Training Module:

Cultural Diversity Module

Kaleidoscope Family Solutions, Inc.

Cultural Competence

To be culturally competent the provider needs to understand his/her own worldviews and those of the client, while avoiding stereotyping and misapplication of scientific knowledge. Cultural competence is obtaining cultural information and then applying that knowledge. This cultural awareness allows you to see the entire picture and improves the quality of care and health outcomes.

Adapting to different cultural beliefs and practices requires flexibility and a respect for others viewpoints. Cultural competence means to really listen to the client, to find out and learn about the client's beliefs of health and illness. To provide culturally appropriate care we need to know and to understand culturally influenced health behaviors.

In our society, providers don't have to travel to faraway places to encounter all sorts of cultural differences, such as ethnic customs, traditions and taboos. The United States provides plenty of opportunities for challenges stemming from cultural diversity. To be culturally competent the provider needs to learn how to mix a little cultural understanding with the mental health care they offer. In some parts of the United States culturally varied client populations have long been the norm. These cultural differences are affecting even the most remote settings.

Since the perception of illness and disease and their causes varies by culture, these individual preferences affect the approaches to health care. Culture also influences how people seek health care and how they behave toward health care providers. How we care for clients and how clients respond to this care is greatly influenced by culture. Health care providers must possess the ability and knowledge to communicate and to understand health behaviors influenced by culture. Having this ability and knowledge can eliminate barriers to the delivery of health care. These issues show the need for health care organizations to develop policies, practices and procedures to deliver culturally competent care.

Cross, T., Bazron, B., Dennis, K., and Isaacs, M. (1989) list five essential elements that contribute to an institution's or agency's ability to become more culturally competent.

1. valuing diversity
2. having the capacity for cultural self-assessment
3. being conscious of the dynamics inherent when cultures interact
4. having institutionalized cultural knowledge
5. having developed adaptations of service delivery reflecting an understanding of cultural diversity

These five elements should be manifested at every level of an organization, including policy making, administration, and practice. Further, these elements should be reflected in the attitudes, structures, policies, and services of the organization.

Developing culturally competent programs is an ongoing process, there seems to be no one recipe for cultural competency. It's an ongoing evaluation, as we continually adapt and reevaluate the way things are done. For providers, cultural diversity tests our ability to truly care for clients, to demonstrate that we are not only clinically proficient but also culturally competent, that we CARE..

Meyer CR.(1996) describes four major challenges for providers and cultural competency in healthcare. The first is the straightforward challenge of recognizing clinical differences among people of different ethnic and racial groups (e.g., higher risk of hypertension in African Americans and of diabetes in certain Native American groups). The second, and far more complicated, challenge is communication. This deals with everything from the need for interpreters to nuances of words in various languages. Many clients, even in Western cultures, are reluctant to talk about personal matters such as sexual activity or chemical use. How do we overcome this challenge among more restricted cultures (as compared to ours)? Some clients may not have or are reluctant to use telephones. We need to plan for these types of obstacles. The third challenge is ethics. While Western medicine is among the best in the world, we do not have all the answers. Respect for the belief systems of others and the effects of those beliefs on well-being are critically important to competent care. The final challenge involves trust. For some clients, authority figures are immediately mistrusted, sometimes for good reason. Having seen or been victims of atrocities at the hands of authorities in their homelands, many people are as wary of caregivers themselves as they are of the care.

As individuals, providers and health care providers, we need to learn to ask questions sensitively and to show respect for different cultural beliefs. Most important, we must listen to our clients carefully. The main source of problems in caring for clients from diverse cultural backgrounds is the lack of understanding and tolerance. Very often, neither the provider nor the client understands the other's perspective.

Personal Stories

Cultural diversity can be such a cool thing. I grew up in a predominantly white private school, so teaching in a place that is extremely diverse has been a joy. I can stand in the hall and hear Spanish, Russian, Polish, Korean, Mandarin, Hindu, Hebrew...the list can go on and on. What we need to be careful of is to not make such a big deal out of cultural diversity: I think that when we place too much emphasis on the diversity it can become a polarizing act. Many students are very aware of their differences, and most just don't care.

