6
Somewhat Disagree	0	0.00	6	16.67	0	0.00	6	5.88
Strongly Disagree	2	5.88	0	0.00	0	0.00	2	1.96
No Response	0	0.00	6	16.67	0	0.00	6	5.88
<b>Total</b>	<b>34</b>	<b>100</b>	<b>36</b>	<b>100</b>	<b>32</b>	<b>100</b>	<b>102</b>	<b>100</b>



Table B 68

Responses to “Most Whites will perceive diversity training as an assault on the status quo.”

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	10	29.41	8	22.22	6	18.75	24	23.52
Somewhat Agree	8	23.53	12	33.34	12	37.50	32	31.36
No Opinion	8	23.53	2	5.56	6	18.75	16	15.68
Somewhat Disagree	4	11.76	4	11.11	8	25.00	16	15.68
Strongly Disagree	4	11.76	2	5.56	0	0.00	6	5.88
No Response	0	0.00	8	22.22	0	0.00	8	7.84
Total	34	100	36	100	32	100	102	100

Table B 69

## Responses to "This survey was too long."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	0	0.00	6	16.67	2	6.25	8	7.84
Somewhat Agree	0	0.00	2	5.56	0	0.00	2	1.96
No Opinion	16	47.06	8	22.22	6	18.75	30	29.4
Somewhat Disagree	10	29.41	4	11.11	10	31.25	24	23.52
Strongly Disagree	8	23.53	12	33.34	14	43.75	34	33.32
No Response	0	0.00	4	11.11	0	0.00	4	3.92
Total	34	100	36	100	32	100	102	100

Table B 70

Responses to "This survey was difficult to understand."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	0	0.00	0	0.00	0	0.00	0	0
Somewhat Agree	0	0.00	2	5.56	0	0.00	2	1.96
No Opinion	2	5.88	6	16.67	2	6.25	10	9.8
Somewhat Disagree	6	17.65	12	33.34	6	18.75	24	23.52
Strongly Disagree	24	70.58	16	44.45	24	75.00	64	62.72
No Response	2	5.88	0	0.00	0	0.00	2	1.96
Total	34	100	36	100	32	100	102	100

Table B 71

Responses to "The topic was adequately addressed."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	12	35.29	14	38.89	12	37.50	38	37.24
Somewhat Agree	16	47.06	16	44.45	18	56.25	50	49
No Opinion	2	5.88	2	5.56	2	6.25	6	5.88
Somewhat Disagree	2	5.88	0	0.00	0	0.00	2	1.96
Strongly Disagree	0	0.00	0	0.00	0	0.00	0	0
No Response	2	5.88	4	11.11	0	0.00	6	5.88
Total	34	100	36	100	32	100	102	100

Table B 72

## Responses to "Completing this survey was a waste of time."

Response	Ashland		Milan		Rochester		Total	
	No.	%	No.	%	No.	%	No.	%
Strongly Agree	0	0.00	0	0.00	0	0.00	0	0
Somewhat Agree	0	0.00	2	5.56	0	0.00	2	1.96
No Opinion	12	35.29	6	16.67	12	37.50	30	29.4
Somewhat Disagree	4	11.76	8	22.22	4	12.50	16	15.68
Strongly Disagree	18	52.94	14	38.89	16	50.00	48	47.04
No Response	0	0.00	6	16.67	0	0.00	6	5.88
Total	34	100	36	100	32	100	102	100

## Appendix C

### Qualifications of Program Participants

Chairman - William Underwood

Mr. Underwood began his career with the Bureau of Prisons after he obtained a B.S. in Criminal Justice from Wayne State University (Detroit, Michigan) in 1981. His first assignment was at the Federal Correctional Institution, Milan, Michigan. After he worked as Correctional Officer for three years, he was promoted to Senior Officer Specialist at the Federal Medical Center in Rochester, Minnesota. While at Rochester, he worked as a Correctional Officer, Correctional Counselor, Case Manager, Unit Manager and Lieutenant. He subsequently served, as a Lieutenant at the Federal Correctional Institutions in Loretto, Pennsylvania; Petersburg, Virginia; and Milan, Michigan. He was also assigned, on a temporary basis, to the United States Penitentiaries in: Atlanta, Georgia; Leavenworth, Kansas; and Lewisburg, Pennsylvania. At these three facilities he was required to deal with Cuban and African-American inmates who had participated in disturbances at Atlanta and the state facility in Camp Hill, Pennsylvania. During his career, Mr. Underwood received a Quality Step Increase, Sustained Superior Performance Award, Special Act Awards, five commendations, three letters of appreciation, and three temporary promotions. In addition to his 20 years employment with the Bureau of Prisons, Mr. Underwood lived in Detroit, Michigan for more than 30 years. This afforded him the opportunity to be exposed to the African-American culture on a personal basis.

