**“Working Paper: Interdisciplinary Cultural Competency Project”**
**and**
**“Transcript of Working Group Panel Discussion of Paper”**

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This paper and the Panel Discussion transcript can be accessed and commented on at:

# Introduction

## "Working Paper: Interdisciplinary Cultural Competency Project"

**Sponsored by the Southern Institute for Education and Research Tulane University**

This "Working Paper: Interdisciplinary Cross-Cultural Communication Project," was written by Lance Hill and used for the basis for a panel discussion among an outstanding interdisciplinary consulting team for the project, which met in New Orleans in June, 2003.

The Southern Institute for Education and Research at Tulane University and the Charles Stewart Mott Foundation have partnered on the Interdisciplinary Cultural Competency Project (ICCP) to develop training and evaluation standards on cultural competency for nonprofits, with a long-term goal of improving collaboration skills for people and organizations working for an inclusive and equitable society. The paper is intended to stimulate discussion and debate on defining cultural competency and developing national standards for evaluating cultural competency programs. The project arose from the efforts of the Southern Institute for Education and Research to develop effective assessment instruments for the Institute's cross-cultural communication training programs. The project is also an opportunity to help a broader range of government agencies, nonprofits, community organizations, and businesses that use cultural competency training.

The paper was the product of a "working group" of consultants (see complete vitas and bios on blog site) who included two of the most esteemed scholars in intercultural communication: Dr. Derald Wing Sue of Columbia University and Dr. Stella Ting-Toomey of the University of California at Fullerton. Between the two of them, they have published twenty-six books and are regarded as the leading experts in their respective fields. They were joined by Lance Hill, Ph.D. and three experience practitioners, (1) Haywood Hall, M.D., Executive Director of the Pan-American Collaborative Emergency Medicine Development Program and MedSpanish, a cross-cultural training institute for health professionals; (2) Ted Quant, Executive Director of the Twomey Center at Loyola University who has twenty years of diversity training experience; (3) and Dr. Michael Kane, an international facilitator and training consultant who has extensive experience in cross-cultural training in Latin America and the Middle East.

All working group members reviewed earlier draft of the paper and made numerous suggestions, some of which were incorporated in the final draft. Some of their comments can be found on the paper's blog site. Citations are not uniformly formatted since some came from different authors, but they should be readily accessible to researcher.

After two years of preparing the working paper and the panel discussion transcript, the Institute was prepared to disseminate the materials when, unfortunately, our office in New Orleans was flooded by Hurricane Katrina. Digging out of the muck of Katrina, both physically and organizationally, delayed final editing and the creation of a web site for interactive discussion.

# "Working Paper: Interdisciplinary Cross-Cultural Communication Project"

# A Project of the Southern Institute for Education and Research Tulane University

By Lance Hill, May 24, 2004

This paper was reviewed by the Working Group and some suggestion integrated into this discussion draft for discussion. They author takes responsibility for all content, oversights, or mistakes.

## Introduction

By 2010, ethnic minorities will comprise 32% of the U.S. population; by 2050, the percentage will be over 50%. Conflict between contending ethnic groups over privilege, discrimination, and equity is inevitable. But how we communicate with each other can help prevent or de-escalate these conflicts. Recent research has clearly demonstrated that peaceful interaction between cultures can lead to conflict where there was none before, simply because of cultural misunderstandings.[1] Similarly, studies have demonstrated that lack of cultural understanding can exacerbate existing conflicts,[2] and culturally different negotiators can make conditions worse if they lack knowledge of the other culture.[3]

For many years, the academic and professional training fields of cross-cultural communication centered their attention on the problems of travelers and workers living abroad and attempting to adapt to different cultures (referred to as "expatriates" or "sojourners" in the academic literature). But in recent years, there has been a movement of academicians and cross-cultural practitioners to take the theories, research, and experiences drawn from international studies and practice and integrate them into training programs designed to improve ethnic relations within the United States. Some practitioners coming out of the diversity and multicultural education traditions had come to realize that changing knowledge and attitudes was not sufficient to ensure effective cross-cultural collaborations. With all their insights into racism and oppression, diversity trainees still lacked the fundamental skills to avoid needlessly misunderstanding and offending the very minorities they sought to assist; moreover, they often adopted the same moralizing and guilt-based workshop techniques and applied them in their own communities--with predictably disappointing results.

All collaboration is based on communication, and people, even with the best of intentions, who lack communication skills can create more problems then they solve. One of the barriers to

[1] Klineberg, 1964; Glenn, 1981; Cushner, 1987b; Sandole, 1987.
[2] Fisher 1990
[3] Klineberg, 1964; Cushner, 1987b; Fisher, 1990)

including communication training into diversity programs has been the traditional chasm between trainers and academicians in the field. Practitioners did not avail themselves of the research and insights of scholars, and scholars did not understand the day-to-day problems that practitioners encountered, problems that could be solved by empirical research. Nor have scholars benefited from the successful techniques that practitioners have developed by trial and error and intuition. Practitioners are a rich source of knowledge for scholars given their constant engagement with the public, attuning them to the subtle yet important changes in cultural perceptions and conflict, which, in turn, creates new challenges for researchers. It is the purpose of this paper to bring together these two groups of dedicated people to "cross-pollinate" the discussion of how to build cultural competency.

**Interdisciplinary Cultural Competency Project (ICCP)**

The Southern Institute for Education and Research at Tulane University and the Charles Stewart Mott Foundation have partnered on the Interdisciplinary Cultural Competency Project (ICCP) to develop training and evaluation standards on cultural competency for nonprofits, with a long-term goal of improving collaboration skills for people and organizations working for an inclusive and equitable society. The project is also an opportunity to help a broader range of government agencies, nonprofits, community organizations, and businesses that use cultural competency training.

This paper centers on two questions (a) what is cultural competence? and (b) how can it be measured.[4] The ICCP goals are (1) to develop a common definition of cultural competence and training standards for organizations that lack in-house cultural competency expertise to design, implement and evaluate but employ diversity/cross-cultural training services; (2) to design, develop, validate, and implement a practical and economical evaluation research instrument for these organizations that can accurately measure cultural competency and improve instructional design models; (3) to widely disseminate these findings and evaluation tools in the form of a handbook for implementing a cultural competency program and accessing resources; (4) and to promote a interdisciplinary consortium that links together scholars and practitioners to achieve these goals and collaborate in future applied research.

To achieve these goals, the Southern Institute has assembled a "working group" of distinguished scholars and practitioners to review and comment on this Working Paper, with the objective in mind to circulate the paper among other scholars and practitioners for broad discussion. To promote cross-disciplinary insights and resources sharing, the working group includes participants with extensive cultural competency expertise in three major fields that have benefited the most from scholarly research and program experience: (1) healthcare, (2) psychology and counseling, including multicultural psychology, multicultural education (3) and international management and study, i.e. training programs that prepare workers and students to live in a second culture--"expatriate training." The practitioners on the working group team have conducted extensive diversity and cross-cultural communication training programs for decades in

[4] This formulation comes from Ponterotto, Joseph M., "Assessing Cultural Competence n Mental Health Service Delivery," notes from presentation December 1998.
http://www.mentalhealth.org/cmhs/CommunitySupport/research/publications/pn39C3.asp

a wide range of settings; include business, government, nonprofit, community, grassroots, and international management.

Most of the literature on cross-cultural communication is written for an academic or specialist audience and is frequently couched in dense technical jargon. This paper is intended for both experts and laypersons; we have endeavored to present the academic theories of intercultural communication and training with a minimum of jargon, but we have included terms for consistency and to explicate concepts that would benefit practitioners. The process of creating standards and guidelines for cultural competency is still in its infancy. Only recently have some government and nongovernmental organizations begun to develop clear goals for individual training and organizational policies, but, as one observer in the field has noted, no "definitive consensus has emerged regarding what the goals of training should be and how one would know that they have been accomplished."[5]

Those government and professional association cultural competency standards that have been promulgated, such as the Culturally and Linguistically Appropriate Standards (CLAS), and the AMCD and APA guidelines, can serve as a model for this project, but in the final analysis the definition of cultural competence must be adapted to the particular needs of each specific field. There is no "one size fits all" definition because implicit in the definition of cultural competence are assumptions about the thinking, behavior, needs, and challenges of the target audience. The most significant challenge for the ICCP is the unique quality of the audience served by the organizations we are addressing.

Unlike the three professions we are examining in this paper (healthcare, counseling, and international training), most of the population that our collaborating organizations work with represent the broader, more culturally and politically conservative community. The practitioners contributing to this discussion paper routinely provide training to small communities in the Deep South, sometimes traditional racist strongholds, and frequently in response to a racial crisis that has already erupted. The overwhelming majority of potential trainees (1) do not believe that they harbor racist or ethnocentric attitudes and beliefs, (2) do not believe that racism and bigotry are problems in society as a whole, (2) do not believe that cross-cultural communication or diversity training is necessary or effective. This dimension, in itself, greatly affects how an organization might define cultural competency and training goals, and will be an important part of the discussion.

## Questions Addressed In the Paper:

This paper is built around a series of questions about cultural competency intended to promote discussion and clarify choices. The questions are as follows:

1. What is cultural competency? (definition)
2. What changes in attitudes, knowledge, and skills does diversity/cross-cultural training bring about, and are these the changes we need and want? (competencies)

[5] Ferdman, Bernardo M and Brody, Sari Einy, "Models of Diversity Training," in Landis, Dan and Bhagat, Rabi S. eds. *Handbook of Intercultural Training*, 2nd edition. Thousand Oaks: Sage. (date).pp. 282-303. P. 298

3. Is there a common definition of cultural competence that is useful in broad range of fields? (definition)
4. Is there a set of minimum "core competencies" that should apply universally? (definition)
5. What is a "cultural group?: Is it only racial and ethnic groups, or are" rural" people a culture. (definition)
6. Can people be culturally competent and yet disagree that racism is a problem? Does competency include an understanding of the history minorities?
7. What is the difference between trainings that are classified as cultural awareness, cultural competence, tolerance, diversity, and anti-racism"? (training)
8. What cultural traits cause the most misunderstanding in domestic ethnic conflicts? (competencies)
9. Many "culture-specific" training programs use an inventory of cultural characteristics of minority groups to help trainees understand and interact appropriately. Does this technique run the risk of perpetuating stereotypes and offending ethnic groups? (training)
10. Should people be required to come to terms with their own personal prejudices in a personal, disclosing group process, or is this technique an unethical intrusion into privacy and unnecessary to achieve effective communication skills? (competencies)
11. Do people in both the majority and minority community have a responsibility to learn cross-cultural communication skills? (defining cultural competency)
12. Should people compromise their principles, ideas, and beliefs to adapt to another culture and provide "culturally appropriate" service? (defining cultural competency)
13. Is there evidence cross-cultural training changes trainee's ideas and behavior and improves their ability to work in diverse settings? (evaluation)
14. What are the organizational changes necessary to make an organization culturally competent?
15. What academic theories about cultural competency training can we benefit from? (design)
16. How do we assess a trainer's ability? (training)
17. How to overcome resistance to diversity and cultural competency programs?
18. What are the most effective training and evaluation methods? [6]

## Defining Cultural Competence

What is cultural competency? How we define the term directly affects the type of individual training and organizational changes necessary. While the definition may differ in various fields, there are core elements to cultural competency that should apply across professional, disciplinary, and organizational boundaries. This paper gives more attention to the issues of individual cultural competence, rather than organizational competence, but that is largely a

[6] Stella Ting-Toomey recommended clustering the discussion around organizational themes of:
Definitional Issues on Cultural Competence (C.C.)
Relevant Conceptual Approaches to C.C. from Diverse Disciplines
Relevant Conceptual Approaches to IC Training
Intercultural (IC) Competence Content Training Issues
IC Training Design & Methodological Issues
IC Training: Ideal Expected Outcomes
Evaluation Issues and Questions

byproduct of playing to the strength of the working group. We intend to take on both issues in the course of this discussion in coming years.

There are literally hundreds of definitions for culture, particularly in the social sciences. For our purposes, though, there are a few key elements of the definition that have training and policy implications for cultural competency. First is who constitutes a "culture"? For the public, culture is usually associated with racial and ethnic groups. But in the psychology and counseling field, some scholars argue that "everyone in a pluralistic society…is multicultural to some degree," and they define culture to include groups based on gender, geography, sexual orientation, and special needs.[7] Along with this broadening of the definition culture began a move to emphasize cultural commonalties over differences as a way of improving intercultural relations.

An opposing faction maintained that culture should only mean "visible racial and ethnic minority groups" and argued that by expanding the definition, the profession was diverting attention from real problems of racism and discrimination. This "universalist" and "ethnic-specific" debate found an echo in the diversity training field, where, in an effort to avoid discussing sensitive racial issues in the workplace, some diversity practitioners began to expand the definition of diversity (read "culture") to include virtually everyone, and in the process, stymied the critics of racism. Similarly, this was accompanied with an emphasis on stressing commonalities over differences. [8] This shift away from conflict issues was, in no small way, the outcome of disastrous diversity programs that created more problems then they solved. The solution was not to avoid "affective" (emotional) and "experiential" techniques and abandon controversial topics, but rather rethink the training methods and create new models based on empirical research on adult learning and managing intercultural conflict.

Standard dictionary definitions of culture generally limit it to all those elements that constitute the way of life for a people: shared behaviors, ideas, and material objects. Some have called culture the "collective programming of the mind"[9] and others put it even more succinctly: Culture consist of the rules and expectations that come into play when human beings interact, it is more or less an agreed-upon set of rules for living. Finally, for those of us concerned with communication, one of the pioneering scholars in the intercultural said simply, communication *was* culture, and culture *was* communication.

"Cultural Competency" also has many definitions. Terry Cross (1989) defines it as, "A set of congruent behaviors, attitudes, and policies that come together in a system or agency or among professionals that enable effective interactions in a cross-cultural framework." Applying the definition to the psychology and counseling field, Sue (1992) defined a culturally skilled counselor as one who "is actively in the process of becoming aware of his or her beliefs, preconceived notions, personal limitations, assumption about human behavior…" understands "the world view of his or her culturally different client;" and is actively "developing and practicing appropriate, relevant, and sensitive interventions strategies and

[7] Cushner Kenneth, Brislin, Richard W. *Intercultural Interactions: A Practical Guide*. Thousand Oaks, Sage. 2nd edition, p. 10; also Pederson, 1991.
[8] Sue, Arredondo, and McDavis, 1992.
[9] Ruch, 1989, p. 12

skills in working with his or her culturally different client." Underlying this definition were three dimensions of cultural competency: beliefs and attitudes about minorities that facilitate effective counseling; knowledge and understanding of ones own worldview; and intervention (counseling) techniques and strategy skills in working with minority groups. This definition became the core of the Association for Multicultural Counseling and Development (AMCD) guidelines.[10] Again, as with the definition of culture, the way cultural competency is defined determines an organization's policies and training goals.

In one of the most ambitious projects to develop consensus standards for cultural competency in a specific field, in March 2001, the Office of Minority Health (OMH), U.S. Department of Health and Human Services, published a report, the "National Standards for Culturally and Linguistically Appropriate Services in Health Care" (CLAS), intended to "provide federal and state health agencies, policy makers, and national organizations with a blueprint to follow for building culturally competent health care organizations."[11] The 14 standards in 132-page document were drawn from a review of laws, regulations, and standards currently used by state and federal agencies and other national organizations.

The CLAS standards pertaining to translation services are, for the most part, legally mandated and are consistent with the HHS' Office of Civil Rights (OCR) written policies. Rest of the standards are intended as recommendations for voluntary adoption by health care organizations or federal, state, and national accrediting agencies. The standards are organized around three themes: (1) culturally competent care, (2) language access services, and (3) organizational supports for cultural competency. With the goal of ensuring that "patients/consumers receive…understandable, and respectful care that is provided in a manner compatible with their cultural health beliefs and practices and preferred language," the guidelines are intended as both a guide for building culturally competent organizations, as well as providing methods to create accountability within organizations.[12] In addition to requiring that organizations offer services that are understandable to non-English speaking clients, the CLAS standards include: diversifying staff and leadership and integrating community leadership in cultural competency programming: cross-cultural communication training for staff: culturally sensitive grievance and conflict resolution processes: self-assessments and a written strategic plans that ensure cultural and linguistic competency are integrated into all services and evaluation processes; and

[10] Sue, D. W., Arredondo, P., and McDavis, R.J. (1992) "Multicultural Competencies and Standards: A Call to the Profession." *Journal of Multicultural Counseling and Development*, 20, 64-88. The complete guidelines are found in Sue, D.W., Carter, R.T.., Casas, J.M, Fouad, N.A., Ivey, A.E., Jensen, M., LaFromboise, T.D., Masese, J. Ponterotto, J.G. and Vazquez-Nuttall, E. (1998). *Multicultural Counseling Competencies in Individual and Organizational Development*. Thousand Oaks, CA: Sage.

[11] OMH, UDSHHS, "Office of Minority Health Publishes Final Standards of Cultural and Linguistic Competence." "Closing the Gap," February/March 2001

[12] Ibid. Quotation from CLAS standards are taken from OMH, UDSHHS, "National Standards for Culturally and Linguistically Appropriate Services in Health Care, Final Report," March 2001, Rockville, Md: USDHHS, OMH. The OMH, USDSHHS web site offers several very useful reports that were generated in the course of creating the final report, as well as guide to implementation (http://www.bphc.hrsa.gov/culturalcompetence/) . The American Medical Association, offers a 460-page guide, *Cultural Competence Compendium*, at http://www.ama-assn.org/ama/pub/category/3066.html).

collecting data on the race, ethnicity, and spoken language of consumers and the demographic area served.[13]

CLAS defines cultural competence as "Having the capacity to function effectively as an individual and an organization within the context of cultural beliefs, behaviors and needs presented by consumer communities."[14] For practitioners, the question raised by how these organizations have translated the definition of cultural competency into individual and organizational goals, is "to what extent should cultural competency be defined in terms of ethnic self-knowledge, and agreement with constructs such as "institutional racism," and diversifying staff and leadership? Is this a valid and useful model for programming in your own profession or community? For grass roots and social justice organizations, the question is, "What policies and training will help bridge the fault-lines of race and ethnicity and facilitate multicultural collaboration in your community?

**Training Theories and Models**

Consciously or not, every diversity or cross-cultural communication training is based on a theory that purports to explain the causes of cultural miscommunication and its solutions. Practitioners may develop their techniques based academic research and literature or use their own insights, experience, trial and error, or reading from derivative works. In many cases, the techniques developed in all these ways can be effective. What is important for those choosing a cultural competency program is to understand the trainings underlying theory of learning and attitudinal and behavioral change. Understanding the theory of learning will help determine if the training is appropriate to the organization's needs and, if the training is adopted, help identify whether or not the process is working. The training can be compared in advance to studies of other programs based on the same theories to determine its effectiveness. Moreover, understanding why and how a program works helps guide future choices. Virtually all training methods currently in use are reflected in several theories and models developed over the years in the intercultural communication academic field. The advantage of being familiar with these theories is that we could be using techniques based on theories discredited by reliable research. We know from various studies, for example, that people retain more of what they learn if the cognitive component (the concept) is presented first and then followed by an "affective" (emotional, experimental) exercise. It is a simple "sequencing" insight, but many trainers continue to reverse the order for "common sense" reasons.

