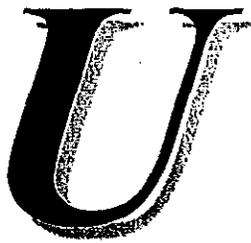


ACHIEVING AND UNDERSTANDING CULTURAL COMPETENCY
PARTICIPANT MANUAL - MODULE ONE



*UTAH MULTI-AGENCY
CULTURAL COMPETENCY
CURRICULUM
(UMACCC)*

PARTICIPANT MANUAL

By:

JAMES YAPIAS

Curriculum Researcher/Developer and Training Coordinator

EMILY IIZUKA

Curriculum Editor

THE MULTI-CULTURAL LEGAL CENTER

Sherrie Hayashi, Executive Director

**THE UTAH TASK FORCE ON RACIAL AND ETHNIC FAIRNESS IN
THE LEGAL SYSTEM**

Jennifer Yim, Executive Director

THE COMMISSION ON CRIMINAL AND JUVENILE JUSTICE

Susan Burke, Program Coordinator

DEFINITION OF TERMS

DIMENSIONS OF DIVERSITY

Diversity is the representation and inclusion of the unique contributions of multiple groups and/or individuals who differ in various ways, such as age, gender, ethnic heritage, race, sexual orientation, and mental and physical abilities and characteristics.

Diversity also concerns the unique perspectives of individual and group cultural dimensions that further describe populations —education, religion, first language, family status, geographic location, communication style, socioeconomic status, behavioral norms, patterns of thinking, and cultural conditioning.

CULTURAL SENSITIVITY

Cultural sensitivity is an awareness that the dimensions of an individual's or population's diversity, their cultural, community and societal environment, significantly affect his or her quality of life. These factors also affect the way in which individuals and populations interact cross-culturally with each other, their community and larger communities. The culturally sensitive individual recognizes and accepts with respect the validity of the cultural differences he or she encounters.

DIVERSITY/CULTURAL COMPETENCY

Diversity/cultural competency is a deeper knowledge and understanding of the dimensions of diversity that enables individuals to build and implement necessary skills in order to be more effective in a culturally diverse environment. Ideally, culturally competent individuals not only accept, appreciate, and accommodate cultural difference, but develop skills to seek knowledge and actively educate others to interact effectively in multicultural settings. A culturally competent individual is aware of his/her own cultural values and biases, and how these affect his/her interactions with others. The individual has culture-specific knowledge, is flexible, able to adapt to diversity, and able to be an ally to and be comfortable with individuals who are different from his/herself. He/she communicates effectively across the diverse populations with which he/she may come in contact.

PERCEPTION

A theoretical definition of perception that is used in psychology is the mental process by which sensory or social information is organized and interpreted. As it pertains to this report, the interpretation of information received through personal encounters and experience with the justice system may result in a perception that bias exists.

RACE/ETHNICITY TERMINOLOGY

The words that people choose to identify themselves and others represent their culture, traditions, self-identity, and their views of others. Utah residents use a wide variety of terms to identify their racial and ethnic backgrounds. The Task Force has adopted terminology currently in general use and modeled after U.S. Census 2000 definitions to identify the main racial and ethnic groups discussed in this report. The term used to identify each racial and ethnic group applies to any person of that group, regardless of citizenship status. Individuals may choose to use more than one group name to identify themselves fully. However, to provide uniformity, the following identity names, in alphabetical order, have been adopted for this report.

Source: Utah Task Force on Racial and Ethnic Fairness in the Legal System, 2000.

NOTES/COMMENTS:

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African American - A person having origins in any of the black racial groups of Africa.

American Indian - A person having origins in any of the original peoples of North America, and who maintains cultural identification through tribal affiliations or community recognition. This term is adopted to include Alaskan Natives.

Asian American - A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent. This area includes, for example, China, India, Japan, Korea and the Philippine Islands.

Hispanic A person of Mexican, Puerto Rican, Cuban, Central or South American or other Spanish culture or origin, regardless of race

Pacific Islander- A person having Polynesian, Melanesian and Micronesian ethnic origin. Polynesians include persons from Tonga, Samoa, Hawaii, New Zealand, and Tahiti. Melanesians include persons from Fiji, Solomons, Vanuatu, New Caledonia, and Papua New Guinea. Micronesians include persons from Guam, Marshall, Federated States of Micronesia, Marianas, and Palau.

White - A person having origins in any of the original peoples of Europe, North Africa, or the Middle East.

Minority- For the purposes of this report, a person whose predominant racial and ethnic origins do not fall within the term White, as defined above. The term is co-opted to include only racial and ethnic minorities and people of color.

