

Intercultural Resource Networking Project

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Introduction

On more than one occasion in the past year or two community leaders have mentioned how much Goshen has changed since those leaders' childhood years and even since the early 1990's. Indeed, I noticed this change as a result of having recently returned to Goshen after having lived out of state from mid 2005 to mid 2007.¹ Change was certainly evident prior to leaving Goshen. However, the change seems to have accelerated during those two years. Some of the notable changes include:

- The downtown is obviously thriving. Both First Fridays and The Red Post reflect an "outside-the-box" and exciting mindset. It is hard to believe it is the same downtown it was two years prior.
- The north edge of Goshen along the U.S. 33 corridor is growing at breakneck speed as evidenced by the influx of large national and international businesses.
- Goshen Schools is continuing to add space and developing plans for more space. The continuing need for more space came as a big surprise since many of the elementary schools were being renovated and added to both prior to and while I was gone. In fact, a completely new school (Prairie View) was built and put into use during those two years. Could Goshen Schools possibly need to create more space for the education of our community's children? Apparently so.
- The new cultural, ethnic, and racial diversity is evident when simply walking the streets of downtown Goshen or attending social events. Yes, the presence of the Hispanic/Latino community is notable for those who are at least second generation European-Americans as well as for those who belong to other ethnic groups that represent a smaller number of the population. But it is more than that. The entire globe seems to have found its way to this captivating yet "proud to be" town of Goshen. Persons and groups from many different continents, countries, religions, races, U.S. states and cities now call Goshen home. Goshen is now the city they choose to embrace, they choose to make their contributions to and they choose to put their trust in. As well, the unfamiliar circumstance of living in a predominantly European-American community is a matter of significance for many of the recently-arrived residents. This new diversity has woven an unknown fiber into the fabric of the community and has unraveled the yarn of the individual comforters that many persons, regardless of cultural background, have held close in years past.
- The anger of many on both sides of the economic refugee issue swells at times and then relents to a quieter yet significant fervor.
- Within each cultural or ethnic group can be found some persons who are living in fear: fear of losing a job, fear of deportation, fear of their business being raided, fear of the anger itself.

The list could probably be expanded but these are the changes that seem most notable. It is also worth noting that some, perhaps many, in Goshen have decided to embrace these changes.

At the same time and just as significant, are things that haven't changed and that have become more evident after having been away from Goshen for a couple of years. The most apparent is that of the caring nature of a large number of people in this community. Having

¹ Prior to moving out of state in mid 2005, the author had lived in Goshen since 1990.

lived in a community out West that is much more *laid back* than Goshen, the *proactive* nature of caring for others seemed most obvious of the residents of Goshen upon my return. The same caring that is evident in the residents is also evident in many of the organizations that existed prior to leaving Goshen in mid-2005 and that continue to serve the community today. Yet because of the unknown fiber that now exists in Goshen, the good intentions and caring attitude are being challenged in new ways and need to be redefined. It is clear that this caring nature has helped Goshen in its transition from that of a mono-cultural city to that of a multicultural city. Oddly enough, those good intentions, while having helped Goshen to respond judiciously to the new intercultural environment, have also sustained the historical Goshen status quo rather than allow Goshen to advance the breadth and depth of its intercultural relations. As a result of these strengths and newfound occasions for regeneration, in September of 2007, the Community Relations Commission of Goshen put together a project to better understand the “network” of intercultural resources that exists in Goshen. The intent of the project was to identify those resources in the community that are helping to nurture intercultural relations and to also identify the challenges facing this “network” of resources.

Lastly and on an entirely different note, there is often times a sense that certain things can be left unsaid. However, due to the obviously sensitive nature of this project, it is necessary to explicitly say that all that is mentioned in this report is said with best intent. In other words, there is no intent to point fingers or criticize any one organization, group, or individual. Rather, the author, as a member of this community, is greatly desirous of bringing relevant matters and circumstances to the surface so that all in this community can confidently explore the reality of the new *intercultural* Goshen.

Project Purpose

The purpose of this project was to design a procedure to develop a strategic plan to nurture community networking and community development. As such, an outline of a plan to nurture the intercultural resource network and the intercultural community will be found in Appendix A.

Research Methods

There were 2 types or methods of research conducted: questionnaires and interviews (both individual and group). One form of interview included a Community Dialogue on Nov. 19, 2007.

Project Posture

This project was pursued primarily with an Appreciative Inquiry approach while also turning an eye towards the relevance of a Problems-based approach. Appreciative inquiry operates on the assumption that the *questions* we ask influence the outcomes. “It is a form of organizational study that selectively seeks to locate, highlight, and illuminate the ‘life-giving’ forces of an organization’s existence.”² In this project these *questions* were asked in the form

² Cooperrider D., Stavros J., Whitney D., (2003) *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*. Bedford Heights, OH: Lakeshore Communications, Inc.

of stated objectives. One of the objectives of the CRC was to “Map Goshen’s intercultural resources—and how they have contributed to Goshen’s largely successful transition from a city of Anglos to a city with immigrants from many places.” The terms “resources” and “successful transition” as stated in this objective are reflective of the term “appreciative”. So this question, or objective, certainly influenced the outcome of this project. In this project, the positive foundations of appreciative inquiry were used which gave the intercultural resource network an opportunity to demonstrate a strength-based paradigm.

Problem-based research, then, as stated by Phil Thomas in the report he completed a year ago, targets that which is failing or problematic within a system.³ Another stated objective of this project was to “Assess the linkages, gaps and redundancies among these resources.” The terms ‘gaps’ and ‘redundancies’ don’t suggest a positive characteristic. As such, this second objective has taken us full circle from a focus on the positive, or intercultural *resources*, to a focus on the problems, or the gaps and redundancies within and among these resources.

Project objectives

As stated previously, the project objectives were twofold:

- (1) to map the intercultural resources that exist in the community
- (2) to assess the linkages, gaps and redundancies among these resources

Although the research was able to identify a significant and relevant number of cultural and intercultural resources in the community, the intent was not to “look under every stone.” The budget wouldn’t allow for such an extensive research project. As well, there are likely many grassroots types of activities happening which are difficult to identify because they simply aren’t registered in any capacity, they serve a specific need for a limited duration, and they are likely to be a newly-sprung yet fundamental consideration of an individual, church, or some other organization.

The challenge with this project was determining who/what was a part of the population being researched or who/what it was that qualified as an “intercultural resource.” The converse of this, or that which would be less of a challenge, is knowing exactly who/what the population was (e.g., all factories, all schools, all churches, all retail stores, etc.). In other words, the list of intercultural resources (see levels of/definition below) or touch-points might be considered endless in this particular project. The attempt to overcome this challenge involved creating a limited number of identifiable and relevant categories, with relevancy defined as resources that are generally needed in any community (e.g., education, housing, employment, etc.). This allowed us to address the question in specific categories but not necessarily all categories. For a list of resources that were identified see Appendix C. Ultimately, it was determined there were three types of environments or levels of intercultural resources.

