

cfinsider

Journal for the Certified Forensic Interviewer

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Journal for the Certified Forensic Interviewer



Letter from the Chairman of the CISA Advisory Committee



David E. Zulawski, CFI, CFE
Chairman CISA Advisory Committee

First of all, let me personally thank those of you who have submitted articles, book reviews, and questions to the journal. Your interests and thoughts benefit the many CFIs who have read them.

We select articles for publication based on the author's choice of topic, whether the topic matches the theme of that issue, or if we believe it will stimulate the interest of and provoke comments from the readership. We also consider an article's clarity and coverage of the topic. We may consider publishing an article after the author rewrites it for clarity, grammar, or adds content to fill in gaps. Merely submitting an article, question, or opinion does not guarantee it will be published.

Our practice is to do light editing of an article without changing the content, its meaning, or the opinions of the author. You may note some articles express opinions, practices, or strategies you or I might not agree with. This is done intentionally to create a forum for discussion and growth of ideas and comments. In the future, we will be adding a Letters to the Editor section to the journal to foster discussion and provide an outlet for dissenting points of view.

Also, in the future we will provide general themes for upcoming issues so if you do wish to contribute you can select a topic matching the journal's content. Remember, having an article published counts toward your 24 continuing education hours for recertification.

If you have an interest in writing something, but are at a loss for a topic, drop me a note and we can discuss some ideas. If there is an area of interview or

interrogation you would like us to explore in upcoming journals, let us know that as well.

David E. Zulawski, CFI, CFE

Hello from the Editor

Stefanie Hoover, CFI, Marshalls

Fear. The word alone can evoke an emotional response. How often do we really think about what scares us? Fear can permeate our everyday experience until we become immune to it. Working, driving home, reading the newspaper, sending our kids off to school, all of these can be frightening propositions. In order to function we have to overcome our fears be they rational or irrational. Sometimes it is necessary to help others overcome them as well. As CFIs, we should all be skilled at getting individuals over their fears during the interview process.

Let's face it, the letters CFI cause fear in some individuals. The Unknown can be scary and so can Change. CFI is both of those things to the uninformed or the unwilling. Knowing this, I feel it is important to educate others on what the CFI means. There are those who get "that look" on their face when they hear I'm a CFI, you know the ones, they roll their eyes and grumble about more initials behind my name or wonder aloud why they should have to prove what they know to anyone else. I've thought ahead of time about my answers to these comments and have an arsenal ready. Then there are those who truly don't understand and just need some gentle direction and a web address.

Fear also manifests itself when individuals are asked to put themselves out there and open up to possible criticism. When CFIs contribute an article to the CFInsider or speak publicly or even add the CFI initials to our business cards, we are putting ourselves out there. We CFIs are inviting questions, dialogue and, yes, criticism by doing so. To use some worn clichés, it's not easy to take the road less traveled and it can be lonely ahead of the crowd.

I invite and encourage all of you to put yourselves out there: write an article, speak about CFI or even put CFI in your auto-signature. Conquer your fears and those of a couple other folks on your way.

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Cultural Dynamics in Interrogation: The FBI at Guantanamo

In her November 26, 2007, [blog](#), anthropologist Laura McNamara discussed the premise that “cultural dynamics operate at multiple levels in interrogation.” She based her findings on transcripts of about [500 pages of documents](#) dealing with FBI interrogations at Guantanamo Bay, Cuba, between February 2002 and July 2004. This collection, she wrote, “provides fascinating insight into the manifold ways in which ‘culture’ makes its presence felt.”

McNamara prefaced her discussion by describing these interrogations as an extension of the war, as “a complex ideological conflict is waged discursively in the context of the prison interrogation room.”

According to McNamara, cultural dynamics are found at several levels in interrogations. First, the interrogator may be looking for specific information for a specific reason, such as to obtain a confession or to develop a criminal case. In the Guantanamo Bay interviews, some examples include asking detainees about their presence in Al Qaeda training camps or asking them to identify co-conspirators. Beyond that, the interrogations help the FBI to understand cultural conceptions, such as detainees’ disdain for guards who carry (and drink) water with them everywhere.

Detainees see the guards as babies, especially the “big American guards that fill the doorway.” This is because the guards are supposed to be strong, yet they walk around with a “camel” (a backpack water storage device with a drinking tube attached) on their back sucking on a tube of water all of the time. A strong man is able to go without water for long periods of time. (The detainee) suggested that the water be kept out of sight of the prisoners and have the guards walk to where the water is kept. (3913)

In addition, detainees provide elaborate narratives that challenge the official transcript of Global War on Terrorism interrogations at Guantanamo—narratives on topics such as the war in Afghanistan, jihad and September 11, American imperialism and foreign

policy, Christianity, Israel and Judaism, popular culture and sexuality, proper treatment of the Koran, and privacy of the body and shame. But FBI interrogators do the same, providing narratives of Islam intended to convince the detainees that they should share what they know about Al Qaeda, terrorism, 9/11, and the Taliban. “The manipulation is psychological, playing heavily on old-fashioned self-interest, but is arguably cultural, too, insofar as the manipulation draws on a framework of religious beliefs.” McNamara wrote.

McNamara draws the conclusion, then, that interrogations do not necessarily involve forcibly eliciting specific facts. Rather, as the transcriptions of the Guantanamo Bay interviews show, interrogation is “a complicated communicative exchange in which participants share, gather, construct, and deploy knowledge as they provoke and/or resist an alien Other.” She concludes, “As Alfred McCoy points out (2006), FBI interrogation strategies strongly emphasize rapport-building over coercion; and we can see FBI agents putting this ethos into practice in the interrogations they conduct. The resulting knowledge that emerges in these exchanges is often profoundly cultural.”

QUOTE OF THE QUARTER

Obstacles are those frightful things you see when you take your eyes off your goal.”

Henry Ford, founder of Ford Motor Co.

Are You Carrying Yours?



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Linking Research to the Field

A CFI Insider's Perspective
On Interrogations & Confessions Conference
By Jay Martin, CFI, CPP

In this article, I will share my observations and discuss possible implications for the private sector gained from my attendance at "Interrogations & Confessions: A Conference Exploring Current Research, Practice, and Policy" this past September at The University of Texas at El Paso (UTEP).

In nearly twenty presentations over a two-and-a-half-day period, leading scholars and researchers presented their opinions and research findings on the various aspects of interrogations and confessions. Topics included false confessions, the legal climate with respect to interrogations, and advocacy for the electronic recording of interrogations. Joseph P. Buckley III, president of John E. Reid & Associates, delivered a presentation on the Reid Technique to familiarize the audience with the process and its successes.

Several of the presenters were very critical of the Reid Technique and claimed that employing it has been a major cause of false confessions. On their website, *The Innocence Project* claims that "more than one-quarter of wrongful convictions overturned by DNA testing involved a false confession or admission." Critics claim the Reid Technique leads to false confessions and fault Reid on three basic fronts: the accusatory approach in general, unreliability of nonverbal behavioral cues, and the lack of training on false confessions. Several presenters pointed out that a select few are better than chance at detecting deceptive behavioral cues and were quick to discount training in deception detection. Few offered alternative techniques to assist law enforcement or security professionals who are charged with conducting interrogations.

No mention was made of the W-Z methods of interviewing and interrogation. I suspect that this is due to the fact that the Reid Technique is very prevalent in the law enforcement community, where interrogations are scrutinized when it is learned that a conviction was based on a false confession. While it is rare to hear of cases in the private sector where a false confession is the basis for a wrongful conviction, a recent case involving AutoZone should motivate interrogators to become aware of the possibility.

Most conference participants were from the academic community, were defense attorneys or were from advocacy groups, with very

few representing law enforcement. I appeared to be the lone participant from the private sector in an investigative capacity. The aforementioned groups seemed to be more interested in obtaining information to rebuke confessions or to effect legislation and policies surrounding police interrogations, such as the mandatory electronic recording of interrogations.