UNDERSTANDING CULTURAL MISINFORMATION

1. The origins of cultural misinformation can inform us about the history of oppression experienced by a group.
2. Frequently, misinformation also describes a particular survival strategy used by that group.
3. Thus, cultural misinformation can be properly understood as historical information about a group of people that becomes misinformation when applied as a generalization to an individual, thereby limiting what we are able to see and understand about that individual.
4. Cultural misinformation has often been used to justify mistreatment of individual group members.

*Source: Cultural Considerations in Domestic Violence Cases, 1999.
Insuring Equal Justice for Woman of Color in the Courts, June 1998.*

NOTES/COMMENTS:

**CULTURAL PERSPECTIVES/CULTURAL DIFFERENCES - WHAT ARE THEY?
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REDUCING THE INFLUENCE OF CULTURAL MISINFORMATION

Use the following steps to identify and reduce reliance on cultural misinformation:

1. Recognize that it is impossible to escape the receipt of misinformation (or stereotypes) about different cultures.
2. Examine generalizations you hear about different groups to practice identifying cultural misinformation.
3. Examine your beliefs and information about various cultures to enhance your ability to recognize cultural misinformation.
4. Read books, see movies, attend concerts and lectures, and pursue other activities involving different cultures that can broaden your understanding and enhance your sensitivity.
5. Listen for expressions of cultural misinformation (stereotypes) in the courtroom.
6. Gather cultural information from individuals who appear in court, and evaluate the information as it relates to that individual's cultural experience.
7. Reach beyond your comfort level to converse with a person who identifies with a different culture (e.g., race, economic class, educational level, or sexual orientation).
8. Avoid the temptation to generalize about an entire culture based on your observations or on information received from individuals who have attributes of that culture (that is, apply information only to the situation in which you received it).
9. Increase your attention to the cultural information that may be available through interactions with individuals and/or their communities.

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CULTURAL IDENTITY EXERCISE**

**Ask yourself the following questions:
What are my cultural identities?**

How do I describe my own culture(s)?

Where, culturally, do I feel like I belong?

How have I learned about my own culture(s)?

Which aspects of my parents' cultures are present in my life and which are not?

Which aspects of my grandparents' cultures are present in my life and which are not?

What, if any, assimilation efforts were made by my family?

What does the term assimilation mean to me?

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What values are inherent in the process of assimilation?

How does assimilation operate in the United States?

Is there any relationship between the process of assimilation and the role of law in society?

Is there any misinformation regarding my cultural background?

What are the sources of misinformation about my culture(s)?

**CULTURAL PERSPECTIVES/CULTURAL DIFFERENCES - WHAT ARE THEY? PARTICIPANT
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COMPARING CULTURAL NORMS AND VALUES

ASPECT OF CULTURE	MEANINGS FOR AMERICANS (CULTURE)	OTHER CULTURE
1. Sense of self and space	Informal Handshake	Formal Hug, bows, handshakes
2. Communication and language	Explicit, direct communication Emphasis on content-meaning found in words	Implicit, indirect communication Emphasis on context-meaning found around words
3. Dress and appearance	"Dress for success" ideal Wide range in accepted dress	Dress seen as a sign of position, wealth, prestige Religious rules
4. Food and eating habits	Eating as a necessity; fast food	Dining as a social experience Religious rules
5. Time and time-consciousness	Linear and exact time consciousness Value on promptness; time equals money	Elastic and relative time consciousness Time spent on enjoyment of relationships
6. Relationships, family, friends	Focus on nuclear family Responsibility for self Value on youth, age seen as a handicap	Focus on extended family Loyalty and responsibility to family Age given status and respect
7. Values and norms	Individual orientation Independence Preference for direct Confrontation of conflict	Group orientation Conformity Preference for harmony
8. Beliefs and attitudes	Egalitarian Challenging of authority Individuals control their destiny Gender equity	Hierarchical Respect for authority and social order Individuals accept their destiny Different roles for men and women
9. Mental processes and learning style	Linear, logical, sequential Problem-solving focus	Lateral, holistic, simultaneous Accepting of life's difficulties
10. Work habits	Emphasis on task Reward based on individual achievement Work has intrinsic value	Emphasis on relationships Reward based on seniority, relationship Work is a necessity of life

*Source: California Administrative Office of the Courts
Language and Communication Skills*

Honing your skills of cultural competence

The 'Five Habits' approach to working with diversity and equality was developed in the medical legal field, in the USA 15 years ago. The pioneers were Susan Bryant and Jean Koh Peters (Bryant, 2001). I first read about the 'Five Habits' in February 2003, when researching this book, looking for useful, tried and tested frameworks which could be adapted for the planning context. Theoretically robust, the five habits appeal at an intuitive, intellectual and experiential levels. Bryant (2003a) confirmed that she developed the tool with Jean Koh because they could find nothing else in the field of legal education. The key principles of the five habits are that all professional work involves 'cross-cultural thinking' and professionals need to develop a conscious and non-judgmental approach to their work (Dark, 1996). Implicit is the recognition that stereotyping and discrimination are learned responses, something which Jane Elliot could see from her work using the 'blue eye-brown eye' exercises (Elliot, 1970, 2002). Also implicit is the recognition that it is crucial to effect changes in attitudes as well as behaviours. The experience of NLP shows us that behavioural change will not necessarily effect a change in attitude but a change in attitude towards people who are different is more likely to lead to a change in behaviour.