The purest form of an intercultural resource might be considered one in which the assets brought to the community by the resource are those that deal specifically with improving intercultural communications and relations. At this level, communication would involve more

³ Thomas, P. of D3 Consultants (February 2007). *A Report on the Impact of Changing Demographics and Growing Diversity in the City of Goshen: Issues, Challenges & Opportunities A Study Commissioned by the Community Relations Commission*

than simply language. Such resources do exist. However, this definition would yield a very small sample of intercultural resources because almost every organization's primary purpose involves something other than this.

Another level of intercultural resources might involve one in which resources evolve or come into being with the purpose of delivering a particular service or product to a particular cultural group or even a multicultural base (e.g., churches offering English classes, stores offering multiple ethnic-related products, immigration counseling, etc.). As contrasted to the resource described in the previous paragraph, this second resource may or may not be focused specifically on improving intercultural relations. Such organizations are often asked to do more than deliver their primary product or service because they are viewed as the most knowledgeable and in some cases, the most expert in intercultural relations. Including these types of resources in the definition of intercultural resources expands the field marginally but still wouldn't allow us to have enough of a sample to make meaningful conclusions about the state of our intercultural resource network.

A third level of intercultural resources might be better described as an intercultural-"touch-point" that is defined as institutions that previously existed for a purpose exclusive of serving a multicultural population but who none-the-less work at delivering quality products and services to a multicultural population (e.g., schools, government, health care providers, financial institutions, etc.). Adding this to the definition of intercultural resources creates a larger pool of resources/touch-points to draw from which makes the conclusions about the intercultural resource network that exists in this community more meaningful.

Certainly, an organization that falls into any of these three categories adds value to the intercultural community. Many resources/touch-points might fall into two of these levels rather than fall neatly into one level. It should also be noted that the "network" referred to throughout this report is not a formally established entity. Although each organization within the network should be considered significant in its own right, the network is simply a reference to this loose and informal group of resources.

As related to the second objective, the interviewees were given an opportunity to identify what they believed to be missing in the area of intercultural or cultural resources in the community. They were asked to identify what they believed to be the challenges that they specifically, or the community of Goshen as a whole, were facing in addressing intercultural relations. As well, they were asked to identify both desired (i.e., missing) and existing collaborations that they have with other organizations that address cultural or intercultural needs. Finally, interviewees were given the opportunity to share any future plans or strategies that they have for addressing the needs of an intercultural community. All in all, as far as redundancies are concerned, there appear to be few. Rather, the coordination within and among categorical resources (e.g., healthcare providers, ENL resources, social service agencies, etc.) is an enhancement that would benefit the network.

Resource Network: Assets and Successes

In this section are described the assets that exist within and successes of the intercultural resource network. Such assets and successes include the activities, efforts, and attitudes as well as other characteristics. At the same time, some recognition will be given to the

challenges that might be faced within the context of a specific asset that is brought to the community.

Attitudes

Without question, a genuine, fundamental desire to work effectively in the intercultural environment permeates the intercultural resource network. Although the examples are numerous, only a few will be identified. Leaders in neighborhood associations are not required to address intercultural relations but many indicate a passionate desire to do so. Sue Burkholder, a member of the steering committee for the Rieth Park Neighborhood Association, indicated that “Attention is given to inviting people from the ‘Hispanic’ community to join our Steering Committee...” and, “The Steering Committee works at establishing communication with Hispanics through visits by English and Spanish speakers to families who are new in the neighborhood.”

Additionally, many employees or volunteers of the organizations considered to be an intercultural resource are addressing intercultural situations within and outside of, yet because of, their roles in the organizations where they work. Another way of saying this is that they address such situations within and outside of normal working hours. For example ENL teachers, because they are known by both dominant and minority culture members, are asked to be present in or help with intercultural situations whether they are in the classroom itself or in settings outside the classroom. The same could be said for many of the other persons interviewed for this project.

Efforts to identify solutions

There were many discoveries of efforts being made to listen, understand, and most importantly, come up with advantageous outcomes in cultural and intercultural situations. For instance, the Goshen Parks and Recreation department encountered a situation in which parks users were not aware of certain cultural expectations regarding distribution of food. As a result, the Parks staff worked with three other groups of stakeholders to come up with a solution to this cultural and intercultural misunderstanding. As well, the City Building Inspectors and Ordinance Administrator frequently make efforts toward the end of being helpful rather than focusing only on punishment when a violation has been discovered. A specific example involves the lack of awareness by some in the recent immigrant community that structures need to be structurally sound. When a building violation was discovered, the City employees made efforts to educate the immigrant that the ordinance being violated was an ordinance that was written for the purpose of providing safe structures for inhabitants. It was discovered that the inhabitants didn’t have a concept of how dangerous heavy snow (i.e., on top of a structure that doesn’t meet specific building ordinances) can be. One should not draw the conclusion that City employees turn a blind eye to such situations or that they are not enforcing the codes. Rather, they are working to educate all residents, regardless of cultural, ethnic, or national background, about what needs to be done and why.

Police officers have been called to situations where disputes around cultural differences have occurred. On more than one occasion, the calling party’s expectation is that certain activities by their culturally different neighbors are reflective of violations of law when in fact they are not. They are simply culturally-based activities that are different than the calling party’s cultural experience. As a result, police officers have encouraged neighbors to simply talk with

each other to gain a better understanding of each other. In such situations the role of police officers has been transformed from that of enforcing the law (i.e., because no law has been broken) to that of listening, understanding, and encouraging intercultural communication and relationship-building. While such laudable efforts by police officers certainly exist, we should not ignore the reality that some instances of stereotyping by police officers still occurs.

Numerous other examples of listening, understanding and providing solutions were also noted during the research. For example, community leaders (e.g., City employees, school employees, etc.) are often present at Community Dialogues or other public meetings. As well, many organizations (e.g., Goshen College, local churches, etc.) provide space for both planned and ad hoc meetings or events.

Informal connections

One of the resource network's greatest assets is the informal connectivity that exists among and between the members of the network. These informal connections are based on the general knowledge that the other resources exist and allow the institutions to collaborate effectively. Many organizations keep their own list of social service agencies and are able to connect patrons to such services as the need arises. In much the same manner, many interviewees, within their own organizational context, connect patrons to their own church's resources (i.e., the individual interviewee's church) or individuals who don't belong to a formal organization yet are willing to meet immediate and short-term needs as they arise.