One of the most popular training models in the 1960s-1970s was the "Interpersonal Sensitivity Training" or the "Human Relations Sensitivity Model." This model was aimed to prepare expatriates for living in a new culture by changing their attitudes and feelings. This was accomplished through intensely personal self-revelatory group meetings in which the trainee was expected to confront him or herself and, in the process, develop sensitivity to the new culture. This was not unlike the "racial sensitivity" and diversity training models of the same period, based on the idea that white people had to be emotionally and intellectually confronted with their

[13] The American Psychological Association also produced guidelines based on similar principles. "APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations," Office of Substance Abuse Prevention, Health Resources and Services Administration, Bureau of Primary Health Care."
[14] Ibid. p. 131

own prejudices in order to overcome their personal racism. This approach fell into disfavor by the 1980s in expatriate training. It was criticized as personally intrusive, ineffective, and myopic in that it blamed the trainees "ethnocentrism" for the failure to communicate and adapt--rather than view cultural miscommunication as a two-way-street. [15]

Similarly, some diversity training models were based on the notion that whites were the primary cause of racial conflict, and that minorities had little or no obligation to change attitudes or learn cross-cultural communication skills. Both approaches attempted to solve the problem by changing people, not their skills. Diversity training has in recent yeas expanded the role of knowledge (understanding the history of oppressed minorities and institutional racism) in its curriculum, but curiously most programs provide no cross-cultural communication skills and some still rely on confrontation and self-revelation.

Most cross-cultural communication training today uses a very different approach. At the centerpiece of most training is the notion that cultural competency is acquired by attending to three domains: awareness, knowledge, and skills (developed by Derald Sue et al).[16] The domain of "awareness" includes awareness of ones own cultural biases and values and learning to valuing and respect differences. As mentioned earlier, many diversity and cultural awareness models stop at this stage and do not move to knowledge and skills. The core competencies of the "knowledge" domain are defined differently depending on the discipline and field. Sue's definition of knowledge competency for counselors includes "an understanding about how oppression, racism, discrimination, and stereotyping" affect the individual and their work, and in the case of some white counselors, how "they may have directly or indirectly benefited from individual, institutional, and cultural racism."[17] For people in the communication field, the definition is often more narrow and centered on analytical concepts, such as understanding how intercultural conflict arises, the meaning of culture and its affect on communication; the way we process social information that leads inevitably to ethnocentrism and stereotyping; the process of communication, its symbolic and ambiguous quality of verbal and nonverbal messages with conflicting meanings, and the need to decode messages.[18]

The "skills" domain of cultural competency is where we "operationalize" (academic term) our awareness and knowledge, that is, how we implement this thinking into action. This would include cross-cultural communication skills, mediation skills, and the whole range of culturally appropriate behaviors that help one communicate and work effectively in a culturally diverse setting.

According to Bennett, (1986) cross-cultural training models can be grouped as "Intellectual Model" (traditional classroom teaching about culture and skills), the "Area Training Model" in

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[15] Paige, Michael R. and Martin, Judith N, "Ethics in Intercultural Training," in Landis, Dan and Bhagat, Rabi S. eds. *Handbook of Intercultural Training*, 2nd edition. Thousand Oaks: Sage. 35-60; and Kealy and Protheroe

[16] Sue, D. W., Arredondo, P., and McDavis, R.J. (1992) "Multicultural Competencies and Standards: A Call to the Profession," *Journal of Multicultural Counseling and Development*, 20, 1992, 64-88.

[17] Sue, Derald Wing and Sue, David. *Counseling the Culturally Different: Theory and Practice*, 3rd edition, New York: John Wiley and Sons, 1999. See especially the chapter "Becoming Multiculturally Competent," 208-232.

[18] Sue, Derald Wing, and Sue, David. (1999) *Counseling the Culturally Different: Theory and Practice*, 3rd edition, New York: John Wiley and Sons, 1999. See especially the chapter "Becoming Multiculturally Competent," 208-232.

which participants learn my interacting, the "Self-Awareness Model" (see above); and the "Cultural Awareness Model" (role playing that simulates intercultural interactions and focuses on insights and skills that can be used to understand all cultures). These models can be "culture-general" or "culture-specific." "Culture-specific" means that the training centers on one specific culture and conveys information about the culture's rules and rituals and instructs the trainees how to interact appropriately with the culture. The "Culture-general" method teaches a set of analytical concepts and skills that are intended to be used to understand any culture, without specific knowledge about that culture in advance.

The culture-general method has been criticized for not providing trainees with adequate information about the specific cultures they will interact with. On the other hand, the culture-specific models have been criticized for offering up a "laundry list" of generalizations about cultures that encourages people to view individuals with pre-conceived expectations, and thus perpetuating stereotypes. All cultural competency training programs use one or the other of these approaches, if not a combination of the two. In either case, making generalizations about cultures is a necessary and useful practice in the social sciences, but trainees in cross-cultural programs often cannot distinguish generalizations from stereotypes, and there is some validity to the argument that any well-intended, qualified generalization about an ethnic group can easily become an expectation for trainees. The same debate is occurring in healthcare, where some physicians are opposed to "profiles" of cultural traits used in cultural competency training.

People operate at different levels of cultural competency, and an accurate assessment of their progress can help determine training needs. Milton Bennett, a leading luminary in intercultural communication, made a major contribution to cross-cultural theory with his "developmental model" of intercultural sensitivity, a stage theory of how people move from ethnocentrism to ethnorelativism (or to extrapolate from this, the progression from racist to ant-racist). The stages include Denial, Defense, Minimization, Acceptance, and Adapt ion. The stages provide a framework for setting specific tasks for achieving cultural competency:

1. Denial. People in this stage are unaware of cultural differences.
2. Defense. People see cultural differences, but tend to perceive these difference negatively and believe that their culture's values are the right values.
3. Minimization. People are sensitive to stereotypes and strive to respect cultural differences, but still generalize about other cultures from their own frame of reference.
4. Acceptance. People understand that the same behavior can have different meanings in different cultures.
5. Cognitive Adapt ion. People are capable of shifting from their own frame of reference and take the perspective of another culture and operate successfully within that culture.
6. Integration. People effortlessly shift their cultural frame of reference from one culture to another.[19]

"Expectation Theories" are concerned with the way that expectations about other people's behaviors affect cross-cultural communication. People are constantly choosing communication strategies (styles) based on their prediction of how the person receiving the message will respond. The theory posits that people use three sets of information to make these judgments and prediction: personal, social, and cultural. The notion that communication is about

[19] Racial Identity models for minorities and whites are often used. See Cross.

consciously or unconsciously predicting behavior, and that when expectations are not met there is an emotional reaction, leads to a different theory of how one might teach cross-cultural communication. [20]

The Anxiety/Uncertainty Management Theory (AUM) offers a different explanation for cross-cultural miscommunication. AUM proponents argue that people are uncomfortable (anxiety) when first meeting someone from a different culture. They are not sure how the other person will act (uncertainty), and to reduce their anxiety and uncertainty they pursue different communication strategies, everything from avoiding people who are different, to gathering information about the person through interacting with them. At the heart of AUM theory is the elegant concept that miscommunication occurs because people assign different meanings to messages transmitted (this draws on Fritz Heider's "attribution theory," that people attempt to "make sense" of other people's behavior by assigning meaning based on their own frame of reference). The goal in a training based on AUM, then, would be to acquire skills for suspending judgments and helping the sender and receiver understand the unique meanings they attach to messages. In the end, good cross-cultural communication means shared meaning. [21]

A more recent theory that has attracted much attention is Stella Ting-Toomey's Face Negotiation theory. Until recently, social scientists believed that "face" (our public self-image, sense of worth and dignity) was not important in U.S. culture. But increasingly inter-culturalists have argued that face and its function in intercultural communication interactions is very important. At the bottom of many cultural misunderstandings are hurt feelings about respect, honor, status, reputation, and competence.[22]

One last major theory is Communication Accommodation Theory (CAT) provided the insight of "convergence and divergence." Briefly, CAT is based on the premise that people use their cultural communication style to either get closer (converge) or get some distance (diverge) from other cultures. Observing the communication style that someone uses can tell us if they are comfortable and trusting, or not. [23]

These theories have been converted into integrated training models that use both cognitive and behavioral learning techniques. One of the most sophisticated and comprehensive training modes is the Peace Corp's cross-cultural training program (the trainer and student guides are available free and online and in the public domain). Several organizations have developed cultural competency curricula and manuals based on the CLAS guidelines as well, especially in

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[20] Guirdham, Maureen, *Communicating Across Cultures*. West Lafayette, Indiana: Ichor Business Books, 199.
[21] Berger and Calabrese; Gudykunst
[22] Ting-Toomey, *The Challenge of Facework, Communicating Across Cultures,* Ting-Toomey and Gudykunst, *Communication in Personal Relationships*
Ting-Toomey, Stella. "Communicating Resourcefulness: An Identify Negotiation Perspective," in Wiseman, Richard L. and Koester Jolene, eds. *Intercultural Communication Competence* Newbury Park, Sage, 1993. pp. 72-111; Guirdham, *Communicating.*
[23] Gallois, Franklyn-Stokes, Giles, Coupland 1988. For a summary of these theories see Ting-Toomey, Stella and Chung, Leeva, "Cross Cultural Interpersonal Communication: Theoretical Trends and Research Directions" in Gudykunst, William, Ting-Toomey, Stella, Nishida, Tsukasa, eds. *Communicating in Personal Relationships Across Cultures*. Thousand Oaks: Sage, 1996. pp. 237-261.

the healthcare field.[24] And there are a number of books published intended as cultural competency guides, such as Doman Lum's Culturally Competent Practice Model (CCP) counseling students, found in *Culturally Competent Practice: A Framework for Growth and Action.*

**Training Methodologies**

Geert Hofstede provided the theoretical foundations and principal training methodology for most cross-cultural training in the expatriate field with his *Cultures Consequences*. In *Cultures* Hofstede developed a set of cultural categories that provided a clear framework for teaching about culture, including the concepts of power distance, uncertainty avoidance, individualism, and masculinity. These were popularized and expanded upon by Gudykunst. At the heart of the classification schema are a few core concepts that apply to all cultures: beliefs, norms, and values about family, community, authority, dignity and the role of the individual in society. Most cross-cultural communication training programs use all or part of these as a framework for understanding potential areas of cultural miscommunication. The list is too long for this paper, but suffice to say that any program addressing domestic cultural conflict would benefit from this framework. The challenge is narrowing down the list of cultural traits (speech styles, personal space, fate, etc.) to those "flashpoints" in domestic culture most likely to create misunderstanding and conflict. [25]

There is a vast number of cross-cultural communication "tools" that are indispensable part of a cultural competency skill-set. In this section we will review some of these and discuss how they are taught and, in some instances, how they relate to the theories reviewed. At the heart of cross cultural communication training are the concepts of culture and communication, and how they affect each other.

The skills for effective communication flow from the specific analysis of what causes cultural miscommunication. "Decoding" skills are essential for those theories that consider the principal barriers to clear communication to be ethnocentrism (the "ethnocentric lens"--the tendency to assign meaning to other's behavior based on our own cultural rules), faulty "attributions," and the symbolic and ambiguous nature of verbal and nonverbal communication (messages, not meanings, are communicated). An example of a decoding tool is Stella Ting-Toomey's simple ODIS formula that summarizes the discrete stages in decoding communication. A culturally competent communicator when confronted with dissimilar others is first *Mindful* (mindful observation), being aware of our own and others' behavior) and mentally observes the communication behavior without assigning motivation or meaning to it (O); second, they describe the communication in behavioral terms (D); third, interpret the behavior from the other culture's possible perspectives; and, finally, suspend evaluation until the hypothesis is confirmed (S). Ting-Toomey adds "facework management" and "identity support" skills to her inventory of competency tools to meet the specific needs of her Face Negotiation theory.[26]

[24] For example, see Yeo, Gwen, ed., *Core Curriculum in Enthogeriatrics*, 2nd ed., Developed by the Member of the Collaborative on Ethnogeriatric Education, October 2000. Yoe's manual as well as several others is available free on the Internet.
[25] Gudykunst (1993); For example, the Southern Institute's TIES program focuses on cultural differences in time, conversational styles, (direct, indirect, expressive, subdued) and decision-making.
[26] Ting-Toomey, "Recommendations" sections at the end of Chapters 3-10; ibid. pp. 214, 88-90.

Other concepts and skills generally considered indispensable for cultural competence are: an understanding of the theories of social cognition (selectivity of perception); cultural differences in behavior; the opaqueness of cultural logic to outsiders; the influence of values on behavior; the features of collectivist and individualist cultures; differing conflict norms; and skills of perspective-taking and reframing (active listening). According to Gudykunst, the indispensable cross-cultural competencies are the ability to create new categories; the ability to tolerate ambiguity and uncertainty (derived from his Anxiety/Uncertainty Management Theory); the ability to empathize, the ability to adapt communication style to other cultures; and the ability to gather and effectively use cultural information. In the framework of these skills, effective intercultural communication is when the "communicators achieve mutual shared meaning" through encoding and decoding their messages.[27]

## Evaluation

The important questions for any organization embarking on a program to increase its cultural competency are: "How do I know that the training/policies achieve the changes in behavior that we desire. How do we define and reliably measure cultural competence? While there is an abundance of consultants and trainers willing to sell their product, few can produce solid empirical research that uses measurable outcomes to prove the trainings effectiveness. Reliable evaluations allow us to not only gauge the worthiness of training, but they also provide a blueprint for improving the training. Most studies of cross-cultural communication programs rely on still unverified methods to measure and evaluate their effectiveness, e.g. "self-assessment instruments," sometimes referred to a "self-reports," that are self-administered questionnaires in which the subjects offer their own opinions about their skills and attitudes. Self-assessment evaluations have drawbacks, as we will see; yet, the method continues to enjoy favor. One recent study of healthcare education programs found that the vast majority of learning objectives only addressed attitudinal change (79%), when, in fact, behavioral change, in the form of new skills, is the most important factor in task performance. Less than one of three of the programs focused on skill acquisition. If cultural competence is defined using the three domains, Awareness, Knowledge, and Skills, then evaluation methods must be able to measure changes in both knowledge (e.g. how the wrong greeting ritual can offend someone from a differing culture) and behavioral competencies (how to find out what the accepted greeting ritual is)---and set a threshold for what is regarded as competence in new thinking and skills. [28]

In general, scholars who have reviewed the measurement and assessment literature in all the fields have concluded that most of these evaluation lack reliability and validity. Self-assessment questionnaires ask respondents to rate there own personal or organizational attitudes, knowledge,

[27] Gudykunst, 1993. Ting-Toomey, *Communicating*. 63"The transactional nature of intercultural communication refers to the simultaneous encoding (i.e., the sender choosing the right words or nonverbal gestures to express his or her intentions) and decoding (i.e., the receiver translating the words or nonverbal cues into comprehensible meanings) of the exchanged messages. When the decoding process of the receiver matches the encoding process of the sender, the receiver and sender of the message have accomplished shared content meanings effectively." Ting-Toomey, *Communicating*, p.17-18.

[28] Sunita study on the web. .

and performance. The survey method assumes that the respondents are answering honestly, have accurate information about their own organization, and assign the same meaning to the key terms in the questions. That is not always the case, though. And research shows that on subjects such as race, respondents are inclined to give "socially acceptable" answers rather than truth confession of the prejudices.

There are several explanations for the glaring absence of empirical research based on behavioral measures (observable indicators), which bedevils all of the three fields we are surveying. [29] To begin, it may be that cultural competence does not lend itself to traditional forms of social science research. What constitutes a "culturally sensitive" behavior? If a person works with several people in a multicultural setting, there may be thousands of verbal and nonverbal communication episodes every day, and only the interactors know what was "appropriate" and what was not. Cultural competence is, in part a value, and it is difficult, if not impossible, to measure how faithful people are to their values. It is not unlike attempting to measure honesty. Where is the line between a lie and an exaggeration? Moreover, the benefits of the training may be more long-term. A few years ago, a nationally recognized Holocaust education organization collaborated with a prestigious university to study the effect of Holocaust education on the "civic involvement" of 8th graders. Predictably, there was no effect: 8th graders have always had more pressing duties than volunteering at the local senior center. The goal of most Holocaust education programs is not to immediately change student's behavior, but rather to educate young people to the consequences of moral indifference to the suffering of others, and to plant a seed of conscience that can come to fruition in the future when, as adults, they can exercise their citizenship rights to the benefit, or detriment, of those treated unjustly. Unfortunately, the commissioned study could be used to prove that Holocaust education was a waste of time--a myopic and dangerous notion.

The paucity of useful research may also be a result of the unwillingness of practitioners to have social science methods judge the usefulness of their profession. Most consumers of diversity and cross-cultural programs are reluctant reformers, often managers forced to provide the training. Practitioners know that these gatekeepers are frequently looking for an excuse not to provide the training, and anything that passes for social science will no doubt be used to discredit the field. In addition to these factors, scholars who eschew attitudinal and self-reported research find themselves divided over how to conduct behavioral studies in intercultural competence. As two intercultural researchers have written, there is "little consensus on how to approach, conceptualize, study, or measure it."[30]

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[29] On the lack of empirical studies in psychology and counseling, see Ponterotto, J. Regier, B. et al (1994), "Assessing multicultural counseling competence: A Review of Instrumentation." *Journal of Counseling* 72 (January/February): 316-322.

[30] Wiseman, Richard L. and Koester, Jolene eds. . *Intercultural Communication Competence* Newbury Park: Sage 1993) p.3. Ibid. 4. An added benefit of behavioral measure would be that controlled studies informed by theoretical models and with control of significant variables would "increase credibility of research." Dinges, Norman G. and Baldwin, Kathleen D., "Intercultural Competence: A Research Perspective," in Landis, Dan and Bhagat, Rabi S. eds. *Handbook of Intercultural Training*, 2nd edition. Thousand Oaks: Sage. 1995 106-123P. 106. The authors offer a comprehensive survey of all the "empirical studies" on intercultural communication conducted between 1983 and 1995.

Of particular interest are the evaluation instruments (devices) for measuring the outcomes of cross-cultural and/or diversity training, given that this is frequently the principal cultural competency service that the targeted organization's avail themselves of. Here there are several key questions that must be posed. How do we determine the organizations needs (assessment)? Does the training meet the organization's needs and are its objectives aligned with the organizations objectives, policies, and structure? How do we assess the trainer's competence and what are the attitudinal and behavioral changes that we desire and how will these be measured to establish the trainings effectiveness and organizational benefits?[31]

Evaluations can measure the effects on learners in five categories: knowledge, perceptions, attitudes, skills, and patterns of behavior.[32] One of the primary scholarly debates is over how to measure the effectiveness of cross-cultural training (I will use this term to apply to the array of training activities that fall under the titles of diversity, tolerance education, anti-bias, multicultural). One aspect of the debate is the "attitudinal" versus "behavioral" measurements mentioned above. Almost all training ultimately seeks to change organizational or individual *behavior*, but many training programs in the past were based on the discredited theory that a change in *attitude* would automatically lead to a change in behavior. [33] Here we see the value of knowing the theory behind the training.

In recent years researchers have strived to set observable and measurable criteria to determine the success or failure of training. A case in point was a study in which student physicians were trained to elicit medical background information from someone from a different culture. The "patient" was a volunteer who had been asked to rate the physician's ability to gather the information in a way that was culturally appropriate and effective. A potential trainer must, in advance, be able to set out clearly, who will perform the action, what knowledge comprehension and behavioral change is desired, at what level of proficiency and competency, when this behavior can be expected to be demonstrated, and how it will be measured and interpreted. The evaluation plan should be able to answer the questions: who does the evaluation, when is it done, what is measured, how is it measured how will the findings be tabulated and interpreted?[34]

Methodological tools like evaluation instruments must be meet "validity," "reliability," and "replicable" standards--another way of saying that the researchers must be able to prove that the outcomes are not caused by other "variables" (for example, a number of the trainees had lived abroad before and already possessed the skills); that the same study in the same conditions will yield the same results; and that we can reasonably use the findings to predict the same outcomes in the population at large, that is to say, the benefits of the study can be transferred to other programs. Techniques include questionnaires, interviews with staff or their supervisors, observation, or rating (by independent raters).

