

Cultural Issues and Community Strategies for Dealing with Bias Crime

Overview of the Session: At a Glance

Presentation: Defining Culture and Why It Matters in Dealing with Bias Crime	15 minutes
Activity: Culture and Heritage	15 minutes
Presentation: Implications of Culture and Diversity for Bias Crime	20 minutes
Presentation: Community Impact and Outreach	10 minutes
TOTAL TIME	60 minutes

Objectives

By the end of this session, participants will be able to:

- Understand the influences of culture on their own lives
- Better understand the impact of culture on bias crime
- Understand strategies for addressing cross-cultural issues when working with bias crime victims
- Describe effective community involvement in dealing with bias crime
- Understand strategies for addressing the community impact of bias crime
- Understand the importance of building successful networks and coalitions

Materials and Equipment



Time: 60 minutes



Handouts: Culture and Heritage; Guidelines for Providing Culturally Appropriate Counseling; Possible Network or Coalition Members; Community Change to Improve the Identification of and Response to Bias Crimes



Transparencies: Continuum of Prejudicial Behavior; The Dimensions of Prejudice; Emotional Reactions in Dealing with Cross-Cultural Communication; Cultural Considerations; Culturally Appropriate Counseling: An Overview; Community Impact



Equipment: Overhead projector; screen; flipchart

Instructor's Notes

1. Presentation: Defining Culture and Why It Matters in Dealing with Bias Crime (15 minutes)

Explain that this session will provide an understanding of culture, diversity, prejudice, and bigotry, and their relationship to bias crime. The session will not comprehensively deal with specific cultural groups and their history, customs, or beliefs, but rather provide an overview.

Explain that all professionals who deal with bias crimes need to understand cultural issues in order to better understand the following:

- The dynamics of bias crimes, which, in most circumstances, are committed by offenders from a different cultural background than their victims
- The dynamics of cross-cultural communication, in order to more effectively serve the victim—especially if the victim is from a culture different from that of the law enforcement or victim service professional

Without this knowledge, cultural misunderstandings and miscommunication can occur for law enforcement professionals, which can threaten the law enforcement professional's safety, impede investigations, lead to the escalation of events, which may heighten community tension, and/or increase the agency's vulnerability to liability.

For victim assistance professionals, cultural misunderstandings and miscommunication can undermine the effectiveness of victim counseling and advocacy, limit outreach to underserved populations of bias crime victims, and limit the development of culturally appropriate services to reduce harm to victims.

Positive outcomes may result from increased cultural understanding:

- Improvement in police community relations
- Improvement in reporting and a better record of solving bias crimes
- Enhancement of victim services to individuals and to the community
- Enhancement of prevention in the community

Explain that culture is a concept that helps us understand similarities and differences across groups. Definitions of culture vary, though most include the following characteristics:

- The artifacts created by a group of human beings, including architecture, art, tools, dress, and religion
- A set of traditions
- A common language



Ask participants to volunteer their own ideas about what contributes to cultural identity, and *record* their suggestions on a flipchart. Possible responses may include the following:

Nationality	Rural or urban location
Race	Education
Religion	Income
Ethnicity	Profession
Gender	Mental and physical abilities
Age	Sexual orientation
Geographic region	Beliefs and attitudes
Worldview	

Include examples from this list, if not mentioned by the group.

II. Activity: Culture and Heritage (15 minutes)



Distribute Handout F1, “Culture and Heritage,” and ask participants to spend five minutes jotting down answers to the questions.

Ask for four to six volunteers to share their notes. After hearing the examples, *ask* for volunteers to specify what differences they notice among these examples.

Possible responses:

- Last names
- Where they were born
- Where their grandparents’ parents came from
- Individual customs

Ask for volunteers to specify what similarities they notice among their examples.