Recognition of cultural heritage

Many organizations provide opportunities to celebrate cultural heritage. Examples include:

- The Community Relations Commission sponsors the annual Diversity Day
- Goshen College events include Asian, Hispanic, and Native American Heritage Month celebrations, Martin Luther King, Jr. Study Day, as well as many other celebrations
- Greencroft created time and space for a Cinco de Mayo celebration and sends staff to the Martin Luther King, Jr. Prayer breakfast at Goshen College
- Boys & Girls Club events include Cinco de Mayo and African American History Month
- Walnut Hill Early Childhood Center hosts an annual Spring Program that includes a multiplicity of cultural themes
- The Library frequently has a display table at the main entrance identifying cultural themes, hosts many activities related to Martin Luther King, Jr. Day, and also sponsors a Cinco de Mayo themed celebration
- The Goshen Historical Museum provides opportunities to learn about the history of Goshen which continues to influence the local culture

Language related efforts

Language is the primary mode employed by organizations to adapt to Hispanic culture. Many of the organizations have bi-lingual and, in some cases, bi-cultural staff. Such staff members are called on frequently translate conversations. As well, almost all of the organizations provide at least some documentation that is translated into Spanish. A minimal number of organizations translate some documents into Russian.

Opportunities to learn English, while significant in number, are not abundant. Those organizations which do provide this service include the Goshen Schools Adult Education program, the Adult Literacy Program at the Library, ENL classes St. Marks United Methodist Church, and Comunidad Cristiana Adulam Church. It should also be noted that there are other opportunities that do periodically exist to learn English. However, such opportunities are infrequent, irregular and/or not marketed broadly. Examples include churches which decide to offer ENL classes but do not do so on a regular or scheduled basis.

In addition to English learning opportunities, there are a limited number of Spanish learning opportunities. Examples of organizations that do provide this service include the Adult Literacy program at the Library and Goshen College (i.e., for GC students).

Workforce diversity

Although the range of success varies in hiring a diverse workforce, virtually all institutions are striving to do so. The Police Department has and continues to make efforts to hire Hispanic bilingual officers. Goshen College, as part of its diversity plan, is actively working to recruit a diverse faculty. Goshen schools employ many bilingual and some bicultural staff. It is interesting to note that many employers pay a higher rate of pay to bilingual staff.

Civic affairs and people of color

Although many mentioned a desire to see more civic involvement from people of color, it was discovered there are some who are actively involved in civic and community affairs. Much of the involvement happens informally and/or as part of an ad hoc activity so the involvement of people of color often goes unnoticed. However, there are some instances in which involvement happens in sustained and on-going environments. Of the ten-member board of directors for the Maple City Health Care Center, five are Latino and Spanish speaking while five are European-American. Although the membership of the CRC is in a state of transition, the nine-member commission includes two persons of color. It is worth noting that there are currently two vacancies on the commission that are in the process of being filled. Well over fifty percent of the Community Dialogues planning committee is made up of people of color.

On another note, Robert Reyes of Goshen College's Center for Intercultural Teaching and Learning indicated that, "The leadership within the [Latino] community is emerging because of a natural pattern of evolution that exists as subgroups develop within larger social environments."⁴ What Robert is referring to are the evolving organizations within the Latino community such as the Hispanic Council and the Apan Goshen: Working Together organization. These organizations are in a state of self-discovery and will continue to take shape over the foreseeable future. However, what is clear from both of these groups is a desire to participate in civic affairs, to meet the specific needs of the local Hispanic population and to strengthen the community as a whole.

Serving all equally

Many organizations emphasized a focus on treating all persons equally regardless of cultural, ethnic, or national background. The intent of such comments did not appear to be reflective of

⁴ Reyes, R., Personal communication, January 29, 2008

the requirement to meet the laws related to non-discrimination. Rather, the comments were simply a reflection of the actions and values that underlie the organizations. Some examples of this emphasis on equality include the Boys and Girls Club, the Goshen Public Library, and Goshen Community Schools. The Boys and Girls Club applies the same behavioral expectations to all of the Club members. However, the application of this expectation is not a blanket, no-questions-asked policy. Rather, the Club staff, by virtue of its awareness of the variety of cultural characteristics that are present in the Club membership, routinely attempts to understand the meaning behind the various behaviors. After obtaining such understanding, the staff will help the member understand what the expectations are and why such expectations are in place.

Goshen Communities Schools staff gives significant attention to the representation and participation of various ethnic groups in the various school activities. The goal being to identify where additional integration can take place while also ensuring that students of non-dominant cultures are aware of and taking advantage of the opportunity to participate. Lastly, the Goshen Public Library staff routinely emphasizes that the Library is a place where all are welcome. Hence, as Andrew Waters (director of the Library) says, the Library serves a “melting pot” function and is a place that all view as neutral ground.

Opportunities to be heard

In recognition of the importance of giving voice to the residents of the community, an effort was made to identify those resources in the community that give people an opportunity to be heard. Such an opportunity does exist by virtue of the hard work of the Community Dialogues planning committee. The purpose of the CD is to provide an “open forum, and a catalyst for progress, designed to unite community members of all ethnic backgrounds and provide a safe space to address common concerns.”⁵ Overall, there is a sense that the CD’s have been largely successful. A concern heard from several planning committee members is that topical-focused dialogues tend to draw persons from one specific ethnic group or representatives from a limited range of ethnic groups. Conversely, other dialogues bring participants from a diverse range of ethnic groups yet even these participants tend to be like-minded, meaning the opportunity for bridge-building across cultures has been limited. Additional challenges related to the CD’s include, in the minds of presenters (i.e., speakers), that they have been attacked at some of the meetings and that some of the dialogues have had relevant topics with minimal attendance by those who would benefit.⁶

The managing editors of both The Truth and Goshen News newspapers have identified their desire to see people utilize the editorial page as a place to voice their perspectives on issues related to intercultural relations. The Goshen News, in an effort to cover all sides of an issue, sees itself as a purveyor of news and information and delivers such information without bias. The Truth, while attempting to also deliver a broad and unbiased range of news and information, will also utilize the editorial page to speak of the need for tolerance and moderation as people dialogue about cultural differences.

There are also ad hoc events in which persons are able to come together to share concerns. Recently, community residents pulled together an event in response to the driver’s license

⁵ Community Dialogues Planning Meeting Minutes, September 10, 2007

⁶ Community Dialogues Planning Meeting Agenda, May 16, 2007

laws that are having a significant impact on many in the community. Meetings such as this can be powerful and help to address the needs of various groups and persons in the community. The significant and prompt response by persons and organizations to support such events speaks to the legitimacy of such events. These ad hoc and as-needed activities should be considered a viable option for dialogue and discourse as we move forward.

Also of importance are the efforts of some employers to provide regular opportunities for employees to meet with owners, managers, and presidents to discuss issues that are important to the employees. While the range of topics at such meetings can vary, such environments do provide an opportunity to speak of intercultural concerns. At the same time, it is important to note that members of non-dominant cultures might feel powerless in such situations to make mention of any of their concerns. "The fact is that dealing, from the underside, with...systems [involving the authority of employers and subordination of employees, especially those that don't belong to the dominant culture]...is physically and psychologically taxing."⁷ As such, those who do not belong to the dominant culture might feel the risk of bringing intercultural concerns to such an environment far outweighs the benefit, which isn't even a guaranteed benefit.