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[31] Taken from L. Robert Kohls and Herbert L. Brussow, *Training Know-how for Cross Cultural and Diversity Trainers*

[32] Taken from *Multicultural Education: A Cross Cultural Training Approach*

[33] Self-reporting is "not entirely inappropriate, though, because self-report data have been found to relate to successful adoption to host cultures…", Blake, Brian F, et al, "Measuring Impacts of Cross-Cultural Training," Dan Landis and Rabi S. Bhagat, eds. *Handbook of Intercultural Trainings*, 2nd edition. Thousand Oaks: Sage

[34] Taken from Kohls and Brussow, p. 91-92 and *Multicultural Education: A cross Cultural Training Approach*

Research can be either "qualitative" or "quantitative." Qualitative assessments often use interviews and self-report questionnaires, and proponents argue that the more personalized approach results in more reflection and thought and can generate more meaningful professional insights. Quantitative assessments (often called "paper-and-pencil") are the majority in the literature. Most of the early tests were designed to measure general adaptability to new cultures, and not specific skills. This was a result of the business management field's interest in creating screening tests that could predict how well an employee would perform overseas. Most studies of cross-cultural training programs use existing evaluation devices, including the Cross-Cultural Counseling Inventory-Revised (CCRI) (an evaluator form), clinician self-report surveys like the Multicultural Counseling Inventory (MCI) and the Multicultural Counseling Awareness Scale (MCAS) and the Multicultural Awareness-Knowledge-Skills Survey (MAKSS).

MAKSS is a self-administered written test of multicultural counseling competence developed by D'Andrea, Daniel, and Heck in 1990. It has 60 questions based on awareness, knowledge, and skills. Some of the questions suggest that the test's creators use historical interpretation as criteria for competence, a premise that experts in other fields would question. One question asks if counseling "has frequently become a form of oppression to subjugate large groups of people." That may or may not be true, but whether or not it is a litmus test for one's ability to work effectively with people from a different culture is debatable.

More recently, sophisticated and rigorous quantitative studies have been conducted on training models grounded in specific theory, particularly in the field of overseas effectiveness in international management, study abroad, and transfer of technology and information. Milton Bennett created the Developmental Model of Intercultural Sensitivity (DMIS) training model based on his theory of progressive worldviews: Denial, Defense, Minimization, Acceptance, Adaptation, and Integration. To measure the "orientation toward cultural differences" that DMIS seeks to change, Bennett, Hammer, and Wiseman (2003) developed the Intercultural Developmental Inventory (IDI), a 50 item "paper-and-pencil measure of intercultural competence, which, by testing IDI against several other established instruments, proved reliable."[35]

The Center for Intercultural Learning at the Canadian Foreign has developed a cross-cultural training program with perhaps the most ambitious and detailed behavioral indicators. Wanting to go beyond measuring cultural "respect" the *Profile of the Interculturally Effective Person* uses "actual behaviors you can see and hear" to measure competency. The program's creators claim, "the behavioral indicators set forth in this profile would enable an evaluator to determine the relative effectiveness of a person in an intercultural environment." *Profile* is designed for the international sojourner, and the authors define an Interculturally Effective Person as someone who can "live contentedly and work successfully in another culture." The thirty goal competencies, all observable behaviors built on the paradigm of awareness, knowledge, and skills, include: the ability to communicate in ways that earn respect; the ability to adapt skills to fit local conditions; the capacity to adjust personally so content in host culture; possession of

[35] Hammer, Mitchell R., Bennett, Milton J., Wiseman, Richard. "Measuring intercultural sensitivity: The intercultural development inve3ntory." *International Journal of Intercultural Relations* 27 *2003) 421-443

adaptation skills, including the ability to explain history and rational of local behaviors; capable of describing the dos and don'ts; can demonstrate modesty about ones own culture's answers to problems and show respect for the ways of the local culture; can show in attitudes and behavior a respect for local culture; has knowledge of host country and self-knowledge ("understand their own culture and how it has shaped how they think, feel, and react to people and events"); has intercultural communication skills (can convey thoughts); does not disparage local beliefs; accepts criticism; asks for local help; knows appropriate behaviors; can describe the two parts of culture; can "articulate the elements of a model of interpersonal communication;" and knows the differences of verbal, nonverbal cues, signals, gestures, styles.[36]

Qualitative research emerged out of the social sciences, primarily sociology. Rather that letting numbers lead the way, qualitative research is more personal approach that relies more on the researchers creative interpretation of the behavior studied. While it lacks scientific rigor, it often yields much more insightful conclusions.[37] Doman Lum has devised a 44-item cultural competency qualitative self-assessment instrument based on his Culturally Competent Practice (CCP) model for social work students, using the three domains of knowledge, awareness, and skills along with his own "inductive learning" technique.[38]

Research in general can be divided into three categories: basic research, applied research, and evaluation research. Basic research--or "pure science"--attempts to test theories; applied research produces finding intended to apply to real life problems; and evaluative research which seeks to improve ongoing programs by measuring their outcomes against their goals--the primary form of research that cross-cultural practitioners would use. [39] Should diversity/cross-cultural practitioners use social science evaluation methods for evaluate their programs? And if so, what methods are best suited and how are the results best used? What standards should practitioners hold researchers to? The standards should not be as stringent as an experimental study. But many of the features of a good experimental study apply. The program should be evaluated by someone outside the organization/training program to guarantee objectivity. The evaluation should have clear and specific measurement methods set precisely to the training's cognitive and behavioral goals. Independent raters or observers should be used, if possible, in place of self-reporting. To determine if the knowledge and skills are retained and used, short-term pre-tests and post-tests should be used along with testing at longer intervals (six months, a year).[40]

## Trainer Competencies

What should we look for in a diversity/cross cultural trainer? One does not have to have a license to "hang out a shingle" in this profession (though SIETAR has proposed licensure requirements, including graduate level courses). A qualified trainer should be able to provide a comprehensive, integrated written plan for your organization, including analysis (assessment of

[36] Vulpe, Rhomas, Kealey Daniel, Protheroe, David, and Macdonald, Doug. *A Profile of the Interculturally Effective Person. Center for Intercultural Learning, Canadian Foreign Service Institute.*
[37] Qualitative research may use different methods to validate results. See Guba and Lincoln (1989)
[38] Lum, Doman. *Culturally Competent Practice: A Framework for Growth and Action* Pacific Grove: Brooks/Cole Publishing, 1999
[39] Daniel J. Kealy and David R. Protheroe, "The Effectiveness of Cross-Cultural Training for Expatriates: An Assessment of the Literature on the Issue," *Int. J. Intercultural Re.* Vol. 20 No. 2, pp. 141-165, 1996
[40] Kealy and Protheroe, 1996

needs and capabilities), program design and implementation, and evaluation. They should be able to set precise cognitive and behavioral objectives and demonstrate how the training techniques match the desired outcomes; that the training uses accepted and tested cross-cultural communication theories, adult learning methodologies (how learning will occur), evaluation techniques, and be able to demonstrate which elements of the training fulfill the awareness, knowledge, and skills standards; that the training includes the fundamental analytical and practical communication skills discussed above; that the trainer posses the requisite facilitation, group dynamic, and "platform" skills; that the trainer possess a knowledge of communication theories and the psychosocial and social dynamics of the intercultural experience.[41]

## Conclusion

We hope this survey sparks a lively debate about cultural competency. We began this paper with two questions (a) what is cultural competence? and (b) how can it be measured. The questions on page five are intended to direct the discussion and help us reach a consensus on how we should define cultural competency for the organizations we serve and what are the most effective ways of achieving it. We encourage you to circulate the paper and send responses, suggestions, case studies, or words of encouragement. Within the next year, the Southern Institute will begin to test evaluation instruments and will publish a handbook and checklist for choosing an effective cultural competency training program.

Finally, we ask that you join with us in a consortium of practitioners and academicians to work in partnership on research that will improve the practice of cross-cultural communication.

Lance Hill, Ph.D.
**lhill@tulane.edu**

[41] Qualifications drawn from Kohls, L. Robert and Brussow, Herbert L. *Training Know-how for Cross Cultural and Diversity Trainers.* Duncanville, TX: Adult Learning Systems, 1995 and Paige, Michael R. "Intercultural Trainer Competencies," in Landis, Dan and Bhagat, Rabi S. eds. *Handbook of Intercultural Training,* 2nd edition. Thousand Oaks: Sage. (date) 148-164. The Kohls and Brussow book is an excellent reference for evaluating trainers and training.

# Transcript

Roundtable Discussion on by the Working Group on

## "Working Paper Interdisciplinary Cross-Cultural Communication Project"

Sponsored by the
Southern Institute for Education and Research
Tulane University

Conducted in New Orleans, Louisiana, June 14, 2004

Transcript Key:

Ted Quant (TQ)
Stella Ting-Toomey (ST)
Michael Kane (MK)
Derald Wing Sue (DS)
Haywood Hall (HH)
Lance Hill (LH)

Not all author's names of cited material were clear in the taping, so we have done our best to find correct spellings. Where the transcribers had questions, a (?) has been inserted.

Tape 1

LH – I want to welcome you all to New Orleans. In the great tradition of New Orleans, an 8:30 meeting starts at 8:47. It was Mike Sartisky who said, "How do you expect a city that invented jazz to make Swiss watches?" I want, before we go into formalities, to make sure that everyone has been introduced to everyone. I want to introduce the staff from the Southern Institute. This is Lucille Francis, she is the executive assistant, she is the person who is responsible for the fact that you have water and coffee in front of you and chairs set up and all the logistics and plans and so on and did a wonderful job on that. She'll be in here on and off the rest of the day and I want to thank her for that. And Melissa is going to be with us all day long, she is a summer student worker from Tulane university, who escaped from North Dakota to come down here, her first summer that she won't have to wear gloves. And Plater Robinson dropped by to set up the recording; we'll be recording this. Plater is the director of our tolerance education program,

which is Holocaust education and the civil rights movement; he has designed that program over the last 10 years. He's pretty much single handedly provided training for over 3000 teachers in the Deep South, who would not have been trained if we hadn't started the organization, and he's done a remarkable job. We will use the script of this, perhaps in some kind of edited form, to disseminate along with the discussion paper for people who want to see what kind of discussions went into the paper. It will help in revising the paper as well.

Before we introduce ourselves, all of us I'm assuming have read the biographies and the vitae that were circulated so I'm not going to spend a lot of time on these. My favorite one was Stella's, she sent me her 29 page vita and it is saved as a file under "vita—short edition." Needless to say, the people around the table here are extraordinarily hard working people that in their practice or in their research are at the highest ranks of their profession. So, I'm not going to spend a lot of time on it so that we can get to the content of the discussion. You should have a copy of the agenda that we distributed; it has some remarks about the structure of the discussion for today. I'm going to facilitate the discussion, and then try to trade off at some point on this, but in the process of facilitating, I'm going to integrate or attempt to integrate some of the questions that were posed in the paper.

You'll see that we brought the working paper discussion questions, which are the same questions that were in the working paper. At the top, Stella was kind enough to suggest some kind of organizational themes to cluster those questions around. We've gone through the questions and just after each one indicated roughly under what category that question will appear. We don't expect to address all these questions in the course of the day, but some of these we will bring up and if you are inclined to bring up questions as well, feel free to do that.

In terms of facilitating, I always like to ask permission to interrupt. If you're like me, you sometimes talk too long. I am reluctant to interrupt people because it's often taken as a sign of rudeness. I'm not trying to be rude, so if you all will give me permission to signal you through non verbal communication, if that doesn't work I'll start banging on my glass, it's only because we have a limited amount of time and we're trying to involve as many people in the discussion as possible. We do have flexibility in the beginning part of the agenda today; it is structured

around a set of principle categories. What I mean by flexibility is I think that we can pause throughout and allocate time for specific kinds of topics.

The overall goal of this is twofold, because we're talking about the discussion paper at times, and because we're talking about issues beyond the discussion paper. What we hope to do by the end of the day is have a discussion that makes the discussion paper more effective, but it isn't supposed to be the primary topic, it's the content that is. The format of the paper as you may recall included categories of defining culture and defining competency, theories and models, training methods and then evaluation methods and then trainer competencies and the questions.

Are we on first name basis? OK, except for the real doctor, if you would keel over, don't call him Haywood, call for a doctor, and hope to God you don't get a communication or historical doctor because you would die for sure. Derald suggested another format for looking at four foci; individual, professional, organizational, and society, which is another layer of complexity to it but it, does make sense. And there are people coming from different sets of practices that emphasis different aspects of that. Ted, Mike, and I work a great deal one-on-one with individuals, not as much with organizations from the top down, whereas probably Derald and Stella and Haywood for sure are working with institutions at the top level and trying to bring that change about.

There are three outcomes for the Interdisciplinary Cultural Competency Project (ICCP). One is this discussion paper which we will revise and then collectively author with the requisite caveats that this does not represent the views of all of the people. In that discussion paper, we will be making a survey of different approaches, intended to promote discussion within the disciplines. The second outcome is deliberations; once we finish this paper, we want to effectively disseminate it and encourage discussion among the different disciplines and practitioners through these sorts of comparative insights. Some of us were talking last night already began to see what kinds of comparative insights there are. How we arrived at theories and how some of us arrive at theories in the moment of training and some of us bring to it business administration background in their life. We will talk about how we promote this discussion perhaps in professional organizations, seminars, graduate schools, and then collect those responses and put those all

together on a web site that has the paper and the responses and then becomes a resource in and of itself. And then finally in the next two years, the Southern Institute then will develop a handbook checklist of standards and guidelines; I like to call it the "consumers guide to cultural competence." That will be authored by the Southern Institute with the acknowledgement of the people who worked on this project. It will consist of both recommendations and options.

In the process of today I hope that we come to some agreement about some universal definitions that apply across all fields, some universal competencies. That is to say as we list different competencies that address different problems that as a group perhaps we can reach a consensus and say we can't do cross culture communication, we can't have cultural competency unless people know this, unless people know what ethnocentrism is, unless people know what the nature of language is, unless people know what racism is. Whatever the category may be. Within the handbook, the goal is to help the typical layperson to make informed decisions, to know that some of these are recommendations and then, on the other hand, some of these are differences of opinion within the profession--different approaches, and this is why and how they make their arguments, these are the benefits, this is what the research says, and then you have to make your own decision based on this information. So, we avoid the problem of trying to reach a consensus in a multi- disciplinary world. Reaching consensus is not only unlikely, but impossible in some cases. Stella's made a couple points throughout that I will attribute to her. When we talk about competencies, we may be talking about processes. That is to say rather than specific skills that there are specific processes that an organization has to go through because the outcomes will always be so different. As we said in the early paper this is kind of a cross-pollination process**.**

I asked Stella if she'd ever met Derald and she said once she was listening to him in an audience and he was "way up there" on the stage. I was struck that, as you well know, as I have been reading in literature in the years that they're both highly respected scholars and well published. 50 percent of what they talk about, in their disciplines, is the same kinds of things—it is in a way a reflection of the fractured nature of the academy that never the twain shall meet, and that's one of the reasons we have a photographer today who's going to take a picture of us at lunch to prove this actually happened.

The same thing is true for practitioners, for those of us who have been doing this work for many years, some of it is derivative from what we've read in theories, some of its from our own experience. We do training in many different ways. Haywood has 60,000 instances of training, he's treated 60,000 patients in the last 10 years and had to make decision in 5 seconds and assesses cultural communication styles because he's in emergency medicine. So I think we bring a lot to this, people have asked what their role is in this meeting, and I think along the way we'll see that it's why I said in the paper that all of these theories and all of this discussion begins with the question: what is the problem? We're not here to develop theory, we're not here to develop training, we're here to address a problem. And it will be a concrete problem, such as: I can't get medical history from this person, I've got kids fighting in the hallway based on ethnicity, I don't understand what's happening in Iraq, whatever the case may be. It all starts with the question what is the problem and we all have an answer to that. From that comes theory, research, practice as to how we can solve that problem. Part of the outcome here really too is that we hope for new collaborations. The Mott foundation has funded us to develop an evaluation instrument and then to test our own program that would conform to the standards and guidelines that we have.

At the end of the day I want to have about 30 minutes brainstorming on how we can get this discussion out there and in what kind of formats we can do that. I had identified one of the sessions as brainstorming and that is when we talk about competencies. I think it's important for us to get out all the different competencies that we think are core competencies, universal ones, without evaluating the relative merits of those, and indicate what the priority is. I think that will be far more beneficial for the readers of the revised working paper. So, if at the end of this first introduction you want to talk about changing the format somewhere along the line I'm open to doing that. Any questions? Let's start with Derald, just by way of introduction I read from his vita that he's at Colombia University. Derald worked on the standards for cross cultural competency for the American Psychology Association and the American Counseling Association and wrote many years ago an article, a definitive article on using the framework of awareness, knowledge, and skills looking at competency and that as a book, as a text book is the most cited book in all of the literature.

DS – That's true, in fact we have an abnormal psychology textbook in the 8th edition now that is Sue, Sue, and Sue, or as I like to say Sue to the 3rd power.

LH – Go ahead, I'll just turn this over to you. What we wanted to do was 2 things, take about 10 minutes to talk a little bit about what you do in this area and then to talk about generally how you formulate the way you look at cultural competency, the way that you've been thinking about it so that we have an overview before we start the discussion of what your perspective is.

DS – Ok I'll be glad to do that. Before I do that I brought some materials, I can't let you keep them but these are provider handbooks on cultural competent care put out by Kaiser Permenetti(?) on all the four major racial ethnic minority groups. These were published I think in 99. These are really quite good because they deal not only with the historical knowledge that physicians or caretakers need to have, but it also concentrates on universal and culture specific knowledge, information, and skills that are required in terms of being able to deliver services appropriately to various groups. It's not so much conceptual as it contains basic information that they wanted all the Kaiser Permenetti (?) people to have in their national training of culturally competent care.

Since the late 1970s and early 1980s, because of my training as a psychologist, I've become disenchanted with what I felt were the traditional models that were presented to me in graduate school. They did not fit my experiential reality in terms of being raised as an Asian American in the United States. Many were theories of counseling and psychotherapy that I thought were culture bound. They were culture bound and biased in terms of various racial ethnic minorities. I really used my own experiences to gauge against what I was being taught and I felt that they were totally inappropriate and at times detrimental and oppressive. I witnessed this when I got my degree in 1969 when I went to the University of California Berkley where I worked at the counseling center. They had a large number of students of color who would come into the psychiatric and counseling centers and many of my colleagues really were what I considered to be pathologizing the life experiences and values of the various groups that came in for help. That was what spawned my interest in terms of cultural competency.

I felt that clinical therapeutic competency as defined was primarily a white Euro-American definition that did not apply to large groups who differed from that mainstream type of thinking. So I began to delve into the issue that traditional care in the mental health fields was cultural oppression. That is imposing one cultural perspective upon people whose world views and values and cultural background differed from their own. It was that realization that made me ask, "what would a culturally competent helping look like for the various racial and ethnic minority groups?" That was when I entered into a deliberation of both culture universal and culture specific means of delivering services. But that wasn't enough because later what I discovered was that having cultural knowledge wasn't enough because it's how cultural differences are perceived in the United States that enters into the realm of the socio-political dynamics of what differences mean. This was when I really went into issues of racism, sexism, heterosexism, beginning to look at how it didn't help to pick up a book to read about cultural differences when you didn't understand the socio-political dynamics by which the services are delivered.