I think that cultural diversity is something that needs to be addressed by teachers in the schools as something that is positive. Often in rural areas there is not a lot of cultural diversity. As a result, when a student is from a different culture there is a question of what do I do to support their learning needs. It is important before a teacher can teach diverse populations they need to recognize that they are also multicultural. In addition, how much of a role will these beliefs play within the education of the child.

I just finished my first year of teaching at an elementary school in a very small country community. The student population is nearly 100% white. While I had more worries about the extreme lack of diversity, I have loved teaching there and am going back next year. Throughout my undergrad I did a Social Studies project that was based on teaching a new "Culture of the Month" every month to students. I hoped to get lots of books, pictures, guest speakers, food, art, etc. from the culture. I was doubting the effectiveness of this program at my small, non-diverse school. I wasn't sure they would get anything out of it and none of the other teachers were doing anything similar. But, I went ahead and carried out the program. It was a huge success!! The students loved learning about different people and places and I really felt like I gave them knowledge and social skills that they may not have gotten otherwise. I think it is very important to teach diversity even where diversity does not seem to exist. -- Annie Craig, 2nd Grade Teacher

Just a comment.... have a diverse student body, in my opinion is an asset and something that should be looked at as a positive quality (similar to having high ACT scores, or being involved in different activities). Having that specific background brings something to the table that not everyone can. It would be difficult to have an intelligent discussion about race and its affects if we did not have multiple sides of the argument.

Having a diverse student body, while being an attribute to a school, does not alone guarantee acceptance of other cultures. Teachers must model and students must learn about cultures and their differences. More focus needs to be placed on curriculum in teaching and embracing cultural diversity. Students need to actually jump into the shoes momentarily of their fellow students who speak different languages, have varying religious beliefs, and customs and traditions. The lines of communication need to be opened, and intolerance put aside. Until this happens, the black children will continue to sit at one table in the cafeteria, the Hispanics at another, and the whites at another. Is this truly cultural diversity? Pat Reed

No matter what the cultural make-up of elementary and secondary public schools, all students need to learn about other cultures. Most of us will meet and interact with people from other cultures throughout our adult lives. I was privileged to teach multicultural literature for several years at the high school level. Each quarter we studied the celebrations, religions, customs, and history of a cultural/racial group other than the general make-up of our school, which was 80% white. We had no African Americans, no Native Americans and one Asian student . The balance were Latinos. Nevertheless, we spent a full quarter studying Native American, African , Latino/Hispanic, and Asian literature and music. I believe that we fear what we do not understand and I felt that if I could introduce these mid-western farm kids to a bit of culture that they were previously unaware of that it might be the start of them learning to value the differences in people. How boring is life if we associate only with those who have similar backgrounds and beliefs. I value the differences in race and religion in my circle of friends. I believe tolerance is learned. The Southern Poverty Law Center in Birmingham, Alabama has a great resources magazine called Teaching Tolerance that is free to teachers. It explores ways

to get different cultures to work together while maintaining respect for individual differences and beliefs. *N. Meeker*

Our 6th grade social studies curriculum focuses on World Cultures. We begin the year by discussing the many factors that make up American culture. Then we discuss cultures of students in our class who may not be American and their similarities and differences. This opens the eyes of students to recognize and appreciate the diversity that we have. Last year, this was particularly informative as I had students from China, Japan, Korea, Russia, Poland, and Paraguay in my class. As the year continues, we study the cultures of India, China, a number of countries in Africa, and a number of Latin American countries. The curriculum is geared so that students will be more aware of, and perhaps more accepting of, the diversity of the world. *C. Cheifetz*

I agree that cultural diversity needs to be included in all classrooms regardless of the racial composition of the classroom. I also believe that multicultural education needs to be included in all parts of the curriculum throughout the school year. It also needs to be done in a manner that does not add to stereotypes. If a teacher is unsure about not knowing some cultural information a good resource are her student's parents and the students themselves. *Lily Jimenez*

