

# **Communicate with Detainees & Muslim Cultural Awareness**

Unclassified “For Official Use Only”

# Terminal Learning Objective

**Action:** Discuss the appropriate procedures for detecting symptoms of unusual or potentially deviant behavior as well as interacting with detainees and discuss Islamic cultural awareness.

**Conditions:** In a classroom environment, given a presentation and a situation where you are observing detainees.

**Standards:** While interacting with detainees of mixed cultures, you must identify and report all unusual or potentially deviant behaviors of detainees to your supervisor.

# Enabling Learning Objective A

**Action:** Discuss how effective communication skills are employed when interacting with detainees.

**Conditions:** In a classroom environment.

**Standards:** Identify the elements required for good communication skills when interacting with detainees .

# **Factors Which Can Influence a Persons Attitude and Behavior**

- Age**
- Race**
- Experience**
- Training**
- Behavior Itself**
- Location**

# Fear and Prejudice

Examine Your Own Prejudices  
and Experiences

Understand How They Can  
Influence Your Responses

# Observation

NOTICE & UNDERSTAND DETAINEE:

**Behavior**

**Appearance**

**Environment**

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# Four Basic Parts of Observing

## 1. Looking Carefully

- **Judgments Based on Visual Info**
- **Detailed & Concrete**
- **Vague and General**

# Four Basic Parts of Observing

## 2. Making Conclusions About Detainees:

- **Feelings**
- **Relationships**
- **Energy Levels**
- **Values**

# Four Basic Parts of Observing

## 3. Normal vs. Abnormal Behavior

- Unusual
- Usual
- Time
- Place

# Four Basic Parts of Observing

## 4. Trouble or Not Trouble with Detainees.

- **Situation**
- **Knowledge of Detainee Camp**
- **Abrupt Change**
- **Major Deviation**

# **Observing in a Detainee Environment**

- **See Potential Problems**
- **Seeing + Understanding =  
Knowledge of Detainees  
and Their Problems**

# **Body Language**

## **Facial Expressions**

**Smiles**

**Frowns**

**Lips Tightly Pressed**

**Together**

# **Body Language**

## **Gestures**

**Tapping Fingers**

**Clenching Fists**

**Wringing of Hands**

# **Body Language**

## **Body Positions**

**Hugging One's Self**

**Crossing of the Arms**

**Feet Braced**

**Shifting Weight Back & Forth**

**Fighting Stance**

# **Body Language**

## **Body Distance**

**Invading Another Persons Space**

**Finger Jabbing**

**Up Close Talking Softly**

# **Nonverbal Communications**

**Behavior that Expresses Attitude and Emotions**

**Hurt**

**Embarrassment**

**Withdrawn Attitude**

**Showing Grief or Crying**



# Nonverbal Communications

## Anger

**Aggression**

**Hostility**

**Sarcasm**

**Loud Abusive Language**

**Resentment**

**Frustration**



# Nonverbal Communications

## Fear

**Sweating**

**Sickness**

**Running Away**

**Nervousness**

**Excessive Cooperation**



# Nonverbal Communications

## Concern

(Empathy)



**Offering Comfort by Word or Deed**

**Acts of Caring**

# Listening

**Listen for**

**Practical**

**and**

**Worthwhile Ideas**

**Listening**

**Concentrate**

**on**

**Content**

# Listening

**Listen to What  
the Speaker  
Has to Say**

**Listening**

**Be a Flexible**

**Note-Taker**

**Pay Attention**

**Listening**

**Tune Out  
Distractions**

**&**

**Interruptions**

**Listening**

**Accept New**

**&**

**Complex Ideas**

**Listening**

**Ignore**

**Emotion-Laden**

**Words and**

**Phrases**

# **Listen And...**

- **Hear Danger Signals**
- **Hear Verbal Clues**  
**(Words That Provide Important Insight to What Detainees are Thinking)**
- **Manage Situations**  
**(BEFORE They Get Out of Hand)**

# Two Components of A Message

## 1. Content of the Message

(What the speaker is trying to say)

## 2. Feelings or Attitude Underlying the Content

# Words and Meanings

**DO NOT:**

**Rely solely on meaning**

**Feelings affect words**

# **Words and Meanings**

**A simple “YES” can denote:**

**Anger**

**Frustration**

**Resignation**

**Disinterest**

**Agreement**

**Challenge**

# **True meanings of words are affected by:**

- **Tone**
- **Speed**
- **Loudness or Softness**
- **Voice Pitch**
- **Word Emphasis**

# Communicating with Detainees...

- **Always Be In Control of the Situation**
- **Understand the Problem**
- **Be Objective and Listen**
- **Do Not Become Emotionally Involved  
In the Problem**

# Assist With Problems

- Help the Detainee think it through.
- **DO NOT** define the problem for them.

# ASSIST WITH PROBLEMS

- **Understand the Detainees Problems**
- **Generate Alternatives for Solution**
- **Assist in Implementing the Solution**

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# Detainee Problems

- **Emotional:**

**Despair – Misery – Desolation**

**Hopelessness – Anguish – Gloom**

**Depression – Despondency**

**Dejection**

# Detainee Problems

- **Family**
- **Personal Illness**
- **Spiritual**

# Problems You Cannot Handle

**Refer the Detainee**

**-Through Your Supervisor-**

**To Someone Who Can Help.**

# Properly Handle Requests

**Understand the Situation**

**Know Camp Rules, Regulations  
and Detainee Rights**

**Follow Through**

**NEVER Bypass the System**

# Standards of Conduct

## Do Not...

- **Verbally or Physically Abuse Detainees**
- **Fraternize**
- **Use Your Position To Obtain Personal Favors**

# Standards of Conduct

## Do Not...

- **Manipulate Detainees**
- **Reward Informants**
- **Provide Contraband**

**BE FIRM,  
BUT FAIR WHEN  
COMMUNICATING  
WITH DETAINEES**

# Enabling Learning Objective B

**Action:** Detect symptoms of unusual or potentially deviant behaviors of detainees.

**Conditions:** In a classroom environment, where you are observing detainees.

**Standards:** You must identify and report all unusual or potentially deviant behaviors of detainees.

# **Problem Detainees**

- **Violent Criminal:**

**Rape**

**Murder**

**Armed Robbery**

**Assault**

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# **Problem Detainees**

- **Child Molester**

**Pedophile**

**Chicken Hawk**

# **Problem Detainees**

- **Escape-Mindedness**  
**Openly**  
**Discuss**  
**Escaping**

# **Problem Detainees**

- **Aggressive Homosexuals**

**Passive**

**vs.**

**Aggressive**

**Roles**

# **Problem Domains**

- **Neurotic Behavior**  
**Unreasonable Desires**  
**or Worries**  
**Obsessed with Desires**  
**that Interfere with a**  
**Normal Life**

# **Problem Detainees**

- **Psychotic Behavior**

  - Strong Beliefs**

    - Everyone is out to get them**

      - Extreme Violence**

        - Bizarre Behavior**

# **Suicide Risk Domains**

- **Suicide Risk**
  - **Openly Talks about Killing  
Themselves or Has Prior  
Attempts**

# **Suicide Risk Contains**

- **Self-Injurious Behavior (SIB)**
- Taunting & Manipulating Staff**
- **Suicidal Ideation (SI)**
- Thoughts and Plan**
- **Suicidal Attempt (SA)**
- Potentially Fatal**

# **Drug Addicts**

- **Drug Addict/Alcoholic**

**Nervousness**

**Sweating**

**Irritability**

# Problem Determinees

- **Barracks Thief**
- **Dependent**
- **Rebel**

# Manipulation

“A means to control or play upon by artful, unfair, or insidious means, especially to one’s own advantage.

To change by artful or unfair means so to serve one’s purpose.”

# Manipulation

- **At home:**
  - **People**
  - **Trust**
  - **Treatment**
- **Detention facilities:**
  - **Coercion**
  - **Deception**
  - **Manipulation**

# Manipulation

- **Wants (Desires)**
- **Needs**
  - **Physiological**
  - **Psychological**

# Roles

- **Victim**
- **Rescuer**
- **Persecutor**

# **Detainee Mind Games**

- Done on individual bases
- Selected based on personality traits
  - Soft: trusting, overly familiar, naive
  - Medium: flexible but firm
  - Hard: black and white, by the book

# **Detainee Mind Games**

- **Unmet personal needs or wants.**
- **We wonder why stuff happens.**
- **What we will believe.**
- **Individual response.**

# Detainee Mind Games

- The three most unmet needs of guards interpreters and medical staff are:
  - Safety
  - Belonging
  - Self-esteem

# The Set-Up

- **Technique**
  - **Observation**
  - **Victim Selection**
  - **Test Limits**

# **The Set-Up**

## **Tools & Tactics**

- **Flattery**
- **Empathy**
- **Isolation**
- **Sympathy**
- **Helplessness**
- **Sensitivity**
- **Confidentiality**
- **Coercion & Intimidation**

# **Principles for Avoiding Manipulation**

- **Control Yourself**
- **Help Detainees Help Themselves**
- **Understanding**
- **Safe Distance**
- **Professionalism**
- **Stress Reduction**

# **Do's to Avoid Manipulation**

## **Do's**

- Be Fair/Consistent**
- Be Professional**
- Use Power and Authority Positively**
- Team player**
- Patience**
- Know the Rules**

# **Don'ts to Avoid Manipulation**

## **Don't**

- **Show Favoritism**
- **Putdown/Mock/Threaten/Argue/Swear**
- **Criticize Chain of Command**
- **Lie**
- **Make Promises you can't keep**
- **Personal Issues**

# Enabling Learning Objective C

**Action:** Discuss the Islamic culture.

**Conditions:** In a classroom environment, given a conference discussion on Islamic culture.

**Standards:** You must identify detainee norms with regards to the Islamic culture.

# **Islamic Awareness**

- **1 of 3 Major Monotheistic Faiths**
- **Muhammad born A.D. 570 at Mecca**
- **Fled Mecca to the Hegira**
- **Muslims, accepted him as the**

**Prophet of Allah.**

# Islamic Awareness

- *Islam* = “Surrender to the will of Allah,”
- **Five Pillars**
  - Profession of faith
  - Prayer, to be performed five times a day
  - Almsgiving to the poor and the mosque
  - Fasting during daylight hours in the month of Ramadan
  - Pilgrimage to Mecca

# **Islamic Awareness**

- **Worship on Fridays**
- ***Imam*, Considered a Teacher**
- **Uniting an Arab World**
- **Sunnis and Shi'ites**

# **Islamic Awareness**

- **Muslim populations**
  - **Indonesia - Pakistan - India**
  - **Bangladesh - Turkey - Iran - Egypt**
  - **Nigeria - Algeria - Morocco**

# Islamic Awareness

- **Islamic Beliefs**
  - **Core of Islam is the Qur'an**
  - **Unity of the *umma*, the “nation” of Islam**
  - **The philosophy of Islam is in its attitude toward Allah.**