Then I evolved into, well several things happened to me, really major things. One of them was that my wife and I were very much involved in racism awareness training in the community of Piedmont where our son and daughter were going to school. We ran a series of workshops during which we received a lot of feedback from community leaders saying that we were opening up a can of worms, as if the worms weren't there already, by doing these community forums. It was creating conflict in the community and so we were indirectly being told to back out, which we didn't. The next thing we knew the police in our city got a search warrant, broke down our door, and pretended, set this up, that they found stolen property that my son had taken from Piedmont High School. This is kind of an interesting story but it is central to where I've gone now in terms of the work here. What happened was that we had to hire a civil rights attorney, John Buras (?), some of you may know him as he was a Rodney King attorney, to defend our son. After 9 months the charges were dropped and we sued the city.

During all of this process I realized another aspect of training, that when you push against the prevailing norms of a system, that system will push back very hard. It isn't just simply the police, it is isolation, it's loss of connections that come to you. In any case, that was when I was

asked by President Clinton's race advisory board to give testimony at their first meeting of the National Dialogue on Race. After that testimony, which lasted about 20 minutes (there were three psychologists who were asked, Jack DeVidio (?) who does all this work on unintentional aversive racism, and James Stone, and I) this was shown on C-SPAN and I was flooded by hate mail. Some even threatened my life--in the sense that my term here on this planet was limited. It's that realization that when you push for cultural competence, it becomes a political battle as well. It isn't simply creating good knowledge for people who are willing to take it because our society is going to push against the type of awareness, knowledge, and skills that we associate with cultural competence. That becomes very important. This resistance happens not only on the individual level, as all of us who have done training know how people get so angry at times at the concepts and issues that we push, but also on the organizational level. Organizations will punish you by not giving you that recommendation, that raise, that promotion, or not hiring you.

Then I encountered the fact, and this goes to the norm, that my profession, the profession of psychology and counseling, has codes of practice and codes of ethics and standards of practice that I felt were extremely culture bound. In fact to be culturally competent, to be a culturally competent provider means to violate many of the standards of practice and codes of ethics. That's when I began to realize how many hooks our professions have in us in terms of deciding what is appropriate behavior. Your license becomes at stake; you're violating certain standards of practice.

The fourth level that I've become very knowledgeable about is the area of social policy. The area of affirmative action for example, that it is on a societal level, we're talking about a society that talks about certain values that represent to me ethnocentric monoculturalism. That is the umbrella by which the individual, organization, and professional levels operate under the umbrella of social policy. It's made me question, "why are we involved in cultural competence?" and given me the idea that cultural competence has to be grounded in social justice issues. That's what we're all about on a broad level. I think that most of us ask, and a lot of people would agree, why do we want cultural competence? Well equal access and opportunity is important. But the major battle that we are headed for, and I think that we can find some overarching vision of the importance of cultural competence that we will buy into, the

real battle begins when you try to operationalize that. What is cultural competence, what does it look like? That's when you'll get resistance from a lot of people.

LH – When you say operationalize, can you define that?

DS – Well if we talk about equal access and opportunity as being important, and everyone says that in this society, and then we say, "how can we achieve equal access and opportunity, lets say in education for African Americans or Latino Hispanic Americans?" Then we begin to say that "well, it means affirmative action, it means differential treatment, policies and practices that are differential treatment." Well you can get 90-something percent of the population of the US agreeing that equal access and opportunity is important. However, when you operationalize and say this is what it looks like when you achieve those goals, affirmative action, that's when over 50 percent of the people are going to say no, that's not right, that's reverse racism. That's what I'm talking about. Even at the individual level I begin to see in counseling and psychotherapy, one of the things that we talk about, a therapeutic taboo, is that a helping professional does not self disclose their own thoughts and feelings to clients. It's considered to be detrimental to the therapeutic relationship. Yet when you look at Asian Americans and African Americans, one of the qualities that they consider that enhances credibility of the helping professional is that professional's willingness to self disclose their thoughts and feelings. When I try to operationalize it then, that's when my colleagues begin to say 'dangerous' which it may be, but what it challenges is the universality of these behaviors, policies, and practices in which the underlying belief is treat everyone the same and you're being fair. I'm saying that equal treatment can be discriminatory treatment and that differential treatment is not necessarily preferential. What people of color and marginalized groups are asking is not equal treatment, their asking for equal access and opportunity, and that may dictate differential treatment. Our society has great difficulty understanding that.

Those are things that have brought me to where I am, more specifically, I used to be very much involved in talking about cultural competence for individual practitioners. Now, and this is why I gave you that full four foci, I've discovered it doesn't help me to train a graduate student to be culturally competent when the very institutions that hire them punish them for showing that

competency. So it's refocused my work that change has to be at the organizational, professional, and societal levels as well. That's something that a lot of my graduate students who are very committed to the delivery of services to a number of different groups feel that, well my supervisor tells me that I'm not keeping appropriate boundaries with my clients or I'm getting involved in dual role relationships. I mean all of these things happen.

LH – Haywood Hall comes to us with a foot in Texas and a foot in Mexico and hands and fingers all over the world. His organization MedSpan in Mexico trains English speaking professionals to work effectively and appropriately with Spanish speaking patients. It combines language training with cultural competence training. I guess he'll explain the way that works. He has something of an anthropology background; he told me that he considers medicine applied anthropology, and a vast multicultural background himself in his life. He's here representing the healthcare field, and hopefully bringing some ideas for us about the problems that are encountered and the way that his profession approaches this.

HH – Well first of all, I'm not an academic really. I have an interest in anthropology, but it's not been a form of study of any sort. I come to this very honestly in the sense that I was raised in a profoundly multicultural environment and had to function in society and other places dealing with that background. My parents are pretty prominent civil rights people and historians and I…

LH – To interject his father was Harry Haywood, a famous Marxist, and his mother is Gwendolyn Midlo Hall, the well-known historian.

HH – So there's a lot of pressure on me… anyway my father is Black and American Indian and I guess you know something about him, and my mother is Jewish. I was raised in Mexico, during the McCarthy era we were forced out of the country, so I lived in Mexico. I didn't know that I was anything other than Mexican for quite a while. I didn't really have any problems in terms of adjusting and assimilating; children are very adaptable anyway. But then I came back to the US when I was 9 years old. Suddenly I wasn't Black, Hispanic, Indian, White; I wasn't anything enough, so I was confronted with all these different cultural things that were projected on to me.

It took quite a bit of time to establish some equilibrium in this setting. I ended up dropping out of high school. Ultimately I got a GED and wound up getting into medical school.

I was very attracted to emergency medicine because it's really a widow onto society. You get to see what is sort of like the fraying edges of society in a lot of ways, and you learn a lot from that. I've worked with a lot of different kinds of people; I've always been interested in that cultural interface. What was clearly a real problem as a teenager trying to fit into one group or another became a strength later because I could easily navigate different cultures. Like I said I've always had sort of an anthropologic view of medicine which helps me a lot. I think that that's something that maybe is missing from health professions. It would help a lot in terms of relating to other cultures and their beliefs about healthcare and how they're perceiving what the interaction is. I've seen 60, 000 people in the health care department; it's actually been over 15 years but still quite a number. I've worked in places that are intensely cultural like New Mexico.

Over time, as many emergency physicians do, I got kind of burnt out and wanted to find something else. I've always had this idea as I said of emergency medicine being a window on the community, but I've found that working in this corporate environment was so constraining. My job was basically to put Band-Aids on people, but I was always interested in what was happening behind the scenes and how people got there. Of course the legal situation in medicine is pretty difficult too. I started getting more interested in teaching emergency medicine in Latin America and so I went back to Mexico and set up a program to train people in emergency medicine. Somewhere in that process I started to get the idea that you could bring US physicians down to Mexico and train them in some skills acquisitions in terms of being able to take a history and physical over maybe 2 weeks or a month. So we started off with emergency medicine residence and other residence. Then finally we've had medical students and practitioners who come down for this experience where it's a very interesting thing for them because we all kind of live in our own world. To be put in Mexico and to interface with a different culture is difficult.

I think what people see in the US, the way that they image their Latin populations, where they come from—it's hard for them to be as empathic as they should be because they don't really understand where they're coming from and what context that they're in. A lot of people imagine

all these Latinos pressing against the border and trying to get in because it's so desperately terrible on the other side. I think that when they come down to Mexico, and this is a nice area in Mexico, they really appreciate the Mexican culture and Latin culture a lot more. I think that really helps them a lot when they're interfacing with their patients back in the states. They also work, the way the program is set up, they spend a couple of hours learning Spanish in small groups, and then they spend 5 hours a day working in a hospital or clinic or someplace where it's a total immersion experience. It has set up as a language acquisition program but there are obviously a lot of cultural aspects that are involved in it.

I'm very interested in this process, I'm very thankful that Lance invited me into this because this is an area that I'm trying to focus on a lot more relative to my career. I'm interested in training health professionals in how to interface with the Latino culture. I feel that especially for the Latino population given the demographics in the United States, that medical Spanish is an essential medical skill. I can review what I need to know about biochemistry with you in a paragraph or so but what you need to know in terms of getting a history from a patient is critical. Especially in the emergency department we have to be able to connect with people very rapidly and establish that therapeutic relationship, get the critical information that's needed and act on that information. It's I think you said 5 minutes, but I get about 20 minutes per patient to figure this out. That includes everything that needs to be done with that patient. These are skills that are really important that especially emergency physicians need, but I think all physicians need to have this. I think that emergency physicians are really a good case study for this because they have to very quickly do this, and if we can do this for emergency medicine, I think it's a good model for others.

I've not done a lot of research or reading on intercultural communication, I've had my hands full with a lot of the technical aspects of emergency medicine and a lot of other things. So I come at this with a completely different background. I'm personally very profoundly multicultural, and I work in a multicultural interface and I'm interested in practitioners being able function there. So hopefully I can be a resource to this group with some of the experiences that I've had.

LH – Stella Ting Toomey comes to us from California, she woke up this morning deeply depressed over the Lakers' loss last night.

ST – I'm an optimist, we have Tuesday.

LH – Right. In Detroit. I had the pleasure, two different pleasures; one is that I've read a great deal of her works and the whole group that comes out of her communication field. I suppose that's where I started my first reading in cross cultural communication and now Derald's got me getting trained as a therapist reading all of his work, and integrating a good deal of theories that Stella's developed and expanded on in her training. There's a real argument for something I was mentioning the other night that one of the premises of the workshops of the Southern Institute that we start off with, that there is a science to communication. There are a set of insights and concepts and knowledge and skills that have been refined in the experience and social science research that can be transferred to people and save them a lot of time and trouble. Stella's published extensively and still has more on the way, and is the preeminent person in the field of face negotiation theory, the role of the face which not only in communication is a growing interest but among historians as well at identities, face, questions of honor, and the way it shapes human relations in the United States. Normally this is considered something only important in the Mediterranean and the East. So Stella, would you like to talk a little bit about yourself?

ST – Yes, I'm deeply humbled in front of all of you especially with your wealth of professional experiences and life experiences. Let me just tell you a little about how I ended up here. I came here as an international student from Hong Kong/China around 18 or 19 years old and I started my undergrad here. I think I was in almost the first set of undergrad students to be admitted as a freshman. So that, I think, had a profound influence in terms of why I pursued this, my career in the end that was intercultural communication. Actually in the 1970s we really didn't even have an area called intercultural communications in the human communication discipline. I also remember, since Lance talked about my face negotiation theory, I remember when my parents sent me off to the United States, well I'll also give you a little bit of contexting.

Actually three Universities accepted me, Bowling Green University, University of Hawaii, and University of Iowa, and being Chinese raised in traditional upbringing, I'm very fatalistic. So I asked my brother, who was nine years old, put three slips of paper in a hat and pick one out. He picked Iowa, I was hoping for Hawaii. So I had to decide fate called me to Iowa. I didn't even know where Iowa was. My image of America at that point was of Chicago, Los Angeles, New York City, so it was quite tough in the very beginning. I was totally unprepared. I had a one way ticket. As for background, my parents escaped from communist China. So they always let us know, being Chinese they tend to repeat in terms of stories, how they as refugees escaped to Hong Kong with about 5 dollars in their pocket and the family lived in a one room house with three brothers and sisters. They always remind me of this, and when they sent me out they said, "ok now you're out there Stella, when you stand out there you really represent the Chinese face, so don't lose face for the Chinese people." Then my mom thought about it said, "no not Chinese because Americans won't recognize the difference so you represent the Asian face, you should stand up tall and don't loose the face of Asian." Then another pause and my mom said, "well, actually you represent a woman's face, make sure you don't lose the face of women when you stand out there." Study very hard, never have below a B, this is the Chinese parents at work right. Always do your very best so that you have no regrets. Then my father heard all of this and said, "don't talk about Asian face and woman face and all of that, when you stand out there you are a human being. Have some dignity on yourself; learn how to respect others so that other people respect you also." So that's my journey in terms of face issues, respect issues and all of that.

Subsequently I did my undergrad and masters degree, I set off very hands on like many naïve kids, everyone wants hands on stuff, television production, film production, really very exciting. I'm always drawn to the more creative aspects of anything; I'm very fascinated with that. As I move a little bit up from undergrad to a graduate program, I started learning to play with ideas, and found it very joyful to think about ideas and how to transform ideas to really see what's going on. I was reading all these journal articles, especially as I started moving toward my Ph.D. I did my Ph.D. at the University of Washington, Seattle. From the mass communication area I moved to the human communications studies area. I started looking at the literature in the human communications discipline and crossing into the psychology discipline and I really was

very dissatisfied. I felt that I was very interested in conflict negotiation, maybe because it was my early years of marriage. I was trying to understand, my husband's Irish American, what was going on, in terms of his approach being more direct and I am more subtle then the direct type. So it was between my own reflection about my own marriage to maybe a reflection of my parents as I had never seen them argue in public. That doesn't mean that they didn't have conflicts, it was just I think they do it behind the scenes. So keeping the face with harmony is so very critical. But in the literature, some of the advice or the research that they gave us was saying when you have conflict you should confront it you should talk about it. And again I think I echo Derald Sue in terms of there being a very Western approach in the communication discipline. A lot of those concepts I think need reconceptualization.

So it was really at that point during my Ph.D program that I did more with class and anthropology. I also did more independent studies on my own; it was really the beginning of the formation of our discipline called intercultural communication. Although the history of our discipline of intercultural communication we trace to about the nineteen forties and the fifties after WWII, peace corps movements, diplomatic exchange, Edward T. Hall especially, we see him as our founding father in the intercultural communications. So I say from an intercultural communications field we see our field as very inter-disciplinary, multi-disciplinary, drawing from definitely anthropology, cross-cultural psychology, multi-cultural counseling, linguistics, etc. So we are shameless in terms of borrowing and trying to integrate a lot of the wonderful ideas out there into what we call the intercultural communications field. It's quite interesting, there's a history of the intercultural field and actually it's not a very pragmatic basis in terms of how do we send a diplomat over seas in the nineteen forties and fifties, and the peace corps movements, how do we send them out to do good work but at the same time not offend the natives or locals. So that's the beginning in terms of very practically oriented.

We also realized that wow, when we send people out, beyond just language training there are so many cultural rules out there, and we can't teach someone every rule of a culture. Like if I teach you how to hold a pair of chopsticks and eat properly in a Chinese dinner setting, there would be millions of rules, I could give you 10 or 15 but there's always some variation, or some subtlety. So with this as an analogy, we realized the importance of developing more theory to explain why

people do what they do. So in our field, from the practical to the theoretical, I think at this stage this forum really actually reflects where we are at too. It's the convergence, we should talk to the practitioners more, and practitioners should talk to the theorists more to gain some more insight both ways.

I have also taught at what seems like quite a few universities, at least from Seattle. My first job was at (?) University, but it got really cold. After one winter storm I decided that ok, I need to move to warmer weather. Arizona state called me; they're building a Ph.D. program there in intercultural communications. So I went there with my husband and had a one-year-old son at that point. It was hot in Arizona State; you could fry an egg out there. So after two years I moved out to Cal State, Fullerton actually, and I've been there about 14 or 15 years now. It's the longest institution I've been in. So quite a few moves around the country.

In terms of my teaching, Cal State's system has me teaching four classes in intercultural communication. I teach a general education course with 120 students, I teach intercultural theory, intercultural conflict management, interpersonal, small group, etc. In terms of my own training background, I've done some work with Orange County Human Relations; I do training with them. Sometimes they have the whole day workshop or two-day workshop, that's really a luxury for me. I've done family service in Seattle. Every summer I do some work with the Intercultural Communication Institute in Portland. The directors are Janet Bennett and Milton Bennett. That's a non-profit organization and that's a very neat environment because I got to do something for one week, rather than just one day or two day training. So it's a one week intensive about 9 to 5 PM everyday. Also there's a great group of colleagues from practitioners to faculty together. I get to know a lot of people from diverse professional backgrounds and different levels. The novice to the mid level to even the advanced level trainers and consultants I think for their own professional development they come to this workshop. Typically I do two workshops there, training teachers how to teach intercultural communication, and the other one is called "intercultural conflict management, a mindful approach." That's the second workshop.

I've done quite a lot of faculty development training. I get phone calls a lot to develop faculty in different disciplines, whether they are in history or science, etc. Seems like a lot of universities

at least realize that it's important to address cultural diversity issues, multicultural issues, if nothing else from a communications angle. How can you relate to students from diverse cultural backgrounds? I think I do more work in the cultural general areas. Actually recently I did one that was a little bit cultural specific, but I always tread very carefully. After you talk about the culture specific stuff you want to say erase it from your brain. This is only just broad profiles, tentative tendencies. I think I did one with Cox Communications just last week, cable in San Diego. Overall they wanted something about Asian communication patterns. Usually again the struggle always is there's so many groups, and the life experience, the history is so different, where do I start.

I think those would be some of the struggles as we move forward today, in terms of how cultural general how cultural specific. Once I tell them some general tendencies of Asian communication patterns I always have some loss of qualifying and contexting. So I think in my working response too that's really one thing, I'm a very high context person, so context to me is everything. Like what context are we talking about when you talk about cultural competency, what's the targeted audience? Those were the issues in my mind. A couple other training I've done were for Motorola, Eli Lily, a pharmaceutical company, and Boeing and Alaska Airlines, some of those one day training, half day training, very intensive stuff.

In terms of philosophical and theoretical in my mind I do use a system perspective. In terms of everything connected with everything else, the individual is not an isolated being but connected with the work place and larger society. But I haven't said that in the hands on training when it's half day or one day. I could throw out the idea of systems angle, but in the end I go a little bit more specific. The other two theories I usually play with is the identity negotiation theory, who am I, who are you, I think this is the fundamental if you are going to raise your own awareness and mindfulness. That's probably the theme I'd say I use at most of my workshops. At least from my angle it seems like the audience is really very receptive to the idea of mindfulness. I draw mindfulness from both a Western and Eastern perspective. The Western would be Ellen (?); she did a lot of work in terms of mindfulness. I think hers was a more auto orientation mindful of other people. So I turn to, again my philosophical background is very Buddhist; therefore I really get into the deep mindfulness of self, in terms of a centering process. I find

actually that the audience is very receptive, they might not remember a lot of the small stuff, but the concept of mindfulness they seem to really try to understand it, "what does that mean." If anything else, in terms of informal conversation and e-mail outcome process, that is the one that they always remember. They say, "I've learned to be a little bit more mindful of my family members, I've learned to be a little bit mindful in my workplace." If nothing else that's a good hook, it's a beginning step to hook them in.