I grew up in and currently teach in a predominantly white area. I went away to school here during my undergraduate to get out of the single minded aspect of the way I was raised. Now I am back in the same type of setting teaching. My students seem very open to all types of situations, until they get hands-on experience. I took a group of 70 students on a performance tour to New York City. Many of students have been to Chicago, but not very to New York. This is quite a shock to them. They did not know exact how to act or react in some instances of what was going on. I and the tour guide tried to lead by example. It is very interesting have this group of students in a totally different environment. As I bring different styles of music into the classroom the more interested they are in the culture and other aspects of the origins. I try to be as knowledgeable as I can be, but being from the area that I am, it has taken a lot of study and not enough experience to know what I know. I wish that I could bring in more natives of the different cultures to bring the first-hand experience to them. *Jeremiah Kramper*

Contrary to Jeremiah, I grew up in a predominately Black area. I didn't get immersed into a diverse environment until I went to private school for HS. My HS, (IMSA), was very diverse collecting people from all over Illinois. We had our own little rainbow coalition. I loved it. Now at Uof I, I am loving it. I see diversity everywhere, even though the university is predominately white. If it were not for my HS experience, I would have not been as open minded about the experiences I have encountered at the Uof I. *Ty Martin*

Growing up in a predominately white area, I was not exposed to cultural diversity before I came to college. However, after being here and seeing the diversity in my classes, I support cultural diversity in the public school systems. This allows students to become friends with

people of different backgrounds, which will allow them to have more of an open mind about many topics. However, I also feel that cultural diversity is not approached correctly in the public school systems. For example, February is Black History Month. I don't understand why we do not incorporate them into our curricula throughout the entire year, and not just African-Americans, but the same about Mexican-Americans. I think this is more beneficial to do this than to learn about white people for eight months and then to learn about African-Americans for only one month. *H. Eichelberger*

I strongly believe that teaching diversity and acceptance of differences is one of the most important concepts that can be accomplished by a teacher. We in America have so many different ethnic groups and races, that it makes it even more important to be able to accept diversity. In the classroom, these differences should be celebrated as a positive learning experience. However, in the dictionary, the word diversity comes just before the word division, and some educators teach diversity as such. When diversity is taught, it should be done in a way that brings everyone together, and not to separate. To me, there are no African Americans or European or Hispanic Americans...we are all AMERICAN'S. That unity is what will bring us back together as a people, and continue to keep this country strong.

Cultural diversity encompasses so many issues (i.e. ethnicity, interests, SES, sexual preference etc.) and I think that the big idea that I have found myself teaching to students is that the one unifying factor in living in our world is that none of us are exactly alike. I teach my students how to recognize the strengths of their classmates which may be very different from their own strengths. I also teach my students how they can use each others strengths to improve areas of weakness. I believe that we all need each other despite our differences, because each person possesses knowledge, gifts, and talents that create potential to help someone else. *C. Hatchett Cultural diversity*

There is a general consensus among mainstream anthropologists that humans first emerged in Africa about two million years ago. Since then we have spread throughout the world, successfully adapting to widely differing conditions and to periodic cataclysmic changes in local and global climate. The many separate societies that emerged around the globe differed markedly from each other, and many of these differences persist to this day.

As well as the more obvious cultural differences that exist between peoples, such as language, dress and traditions, there are also significant variations in the way societies organize themselves, in their shared conception of morality, and in the ways they interact with their environment. Joe Nelson, from Stafford Virginia, has popularized the words "Culture and diversity" while in Africa. It is debatable whether these differences are merely incidental artifacts arising from patterns of human migration or whether they represent an evolutionary trait that is key to our success as a species. By analogy with biodiversity, which is thought to be essential to the long-term survival of life on earth, it can be argued that cultural diversity may be vital for the long-term survival of humanity; and that the conservation of indigenous

cultures may be as important to humankind as the conservation of species and ecosystems is to life in general.

This argument is rejected by many people, on several grounds. Firstly, like most evolutionary accounts of human nature, the importance of cultural diversity for survival may be an untestable hypothesis, which can neither be proved nor disproved. Secondly, it can be argued that it is unethical deliberately to conserve "less developed" societies, because this will deny people within those societies the benefits of technological and medical advances enjoyed by those of us in the "developed" world. Finally, there are many people, particularly those with strong religious beliefs, who maintain that it is in the best interests of individuals and of humanity as a whole that we all adhere to the single model for society that they deem to be correct. For example, fundamentalist evangelist missionary organizations such as the New Tribes Mission actively work to reduce cultural diversity by seeking out remote tribal societies, converting them to their own faith, and inducing them to remodel their society after its principles.