# Islamic Awareness

- **Islamic Beliefs**
  - **Duty to “commend good and reprimand evil,” .**
  - **The ruler of the community has both a religious and a political status.**

# Islamic Awareness

- **Islamic Beliefs**
  - **Sufi orders were instrumental in expanding the realm of Islam.**
  - **Muhammad was orphaned soon after birth.**
  - **Call to Prophecy.**

# Islamic Awareness

- **Islamic Beliefs**
  - **Muhammad made few converts but many enemies.**
  - **Muhammad spent the rest of his life at the City of the Prophet.**

# Islamic Awareness

- **Islamic Beliefs**
  - **The failure of several missions made him distrustful of Christians as well as Jews.**
  - **He won valuable converts and he marched against Mecca.**

# Islamic Awareness

- **Islamic Beliefs**
  - **At a popular level, Muslims throughout the world idolize Muhammad.**
  - **"Muslim" literally means "someone who submits to the will of God".**

# Islamic Awareness

- **Islamic Beliefs**
  - **"Allah" is simply the Arabic word for Almighty God .**
  - **The foundation of the Islamic faith is belief in the Unity of God.**

# Islamic Awareness

- **Islamic Beliefs**
  - **The five daily Contact Prayers**
  - **The obligatory charity**
  - **The fasting during Ramadan**
  - **The Hajj Pilgrimage to Mecca**

# Islamic Awareness

- 5 prayer times specified in the Quran are:
  - Dawn Prayer is Before sunrise
  - Noon Prayer When the sun declines
  - Afternoon Prayer is between noon & sunset
  - Sunset Prayer is Immediately after sunset
  - Night Prayer

# Islamic Awareness

- **Ramadan**
  - **Precedes Christmas**
  - **Overlaps Hanukkah**
  - **Practice *sawm*, or fasting**
  - **"Festival of Breaking the Fast"**

# **Communicate with Detainees & Muslim Cultural Awareness Summary**

Unclassified "For Official Use Only"

**Communicate with Detainees & Muslim Cultural Awareness  
CD 206 / Version 2004  
11 Jun 2004**

**SECTION I. ADMINISTRATIVE DATA**

**All Courses Including This Lesson**

| <u>Course Number</u> | <u>Version</u> | <u>Course Title</u> |
|----------------------|----------------|---------------------|
| 31E-POI              | 2004           | Detainee Operations |

**Task(s) Taught(\*) or Supported**

| <u>Task Number</u> | <u>Task Title</u>  |
|--------------------|--|
|                    | <u>INDIVIDUAL</u>  |
| 191-381-1298 (*)   | Detect Symptoms of Unusual or Potentially Deviant Behaviors of Internees |
| 191-381-1328 (*)   | Interact With Internees  |

**Reinforced Task(s)**

| <u>Task Number</u> | <u>Task Title</u> |
|--------------------|-------------------|
|--------------------|-------------------|

**Academic Hours**

The academic hours required to teach this lesson are as follows:

|                     | <u>Mobilization Hours/Methods</u>       |
|---------------------|---|
|                     | 11 hrs / Conference / Discussion        |
|                     | 1 hr / Practical Exercise (Performance) |
| Test                | 0 hrs                                   |
| Test Review         | 0 hrs                                   |
| <b>Total Hours:</b> | <b>12 hrs</b>                           |

**Test Lesson Number**

| <u>Hours</u>                        | <u>Lesson No.</u> |
|-------------------------------------|-------------------|
| Testing<br>(to include test review) | N/A               |

**Prerequisite Lesson(s)**

| <u>Lesson Number</u> | <u>Lesson Title</u>                 |
|----------------------|-------------------------------------|
| CD 202               | Introduction to Detainee Operations |

**Clearance Access**

Security Level: Unclassified  
Requirements: There are no clearance or access requirements for the lesson.

**Foreign Disclosure Restrictions**

FD7. This product/publication has been reviewed by the product developers in coordination with the Fort Leonard Wood, Missouri 65473 foreign disclosure authority. This product is NOT releasable to students from foreign countries.

**References**

| <u>Number</u>      | <u>Title</u>  | <u>Date</u> | <u>Additional Information</u> |
|--------------------|---|-------------|-------------------------------|
| STP 19-95C1-SM     | MOS 95C, Corrections Specialist, Skill Level 1, Soldier's Manual                          | 30 Sep 2003 |                               |
| STP 19-95C24-SM-TG | MOS 95C, Corrections Specialist, Skill Levels 2/3/4, Soldier's Manual and Trainer's Guide |             |                               |

**Student Study Assignments**

Read STP 19-95C1-SM referencing tasks 191-381-1298 and 191-381-1328.

**Instructor Requirements**

One primary instructor, 2 assistant instructors to help during the PE.

**Additional Support Personnel Requirements**

| <u>Name</u> | <u>Stu Ratio</u> | <u>Qty</u> | <u>Man Hours</u> |
|-------------|------------------|------------|------------------|
| None        |                  |            |                  |

**Equipment Required for Instruction**

| <u>Id Name</u> | <u>Stu Ratio</u> | <u>Instr Ratio</u> | <u>Spt</u> | <u>Qty</u> | <u>Exp</u> |
|----------------|------------------|--------------------|------------|------------|------------|
| None           |                  |                    |            |            |            |

\* Before Id indicates a TADSS

**Materials Required**

**Instructor Materials:**

**NOTE:** Based on available qualified instructors, facilities and equipment, the instructor may use computer-assisted powerpoints with projection screen or VGTs (Vu-graphs) with overhead projector.

**Student Materials:**

STP 19-95C1-SM, pen/pencil, and notebook.

**Classroom, Training Area, and Range Requirements**

**Ammunition Requirements**

| <u>Id</u> | <u>Name</u> | <u>Exp</u> | <u>Stu Ratio</u> | <u>Instr Ratio</u> | <u>Spt Qty</u> |
|-----------|-------------|------------|------------------|--------------------|----------------|
| None      |             |            |                  |                    |                |

**Instructional Guidance**

**NOTE:** Before presenting this lesson, instructors must thoroughly prepare by studying this lesson and identified reference material.

**Proponent Lesson Plan Approvals**

| <u>Name</u>   | <u>Rank</u> | <u>Position</u>                  | <u>Date</u> |
|---|-------------|----------------------------------|-------------|
|  | MSG         | SR Corrections Technical Advisor | 11 Jun 2004 |

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**SECTION II. INTRODUCTION**

|   |
|---|
| Method of Instruction: <u>Conference / Discussion</u> |
| Instructor to Student Ratio is: _____                 |
| Time of Instruction: <u>5 mins</u>                    |
| Media: <u>-None-</u>                                  |

**Motivator**

**NOTE:** Show Slide #1 (Communicate with Detainees & Muslim Cultural Awareness))

To effectively interact with detainees, you must not only "talk" to the detainee, you must be an "active listener." You must be able to "read" the detainee's body language. Inability to properly employ interpersonal communication skills (IPC) may result in behavioral problems or lack of communication between detainees and camp staff.

**NOTE:** Instructors are required to incorporate Contemporary Operating Environment (COE) issues and reinforce VALUES in this lesson to include scenarios and practical exercises. There are key variables that can be expected in virtually every conflict that serve as building blocks for the operational environment (OE). They are interrelated and sometimes overlap, and serve collectively as the foundation for understanding COE. Information can come from CALL (Center for Lessons Learned) <http://call.army.mil> or any media source including newspaper/magazine articles, television/radio information, law enforcement/field training circulars, etc. and should be current and relevant to the training. Do not violate any copyright or reproduction laws.

The eleven variables are:

1. Physical environment
2. Nature and stability of the state
3. Military capabilities
4. Technology
5. Information
6. External organizations
7. Social demographics
8. Regional Relationships
9. National will
10. Time
11. Economics

**NOTE:** Show Slide #2 (TLO).

**Terminal Learning Objective**

**NOTE:** Inform the students of the following Terminal Learning Objective requirements.  
At the completion of this lesson, you [the student] will:

|                    |  |
|--------------------|--|
| <b>Action:</b>     | Discuss the appropriate procedures for detecting symptoms of unusual or potentially deviant behavior as well as interacting with detainees and discuss Islamic cultural awareness. |
| <b>Conditions:</b> | In a classroom environment given a presentation and a situation  |

|                   |  |
|-------------------|--|
|                   | where you are observing detainees.   |
| <b>Standards:</b> | While interacting with detainees of mixed cultures, you must identify and report all unusual or potentially deviant behaviors of detainees to your supervisor. |

**Safety Requirements**

Safety briefings will be conducted prior to training with emphasis on weather conditions, existing and predicted; munitions, including the handling and transporting of blank ammunition and pyrotechnics; and safety while working around and with machinery, vehicles, and tools. Other topics include hot and cold weather injury prevention and treatment, animal and insect bites, poisonous plants, and fire prevention. All injuries/incidents will be reported to the instructor on site and processed IAW course policies and procedures.

Comply with:

- a. AR 385-10, The Army Safety Program, 29 February 2000.
- b. AR 385-55, Prevention of Motor Vehicle Accidents, 12 March 1987.
- c. TRADOC Regulation 385-2, 27 January 2000.
- d. FM 100-14, Risk Management, 23 April 1998.
- e. FM 101-5, Staff Organization and Operations, 31 May 1997.

**NOTE: This is an example of a safety briefing. Safety briefings are dependent on the location of training/training event and this is not to be considered an all-inclusive safety briefing.**

1. **Electrical storms:** (when appropriate) To take precautions against anyone being hit by lightning, we have a dispersal area that is located on this range at (give location) (instructors will complete this at their specific outside location). When directed to disperse, you will move directly to the dispersal area, ground your rifle and Kevlar and place your poncho over yourself after lying flat on the ground. In addition, be sure to avoid flagpoles, wires, Kevlar, and meters that contain electrical charges.
2. **Snakebites:** (when appropriate) As you know, the areas in which snakes are generally found during hot weather are cool, damp places such as rotten logs, creek banks, and under roots. In training areas they may be found in fighting supported positions and bunkers. Always observe an area very closely prior to training. In the event that a snake of any type bites you, report it to range personnel, the instructor, or your drill sergeant. Under no circumstances should anyone try to handle a snake.
3. **Heat casualties:** (when appropriate). When you are active the body becomes overheated and the perspiration, which is created, cannot evaporate and cool the body because of the high humidity. You become a possible casualty from the heat as the body temperature rises above the normal temperature. The symptoms that this can create are: cool, moist or hot, dry skin; profuse sweating; headaches; dizziness; weakness; rapid pulse; or severe cramps in the abdomen or legs. Instructors, range personnel, drill sergeants, and company cadre are familiar with first aid treatments and casualty evacuation procedures for further medical attention. During hot weather, drink water at a rate of not more than 1.5 quarts per hour and not more than 12 quarts per day. Use the buddy system and watch your buddies for signs of heat illness.
4. **Cold weather injuries:** (when appropriate) Range OIC will ensure that warm-ups are properly utilized. Ten-minute breaks will be scheduled for each 50-minute block of instruction. During conference sessions,

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individuals should be allowed to move their feet, hands, etc., in order to maintain circulation. Supervisors at every level will ensure that their subordinates are adequately protected during cold weather. Range OIC will coordinate with company personnel to rotate Soldiers into warm-up tents when inclement weather conditions dictate the need for this to preserve troop health.