Possible responses:

- Where they were born
- Individual customs

Sum up the activity by reminding participants of the following points:

- In their own experience, they have often been able to find a commonality between themselves and victims, victims’ family members, and members of the victims’ communities, even though they may appear to be “culturally different” from one another.
- A respect for all cultures and all groups will enable victim assistance and law enforcement professionals to deal more effectively with bias crime victims.
- Understanding and managing differences—and perception of differences—is nevertheless a major challenge, and a responsibility, for professionals who deal with bias crime.

III. Presentation: Implications of Culture and Diversity for Bias Crime (20 minutes)

Explain that culture is learned and that a culture's beliefs and attitudes are transmitted from generation to generation. The process by which we experience the world and transmit our assumptions about different groups and cultures influences our communication patterns, which can then influence our thoughts, beliefs, and actions. Below are some examples of the inherent problems with cultural assumptions:

Labeling

- The inherent danger in making assumptions is that we assume there are absolute facts rather than working hypotheses. This may lead to the labeling of others.
- Labeling limits our ability to perceive others accurately, which may lead to stereotyping.

Stereotyping

- “Stereotyping” is attributing characteristics to a group simplistically and uncritically, and/or assuming that those characteristics are rooted in significant biological differences.
- Stereotyping is:
 - a dangerous form of labeling
 - frequently inaccurate and overgeneralized
 - the judging of a person as a category, not an individual
- Stereotyping may lead to prejudicial beliefs.

Prejudice

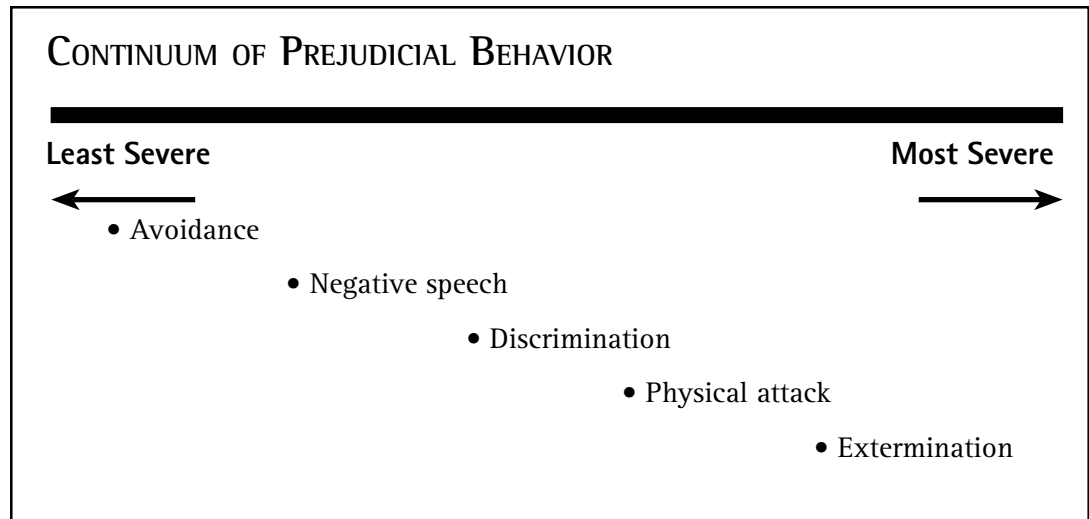
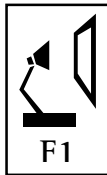
- “Prejudice” is an unreasonable and unjustifiable negative attitude toward a group and its individual members.
- Prejudice based on cultural assumptions plays a significant role in the motivation of bias crime offenders.

Implications

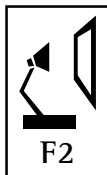
- Although bias crimes may be targeted against members of any culture, including the dominant culture, a significant percentage of bias crimes are committed against individuals from cultures different from the culture of the perpetrator.
- No one member of a cultural group exemplifies all the characteristics of that group in typical fashion.
- Within any given culture, there can be as much variation as there is between cultures.
- In any cross-cultural communication, we must work at understanding the uniqueness of each individual in the context of that individual's particular life experiences and her or his personal integration of cultural influences.