Lastly, the CRC has established a complaints hotline in both Spanish and English. The number is (574)-537-3839 and is available for anyone who feels he or she has been a target of or an observer of discrimination.

Recognition of financial, material needs

Efforts by those in the intercultural resource network reflect a recognition of and emphasis on meeting the financial and material needs of individuals and families regardless of cultural background. Although the examples of such recognition are numerous, only a few will be given. Many of the persons interviewed indicated that the organizations where they work or volunteer keep their own list of the social service agencies that exist in the community. They use this list to connect their patrons with such agencies as the needs arise. Such referrals are especially helpful for persons new to the community who are not yet aware of the services that exist. Maple City Health Care Center gives attention to the financial situations of its patients by providing a sliding fee scale based on ability to pay. As well, the Center regularly encourages other providers to provide such a sliding fee scale. Lastly and just as significantly, the Goshen Youth Soccer Organization (GYSO) makes participation very affordable and offers full scholarships when needed. This is significant because GYSO is a place where multiple cultures come together in a positive atmosphere. The cultures at GYSO are represented both by the individuals that participate and volunteer, as well as by the families who come and meet families from other cultural backgrounds.

It would be unbecoming to close this section without mentioning the perception that others outside of Goshen have of Goshen as it relates to the community's intercultural strengths. Many of the interviewees mentioned that others from outside the community are coming to Goshen to find answers for dealing with intercultural relations. This in itself would indicate that Goshen indeed has a network that truly can be considered a resource network.

⁷ Tatum, Beverly Daniel. (1997). *Why are all the Black kids sitting together in the cafeteria? and other conversations about race.* (pp. 18-28). New York: BasicBooks.

Resource Network: Available Opportunities

In this section, we will identify the available opportunities (i.e., to use the appreciative inquiry mindset) within the intercultural resource network. To frame this in terms of the problem-based approach we might say we are looking for the gaps, wants, and needs of the patrons or users of the network and the employees or volunteers of the resource network itself.

The professional environment

Although only a limited number of employers were interviewed for this project, if we consider the employer-base as a whole it would be fair to say that many recent immigrants to the United States have not been given the opportunity to use the professional skills that they bring with them. In a Community Dialogue on November 19, 2007 Central Americans, South Americans, and Russians all indicated that they have professional training or special skills that they have not been given an opportunity to use. For example, a Mexican individual with a graphics design degree is working as an unskilled laborer in a local manufacturing plant. As well, a professionally trained Russian music teacher is not able to obtain a position in such a capacity. Finally, South Americans with legal, accounting, veterinarian, and other professional backgrounds are working in lower level jobs or jobs unrelated to their specific professional skills.

On another note related to the local professional environment, there is limited opportunity or even support for enhancing one's capacity to work effectively in an intercultural environment. This appears to be true locally, regionally and even nationally if considered in the context of professional associations or organizations. With few exceptions, most of the persons interviewed indicated that the regional or even national organizations they belong to are not addressing the topic of intercultural relations and/or providing training in this area. Some indicated this was a frustration in the context of their own professional career but also in the context of the roles of our community leaders, especially, but not only, among the city government officials and employees.

Diversity committees and teams

Only three organizations have a diversity committee or team that focuses on meeting the needs of an intercultural community. Having such a team does not automatically improve intercultural relations but it does demonstrate to all a deeper commitment toward dealing with the issue. As well, a diversity team may give a sense of empowerment to members of the non-dominant cultures in the community as this may be the only place such persons feel they can go to safely express their desires and concerns. The lack of diversity committees, however, should not be taken as a sign that organizations are not aware of and dealing with the intercultural relations within their organizations and community. Some have continued to do what they do best while also asking various persons or departments within their organizations to give the issue of intercultural relations attention. The challenge with this approach, though, is that persons are expected to do it on top of what it is they already do without also receiving additional resources toward the end of enhancing intercultural relations. Lastly, we do recognize that some organizations are small and having a diversity committee may seem redundant. This, importantly enough, speaks to the need of having a coordinating body or center that can facilitate education, creation of intercultural resources

and materials, and coordination of the existing resources in the community, as well as other activities.

Center for Intercultural Affairs (Center)

This research project found much support for establishing a coordinating body, or at least empowering the CRC, to do many things.⁸ One action item of significance involves the need to create more opportunities for intercultural education and training. Such training and education could include information about and support of:

- the intercultural resources we have in the community
- the different cultural groups represented in the community
- the benefits of living in a multicultural city
- the simple need to develop an awareness of what members of all cultural groups are experiencing, whether they be members of the minority culture or the historical Goshen culture
- the ability of individuals and organizations to adapt to the multicultural community that is, and will continue to be, Goshen

There are certainly other matters that training and education could address, but these are reflective of some of the most basic themes that should be addressed in the near future.

In addition to providing training and education, the community would benefit from such a Center if it would help to:

- coordinate the many newly formed groups; this would ensure increased access to each group and allow the individuals and groups themselves to learn from each other
- establish and support a minority leaders council or an organization that people can refer to when needing/wanting to identify leaders/resources within the various cultural groups
- create and distribute an intercultural resource directory
- create an identifiable place where new people to the community can go to have questions answered and issues dealt with
- create a geographical map that identifies the location and broad range of services that exist in the city of Goshen; a map tells you more than words
- create or establish a formalized mediation program or at least a referral network

Because of the volunteer -nature of the CRC, these activities might best be implemented through the teamwork of the CRC members and the employment of a paid staff person.

As well, because these activities would provide a community-wide benefit, a broad range of support should be pursued. It is difficult to find any area or corner in the community that is not experiencing intercultural situations. Such support can come in many ways such as through volunteering, providing space or facilities, and of course, providing funding. The institutional stakeholders in this topical area are businesses (i.e., particularly employers), the CRC, City Offices, schools, churches, and social service agencies. Such organizations should be

⁸ Any reference in this section to the CRC is intended to mean either the CRC itself or any "Center" that may eventually be created. As well, any reference to "a Center" is intended to mean the same.

challenged to give serious consideration toward the end of helping fund the various activities, training, and educational opportunities that are needed.

It is important to note that underlying the need for such a Center is a desire within many of the organizations to have a closer connection to the CRC. Interviewees from a broad range of organizational- types mentioned the desire to have this connection and the resources described in this section. Of particular importance is the need for grassroots-type organizations such as neighborhood associations and churches to have this connection and related resources. Such a connection will empower these groups in many ways and broad-based empowerment at the grassroots level will create a rich environment for nurturing intercultural relationships.

Integration

Although no specific reason was given, some Hispanics have indicated they do not feel a part of the community. While more research needs to be done on this topic, this sentiment does line up with the comments of many of the interviewees in which they indicated a desire to see more community involvement from the Hispanic community. With a few exceptions, most boards of directors do lack a representative amount of diversity. Interestingly enough, the type of committee or board on which we can find a diverse membership is one whose existence centers on the themes of diversity or intercultural relations. Not surprisingly, a more significant level of integration has occurred in environments that involve children and youth (e.g., GYSO and Walnut Hill Early Childhood Education Center). Such integration happens at both the youth and adult level (i.e., parents, grandparents, aunts, uncles). Conversely, the youth still struggle with integration as both school personnel and parents alike say the middle and high schools are mostly segregated.