Reviewer - Victor Pung

Mr. Pung retired from the Bureau of Prisons after completing 24 years of service. During this employment he held the following positions: Correctional Officer,

Correctional Counselor, Unit Manager, Lieutenant, Captain, and Assistant Correctional Service Administrator. Mr. Pung held these positions in the following locations: Oxford, Wisconsin; Rochester, Minnesota; Sandstone, Minnesota; Allenwood, Pennsylvania; Bastrop, California; and Kansas City, Missouri. Mr. Pung also possessed a B.S. degree in Criminal Justice from the University of Minnesota. His vast expertise in various positions coupled with his experience in dealing with many inmates from numerous different cultures equipped Mr. Pung with the skills needed for this position.

Reviewer - Louis Garzarelli

Mr. Garzarelli worked for the Bureau of Prisons for 18 years. He has a B.S. in Criminal Justice from Penn State and a M.S. in Public Administration from St. Francis University (Pennsylvania). During his employment with the Bureau of Prisons, Mr. Garzarelli held the following positions: Correctional Officer, Correctional Counselor, Unit Manager, Lieutenant, and Captain. He is assigned as Special Liaison to the FBI in Philadelphia, Pennsylvania. He taught at Pennsylvania State University in the Criminal Justice Department. Like Mr. Pung, Mr. Garzarelli's unique experiences equipped him for this position.

Secretary - Deborah Ross

Ms. Ross worked for the Bureau of Prisons for 23 years as a Unit Secretary at the Federal Correctional Institution, Ashland, Kentucky. She has received countless awards during her career. Her overall ability and attention to detail have been instrumental in the formation of this work. She is now retired from the Federal Bureau of Prisons.



David Reed

Mr. Reed had more than twenty-three years experience with the Bureau of Prisons. A former Correctional Counselor at the Federal Correctional Institution in Ashland, Kentucky, Mr. Reed was extremely helpful in disseminating the C.A.S.T. survey. Mr. Reed retired from the Federal Bureau of Prisons in January of 2001.

James Mossyge

Mr. Mossyge was employed for the last 15 years at the Federal Medical Center in Rochester, Minnesota. Mr. Mossyge was responsible for obtaining the survey responses from Rochester. A former Correctional Officer, Mr. Mossyge worked the last nine years as a Recreation Specialist.

## Appendix D

### Examples of Federal Hate Crimes

Convictions for Violence against Houses of Worship

Reported between January, 1995 and September, 1998

*Arsons and Bombings*

*Alabama*

*Greater Saint Joseph Baptist Church (Baldwin)(Southern District) and  
Tate Chapel AME Church (Baldwin)(Southern District)*

On the night of June 30, 1997, there was an arson at Greater Saint Joseph Baptist Church and an attempted arson at the nearby Tate Chapel AME Church. Both congregations were African-American. The Greater Saint Joseph Baptist Church was totally destroyed by the fire. Regarding the arson at the Greater Saint Joseph Baptist Church, a jury found two 17-year-old Caucasian adults, one male and one female, guilty of 18 U.S.C. 371 (conspiracy to commit an arson). These two defendants were sentenced to 41 months of imprisonment and ordered to perform 300 hours of community service. Another 18-year-old Caucasian male was found guilty of violating one count of 18 u. S. c. 844(i) and one count of 18 U.S.C. 844(h)(1). He was sentenced to 15 years of imprisonment. The fourth defendant, an 18- year-old Caucasian male, pled guilty to violations of 18 U.S.C. 844(i) and 18 U.S.C. 247 (civil rights violation). He was sentenced to 60 months of imprisonment, three years of supervised release, 300 hours of community service and ordered to pay restitution. Regarding the attempted arson at Tate Chapel, a 19-year-old Caucasian male pled guilty to one count of 18 U.S.C. 844(i). He was sentenced to 46 months of imprisonment, three years of supervised release, 300

hours of community service, and ordered to pay \$100 in restitution. One of the 18-year-old Caucasian males found guilty of arson of the Greater Saint Joseph Baptist Church was also convicted of one count of 18 U.S.C. 844(i) in connection with the Tate Chapel AME Church. All of the co-defendants were ordered to jointly pay \$96,846 in restitution. Some of the defendants attended a Ku Klux Klan rally two days before the arsons. One yelled a racial epithet.