The methods researchers and academia use to try to duplicate the emotions felt by suspects in an interrogation are weak, at best. Due to ethical research standards, these studies use quite innocuous methods to trigger emotions, but fall well short in my opinion. In no way do I want to take away from the time and effort that go into these studies, but the stakes simply are not high enough to mirror the real-life stakes in a typical interrogation. Researchers would be better served using real-life examples and the private sector, if willing, would be an incredibly valid source of information.

The private sector conducts numerous interrogations of employees each year and researchers are missing out on a huge research sample. One could also argue that the subjects of interrogations in the private sector present a better quality sample than those in a law enforcement setting. Many of the subjects in law enforcement interrogations have had previous contact with law enforcement, which likely alters their behavior during the interrogation. Those employed in the private sector who later become the subjects of interrogations are a more sterile research sample. Most companies conduct background checks and the majority of employees have not had negative contact with law enforcement.

One of the inherent challenges with law enforcement interrogations, related to analyzing deceptive behavior, is the lack of known truths or direct evidence connecting the subject with the crime. In the private sector, especially in a retail setting, investigators often go into the interrogation room with known truths (e.g., subject seen on CCTV committing refund fraud). Armed with this factual information, we can evaluate the subject's behavior against what we know, and look for behavioral clues that may indicate whether or not the subject is involved in other types of dishonesty. This scenario, if electronically recorded, would prove very useful in many ways.

Mandatory electronic recording of interrogations in the private sector would serve several important functions. First, it would provide complete documentation of the interrogation to assist with prosecution. Second, it would provide evidence to discount frivolous lawsuits alleging wrongdoing by the interrogator. Third, it would allow the interrogator to critique his methods and improve his



skills. Fourth, it would provide valuable data for researchers in the field of deceptive communications and nonverbal behavior.

While electronic recording of interrogations is becoming more common with law enforcement, it has not gained any attention in the private sector. Thomas P. Sullivan, LL.B., an attorney with Jenner & Block, LLP, presented his research in this area. He claims many law enforcement agencies voluntarily have adopted policies to require electronic recording of interrogations, and when surveyed, none of these agencies would go back to not requiring it. They feel the benefits far outweigh any perceived negatives.

State laws and individual company policies differ greatly concerning the logistics and legalities of requiring electronic recording of interrogations in the private sector, and developing industry standards would be critical to the success of this initiative. It would be in our best interest, however, to self-regulate before legislation requires it. We could choose to be a willing participant on the leading edge of research to educate judges, attorneys, and, most importantly, ourselves. The alternative is to risk having others dictate to us how we perform our jobs. The law enforcement community is starting to see this now and we may be required to follow in their footsteps.

For questions about the UTEP Conference on Interrogations & Confessions, contact Jay Martin via email at martinjay@rushenterprises.com.

Detecting Deception

In "Deception Detection: Psychologists try to learn how to spot a liar," Carrie Lock considered the issue of whether or not people can identify liars. Her article, appearing in *Science News*, Vol. 166, No. 5, July 31, 2004 (p. 72), examines results of a worldwide study that asked more than 2,000 people in almost 60 countries, "How can you tell when people are lying?"

According to Lock, for decades psychologists have attempted to determine differences between behaviors of those telling the truth and those who are lying. Results of laboratory experiments with large numbers of participants have identified a number of general behavioral differences. Liars in these studies tended to move their arms, hands and fingers and blink less than did those telling the truth. Their voices may be higher-pitched or more tense, and they speak with more pauses and fewer mistakes. Also, liars' facial expressions may indicate a brief moment of fear, guilt, or delight in

fooling others; although these expressions are fleeting and not easily noticed.

However, not all liars demonstrate these traits, and not all people exhibiting them are liars. This might be why it is statistically hard to determine if someone is lying. Lock wrote, "On average, over hundreds of laboratory studies, participants distinguish correctly between truths and lies only about 55 percent of the time." She goes on to point out that these studies have been done in laboratories, involving subjects who were told whether or not to lie, and who have nothing at stake. Many researchers believe a better way to test lie detection is by using real-life experiences.

One researcher, Aldert Vrij of the University of Portsmouth in England, used videotapes of police interviews with suspected criminals. Researchers looked for verbal and nonverbal traits that showed the suspects were lying, but determined that the differences between lying and truth telling were largely individual, although liars tended to blink less frequently and pause longer while speaking. Lock said Vrij found that "the crime suspects didn't show any overall increase in speech disturbances or decrease in hand-and-arm movements." Vrij believes that is because truth-tellers also are under stress in a real interrogation.

Vrij also has studied accuracy rates of police officers, finding them to be more accurate than interviewers in lab studies, but still not at a high rate of accuracy.

According to Lock, other researchers have attempted to find "highly skilled human lie detectors." She refers to a 1991 study by P. Ekman and M. O'Sullivan of about 500 Secret Service agents, federal polygraphers, and judges. The Secret Service agents were found to be more successful than the others. In another study legal-system professionals were asked to determine the truth by reading the faces, speech, and voices of female nurses who were describing nature films. However, researchers substituted "gruesome" medical films for the nature films in some instances and the nurses were told to lie about what they had seen. Those nurses were motivated to lie by being told that their believability would impact their careers. Again, there was a chance level of detection of deception by the observers.

Lock wrote, O'Sullivan continued to study federal agents, forensic psychologists, and other groups of professionals, concluding that only a very small percentage of people are extremely good at spotting a liar. O'Sullivan asked these so-called wizards questions



about their lie-detection processes. "All of them pay attention to nonverbal cues and the nuances of word usages and apply them differently to different people," O'Sullivan wrote. "They could tell you eight things about someone after watching a 2-second tape. It's scary, the things these people notice," Lock quoted O'Sullivan as saying.

While some researchers discount their findings, Ekman and O'Sullivan maintain that it could be possible to determine how these human lie-detectors work, and then teach their skills to others. In summary, Lock's article notes that commonly accepted stereotypes of liars are unfounded; there is no standard signal that someone is lying. Lock calls for more research using real-life cases, not laboratory experiments. The psychologists are also testing how well professional sleuths, such as police and judges, can detect deceptions. Although some people are exceptionally good at detecting liars, most individuals are abysmally poor lie detectors.

WWII Interrogation Rules

[Click here](#) to link.

CFInsider note:

In a previous edition of the CFInsider we included a book review of *The Interrogator: The Story of Hanns Scharff, Luftwaffe's Master Interrogator* which dealt with his interrogation of Allied pilots and bomber crews during World War II. At the same time across the world, another master interrogator who worked for the United States independent of Hanns Scharff. The U. S. Marine Major offered insights into the interrogation of Japanese prisoners during World War II in the Pacific Theater of the war. In a letter dated July 17, 1943 Major Sherwood F. Moran details what he has learned while interrogating Prisoners of War. Additional comments can also be found in an article titled Truth Extraction in [The Atlantic Magazine](#).

CFInsider 2008

Below is a list of the CFIs who have volunteered their time to create the CFInsider for 2008. They will be responsible for continuing the tradition of providing other CFIs with the great content that we have come to expect in the CFInsider. Thanks to all of you for putting extra time into this endeavor.

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David Shugan, CFI	Dan Taylor, CFI	Ben Robeano, CFI

CFI Shaves Head for Charity!

On March 14th, Michael Velazquez, CFI, & RLPM for Banana Republic, along with his son, shaved his head for charity!

For several years my son, Maxwell, has been trying to get involved with all of our fundraising efforts and volunteer work. He has watched me go to Honduras to build a house for a family, be a mentor to children here that don't have families, and participate in the local Relay For Life. This is the first event that he can participate in. In support of him, I joined him and shaved my head. I am very proud of my son for having a big heart at a young age. I hope you join me in making a difference!

Volunteers and donors see it can be fun to support a serious cause. Young cancer patients and survivors see how many people care. And researchers see St. Baldrick's funds helping to find cures! To donate or learn more about the organization please [click here](#).



Event Update: Over \$8,000 was raised!