5. **Weapons Handling:** Do not fire blank ammunition at individuals within a distance of 25 meters. Ensure blank adapters are installed on weapons before ammunition is issued. Blank adapters will be installed on weapons at all times. When utilizing MILES equipment, never look directly into the laser engagement transmitter.
6. **Classroom Instruction:** Inform students of the procedures and exits in the classroom in the event of an emergency and/or fire.
7. If in need of a MEDEVAC helicopter, immediately contact the MEDEVAC Operations Center telephonically, either by calling through the Range Control Switchboard or by radio. If emergency care is needed, all medical support for units training outside the cantonment area should contact the local 911 for emergency care.
8. Be responsible for security of weapons.
9. Ensure proper use of pyrotechnics and blank ammunition.

**NOTE: Ensure all students have been given the safety brief. Have those arriving late due to appointments and sick call read the briefing.**

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**Risk  
Assessment  
Level**

Low

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**Environmental  
Considerations**

**NOTE:** It is the responsibility of all soldiers and DA civilians to protect the environment from damage.

Caring for the environment begins with the Army's vision of environmental responsibility. The following vision statement describes what the Army expects of all Soldiers and leaders:

**Vision Statement:** *"The Army will integrate environmental values into its mission in order to sustain readiness, improve the Soldier's quality of life, strengthen community relationships, and provide sound stewardship of resources."*

Taking care of the environment protects health, safety, and natural resources. For example, when fuel spills on the ground, it soaks into the soil, poisons plants, and eventually enters streams and lakes that supply drinking water. (See *FM 3-100.4* for more information.)

Caring for the environment also supports the Army mission. Costly environmental cleanups detract from Army readiness. During war, many wise tactical, medical, or operations-security (OPSEC) practices are also good environmental practices. Handling fuels safely, maintaining vehicles, disposing of solid waste/hazardous waste (HW), and managing and turning in ammunition properly are sound environmental and tactical considerations that carry over from training into combat operations.

Many practices that damage the environment waste time and do not lead to success in combat. One example occurred during the Gulf War when Iraqi Soldiers set fire to Kuwaiti oil fields and poured millions of gallons of crude oil into the Persian Gulf. The Iraqi Army deliberately damaged environmental resources and

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wasted valuable time and effort on activities that did not stop the allies' advance. Remember, environmental stewardship does not prevent the Army from fighting and winning wars—it supports the Army mission.

Training will be conducted in the proper designated areas only. This ensures natural and environmental resources are maintained properly for continued training realism. All spills of hazardous property and POL products will be reported to the appropriate environmental office. The activity responsible for the spill will contain the spill to reduce further environmental and training area degradation. Equipment will be operated to conform to environmental operating permits. Live foliage will not be used as camouflage material. Improper disposal of trash and refuse, inadequate cleanup of training areas pollutes ground water resources, and may result in a potential health or safety hazard.

References: Field Manual 3-100.4/MCRP 4-11B, Environmental Considerations in Military Operations, dated 15 June 2000; w/change #1 dated 11 May 2001.

Training Circular 3-34.489, The Soldier and the Environment, dated 8 May 2000; with change number 1, dated 26 October 2001.

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**Evaluation**

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**Instructional  
Lead-In**

During this class you should not only know the basic guidelines for utilizing your observation skills, but you should also be able to employ your Interpersonal Communications (IPC) skills and have the confidence to be in control of any given situation while working within an Internment Facility.

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**SECTION III. PRESENTATION**

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**NOTE:** Inform the students of the Enabling Learning Objective requirements.

**NOTE:** Show Slide #3 (ELO).

**A. ENABLING LEARNING OBJECTIVE**

|                    |  |
|--------------------|--|
| <b>ACTION:</b>     | Discuss how effective interpersonal communication skills are employed when interacting with detainees. |
| <b>CONDITIONS:</b> | In a classroom environment.  |
| <b>STANDARDS:</b>  | Identify the elements required for good communication skills when interacting with detainees.          |

1. Learning Step / Activity 1. Factors

Method of Instruction: Conference / Discussion

Time of Instruction: 1 hr

Media: -None-

**COMMENT:** A PERSON'S RESPONSE TO ANOTHER PERSON'S ATTITUDE AND BEHAVIOR CAN BE INFLUENCED BY AGE, RACE, EXPERIENCE, TRAINING, THE BEHAVIOR ITSELF, AND WHEN AND WHERE THE BEHAVIOR TAKES PLACE.

**NOTE:** INSTRUCTOR AND STUDENTS SHOULD ALSO DISCUSS THE FOLLOWING FACTORS THAT WILL INFLUENCE ANOTHER PERSON'S BEHAVIOR.

**NOTE:** Show Slide #4 (Factors Which Can Influence a Person's Attitude and Behavior).

**NOTE:** *Develop a discussion with the students to help them understand how the following can influence behavior.*

1. **Age.**

- a. Views of older or younger person.
- b. Morals.
- c. Programmed values.

2. **Race.**

**NOTE:** Inform the students that they will learn more about different types of cultures later on in the lesson.

- a. Ethnic differences.
- b. Stereotypes.

**3. Experience.**

- a. Schooling; i.e., differences in education level.
- b. Actual life experience.

4. **Training;** i.e., formal training such as military, or other types of leadership training, etc...

5. **Behavior itself** - would be considered socially accepted behavior or not?

**6. Where and when the behavior takes place.**

**NOTE:** Discuss with the students that when working inside a detainee camp the behavior that detainees exhibit may be normal for the location that they are such as during recreation, or prayer. Detainees may hold hands because it may be apart of their individual culture to do that. They must also understand and know the difference between whether where and when the behavior occurred should it be tolerated at that location; i.e., in public.

**NOTE:** Show Slide #5 (Fear and Prejudices).

**NOTE:** DISCUSS FEARS AND PREJUDICES THAT STUDENTS MAY HAVE IN REGARDS TO COMMUNICATING WITH DETAINEES.

**COMMENT:** It is important that we understand our own prejudices and experiences and how they can affect our responses. If, for instance, we or someone we know were a victim of a crime or terrorist attack, we might have a strong dislike for detainees, however we must be professional enough to not allow our personal feelings to get in the way of our official duties.

**NOTE:** Conduct a check on learning and summarize the learning activity.

2. Learning Step / Activity 2. Observation

Method of Instruction: Conference / Discussion  
Time of Instruction: 1 hr  
Media: -None-

**NOTE:** Show Slide #6 (Observation).

1. Observing is the ability to notice and understand detainee behavior, appearance, and environment.

a. "Behavior" is a nonverbal clue provided by something that the detainee does while conscious and active; i.e., a detainee reading, a detainee committing a violation of the camp rules such as:

- (1) Possession of contraband
- (2) Flooding of the cell
- (3) Failure to follow directions
- (4) Sexual misconduct
- (5) Escape attempt

- (6) Assault
- (7) Tampering with security equipment (keys, locks etc...)

b. "Appearance" is a nonverbal clue that a detainee may display even if he were unconscious; i.e., walking back and forth in his cell mumbling and crying to himself may be symptoms of depression.

c. "Environment" is the particular place, people, and things that a detainee has around him in a particular place; i.e., Special Housing Unit (SHU) or open bay living areas.

**NOTE:** Observing gives all staff members information and clues about where a detainee is in relation to the camp's policies and whether he needs some help or assistance. Observing is essential if you are to understand human behavior.

**NOTE:** ALLOW STUDENT COMMENTS AND QUESTIONS.

**NOTE:** Show Slide #7 thru #10 (Four Basic Parts of Observing).

2. There are four basic parts of observing:

a. Looking carefully. Judgments you form by observing are based on visual information. These judgments stand the best chance of being accurate if they are based on detailed and concrete observations rather than on vague and general observations.

b. Making conclusions (judgments) about feelings, relationships, and energy levels. These are the initial conclusions you arrive at as a result of observing the detainee's behavior, appearance, and environment. The clues you see will show something about the detainee's feelings, relationships, energy levels, and values.

(1) Feelings. Is the detainee happy, tense, uptight, and sad?

(2) Relationships. The main categories are: positive, negative, or neutral.

a. For example, a detainee who does things to make your job easier (being to work on time) tends to have a positive relationship or attitude with you; a detainee who hassles you (refuses to obey orders) tends to have a negative attitude or relationship with you.

b. It is very important to understand that staff should NOT attempt to develop a relationship with any detainee, however establishing a good rapport and maintaining professionalism will be beneficial to both the detainee and the camp staff. The more observations you make, the more conclusions you draw--and the more accurate they will be.

c. Normal/abnormal. After drawing your conclusions, you must decide whether the detainee's behavior, appearance, and/or environment is "normal" or "abnormal" (usual or unusual) for that particular detainee at that given point in time.

d. Trouble/no trouble. Deciding whether or not the detainee's conditions are normal will aid you in accomplishing the fourth part of observing--deciding if the situation means trouble or not. This decision should be based on your observations

and knowledge of detainee life. Abrupt and/or major changes in behavior, appearance, and/or environment usually mean trouble.

**NOTE:** Show Slide #11 (Observing in a Detainee Environment).

3. Observing is very important in any detainee environment.

a. It allows problems to be anticipated early so that action to control these problems can be taken before they become worse.

b. Seeing, and understanding what you see, can tell you what you need to know about detainee(s) and their problems.

**NOTE:** ALLOW FOR STUDENT COMMENTS AND QUESTIONS.

**NOTE:** Show Slide #12 thru #15 (Body Language).

4. Body language is a silent communication that physically expresses one's emotional moods and reactions, often without the detainee's awareness. Body language consists of four elements, which work together to create an overall expression--facial expressions, gestures, body positions, and body distance.

a. Facial expressions such as smiles, frowns, and lips tightly pressed together, and blinking of eyes.

b. Gestures such as tapping fingers, clenching fists, and wringing of hands.

c. Body positions which may include hugging one's self, crossing of the arms, and standing with feet braced or continually shifting weight from one foot to the other ("fighting stance").

d. Body distance. For instance, entering another's body space with a jabbing finger or by standing very close while speaking.

**NOTE:** Show Slide #16 thru #19 (Nonverbal Communications).

5. Nonverbal communication may be part of a nonverbal statement. On the other hand, it may be symbolic of nothing at all. Be careful about placing too much emphasis on the hidden meaning of a nonverbal action unless you can eliminate the possibility that it is simply a natural body reaction. Don't allow habits to dull your sight, distracters to divert your attention, or prejudice to dull your perception. Observe carefully and interpret accurately in order to see results.