The Complex Nature of Prejudice

Use Transparency F1, “Continuum of Prejudicial Behavior.”¹



Explain that prejudice is comprised of various social, emotional, and cognitive aspects. Use Transparency F2, “The Dimensions of Prejudice.”²



THE DIMENSIONS OF PREJUDICE

Social Aspects of Prejudice

- Unequal group status in society results in unequal treatment of individuals.
- Social definition, or being placed by society within a particular social group, may promote “ingroup bias.”
 - “Ingroup” can be defined as a group of people who share a sense of belonging within a particular group and a feeling of common identity with the group.
 - “Outgroup” can be defined as a group that is perceived as distinctively different or apart from one’s ingroup.
- People tend to see greater similarity among individuals in the outgroup than individuals within their ingroup. For example, when students are shown faces of white and black individuals and then asked to select those individuals from a photographic lineup, they tend to recognize the faces of their own racial group more accurately. People outside their group appear more similar to one another than do individuals within their group.

(continued)



Emotional Aspects of Prejudice

- The “scapegoat theory”: When the cause of one’s frustration is too difficult to handle, either emotionally or intellectually, one often redirects the hostility outward. Whole societies can displace such aggression, as witnessed in Nazi Germany or during the slavery period of U.S. history.

Cognitive Aspects of Prejudice

- Stereotyping: Stereotypes are not always the result of consciously evil intentions. Sometimes they result from an attempt to simplify the complex information one receives from the external world. One way to simplify complex issues is to develop categories to organize the information by clustering objects into various groups. Unfortunately, this simplification often results in negative labeling and overgeneralization.
- Consequences of stereotyping: Stereotypes affect the way one interprets the world or one’s own behavior, and the way one recalls events. Having stereotyped a group of people, one tends to perceive information about an individual of that group in a way that is consistent with the stereotype, despite any conflicting evidence.
- Remedy for stereotyping: If one allows oneself to get to know an individual distinct from his or her group, the influence of the stereotype diminishes. A particularly effective means of breaking down stereotypes and biases, then, is to interact with individuals of various other groups.

Although prejudice does exist and to some degree will always exist, victim assistance and law enforcement professionals can minimize the negative effects of prejudice and bias.

Ask the group to describe the most severe and the least severe forms of prejudice they have witnessed in the communities where they work. *Explain* to them that this is a good way to gauge the level of prejudice and hate in the community.

Intercultural Communication

People in all professions and circumstances have difficulty interacting with others from different backgrounds. Behaviors and attitudes in their own cultures are no longer relevant when dealing with someone from a different culture. In addition, behaviors that represent a well-adjusted person in their own culture may be perceived as indicative of an ill-mannered person in another culture.

Describe the types of emotional reactions that individuals from different cultural backgrounds are likely to experience when interacting with one another. Use Transparency F3, “Emotional Reactions in Dealing with Cross-Cultural Communication.”³

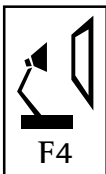


EMOTIONAL REACTIONS IN DEALING WITH CROSS-CULTURAL COMMUNICATION

- *Anxiety*: Individuals are often anxious about whether their behavior or speech is appropriate, proper, and/or offensive.
- *Disconfirmed expectations*: Behaviors and speech of people from different cultures may differ significantly from one another's expectations.
- *Desire for feeling of belonging*: In most interactions, people want to feel accepted and understood by others. However, people of minority cultures are often denied this feeling, since they are labeled "outsiders" in many of their interactions.
- *Confrontation with one's own prejudices*: Part of most people's socialization involves treating others who are noticeably different with reserve. In some cases, people learn that rejection of those different from themselves is a socially sanctioned policy. However, such prejudices are a hindrance when interacting with people of different cultures.