Arab Mindset, Culture and Customs

The Arab League of Nations defines an Arab as anyone who speaks Arabic, has lived in an Arab country, and identifies with the Arab culture. Because of the historical significance of Arab and Islamic histories, Arab culture has blended with many European and African cultures. For example, many architectural features in Spanish buildings are due to or influenced by Arab buildings, and the Spanish language has been greatly influenced by Arabic words.

However, Arabs also have a bias against other Arabs, and specifically single out Arab Christians for suspicion and ties with Westerners. While both Christianity and Islam have their roots in the Middle East, Arabs typically consider Christianity to be a Western religion.

The Arab culture is a common chord of identity with which all modern Arabs can identify. These influences range from language, religion, norms of public and private behavior, common values, and leadership selection, which create a commonality across the Arab countries. While there may be local or geographic differences they are relatively minor and the same broad cultural and behavioral norms are exhibited by Arabs in most nations.

The following countries consider themselves to be Arabs:

Algeria	Bahrain	Egypt	Iraqi
Jordan	Kuwait	Lebanon	Libya
Morocco	Oman	Palestine	Qatar
Saudi Arabia	Syria	Tunisia	Yemen
Comoros	Djibouti	Somalia	Sudan
Mauritania	United Arab Emirates		

These 22 nations make up the Arab League of Nations, or more simply called the Arab League. Djibouti, Somalia, Sudan, and Mauritania are predominately black African nations whose people speak Arabic and are largely Muslim. Interestingly, Turkey, Iran, Pakistan, and Afghanistan, while Muslim, are not Arab ethnically or culturally.

Identity

An important component of Arabs is their sense of identity, which is reflected in how they build their names. The name must reflect one's social class, position within the family or tribe, and relationships within those units. The term "bin" means son of and "bint" means daughter of.

In general, Arabs use four names:

- Their first name;
- Their father's first name;
- Their grandfather's first name;
- Their family name.

For example, Abdul bin Saud would be Abdul son of Saud.

This structure also follows for Arab females, who have their own first name, followed by their father's and grandfather's first names, and finishes with the family name.

This naming strategy allows Arabs to understand exactly who everyone is within a social context.

For Arabs there also exists a social caste system dictating standing within society. Social hierarchy may be established by developing a close relationship with the ruling family. However, Arabs seem to know instinctively where they fit in the hierarchy and treat people above them with respect and below them as inferiors.

It is no wonder early in a conversation an Arab will attempt to discern the other person's position or rank within society before developing any relationship. Arabs generally do not want to develop a social relationship with someone below their own rank. As a result, they will hire people they consider socially below them to perform menial tasks and labors. Westerners, particularly Americans, often do their own repairs or maintain their vehicles while Arabs would hire someone beneath them to do the job.

The tribal linkage still lives on and old alliances are still respected. When an Arab needs help his first thought is to turn to someone within the tribe who can render assistance and even the most distant relative will be pleased to do so. In fact, a family life and loyalties go well beyond what will ever be experienced by a Westerner.

Group not individual rights

People were originally organized on a tribal basis which contained clans and extended families. Each tribe would have a loosely controlled territory with somewhat flexible borders that it would defend for its water and resources. It was important for the tribes to have strong leaders who could be respected decision-makers and the final arbitrator in any conflict.



Perhaps because of the Arabs' nomadic historical perspective the group becomes much more important to survival than the individual. As a result, Arab society is more concerned about the welfare of the group as a whole, rather than that of the single individual. Decision-making, personal or national, often involves obtaining consensus about what is good for the group, rather than what might be good for a single individual or country. Arab nations act together, and only rarely as a single country. The Iraqi invasion of Kuwait is one instance where an Arab country acted alone without waiting for consensus from the group of nations. However, the Arab response to the invasion found the Arab nations largely in agreement on their reaction to the invasion.

As part of their historical nomadic perspective, Arabs often exhibit a suspicious curiosity of strangers. If one considers the difficulty of living life in a desert region with limited resources, it makes sense that a cultural suspicion of strangers would develop. Arabs extended loyalty and trust to their immediate family, then to their extended family. Once an Arab accepts a person's friendship, he will do anything for that individual. Arabs are known to be extremely generous in their hospitality and expect the same in return.

It is basic good manners for an Arab never to openly refuse a friend's request. If the request must be refused it will generally be done in an indirect fashion. When one does not give a direct refusal, whatever follows cannot be directly the fault of the person being asked. Even when someone responds yes to a request, the result may be entirely different. It is merely an expression of goodwill and not a promise of completion.

Basic Arab values include:

- behave at all times in ways that create a good impression;
- protect honor and reputation at all times;
- remain loyal to the family;
- determine status by social class and family;
- maintain morality.

Shame and guilt

Appearance is an important component in Arab society. An Arab is often motivated and alters his actions or behaviors to a son who will observe them. Americans determine what to do based on their perception and standards of right and wrong. Arabs will act in a certain way because of how they believe they will be perceived by others. Unlike the United States, which is basically a guilt-based society where one feels guilty for doing something wrong, Arabs

(along with Asians) are more of a shame-based society. Obviously, in any society a blend of shame and guilt controls an individual's or group's decision-making.

Another difference in Arab and Western society is the criminal justice system. In the West one presumes the individual's innocence until it is proven otherwise in a court of law. The punishment prescribed by the court is one that supposes rehabilitation of the criminal, except for the most horrible of crimes. The punishment for the crime of murder is much harsher and much closer to the Arab philosophy of an eye for an eye.

The nomadic tribal justice was designed to rid itself of any individual who could harm the collective group. In Arab justice one is presumed guilty until proven innocent. As a result, punishment in the Arab judicial system tends to be swifter, harsher and longer than in the West. Clearly, the Arab judicial system is much more interested in punishment than in rehabilitation.

Honor and dishonor

With no written contracts among the people in the tribe, everything was based upon trust and reputation. Honor then became a key component of the Arab person.

Whether an action will bring honor or dishonor to himself, family or tribe is an important component of Arab decision-making. An individual's self-worth is established by others' perception of him as honorable. The concept of honor or dishonor not only plays itself out in personal relationships but also relationships between nations. The only way to resolve an issue and replace honor is to overcome the dishonor, be it real or perceived. This results in the eye for an eye, tooth for a tooth concept, which can become cyclical, such as evidenced in the Palestine-Israeli conflict. One side fires a rocket, the other side returns fire, then the first side returns fire and it becomes cyclical. . It is just as important for an Arab to replace his honor even if he only believes that others perceived he was dishonored. As a result, in Arab society there is a strong desire to bring honor to oneself and avoid dishonor. If an Arab and an Israeli met and became friends it would be unlikely that the Arab would show friendliness in front of others for fear of bringing dishonor on himself for being friendly with the enemy.

Honor also relates to the segregation of the sexes and the code of conduct between males and females. Also, women must adhere to a code of dress or they will bring dishonor to themselves and their family. Because nomadic existence does not lend itself to formal



schooling, the Koran became the only formal form of learning in the tribe. The Koran specifically says that women should cover their hair, but this has evolved over the years to require covering the woman's hair, face, and body. Arabs consider a Western woman's dress as an illustration that she is loose and available to all men.

The search for honor also can result in death. In situations where adultery or an intimate relationship occurs outside of marriage, the sentence can be death for both the man and the woman. This is the only way the family can reestablish its honor. It would not be unusual for the male members of the family to kill the female and then join together to hunt down and kill the male offender.

Honor is an important component in the Arab makeup. It is fought for and proudly displayed, but once lost it must be recovered. This is true for the individual and the country.

Fatalistic view of life

In Sha'Allah or Inshallah can be translated "If God desires." Many Arabs use this as a means of saying yes to a request. The Arabs believe in a fatalistic view that the future is ordained by God (Allah) and that if something does not happen it was God's will that it should not. In Arab culture this fatalistic view of life offers the individual a blameless life and non-accountability. In the West the process of rationalization takes the place of the fatalistic view, blaming others or circumstances for events. Many writers reflecting on Arab culture note that there is a difficulty accepting personal responsibility for events. As a result, Arab adults will avoid taking personal responsibility for their actions.