I usually use a four stage competency model, this is by William Howell (?) who a long time ago in the nineteen eighties developed it. I do it in a staircase model. The first stage is called the unconscious incompetence stage, the second step is the conscious incompetence, you're aware of it. The third is conscious competency, I call it the true mindfulness, and the last step is unconscious competency, and this is the Zen stage of mindlessly mindful. You can move in and out of the loop of infinity in terms of switching. What is individualistic, collectivistic, low or high context. But my parents would say that the fourth stage is not good because then you may in turn become too arrogant. So you have to learn to be humble and keep rotating yourself back to those stairways. I feel that even as the best of experts we could be very competent in one context and be totally oblivious and mindless in another context.

LH – Ted Quant and I go back many years. We talk about how unfortunately he's become respectable in old age; he started as an activist… But as we see from this biography that he submitted, I wouldn't even want to guess how many hundreds, probably thousands of people that Ted has trained in diversity training, which in the last several years has integrated concepts of cross-cultural communication. The kind of audiences that I've told, some of them are people here today, coming out of an activist background we don't have to preach to the choir, we like to find the people that are causing the problems, we like to go into areas where people don't think that racism and prejudice is a problem, and take that on. That's an extremely difficult kind of approach, and it leads to a different set of skills. Ted is a facilitator in this process; he's given it a lot of thought and experience. I think he's going to be able to bring a lot from his training experience but also he's given a good deal of attention too to some of the theories from which his own approaches have derived.

TQ – I want to thank you again for inviting me to be here and to participate in this. It's a learning experience, I think, for Mike and I, I guess for all of us, I just really appreciate it. As I was listening to other people talk I see different weavings and convergences in our own experiences and how we came to where we are. Personally and culturally how I developed, I was born in Washington D.C., my father's from Turks Island in the West Indies and my momma's from Bay St. Louis, Mississippi. My father was a pullman porter and I was raised in a middle class black community in Washington called Brooklyn, back in those days the working class and the middle class, however you want pose it, were together. My next door neighbors were my kindergarten teacher at Lucy's (?) school on one side and Officer Oliver Cowen, a police officer on the other side. Across the street was a Black businessman that used to have oil trucks that pumped oil into the basement of the house, he burned oil to heat it. Another neighbor was a mechanic, two blocks away was a doctor. It was a mixed up kind of neighborhood. I look back on it sort of nostalgically, and I forget that Mr. Parser (?) was murdered in a little sweet shop that I could walk to; I forget all of that kind of stuff.

At the age I am I remember Emmett Till and the integration of the schools with the children being spit on and attacked. As a child just about in that age group these things were impacting me when I lived in an all Black community. In D.C., I didn't know I was in the South until someone told me that D.C. was below the Mason Dixon Line. I said, "oh no, below the Mason Dixon that's where all the racists are and the segregation and we don't have that." Well D.C. was integrated in '52 by Truman, but I remember before '52 going to the movies and my mother would take us to catch the streetcar. There was a movie on Rhode Island Avenue which is two blocks from where I lived, I said I lived in an all Black neighborhood, but when you're 12 years old and below your neighborhood is two blocks this way and two blocks that way. So the other side of Rhode Island Avenue was white people. We would pass the village theater to go to the Lincoln and I said to my mother 'why don't we go to that one?' She didn't tell me it was because Black people couldn't go there, she said, "because we have our own movie." So I thought we had our own movie. "Oh, we have our own movie so that's where we're going, to *our* movie." I guess that's how my parents dealt with that, they didn't teach me a whole lot about racism.

Around 3rd grade the nuns came to my house, my momma's Catholic, I don't claim Creole but her parents spoke French so I guess that's the culture that I came out of. My daddy spoke British; he came out talking about cooking for the queen and all that kind of stuff. Whenever he wanted to get important, he would lower his voice and speak more British. It's an interesting combination, she is stereotypically hot and fiery, and he stereotypically wore a suit and white shirt all the time, that kind of person. I don't know why I'm telling you all that but anyway that's where I come out of. I went to an integrated school because once D.C. was integrated the nuns came to our house and said, "your kids are Catholic, they should go to this Catholic school." That's when I went to school with white kids. I didn't really see a difference, we all played together; nobody called me nigger or anything like that.

Then I moved to California, my uncle was actually a surgeon who was trained under Charles Drew at Freemons (?) Hospital. He was one of the first Blacks to run a MASH unit in the Korean War. He checked out of Riverside California on his way over there. So when he came back he said, "California's God's country, you're never going to get anything here in D.C. Blacks don't have a chance. But out there, it's really good." So we moved to California, to Riverside. That was another cultural experience because growing up in my neighborhood and with my friends, the way people talked we pronounced our "er's" at the end of the words. When I got to Riverside and I came down the street I talked different. The other thing is, one time when I was a kid I called somebody a nigger. I didn't know what a nigger was; I thought it was a booger. We were calling each other names and I heard someone say that, so I called him that too. Mr. Austin heard me and said, *"come over hear, what did you say?!"* And I didn't even know what I'd done. *"I don't wanna ever hear you say that again*." So I learned this was a bad word; you do not say this. I didn't know why yet, I didn't understand the context of it. When I got to California they said, "*hey nigga what's up, hey my nig blah blah blah."* And so I want to be culturally competent so I said, "hey nigger." They all fell out laughing, "did you hear that, boy where you from?" Then I had to fight because I didn't know how to pronounce it, because I didn't know you put an "ah" on the end of the words.

So I became culturally competent by necessity. Being black didn't mean I was… Black is different things, it doesn't just go by your skin color, it's the way you are and what you speak.

My friends from Louisiana, they spoke with a French kind of accent, they said "dude where y'at" instead. Anyway, I don't want to get too far off into that. My friends then were Chicano and Black, Riverside was divided into three sections, and in my section I hung with Blacks and Chicanos. I started lifting weights back in those days—Bobby Bonds, Dusty Baker, they all trained in my gym. You know how it is when you're thirteen and you read Charles Atlas, everybody buys weights. Well I bought a set, and everybody else bought a set. But then they stopped lifting so I bought all of their sets at a cheap price. I ended up with a garage that was like Gold's gym and I made my own stuff. Well everybody came to my house to train, so I'd have the Mexican kids and so on and that's my diversity story on that aspect.

The one time where it became a struggle was on one night when we were lifting and I got in a contest with Eddie Navaro. It was half Black and half Mexican in the room. Eddie and I were the last two standing doing the bench presses, no standing presses actually. Eddie beat me on a lift and someone said "La Raza." Then I got up and I beat him and they said, "hey the (?) are still in it!" And then, "*La Raza, La Raza.*" The next thing I know we're into something I didn't want to be into, this had never happened before. We were just all together, and now all of a sudden we were divided and it was very uncomfortable. I remember knowing I could match what Eddie did, and it would take a lot. I could beat what Eddie did, but it would take everything. If I beat what he did, and then he came back and put everything into it and beat what I did, we would be in serious trouble, I mean I couldn't let this happen. Anyway, I matched what he did. I could have gone one more, but I didn't want to push the issue. So we all ended up on the same level. I guess that begins how I started looking at cultural competence. How do we stay together and not get divided?

We moved to LA and at that time the Panthers were just getting started, at least my awareness of it was. There was more political knowledge. You could be a Muslim, you could be a Communist, you could be a Black Nationalist, you could be a Panther, you could be a Cultural Nationalist or a revolutionary Nationalist, or a Bourgeois Capitalist Black Booker T. Washington person, but you had to be something. So I worked out then in the California Gym. The California Gym became my educational center. It was on Broadway and South Central and totally in the hood. When people came in and you're hitting the irons, when you get up you get

in arguments. "Allah said this, forget what Allah said, let me tell you what Marx said, forget what Marx said, let me tell you Ron Karenga says." So that was the beginning of my political education.

Then I went into the army after I got my Ph.D. in bid whist. Anybody familiar with bid whist? Bid whist is a card game played in the Black community. After two years of getting A's and B's I discovered this place where all the people hung out and played bid whist, and that's when I flunked out. That's when I had to go in the army at the height of the Vietnam War in 1966. That was another cultural experience because I ended up in Fort Polk Louisiana. That ends my story on that now lets get down to the new stuff.

I did civil rights work in the South for many years; Alabama, Mississippi, lots of places like that. Facing the Klan, good stuff like that. I got a priest at a University, Loyola, involved in the Eddie Carthan case, fighting to free Eddie Carthan. We did a conference and it was very successful, dealing with voting rights—one generation only for the renewal of the voting rights act. He liked my work and he asked me to come to Loyola and head something called Urban Partners. While I was there, this man walked into my office and asked me what I was doing. I found out he worked with Father Toomey who started the center. At that time, I was asked to bring police and people from public housing together to talk about issues of conflict and racism. At the time I was anti- police to the max, but I said "ok I'll do this." We designed this program, a thirteen-week program where they would come 3 hours once a week, and that was the beginning of my cross-cultural experience, doing it as a practitioner. The successes of that laid the foundations for everything we've done since. And I'll shut up and let him talk on the rest of it.

HH – When was that?

TQ – That was in 1985.

Tape 2

LH – Mike has had experience in training abroad from business administration to cross cultural perspectives, it's been over twenty years, in the Middle East and Latin America.

MK – Mainly Latin America.

LH – Something that might be particularly compelling because this project in many ways is part of what I think is a growing movement, certainly the program at the Southern Institute is based entirely on this, and that is to apply the insights and lessens used in training international travelers, students, and expatriates to domestic and interethnic relations. There really isn't an internal model for that. The most advanced and sophisticated models are for the international, for instance the Peace Corps. These are the kinds of skills that he's been drawing on and applying so I think that Mike has a lot to bring to this discussion.

MK – Well first of all welcome to New Orleans. Just the lives, from what I've heard so far, it's going to be fabulous. I'm really thrilled to be here, I'm serious about that; you've got a wealth of experience folks. I was born about three blocks away from here in something called the Irish Channel in New Orleans. This was a dividing line more or less. Blacks were on this side and Jews were on this side, and the so-called Anglo community was on that side of St. Charles Avenue. You'll find those patterns still existing today to some degree, though there's been some migrations and things like that. I guess the most significant thing about my background maybe, by the way I didn't know about that story about the weight lifting challenge, I remember you talking about it. The most significant thing about me is that I'm sort of a de-racinated American, trying to get what Paulo Freire calls "toma de conciencia or concietisanso(?). Many of you know that terminology stuff. It's sort of like trying to figure out who you the hell you are, getting into your own skin to be able to help others in terms of what their skin is, and really working at that. When I say de-racinated I really mean that. One thing, my name is de-racinated. My name is Kane but my father is Kashadoria (?). Now those of you who do genocide work know very much that there's one or two or three or four forgotten genocides in this century. On of which by the way is occurring right now in Sudan. Genocide has always been sort of at the core of who I am. My grandparents came to this country through the Syrian Desert, through Lebanon, and essentially wound up in New Hampshire. I'm going to see my surviving aunts this summer for

about a week. That is part of a significant history for me because I think that's where I got into this whole concept of "who are you," and what is "whiteness," and how do you define all these things. That's why I was fascinated by this working paper.

The other thing is too, that I grew up down here as an Irish Catholic in New Orleans. My father came down, and this is a port as you all know, he came down and he was a sailor. Almost immediately after I was born he went off to war in 1942, 1941, somewhere around there. I was born in October and he was killed I think in August. My mother raised me in the Irish Channel, a single mother for 7 years. Then she married into a Hispanic family, Pintados. So my brothers and sisters are all named Pintado, but they don't speak a word of Spanish. I'm fairly bilingual in Spanish. And I've worked most of my life in Latin America so being in your own skin and being out of your own skin has always been a fascinating thing.

Then twenty years ago I met Ted and we started a collaboration. I had had some training in education, though very little. I worked as a poverty program administrator, the human resources guy in TCA in New Orleans, and then came to the table with a training and organizational development background. I went to work for the school system; I was lucky to be chosen among 25 people to get a good solid leadership development program at Peabody College in Nashville Tennessee. That was taken over by Vanderbilt. I eventually got an EDD at Vanderbilt. I went to work for a corporation, came back to New Orleans, and did a whole bunch of things here.

Then somebody from Tulane, Rueben Armenana (?), I don't know if you remember him Lance, maybe you weren't here, he's the Vice President. He said, "Mike, there's some work in Ecuador, I know you're fairly bilingual, can you go down there and do some tax administration work?" I said yeah, and I went down to Ecuador for about 5 years straight. Again 2 months at a time, a month at a time, three months at a time, sometimes even two weeks at a time doing what they used to call back then supervisory training. I really fell in love with Ecuador, I got one more consulting gig, and then another consulting gig, and another consulting gig. I wound up with Bering Point which does a lot of work for the United States government, and also working a lot for the American Management Association. In the mean time at home, I teach part time at Tulane as an adjunct instructor. I teach adults and I teach adults who are eager to learn. I've

been doing that for 23 years. I teach something called organizational behavior and something called principles of management.

So what my interest is this, What are the competencies for a cross cultural facilitator? I use the word facilitator because Lance and I have been talking about this, what do you really need, what do you need to have? And I'm just going to venture one thing. I think you have to be comfortable and uncomfortable in your own skin. I think you have to have enough of an ego to, like Stella talked about, to float along that infinity curve, and float in and out of other people's perspectives. But you also have to have a solidity about yourself that says that that floating is the foundation of your solidity. I don't know if I'm making any sense.

LH – I'm the only thing standing between you and those blueberry muffins over there so I'll be real quick on this. I'm glad we did this, this is really…

ST – Fascinating.

LH – Right, and there's so much more. I'll be brief on my background. I was born in Belleville, Kansas. White working class family. I grew up in segregated institutions but I went to an integrated school. My father was a mechanic; my mother was a nurse. My father was a shop steward, and after the plant integrated in the late 60's I think changed his racial attitudes. He hated the company more than anything else. The people that needed his help as shop steward were the African Americans. But I had a fairly traditional background in that sense, NRA, the favorite magazines around the house were Shotgun News and Guns and Ammo and Car and Driver. Instead of having Bar Mitzvah they took you out and gave you a gun and told you to kill something.

Then somewhere along the line I went through a political change and cultural change in the 60's. I ended up in labor organizing and then in anti-Klan organizing in the north, and then came down to Louisiana in 1979 to do anti-Klan organizing. Louisiana did not disappoint me. There was a big market for racial hatred down here. So I worked as a welder, very similar to Ted, we both sort of worked in work places where we organized, unlike an outside organizer. I worked in an

asbestos plant, so if I don't make it through this afternoon you'll know why. I worked for a roofing company where I was advised by the workers not to scream when you fall because the guys will make fun of you. It was true they did. So as I say, I did honest work before I came to academia.

Around the mid-eighties I did what every leftist who's confused does; I went to graduate school. I was going through a political transformation I suppose. I had a Ph.D. in History, and my specialty is racial politics, civil rights movement, etc. As an organizer I began doing interracial dialogue programs many years ago, and while training facilitators for these programs I began learning more mediation techniques and cross cultural communication techniques. This led me into a more serious study of the literature. Over the last 3 years in particular, we were funded by two different foundations to do that as a way of helping diversity and cross cultural programs across the country. The program that we do is called the TIES program.

It's interesting what Derald said about social justice. But here Derald and I will probably get to argue on these points, along with some other folks here, in that the tough question for us is how to get to the audiences that don't want to have this knowledge, awareness, and information. We have to constantly rethink how we do that. We've designed our whole program to create as few obstacles between us and the folks that we think would benefit the most from our work. That clearly skews our program in a way that would make it perhaps limited or inapplicable to other settings and other situations. But there's certain strengths to it that we find appealing. For instance, in Monroe, Louisiana, we've been asked to come back by the Mayor of the city, the superintendent of the schools, the police chief, the head of the Chamber of Commerce, the local real estate people, as well as the interfaith groups that have done training up there. So we feel that we're on to something because these are people in a community that had never had an interracial dialogue. They've never had a group of Black and White leaders together in the same room, and bringing them together for this training was that first moment; now they've started a committee to do this full time.

This also applies when we talk about evaluation. I'm very convinced that we have to have behavioral measures because I don't want to do anything that makes people feel good. Not that I

don't want them to feel good about themselves. I don't want to do anything that changes their attitudes, I want to change the way people behave so that they can collaborate effectively across the racial and ethnic divides and so that they can transform society. So to me this has been a tremendous opportunity to bring people together from very different perspectives. I think when we weigh these against each other, we begin to do what we do in training which is perspective taking, seeing things from many different perspectives.

Finally, I'll say that our training is really based on the notion that there are no saints and no sinners. Most diversity training has as a premise that people of a dominant culture have a special responsibility because of privilege. We, in the course of the kind of training that we do, talk about how the dominant culture does have power, and does have a set of privileges. But it's not a condition of agreement; someone doesn't have to agree to that analysis as a knowledge concept. What we like to hope is that by telling people that we're all in this to learn skills, and I sincerely believe that, I believe that there is no solutions to global problems in the world if the dominant cultures alone change. I think what we're seeing in Islam is a probably good example of that. A culture and a group of people who clearly are oppressed and clearly though have within it, within Islam, a small fundamentalist movement that is as damaging as the Christian fundamentalism that we've seen in this country. So there's a responsibility globally for all humans to learn these skills and to develop a kind of universal ethic. I think that's where we differ in respect to some training. And I will stop at that and say we've got 15 minutes for blueberry muffins and coffee and phone calls then we'll come back.

LH – This next section begins with the question 'what is cultural competence.' What we're going to do here is integrate some of these questions that we have; this is the opportunity to talk about different frameworks that we use. I want to emphasize too that first we will get out our disciplinary frameworks or we will talk about what it means to us in our own practice. I want to start this discussion with definitions, and the first definition is 'what is culture.' This is a dividing line for diversity trainers I think and for cross-cultural communication, cultural competency theorists as well. And so I want to open this up, this will be an open dialogue, and as we move along if we want to restructure the discussion and talk about some specific kinds of issues within this, feel free to, you can make any suggestions. But let me open this up. How do

we define culture when we're talking about cultural competency? And there's some definitions that were offered in the discussion paper that were used by a class, actually I would say that the definition that the Southern Institute uses is on the bottom of page 5 in the discussion paper: Culture consists of rules and expectations that come into play when human beings interact. It is more or less an agreed upon set of rules for living. What I want to draw out is that there are some definitions that work for workshops, for communication, that are on the micro level and some that are on the macro level. The experience that we've had recently is diversity trainers that define culture as something beyond race and ethnicity. As I mentioned in the paper it's a way of sometimes not dealing with issues of racism and ethnicity. Now let me open this up.

TQ – Well on the question of whether defining culture broadly limits dealing with racism, I don't agree with that. I think that you can define culture very broadly and you can still talk about, now here's an aspect; racism, sexism, these other issues. Culture is a living experience of what people's experience is. It's what's normal to you, it's air, it's water to a fish. You don't know you don't have it till you don't have it. When a fish is out of water then he knows that he was in a culture of water. In the police department, there's a culture, it's a culture that transcends whether you're black, white, or whatever. You get into that culture and you become a police officer. Now you might be a black police officer, or a white police officer, but at a certain point you have a blue shield, and that is your identity in that culture. So if we want to talk about racism and other things and say that that, by talking about that culture, is a way of not discussing the real issue is not valid. You have to recognize the context and discuss the real issue.