**COMMENT:** Observe for behavior that expresses attitude and emotions. This is important to help determine if the detainee is acting normally or to help detect a change in his normal demeanor that could possibly be the beginning of trouble and/or problems. These may be shown through:

6. Hurt which can be expressed by embarrassment, withdrawn attitude, a show of grief, or crying.

7. Anger which can be shown by aggression; hostility, sarcasm, loud or abusive language; lack of cooperation; a stiff, stony face; a show of resentment; and/or frustration.

8. Fear which can be shown by sweating, sickness, running away, freezing in place, nervousness, inability to cooperate physically or mentally, excessive cooperation and/or submission.

9. Concern (empathy) which can be shown by offering aid and comfort by word or deed, by listening, and by exhibiting other similar acts of caring.

**NOTE: Staff must remain vigilant of OPSEC rules and not divulge information that can aid the detainee in manipulating other staff members.**

**NOTE:** Conduct a check on learning and summarize the learning activity.

3. Learning Step / Activity 3. Be an "Ideal" Listener

Method of Instruction: Conference / Discussion

Time of Instruction: 1 hr 25 mins

Media: -None-

1. One element of communication that is often overlooked is the skill of listening. Communications is a two-way process, which requires you listen as well as speak in order to get all the facts. An understanding of what you hear will impact on your actions.

**NOTE:** Show Slide #20 thru #26 (Listening).

**NOTE:** Some detainees may attempt to have lengthy conversations with camp staff as a distracter to cover up unauthorized activities of other detainees. Be careful not to engage in lengthy conversations that deter you from your primary mission of custody and control.

a. Listen for practical and worthwhile ideas in what the speaker is saying. Listen for main ideas, as well as for facts. You must not be selfish, or try to dominate the conversation. Screen for something worthwhile in what is being said. A good listener is an idea listener.

b. Concentrate on content, not the context ie: just the speaker's delivery. Remember, the message is important, not the way he chooses to deliver it. The detainee may talk in an excited manner, jumping from one idea to another; but what he says is important, not how he says it.

c. Listen to what the speaker has to say before you evaluate what has been said. Don't decide a subject is uninteresting. Screen what is said and hope for something worthwhile. When a detainee tries to tell you why he committed an offense, don't dismiss his comments as exaggerated or untrue. What he tells you may give you an important key to his future behavior.

d. Be a flexible note-taker. You don't need to outline everything you hear. Adapt your note taking to the organizational pattern of the speaker. Don't write notes while talking to a detainee if it makes the detainee nervous. Write your notes immediately after the interview if you cannot take them while he or she is talking.

e. Pay attention. Be an active listener.

(1) Maintain good eye contact.

**NOTE: In some cultures it is common practice for a man to not make eye contact with a woman. We must be cognizant of this when communicating with a detainee and be able to understand if this may or may not be intended to conceal other disruptive behavior.**

(2) Maintain good posture (neither too rigid nor too relaxed).

(3) Nod your head occasionally to let the speaker know you are paying attention.

(4) Maintain natural and relaxed facial expressions.

f. Tune out distractions and interruptions. If you can't hear the speaker, move the conversation to a quieter place.

g. Accept the challenge of new and complex ideas. Do not seek to avoid difficult, expository, and technical material. Have a positive attitude toward learning experiences.

h. Ignore emotion-laden words or phrases that upset you and disrupt your trend of thought. Don't get upset over something that is being said and miss the rest of the message. For instance, if a detainee makes an ethnic slur, remain impartial and listen to his story.

2. Listening, like observing, is a fundamental skill. Listening is the ability to hear and recall all the important verbal clues used by the detainee.

**NOTE:** Show Slide #27 (Listen and...).

3. Listening helps you to hear the danger signals of detainee(s) when things are still in a verbal stage. If you hear what is said (verbal clues) you can take appropriate action to manage situations before they get out of hand and understand detainees more fully. Listening is effective because the detainee's words provide important information as to what he is thinking and how to work with him.

**NOTE:** ALLOW FOR STUDENT QUESTIONS AND COMMENTS.

**NOTE:** (Content and Feeling).

**NOTE:** Show Slide #28 (Two Components of a Message).

4. Any message that a person is trying to get across contains two components: The content of the message (what he is trying to say) and the feeling or attitude underlying this content.

5. In order to get the full understanding of what is being communicated, it is necessary to listen intently to the content and feeling. In some cases, what the individual is saying is not as important as the feeling underlying it.

6. To catch the full flavor or meaning behind the message, one must pay particular attention to the feeling component. The listener should ask himself the following questions:

- a. What is he trying to tell me?
- b. What does it mean to him?
- c. How does he see the situation?

**NOTE:** Show Slide #29 and #30 (Words and Meanings).

7. Even the words have specific meanings in the dictionary. Do not rely on the meaning. Different feelings can give words different meanings.

**NOTE:** Show Slide #31 (True Meanings...).

**8. True meanings of words are affected by: tone of the voice, speed of delivery, degree of loudness or softness, pitch of the voice, and the way words are emphasized.**

Example: A simple "yes" can express various feelings such as anger, frustration, resignation, disinterest, agreement, or challenge. Example: A short sentence such as "I'll do it" can have various meanings such as "I'll be really happy to do it" or "I'll do it but it but it's the last time" or "You always make me do what you want" or "Don't worry, I'll take care of it" or "You are so dumb, I'd better take care of it myself." The true meaning of a message or statement does not reside in words alone.

**NOTE:** Conduct a check on learning and summarize the learning activity.

4. Learning Step / Activity 4. Assist detainees with Problems

Method of Instruction: Conference / Discussion

Time of Instruction: 1 hr 25 mins

Media: -None-

**NOTE:** Show Slide #32 (Communicating with Detainees...).

1. When communicating with detainees, staff members must always be in control of any given situation. This can be done by making and handling requests when assisting a detainee with a problem. When you are in control of a situation, your camp is secure and the detainees take charge of their own behavior.

2. Understand the problem.

a. Be objective and listen to the detainee to find out his problem. Make sure you know what the detainee wants to talk about before you try to answer him.

**COMMENT:** DO NOT BECOME EMOTIONALLY INVOLVED WITH THE DETAINEE'S PROBLEM. DO NOT INTERRUPT A DETAINEE WHEN HE IS TALKING.

b. Some detainees may try to appeal to your emotions to gain favor with you or get you to break a rule. It's human nature to let flattery influence your decision when handling detainees. Detainees have a tendency to study the staff personnel looking for weaknesses, habits, or work patterns. You, as staff members, are human; therefore, you should always strive to keep total control of your emotions and not become vulnerable when assisting detainees with their problems.

**NOTE:** Show Slide #33 and #34 (Assist With Problem).

3. Assist the detainee in defining a problem. The logical first step is to identify the problem. It must be located, defined, and limited before solutions can be sought.

a. Help the detainee think through the problem. Help detainee to understand his involvement and to define the problem.

b. Do not define the problem for him.

**NOTE:** Show Slide #35 and #36 (Detainee Problems).

**NOTE:** Instructor and students should also discuss the following problems the detainees may have while in detainee camps.

**NOTE:** Problems detainees may have.

a. Some problems the detainees may have are-

- (1) Emotional; ie, Despair  
Misery  
Desolation  
Hopelessness  
Anguish  
Gloom  
Depression  
Despondency  
Dejection

(2) Problems with family members (Divorce, Death in the family etc..)

(3) Personal illness. (HIV/AIDS, Hepatitis etc...)

(4) Spiritual in nature. (Unsure about their religious beliefs)

**NOTE:** Generate alternative.

c. Generate alternatives. Do not attempt to put the alternatives for solutions in the detainee's mind. Contact your supervisor to obtain professional assistance from a counselor or chaplain.

**NOTE:** Implementing the solution.

d. Assist the detainee in implementing the solution. The only thing you should do is to try to keep the detainee informed of the notification process within your detainee camp IAW its specific SOP guidelines and continue to monitor his behavior for any changes. If you tell the detainee that you will find the answer to a question or

that you will take some action on his behalf, make sure you follow through and then inform him of the results.

**NOTE:** Problem you cannot handle.

**NOTE:** Show Slide #37 (Problems You Cannot Handle).

e. If you discover the problem is something you cannot handle yourself, refer the detainee, through your supervisor, to someone who can help IAW your local SOP. These personnel may include chaplains, doctors, counselors, and a behavioral/mental health specialists.

f. If you are not able to find out exactly what the problem is, refer the detainee to the professional counseling section within your camp through your chain of command as specified in the camp SOP.

**NOTE:** Show Slide #38 (Handling Requests).

4. Properly handling requests establishes trust and respect between the detainee(s) and the staff because you are giving the detainee(s) what he is entitled to by law and camp policy. To effectively handle requests, the staff must check things out and have a basic understanding of basic skills with knowledge of camp rules and regulations about detainee rights and needs. Follow through on any promises you make to the detainee. If you tell him you will find the answer to a question or take some other action on his behalf, make sure you do what you promised and let him know the results.

5. Never, under any circumstances, attempt to bypass the system when assisting a detainee with a problem. Remember, you are not a professional counselor. Don't attempt to assume his role. This area of responsibility is restricted to the professionals. Many incidents could surface because as a staff member you cannot act in an official capacity; i.e., chaplain, mental health counselor.

**NOTE:** Show Slide #39 and # 40 (Standards of Conduct).

Use the proper standards of conduct when interacting with detainees. Always treat detainees humanely, with dignity and respect. While enforcing rules and regulations, you must develop a rapport with the detainees, rather than relationships. Generally, follow the below guidelines which may vary from camp to camp but these are the base line areas of interest; Do not-

- a. Physically or verbally abuse detainees.
- b. Fraternalize with detainees or their families.
- c. Use your position to obtain personal favors from detainees.
- d. Manipulate detainees.
- e. Reward informants.
- f. Bring contraband or unauthorized items into the camp.

**NOTE:** Show Slide #41 (Be Firm...).

**NOTE:** There is a fine line between performing your duty and being a friend; therefore, you must use sound judgment when working with detainees.

**NOTE:** Show Slide #42 (Action, Condition, and Standard).

**NOTE:** Conduct a check on learning and summarize the learning activity.

**CHECK ON LEARNING:** Conduct a check on learning and summarize the ELO.

**B. ENABLING LEARNING OBJECTIVE**

|                    |   |
|--------------------|---|
| <b>ACTION:</b>     | Detect symptoms of unusual or potentially deviant behaviors of detainees.               |
| <b>CONDITIONS:</b> | In a classroom environment, given a situation where you are observing detainees.        |
| <b>STANDARDS:</b>  | You must identify and report all unusual or potentially deviant behaviors of detainees. |

1. Learning Step / Activity 1.

Method of Instruction: Conference / Discussion

Time of Instruction: 2 hrs 20 mins

Media: -None-

1. You must know and observe where disturbances are likely to occur. The most likely places are areas where detainees congregate in number such as when eating if they eat together in your camp, open bay cellblocks, the recreation area (prayer times), building entrances, the library, and the chapel IAW local SOP.

**NOTE:** Show Slide #43 Thru #48 (Problem Detainees).

**NOTE:** Likely problem detainees.

- a. Recognize types of persons who are likely to be problem detainees.