*Born Again Church of Christ (Heflin)(Northern District)*

On November 14, 1996, a cross was burned at this African-American church. Gasoline was poured onto two wooden beams arranged in the shape of a cross and then ignited at the front doorway of the church. Three Caucasian defendants, aged 26, 22, and 18, pled guilty in federal court to violating 18 U.S.C. 241 (civil rights conspiracy). They were sentenced to 18 months, 15 months and 24 months of imprisonment, respectively. In addition, all were sentenced to three years supervised release, fined \$500, and ordered to pay restitution of \$2,145.

*Florida*

*Grace United Methodist Church (Cape Coral)(Middle District)*

On June 19, 1997, the maintenance garage of this Caucasian church was burned. The damage estimate was \$10,000. The defendant, a 14-year-old Caucasian male, pled guilty to state arson charges.

*Georgia*

*Seventh Day Adventist Church (Stone Mountain)(Northern District)*

On May 23, 1997, this interracial church was burned. The damage estimate was \$500. The defendant, a 20-year-old Caucasian male, pled guilty to a state arson charge. He was sentenced to four years of imprisonment and six years of probation.

*Oak Grove C.M.E. Church (Elko)(Northern District)*

On February 22, 1997, this African-American church was burned. The damage estimate was \$100,000. Three Caucasian males, each 21-years-old, pled guilty in federal court to 18 U.S.C. 371, (conspiracy to commit arson). Two of the three defendants were sentenced to 41 months of imprisonment and three years of supervised release. The other defendant was sentenced to 30 months of imprisonment and three years of supervised release.

*Iowa*

*Community Baptist Church (Des Moines)(Southern District)*

On October 23, 1997, this African-American church was burned. The fire was contained in the west end of the church. The defendant, a 48-year-old Caucasian male, was found guilty by a jury of state arson charges. Sentenced is pending.

*Louisiana*

*Cypress Grove Baptist Church (Zachary)(Middle District); Saint Paul's Free Baptist Church (Baker)(Middle District); Sweet Home Baptist Church (Baker)(Middle District); Saint Thomas Chapel Benevolent Society (Baker)(Middle District)*

On February 1, 1996, these African-American churches were burned. The arsonists brought tires and gasoline to the churches. In one church, the fire was started by a molotov cocktail, in another, by stacking tires and then setting them on fire, and in the last two instances gas was thrown into the churches and ignited. One defendant, a 24-year-old Caucasian male, pled guilty in federal court to 18 U.S.C. 241 (civil rights conspiracy) and was sentenced to 48 months of imprisonment. The investigation is continuing.

*Michigan*

*Cass Community United Methodist Church (Detroit)(Eastern District)*

On August 25, 1996, a sofa and chair in the courtyard of this Caucasian church were set on fire. The damage estimate was \$250. The defendant, a 20-year-old African-American male, pled guilty to state charges. He was sentenced to two years under the Home Training Act.

*Minnesota*

*Saint James A.M.E. (Minneapolis)*

On July 12, 1997, the annex of this African-American church was burned. The annex was used as a meeting place, Sunday school and a place for tutorials. The defendants, two Caucasian Males, lived next door to the church. They said they set the fire to cover up a burglary. The 20-year-old defendant broke into the annex and then let his brother, the 21-year-old defendant, into the annex where the 21-year-old started a fire in the annex causing approximately \$20,000 in damages. The 20-year-old defendant pled

guilty in federal court to violating one count of 18 U.S.C. 3 (accessory after the fact) and the 21-year-old defendant pled guilty in federal court to violating one count of 18 U.S.C. 371 (conspiracy). Sentencing is pending.

*Mississippi*

*Mallalieu Methodist Church (Meridian)(Southern District)*

On December 11, 1996, this African-American church was burned. Three Caucasian juveniles, aged 16, 15, and 14, forced their way into a rear door of the church and used an open flame to ignite choir robes found in the sanctuary. They also defaced the communion altar with racial epithets on the walls and doors inside the church. The juveniles pled guilty to state charges. Two of the juveniles were sentenced to an indeterminate amount of time in at training camp, sentencing is pending for the third juvenile who has been sent for a second psychiatric evaluation.