For example, when a murder is committed, the perpetrator may blame the victim for her failure to adequately clean the house or prepare a meal. (Although on reflection this is really no different than the excuses provided by defense counsel in the American legal system.)

There also is an element in the fatalistic view of life relating to superstition and conspiracies. Many Arabs refuse to believe that the 9/11 attack on the United States was perpetrated by Arabs; rather, they want to believe that it was a conspiracy of the Mossad or CIA.

Thus, deflection of the blame, fatalistic view of life, shame and dishonor, plus a dash of superstition and conspiracy permeate the Arab culture. These basic components control the decision-making and responses of the individual and nation-state of the Arabs.

Social interaction

Most Arab countries recognize three classes of people:

1. Upper-class, which includes royalty, influential families, and the wealthy depending on their family background;
2. Middle-class, composed of moderately prosperous military officers, the government workers and the Mafia;
3. Lower-class, made up of peasant farmers and the poor.

Family loyalty and all the obligations that it entails are more important than one's job or one's loyalty to friends.

In general, Arabs tend to be more open with their feelings than do citizens of the United States. Watching a crowd after a funeral, bombing or demonstration illustrates this point effectively. The screaming, yelling, and beating of the chest are all a public show of emotion to express how much the individual will be missed by the community.

Arab greetings may be enthusiastic and take some time to complete. Arab men begin conversations with handshaking and may kiss another on the nose as a sign of respect. It is also common for friends to greet one another with a kiss on each cheek. They may inquire about the other's health and family; however, this is only true with a member of the same sex. In Western society it would be impolite to ignore a spouse, but in Arab society the man's wife is no business of the other man so he ignores her.

The personal space of Arabs tends to be much closer than that of Westerners. Because extended families live in close proximity, there is very little privacy, resulting in a very tactile way of life. It is interesting that there is no accurate translation for the Western word "private" in Arabic.

If an Arab enters a Westerner's personal space, it should be considered a compliment because he has accepted the Westerner's friendship. While Americans tend to stand quietly facing the door in an elevator, it would not be unusual for Arabs to face each other and have friendly conversation in the confined space. Also unusual by Western standards is the Arab's tendency to brush against people as they take the shortest route from place to place. In the United States, upon brushing against a stranger one would immediately apologize for intruding and step away. This is not the case in Arab cultures.



It is extremely impolite for a man to show the soles of his shoes or expose the soles of his feet to another person. Even unintended, this is an insult.

The right hand in Arab culture is used for social events such as serving food, while the left hand is for personal hygiene. One can imagine the insult an Arab might take if food was served with the left hand, since now the food would be unclean.

In most instances it would be unusual to be invited to an Arab's home early in a relationship. It is often better to invite a potential Arab friend to your home first; however, he likely will not bring his wife to the first meeting if she is invited to accompany him. Instead, he will reply, "God willing." In most instances a cold drink will be served upon arrival in the home. One should accept the drink even if you do not want it, taking a small sip in acceptance. Because complimenting an Arab's possession may obligate him to offer it to you as a gift, it is much better to compliment the decor or colors of the home rather than a specific item.

When attempting to persuade an Arab they respond more readily to first allies arguments than the logical conclusions it is useful to supplement your argument with examples of how it might affect a friendship. It takes time to negotiate or persuade in the Arab world. Raising one's voice and pounding the table in emphasis are not necessarily displays of anger but are done to show the sincerity of one's argument.

A number of common gestures are important in Arab communication:

- Moving head back and raising eyebrows, moving head back and chin upward, moving chin back and making a clicking sound with tongue — behaviors indicating no;
- Placing hand over heart after shaking hands — sign of respect
- Holding right hand out palm down and moving it as if scooping something away from you — **cool way**;
- Holding right hand out palm upward, opening and closing it — come here;
- Holding the right hand out palm upward, closing it halfway and holding it — give it to me;
- Holding right hand out palm downward and moving it up and down slowly — quiet down;
- Holding right hand out palm upward and touching the thumb and tips of fingers together, moving hand up and down — calm down, be patient, go slow;

- Holding the right forefinger up and moving it from left to right quickly several times like a windshield wiper — no never;
- Holding the right hand out palm down, quickly twisting the hand to show the palm upward — What? Why?

As in Western countries, certain rules of etiquette should be followed:

- Sit properly in the chair and do not cross your legs showing the bottom of your feet;
- When standing it is disrespectful to lean or put your hands in your pockets;
- Remove shoes upon entering a home as a sign of respect;
- Failure to shake hands upon meeting someone or when leaving is a sign of disrespect (this is not true with the opposite sex);
- If you smoke cigarettes, they must be offered to all;
- Men stand when a woman enters the room and all stand when new guests arrive or when a high-ranking person enters or leaves;
- Men allow women to precede them;
- Elderly people should be greeted first and allowed to move to the front of the line;
- When delivering or eating food only the right hand should be used;
- Most Arabs do not like to touch or be in the presence of household animals, especially dogs.

Arabs have great respect for women, especially their mothers. This extends to the elderly who also are honored by the family. Arabs do not understand the Western practice of putting elderly family members in nursing homes to be cared for by others. Arab men are expected to have a protective attitude toward women and as part of that protection still practice separation of the sexes. The level of strictness on women's behavior varies from country to country. In Saudi Arabia women are not allowed to drive and should not be seen in public without their husband. Elsewhere women have much more freedom, some even traveling extensively and becoming highly educated. As a result an increasing number of women have entered government and the workforce.

Arabs and Westerners differ significantly as to what constitutes a pet. Dogs are considered to be unclean, but cats and fish are acceptable. The well-known affinity of Arabs for horses and their breeding dates back centuries.



Although underdeveloped ecologically through the mid-1900s, Arab countries have rapidly caught up as they adopted new technologies. Cell phones are now constantly in use as a convenient way of staying in touch with family and friends.

Currently many Arabs speak English and it is often not necessary to be able to speak Arabic. As in any country, however, a visitor who can offer a few words in the native language will delight his hosts.

Difficulty saying no

Arabs find it difficult to say no directly, especially to friends, as it seems so impolite and final. Rather, they might offer "God willing," which allows them some opportunity to maneuver. However, when dealing with a stranger they may actually want to say no, but will still not actually use the word. In those instances they may say something like, "these things are difficult," "it is not easy," "it is out of my hands," or "these things take time." In essence this is the Arab's polite way of saying it will not happen, without having to say the word no.

If a business relationship and even a friendship has developed, it may be difficult for the Arab to say no directly. In such a case, if there is no definite yes concerning a product he may be indirectly saying no.

Conducting business

Most of the social applications also apply in a business or conversational context. Arabs by their nature tend to be suspicious of strangers and their motives for doing business or attempting to establish a relationship. It is often useful to express an understanding of the culture and historical significance of the Arab world when attempting to establish a relationship. After the initial greeting one usually will be offered something to drink, which always should be accepted. The exception to this would be during Ramadan when it is best to decline any offer during the daylight hours and fast as do the hosts.

Arabs do business differently than Westerners, often choosing to do business with people they like rather than people with the best product or price. They do this simply because they feel more comfortable with a particular individual, and because relationships are not something that Arabs do casually it becomes an important consideration.

Conducting business is a more time-consuming process when dealing with an Arab. It is unlikely that they will have the same

sense of urgency a Westerner would have. Arabs are patient and accustomed to long delays and frequent cancellations of meetings. The first meeting will more likely be a social encounter rather than a time of conducting business. In general, business is conducted during morning hours or late afternoon hours, since they take a long break in the afternoon. Arabs conduct business Saturday through Thursday, with Friday being a day off to deal with religious obligations.

Westerners spend a great deal of time with details while Arabs often speak in generalities. For example, an Arab would give very general directions to a destination, expecting the individual to stop along the way and ask for clarification and additional instructions. In addition, Arabs tend to be less precise when it comes time for meetings. One can expect a deviation of 15 to 30 minutes from the time specified as a normal course of doing business. This lack of preciseness may be attributable to the difficulty of traveling in desert areas where trails or paths may remain unmarked, making it difficult to arrive at a precise time.