Cultural Considerations for Working with Bias Crime Victims

Use Transparency F4, "Cultural Considerations," to discuss the effects of culture on hate crime victims, their families, and the professionals who serve them.⁴



CULTURAL CONSIDERATIONS

- Different cultures have different beliefs about justice, equity, and victimization.
- Culture is central to how clients do the following:
 - Seek assistance
 - Understand the crime as the cause of psychological difficulties
 - View their symptoms
 - Bring a view of hopefulness or pessimism to recovery
 - Shape their attitude toward their pain
 - View and respond to treatment
- Some cultural groups often maintain a belief in individual control over life and individual responsibility for one's actions. One commonly articulated goal of crisis intervention—to help individuals regain control over their lives after victimization has occurred—works well with them.
- Many other groups, however, perceive life events as predetermined, unchangeable, and not under individual control. If belief in control of one's life is not part of one's conceptual framework, this type of intervention may be meaningless.

Acknowledge that uncertainty about cultural considerations is widespread among professionals. This is often compounded by a lack of agency support for working in the community.

Explain that victims are influenced by a combination of factors:

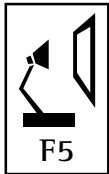
- Those general to all people
- Those unique to different cultural groups
- Those specific to each individual

All three of these influences must be understood and respected in order to provide effective crisis counseling and support services. It is important to remember that each person is unique; the challenge for victim assistance professionals is to learn how to best support the individual victim.

Explain that this curriculum cannot provide participants with an opportunity to examine the different worldviews of different cultures in-depth. However, it is nonetheless important for professionals to be aware of their own biases and assumptions in terms of what the most appropriate or helpful response might be, and to take their cues from bias crime victims to determine specific needs for intervention.



Distribute Handout F2, “Guidelines for Providing Culturally Appropriate Counseling,” and *explain* that it is provided as a resource for their work with victims, their families, and the larger community. *Review* the major strategies discussed in the handout, using Transparency F5, “Culturally Appropriate Counseling: An Overview.”

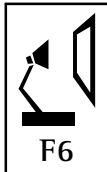


CULTURALLY APPROPRIATE COUNSELING: AN OVERVIEW

- Provide appropriate emotional support services to victims
- Identify potential issues in interviewing victims
- Use interpreters and translators
- Understand the victim’s cultural history of oppression
- Observe differences in cultural considerations of time and space
- Recognize the importance of spiritual values
- Work effectively with family and friends of the victim
- Understand the role of the victim assistance professional
- Understand the role of the institution or agency

IV. Presentation: Community Impact and Outreach (10 minutes)

Explain that bias crime affects whole communities. Bias crime victimizes not only the targeted individuals but all members of the targeted group, as well as members of other commonly targeted groups. Use Transparency F6, “Community Impact.”



COMMUNITY IMPACT

Working with the community is essential to:

- Reduce fears
- Stem possible retaliation
- Prevent additional bias incidents
- Encourage other victimized individuals to come forward and report crimes
- Condemn the bigotry that leads to violence
- Provide an outlet for collective outrage
- Create public awareness of the scope of bias crime and prevention strategies
- Control rumors

Describe effective types of police and victim in-service involvement with the community in regard to bias crime:

- The police department and victim service agency should keep community members, as well as victims, abreast of developments in the case, taking care not to disclose any information that could jeopardize the investigation. Keeping the community informed quells rumors and indicates that law enforcement and victim assistance professionals are doing their jobs.
- Law enforcement and victim advocates’ presence at ceremonies, commemorations, memorial services, dedications, or other community activities sends a message that the professionals care about the community and take bias crime seriously.
- Meetings with neighborhood groups, community leaders, and members of the targeted group build community trust in the police department and victim service agency, and may assist in gathering needed information, quelling rumors, stopping vigilantism, and reducing the potential for tension in the community to escalate. Members of the community will often act as the “eyes and ears” of the police

department if they believe that law enforcement and victim service professionals respond to bias crimes and incidents quickly and effectively.