*Missouri*

*Greers Chapel Baptist Church (Sikeston)(Eastern District)*

On September 13, 1996, this African-American church was destroyed by fire. Two Caucasian defendants, both aged 18, pled guilty in state court and were sentenced to seven years on arson and burglar charges. The third defendant, a 19-year-old defendant pled guilty to both counts and was sentenced to seven years in prison on each count to be served concurrently. Charges against the other defendant were dismissed.

*Nevada*

*Church of Christ (Henderson)*

On September 19, 1996, the siding on this African American church was burned. The defendant, a 23-year-old Caucasian male, pled guilty in federal court to violating one count of 18 U.S.C. 247(c) (civil rights). He confessed to using a lighter to ignite the fire. Witnesses stated that he attempted to burglarize the church, but failed that, stated that he should burn the church because its members were African-American. He was sentenced to 63 months of imprisonment and three years of supervised probation, and ordered to pay restitution.

*North Carolina*

*Saint James African Methodist Episcopal Zion Church (Maysville)(Eastern District)*

On June 30, 1996, this African-American church was burned. Seven molotov cocktails were thrown at and into the church and a petroleum product was poured around the church foundation. The damage estimate was \$50,000. Three Caucasian males pled guilty to various federal charges. One of the defendants said they burned the church after hearing news reports about church burnings. One defendant, a 19-year-old male, pled guilty to one count of 18 U.S.C. 844(h). He was sentenced to 30 months of imprisonment, three years supervised release, and ordered to pay restitution. Two of the juveniles pled guilty of 18 U.S.C. 371, 844(i), 844(h), and 924 (c)(1). They each received 18 months of imprisonment. A third juvenile was granted pre-trial diversion.



*Matthews-Murkland Presbyterian Church (Charlotte)(Western District)*

On June 6, 1996, this African-American church was burned. The defendant, a 13-year-old Caucasian female was convicted in state court and received 12 months probation and community service.

*Ohio*

*Ebenezer Full Gospel Missionary Baptist Church (Canton)(Northern District)*

On June 18, 1996, a chair was set on fire inside this African-American church. Two Caucasian male defendants, aged 44 and 22, pled guilty in state court. They had previously done repair work for the church. One defendant received a sentenced of two years imprisonment. The other defendant received six months of “shock” imprisonment followed by probation if the shock sentence is successfully completed.

*China Grove A.M.E. Zion Church (Charlotte)(Western District) and Flora Williams Ministries (Charlotte)(Western District)*

On April 3, 1996, and May 19, 1996, these African-American churches received racially threatening messages on their telephone answering machines. Two Caucasian defendants, aged 22 and 21, pled guilty in federal court to violating one count of 18 U.S.C. 241 (civil rights conspiracy). The 22-year-old defendant was sentenced to 15 months of imprisonment, three years supervised release, and was ordered to perform 100 hours of community service. The 21-year-old defendant was sentenced to 12 months of imprisonment, three years supervised release, and ordered to perform 100 hours of community service.

*Oklahoma*

*First Missionary Baptist Church (Enid)(Western District)*

On June 13, 1996, this African-American church was burned. The church was totally destroyed by fire. The damage estimate was \$400,000. The defendant, a 36-year-old Caucasian male, confessed to setting the fire, but was found incompetent to stand trial in state court and was committed to the Oklahoma Department of Health for an indefinite period of time.

*Oregon*

*Portland Church for Scientology (Portland)*

On September 25, 1996, this Caucasian church was damaged by fire and the defendant discharged a firearm, wounding four individuals. The defendant, a 39-year-old African-American male, was found "guilty, but insane" on state charges and was sentenced to 120 years of confinement in the state psychiatric facility.

*Immanuel Free Methodist Church (Portland)*

On June 20, 1996, this interracial church was burned. The defendant, a 21-year-old African-American male, threw two mason jar gasoline fire bombs through the church window. He pled guilty in federal court to one count of 18 U.S.C. 844(i). He received a five year sentence of imprisonment.