Unlike business in the West, Arabs look for consensus, cooperation and loyalty, and resolve their disputes in an indirect approach. In many cases Arabs will use an intermediary, called a *waseet*, to resolve disputes and negotiate business deals. When an Arab requires assistance his first thought is not where to go but to whom to go. He immediately thinks of which friend or relative may have influence that will be of assistance. Even in sales an intermediary often will introduce the salesperson to the buyer.

In the West the use of this intermediary and any commissions paid to him would be considered bribery or an illegal kickback. However, some countries, such as France, China, and Russia, find this practice acceptable and they can do quite well because of their comfort with this business practice.

Failure

When dealing with an individual's failure to accomplish a task, diplomacy is a must. One should never directly accuse an Arab of making a mistake or of being a failure. Since failure equals shame equals dishonor, this obviously would be a counterproductive strategy. It would be much better to simply say that the matter needs more attention and is very complicated, while complimenting him on his efforts to solve the matter. Directly accusing him of being incorrect will result in his not wanting to deal with you any longer. If the individual has made a correct decision he should be praised



profusely, even to the point of exaggeration, and he will look more favorably on you in the future.

Dress

Men will generally dress in long-sleeved shirts and will be covered from head to foot even on the hottest day of the year. It is unusual for males to ever wear shorts or short sleeves, unless they are playing in sports.

How much women will cover up varies depending on their location and whether they are in a rural or urban setting. Rural areas tend to be more traditional and one will find the women covering much more of their body than those in an urban area. The Koran requires that women cover their hair, but other portions of the body have begun to be covered as the practice has evolved.

Government

Much of the current government organization is based on the original tribal structures. Each country has at least one ruling family overseeing the country's operation. The United Arab Emirates has seven ruling families, one for each of the Emirates in the federation. Typically, political power remains with the ruling families who keep control by appointing ministers and government officials.

Many young people choose government service because of its high status and good pay. Unlike the United States and other Western countries, a government official is not precluded from having a private business and even pursuing its interests during working time. At work prayer and even family business can take precedence over the necessities of the job. Arabs have always been traders and are often excellent negotiators.

Even though most of the governments are autocratic in nature they still operate by consensus building. This obviously requires a slowing of the process so that all sides of an issue may be explored. The form to do this is generally presided over by a patriarch who manages the process. The forming of a consensus also builds cohesion and bonding within the group.

Arab businesses in the Gulf have been family owned and will continue to be so for the foreseeable future. Families continue to operate large businesses, some of which are remarkably diversified internationally. The Arab governments are a primary force of economic development, with local stock markets only recently beginning to develop. With the massive development of oil

production over the last 50 years the money has begun to trickle down creating massive demands for foreign goods and labor.

Historical perspective

The Arabs have had a historic and difficult past. They saw the rise and fall of the Ottoman Empire, scientific discoveries, writing, and a life difficult because of the terrain in which they live. While many advances have been attributed to Arabs, they were largely isolated from outside influences through most of their history. Sea traders brought some contact to the Arab world but the thinly populated interior of the country remained cut off. It was largely the influx of pilgrims to Mecca that brought an outside influence to the interior. Later the Ottoman Empire extended its influence deeper into the tribal land until it collapsed around the First World War.

Tribalism, a dominant feature of society in the past, contributes to both an Arab's generosity and suspicious nature. The main economic feature of this society was trade in livestock, some limited farming depending on the geographic location, and raiding rival tribes. This tribalism and the difficult living conditions brought about the importance of the group over the individual and the need for consensus in decision-making. Effectively the development of these attributes became necessary for group survival.

Prior to the Prophet Muhammed's birth in 570 A.D the people in the Arabian Peninsula were largely pagan, with each tribe having its own guide represented by a stone. The angel Gabriel spoke the words of God to Muhammed in Arabic. Therefore, Arabic is held above all other languages because of its relationship to God. Arabs also consider that it is impossible to translate the Koran since its true meaning will be lost if it is translated into other languages.

Islam in Arabic means submission, effectively submission to the will of God. The way Muslims pray reflects this submission as they prostrate themselves on their prayer rug. When the angel Gabriel conveyed God's Word to Muhammed, he established The Five Pillars of Islam, which are:

1. Profession of faith;
2. prayer;
3. almsgiving;
4. fasting;
5. pilgrimage to Mecca.

Muhammed required the faithful to pray prostrate toward Mecca five times per day. The call to prayer comes at daybreak, midday,



mid-afternoon, sunset and nightfall. Whenever possible, Muslims are to pray as a group with men and women segregated. Specifically prayers are to be recited and prior to prayer the faithful are required to wash parts of their body in a ritual called absolution.

The two primary sects of Islam, Sunni and Shia, came into being over who is to succeed the Prophet Mohammed. The Shia are in the minority and are generally found in Iran, southern Iraq, and some parts of Lebanon. The majority of Muslims are Sunnis.

Both Arabs and Jews historically trace their origins to about 4,000 years ago to a man named Abraham. Abraham's wife was unable to have children and suggested to him that her Egyptian slave could bear his children. She later became jealous of the slave, who had borne a son, and drove them away. His wife then became pregnant and bore Abraham a son. This is where the divergence between Arabs and Jews (and Christians) begins.

Jump forward to the end of the Ottoman Empire, which finds Great Britain joining with Arabs and Jews to conquer Palestine from the Ottoman Turks. At this time Lord Balfour agreed to establish a Jewish homeland in Palestine, while there were also agreements with the Arabs to establish Arab countries in places inhabited by Arabs. Thus began the Arab Jewish conflict, initiated by the actions of Great Britain. To complicate matters further, Great Britain had made a secret agreement with France to carve up the Middle East and create spheres of influence for the two countries. Unfortunately, the Arabs living in Palestine had hoped to make their own country and the resulting immigration of Jewish foreigners created tensions and ultimately attacks between the two communities. Great Britain attempted to stem the flow of Jewish immigrants but was countered by an underground network that continued to bring Jews into the country.

World War II occurred and the United Nations decided to partition Palestine in two separate Jewish and Arab states. While the Jews accepted this, the Arabs rejected it, believing that the land was being stolen from them. Both sides consider that the land had been given to them by God. Unfortunately, it depends on the point of view as to which of Abraham's sons was rightfully given the land by God. Was it Abraham's wife's child or was it Abraham's son born by the slave woman?

As a result of the creation of the new Jewish state, many Palestinian Arabs were forced off their land after Israel declared its independence in 1948. Five Arab states, Lebanon, Syria, Jordan, Iraq,

and Egypt declared war on Israel in 1948, hoping to reestablish the Palestinian Arabs and destroy the newly independent state of Israel. During the following year Israel actually increased its boundaries and a cease-fire was declared. At least a million people were displaced to refugee camps during the conflict. At least three generations have lived in refugee camps established after the 1949 conflict. The numbers in the camps increased as a series of subsequent wars erupted in 1956, 1967, and 1973.

The Arabs consider that the Jews have stolen Palestine from them and as a result, consider the Jews in Israel and around the world as their collective enemy. The Arabs generally view the United States as they would Great Britain talking out of both sides of its mouth. On the one hand they support Israel, but on the other they want to be friends with the Arabs. The Arabs believe that were it not for their oil resources the United States would have no interest in establishing relations with them and simply support Israel.

With the value of oil on the rise and the resources available to the Arab countries, there was an influx of foreigners entering the region. In addition to the influx of foreigners, television and the Internet have changed the Arab culture in a single generation from mono- to multicultural. This significant change has brought tension as Arabs struggle with the historic past and deal with the present day.

Arab view of the United States

Americans are typically stereotyped by Arabs as being white, Anglo-Saxon descendents and Christians. This obviously conveniently ignores the millions of nonwhite citizens of the United States. A look at the Iranian takeover of the U.S. Embassy illustrates this. Although Iranians are not Arabs they viewed Americans in the same narrow fashion, releasing all nonwhite Americans and women, reasoning that they were not really Americans. It's interesting to note that the remaining hostages were not released until Ronald Reagan took office, allowing the regime not to appear to be backing down to then-President Jimmy Carter. It was a moment for the regime to extricate itself from a difficult situation while saving face at not going under to the wishes of President Carter.