Language-related issues

As indicated previously, there are a significant number of opportunities to learn English in the community. The opportunities to learn Spanish, however, are limited. On another note, many (i.e., both individuals and institutions) have experienced failed efforts to learn Spanish or English. There are likely a number of factors that have lead to these outcomes such as a mismatch of instructor pedagogy and the participants' learning styles, lack of adequate motivational mechanisms to sustain learner interest, or intercultural worldview development of the learners.

Many from the Russian community have indicated a desire for more translation of documents. The component that probably keeps this from becoming a disruptive issue in the Russian and broader community is that there are enough bi-lingual speakers in the Russian community to serve the needs of the Russian community. However, this idea needs to be researched further if one desires a conclusive answer. The research did, however, confirm that many of those interviewed do nothing specifically to serve the Russian/Ukrainian community. As such, these two themes (i.e., a desire for more Russian translation and lack of specific Russian language services) would seem to support each other.

Healthcare

Goshen is fortunate to have an extensive range of healthcare services available to the community. The Western knowledge that has driven the significant advances in the medical field is certainly observable here in Goshen. No critique of the healthcare system in Goshen should be given without this plausible recognition. However, the current healthcare system in Goshen is struggling to meet the unique needs of a multicultural community. From a practical standpoint, language barriers still exist. At an even more fundamental level, there are not enough practitioners or doctors, whether primary care or specialty physicians, with an ability or willingness to serve the unique needs of a multicultural clientele. Additionally, healthcare access is a burden for people from many cultures. The burdens come in the forms of a lack of understanding of the system, a lack of health insurance, and an inability to pay.

Although Goshen is fortunate to have the Maple City Health Care Center (MCHCC), which has been able to identify strategies for dealing with the unique needs of a multicultural clientele, the Center does serve a limited geographic segment of the community. As well, while the Lincoln Avenue Health Center (LAHC) is able to serve a broad range of cultural groups effectively, it is able to meet the needs of only a limited number of persons. There are other family and primary care physicians that serve a multicultural base, but the range of services they are able to provide is limited.

Another organization that serves a multicultural clientele is the Center for Healing & Hope (CHH). CHH provides the much needed service of urgent care for those without insurance. Although CHH does help its patients navigate the health care system through its patient advocates, CHH is not able to deliver primary care or specialty services. CHH is able to refer many patients to MCHCC and LAHC for primary care but has indicated there are not enough specialty service providers that are able to serve a multicultural clientele base.

Goshen Health Systems (GHS) did not participate in this project because of the timing of the project. GHS was in the midst of completing an extensive analysis related to its delivery of services to a multicultural community. The expectation is that this analysis will help GHS develop appropriate strategies and services for meeting the needs of a multicultural community in the future.

As it relates to mental health, the situation is not much different. Some indicated a need for a more comprehensive and accessible mental health care system in order to serve the unique needs of the Hispanic community. Oaklawn Hospital, while having bilingual staff, is not able to offer bilingual therapy. The Bienvenido Program, a program of Northeastern Center, provides mental health services related to the unique needs of the recent Hispanic immigrant population. Unfortunately, Bienvenido is based in Ligonier and does not have an extensive presence in Goshen. Nancy Rodriguez-Lora, a licensed clinical social worker with The Gift, and Phyllis Stutzman of Mediation and Counseling Services, are both able to offer bilingual therapy. When compared with the dozens of therapists, and the wide range of specialties among these therapists, that serve the needs of the broader English speaking community, it is reasonable to conclude that having only two Spanish speaking therapists located in Goshen is not adequate.

Resource Network: Challenges

Legal environment

Many of the organizations are facing similar challenges. One of the more common themes was that of the legal environment and how it influences the actions and behaviors of both the individuals and organizations within the resource network. Although the common theme of the legal environment runs through the following examples, each example is unique. Employers and employees, regardless of their immigration documentation, are concerned about ICE (Immigration and Customs Enforcement) raids. The Boys & Girls Club serves all children who come through the doors. However, the Club receives funding from the state for each child who has a Social Security number. The net effect is that the Club does not receive funding for those children it serves who don't have a social security number. On a different note, realtors need to abide by Fair Housing laws. On the surface it appears this law would help to eliminate "white flight", eliminate discrimination, and prevent segregation. This may certainly be the intent. However, this law may also reduce diversity in neighborhoods by preventing a realtor from showing a residential home buyer or renter those neighborhoods that are diverse. In other words, even if a buyer or renter desires to live in a diverse neighborhood, the realtor is not allowed to identify a neighborhood as being diverse, mono-cultural, or mono-racial.

Language

A common theme throughout this report is that of language. As mentioned previously, many organizations desire to hire bilingual staff. However, only a limited number of the resources have been able to hire bilingual staff. On another note, it is important to keep expectations in line as it relates to the success of translation, whether written or spoken. Too often the expectation is that solving the language problem will resolve many, if not all, of the intercultural issues. The equivalent idea is like saying that because two Caucasians both speak fluent English, they will be able to get over a disagreement just because they speak the same language. However, according to Koneya and Barbour, more than ninety percent of communication is nonverbal or something other than the words we speak.⁹ As well, there are a wide range of cultural dimensions that influence our communication, expectations, and responses. For example, one such dimension is that of how status is viewed. Does one expect and *accept* that WIDE status differential is a normal part of life and valued positively? Or, does one expect and accept that minimal status differential, or equality, is the norm? An example of an individual's or organization's ascription to the former question would be that of an organization in which employees tend to refrain from open disagreement with their boss (i.e., the boss has much higher status than I, so I am willing to respect his or her decisions). An example of ascription to the latter question would be one in which employees openly disagree with their boss (i.e., the boss and I are equals so I should feel free to express my disagreement with his or her decision). If individuals enter a conversation with different expectations, and even awareness, of the role of status, the outcome can be dissatisfactory for everyone. The purpose of this example is not to promote or demote either wide status differential or equality. Rather, the goal is to bring recognition to the potentially positive intercultural outcomes that may occur when one recognizes, in a non- evaluative manner, the

⁹ Koneya, M., & Barbour, A. (1976). *Louder than words ... nonverbal communication*. Interpersonal communication series. Columbus, Ohio: Merrill.

role that status plays in an intercultural conversation. Such recognition can positively influence the outcome of an intercultural situation. The bottom line is that language is critical but many times ideas and meanings get lost in translation because of the significance of nonverbal communication and the underlying cultural dimensions.

Lack of experience

Many expressed that their lack of experience in navigating intercultural situations created ongoing challenges. Indeed, ten of the interviewees indicated they have never lived in another culture and another seven have lived in another culture for a period of only six months or less. This particular challenge would support the idea that more training and education is needed as mentioned on pages.