- Many police departments and some victim assistance programs appoint a special community liaison. This professional, who often speaks the predominant language of the community, is in constant contact with the community members and quickly receives information regarding bias-related incidents or the presence of hate groups within the community.
- Proactive police and victim service professionals conduct prevention programs in schools and community organizations on bias crime, racism, and other forms of bigotry, which can be very effective in preventing these crimes.

Community Outreach⁵

The National Organization for Victim Assistance (NOVA) offers the following recommendations to service providers for more effective outreach for bias crime victims:

- Victim service providers should seek to let vulnerable communities know that their assistance program is willing and able to serve victims of bias crime (e.g., by putting a notice of services available in newspapers and other media directed at audiences facing bias). Announce service availability in a broad, comprehensive statement.
- Outreach should be made, if requested, to the social or political leaders of the victim's group. There is often a healing strength within the formal and informal institutions of a group under attack.
- Learn what the culturally specific offerings of your own community. Involve yourself in cultural activities to build awareness and appreciation of different cultures. Read material relating to culture. Remember that information about culture serves as a guideline; members of any given culture are individuals and may not adhere to the generally accepted norms of their culture.
- Develop a network of service providers, with an emphasis on those of different cultures than you. Don't be afraid or embarrassed to ask for help when working with a victim of a culture different from yours.
- Take advantage of as many cross-cultural educational opportunities as possible.
- If you are a member of the white American dominant cultural group, then be aware that you know less about minority ethnic cultures than most minority members know about your culture. While minorities need to learn about the dominant culture's values in order to survive, most members of the dominant group have not been required to have this knowledge about other cultures.
- Be aware of institutional and latent cultural bigotry, which includes racism, sexism, ageism, and homophobia. While it is easy to identify obvious indicators of bigotry, subtle signs of discrimination, ignorance, and prejudice may be more difficult to observe.

Networking and Coalition Building

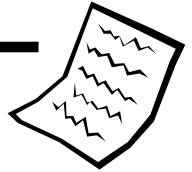
- While individuals and single organizations can have a tremendous impact, broad-based networks and coalitions can exert even wider influence on bias crime prevention policy and practice. Ultimately, the goal of bias crime intervention is to change not only the behavior of potential offenders but the community norms that support attitudes that lead to bias crime and enable it to occur.
- Victim assistance and law enforcement professionals can mobilize themselves and coordinate networks of existing organizations, or save time and effort by having such organizations and coalitions serve as intermediaries to deliver messages to their constituents.



Distribute Handouts F3, “Possible Network or Coalition Members,” and F4, “Community Change to Improve the Identification of and Response to Bias Crimes.”

References

- ¹ Allport, G. W. (1979). *The nature of Prejudice, 25th anniversary edition*. Reading, MA: Addison-Wesley.
- ² U.S. Department of Justice, Federal Bureau of Investigation (1992). *Training guide for hate crime data collection*. Washington, DC: U.S. Government Printing Office.
- ³ Adapted from Brislin, R., Cushner, K., Craig, C., and Yong, M. (1986). *Intercultural interactions: A practical guide*. Newbury Park, CA: Sage.
- ⁴ Adapted from Parsons, E. (1985). Ethnicity and traumatic stress: The intersecting point in psychotherapy. In Charles R. Figley (Ed.), *Trauma and Its Wake*. New York: Brunner/Mazel.
- ⁵ Young, M. A., NOVA (1993). *Victim assistance: Frontiers and fundamentals*. Dubuque, IA: Kendall/Hunt Publishing Company.
- ⁶ Adapted from the Ohio Coalition on Sexual Assault, *Guidelines 1991*.