**NOTE:** Violent crimes.

- b. One type of person that is likely to be a problem is the detainee accused or convicted of a violent crime such as rape, murder, or assault.

**NOTE:** Child molester.

c. Detainees accused or convicted of child molesting can also develop into problem detainees. These detainees are usually hated by the other detainees and may be attacked.

**NOTE:** Escape--mindedness.

d. Detainees may talk openly about escape or you may hear rumors from other detainees.

**NOTE:** Aggressive homosexuals.

e. Understandably, homosexuals are persons who are likely to be problem detainees. The passive "female" role is the most often identified, but just as important to recognize is the aggressive partner, the "he-man."

**NOTE:** Neurotic behavior.

f. Another potential problem detainee is the one who exhibits unreasonable desires or worries and allows it to become an obsession and it interferes with his functions of a normal life.

**NOTE:** Psychotic behavior.

g. Detainees who hold to strong beliefs even when there is real evidence against those beliefs, or those who feel everyone is out to get them are persons to be recognized as potential problems. He displays extreme violence or bizarre behavior.

**NOTE:** Show Slides #49 and #50 (Suicide Risk).

**NOTE:** Suicide--risk.

h. Another type of problem detainee is the one who talks about killing himself. This type of detainee usually announces his intentions prior to the attempt.

**NOTE:** The following information may be modified IAW your camp SOP.

i. Detainees who exhibit behavior that is or could be harmful to themselves may be classified by Behavioral Healthcare Service (BHS) staff as having one of the following:

(1) *Self-injurious behavior (SIB)*: behaviors that would clearly be non-lethal, or behaviors that are aimed at taunting or manipulating security or medical staff.

(2) *Suicidal Ideation (SI)*: thoughts or threats of harming oneself, ranging from vague ideation to having a plan. Intent, means, and mental state are all factors commonly considered by mental health personnel in classifying suicidal ideation from manipulation and taunting behavior.

(3) *Suicidal Attempt (SA)*: self-harm behaviors that are potentially fatal and only prevented secondary to intervention or happenstance (e.g. the rope broke.)

(a) Occasionally, some detainees will require a higher level of control and observation since they are believed to be a danger to themselves. The following guidelines should be utilized, in conjunction with efforts made by behavioral health staff to protect the detainee.

(b) When a staff member initially suspects that a detainee may pose a danger to himself, the staff member should request a mental health evaluation through the chain of command.

(c) If a self-harm emergency exists, a brevity code over the radio may be used to alert all staff members of an incident in an affected cellblock with a cellblock letter and cell number.

(d) The cellblock/compound staff member who first identifies a detainee attempting a self-harm act or a detainee who is in the midst of a self-harm act should immediately notify the supervisor. All other personnel working within that location should cease current operations and movements, move uninvolved detainees back to their cells, exercise yard, shower or closest available empty cell and secure them. These personnel should then immediately respond to the specific location within the cellblock where the incident is occurring. All non-essential personnel, i.e., Escorts, VIP's, Chaplains, etc., should be immediately moved out of the cellblock/compound to ease foot traffic through the area during the incident.

(e) If the detainee's condition is or becoming life threatening, and only two to three staff members are available, they should IAW local SOP at the direction of the supervisor enter the cell to secure and assist the detainee. They should take immediate action at the direction of their immediate supervisor, according to the incident control the situation to secure and safeguard the detainee.

**NOTE:** Show Slides # 51 (Drug addict/alcoholic).

**NOTE:** Drug addict/alcoholic.

j. Some indications of substance abuse may be:

- nervousness - change in personality.
- sweating - change in mannerisms.
- irritability.

**NOTE:** Discuss with students.

k. Drug addicts to include alcoholics are likely to become problem detainees. There is a chance this type of detainee displays symptoms and can be neurotic, psychotic, escape-minded, and/or strongly suicidal.

**NOTE:** Show Slides # 52 (Problem Detainees).

2. Watch for and identify detainees who can state trouble.

a. Barracks thieves are detainees who steal from other detainees. They tend to be nonviolent and followers.

b. Dependents are detainees who ask for approval, recognition, or reward.

c. Rebels are detainees who instigate trouble; they always follow a so called "inmate code", which means that they may not always obey camp staff instructions nor will they snitch on each other in fear of retaliation from other detainees.

3. Report to your supervisor any changes you see and facts which lead you to believe a detainee may become a problem.

**NOTE:** Show Slides #53 thru #64 (Manipulators).

**NOTE:** Manipulators.

a. Manipulators are detainees who try to get special benefits by doing favors for staff members.

(1) Manipulation Definition - "A means to control or play upon by artful, unfair, or insidious means, especially to one's own advantage. To change by artful or unfair means so to serve one's purpose."

(2) At home we all have the sense that people are generally good and that trust is generally a given without much resistance. We have certain beliefs that we should treat others as we would want to be treated.

(3) In a detainee camp we must understand that we cannot think this way, we must understand that coercion is a lifestyle, deception is a tool and manipulation is a "game".

(4) We all have wants and desires. The same goes for detainees however, their wants and desires are a direct reflection of their environment. A detainee will have desires or wishes that are not necessarily for survival such as a comfort item like an extra blanket, a cigarette or illegal drugs, their needs are physiological needs such as food, water, shelter, and psychological needs like safety, belonging, love, self-esteem, self actualization.

(5) Manipulators prey on people that they may view as falling into one of the three following categories.

(a) Victim - helpless, powerless, try hard to be helped, may appear timid, nervous, reflect low self esteem in conversation. These types of people may just be other detainees or visitors that are not familiar with the rules of the camp.

(b) Rescuer – helper, advisor, can feel sorry for others, sympathetic, talk with reassurance, smiles, encourage others to ask for help, compassionate. This may include medical and psych staff, interpreters, other staff and other detainees.

(c) Persecutor – anyone who gets frustrated and angry. This is a role either rescuer or victim can switch to when frustrated and angry.

b. Becoming a Player in the Detainee Game is paramount in the detainees mind.

(1) This is accomplished on an individual basis and the detainee may select his victim based on personality traits such as; being trustworthy and acting overly familiar with a staff member or other victim, as well as turning the table and acting naïve at times. He may find that he has to be flexible but firm as his prey varies. He may also seek out those that are only black and white, by the book staff members that don't bend the rules for his personal gain.

(2) Detainees are not the only ones with unmet needs or wants. Sometimes when we wonder why we did something or let something happen we do not want to believe we were vulnerable, however we may be responding to our own wants and needs unconsciously.

(3) When communicate with a detainee that is attempting to play mind games with us we must understand our own unmet needs as well as those we work with such as interpreters and medical staff. The three most unmet needs of staff usually are;

(a) Safety – number of staff members working within the cellblock, in the medical section of the camp, or other camps adjacent to the one we are working in.

(b) Belonging – not feeling a part of the group or having a buddy or partner to count on to be there when the heat is on.

(c) Self-esteem – monotony, underpaid, overworked, unappreciated.

c. The set-Up is integral in the manipulation process.

(1) Each detainee will have a technique all their own based upon their individual knowledge, skills and abilities they developed in their lives.

(2) Techniques are employed based on the following;

(a) Observation – of signs of anxiety, poor grooming, dirty uniform, poor eye contact, looking down, posture, yelling, mumble, nodding head, outstretched hand.

(b) Victim Selection – soft (weak) or hard (by the book), isolative by behavior or job, location, job function.

(c) Test Limits – The detainee attempting to set a staff member up may involve other detainees in their plot.

(3) Detainees will use many tools of the trade to attempt to manipulate staff such as;

(a) Flattery – to play against your self-esteem.

(b) Empathy – to play against your sense of belonging.

(c) Sympathy - to again play against your sense of belonging and self esteem

(d) Helplessness – that plays against your self-esteem.

(e) Sensitivity – to play against your sense of belonging

(f) Confidentiality – to play against your belonging to your unit.

(g) Isolation – used to play against your belonging and self-esteem.

(h) Coercion and Intimidation – to make you believe that you personal safety is at risk as well as your self-esteem.

d. To counteract these actions we must understand the principles for avoiding manipulation.

(1) You must try to be in control of yourself and remember that you are a professional at all times.

(2) Be cognizant of your own complacency and vary your routine so as not to feel that nothing ever changes.

(3) Help detainees help themselves and understand detainees and yourself.

(4) Maintain a safe distance and maintain your professionalism while enforcing all policies and procedures.

(5) Ensure you know your own stress level and be alert for other staff members and identify your individual methods for reducing your stress level as well as your own individual vulnerability.

(6) The following is a list of what to do to avoid manipulation.

(a) Be Fair/Consistent when imposing both praise and punishment.

(b) Be Professional always.

(c) Only use power and authority positively.

(d) Be a team player.

(e) Have and refine your patience.

(f) Know and enforce the rules of the camp.

(7) The following is a list of what NOT to do to avoid manipulation.

(a) Show favoritism

(b) Putdown a detainee for any reason

(c) Mock a detainee for any reason

(d) Threaten a detainee for any reason

(e) Argue with a detainee for any reason

(f) Swear at a detainee for any reason

(g) Criticize the chain of command

(h) Lie to a detainee for any reason

(i) Make promises you can't keep

(j) Discuss personal issues

**COMMENT:** THE ABOVE CATEGORIES ARE GENERAL IN NATURE AND BY NO MEANS QUALIFY YOU TO DIAGNOSE PROBLEMS. LEAVE IT TO THE COUNSELORS. REPORT CHANGES IN A DETAINEES BEHAVIOR TO YOUR SUPERVISOR.

**NOTE:** ASK STUDENTS IF THERE ARE ANY QUESTIONS.

**NOTE:** Show Slide # 65 (ELO C).

**NOTE:** Conduct a check on learning and summarize the learning activity.

**CHECK ON LEARNING:** Conduct a check on learning and summarize the ELO.

**C. ENABLING LEARNING OBJECTIVE**

|                    |   |
|--------------------|---|
| <b>ACTION:</b>     | Discuss the Islamic culture.  |
| <b>CONDITIONS:</b> | In a classroom environment, given a conference discussion on Islamic culture. |
| <b>STANDARDS:</b>  | You must identify detainee norms with regards to the Islamic culture.         |

1. Learning Step / Activity 1.

- Method of Instruction: Conference / Discussion
- Time of Instruction: 3 hrs 20 mins
- Media: -None-

**NOTE:** Show Slides #66 thru #79 (Islamic Culture).

1. Islam, one of the three major monotheistic faiths, was founded in Arabia by Muhammad between 610 and 632. There are an estimated 5.5 million Muslims in North America and 1 billion Muslims worldwide.

a. Muhammad was born in A.D. 570 at Mecca and belonged to the Quraysh tribe, which was active in the caravan trade. At the age of 25 he joined the trade from Mecca to Syria in the employment of a rich widow, Khadija, whom he later married. Critical of the lax moral standards and polytheistic practices of the inhabitants of Mecca, he began to lead a contemplative life in the desert. In a dramatic religious vision, the angel Gabriel announced to Muhammad that he was to be a prophet. Encouraged by Khadija, he devoted himself to the reform of religion and society. Polytheism was to be abandoned. But leaders of the Quraysh generally rejected his teaching, and Muhammad gained only a small following and suffered persecution.

b. He eventually fled Mecca to the Hegira (*Hijra*, meaning "emigration") of Muhammad from Mecca, where he was not honored, to Medina, where he was well received, occurred in 622 and marks the beginning of the Muslim era. After a number of military conflicts with Mecca, in 630 he marched on Mecca and conquered it. Muhammad died at Medina in 632. His grave there has since been a place of pilgrimage.

c. Muhammad's followers, called Muslims, revered him as the prophet of Allah (God), the only God. Muslims consider Muhammad to be the last in the line of prophets that included Abraham and Jesus. Islam spread quickly, stretching from Spain in the west to India in the east within a century after the prophet's death. Sources of the Islamic faith are the Qur'an (Koran), regarded as the uncreated, eternal Word of God, and tradition (*hadith*) regarding sayings and deeds of the prophet.

d. *Islam* means "surrender to the will of Allah," the all-powerful, who determines humanity's fate. Good deeds will be rewarded at the Last Judgment in paradise, and evil deeds will be punished in hell.