To support what you said I will say this: people who are disingenuous about what they're doing will use less talk about left handedness as the cultural diversity that we want to deal with. "And you know I suffered so bad because of my left hand," well I feel your pain, but that's not the real issue that divides our society. That is your real issue if the teachers made you write with your right hand, that's a serious issue for you and it's something that we should respect. But when we start talking about what divides our society, what are the real issues in the workplace, there's not a lot of people being discriminated against because they're left handed. So in that sense I support it, but I don't support it as that you're either or, that you either define culture or define

what we're talking about as racism and this and that, or you're selling out those issues, I don't agree with that.

DS – I think that I agree; I do not see culture as synonymous only with race and ethnic group. It's broader than that because the definitions of culture that seemingly constantly occur from 1945 when Litton (?) made the definition talks about transmitting shared aspects of behaviors that go from generation to generation or among a group. If you use that as a definition I think that in essence hearing impaired or deaf individuals possess a culture when you link it specifically to language.

I think what you're bringing up is a very intriguing training issue that I see happening, that when the focus of the training is based upon issues of biased discrimination along racial lines, people do want to change the focus of the dialogue. This upsets many people. Let's say we're talking about a racist now, which upsets people of color who are in the group, and they see it as avoiding an important issue. Now that's a process and dynamic that can be dealt with but it doesn't invalidate the broader aspect of what the culture that you mentioned is. I see that all the time happening. You talk about domestic multiculturalism, and people want to redefine it as international multiculturalism. When you talk about race, they want to talk about sexism. Those are all legitimate issues but they are a process dynamic that is going on that I think we have to focus on, we don't redefine on the basis of that.

TQ – There's an expression we use sometimes when we're training that it's like mercury; remember when you went to the dentist and they used to use mercury? If you put your finger on the mercury it scoots away. If you go over here to put your finger on it, it scoots away again. The thing is that whatever place you put your finger down, it gets uncomfortable, and that's when it's going to scoot to, "lets go talk about that, let me tell you about my thing." You have to find a way to say wait, we're going to talk about that, but right now we're going to talk about this, so let's stay here for a minute.

LH – Is there a problem, and this is something we talk about in our training and give a lot of emphasis to, perceptual relativity? That no two humans assign the same meaning to the same

words symbols, or events. Furthermore, I think that some of you know that there are theorists out there who argue that if that's the case then all communication, between any two people, is cross-cultural communication. I like that as a teaching concept, to emphasize that it's a continuum.

But, these are practical questions for us. If we're called into the community, where there's racial polarization, and we do training, and as I said earlier, all training's based on first asking what is the problem that we're trying to overcome. Let's say our training helps people deal effectively and appropriately with left-handed people, we have to spend time on it but it's still limited, we've got six hours, and we don't deal with the issue of race which is tearing the community apart. These are always priority kinds of questions; there's training designed and techniques that do help people in communicating more effectively across ethnic and racial barriers. And so that's where my reluctance when I hear culture defined for cultural competency. Because it is true culture can be defined, as you know, everything. But for cultural competency we're asking, "is there a problem." Like in Haywood's case, you know there is a problem and it involves Latino and Spanish speaking patients and English speaking patients and it's not going to be much benefit to do a culture specific training on Lebanese migrant workers.

DS – I do have difficulties with approaching a task by asking, "what is the problem." If you go to Asia, that's very insulting. It's very Western─identify the problem then solve it. My dad taught me that some problems are not solvable. Now whether that's true or not, I think I feel better about saying what are the issues that might be creating some difficulties among the groups in terms of services more than anything else. That would be my approach, in terms of just saying what is the problem because in counseling and therapy, and this is my profession, when you deal with a culturally different client and you start out by asking what is the problem, they are sorely insulted. Especially if it is Asian and often times Latino clients that I've worked with.

TQ – I also see another issue with it. If there is a problem or an issue, say racism and sexism, and you approach it saying, "I'm going to teach you these skills, and these skills are going to change your behavior, and you will not be racist and sexist anymore," there's a fallacy there. I can be very skilled and be a racist. I can be a highly skilled communicator and be a racist. The

skills have not changed my motives or my attitude as to why I should do this. There's a disconnect between the development of skills and the use of those skills for and agenda of justice. And it's in that bridge of the disconnect that there has to be a space where someone decides that the way I am now is not acceptable to me.

Now why wouldn't it be acceptable to me? It can only not be acceptable to me if it is problematic in some way that I can't any longer stand with this struggle. So in a workplace it might be that the management, now I'm not saying they're Ku Klux Klan types, but they're comfortable with their controls, and with being white in a dominant position, and they're comfortable with the way things are going, they have no need to change. But now they have a situation in which those who are uncomfortable have made it impossible for them to achieve their goals in an effective workplace because of the tensions and the problems. Now you come in and say, "well I'm going to teach you these skills, they are going to be communication skills so you can understand each other and do better," well I can master those skills. But I teach in my workshops, "I'm going to teach you a skill but a skill is a hammer. You can build a house with it or you can beat someone's brains out with it." It has to do with your heart and what you bring and what your intentions are with that skill.

Now why would your intentions change? It's because you can't rule in the old way, and I won't be ruled in the old way. There has to be a change because we recognize it, it's necessary. Now I have a motive that says I don't want to change, I don't like you, I don't like Asian people. Y'all eat rice, and I don't like rice so I don't like you. But I have to work with you, what's it going to take for me to work with you. Now the skills come in but I have a motive to change because I can't rule in the old way. Does that make sense?

ST – Makes sense.

MK – The classic case study of that is the Texaco Roosevelt tolerance diversity training. Best diversity trainer in the world goes to Texaco, does incredible work there for years, does good things, yet lo and behold at the top of the organization, within the boardroom, there are things

that are totally…where did this come from? Still, Texaco gets all the press for being diverse. Chevron also had those same issues. So there are some actual case studies on this stuff.

DS – Are you talking about that jellybean incident?

MK – Yeah.

ST – It kind of sounds like what you're saying is, I think early on Lance talked about the outcome is more behavioral change, but here it really seems the deeper level is attitude change. If we don't know how to hook up the attitude and the behavior, they could be using the hammer and you know…

MK – And Stella that hooks up I think to Derald's four foci, and the levels of the organization. It's great to work at the level of 16 trainees or participants, sitting in a room. You get good feelings and you change their behavior and everything else. And then all of a sudden its like Kirkpatrick's (?) steps in evaluation, those five levels. What is the organizational change that has taken place? And that's the important part, if I'm going to do behavioral outcomes, I'm going to make sure behavioral outcomes affect that organization in some way so that it changes in a socio-political setting.

ST – So in that context you have to reach the leaders of an organization to be the catalyst of change and to role model and push for this change.

MK – But changing the behavior at the level of the participant, you know at this level…

ST – Well yeah I think that it's a good first step, a foundational…

MK - this is a skill that you can use, it's a great foundational step. I don't diminish that.

ST – Definitely, I think so.

MK - But I think that, as competent folks, if we're tending towards competency in this area, we have to think of those five or six levels. You're not making any impact if Texaco doesn't change in my opinion. You make people feel good, Ted and Mike are nice guys, but that's about it.

ST – I think it's a simple example of just using non-sexist language in the classroom. Behaviorally first, as a teacher and as a student, you're coming to say she or he, and then from the behavior level it affects their mindset level. I think there are multiple ways to evoke change and sometimes, especially in a realistic sense, keeping in mind that a training setting usually is one or two days, the most I've done is five days, we're talking about a lifetime of habits. When they're 21 years old or 45 years old, how do you get to that ignorant core mindscape of someone? And I think some changes in the behavior modification level as a starting point is a good step.

LH – I'm going to back up here, because there are several good discussions going on simultaneously. Lets go back to the definition of culture, and then I'm going to add a little bit more, then we'll go to this question about…well there are two other questions that came up. One is the relationship of skills to awareness at work. I would have some disagreement over that. I think that there are some consequences to demanding knowledge and awareness as part of the training that need to be considered. Also, I think there's another way that people change; through the behavior of other people, but I'm going to come to that. Let's go back to culture.

Let's say I want this hospital to develop culturally appropriate behavior, intercultural competence. Then someone asks, "what do you define as culture," and I've defined it broadly, by sexuality, by ability, physical ability, by ethnicity, by race, and broke it down by age, by urban, whatever; when culture becomes all things to all people, does that dilute the kind of intervention that you can make? I'll give you the practical sense in the class standards; say you argue that a hospital should involve people from cultural minority communities in the governance of the hospital, in the decision making of the hospital. Now that's a very practical question. You are in New Orleans; the city is 70% African American. Does that mean that you go out, and you have 5 people on the board, and you get one African American, you get one gay person who's white, get one woman, you get a person with a disability? Is that, going back to

social justice, is that achieving social justice? Or is it that we've defined cultures in a way that prevents us from achieving the objective, as a hypothetical. There are choices is what I'm saying depending on the way we define culture.

DS – I don't think this is a resolvable issue. I would say to use, maybe, a working definition, because the debate on culture is historical, it goes on years and years. People deal with it. When I'm doing training, and I get people who raise that issue, there are several things that I note. One of them is that if you talk about social justice it is now based upon numerical symmetry because we're talking about something much broader than that. I try to get them to see that we have many levels of identity.

We have what I call the individual level of identity; I think that you talked a bit about, where we are quite unique. I've got three brothers and one sister. All four of the brothers have doctorates in the field of psychology; we're very close to each other. We come from the same family, same race, culture, and yet while we share many similarities we are quite different from one another. It's only when you deal with identical twins do you have even the same possible gene pool. So I get people to recognize that there is major individual uniqueness, differences. Then there's another level I try to get them to realize which is a level I hear of all the time, that we're all human beings. We all have these similarities, we are able to symbolize, we have self-awareness, we come from the same species, Homo sapiens.

Where they have the greatest difficulty is to go to the group level of identity which is race, gender, ethnicity, class, ability, disability, all of that. What I try to do is to tell them that it seems like this corporation now needs most to work on two aspects. It will have implications for all of the groups, but race and gender are the main two issues, and I think that we're going to focus on them. Although all the other groups' identities are equally important and if you raise them we'll be glad to deal with those issues that are going on. I also try to get them to see that the group level of identity is not biological; it is what I call socio-demographic identities that are going on. And the complexity of it is that most of us belong to more than one level of identity. So that if I'm Asian male gay, it may not be my Asian identity that's the most salient. What's even more complicated is that the identities that are salient may switch depending upon; I think Stella was

saying, context. If I'm with Asian friends it may be my gay identity that is salient. So the complexity is getting the group to buy into that, but not making them feel like you've negated or dismissed an issue that they're bringing up.

Now if they persist in bringing it up then I see it more in terms of some other dynamic going on that needs to be processed and dealt with in the group before we can move on. It's like when I talk about racism, and someone says to me, "I'm a woman, and I've been discriminated against, that's no different from being…" You agree with that, but it's dismissing another issue. And you point to the process. I really I think I can flash up definitions of culture, but in essence I don't think that it's fruitful for me to, in training anyway, to deal a long time with that. Other than to try to handle it in a way that moves us into the training.

TQ - I want to support that, I mean I agree with that. We do an exercise that brings this out, and you do it too. We call it name shields. That's where we have the people draw their identities. We ask them to give us a little history of yourself, show your ethnicity, what did you eat as a child, what games did you play. That kind of thing, it's a soft lead in. And then everybody gets up and they tell their little story, "I was on this side of the railroad track," and whatever salient comes out. And then they hang it up, and we use different colors of paper, and we put it up on the wall and we ask people how they felt. And they're laughing, they're telling stories, they get sad when the sad parts come. But what you end up with, you heard all this diversity. People from rural Asia, poor, rich, all this diversity coming out, ethnic, Black, White, discrimination, privilege, whatever. It's all up there on the wall on these separate pieces of paper and when you look at it, it looks like the diversity of society, all these different colors. And then you say how do you feel? "Oh it felt good, we talked about this." "Well what did you notice that was the same, what did you notice that was different?"

Then the last point is, if this is how wonderful this is, how come we have so much problems? Why is it that we sat here and enjoyed hearing about the Italians, what they did on you know this, and what the Asian person ate, and who played what games and we all laughed and joked. And yet we're sitting here in a situation we know is pregnant with pain and is problematic for us. What is that is making that? We have to begin then to look at what are some of the histories of

those oppressions. Not that we get into a history book about it, but it's pregnant inside of what's there. So the switch then becomes what are those, it's when I identify as an Italian and I get to go to the St. Joseph Alter, when I identify as Irish and I go to drink green beer and I don't feel any threat. But when I hear white, there's always a downside to that. There's divisions in how we put it. And then that takes us into the next space of what are the ones that we really want to talk about, and it's not left handedness here that's causing us a problem. I don't know if that makes sense.

ST – So what I hear, it's very true, let's say you're defining culture really wide open. If you define it into race and ethnicity and culture it seems too limited. But how about something like culture is and identity group that consists of patterns of traditions, beliefs, values, norms, meanings, differential resources, and imbedded systems. Identity group, the key is identity group. So that it could be any type of identity, the salient one.

DS – And I'm quite comfortable with that.

ST – Good, rather than just say race or ethnicity, but identity group is myself as a woman, myself as a transgendered individual, myself as social class. So that as a facilitator training a classroom, if this is the section on racism and power, what does that mean by differential resources, and imbedded systems, all the systems that you are interested in. What do you think? This is from my listening to all the comments. Ok so here again it's Culture definition: an identity group that consists of patterns of traditions, beliefs, values, norms, symbols, meanings, and slash or differential resources and imbedded systems.

LH – I mean, in this case…

ST – Just trying my best to be inclusive.

LH – The definition of culture in cultural competence is different than the definition of culture if we were talking about anthropology or if we were talking about popular culture. Going back to the western session of problem here, is that the definition of cultural competence is based on the

reality that there are cultures that do not have access and power because of the norms of the dominant, the values of the dominant culture. And there are relative degrees of exploitation.

Tape 3

TQ - Now let me stay with you on this Lance because when you were speaking…

LH – All right, I want it to be recorded here.

TQ – Oh you missed that brilliance?

LH – It's on tape so I can listen later.

TQ – When you were speaking first you talked about skills, not bringing in history, is it necessary to bring in history—as if bringing in history, as in teaching about reconstruction, should be a part of the training. I don't teach about reconstruction in the training, and I don't have a history part to my training. But history isn't just history, like you said history is in the wound. History can mean, "what is the history of this problem here? Why am I here? I didn't call you, you called me, so why am I here?" There is a history *here* that must be unpacked here. Then the skills become tools for unpacking the current reality and dissecting it into why this is problematic, who's getting hurt, what are the parameters of this and how is it perpetuated? And given that, how does it need to change?

Now within that you're going to have different perspectives. Which, like we might pose the question, is it racist at this place? On a scale of 1-10, if you believe it's not stand here if you believe it is stand here, if you're in-between stand here. The group separates into these groups, now, why are you standing here, but before you speak, you need to use some skills. My position is, my data are, my assumptions are, and I invite you to show me where I'm wrong. Then you shut up and you listen. Over here, you have an opposite point of view, before you speak, you

must reflect the feelings and what they say. His position is this, his data is this, and I can tell by the tone of his voice that he's frustrated, angry, and very much…etc. Did I get it right? Yes, your turn. My position is totally the opposite of his, my data is, I agree with some of that data but here's some other data that you don't have, and my assumptions are these, and I invite you, and I'm kind of angry about the fact that you're calling me a racist. I think this affirmative action is a bunch of reverse discrimination, and let me tell you what happened to me. Now, the skills are not abstractions taught separate from current reality, the skills become actual tools of a dialogue in which history is pregnant. Not because I taught it to you but because someone's saying here's what happened to me here, and here's why I think it happened, and here's what I think has to happen to change that. Then, after you do something like that you put them in small diverse groups to talk about what they learned. Then we come back, and now that you have this common experience, common shared history, culture, and knowledge based on how we've operated here, what do we want to do differently?

So I think that there are different purposes for our training. If I advertise I'm going to train you in some skills that you can use, invite me in and I will give you cultural competency skills. And if you practice these skills, things are going to get better, because you're not going to make the kind of mistakes that lead to this anger, and that I think is the power of what you're saying. I obviously agree with it because we do it too right? But I also agree that this is about social justice, and I am consciously fighting with social justice when I go into that place. I am an advocate for adults who are fighting oppression, I am not neutral, and I let them know I'm not neutral. That doesn't mean I'm going to lecture you on the history of racism, but it does mean I'm going to support those who are speaking out, and empower them.

And now here's another thing, we talked earlier about from top and the bottom. When the top leads, our work is much easier because we make the top plant manager come in and open all the workshops. Normally, the top plant manager and his top managers are in the first workshop, and then it filters down and the manager comes in and opens every workshop, this is under the best of conditions, so that they know this is being led from above. Now they might not trust them, but they at least accept it. Then when you get into the workshop people start bringing out the distrust factors.

It also works from the bottom though, because if you get in, and you start, and you're there long enough you develop a critical mass. That critical mass, operating on certain principles of what it means to be an ally, what it means to confront, how to confront using these skills, begins to force changes from the bottom that management cannot resist under certain circumstances. That's sort of ties into what you said, you can change the mind and the behavior changes, or you can change the behavior and the mind changes. Both work. It's just how you put it together.

ST – I have a quick question for both of you; would you consider talking about social justice and ethic issues under the label of "knowledge?" Like if you had to define competency as having different components. Knowledge to cover social justice issues, racism issues, can that classify under knowledge? Then with knowledge you could promote attitude change to behavior skill type of issues. Or is there some other thing, the content is so specific, but it is under the broad idea called knowledge. Certain knowledge content domains, with competency that is facilitative, what do you want to do about ethnic history, language training issues, specific stuff.

TQ - I'm not sure, when you say "knowledge," do you mean a set of knowledge that I deliver?

ST - Yeah, to connect with the skills and the behaviors.

TQ - Because I don't think I really come in and say…

ST - Don't say it's knowledge; you're giving them some background, context right? It is something like and inspirational coach in this setting. I would not have you say I'm delivering knowledge, but whether it's in a discussion format or dialogue format I want them to know that this is not a level playing field in this corporations, and you should really know about this, and let me even show you some statistics. And with the knowledge motivating them to increase their awareness, what is the self and other, then hopefully it will in turn affect their behavior.

TQ - You are forced to give knowledge because, at a certain point, someone is going to say something that's totally stupid and ignorant and racist and misinformed.

MK - And sometimes it's not in the group—I want to get back to Lance's thing, I do think that the group educates itself, that the knowledge is there. But sometimes there's some crazy stuff going on in that group. I think that this is just great, but I think we just have to relate this to what's going on in the group.

ST - We are just trying to see conceptually…

MK – But knowledge is…yeah sure.

ST - Whatever facilitator, whatever the targeted audience, whether it is ethnic history, or racism issues, or specific demographic statistic stuff.

MK - Just so long as it's not that the knowledge has to all come from the almighty depositor.

ST - No, no, no, it could be interaction, it could be facilitator, it could be drawing.

TQ - In our conversation here, each of us has said things that we may have known or didn't know, or made us understand something differently than we understood it before, simply from this dialogue. And it was knowledge. You gave knowledge, you gave knowledge, you gave knowledge. And that knowledge connected to some knowledge in my head but it made it a little bit different than it was before, and created some changes. And I think it's the way each of you has expressed things, I have grabbed and said wow, when I'm doing diversity training, when I doing my work, I can use this way of understanding to help someone see things differently, because it helped me see things slightly differently. So it's in that sense we do contribute, we are contributing knowledge as a participant trainer ourselves. I mean we do want dialectic back and forth, does that make sense?