Culture and Heritage

Choose one set of grandparents. For both your grandmother and grandfather in that pair, answer these questions:

Where grandmother was born:

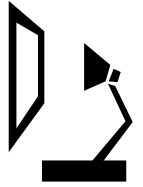
Where grandfather was born:

Language they spoke at home:

The translation/meaning of their last name (if you know or if there is one):

Where their parents came from (if you know):

Something you remember about their special customs or beliefs (e.g., about holidays, spirituality/religion, the family, dinner time):



CONTINUUM OF PREJUDICIAL BEHAVIOR

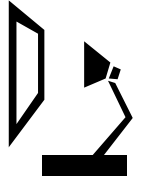
Least Severe



Most Severe



- Avoidance
 - Negative speech
 - Discrimination
 - Physical attack
 - Extermination



THE DIMENSIONS OF PREJUDICE

Social Aspects

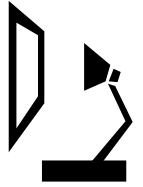
- Unequal group status in society results in unequal treatment of individuals
- Ingroup bias: People tend to see, or assume, greater similarity among individuals in the outgroup than among individuals within their ingroup

Emotional Aspects

- “Scapegoat theory”: Redirecting frustration and hostility outward

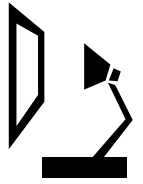
Cognitive Aspects

- *Stereotyping*: Attempt to simplify complex information that frequently results in negative labeling and overgeneralizing
- *Consequences of stereotyping*: One tends to perceive individuals in a way that is consistent with the stereotype, despite any conflicting evidence
- *Remedy for stereotyping*: Interaction with individuals of various other groups



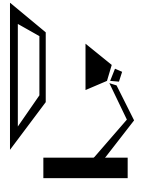
EMOTIONAL REACTIONS IN DEALING WITH CROSS-CULTURAL COMMUNICATION

- *Anxiety* about appropriateness of one's behavior or speech
- *Disconfirmed expectations* about the behaviors and speech of people from other cultures
- *Desire for feeling of belonging*, which can be impeded when people are viewed as "outsiders"
- *Confrontation with one's own prejudices*



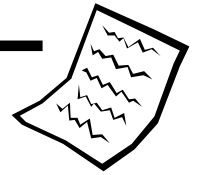
CULTURAL CONSIDERATIONS

- Different cultures have different beliefs about justice, equity, and victimization.
- Culture is central to how clients:
 - seek assistance
 - understand the crime as the cause of psychological difficulties
 - view their symptoms
 - bring a view of hopefulness or pessimism toward recovery
 - share their attitude toward their pain
 - view and respond to treatment
- Some cultural groups believe in individual control over life and respond well to one goal of crisis intervention: to help individuals gain control over their lives.
- Other groups perceive life events as predetermined, unchangeable, and not under individual control—therefore, some kinds of crisis intervention may be meaningless to them.



CULTURALLY APPROPRIATE COUNSELING: AN OVERVIEW

- Provide appropriate emotional support services to victims
- Identify potential issues in interviewing victims
- Use interpreters and translators
- Understand the victim's cultural history of oppression
- Observe differences in cultural considerations of time and space
- Recognize the importance of spiritual values
- Work effectively with family and friends of the victim
- Understand the role of the victim assistance professional
- Understand the role of the institution or agency



Guidelines for Providing Culturally Appropriate Counseling⁶

1. Provide Appropriate Emotional Support Services to Bias Crime Victims

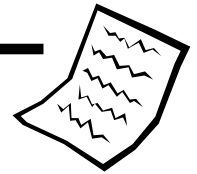
- Keep in mind that healing occurs in different stages that vary in length.
- Assure the victim that you will not disclose information—confidentiality and anonymity are important to bias crime victims, especially those who do not want to disclose their sexual orientation or residency status, or feel culturally inhibited about disclosing their victimization.
- Give the victim time to express his or her feelings and allow for cultural variance in expressing those feelings.
- Listen for the victim's immediate concerns, and help the victim identify options for addressing those concerns.
- Allow victims to make their own choices, within their cultural context. Try to support their decisions, even if the decisions aren't ones you would make within your cultural framework.
- Search for the meaning of suffering and pain in the specific culture involved.
- Listen to how the victim uses language. Use the words that she or he uses.
- Seek options that are within the context of the victim's culture, particularly if the victim's own beliefs or values are impeding the recovery process.
- Aid victims in identifying a support system. In cultures where privacy about personal matters is a major issue, help victims decide who among their friends, families, or co-workers could provide essential emotional support.
- Be aware of cultural and social expectations. Educate yourself about cultural norms, beliefs, practices, and traditions that may be unfamiliar to you.