2. The Five Pillars, or primary duties, of Islam are profession of faith; prayer, to be performed five times a day; almsgiving to the poor and the mosque (house of worship); fasting during daylight hours in the month of Ramadan; and pilgrimage to Mecca (the *hajj*) at least once in a Muslim's lifetime, if it is physically and financially possible. The pilgrimage includes homage to the ancient shrine of the Ka'aba, the most sacred site in Islam.

a. Muslims gather for corporate worship on Fridays. Prayers and a sermon take place at the mosque, which is also a center for teaching of the Qur'an. The community leader, the *imam*, is considered a teacher and prayer leader.

b. Islam succeeded in uniting an Arab world of separate tribes and castes, but disagreements concerning the succession of the prophet caused a division in Islam between two groups, Sunnis and Shi'ites. The Shi'ites rejected the first three successors to Muhammad as usurpers, claiming the fourth, Muhammad's son-in-law Ali, as the rightful leader.

c. The Sunnis (from the word *tradition*), the largest division of Islam (today more than 80%), believe in the legitimacy of the first three successors. Among these, other sects arose (such as the conservative Wahhabi of Saudi Arabia), as well as different schools of theology. Another development within Islam, beginning in the eighth and ninth centuries, was Sufism, a form of mysticism. This movement was influential for many centuries and was instrumental in the spread of Islam in Asia and Africa. Islam has expanded greatly under Muhammad's successors. It is the principal religion of the Middle East, Asia, and the northern half of Africa.

d. The following are countries with the largest Muslim populations

1. Indonesia
2. Pakistan
3. India
4. Bangladesh
5. Turkey
6. Iran
7. Egypt
8. Nigeria
9. Algeria
10. Morocco

3. Islamic Beliefs. At the core of Islam is the Qur'an, believed to be the final revelation by a transcendent Allah [Arab.,=the God] to Muhammad, the Prophet of Islam; since the Divine Word was revealed in Arabic, this language is used in Islamic religious practice worldwide.

a. Muslims believe in final reward and punishment, and the unity of the *umma*, the “nation” of Islam. Muslims submit to Allah through *arkan ad-din*, the five basic requirements or “pillars”: *shahadah*, the affirmation that “there is no god but God, and Muhammad is the Messenger of God”; *salah*, the five daily ritual prayers (see liturgy, Islamic); *zakat*, the giving of alms, also known as a religious tax; *Sawm*, the dawn-to-sunset fast during the lunar month of Ramadan; and *hajj*, the pilgrimage to Mecca.

b. The importance of the *hajj* can hardly be overestimated: this great annual pilgrimage unites Islam and its believers from around the world.

4. The ethos of Islam is in its attitude toward Allah: to His will Muslims submit; Him they praise and glorify; and in Him alone they hope. However, in popular or folk forms of Islam, Muslims ask intercession of the saints, prophets, and angels, while preserving the distinction between Creator and creature.

a. Islam views the Message of Muhammad as the continuation and the fulfillment of a lineage of Prophecy that includes figures from the Hebrew Scriptures and the New Testament, notably Adam, Noah, Abraham, Moses, David, and Jesus.

b. Islamic law reserves a communal entity status for the *ahl al-kitab*, People of the Book, i.e., those with revealed religions, including Jews and Christians. Islam also recognizes a number of extra-biblical prophets, such as Hud, Salih, Shuayb, and others of more obscure origin. The chief angels are Gabriel and Michael; devils are the evil jinn.

5. Other Islamic obligations include the duty to “commend good and reprimand evil,” injunctions against usury and gambling, and prohibitions of alcohol and pork. Meat is permitted if the animal was ritually slaughtered; it is then called *halal*. *Jihad*, the exertion of efforts for the cause of God, is a duty satisfied at the communal and the individual level. At the individual level, it denotes the personal struggle to be righteous and follow the path ordained by God.

6. In Islam, religion and social membership are inseparable: the ruler of the community (caliph; see caliphate) has both a religious and a political status. The unitary nature of Islam, as a system governing relations between a person and God, and a person and society, helped the spread of Islam so that, within a century of the Prophet’s death, Islam extended from Spain to India.

7. The evolution of Islamic mysticism into organizational structures in the form of Sufi orders was also, from the 13th cent. onwards, one of the driving forces in the spread of Islam (see Sufism; fakir). Sufi orders were instrumental in expanding the realm of Islam to trans-Saharan Africa, stabilizing its commercial and cultural links with the Mediterranean and the Middle East, and to SE Asia.

8. Muhammad is the name of the Prophet of Islam, one of the great figures of history.

a. Early life Muhammad was the son of Abdallah ibn Abd al-Muttalib and his wife Amina, both of the Hashim clan of the dominant Kuraish (Quraysh) tribal federation. Muhammad was orphaned soon after birth, and was brought up by his uncle Abu Talib. When he was 24, he married Khadija, a wealthy widow much his senior; he had no other wife in Khadija’s lifetime. Khadija’s daughter Fatima was the only child of Muhammad to have issue. His position in the community was that of a wealthy merchant.

b. Call to Prophecy. When he was 40, Muhammad felt himself selected by God to be the Arab prophet of true religion. The Arabs, unlike other nations, had hitherto had

no prophet. In the cave of Mt. Hira, N of Mecca, he had a vision in which he was commanded to preach. Thereafter throughout his life he continued to have revelations, many of which were collected and recorded in the Qur'an. His fundamental teachings were: there is one God; people must in all things submit to Him; in this world nations have been amply punished for rejecting God's prophets, and heaven and hell are waiting for the present generation; the world will come to an end with a great judgment. He included as religious duties frequent prayer and almsgiving, and he forbade usury.

c. Enemies and Converts In his first years Muhammad made few converts but many enemies. His first converts were Khadija, Ali (who became the husband of Fatima), and Abu Bakr. From about 620, Mecca became actively hostile, since much of its revenues depended on its pagan shrine, the Kaaba, and an attack on the existing Arab religion was an attack on the prosperity of Mecca. While he was gaining only enemies at home, Muhammad's teaching was faring little better abroad; only at Yathrib did it make any headway, and on Yathrib depended the future of Islam. In the summer of 622 Muhammad fled from Mecca as an attempt was being prepared to murder him, and he escaped in the night from the city and made his way to Yathrib. From this event, the flight, or Hegira, of the Prophet (622), the Islamic calendar begins.

d. Muhammad spent the rest of his life at Yathrib, henceforth called Medina, the City of the Prophet. At Medina he built his model theocratic state and from there ruled his rapidly growing empire. Muhammad's lawgiving at Medina is at least theoretically the law of Islam, and in its evolution over the next 10 years the history of the community at Medina is seen.

e. Medina lies on the caravan route N of Mecca, and the Kuraishites of Mecca could not endure the thought of their outlawed relative taking vengeance on his native city by plundering their caravans.

f. A pitched battle between Muhammad's men and the Meccans occurred at Badr, and the victory of an inferior force from the poorer city over the men of Mecca gave Islam great prestige in SW Arabia. More than a year later the battle of Uhud was fought but with less fortunate results. By this time pagan Arabia had been converted, and the Prophet's missionaries, or legates, were active in the Eastern Empire, in Persia, and in Ethiopia.

g. As he believed firmly in his position as last of the prophets and as successor of Jesus, Muhammad seems at first to have expected that the Jews and Christians would welcome him and accept his revelations, but he was soon disappointed. Medina had a large Jewish population, which controlled most of the wealth of the city, and they steadfastly refused to give their new ruler any kind of religious allegiance. Muhammad, after a long quarrel, appropriated much of their property, and his first actual conquest was the oasis of Khaibar, occupied by the Jews, in 628. The failure of several missions among the Christians made him distrustful of Christians as well as Jews.

h. His renown increased, and in 629 he made a pilgrimage to Mecca without interference. There he won valuable converts, including Amr and Khalid (who had fought him at Uhud). In 630 he marched against Mecca, which fell without a fight. Arabia was won. Muhammad's private life—the fact that he had nine wives—has received a vast, and perhaps disproportionate, amount of attention. His third wife, Aishah, was able and devoted; he died in her arms June 8, 632.

9. Legends and Veneration Islam has enshrouded Muhammad's life with a mass of legends and traditions (contained in the *Hadith*). Islamic dogma stresses his exclusively human nature, while presenting him as infallible on matters of prophecy.

a. Muhammad is still perceived as the ultimate subject of emulation. At a popular level, Muslims throughout the world venerate Muhammad by expressing their love and devotion to him through numerous poems, folk songs, and formulaic prayers invoking God's blessings.

b. Many believe that he will intercede for the Muslim community on the day of judgment. His deeds and sayings are collected in the *sunna*. He is considered by most Muslims to have been sinless. Muhammad is probably the most common given name, with variations including the W African Mamadu and the Turkic Mehmet. He was known to medieval Christianity as Mahomet.

**NOTE:** The following are a list of the Islamic Holidays, 2003–2006 (A.H. 1423–1426)

| In the Year of the Hegira | Muharram (Islamic New Year) | Mawlid al-Nabi (Muhammad's Birthday) | Ramadan begins | Eid al-Fitr (Ramadan ends) | Eid al-Adha (Festival of Sacrifice) |
|---------------------------|-----------------------------|--------------------------------------|----------------|----------------------------|-------------------------------------|
| A.H. 1424                 | March 5, 2003               | May 14, 2003                         | Oct. 27, 2003  | Nov. 26, 2003              | Feb. 2, 2004                        |
| A.H. 1425                 | Feb. 22, 2004               | May 2, 2004                          | Oct. 15, 2004  | Nov. 14, 2004              | Jan. 21, 2005                       |
| A.H. 1426                 | Feb. 10, 2005               | April 21, 2005                       | Oct. 4, 2005   | Nov. 3, 2005               | Jan. 10, 2006                       |

**NOTE:** All holidays begin at sundown on the evening before the date given. Islamic holidays are based on the lunar calendar and thus may vary by one or two days. Dates apply to North America.