LH – Haywood on this, trying to make it more concrete, if you were going to…

ST – Give the context.

LH – Not that you were less concrete. You don't have a cultural competency training program at the institution in Texas where you're at right now. If you were looking at having a program, to what extent would the requisite skills for people to deliver culturally appropriate health care and to be culturally competent involve an understanding of the history of discrimination against Spanish speaking people, and of North American HealthCare's treatment of people? Would that need to be a component of it or is possible for people in the organization to deliver equally sensitive and appropriate healthcare without that knowledge? The second question is, would that prevent your administration from bringing in a program that said, "we're going to teach a history of why Texas should belong to Mexico?"

HH – Yeah, that would stop the program. I think that it's a complex problem. Part of it is getting in the door and getting the process going where people can interact and listen without getting defensive, otherwise the whole process shuts down. I do agree that we all have imbedded knowledge that can be brought out in discussion in a way that's less threatening.

One of the things that I find interesting is the whole issue of racist vs. prejudiced. I don't think people make that distinction very often, but it's a really important distinction. Whereas racism is just much more ideological, that's something that needs to be contained rather than try to be…it's not something you can work with as easily. Prejudice is just people with lack of knowledge or lack of understanding. They're basically well-intentioned people; they just don't have all the information that's needed in order to interact with other people. So I think it's really important to show that everybody has prejudices, that we can work to transcend the prejudices, and that part of the process is learning about each other's background through some sort of empathetic listening and trying to relate to those people. But I think that in our culture when you start from a place like slavery, for example, and reconstruction and this and that, all of a sudden these walls go up. People start bristling and the whole process becomes what it wasn't meant to be. I do think that the first step is to open up people's ears and their hearts. And then in that process you start to listen and learn from other people, I believe that's the way things would likely change.

I don't' know if that answers your question at all. I think that people are very wary of things that seem ideological or, perhaps, dogmatic. But I have an assumption that people do mean well. I think we all must have that feeling or we would be armed or something. So I just want to encourage a process that allows people to communicate without their history and to understand what all this diversity is. I think that people can feel very proud of living in a multi-cultural society and we can celebrate each other's diversity and really enjoy those things. So those are the processes that need to be fostered.

Now how do you do that in a heath care organization like a hospital? I don't know, I don't have any experience with diversity training or those kinds of things. My impression from what I've seen is that it's basically a reactive type of thing. I've seen many things, typically something along the lines of sexual harassment, and then there are sessions where people have learn about that. I've worked in a lot of different environments. For a while I worked for the federal government and they spent a lot of time the first couple days with orientation, going over a lot of things related to diversity issues. And these are obviously federally mandated things that they do. That's not a process that I've seen in the rest of the communities that I've worked at.

MK – I don't see it either, in business even overseas. Unless it's government contracting you hardly ever see it, unless it's mandatory.

HH – Right, Right. I think that the approach is a very passive approach; I think that everybody likes to think that it's good to have diverse elements in an organization but they don't exactly get spread out in any way that functions. It can provide an interface to some extent. You get the janitor to come over to interpret. I don't know. I'm not sure how that would be instituted.

LH – Good answer.

DS – I think that one of the things that I see about cultural competence is that we never obtain cultural competence, it's a life long journey. That's why we all have these biases, prejudices, preconceived notions that are operating. I think if we see this as a journey to some aspirational goal, it helps people get involved with the training.

The other thing I do want to say, I relate very much to what both of you were saying about history being important. It isn't simply in that 1882 the Chinese Exclusion Act was doing this and that; history is a living aspect of every one of us and a health professional or provider, especially if they're white, needs to understand an African American or a Latino's mistrust during the helping relationship. How it is involved in historical racism. And you can talk about all the groups; the incarceration of the Japanese Americans, the Trail of Tears for Native Americans, the enslavement of African Americans, the Holocaust, etc., those historical events affect my worldview, how I perceive the world. And if one of the aspects of cultural competence is the ability to understand a person's worldview it becomes ultimately important for us to understand the historic elements that frame it. Native Americans have this concept that they call a "Soul Wound." It is not limited to your own generation; it's the generations past, the genocide of the Native Americans, the taking away of land. Those things to this present day, that's what they tell me, affect their alcoholism rate, suicide, and everything else. For someone to come and say, "well that was you're ancestors, it has nothing to do with you now," it really divides the contextual history and the importance of that in terms of understanding.

And I think I do agree with you as well, that you can't know all these various cultures, it's impossible. But I think that one of the things is that when you learn one or two different groups different than your own, it increases your ability to say hey, I don't understand what's going on. It makes you much more vigilant, rather than imposing your worldview upon people that you work with.

HH – When I get into discussions about social justice issues with people, sometimes what I think happens is that people don't realize that there's a process that's going on that's led them to where they're at, where all these people are, so that's obviously the history. Particular things about the Holocaust or about slavery, whatever those things are, those are all a process that has led up to now. You can't deny that that has happened. What I find very useful is to say look, take the Black community. The mortality rate is still higher, the amount of the resources in a typical family is lower, all the demography, you can pull all those statistically and say there is a process going on here that's resulting in some differentiation between this group compared to that group.

Now there are only two explanations for this. One is that you have to assume that Blacks are dumb or they're lacking in something. Or two, there's a social or institutional process that has led up to this that's continuing to foster. It's a statistical thing. You take 20 million people, you can certainly point to any individual and say, "look at that black person, they made it, they've got a doctorate degree and they make such and such money and this and that." But when you look at the whole population you have to say well there's a process that's going on that's resulted in inequity. I think that that's where you start because you can't argue with the facts, that life expectancy is lower, and whatever the things are. Then you have to say well what is it, then you have to start to break down more about how it got that way and you can't avoid having discussions about historical things. But at least it's in a context where I think it's generally a bit less threatening. If someone is coming in and saying I'm going to tell you the story of my people and why it is that we are in this terrible contentious situation with you. It's almost like starting an argument. I think you understand what I'm saying, we're trying to foster a way of getting to what the issue is, what the problem is.

MK – So you might use statistics for an example in the two communities and look at it and say what is the meaning of these statistics, and you could say...

HH – How can you explain this?

LH – This just triggered three thoughts. One is that you're turning to face issues. We're talking about an issue that Ted and I talked about before, overcoming resistance. And so we know that when we're dealing with a majority culture, White people, there's already anticipation that they're going to be held accountable for the past, that they're the only ones that are going to be held accountable. For us, in terms of research, this is an issue where we develop techniques that anticipate that and try to serve people and so on, but it's an important face issue. People are not going to listen to you if the first thing you do is indicate in some way or another that you're going to judge them. This goes to the extent where you can ask people, "what color is my shirt" and if they think that the final result of this series of questions is then that proves you're a racist, they'll say, "green." I've seen this in workshops; I'll just ask obvious questions and they'll say,

"green." They know where it's going; they know if they commit to this, this, or this that you're going to drop the bomb on them. So I'd like to see us discuss this question, resistance, and I'd love to see us at some point discuss using solid research techniques to look at how practitioners overcome this, what are those things, the fears that people have.

The second point is that, it strikes me that this is not a discussion about cultural competency, the part about history, because things you raised about history I agree with 100%. You can't be culturally competent in dealing in health care if you're a White person and you're dealing with African Americans and you don't understand the history of how medical science has been used against African Americans. They used them in the syphilis test, right? That is a requisite piece of knowledge. Otherwise you would think that their suspicion was superstitious or irrational, and if you think it's superstitions or irrational then you have less of an opinion of their judgment. But maybe this is a core competence issue that is, Stella's favorite word, contextual. That is appropriate if you're going to work in the health setting. In another setting, it may not be appropriate that you need to know the history of this particular group or that you need to know the institution. That may be working with social service agencies, working with employers, but I certainly agree that there are several different situations where history is important.

I'll close by saying I work with social workers, and once I was sent in to teach a class of social workers, a predominantly white class that did not want to take this multicultural class. What I did was give them a cultural test on the African American culture in New Orleans. I gave them a test on segregation practices. They had said, at the beginning, that they all felt like they were competent and had the clinical skills to treat anyone that walked in the door. And so I asked them, "If you had a 50-year-old patient, an African American patient, and that patient had a child before 1964 in Washington Parish Louisiana in a hospital, do you think the hospital was segregated?" They said "yeah it was segregated" and I said no it wasn't segregated; Blacks and Whites both have babies in the hospital. I told them that the nurses were white, doctors white, but do you know what the discriminatory practice was? There was one practice that was different. The class said "no" and I said "the practice was that if you were an African American woman, the nurse refused to wash your baby." And I said now you have this black client in front of you, and you're white, and do you not think that she sees that white nurse somewhere in you?

Does she see those attitudes toward clean and unclean somewhere in you? And do you think that you don't—the white therapist—the daughter of that white nurse, figuratively speaking, who only a generation ago regarded black skin as dirty, as unclean, that that attitude isn't in you somewhere? So in that process history was really important and how little history they knew made a big difference on how effective they were. They were all convinced that they had the requisite, universal skills to adequately treat anyone from any culture. That's the way they were trained.

TQ – Something that you do and we do that addresses some of these issues is to ask the question, "Remember the first time that you found that you were different? What was it? How did it make you feel? Were you different in a positive way or a negative way? What emotions came with that difference? Or remember the first time you experienced prejudice? What was it about you that experienced it? This is universal; you know it doesn't have to be as a Black, anybody could experience it. What was it? How did it make you feel? What did you need at that time from somebody?" And in that way you get to that empathetic space that means, I as an African American am sensitive to racism because it happens to me. But as a straight middle class male, dealing with people that are gay, I grew up with certain attitudes, certain prejudices, certain ways of feeling about that issue from the way I was raised from young. You know I remember skipping down the street and my father told me, "don't skip." And I said, "why," and he said, "girls skip, sissies skip, boys don't skip." So early on you get indoctrinated to what this means. Now, at a certain point, I have acted on my bigotry toward gays, and at another certain point I have been confronted with my bigotry toward gays. So then the question comes, what did I need, what made me change or not change, what was the process of my transformation from bigot to a different person? And that is going to be something that is kind of universal too. Also what I discover in myself as the dominant oppressor person, allows me to see something in the racist that previously I would have dehumanized and written off as racist equals non-human equals I can do anything I want, to racist equals me when I'm treating gay people this way. How now do I approach this person's humanity in a different way? I think that relates to when you were talking about not saying you're a bigot now lets talk about why you need to admit you're a racist, to what is this context, what are the numbers, what does this say, that kind of thing.

ST – So what I'm hearing is actually philosophical. I think we actually have some common ground, I don't think we are either or. But it really seems like the facilitation strategies that we have, and the wealth of experiences here that we can share, that, probably the reframing process, we always go back to how do we face resistance in your audience. So it's really not content so much as all the dynamic creative strategies of all us sitting here. Maybe we could do some contribution to the working paper, I don't know. I don't use the word social justice so explicitly, but hopefully through the approach of my facilitation, so that if I talk about Asian American experiences I don't give them statistics, but I do get four(?) facilitators with me in terms of third generation Chinese Americans including myself and my (?) to give them a little bit of story telling. And I felt like the corporation actually could hear a little bit better about, for example, the Chinese Exclusion Act when I opened up with how my grandmother was able to be reunited with my grandfather. So they could hear a little bit better, they would never have thought about that. So to me it's more the facilitation skills and strategies, more so than whether we should be doing certain content or not doing certain content.

DS – You're right, when I go in to do training or consulting with business and industry it's the bottom line I first appeal to, but inside there's another agenda. Maybe that's not being strait-forward and honest, but I think Lance is correct; you get the foot in the door. And indeed if you believe that productivity increases because of lessening of misunderstandings among the workforce, being able to sell goods and services to an increasingly diverse population, if they will buy into that than you've weaved the other elements into it as to why is it important.

ST – So what we are talking about then, some of the critical issues we think that's important actually is the competency of the facilitators. That they, philosophically, spiritually, ethically, they should have certain things when they walk in. But, content wise, whether it is one hour, one day, or one week it's quite different. So I think we need to differentiate the level, in terms of when you structure this paper, and the philosophical background, the ethical stance of the facilitator in all these agencies that you're trying to train as much as when you go in. How you should structure that.

DS – I've even thought beyond that now. See a lot of our work in cultural competency deals with trainers, facilitators, professionals, health providers, and I've asked myself the question, "if cultural competency is good, let's say, for the therapist, isn't it good for the clients as well?" I mean when you begin to think that that is a skill that they are going to be working, we talk about being multicultural, being culturally competent is something I think that all populations could benefit from.

Lance's question is intriguing to me, what are the sources of the resistance? I think all of us can in some sense talk about that. At Columbia we force students, and I mean this because it's a requirement for them to get the Masters or Doctorate degree, to take two year-long courses in what we call the racial cultural lab. They are forced to do it; there is no way they avoid it. Now in that type of setting it is not voluntary. You can go into a corporation, and some of the training people can tune out. Well students can tune out too, but we keep on them because we have miniature interviews that each of them go through as well. But part of the research we have been doing is to observe the process of resistance that goes on, and I think that what we're getting to is that, first of all, in order for us, and the group, to become increasingly culturally aware, dialogue has to occur. That's almost a precondition. And what that dialogue looks like it doesn't matter.

However, on issues of race, on issues of gender, on issues of my sexual orientation, our society operates on what I call conspiracy of silence. In social situations it's the politeness protocol. In academia it's really the academic protocol that we say, "oh, let's be respectful." You shut off communications when you think that you're dealing on a content level. But I've asked students, and we've done this consistently, how come it's so difficult for you to talk about race? And of course they'll give a lot of different reasons, but there are several levels to what we find. One of them is that they are fearful that whatever they say or do will be seen by others as being racist, sexist, homophobic, and so they filter what they say and they don't really say precisely what's on their mind.

In terms of dealing with this we find that that's a surface level resistance. The real resistance is the realization that you have these biases and prejudices and that's scary to them. They, and I agree with you as well that most people that we work with are good people, why else would we

do the training? They're good, decent individuals that you work with; they experience themselves as being good. So for them to realize that they have racist attitudes and have oppressed others threatens theirs self-image of them being good. People don't see it. It's a major battle; they can't even articulate it or are conscious of it. They've been taught throughout their lives on equality, justice, treat everyone the same, you don't discriminate. They can consciously verbalize how important it is not to discriminate and to suddenly have that image shattered there is almost a grieving process that occurs. When that shatter begins to occur they'll get angry at you, they'll get defensive, they'll get guilt ridden, they'll get depressed. All of the effect of the training that comes out, I think, really, they have to have. Yet in our training often times we are scared of feelings, we cut off the feelings when someone gets angry or feels guilty and we don't process it.

But I think that there's a third level, in terms of our study, once a person accepts a fact, that they may have been responsible for the oppression and suffering of others, what do you do about it? And in essence most folks don't do anything about. That's the thing that drives them back to accepting, going through training and then going back. I mean just, let's not do anything, I'll lose my family, I'll lose my friends. I see this going on. So that even through the training we begin to ask ourselves what sustains a person after they leave the training—which has led us to another conclusion. And that is perhaps the training that we do in these, even in the 16 week training that we do at Colombia, intensive training, is not the answer to cultural competence. And I don't want to talk ourselves out of a job or anything. But to me, cultural competence has to occur through lived experience. And that means that part of the training has to somehow see that they get out in the communities of the groups that they hope to understand.

One of the things I do in class is I ask, and you know Columbia is actually located in Harlem. We call it Morningside Heights to get it out the fear that parents have about sending the kids to Columbia because it's going to be in Harlem. A lot of the students find the cheapest rents in Harlem, and that's where they rent out. So in class, going back to the question, when I talk about the need to be among people you hope to understand, I ask, "how many of you for example live in a racially diverse neighborhood?" And half the class will raise their hand, they're real proud of it I can see almost like a badge of honor. Then I tell them there's a difference between living

in Harlem and how you live in Harlem. I try to explaining to them that most of the students live isolated, they have nothing to do with the community. They go into the apartments, all their work is at Columbia, there are certain stores they shop at. They don't integrate.

I think that I see that very much as the training that we do. When we get in to consult it's only one drop in the bucket, if you think you've become culturally competent by going to workshops I think we've lost the war already. So the question is, on a large societal level, where do we intervene? Because Lance says we preach to the choir, or we get forced for a certain amount of time. And to me, where we are most likely to have the effect is K-12 because that's the only place where we have captured audience, a captured population. You're required to go to school, no where else. Every time I've done voluntary training or community forums the people that come are the least in need to be touched or hear that message. So ultimately I think our strategy has to be that we've got to get teachers, educators in the K-12 area to become culturally competent and to teach the students how to become culturally competent or begin the journey or process. That's what I'm beginning to realize. We make a lot of money from what we do, going out and doing training and consulting, and I'm not saying it isn't helpful, but on the large scale, it really has to occur very small, at the lower levels. K-12 is where I think that we can educate somewhere what truly multicultural, that's where we intervene. Unfortunately most education is not. You know some business and industry are more multi-cultural than our education systems, that's the scary thing about it.

TQ - I want to agree and disagree. The agreement part, I do a lot of work with K-12 so I totally agree that we ought to do that. But the part where, and maybe you have research to back it up but my experience is different, you gave an example that when a person realizes that they are guilty of oppressing somebody it violates their sense of self and they want to not do that, they're in turmoil. I think I quoted May saying if you feel the pain of another person that you have caused you can't unite with the behavior that caused it. I believe that, and I believe it because I've seen it, and I believe it because it's happened to me. On more than one occasion I can remember the moments when it happened and completely changed my behavior.

Third grade or fourth grade a little girl named Genevieve Mills, I can't remember who I met yesterday but I still remember Genevieve Mills, we called her stinky and we teased her, made fun of her. Poor girl, she actually ended up being kept back because she was so emotionally harassed by us and the stuff that we'd done to her. But what I remember is coming out the class and Genevieve Mills said "hi Ted" or something like that and I went running down the hall screaming, "aagghh I've be shot by a (?) " and I rolled all over the ground laughing and all my friends were laughing. And I looked back and she was crying. I will never forget that, and I never did it again. I have seen people in a workshop confronting people that they have relationships with and seeing tears, and knowing that they were party to that, at least apparently make a transformation. And going back later, sometimes we have relations where we come back a year later and talk about what's happened since; I know that it has made a difference.

The conspiracy of silence is something else. There is a conspiracy of silence that perpetuates and maintains the injustice in a place. Once you break it, or give the skills to break it, or show how it is perpetuated, or you get allies or advocates for continuing to break it to speak out, that that's a major contribution that's made. Not in society as a whole but when you're working with captive audiences in a work place, a health setting, in a setting where people have to have continued relationships. In the police department we found that that was a major thing, to find a place where it became appropriate for you to have critical loyalty. Ervin Staub talks about this—he does Holocaust studies, he talks about critical loyalty. "I'm loyal to you with the Blue Shield, I got your back, I will take a bullet for you, I'll never leave you behind. But I'm not going to be loyal to you in brutality, in injustice, and in the things you do wrong. I will turn you in myself, do not do that." And if we create that, I think we're making a hell of a contribution.

DS – See I don't disagree with that, I do see people change once that realization comes, I guess what I'm really worried about is that there has to be some way to maintain that. When people leave a workshop all their family and friends and society tells them not to be like that. If you are offended, and students tell me this, they go home and they become aware. All of a sudden they hear from their uncle during these holiday get-togethers talk about a racial ethnic joke and they feel upset about it. The conflict is this; do I say this and break harmony and if I do say that will I be disowned? They will get told by their family and friends, "hey look, you're being so liberal

since going to Columbia, what's wrong with you," they make fun of it. It is easier for many people to simply not deal with it. That's part of I think what I see going on in human nature so that…

TQ – …This goes right with what you are saying. If you now know, and you are silent, that's another level of self hatred that you have created in yourself because you are no longer your ideal.