2. Identify Potential Issues in Interviewing Victims

- Examine your attitudes towards others' language skills, use of specific words, speech patterns, and timing.
- Remember that language is based on a variety of cultural factors; response to a crisis can alter a victim's usual communication patterns.
- Different languages may not have words that are analogous to English terms. Share your definitions.
- Keep in mind that cultural restraints may prevent the victim from showing his or her feelings.

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⁶ Adapted from the Ohio Coalition on Sexual Assault, *Guidelines* 1991.

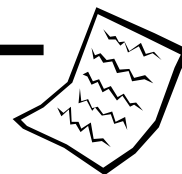


Guidelines for Providing Culturally Appropriate Counseling (cont'd)

3. Use Interpreters and Translators

- Screen interpreters for appropriateness in working with crime victims. Make sure they are bicultural as well as bilingual.
- Ensure that translators for deaf or hearing-impaired individuals are certified in American Sign Language.
- Assure victims of the confidentiality of the process.
- Speak slower rather than louder.
- Remember that there are three people involved: you, the interpreter, and the client. Don't forget the client in your body language.
- The client may understand more English than she or he is able to express. Do not reduce the client to a nonentity or infantilize him or her—talk *with* the client, rather than *about* the client.
- Have patience. Don't expect a word-by-word translation. Sometimes long conversations may be needed in the other language in order to communicate a seemingly simple point in English.
- Encourage the interpreter to ask questions.
- Respect the interpreter's statement that a question is inappropriate and do not push the point; if possible, wait until after the session and discuss it.
- Use clear and simple English until you are able to establish the vocabulary level of the interpreter and adapt appropriately.
- Face the fact that you may not be totally in control, and be flexible.
- Just as you are the professional, the interpreter is the cultural professional—respect each other's roles.
- Whenever possible, try to meet with the interpreter before the session and receive feedback after.
- If you feel uncomfortable, always remember how much more uncomfortable the client must feel.

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Guidelines for Providing Culturally Appropriate Counseling (cont'd)

4. Understand the Victim's Cultural History of Oppression

- While there are similarities among different groups in their experience of prejudice, discrimination, and oppression, there are also differences that are important to understand. Learn the history of different cultural groups.
- Keep in mind that the hate speech and symbols used in an attack serve as a reminder of the violent history of such attacks against the victim's group.

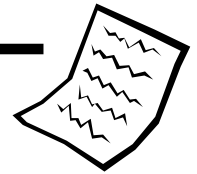
5. Observe Differences in Cultural Considerations of Time and Space

- Cultures and individuals vary in what is a comfortable distance between people and what is a violation of personal space—use education, observation of body language, and good communication to determine what will make the victim comfortable.
- Remember that cultures and individuals vary in comfort levels with various degrees of touching.
- Remember that, in some cultures, looking someone directly in the eyes is a sign of disrespect.
- Keep in mind that cultural and individual concepts of time vary.

6. Recognize the Importance of Religious and Spiritual Values

- Know that religious and spiritual values and beliefs play a role in all cultures.
- Meet with religious and spiritual leaders to learn from and work with them.
- Remember that even if a victim is not a member of a religious institution, the community norms affecting him or her may be determined by religion.
- Service providers should include religious activities as options for service in their victim assistance programs.