10. The word "*Islam*" is an Arabic word that means "*submitting and surrendering your will to Almighty God*". The word comes from the same root as the Arabic word "*salam*", which means peace.

a. Unlike the names used for other religions, such as Buddhism, Hinduism and Christianity, the name for the religion of Islam was both revealed by God and carries a deep spiritual meaning — only by submitting one's will to Almighty God can one obtain true peace both in this life and in the life hereafter.

b. Islam teaches that all religions originally had the same essential message — which was to submit whole-heartedly to the will of God and to worship Him and Him alone. For this reason, Islam is not a new religion but is the same divinely revealed Ultimate Truth that God revealed to all prophets, including Noah, Abraham, Moses and Jesus.<sup>2</sup>

11. The Arabic word "*Muslim*" literally means "*someone who submits to the will of God*". The message of Islam is meant for the entire world and anyone who accepts this message becomes a Muslim.

a. Some people mistakenly believe that Islam is just a religion for Arabs, but nothing could be further from the truth, since in actuality over 80% of the world's Muslims are not Arabs! Even though most Arabs are Muslims, there are Arabs who are Christians, Jews and atheists.

b. If one just takes a look at the various peoples who live in the Muslim World — from Nigeria to Bosnia and from Morocco to Indonesia — it is easy enough to see that Muslims come from all different races, ethnic groups and nationalities. From the very beginning, Islam had a universal message for all people. This can be seen in the fact that some of the early companions of the Prophet Muhammad were not only Arabs, but also Persians, Africans and Byzantine Romans. Being a Muslim entails complete acceptance and active obedience to the revealed will of Almighty God.

c. A Muslim is a person who freely accepts to base his beliefs, values and faith on the will of Almighty God. In the past, even though you don't see it as much today, the word "*Mohammedans*" was often used as a label for Muslims. This label is a misnomer and is the result of either willful distortion or sheer ignorance.

d. One of the reasons for the misconception is that Europeans were taught for centuries that Muslims worshipped the Prophet Muhammad in the same way that Christians worship Jesus. This is absolutely not true since a Muslim is not permitted to worship anyone or anything besides Almighty God.

12. Very often one will here the Arabic word "*Allah*" being used in regards to Islam. The word "*Allah*" is simply the Arabic word for Almighty God, and is the same word used by Arabic speaking Christians and Jews.

a. If one were to pick up an Arabic translation of the Bible, one would see the word "*Allah*" being use where the word "*God*" is used in English. Actually, the Arabic word for Almighty God, "*Allah*", is quite similar to the word for God in other Semitic languages — for example, the Hebrew word for God is "*Elah*". For various reasons, some non-Muslims mistakenly believe that Muslims worship a different God than Jews and Christians.

b. This is certainly not the case, since the Pure Monotheism of Islam calls all people to the worship of the God of Noah, Abraham, Moses, Jesus and all of the other prophets. However, even though Jews, Christians and Muslims worship the same God — since there is only one God — their concepts concerning Him differ in some significant ways.

13. The last and final prophet that God sent to humanity was the Prophet Muhammad. Muhammad explained, interpreted and lived the teachings of Islam. The Prophet Muhammad is the greatest of all prophets for many reasons, but mainly because the results of his mission have brought more people into the pure belief in One God than any other prophet.

a. Even though other religious communities claimed to believe in One God, over time they had corrupted their beliefs by taking their prophets and saints as intercessors with Almighty God. Some religions believe their prophets to be manifestations of God, "*God Incarnate*" or the "*Son of God*".

b. All of these false ideas lead to the creature being worshipped instead of the Creator, which contributed to the idolatrous practice of believing that Almighty God can be approached through intermediaries. In order to guard against these falsehoods, the Prophet Muhammad always emphasized that he was only a human-being tasked with the preaching of God's message. He taught Muslims to refer to him as "*the Messenger of God and His Slave*".

c. To Muslims, Muhammad is the supreme example for all people — he was the exemplary prophet, statesman, military leader, ruler, teacher, neighbor husband, father and friend. Unlike other prophets and messengers, the Prophet Muhammad

lived in the full light of history. Muslims don't need to have *"faith"* that he existed and that his teachings are preserved — they know it to be a fact.

d. Even when his followers only numbered a few dozen, Almighty God informed Muhammad that he had been sent as a mercy to all of mankind. Because people had distorted or forgotten God's messages, God took it upon Himself to protect the message revealed to Muhammad. This was because Almighty God promised not to send another messenger after him. Since all of God's messengers have preached the message of Islam — i.e. submission to the will of God and the worship of God alone — Muhammad is actually the last prophet of Islam, not the first.

14. The foundation of the Islamic faith is belief in the Unity of God. This means to believe that there is only one Creator and Sustainer of everything in the Universe, and that nothing is divine or worthy of being worshipped except for Him. Truly believing in the Unity of God means much more than simply believing that there is *"One God"* — as opposed to two, three or four.

a. There are a number of religions that claim belief in *"One God"* and believe that ultimately there is only one Creator and Sustainer of the Universe. Islam, however, not only insists on this, but also rejects using such words as *"Lord"* and *"Savior"* for anyone besides Almighty God. Islam also rejects the use of all intermediaries between God and Man, and insists that people approach God directly and reserve all worship for Him alone.

b. Muslims believe that Almighty God is Compassionate, Loving and Merciful. The essence of falsehood is the claim that God cannot deal with and forgive His creatures directly. By over-emphasizing the burden of sin, as well as claiming that God cannot forgive you directly, false religions seek to get people to despair of the Mercy of God.

c. Once they are convinced that they cannot approach God directly, people can be misled into turning to false gods for help. These *"false gods"* can take various forms, such as saints, angels, or someone who is believed to be the *"Son of God"* or *"God Incarnate"*. In almost all cases, people who worship, pray to or seek help from a false god don't consider it to be, or call it, a *"god"*.

d. They claim belief in One Supreme God, but claim that they pray to and worship others beside God only to get closer to Him. In Islam, there is a clear distinction between the Creator and the created. There is no ambiguity in divinity — anything that is created is not deserving of worship and only the Creator is worthy of being worshipped. Some religions falsely believe that God has become part of His creation, and this has led people to believe that they can worship something created in order to reach their Creator.

e. Muslims believe that even though God is Unique and beyond comprehension — He has no *"Son"*, partners or associates. According to Muslim belief, Almighty God *"does not beget nor was He begotten"* — neither literally, allegorically, metaphorically, physically or metaphysically — He is Absolutely Unique and Eternal. He is in control of everything and is perfectly capable of bestowing His infinite Mercy and Forgiveness to whomever He chooses. That is why He is called the All-Powerful and Most-Merciful.

f. Almighty God has created the Universe for man, and as such wants the best for all human beings. Muslims see everything in the Universe as a sign of the Creatorship and Benevolence of Almighty God. Also, the belief in the Unity of God is not merely a metaphysical concept. It is a dynamic belief that effects one's view of

humanity, society and all aspects of life. As a logical corollary to the Islamic belief in the Oneness of God, is its belief in the oneness of mankind and humanity.

15. It is the final revelation of the will of Almighty God's to all of mankind, which was conveyed through the Angel Gabriel, in Arabic, to the Prophet Muhammad in its sounds, words and meanings. The Qur'an, sometimes spelled *Koran*, was relayed to the Prophet's companions, which they memorized verbatim, and which has been publicly and continually recited by them and their successors until the present day.

a. In short, the Qur'an is the book of guidance from God *par excellence*. The Qur'an is still memorized and taught by millions of people. The language of the Qur'an, Arabic, is still a living language to millions of people, so unlike the scriptures of other religions, the Qur'an is still read in its original language by countless millions of people.

b. The Qur'an is a living miracle in the Arabic language; and is known to be inimitable in its style, form and spiritual impact. God's final revelation to mankind, the Qur'an, was revealed to the Prophet Muhammad over a period of 23 years. The Qur'an, in contrast to many other religious books, was always thought to be the Word of God by those who believed in it, i.e. it wasn't something decreed by a religious council many years after being written.

c. Also, the Qur'an was recited publicly in front of both the Muslim and non-Muslim communities during the life of the Prophet Muhammad. The entire Qur'an was also completely written down in lifetime of the Prophet, and numerous companions of the Prophet memorized the entire Qur'an word-for-word as it was revealed. So unlike other scriptures, the Qur'an was always in the hands of the common believers, it was always thought to be God's word and, due to wide-spread memorization, it was perfectly preserved. In regards to the teachings of the Qur'an - it is a universal scripture, and it is addressed to all of mankind, and not to a particular tribe or "*chosen people*".

d. The message that it brings is nothing new, but the same message of all of the prophets - ***submit to Almighty God and worship Him alone***. As such, God's revelation in the Qur'an focuses on teaching human beings the importance of believing in the Unity of God and framing their lives around the guidance which He has sent. Additionally, the Qur'an contains the stories of the previous prophets, such as Abraham, Noah, Moses and Jesus; as well as many commands and prohibitions from God. In modern times in which so many people are caught up in doubt, spiritual despair and "*political correctness*", the Qur'anic teachings offer solutions to the emptiness of our lives and the turmoil that is gripping the world today.

16. In the Holy Qur'an, God teaches human beings that they were created in order to worship Him, and that the basis of all true worship is God-consciousness. Since the teachings of Islam encompass all aspects of life and ethics, God-consciousness is encouraged in all human affairs.

a. Islam makes it clear that all human acts are acts of worship if they are done for God alone and in accordance to His Divine Law. As such, worship in Islam is not limited to religious rituals. The teachings of Islam act as a mercy and a healing for the human soul, and such qualities as humility, sincerity, patience and charity are strongly encouraged. Additionally, Islam condemns pride and self-righteousness, since Almighty God is the only judge of human righteousness.

b. The Islamic view of the nature of man is also realistic and well-balanced. Human beings are not believed to be inherently sinful, but are seen as equally

capable of both good and evil. Islam also teaches that faith and action go hand-in-hand. God has given people free-will, and the measure of one's faith is one's deeds and actions. However, human beings have also been created weak and regularly fall into sin.

c. This is the nature of the human being as created by God in His Wisdom, and it is not inherently "*corrupt*" or in need of repair. This is because the avenue of repentance of always open to all human beings, and Almighty God loves the repentant sinner more than one who does not sin at all. The true balance of an Islamic life is established by having a healthy fear of God as well as a sincere belief in His infinite Mercy.

d. A life without fear of God leads to sin and disobedience, while believing that we have sinned so much that God will not possibly forgive us only leads to despair. In light of this, Islam teaches that: *only the misguided despair of the Mercy of their Lord*. Additionally, the Holy Qur'an, which was revealed to the Prophet Muhammad, contains a great deal of teachings about the life hereafter and the Day of Judgment.

e. Due to this, Muslims believe that all human beings will ultimately be judged by God for their beliefs and actions in their earthly lives. In judging human beings, Almighty God will be both Merciful and Just, and people will only be judged for what they were capable of. Suffice it to say that Islam teaches that life is a test, and that all human beings will be accountable before God. A sincere belief in the life hereafter is key to leading a well-balanced life and moral. Otherwise, life is viewed as an end in itself, which causes human beings to become more selfish, materialistic and immoral.