Many Westerners view Arabs in an equally narrow stereotype. Seeing news footage of screaming Arabs yelling death to the United States probably does not help dissuade one from this stereotype. The word "jihad" has come to mean holy war in English, although in Arabic it actually means to strive, to exert, or to put forth effort.



While Arabs accept many aspects of Western life, they strongly reject a number of other practices:

- Support for Israel — how can the United States support the sworn enemy of the Arabs?
- women's dress;
- public displays of affection;
- acceptance of homosexuality;
- pornography;
- child abuse.

Final note

When discussing any group of people there are generalities that must be used to describe the culture, morals, business practices, and beliefs largely attributed to them. Clearly, there will be exceptions to the information when one considers a single individual because of his specific geographic location, education, financial position or other unique attribute. One has to only look at the differences between first and third generation family members living here in the United States and the changes in outlook on the world to see this information's usefulness for background perspective. History and culture are powerful learning tools for people giving them a context for decision making and behavior, but these can also be diluted as time and the intensity of the experience pass.

Comments, Facts & Interesting Tidbits

Judge admits part of video

In "'Disappointing' issues emerge with video confessions," published January 11, Daily Herald reporter Erin Holmes wrote about concerns arising from a 2005 Illinois law requiring police to tape interviews with murder suspects.

When Cook County Judge Thomas Fecarotta Jr. described watching a 12-hour interrogation of a suspect in an Elk Grove Village killing as "both interesting and somewhat disappointing," he brought to light a concern of both police and attorneys regarding the tapings. In the video, police questioned the suspect for a half-hour without reading him his Miranda rights, and did not read the rights later after a break in the interview.

In response, Holmes wrote, the judge barred about 45 minutes of the video, before the suspect was given his rights. However, Judge Fecarotta allowed the rest of the interview, including the suspect's incriminating statements. He ruled the suspect, Michael Davis, "understood all his rights and voluntarily waived them—later talking to police without being coerced into doing so," Holmes wrote. In a similar case with a different outcome, attorney Kathleen Zellner was successful in having the bulk of the interrogation tapes of her client, murder suspect Diana Thames, thrown out last August.

"Thames' words were ruled inadmissible after Zellner argued her client, captured on tape for hours, was denied her right to an attorney and intimidated into confessing to the 2005 murder of a Palatine elementary teacher," Holmes wrote.

Supporters of the Illinois law requiring police to tape interviews with murder suspects claim it protects both police and defendants by creating a record of what really happened behind closed doors. Although defense attorneys have advocated the taping for years, citing Illinois' record of wrongful convictions based on sketchy confessions, some lawyers say the law may have the unintended result of getting testimony banned from the courtroom due to a misstep by the interrogator.

Holmes quoted Doug Godfrey, a professor at Chicago-Kent College of Law, who said, "When you have this new requirement, you in essence hold the police departments to a higher standard." Detectives must get every portion of their script just right, he said, "because now we've got it on camera." Holmes said Godfrey also worries that no one will know what happened before the tape was started.

Thomas Sullivan, a Chicago attorney who was a key player in the legislation, said most police follow the law and handle homicide interrogations as they should. "They know the consequences if they don't," he said. "It's a self-complying thing. They lose their cases if they don't; it's so simple."

Police detectives at departments statewide were re-trained in the months before the new homicide taping law took effect, Sullivan said.

Organizations Represented

The following list comprises the new organizations that have individuals who have successfully achieved the CFI designation during the quarter, November 2007-January 2008.

To view the current list of organizations represented, visit our updated web site, or [click here](#)

Abercrombie & Fitch	Indigo Books & Music, Inc.
ATC Logistics & Electronics	Music and Arts Center
Car Toys Inc.	Protiviti Inc.
Carolina Investigation & Research Services	Rite Aid Pharmacy
CompUSA	Sedgwick Claims Management Services
David's Bridal	Simon Consulting, LLC
Empire Today, LLC	The Pantry, Inc.
Family Christian Stores, Inc.	Uniglo-USA
Hot Topic Inc.	



Book Review

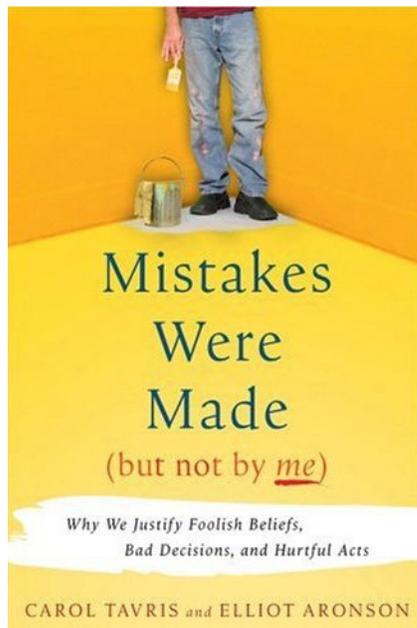
Mistakes Were Made (but not by me)

Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts

By Carol Tavris and Elliot Aronson

Posted by The Situationist Staff on October 19, 2007

Review by Dave Zulawski



In a previous post we recommended, and excerpted the introduction of, an excellent new book, “Mistakes Were Made (but not by me),” written by social psychologists Carol Tavris and Elliot Aronson. In this post, we provide an overview of the entire book.

Mistakes Were Made is about the human propensity for “tenacious[ly] clinging to a discredited belief.” The authors explore a number of arenas in which we tend

to make and stick with our mistakes, including politics, psychology, criminal law, and personal relationships. The authors use the image of the “pyramid of choice” to describe the process by which we fall into the trap of self-justification: we start at the top of the pyramid, with many choices and a view of all of them; as we slide down (after having made our mistake or initially accepted a mistaken belief) we lose that bird’s-eye view, and the other sides of the pyramid become obscured. In the end we’re left facing just our mistake and, without perspective, will defend our mistake with certainty.

The book starts with a litany of brief descriptions of self-justifications made by well-known politicians, from the current president to Henry Kissinger. In describing dissonance theory and cognitive dissonance in more detail, the book describes an experiment in which students were invited to join a discussion group. They had to be interviewed before attending, and some were subjected to a difficult/embarrassing interview and others to an easy interview. In the end the discussion groups were all equally boring, but the students who had undergone the difficult interview were more likely to positively rate the group. The authors observe that these and other

experiments show that if someone goes through a difficult experience in order to attain a goal, the goal will become more attractive.

To avoid cognitive dissonance, people perform mental gymnastics to maintain or strengthen their beliefs—unconsciously employing “confirmation bias” in order to dismiss or criticize any disconfirming evidence. This may be, in part, a neurological function: An experiment noted that the “reasoning areas of the brain” basically shut down when subjects were given dissonant political information. The need to preserve our self-concept is powerful and dissonance is filtered through our beliefs about who we are.

Chapter two opens with a discussion of “naïve realism” and particularly of the work of famed social psychologist Lee Ross. The authors review his work on Palestinian/Israeli conflict and also at Geoffrey Cohen’s “experiment” with our own Democrat/Republican blind spots (where policies written by party A but labeled as coming from party B will still appeal to members of party B).

The authors argue that dissonance theory tells us that we are conditioned to justify our mistakes one small step at a time. The book looks at a few examples: Tom DeLay accepting a trip to St. Andrews, scientific blind spots in industry-funded research, Big Pharma’s influence on doctors. These “ego-preserving blind spots” divides into “us” vs. “them” while allowing people to believe that they aren’t prejudiced or biased. Our attachment to groups (us) are crucial to our identity but if we feel threatened our blind-spots are activated (they are not smart or reasonable).

Chapter three focuses on the “dissonance-reducing distortions of memory.” Memories “spin the stories of our lives” and we tend to distort memories in “a self-enhancing direction in all sorts of ways.” One example that struck me as being somewhat related to situationism (in spirit, even if it doesn’t quite fit any particular arguments) was the story of a man who claimed to have been abducted by aliens. On reflection, he realized that his memory of abduction was actually a result of his sleep deprivation & physical exhaustion after a very long bike ride. His immediate reaction was to overlook the situation and prefer an unreasonable explanation for his experiences.