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Guidelines for Providing Culturally Appropriate Counseling (cont'd)

7. Work Effectively with the Family and Friends of the Victim

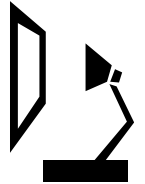
- Sometimes friends or family members will seek your assistance. Encourage them to have the victim contact you directly.
- Allow family and friends to express their own reactions and concerns about the attack.
- Family and friends will often experience reactions similar to those of the victim. Assist them in finding supportive people to respond to their needs so that the needs of the victim can remain your primary concern.

8. Understand the Role of the Victim Assistance Professional

- Your ability to show sensitivity to the victim's situation will be greatly improved by recognizing and acknowledging your own beliefs and biases and by gaining awareness of and respect for the ways that other cultures' values and beliefs differ from your own.

9. Understand the Role of the Institution or Agency

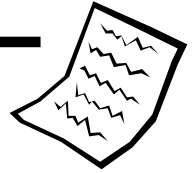
- Be sensitive to the ways that the support you typically offer may not be accessible to the victim:
 - Does the victim have financial limitations to obtaining services (child care, transportation, access to a telephone)?
 - Does the victim feel safe and/or accepted in your office?
 - Is the victim physically challenged or recovering from injuries, and are there possible physical barriers to accessibility?
 - Do you speak or understand the language of the victim? Are there brochures and other materials available in the language of the victim?



COMMUNITY IMPACT

Working with the community is essential to:

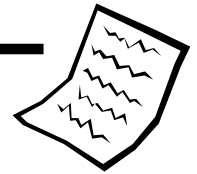
- Reduce fears
- Stem possible retaliation
- Prevent additional bias incidents
- Encourage other victimized individuals to come forward and report crimes
- Condemn the bigotry that leads to violence
- Provide an outlet for collective outrage
- Create public awareness of the scope of bias crimes and prevention strategies
- Control rumors



Possible Network or Coalition Members

Depending on the focus of the participant's department or organization, members may include the following:

- *Legislatures/government agencies:* Governmental bodies at the national, state, and local levels may enact legislative initiatives and appropriate funds for the prevention and research of bias crime.
- *Educational institutions:* Public and private schools, vocational-technical schools, community colleges, state and private colleges, and universities may offer assistance in conveying bias crime identification and prevention messages.
- *Civic organizations:* Civic planners, community groups, and religious institutions can provide insider access to particular populations.
- *Mass media:* Newspapers, radio, television, and cable television can be asked to publicize specific interventions and strategies or particular resources developed in a community to support bias crime victims and their families. Media targeted to minority communities can be an invaluable tool in coalition building.
- *Health professions:* Medical, nursing, and public health professionals in academic, institutional, state, and local settings can help increase awareness.
- *Public safety:* Criminal justice professionals can be involved in enforcing laws and regulations.
- *Advocacy groups:* Regional and state chapters of the Anti-Defamation League, National Urban League, Gay and Lesbian Task Force, American-Arab Anti-Discrimination Committee, Committee Against Anti-Asian Violence, Asian Law Caucus, Japanese American Citizens League, and other such organizations can advocate for victims.



Community Change to Improve the Identification of and Response to Bias Crimes

Possible realms in which to target change:

- Organizational policies of law enforcement and victim assistance departments and agencies and the criminal justice system
- Organizational policies of affiliated or collaborating organizations (e.g., hospitals or clinics) and community-based agencies
- Local municipal ordinances and state and federal initiatives
- Professional practice of individuals

Activities can include the following:

- Writing letters to the editor or guest columns of local papers, especially in community newspapers and in broadcast media targeted to minorities
- Appearing on radio, television, or cable talk shows and programs to present information and data to the community
- Writing short feature or point-of-view stories for inclusion in the newsletters and publications of community and professional organizations and associations
- Sitting on the boards of related community organizations
- Making presentations and giving speeches at business and civic group meetings (e.g., Chamber of Commerce, League of Women Voters) and religious meetings
- Co-sponsoring events in collaboration with local community, religious, and school leaders (e.g., memorials, family support, or fundraising events)