17. The Quran teaches us in many suras that Submission (in Arabic "Islam") is the religion of Abraham (2:135, 3:95, 4:125, 6:161 and 22:78). Muhammad was a follower of Abraham, as we learn from 16:123. All religious practices in Submission (Islam) were given to us through Abraham; they include:

- a. The five daily Contact Prayers (Salat),
- b. The obligatory charity (Zakat),
- c. The fasting during Ramadan, and
- d. The Hajj Pilgrimage to Mecca.

18. Specifically, we learn from the Quran (21:73) that the Contact Prayers (Salat) and the obligatory charity (Zakat) were given to Abraham. Numerous verses throughout the Quran inform us that the Contact Prayers were in existence, intact, and practiced before the advent of Muhammad. All positions of the Contact Prayers are found in the Quran, including the standing position, the bowing and prostration positions. The five prayer times specified in the Quran are:

- a. The Dawn Prayer is mentioned by name in 24:58. Before sunrise.
- b. The Noon Prayer is specified in 17:78. When the sun declines.
- c. The Afternoon Prayer is in 2:238. Midway between noon & sunset.
- d. The Sunset Prayer is mentioned in 11:114. Immediately after sunset
- e. The Night Prayer is in 11:114, and is mentioned by name in 24:58.

19. The Call to Prayer (Azaan). Azaan is not part of the Contact Prayers, nor is it required. But it has become a tradition in the Muslim communities to summon the people to prayer through a loud announcement. The original Azaan used to conform with the Quran's teachings, but became corrupted with time. Originally, the call to prayer consisted of: Allahu Akbar (God is Great), 4 times, and Laa elaaha Ellaa Allah (There is no god beside God), once. Many years later, some people added Muhammad's name to the Azaan. This violates God's commandments in 2:136,

2:285, 3:84, 4:150 and 72:18. Later, other groups of Muslims added the names of Ali and family. Today the Azaan is severely corrupted throughout the Muslim world, and constitutes idol worship, not Submission to God ALONE. If you pray by yourself, an Azaan is not needed. If you who believe, in preparation for the Contact Prayer, you shall;

- a. wash your faces,
- b. wash your arms to the elbows,
- c. wipe your heads with wet hands, and
- d. wash your feet to the ankles.

20. At the end of every Prayer, the worshippers may shake hands, hug each other, and /or exchange greetings after completing the prayer. The custom is to say to each other, "Congratulations." This is because the Contact Prayers are a gift from God, that helps us nourish and develop our souls. One should be congratulated upon completing such a blessed accomplishment.

21. Ramadan is the ninth month of the Islamic calendar. Islam uses a lunar calendar—that is, each month begins with the sighting of the new moon. Because the lunar calendar is about 11 days shorter than the solar calendar used elsewhere, Islamic holidays "move" each year. In 2003 Ramadan begins on Oct. 27; in 2004 it will begin on Oct. 15.

a. For more than a billion Muslims around the world—including some 8 million in North America—Ramadan is a "month of blessing" marked by prayer, fasting, and charity. This year Ramadan precedes Christmas and overlaps Hanukkah. But while in many places these holidays have become widely commercialized, Ramadan retains its focus on self-sacrifice and devotion to Allah (God).

b. Muslims believe that during the month of Ramadan, Allah revealed the first verses of the Qur'an, the holy book of Islam. Around 610 A.D., a caravan trader named Muhammad took to wandering the desert near Mecca (in today's Saudi Arabia) while thinking about his faith. One night a voice called to him from the night sky. It was the angel Gabriel, who told Muhammad he had been chosen to receive the word of Allah. In the days that followed, Muhammad found himself speaking the verses that would be transcribed as the Qur'an.

c. At many mosques during Ramadan, about one thirtieth of the Qur'an is recited each night in prayers known as *tarawih*. In this way, by the end of the month the complete scripture will have been recited.

d. Muslims practice *sawm*, or fasting, for the entire month of Ramadan. This means that they may eat or drink nothing, including water, while the sun shines. Fasting is one of the Five Pillars (duties) of Islam. As with other Islamic duties, all able Muslims take part in *sawm* from about age twelve.

e. During Ramadan in the Muslim world, most restaurants are closed during the daylight hours. Families get up early for *suhoor*, a meal eaten before the sun rises. After the sun sets, the fast is broken with a meal known as *iftar*. Iftar usually begins with dates and sweet drinks that provide a quick energy boost.

f. Fasting serves many purposes. While they are hungry and thirsty, Muslims are reminded of the suffering of the poor. Fasting is also an opportunity to practice self-control and to cleanse the body and mind. And in this most sacred month, fasting helps Muslims feel the peace that comes from spiritual devotion as well as kinship with fellow believers.

g. Ramadan ends with the festival of Eid al-Fitr, which in 2003 occurs on November 26. Literally the "Festival of Breaking the Fast," Eid al-Fitr is one of the two most important Islamic celebrations (the other occurs after the Hajj, or pilgrimage to Mecca). At Eid al-Fitr people dress in their finest clothes, adorn their homes with lights and decorations, give treats to children, and enjoy visits with friends and family.

h. A sense of generosity and gratitude colors these festivities. Although charity and good deeds are always important in Islam, they have special significance at the end of Ramadan. As the month draws to a close, Muslims are obligated to share their blessings by feeding the poor and making contributions to mosques.

**NOTE:** Conduct a check on learning and summarize the learning activity.

2. Learning Step / Activity 2. Practical Exercise

Method of Instruction: Practical Exercise (Performance)

Time of Instruction: 1 hr

Media: -None-

**NOTE:** Conduct a check on learning and summarize the learning activity.

**CHECK ON LEARNING:** Conduct a check on learning and summarize the ELO.

**SECTION IV. SUMMARY**

|   |
|---|
| Method of Instruction: <u>Conference / Discussion</u> |
| Instructor to Student Ratio is: _____                 |
| Time of Instruction: <u>5 mins</u>                    |
| Media: <u>-None-</u>                                  |

**Check on Learning**

Determine if students have learned the material presented by:

- a. Soliciting student questions and explanations.
- b. Asking questions and getting answers from the students.
- c. Providing immediate feedback in context to the material presented and correcting student misunderstandings.

**Review / Summarize Lesson**

**NOTE:** Show Slide #80 (Summary).

- 1. **RETAIN ATTENTION:** This has been a long block of instruction. You should keep in mind you will encounter some of these behaviors and you can apply them as needed. Your interaction with detainees can play an important role in your everyday job.
- 2. **SUMMARY:** During the last 8 hours we have discussed how to interact with detainees: elements of good communication and how to apply them in a detainee camp environment; how to assist detainees in solving their own problems; detecting symptoms of unusual or deviant behavior; detecting likely problem detainees; and Islamic Cultural awareness.
- 3. **CLOSING STATEMENT:** As a staff member you play a vital role in the every day operation of a detainee camp. For the most part, you're communicate with detainees not machines. Detainees are people and whether they're detained for murder or simple assault, be firm and fair. Your knowledge of IPC can be a determining factor on how smoothly and effectively your detainee camp operates. Remember, detainees want to communicate and will respond to professional interaction from the staff.

**SECTION V. STUDENT EVALUATION**

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**Testing Requirements**      **None**

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**Feedback Requirements**      **NOTE:** Feedback is essential to effective learning. Schedule and provide feedback on the evaluation and any information to help answer students' questions. Provide remedial training as needed.

- a. Schedule and provide immediate feedback in context to the material presented; correct student misunderstandings.
- b. Provide remedial training as needed.

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**Appendix A - Viewgraph Masters (N/A)**

**Appendix B - Test(s) and Test Solution(s) (N/A)**

**Appendix C - Practical Exercises and Solutions**

**PRACTICAL EXERCISE(S)/SOLUTION(S) FOR LESSON 1: CD 206 version 2004**

**PRACTICAL EXERCISE SHEET 1**

**Title** Communicate with Detainees

**Lesson Number / Title** CD 206 version 2004 / Communicate with Detainees (Muslim Cultural Awareness)

**Introduction**

**Motivator**

**Terminal Learning Objective** **NOTE:** The instructor should inform the students of the following Terminal Learning Objective covered by this practical exercise.

At the completion of this lesson, you [the student] will:

|                    |  |
|--------------------|--|
| <b>Action:</b>     | Discuss the appropriate procedures for detecting symptoms of unusual or potentially deviant behavior as well as interacting with detainees and discuss Islamic cultural awareness. |
| <b>Conditions:</b> | In a classroom environment given a presentation and a situation where you are observing detainees.   |
| <b>Standards:</b>  | While interacting with detainees of mixed cultures, you must identify and report all unusual or potentially deviant behaviors of detainees to your supervisor.                     |

**Safety Requirements**

**Risk Assessment** Low

**Environmental Considerations**

**Evaluation**

**Instructional Lead-In**

**Resource Requirements** **Instructor Materials:**

**Student Materials:**

**Special Instructions** **INSTRUCTIONS TO STUDENTS:** You will be given a detainee (role played) with a behavior or personal problem. Using the communication techniques taught during class, identify the detainee's behavior and assist the detainee in identifying his or her problem while utilizing all of the IPC techniques discussed in this lesson.

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**INSTRUCTIONS TO INSTRUCTOR:** Select some of the students from the class (preferably volunteers) to be detainee role players. Then select other the students to role-play as detainee camp staff members. Give each (role player) detainee a specific situation to act out and direct each of the staff members to respond to the situations using the IPC skills taught during class. During each situation, assist and critique the student's performance and allow the class to comment on each situation.

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**Procedures**

**SITUATIONS FOR THE PRACTICAL EXERCISE**

1. Detainee refuses to take showers and informs the staff member that he has not taken a shower in two weeks.
2. Detainee received a letter from a family member, which stated they will no longer communicate with them.
3. Detainee doesn't like taking orders from female staff members.
4. Detainee assaulted another staff member with urine.
5. Detainee tells a staff member that he will kill himself but will not talk to anyone else.
6. Detainee refuses to eat and informs the staff member that he has not eaten for 2 days.
7. Detainee is sitting in his cell in the corner crying and mumbling to himself.

**COMMENT:** Give each role player one of the situations listed, allow them to elaborate a little but, tell them not to go overboard.

**NOTE:** Ensure that all personnel understand the importance of reinforcing that we must always treat ALL detainees humanely with dignity and respect.

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**Feedback  
Requirements**

None.

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**SOLUTION FOR  
PRACTICAL EXERCISE SHEET 1**

None.

**Appendix D - Student Handouts (N/A)**