Chapter four deals with the phenomenon of recovered-memory therapy in the 1980s and 90s and the rash of false accusations of sexual abuse that resulted. The examples focus on adults and children who, through psychotherapy and memory recovery, came to believe that they had been abused by teachers or relatives. In the



end, many of these memories proved to be mistaken and inaccurate. Most of the therapists practicing this recovered-memory therapy were disconnected from the world of psychological research. Therapists had insisted that their clients had repressed memories of abuse, even when these clients initially denied any possibility of abuse. After tearing apart families and testifying in court to help convict accused sex offenders, the scientific evidence began to prove that horrible memories are typically are not repressed and that it can be particularly difficult to tell whether or not a child has been abused. Psychotherapists and psychiatrists who had practiced this therapy, though, were resolute and their backlash against scientific evidence now seems ridiculous. Those therapists who refused to admit any mistakes even went so far as to blame their clients. In the face of malpractice suits, one therapist even called for "an open season on academicians and researchers," the source of disconfirming evidence. Finally, in an edition of a book that helped make recovered-memory therapy popular, the writers dismiss scientific evidence by claiming that it is "part of a backlash against child victims and incest survivors"—it's them, not us.

Chapter five deals with mistakes made in the criminal law. This chapter discusses "external incentives" for denying mistakes (belief in the system, not wanting to be "soft on crime") versus the internal ones that have been discussed elsewhere ("I'm a good, competent person"). The authors explore cases in which DNA evidence has later exonerated a convicted person, and the reactions of those who worked for the original conviction. They also discuss interrogation techniques and how these techniques can create a "closed loop" of reasoning in the interrogator. Here the authors also take an interesting detour to explore how a suspect might eventually confess to a crime she didn't commit because the interrogator creates dissonance by lying or making statements that conflict with what the suspect knows. Finally, the authors present the argument that the law and police training has failed to incorporate new research in cognition, perception and memory.

In Chapter six the authors move to personal relationships and marriage in particular. Here they note that a partner will often fail to recognize situation when praising or criticizing the other. But recognition of situation can be key to a successful relationship. Chapter seven continues to explore personal relationships but also broadens the scope a bit. The authors argue that self-justification is more of a factor in cases where blameworthiness isn't clear, and here situation is also more likely to be a key factor (using the Terri Schiavo case as an example). They also describe an interesting experiment in which subjects were asked to tell both a "victim story"

and a "perpetrator story." The experiment showed that self-justification turned more on situation (the role of victim or perpetrator) rather than on personality. The authors also discuss Abu Ghraib in terms of how we reduce dissonance by denying we do it and by justifying our reasons for it. They show how both individuals making decisions and an entire nation can come to accept a policy of torture. Once someone accepts that torture is acceptable in the context of a "ticking-time-bomb" it's just a few steps more to accept what happened at Abu Ghraib.

In the end, the authors claim that we humans will do almost anything to reduce dissonance, including hurting others and supporting torture. They call for more transparency in organizations and institutions to reduce "blind spots" and they claim that individually we can fight the temptation to self-justify.

Links of Interest

Certified Forensic Interviewers Networking Group is now a place for CFIs to network on www.Linkedin.com. www.plaxo.com These sites allow LP Professionals to connect not only with other LP professionals but others within the industry as well as other industry professionals. Both are great tools to find business partners from past careers/companies as well as connect with new industry leaders. It can be used to recruit or as a means to reconnect with "old" college friends. Both are a great tool to stay connected with peers as well as to share information and to remain relevant in the fast paced environment in which we live. We do ask that you include CFI as part of your name when registering for these sites.

[Investigation and Interviewing Techniques](#) For Search and Rescue Responders.

The most updated and largest [online public records portal](#).

The [Legal Information Institute](#) (LII) is a research and electronic publishing activity of the Cornell Law School. A place for State and Federal Statutes that apply to interviewing as well as other activities.

[InfraGard](#) is a partnership between the Federal Bureau of Investigation and the private sector. InfraGard is an association of businesses, academic institutions, state and local law enforcement agencies, and other participants dedicated to sharing information and intelligence to prevent hostile acts against the United States.

[Gitmo Interrogator Describes Tactics](#)

A Sample Interrogation of a "[Paper Son](#)", from early American Interrogation techniques.



Welcome CFIs

The following individuals became CFIs during the quarter, November 2007-January 2008. Congratulations to those who have achieved the CFI status this last quarter!

To view the current list of all CFIs, visit our updated web site, or [click here](#).

Barry Berkowitz
Domenic Cappelluti
Judson Christensen
Matthew Custer
Joseph Flynn
Marjorie Jackson
Anthony Maddox
James Pittman
Lori Riopelle
Teresa Rios
Gregg Smith
Scott Trantum
David Wallace
Anthony Aloisio
Kathleen Barney
Lance Bayliss
Jeremy Bendewald
Sara Beretta
Gregory Bleakley
Joseph Bleyer
Laura Brewster
Michelle Cabrera
Brad Carstens
Joseph Cartwright
Douglas Cash
Andres Cuadrado
Christopher Dempsey
Kevin Gollner
Randolph Hall, Jr.
Hershel Henry
David Jennings
Robert Jensen
Ron Kornblum
Rafael Landestoy
Deborah Lanford
Christopher Lienesch
Nelson Luis
Ryan Mogel
Mark Morris
Geoff Neimeth

Nathan Niese
Jason Olson
Brian Rachford
Michael Reddington
Jerry Rivera
Byron Smith
Saundra Smith
Jennifer Thomason
Ben Turner
Kevin White
Kimberly Willey
Darin Barton
Christopher Batson
Kevin Bitters
Chad Borstein
Randy Delaney
Michael Denby
Curtis Denton, Jr.
Tene Green
Gerald Haliburton
John Halpin
Michelle Hamlin
Marc Heath
David Hinds
Dustin Hudgins
Gary Hutchinson
Kevin Johnson
Jimmy Kelley
Lewis Langley
Sarah McCoin
Donald Messner, II
James Moore
Lonnie Moore
Christine Olsz
Ruben Perez
David Powers
Heather Sliemers
William Suthard
Robert Zaun

CFIs in the Media

Dan Doyle, CFI, former chairman of NRF's Loss Prevention Advisory Council, is educating retailers and the public about retail theft and searching for solutions. The public needs to know about retail theft, Doyle says, "because they're paying for it. They pay \$400 to \$600 a year more for merchandise because of retail theft." In addition, the prestigious NRF Silver Plaque was awarded to Doyle, as the VP, LP, HR & Administration for Beall's Inc. and NRF's LP Advisory Council Chair. Doyle was presented the honor before the NRF Board of Directors and was commended for his contribution to the retail industry. [Click here](#) for more information.

[Stephen Bain](#), CFI, Attorney, Speaker, Trainer, Certified Forensic Interviewer and Expert in Fraud Prevention and Ethical Behavior.

Shannon Hill, CFI, wrote an article dealing with PCI and Exception-Based Reporting [Protecting Report Integrity](#)

Did You Know?

In addition to the CFI Coin, we have received requests for numerous CFI items. While several are under development, including a new logo for shirts, we do have 100 commemorative CFI leather bound folders available. The cost is \$30.00 plus shipping. Please click [HERE](#) to order yours today!



CISA

The objective of this certification program is to create comprehensive, universally accepted professional standards combined with an objective measure of an interviewer's knowledge of those standards. The ultimate goal is that every person and every organization with a stake in interviewing will benefit from the program, as will the reputation and effectiveness of the entire profession.

CFI Code of Ethics

The Certified Forensic Interviewer is a professional with the expertise to conduct a variety of investigative interviews with victims, witnesses, suspects or other sources to determine the facts regarding suspicions, allegations or specific incidents in either public or private sector settings.

The Certified Forensic Interviewer demonstrates understanding of legal aspects of interviewing and proficiency in interview preparation, behavioral analysis, accusatory and non-accusatory interviewing, documentation, and presentation of findings.