Other challenges

Some of the other common challenges include that of constant change (i.e., change resulting from a transient population and fluid board or committee membership) and limited resources (e.g., time, staff, money). These particular challenges could be at least partially diminished by strengthening the CRC or creating a Center for Intercultural Affairs as mentioned in the “Remaining gaps, wants and needs” section on pages.

A Framework for Understanding the Successes, Available opportunities, and Challenges

The developmental model of intercultural sensitivity

In addition to identifying the activities that are and are not happening along the intercultural front, the interviewees were asked to participate in an intercultural worldview assessment. The assessment, called the Intercultural Development Inventory (IDI)¹⁰, assesses how individuals and groups view and, therefore, engage cultural differences. The IDI is based on Milton Bennett’s Developmental Model of Intercultural Sensitivity (DMIS).¹¹ Bennett’s general assertion is that as a person’s “experience of cultural difference becomes more sophisticated” he or she increases his or her intercultural competence.⁹ In other words, being exposed to cultural difference does not itself make a person interculturally competent. Rather, as one mindfully engages cultural difference, he or she is able to develop intercultural competence. Ultimately, the individual’s worldview of cultural difference influences how it is that he or she experiences difference. The worldviews that Bennett identified in his research are reflective of either a mono-cultural mindset or an intercultural mindset. The mono-cultural mindset is one in which a person views his or her own experience as being at the center of reality. The intercultural mindset is one in which he or she views his or her own experience in the context of other cultures with no one culture being necessarily at the center of reality. At the most fundamental stage of intercultural development, an individual is not aware that cultural differences exist. At the most sophisticated stage of intercultural development, an individual

¹⁰ Hammer, M. R., and Bennett, M. J. (1998). *The intercultural development inventory (IDI) manual*. Portland, OR: Intercultural Communication Institute.

¹¹ Bennett, M. J. (1993). *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

can shift his or her cultural frame of reference and adapt to cultural differences and may even maintain a bicultural identity. Bennett suggests that a transitory stage occurs when one has neither a purely mono-cultural nor an intercultural mindset. However, the person in this transitory stage tends to focus on the similarities among cultures. As well, for the person in this transitory stage even the perceived similarities are understood from one's own cultural perspective and not from the perspective of the other. It is not uncommon for this person to have a passionate desire to apply the Golden Rule (i.e., "love your neighbor as yourself") in all situations, regardless of the cultural backgrounds that may be present in a given situation. As it relates to groups or organizations that are in this transitory stage, it is not uncommon or unexpected to find that such organizations support, implement, and maintain the dominant cultural norms. Hence, it may be difficult for such organizations to retain persons who have a cultural identity that is different than that of the dominant culture. The reason being that the cultural needs and patterns of persons who don't belong to the dominant culture are not supported or are given little attention in such organizations.

IDI Results

The results of the IDI in the following paragraphs provide a significant basis for understanding the reasons behind those things that are and are not happening in the resource network. However, the results of the IDI assessment cannot be relied upon to identify the level of intercultural competence of the intercultural resource network as a whole or of the individual organizations within the network. In sum, a complete assessment of any one organization was not completed; nor was an assessment of the entire intercultural resource network completed. The project resources did not allow for such an assessment. Hence, the results, while noteworthy, should not be presumed to be indicative of any one individual or organization. Rather, they should be used as a starting point for understanding the successes and continued challenges of the resource network.¹²

The results of the IDI assessment indicate an overall worldview structure that is representative of the transitory stage of intercultural development as described previously. Without question, the participants are cognizant of some of the cultural differences that are present within their own organization and the community as a whole. Many appear to utilize the Golden Rule and have the best intentions when engaged in intercultural situations. These two characteristics together (i.e., recognition of differences and best intent) are representative of an individual or organization that is in this transitory stage. With only a few exceptions, most of those interviewed and the organizations they represent appear to be operating primarily from a posture that is representative of the dominant culture and this transitory stage (several examples to follow). This should not be viewed as abnormal or bad. However, the alternative in Goshen's new reality should be to maintain the historical cultural patterns and to allow persons from new cultural backgrounds to maintain their cultural identity and for all to adapt to the reality of a multiplicity of cultural patterns. This alternative would be called the intercultural alternative. While strategies have been implemented to try to adapt to the new intercultural environment, the strategies have been limited, have not been entirely successful, and at times have been discontinued. This is not meant to be critical of any one individual or organization. Rather, it is a recognition of the reality, strength, and perpetual possibility of the dominant culture.

¹² For demographic information related to the IDI participants, see Appendix B

Example 1. There are several symptoms or indicators that attest to the existence of this transitory stage-like mode of operation. At times, efforts to be helpful to the Hispanic community haven't yielded the desired results. At one point, the police department, in a 3-hour class offered at the middle school, attempted to provide information to the Latino community about what they could expect from police officers and what police officers expected from citizens during routine traffic stops, traffic accidents, and city court appearances. Unfortunately, these noble efforts yielded an adversarial situation. The indicators of the transitory stage of development in this particular case include:

- (1) efforts by the police to be helpful
- (2) a recognition by the police that many in the Latino community would benefit from a better understanding of what's expected in the dominant culture
- (3) a response by the those in the non-dominant culture (i.e., the Latino community) that would indicate their needs were not being met

Again, these efforts are noble and normal. The intent of sharing this example is not to be critical of the police department or the Latino participants. Rather, this scenario is a significant example of the reality that both the police and the Latino participants can benefit from learning how to shift their frames of reference (i.e., from their own cultural perspective to the cultural perspective of the other) before entering an intercultural situation. Because this is not natural, this is unlikely to happen without specific education and training. Then after much time and effort, the intercultural encounter will be more likely to yield the desired results.

Example 2. Another symptom of this transitory stage of intercultural development involves the informal networks both within and without of the intercultural resource network. As mentioned earlier, this informal connectivity is one of the greatest assets of the resource network. It is also one of the greatest assets of this community in general. People are able to make the necessary connections when the needs arise (e.g., school teachers connecting new families to LaCasa when housing needs are apparent) and such connections are made because of the good intentions of many in this community. In other words, the strength of the informal networks is nourished by the goodwill of the people. The challenge is to recognize that this goodwill does not allow the "new Goshen" to develop or take shape. Those who belong to the dominant culture can rely on the continued goodwill of the community and feel good, and rightly so, about the noble efforts to connect recently-arrived families, children, business owners, and others to the other resources that exist in the community. However, relying on such an informal network subsumes the different qualities and strengths of those who are not part of the dominant culture. By making sure the basic needs (i.e., the commonalities of all of us) are being met, the dominant culture, whether intentionally or unintentionally, subsumes the differences (whether good or bad) that new people to the community bring. If Goshen can rely less on the goodwill of the dominant culture and be willing to pursue a new *intercultural* goodwill, our organizations and institutions will have more freedom to nurture all of the strengths and qualities, however different, of all of the residents of Goshen. Some of the first places this can happen would be on diversity teams or committees and in professional training sessions, which as mentioned earlier, are some of the remaining gaps and unmet needs, respectively, of the resource network itself. In summary, this paragraph has several of the characteristics of the transitory stage of intercultural development:

- (1) intentions to do good

- (2) a focus on our commonalities (i.e., basic needs)
- (3) maintenance of dominant cultural norms (i.e., goodwill as defined by the dominant culture)

Example 3. The final example of this transitory stage of development centers on the desires of many organizations to hire a diverse workforce. While many organizations indicated repeated attempts to hire a diverse workforce, the success has been limited in many, but not all, cases. Such efforts appear to be genuine and the lack of success has led to understandable frustration on the part of both the employer and members of non-dominant cultures. However, many of these organizations have not yet implemented a policy that addresses the intent and need to hire a diverse workforce. In fact, most of the hiring policies reviewed reflected the standard equal employment opportunity language as required by the U.S. Equal Employment Opportunity Commission. While one could argue that good intentions underlie the use of such language, the law is intended to *prevent discrimination* rather than *promote diversity*. Changing the language of such employment policies to promote diversity would reflect a fundamental shift in the mindset of the employer organization. Again, the characteristics of the transitory stage of development in this example include:

- (1) good intentions (i.e., desires and efforts to hire a diverse workforce)
- (2) acceptance of cultural norms (i.e., utilization of employment policies that reflect those required by the law which is created within a cultural context) rather than a change in employment policy that reflects an intent to proactively hire a diverse workforce and adapt to cultural differences
- (3) lack of success in hiring and retaining a diverse workforce

There are numerous other examples, but these provide meaningful representations of the transitory stage of development as discussed at the beginning of this section.

Example 4. On a different note, the research found that a few of the organizations appear to operate with a primarily intercultural, or adaptive, posture as it relates to engaging cultural differences. Of significant success in this area are the actions of the Maple City Health Care Center (MCHCC). Some of the characteristics of an organization that is operating from an intercultural mindset include having leadership which exhibits adaptive behaviors, retention of a diverse workforce, and utilization of cultural differences as a resource. MCHCC has been able to implement and retain a workforce and board of directors that are both equally represented by the Latino population and the Caucasian population. As well, MCHCC practices include culturally-adaptive efforts such as placing a marked emphasis on story-telling and group care (as opposed to individual private care). Although such practices can be found in the dominant culture, such practices are not a centralized focus or salient aspect of the health care industry or board meetings that are run according to the dominant culture's expectations. The utilization of, and indeed the participation in, story-telling and group care reflect the ability of MCHCC leaders to adapt. As well, these efforts reflect a recognition that cultural differences can be utilized to strengthen the intercultural effectiveness of the entire organization. Ultimately, more research needs to be done to identify the specific reasons why adaptation has not occurred at a more significant level.

Summary

Goshen is a community made up of service minded persons. This mindset, without question, has born fruit within the context of a new and diverse Goshen. People and organizations are making significant efforts to meet the needs of a multicultural community as well as the specific needs of the Hispanic population. Actions and attitudes reflect a desire to do good and will help to maintain an air of civility as we move forward. The encumbrances that will continue to challenge those efforts to do good include a lack of experience in working through intercultural relations, language barriers, and the legal environment. At the same time, there are tools, mechanisms, and strategies that can be implemented to enhance the intercultural environment. Of significance are the benefits that can be found through education, training, diversity teams within organizations, a centralized intercultural resource, a broader range of medical services that are able to serve a multicultural clientele, and most importantly, community-wide engagement in and support of advancing the intercultural competence of the residents of this community, both at the community leadership level and the grassroots level.

Appendix A

Plan Outline to Enhance the Resource Network and the Intercultural Environment

The CRC members have noted that the CRC is continuing to develop its vision for the future. As the CRC continues to move forward in this effort, the CRC may want to use this plan outline to help shape that vision. Indeed, there is affirmation by many in the resource network and at least some in the community in general who have called for the following efforts. Additionally, those items in the first and second sections of this outline can be viewed as a way to bolster that which is already being done in the community. Finally, as noted previously and in the title of this appendix, this is not a comprehensive plan. Rather, it provides a relevant *outline* and starting point (i.e., by virtue of being based on the research) for moving forward.

Plan outline Assumptions: (1) Three year period to carry out the plan
(2) CRC continues to be funded by City Council
(3) Additional funding (i.e., beyond CRC budget) is necessary and comes from other sources

1. Prioritize the following **Available Opportunities** and **set target dates** for implementation or completion. The items in this list represent some of the unmet fundamental needs and/or will help to meet some of the unmet fundamental needs of an intercultural environment. This first section is also meant to provide various forms of education and information which the CRC determined, in the fall of 2007, would be one of its primary foci in the future.

- (i) Strengthen CRC to become a **“coordinating body”** or create a coordinating body
 - A **paid part-time staff person** will aid in this endeavor.
 - (a) Works alongside CRC
 - (b) Person must be active and passionate about intercultural relations
 - (c) The primary contact for those who want to connect to the CRC (as mentioned in various parts of this section 1.)
 - (d) Coordinate educational opportunities
 - (e) Ambassador to community
- (ii) **Create a “Minority Leaders Council”**
 - (a) Include leaders who represent people of color as well as other influential persons (reps from GMA, Chamber, schools, social services, etc.) to help foster connections and integration
 - (b) Develop a “New Americans Professional Network”
- (iii) **Foster the desired connections among the resource network members**, both within categorical resources (e.g., mental health service providers, ENL resources, etc.) and among all resources (e.g., between ENL resources and employers, or between social service agencies and faith-based organizations, etc.). Subsequent to the research period, the Community Dialogue Planning Committee (CD) has begun to pursue efforts which are somewhat reflective of

Appendix A Plan Outline (continued)

this available opportunity. As a result, supporting CD in its effort, as opposed to duplicating or competing with, makes the most sense.

- (iv) **Newsletter** to provide information, regular contact with the CRC, and awareness. Content might include CRC meeting highlights, success stories within the community, challenges, etc.
- (v) **Create an “Intercultural Resource Directory”**, including a map with location and types of services offered
- (vi) Foster and support efforts to **meet the specific needs of specific cultures**

(Although not entirely, items **vii** through **x** will happen partially as a result of the activities in item 2 below)

- (vii) Provide a wide range of **educational** opportunities
- (viii) **Coordinate** the existing and newly-formed **groups** to provide increased access and learning from each other
- (ix) **Challenge existing boards** of community resources to become **more diverse**
- (x) **Challenge key resources** and other organizations to **create diversity committees** for their own organizations
- (xi) **Create a “Welcome Wagon”** for new people to the community
- (xii) Create or establish a mediation program

2. Create a grant to demonstrate collaboration, to enhance existing organizational efforts, to provide others an impetus for action, and to enhance the effectiveness of the CRC budget

- (i) Create and fund a CRC matching grant for individual organizations which pursue a strategy and subsequently implement tactical steps to enhance the intercultural environment within their organization as well as within the community as a whole. This option is based on the reality that the CRC has a limited budget and is therefore limited in what it can do by itself or without participation and support of others. The grant could be a one time, single-initiative grant, or a multi-term and multi-initiative grant funded at various intervals, depending on how far the organization wants to take it. Finally, this approach reflects a strategy meant to build on the goodwill that is present within the community, as mentioned in the *IDI Results* section on pages 18 - 21.