With Susan Bryant's permission, I have taken their approach and adapted it for planning. This has involved taking on board the context and frameworks within which planners operate and putting together planning related case study material based on my own observations and published case studies.

Interactions between professionals and clients are at the centre of a planner's work. Cultural competence is about being aware of how we see people and the effect this has. The Habits below help us to do this.¹

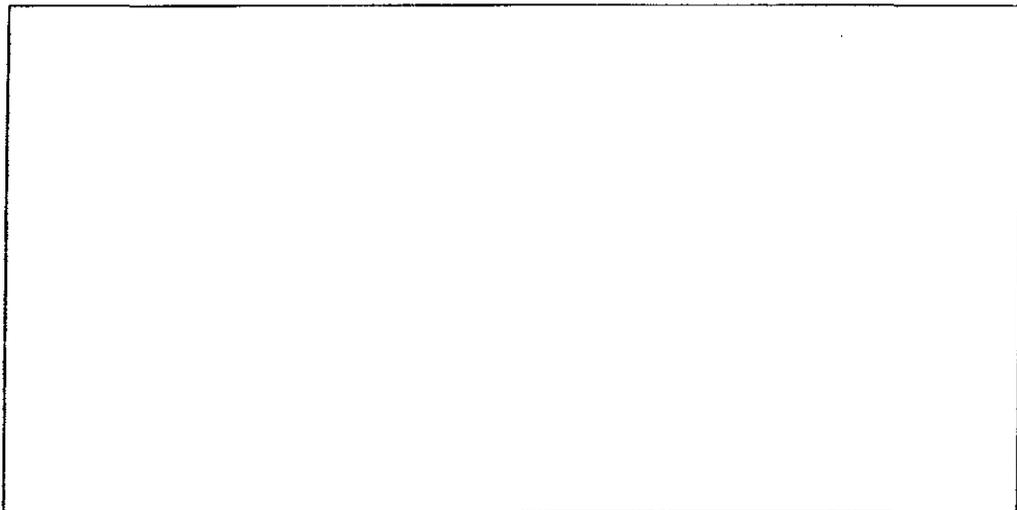
Think of an interaction you had with a client, customer or colleague within the last few days. Replay the scene. Be honest.

Habit 1

¹ This exercise has been adapted by Dory Reeves from the work of Sue Bryant's the Five habits; Building cross-cultural competence in lawyers, Clinical Law Review 8 No. 1 33- 107.

In what way am I <i>different</i> from my client or colleague(s).	In what way am I <i>similar</i> to the client or colleague(s).

Next draw a Venn diagram² to show the extent to which your 'perceived world' and your client(s), customer(s), colleague(s) overlaps.



² The Venn diagram is a set of overlapping circles used to represent the way in which categorical statements overlap. Venn was an English logician and lived between 1834 and 1923.

Habit 2 involves thinking about the possible affects of these similarities and differences. In other words how might perceptions affect the way I look upon a client, customer, and colleague?

Transfer the differences from the table 1.	What affect might these differences have on the way I interact with a client or colleague(s).

Transfer the similarities from Table 1.	What affect might these similarities have on the way I interact with a client or colleague(s).

Habit 3 involves exploring alternative explanations for particular behaviours, which might affect the way professionals deal with a client.

Examples	How you might react:
<p><i>What if:</i></p> <p>The person turns up 15 minutes 'late' for the appointment.</p> <p>The person brings along another family member.</p> <p>The person asks to see someone of the opposite gender.</p> <p>The person asks for a translator.</p> <p>Others (please specify)</p>	

Habit 4 involves you, as a professional, thinking about every aspect of communication. This includes:

- the protocols used for meetings with clients
- the introductory rituals and the format of the meetings, conclusions and follow-ups
- the way we test whether a client understands what is being said

A client or colleague may decide not to ask for clarification because they do not want to look foolish, or because, to ask a question looks rude in their culture.

It helps to use structured conversations to gather culture-specific information starting with:

What is the issue? What are the key problems for you and your main concerns? What is the most important result for you and why is this important? What would you like to see happen?

Reflection: How did this exercise feel? What did you learn? Try to do it regularly.