[Click here](#) to link to the complete CFI Code of Ethics.

Opinions and ideas in cfinsider are intended for information, and is not meant to be used as legal advice.



CFIs Re-Certify

We are proud to list those who have recertified. This list is for every person, from November 2007-January 2007, who has submitted their paperwork to continue their CFI designation through 2010. Congratulations on maintaining your CFI.

Mark Neapolitan (May 07)	Jayme Esobedo	Jack George Ternan
David Chitwood	Alfred L. Dauser	Douglas E. Waters
Jennifer K. Dayss	William L. Dwenger	Patricia Bethe Arisman
Christine Marie Harrison	Bruce M. Grundy	Michael M. Fronckowiak
Paul H. Joeckel	David E. Hughes	Michael A. Peteja
Emery Steve Orozco	Thomas A. Kubaitis	John E. Plassmeyer
Russ Swanson	Steven D. McPherson	Syed T. Raza
Harold David Damaska	Joseph W. Nay	John Randall Tennison
Mark Trimmer	Steven Ray Ruley	Sarah Taylor Winborne

CFI Re-Certification Information

A link to the http://certifiedinterviewer.com/seminar_classes.htm will give you a list of some of your options. To download the re-certification form, please click the following link: http://certifiedinterviewer.com/pdfs/CISA_Certification.pdf

Here are some links that take you to pre-approved seminars or programs that can be applied to your re-certification:

- www.policetraining.net
- www.w-zcampus.com/campusV2/campus/course_catalog.html
- www.w-z.com/schedulecfi.php#schedules
- www.lsiscan.com/scan_training.htm

Conferences:

Should you be attending a national conference, company conference or seminar that requires name tags, email Wayne Hoover, and he will send you your CFI Ribbon to attach to the name tags.

Conferences:

- April 1-5** International Law Enforcement Educators & Trainers Association (ILEETA) Conference**
- April 2** NRF-Investigator's Network Meeting Midwest Region -Hoffman Estates **
- Apr 29-May 2** Retail Industry Leaders Association (RILA) Loss Prevention Conference**
- May 20** Mid-Atlantic Organized Retail Crime Conference **
- June 23-25** National Retail Federation (NRF) Loss Prevention Conference**
- July 13-18** 19th Annual ACFE Fraud Conference & Exhibition
- July 27-30** National Food Service Security Council

****Note:** CFIs have mentioned they will either be at these conferences and/or be presenting at these conferences. For networking possibilities with other CFIs, please contact [Wayne Hoover](mailto:Wayne.Hoover@cfi.com) via email for an introduction.

CFI Re-Certification

Below are the individuals who are up for recertification who have not sent in their signed sheet saying they met the requirements to be recertified, the payment, or both. The individuals listed are for April - June 2008. Please [click here](#) to download a form. Send in your payment and form as soon as possible, so you will not be required to take the CFI examination again to keep your CFI designation.

April 2008

Kevin Bahret
Christopher Dmytriw
Juan Estevez
Christopher Fincke
William Hughes
Thomas O'Halloran
Paul Paglia

May 2008

Christopher Barkis
Stanley Berger, II
Timothy Berry
Scott Dillaha
Denise Hunter
Tina Pilate
Joseph Reyes
Michael Riddle
Margaret Schwingel
Sarah Torrez

June 2008

David Adelman
David Bilan
Ian Butler
Brian Frasier
James Greer
Christopher Haye
David Nelson
Joseph Rezendes
Robin Rosario
Luis Rosell
Stephan Skoog
Stephen Smith
Thomas Vaughan
Karen Vernon
Gerald West, JR

Letters to the Editor

Every magazine provides an opportunity for readers to express their feelings about the content of the publication. We welcome your thoughts and comments to help us better address your issues. [Click here](#).

Missing CFIs Email/Contact Information

Please click [here](#) and review the list of current CFIs, to see if you or someone you know is listed in BOLD. If your name, or someone you know is listed in bold, it indicates we do not have current phone numbers, titles, organizations, or email addresses to reach



CFIs On the Move!

Jim Cardenas, CFI, has recently joined Fresh and Easy Neighborhood Markets as the Area Loss Prevention & Security Manager, Las Vegas & Phoenix.

Laurie Sorensen, CFI, has been elected Chairperson for the NRF LP Advisory Council.

John Slutz, CFI, was appointed to Senior Manager of LP at Marc's.

Mark Chavez, CFI, has joined Big 5 Sporting Goods as Regional LP Manager for Southern California.

Brittney Vachon, CFI, has been named district LP Manager for Polo Ralph Lauren

Stefanie M. Hoover, CFI, is the District Loss Prevention Manager at Marshalls.

Melissa Hernandez, CFI, has been appointed Area Asset Protection Manager with Circuit City Stores.

Juan Ospina, CFI, has been appointed Area Loss Prevention Manager with Circuit City Stores.

Vince Williams, CFI, has been appointed to Director of Loss Prevention with Radio Shack.

David E. George, CFI, has been promoted to Vice President Asset Protection at Harris Teeter.

Ken Gabry, CFI, was promoted to Loss Prevention Director West for PETCO.

Greg Adams, CFI, was promoted to Loss Prevention Director East for PETCO.

Zakary M. Kaiser, CFI, was appointed Global Supply Chain Loss Prevention Director for Gap, Inc.

Michael Kanaby, CFI, has taken a position as Director of Public Safety for Jacksonville University.

Michael Riddle, CFI, has taken a position as SIU Manager for USAA.

Johnny Custer, CFI, has accepted a position as Regional Loss Prevention Manager with CVS/Caremark.

Joe Rezendes, CFI, accepted a position as Regional Loss Prevention Manager for DSW Shoes.

Hoda Ilyavi, CFI, was promoted to Senior Manager of Field Services at LP Innovations.

Kevin Griggs, CFI, was promoted to Senior Manager of Client Services at LP Innovations.

Elisha Toye, CFI, accepted a position as District Loss Prevention Manager for Kohl's Department Stores.

Robert LaCommare, CFI, was promoted to Director of Loss Prevention - Tween Brands, Inc.

Dermott White, CFI, was appointed to Regional LP Manager - Dots.

Brady Sowell, CFI, was promoted to Zone Director of Loss Prevention - Old Navy.

Lane Blackwell, CFI, was appointed to Regional Loss Prevention Manager - BJ's Wholesale Club Inc.

Kevin Larson, CFI, was promoted to Zone LP Director - Limited Brands

Mario Fernandez, CFI, was promoted to Area LP Manager - Limited Brands.

Brenda Davis, CFI, was promoted to Area LP Manager - Limited Brands.

Dave Collins, CFI, was promoted to Senior Regional Loss Prevention Manager - Sterling Jewelers.

Michelle Cabrita, CFI, was appointed to EBR Manager - The Zellman Group.

Christina Calidonio, CFI, was appointed to Area LP Manager - Circuit City.

Jeff Ricketts, CFI, was promoted to Director Loss Prevention Field Initiatives - Ross Stores.

Doreen Pavese, CFI, was appointed to Sr. Loss Prevention Manager - Charming Stores.

Jason Contreras, CFI, has accepted a position as Director of Loss Prevention for James Avery.

Michael Reddington, CFI, has joined Wicklander-Zulawski & Associates as a Consultant and Trainer.

Carlos Alo, CFI, has accepted a position as Area Loss Prevention Manager for Staples.

cfinsider

■ The cfinsider journal is distributed in electronic format only. You can view back issues of this newsletter. [Click Here.](#)

■ Opinions and ideas in cfinsider are intended for information only, and not meant to be used as legal advice. Statement of fact and opinions made are the responsibility of the authors and do not imply an opinion on the part of CISA, its officers, the editors or its members.

■ Member articles about interview and interrogation published in cfinsider, qualify for Continuing Education Credits.

■ Should you have any questions on obtaining recertification for your CFI designation, please [click here](#) to contact CISA.

What Does Your Business Card Look Like?

Have you added CFI to your card?