Appendix A

Plan Outline (continued)

- (ii) Recipients should be willing to pursue the items in the following general outline as part of the strategy implementation and subsequent steps to be implemented towards enhancing the intercultural environment:
1. Identification of the sources of organizational success
 2. Identification of the overarching organizational *goals* which are driving the need to enhance the intercultural environment
 3. Determination of the *assessment objectives* or what it is the organization wants to discover
 4. Determination of the *desired outcomes* or identifiable markers that the plan has been successful
 5. Determination of at least one outcome that is specific to the community as a whole
 6. Design a more strategic, detailed and comprehensive plan based on the discoveries in 1 through 5 above
 7. Determine specific groups and individuals to be assessed and to receive targeted intervention, education, training
 8. Provide a periodic update for the CRC, either in person or via written report
 9. Others items the CRC deems necessary
- (iii) Make an initial offer to the following stakeholders to receive the grant:
1. Chamber of Commerce president, board, and staff
 2. Specific Chamber members to be identified with guidance from the Chamber
 3. Specific Neighborhood Associations to be identified with guidance from LaCasa¹
 4. Goshen Ministerial Association
 5. Specific church groups to be identified with guidance from the GMA.
 6. Leaders of various cultural groups (e.g., Hispanic Council, Goshen Apan Association, etc.)
 7. Specific PTO's to be identified with guidance from school administrators
 8. Schools
 9. Others the CRC deems necessary

Advantages of the approach outlined in 2 above:

- (1) couples structure with flexibility or centralization (i.e., municipal funding and guidelines) with "local" (i.e., organization-specific strategies and outcomes)
- (2) multiplies the value of the CRC budget

¹ The CRC Grant might not be necessary in this case due to the funding available from the Community Block Grant.

Appendix A

Plan Outline (continued)

(3) makes participation more attractive to individual organizations as opposed to a community-wide, collective approach in which individual organizational priorities get “lost” in a community-wide goal

(4) creates deeper level of ownership by grant recipients of the process and outcomes than a community-wide, collective approach

Challenges of this approach:

(1) on-going monitoring, although the amount of monitoring would be minimal

(2) might not immediately garner participation of all stakeholders as is more likely in a highly centralized, community-wide approach

(3) although this approach fosters collaboration between the CRC and grant recipients, it does not encompass or call for immediate community-wide collaboration

3. Provide training for the CRC, Mayor and select city employees using similar steps as presented in 2 above.

Appendix B

Demographic information of IDI participants

Total participants: 34*

Amount of previous experience living in another culture:

		Never lived in another culture	10
		Less than 3 months	5
Gender:		3 – 6 months	2
Female:	14	7 – 11 months	--
Male:	20	1 – 2 years	8
		3 – 5 years	3
		6 – 10 years	3
		Over 10 years	2
Age:		World region background:	
22 – 30	1	Eastern Europe	1
31 – 40	5	Asia Pacific	1
41 – 50	5	South America	1
51 – 60	14	North America	30
61 and over	8		

* One participant chose not to complete the demographic questions so not all of these categories yield a total of 34 responses.

Some of the interviewee organizations provided more than one individual as an interviewee and IDI participant. As such, the number of IDI participants does not match the total number of interviewee organizations as noted in Appendix C.

Appendix C

List of intercultural and cultural resources¹

Educational

Communities In Schools
Even Start Program
Goshen College Center for Intercultural Teaching
and Learning and Multicultural Affairs Office*
Goshen Community Schools*
Goshen Community Schools Adult Education*
Goshen Public Library*
Plaza Comunitaria – Mexican Consulate
St. Johns Catholic Church (ENL)
St. Mark's Methodist Church (ENL)
Walnut Hill Early Childhood Education Center*

Faith-based

Adulam Community Church
Goshen Ministerial Association*
Iglesia del Buen Pastor
Jail Chaplain
Salvation Army
St. John's Catholic Church
The Window
Others

Employment

Cequent Towing
El Camino Real*
Homecrest*
Greencroft*
Kerchers Sunrise Orchard
Keystone RV
Others

Media

El Noticiero
El Puente
The Globe Radio, WGCS (FM 91.1)*
The Goshen News*
The Truth*
WKAM Radio (AM 1460)

Housing / Residential

E. Lincoln Crossroads Neighborhood*
Goshen Housing Authority
Habitat for Humanity
LaCasa (including Arbor Ridge Apts.)*
Northside Neighborhood Association*
Reith Park Neighborhood Association*
Reith Park Neighborhood Association*

Government

Building Commissioner*
Community Relations Commission
Court Translators
Mayor's Office*
Ordinance Administrator*
Parks and Recreation*
Police Department*

Health Care

ABG Dental
Bienvenido Program – Northeastern
Center*
Center for Healing & Hope*
Goshen Family Physicians
Goshen Health Systems
The Gift – Nancy Rodriguez Lora
Hispanic Latino Health Coalition of
Elkhart County*
Lincoln Avenue Health Center*
Maple City Health Care Center*
Mediation and Counseling Services -
Phyllis Stutzman
Minority Health Coalition of Elkhart
County
Optometrist, Rod Kaufman
The Retreat, Latina Health Fair

Businesses

Chamber of Commerce*
FBCU* (and other financial institutions)
Grocery Stores
Mingucha Service Center
Others

* organization which provided an interview

¹ Some of these resources, while listed under only one category, might also be considered a resource in other categories

Appendix C
List of intercultural and cultural resources (continued)

Other Services

Boys and Girls Club*
Dialogue, Deliberation, Decision-making -
 D3 Consultants, Phil Thomas
Campus Center for Young Children, Arbor Ridge
Immigration Counseling – Aracelia Manriquez
Intercultural Training & Consulting – In[ter]Sights,
 Darin Short
Legal – LeRoy Berry
Legal – Joe Lehman
Translators – Connie Bauman, Spanish
 Tatyana Sukhotinskaya, Russian
Others

Other Activities/Resources

Community Dialogues
Elkhart Sports Center
Goshen Apan – Working Together
Goshen College Summer Camps
Goshen Historical Society
Goshen Little League, Inc.
Goshen Soccer Federation
Goshen Youth Soccer Organization*
Hispanic Council
Peacemakers – Martial Arts for Youth
 for transforming conflict
Rogers Park Adult Baseball League
Others

Some of the interviewee organizations provided more than one individual as an interviewee and IDI participant. As such, the number of IDI participants, as noted in Appendix B, does not match the total number of interviewee organizations.

* organization which provided an interview