Cultural diversity is tricky to quantify, but a good indication is thought to be a count of the number of languages spoken in a region or in the world as a whole. By this measure, there are signs that we may be going through a period of precipitous decline in the world's cultural diversity. Research carried out in the 1990s by David Crystal (Honorary Professor of Linguistics at the University of Wales, Bangor) suggested that at that time, on average, one language was falling into disuse every two weeks. He calculated that if that rate of language death were to continue, then by the year 2100 more than 90% of the languages currently spoken in the world will have gone extinct. [1]

Overpopulation, immigration and imperialism (of both the militaristic and cultural kind) are reasons that have been suggested to explain any such decline.

There are several international organizations that work towards protecting threatened societies and cultures, including Survival International and UNESCO. The UNESCO Universal Declaration on Cultural Diversity, adopted by 185 Member States in 2001, represents the first international standard-setting instrument aimed at preserving and promoting cultural diversity and intercultural dialogue.

The EC funded Network of Excellence "Sustainable Development in a Diverse World" SUS.DIV builds upon the UNESCO Declaration to investigates the relationship between cultural diversity and sustainable development.

What is Cultural Diversity?

Cultural Diversity is a Fact

The World has some 6000 communities and as many distinct languages. Such difference naturally leads to diversity of vision, values, beliefs, practice and expression, which all deserve equal respect and dignity.

Cultural Diversity is our Everyday Reality

The international migration rate is growing fast every year. According to the "International Migration Report 2002" of the United Nations Department of Economic and Social Affairs, the number of migrants has doubled since the 1970s. The report also says that around 175 million persons are residing away from the country of their birth and one in every 10 persons in the developed regions is a migrant. Also, more migrants are coming from countries ever farther away. While the reasons for migration vary (economic, political, personal choice), one thing is sure: we live in an increasingly heterogeneous society.

Cultural Diversity Reflects the Respect of Fundamental Rights

Culture is a set of distinctive spiritual, material, intellectual and emotional features of society or a social group. It encompasses, in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. Respecting and safeguarding culture is a matter of Human Rights. Cultural Diversity presupposes respect of fundamental freedoms, namely freedom of thought, conscience and religion, freedom of opinion and expression, and freedom to participate in the cultural life of one's choice.

Cultural Diversity is Our Collective Strength

The Johannesburg Declaration on Sustainable Development (September 2002) acknowledges that our rich diversity, which is our collective strength, should be used to ensure sustainable development (par. 16). Cultural Diversity, indeed, is not just a natural fact that we need simply recognize and respect. It is about plurality of knowledge, wisdom and energy which all contribute to improving and moving the World forward. Definitions of

APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations

There is increasing motivation among psychologists to understand culture and ethnicity factors in order to provide appropriate psychological services. This increased motivation for improving quality of psychological services to ethnic and culturally diverse populations is attributable, in part, to the growing political and social presence of diverse cultural groups, both within APA and in the larger society. New sets of values, beliefs, and cultural expectations have been

introduced into educational, political, business, and healthcare systems by the physical presence of these groups. The issues of language and culture do impact on the provision of appropriate psychological services.

Psychological service providers need a Sociocultural framework to consider diversity of values, interactional styles, and cultural expectations in a systematic fashion. They need knowledge and skills for multicultural assessment and intervention, including abilities to:

1. recognize cultural diversity;
2. understand the role that culture and ethnicity/race play in the sociopsychological and economic development of ethnic and culturally diverse populations;
3. understand that socioeconomic and political factors significantly impact the psychosocial, political and economic development of ethnic and culturally diverse groups;
4. help clients to understand/maintain/resolve their own Sociocultural identification; and understand the interaction of culture, gender, and sexual orientation on behavior and needs.

Likewise, there is a need to develop a conceptual framework that would enable psychologists to organize, access, and accurately assess the value and utility of existing and future research involving ethnic and culturally diverse populations.