*South Carolina*

*Macedonia Baptist Church (Manning)*

On June 20 and 21, 1995, respectively, these two African-American churches were burned. Four Caucasian ex-members of the Ku Klux Klan pled guilty to federal charges relating to these arsons. Three of the defendants, aged 23, 24, and 52, received 234 months, 216 months, and 258 months of imprisonment, respectively, for violations of 18 U.S.C. 241 (civil rights conspiracy) and 18 U.S.C. 844 (h). The fourth defendant, aged 51, also pled guilty to violations of 18 U.S.C. 241 (civil rights conspiracy) and 18 U.S.C. 844 (h). He received 170 months of imprisonment and five years of supervised release for the arson of the Macedonia Baptist Church.

*New Saint Paul Apostolic (Florence)*

On June 11, 1996, this African-American church was burned. Three Caucasian juveniles were convicted in state court. One juvenile, a 10-year-old, received a sentence through pretrial diversion. He and his family must participate in the Family Preservation Program. The other two juveniles, aged 11 and 12, were sentenced to probation and community service.

*Hammond Grove Baptist (North Augusta)*

On March 8, 1995, this African-American church was vandalized. The vandalism consisted of racial insults and swastikas being written on the walls with a magic marker and the destruction of property within the church amounting to over \$20,000 in damages.

Two Caucasian juveniles, aged 14 and 16, were convicted in state court and sentenced to six months probation and restitution.

*Tennessee*

*Friendship Missionary Baptist Church (Maw-y County)(Middle District)*

On January 29, 1995, these African-American churches were firebombed. Three Caucasian defendants, aged 33, 25, and 43, pled guilty in federal court to violating 18 U.S.C. 241 (civil rights conspiracy). One defendant was sentenced to 57 months imprisonment while the other two defendants were sentenced to 46 months imprisonment.

*Church of God of Prophecy (Dyersburg)(Western District)*

On July 22, 1996, this Caucasian church was burned. The defendant, a 20-year-old African-American male, pled guilty in federal court to violating one count of 18 U.S.C. 247(c)(civil rights). Sentencing is pending.

*Parker's Chapel (Memphis)(Western District)*

On August 5, 1996, this African-American church was damaged by two gun shots. One defendant, a 19-year-old Caucasian male, pled guilty in federal court to one count of a federal firearms violation, 18 U.S.C. 922(j), and was sentenced to two years probation and ordered to pay restitution. A juvenile Caucasian male was convicted of one count of 18 U.S.C. 922(x)(2) and has been sentenced to one year of probation.

*Texas*

*Gainesville Church of Christ (Harrison County)(Eastern District)*

On May 8, 1998, this African-American church was burned. Two Caucasian males, aged 20 and 29, pled guilty in federal court to violating 18 U.S.C. 247(c) (civil rights) and 18 U.S.C. 844 (i). A 15-year-old juvenile male also pled guilty to federal charges in connection with this matter. Sentencing is pending.

*Bethany Lutheran Church (Dallas)(Northern District)*

On March 5, 1998, this Caucasian church burned. Pentagrams, satanic symbols, racist and homophobic epithets were spray painted on the church and around the neighborhood. A 20-year-old Caucasian male pled guilty in federal court to violating 18 U.S.C. 371 and 18 U.S.C. 347 (civil rights). He was sentenced to 33 months imprisonment, three years supervised release and ordered to pay \$337,918 in restitution. Two juveniles are being prosecuted by the state.

*Macedonia Baptist Church (Ferris)(Northern District)*

On March 22, 1997, this African-American church was burned. Two Caucasian male defendants confessed to setting the fire using gasoline and a cigarette lighter. One defendant, 24, pled guilty in federal court to violating 18 U.S.C. 844(i) and 18 U.S.C. 247(c)(civil rights). The other defendant, 22, pled guilty to violating 18 U.S.C. 844(i) and 18 U.S.C. 241 (civil rights conspiracy). The 25-year-old defendant received 60 months of imprisonment, three years supervised release, and was ordered to pay \$64,785

restitution. The 23-year-old defendant received 70 months of imprisonment, three years supervised release, and was ordered to pay \$64,785 in restitution.

*Baruch Ha Shem (Dallas)(Northern District)*

On April 26, 1997, this Messianic Congregation building was damaged by gunfire and members were threatened with gunfire. The defendant, a 48-year-old Caucasian male, was yelling anti-Semitic epithets as he fired the automatic weapon. He pled guilty to one count of violating 18 U.S.C. 247(a)(2) and one count of violating 18 U.S.C. 924(c). He was sentenced to 147 months imprisonment and three years supervised release.

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