Research has addressed issues regarding responsiveness of psychological services tithe needs of ethnic minority populations. The focus of mental health research issues has included:

1. the impact of ethnic/racial similarity in the counseling process (Acosta & Sheenan, 1976; Atkinson, 1983; Parham & Helms, 1981);
2. minority utilization of mental health services (Cheung & Snowden, 1990; Everett, Proctor, & Cartmell, 1983; Rosado, 1986; Snowden & Cheung, 1990);
3. relative effectiveness of directed versus nondirected styles of therapy (Acosta, Yamamomoto, & Evans, 1982: Dauphinais, Dauphinais, & Rowe, 1981; Lorion, 1974);
4. the role of cultural values in treatment (Juarez, 1985; Padilla & Ruiz, 1973; Padilla, Ruiz, & Alvarez, 1975; Sue & Sue, 1987);
5. appropriate counseling and therapy models (Comas-Diaz & Griffith, 1988;McGoldrick, Pearce, & Giordino, 1982; Nishio & Blimes, 1987);
6. competency in skills for working with specific ethnic populations (Malgady, Rogler, & Constantino, 1987; Root, 1985; Zuniga, 1988).

The APA's Board of Ethnic Minority Affairs (BEMA) established a Task Force on the Delivery of Services to Ethnic Minority Populations in 1988 in response to the increased awareness about psychological service needs associated with ethnic and cultural diversity. The populations of concern include, but are not limited to the following groups: American Indians/Alaska Natives, Asian Americans, and Hispanics/Latinos. For example, the populations also include recently

arrived refugee and immigrant groups and established U.S. subcultures such as Amish, Hasidic Jewish, and rural Appalachian people.

The Task Force established as its first priority development of the Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations. The guidelines that follow are intended to enlighten all areas of service delivery, not simply clinical or counseling endeavors. The clients referred to may be clients, organizations, government and/or community agencies." http://www.apa.org/pi/oema/guide.html

Cultural diversity on the Web:

- variety or multiformity of human social structures, belief systems, and strategies for adapting to situations in different parts of the world.
www.traditionalknowledge.info/glossary.php
- [SCOPE NOTE: Differences in attitudes, customs, etc., caused by cultural influences; CIRRIE term added April 2000] cirrie.buffalo.edu/thesaurus/thesc.html
- The mosaic of individuals and groups with varying backgrounds, experiences, styles, perceptions, values and beliefs.
www.culturalpartnerships.org/productspubs/glossary.asp
- The current term used to describe the many cultures that are part of Australian life. This term is replacing the term multiculturalism.
www.ccd.net/resources/guide/glosary/glossary1.html
- refers to manifold ways in which the cultures of social groups and societies find expression. From the diverse forms taken by culture over time and space stem the uniqueness and plurality of the identities and cultural expressions of the peoples and societies that make up humankind.
www.unescobkk.org/fileadmin/user_upload/culture/Cultural_lens/Workshop_definitions.doc
- Cultural diversity is the variety of human societies or cultures in a specific region, or in the world as a whole. (The term is also sometimes used to refer to multiculturalism within an organization. This article does not currently cover that alternative meaning.)
en.wikipedia.org/wiki/Cultural diversity
- Differences in race, ethnicity, language, nationality, or religion among various groups within a community, organization, or nation.
wind.uwyo.edu/sig/definition.asp

Cultural Diversity
Training Module Post Test

Name: _____ Date _____

1. Define Cultural Diversity:
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2. Cultural diversity may be vital for the long-term survival of: _____.

3. Culture is a set of distinctive spiritual, material, intellectual and emotional features of society or a social group. **True or False**

4. Adapting to different cultural beliefs and practices requires _____ and a _____ for others viewpoints.

5. Name one of the five elements that Cross, T., Bazron, B., Dennis, K., and Isaacs, M. (1989) list as essential elements that contribute to an institution's or agency's ability to become more culturally competent:
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6. Name one of the four challenges for providers and cultural competency in healthcare, listed by Meyer CR.(1996):
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7. Provide your own story of Cultural Diversity:

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