LH – Can I say that we used to teach that, but this whole issue of confronting prejudice and how you confront and intervene with prejudice I began to rethink the more I learned about "face issues." I have never confronted my grandmother or any of my relatives with anything they said. But what we talk about in our workshops is that this is a social process, and maybe you can't confront it because of face issues in your home, but you can confront it with your friend's mother. You'll just get kicked out of the house and you don't get invited back to dinner. You can't confront your boss, but you can confront somebody else who is somebody else's boss and is your bowling partner. So there are all these opportunities. There was actually a young woman in Shreveport who showed me the brilliant way of doing this that was a face-saving way. She said whenever one of my friends says something prejudiced, she just tells them "go ahead and be stupid." And I thought, what genius, that was genius, because in American dominant culture, to moralize against a friend is just not appropriate, we're not that kind of culture. But to call a friend stupid, to insult a friend is completely appropriate. And so simultaneously she sent several messages. One was "I don't approve," two was "because you're my friend, I'm not going to judge you," and three was "I think that people who do that are kind of stupid." Now did it change her friend? I don't know, but I think that in the long run it did because she said it in that way.

The other thing I wanted to say, two things, one about K-12 is that we do tolerance education K-12 and we're using case studies in history. But that is a place where the fear of a political agenda is even more intense in coming in with that. It's also a place where culture specific approaches are even more pedagogically dangerous. When I sit up in front of a class of 15 year olds, African American and White, and read off a list of African American qualities, generalizations,

and say these are generalizations, they are not stereotypes, African Americans tend to be more animated. That would make the Black students feel very uncomfortable and the White students would learn a whole new set of prejudices they didn't already have, a new set of stereotypes. So this is contextual, and we've been wrestling with this, about how you do a curriculum. We train teachers in cross-cultural communication but I wouldn't do the same with the students and I'm really kind of at a loss at exactly how you'd do it.

The final thing is that, I agree with your argument that cultural competence is a life long process, it's something that's got to be, in this paper, it's got to be considered part of the definition of it. But I think what's at the heart of it, and I'd like to see us expand on this, is tied into the anxiety, uncertainty theory, hopefully this afternoon we'll talk about theories, which is that we learn by making mistakes. There's an author, Stella you might remember this, who said the way we become competent is to be incompetent. The way that you discover what an invisible cultural rule is in a new culture, you don't know it until you've already violated it, then once you've violated it you know you did something wrong. Our fear, at least in American culture and other cultures, is we don't want to feel anxious or uncertain or embarrassed, and so we avoid those interactions. Part of our training is to help people get used to it, to get comfortable with making mistakes and saying now I have the skills to determine what the mistake was, and I have the face-saving skills to go back and repair the face. It may work and it may not work. But to think that you go to a cross-cultural communication training and you don't make mistakes is absolutely wrong. I told Ted the thing I saw the artist do on TV, which I thought it was great, he was painting and made a mistake and said, "oh that's not a mistake, in art that's called creative opportunity." That's really what it is. And we talk about core competencies, I think that's got to be a core competency; we've got to say built into a training is this notion that learning happens through mistakes. That is counter-intuitive to the American dominant culture's idea of how you learn.

MK – Just one quick thing on the international front that might be relevant. It is useless to tell a manager who is a high powered manager with incredible technical skills to go down there and go ahead and make mistakes. It is not useless to tell that same manager, you're going to probably discover some really interesting people in that new culture, some of them are going to be the way

you survive. Everything I know about Arab culture came through my interpreter in Egypt for four or five years. Everything I know about Islam comes through Shou Tu(?). Everything I know about Argentina comes through the first person who invited me down. I made mistakes, I was angry, I went through culture shock, I went through tears. What I'm saying is that there are cultural informants, in anthropology I think there's a word like that. What happened is I developed trust relationships for some reason, which was grace I think or the gods or something. It's that I went out, this person took an interest in me, and this person sheltered me though that culture in many ways. And I think we had a very fruitful collaboration. I'm not ever afraid to make a mistake on anything because I know this man would make me feel that it was a mistake, you really goofed, but lets talk about it. And man I really valued him. And I got that sense from Shou Tu(?), I get the sense from Ted, I got the sense from Loso(?) in Argentina. I get the sense that these people really value Michael in his diversity, first have loved me for who I am. So then I feel comfortable and trusting enough to make mistakes. Does that make any sense?

I'm not sure I could do that on a big scale, but I know I'm getting better. I'm still running from the Turks in my mind's psyche. But I have to say that as far as getting into cultures, it is useless to tell people they're going to make mistakes. So I don't know what the theory says, because they won't do it. None of the people who are high-powered managers that I know who are highly skilled at technical skills will go into a culture and believe that, they'll just say I'm going to this place. But if you say, go to that culture and find someone, or be open yourself to that person that you can be guided through a whole bunch of pitfalls. Does that make any sense to you?

ST – Yeah, positive reward is better than negative.

LH – Yeah, I think the point you make is again its context. Because the people that we're working with are not managers, they're not people that can lose face with the whole company. Well yeah, and I think this afternoon that's part of our discussion on pop cultural competencies, is how do you gain cultural knowledge.

TQ – Just real quick with the face and those issues. If you tell me I'm not wonderful I'm going to deny, I'm going to minimize, going to discount it. Because my whole mind's going to be trying to struggle to preserve my wonderfulness.

DS – Do you believe you're wonderful?

TQ – Of course I'm wonderful, of course I'm wonderful. I'm perfect; I mean y'all can't tell me different. Except that at night after I don't have to preserve my wonderfulness in front of anybody, then I say oh man why did I do that stupid thing.

ST – Front stage and back stage.

TQ – And process it. So what I've learned to do now is go through it real fast. "That ain't cool, it was an accident, this person doesn't know what they're talking about, ok now how could what they say be true?" I just go through it real fast. I just say, I know I'm going to do this so let me just do one two three, now ok.

LH – I think we had a wonderful morning discussion and we're warmed up. We've got 30 minutes for lunch.

LUNCH BREAK

LH – Now I just want to go over some questions that were raised in the morning to look at the second part of this discussion; what is cultural competence, continued, part two, here. There are some of these issues that came up; what are the sources of resistance, is there a mutual responsibility between groups? What I want to ask about also is culture specific versus cultural general. I feel like, and let me get feedback from you, do you feel like we've had an adequate discussion on this concept of how knowledge fits into, and awareness fit into a general definition of cultural competence? Let me pose this question; is there then a kind of universal definition of cultural competence that we could recommend? And without trying to get the exact wording, what would it be?

ST – Well I'll give it a try. We should define it, intercultural communication competency, as people communicating appropriately, effectively, and adaptively across a wide variety of situations.

LH – You're saying now, communicating…

ST – appropriately, effectively, protectively, and adaptively. I vary the last two criteria, but I usually use the first two, at least in literature, in terms of appropriateness and effectiveness as two criteria to evaluate competency. Appropriateness is being sensitive to the cultural norms and rules of the situation in hand. Effectively is achieving your interpersonal, intercultural goals in the communication situations. You can be very appropriate but ineffective. Just as a crude example, learning to bow. You know how to bow, you know how to shake hands and all that stuff, you do have appropriateness, but at the same time you didn't achieve your goals. Effectiveness is goal orientated, whether it's an effective dialogue process, mindful listening, you actually achieve your interpersonal goals or outcomes in the communication situations. You could be effective, you signed a contract, but actually the Japanese want to get rid of you just because you're so rude and intrusive, etc. So ideally it would be nice if at the same time you could be appropriate and also effective. So we usually use, at least in literature, the two criteria.

I usually add in the term adaptive to get the point across that you have to be adaptive and modify your behaviors to show some good intentions. To modify my behavior to adapt to your cultural norms, etc. Of course there's also a lot of context to frame this, depending on who wants what from whom, intentions, situations, goal situations. And then some kind of flexibility; adaptively, flexibly, or creatively. You see I really think at this point in what I'm doing, competency training, we're teaching people creative thinking, creative behaviors in terms of seeing things from multiple angles, in terms of experimenting with the behaviors. There's a certain point where you should just be yourself, and a certain point where you should adapt and modify your behaviors so you can gauge the situation, you have to be very situationally sensitive. So like I said before, the hook that I use in all my training is definitely mindfulness.

I talk about four components of competency; knowledge, awareness, attitude or sometimes slash motivations, and then behaviors. That's the four dimension components of competency. And then the criteria, in terms of evaluating competency, are appropriateness, effectiveness, adaptability, and then flexibility or creativity. You can't really do things prescriptively. There is certain knowledge I can give you, certain skills and all that, but at the same time you have to gauge the cultural situation, the communication situation, each situation's unique.
So I have a big model in mind, in a different textbook, a culture based situational model. And culture based means that I do a lot of value stuff, I really believe that values, identity, and communication are the three intertwined concepts. We always talk about awareness, who am I who are you, but the content of my sense of self is cultural value, ethnic value, gender value, personal values. But to get to that point like value dimensions like individualism, collectivism, status work, power distance, fatalism, viewing types of culture as this more controlling culture. So I give them some very core value dimensions, and I do a lot of work in terms of who am I, etc. Because whether you have an assimilated identity is very different from whether you have a bicultural identity. So I would say my baseline is definitely values, identity, communication, those are the cores to start building. From that I then go with ethnocentrism, ethnorelativism because how we evaluate other people's behavior is based on my values. So from that I start talking about ethnocentrism, prejudice, power and balance issues, and then conflict negotiation.

LH – It's a big definition, but using your definition I just want to contrast that to Derald, the one that you use for the psychology and counseling fields. In your definition it's the ability to communicate and to collaborate effectively or achieve what you're doing. Derald adds for culturally skilled counselors one good quote: "Is actively in the process of becoming aware of his or her beliefs, preconceived notions, personal notations, assumptions about human behavior, and understands the worldview," an important concept that he uses, "of his or her culturally different client. Also is actively developing and practicing appropriate relevant and sensitive intervention strategies and skills for working with his or her culturally different client." How do you see that definition, though this is specifically for counseling, and what elements of that would be part of this broad universal definition?

DS – Well what I would do, if we eliminate all the terms that deal with counseling, clients, and so forth, it breaks down into four components, and I see cultural competence as an ongoing process. The first component is awareness of your own world view, your values, biases, assumptions about human behavior, and who you are as a racial cultural being. I think that that self knowledge, self awareness, and self understanding is the crucial element because while you can't understand the worldview of every single socio-demographic group, you have within your ability to begin to explore and understand yourself as a racial cultural being and what your world view is. Because that worldview affects how you define normal/abnormal, helpful/unhelpful, if it is invisible to you, you will become mono-cultural by issue, by virtue of evaluating differences on the basis of that internal worldview. So it really is quite important that that is the first step.

The second step, in terms of that definition, is the beginning process of understanding worldviews that are different than your own, that are linked to race, gender, ethnicity, culture and so forth. As an Asian American, supposing I'm beginning to get some inkling of my own worldview, to become culturally competent means that I have to now understand the worldview of African Americans, of white Euro-Americans, of Latino/Hispanic Americans and so forth. Not in a stereotypic way but being able to begin to understand their values, biases, assumptions about human behavior, and the historical context that formed their worldview.

Given those two components, I think the third component that that definition entails is the behavioral communication component that is interpersonal. While I talk about helping, counseling, and therapy, actually counseling therapy is one aspect of communication. So when we talk about negotiating, interviewing, administering, teaching, conducting therapy, all of those are forms of skills and abilities that you have to use to bridge this difference that occurs between the two worldviews. I think that when I saw all the articles in Business and Industry coming out about managing diversity, that's what they were talking about; the skills that went into managing diversity. But I do not believe you can have those skills taught apart from understanding yourself and those other groups.

The fourth component really is a much more systemic level. Which is being able to advocate and intervene on a systemic level with organizations, social policy, and to understand how

systems in organizations affect you. Because systems in organizations really have hooks in you, and to be able to really effectively operate you have to understand organizational dynamics. That's what I would say if I had to try to be broader rather than simply talking about mental health and therapy, that's what I'd begin to think. But the primary one is understanding yourself as a racial cultural being first. That goes with all these racial identity development of models that are coming out. This means what is it like for me to be an Asian American? What does being White mean to you? Because you've got to really see those elements and that means you've got to see it from a systemic perspective.

TQ – I don't have a definition, but I was listening and thinking of cultural competence, incompetence, how you survive when you don't have cultural competence, but you also need to communicate competently. My example, I work with 21st century leadership movement, which is a civil rights organization started to train youth. We have sister organization in Mali, Africa. So the Africans came over here, and then we went over there. They, the Africans from this town, wanted me to come and teach conflict resolution because they were having these battles where the students would riot every year because one politician didn't want them to be successful and if the other one came in…all this kind of stuff which I didn't really feel competent to do. They felt I was competent to do it. So I went, and I began by saying listen, I don't know a lot about Mali culture, I don't speak French, this is not my historical relations. You've worked with 21st century and we've gotten along real good but you'll have to forgive me if something I say is not the appropriate thing for your culture. Filter what I say into what is appropriate and not appropriate. So I'm going to teach you conflict resolution but I can only teach it from the way I understand it which comes from my frame. You have to dissect that and say what works.

I was teaching them how to speak up for yourself in a way, using eye messages and that kind of thing, that you say what you need without offending the other person and so on. One of the people there said that his problem was that he was the oldest son but that he hadn't been able to get a job, and his younger brother got a job. So his parents, and his father particularly, were treating the younger brother with more respect than they were treating him and he's the oldest. Furthermore, the younger brother now felt superior to the older brother and therefore was not

respecting him in his older brother relations in this culture and was doing things to violate that. And so the question to me was how do I handle this using conflict resolution?

I started teaching how you would name the behavior, name the effect of the behavior on you, and name what you would like to see the changed behavior and then kind of play with what comes up after that. Then I had them practice, and so they were practicing, role-playing, all this stuff. I couldn't understand the French, but they were practicing in French. So after they practiced my translator would say ok well what did you do, and they would say what they did. I think I wanted him to confront his brother about the behavior because that was one of the aspects, and then he might confront his father about the behavior. And he went to his uncles to state his problem for them to go to the other people and speak for him, which kind of violates the norm in our culture; I want you to speak for yourself.

What I learned was that in this culture they don't operate the same way, that you go to the council of elders, and you appeal to them saying here is the problem. They talk with you about both sides and then they would maybe call in the brother and say look you're not treating your brother right or whatever. So then I had to say oh, ok, I didn't know that. Now, of the things I taught you, how would this be useful or not useful? Then the usefulness came; I can use this skill when I go to the council or the appropriate people. I can use what you've described; here's how I feel, here's how it's hurting me, here's what I need, and I have a language now that will keep me from being in the down position. I guess what I'm saying about cultural competence, I was culturally incompetent, did not know the culture, but I was culturally competent to set up a relationship that allowed me to make errors, and for them to forgive the errors. It also allowed me to learn from my errors in the appropriate way. Furthermore I gave them a skill to say here's something I can use that's not of my culture, I can't use it in a way that violates my culture, here's what I can take from it that is useful. I don't know if I'm answering the question but I guess this is a cultural competence to me, I acknowledge my incompetence and at the same time am open to learn to appreciate the value and not judge or impose my rule upon you. And at the same time I have something to give, and you have something to teach me.

LH – Would this be a good time to, as kind of a transition to talk about universal core competencies? Because in a way it concretizes these broader themes, and we can come back to this. Clearly we've got several different definitions and this is probably one of those parts of a standards and guidelines that says you have a choice ranging from this to this, and this is the rationale behind these choices. But do you want to discuss what the competencies would be? As you suggest what they are, just relate them back to your model of cultural competency. Stella do you, I'm trying to read your non-verbal language here. Is that for or against?

ST – I'm for.

LH – You're for, ok. What I thought I'd do, and I don't know if this helps, also just to keep a record of this so that we don't repeat, is write this down. And what we have, this will be kind of code.

ST – I think what my reflection was about was, are we going back to the components and then going to the knowledge or awareness level and then under each component we start getting more specific? Or are we going to the behavioral skills? That's what I was processing just now.

LH – Yeah.

ST – So what level are we talking about?

LH – Well that's a good point, that's…

ST – Is it the knowledge aspect therefore we say knowledge that would be ethnic history, social justice issues, etc.

LH – That's why this part is brainstorming in the sense that…

ST – Anything will go.

LH – Right when we say, “this definition of core competencies” is, from your judgment, your perspective, generally in a wide range of settings, what aspects of knowledge, awareness, perception, and skills are integral to that. So, you know, what kind of cultural relativity, or perceptual relativity…

DS – I would say awareness of your own worldview in terms of that broad term is fundamental across all of these. But if you use the term worldview then we have to explain what we are talking about. I think that most of us would agree that awareness of ourselves in some sense, whatever we define it, is very crucial because then you know that you can contrast as opposed to being unaware of that and imposing it on others.

ST – So would you accept that knowledge would come before awareness? I know we are brainstorming so sequentially it doesn’t matter, but if there are no categories to contrast, like value or intention stuff, to realize that maybe some cultures are more collectivist group orientated, others are more individualistic, if they don’t translate that… For me I always put knowledge first, and then after the knowledge the awareness would come, I interplay with that in the training session. It’s almost like what content categories do you have in your mindset to think about.

LH - What I’d suggest as we brainstorm competencies we just sort of identify which of these categories that it falls in so that we can kind of regroup them.

DS – Why don’t you eliminate worldview, just put awareness because that’s restricting.

ST – Yeah, there are all kinds of awareness.

HH – One of things that I think are really important, and maybe that’s been fixed by eliminating worldview is the awareness of how institutions impact the culture obviously.

ST – Yeah, it’s broad.

HH – You know, economic systems impact certain things.

ST – How about ethics?

DS – Are you separating out attitudes from awareness? In the multicultural counseling area, awareness is linked to attitudes and beliefs, so when you say awareness we talk about what are some attitudes and beliefs?

LH – Ok, attitudes and beliefs, and then knowledge as the other broad category. And let me say something here also. If we could jump from the general to the particular sort of back and forth, because as we fill in the particulars it tells us what the general category is. This category is empty until we fill in the competencies that really define what it is. One aspect I'm going to throw up here on awareness that I find very important in cultural competency is a variation of this, and that is the awareness of how we and how the individual functions, how the individual's behavior is shaped by cultural rules. The easiest way to teach someone that, to recognize the cultural rules of a wedding in another culture, is to have them list all of the invisible cultural rules of a wedding that they've attended. Some writers say that all awareness begins with self-awareness of how we are creatures of not only our individual interests but also cultural interests. And when we understand that, then we understand the logic, because all these other behaviors appear illogical and we think ours are logical, the more that we understand this… So I consider that a critical competency, the role of cultural rules, the way that cultural rules shape our own lives.

ST – So that's with that awareness right?

LH – I was just going to put this down and then figure out where to put it, label it. It's one of the competencies I wanted to throw out.

TQ – I think awareness that how you see the world and interpret it is not the same as the way other people see the world and interpret it. When I say something I think that you get the meaning that I'm wanting to convey, and I think that you hold whatever the assumptions are that

I have about what I'm saying, but you don't necessarily until it's checked. And just the knowledge that that's true becomes important because people get into these things, "well I told him this, I said it, what do you not speak English or what, I mean I said it in English." But it doesn't mean that the way you put it.

ST – That's the communication, communication with translated awareness into perception checking.

LH – Do we want to put that in the category of attribution, I mean as a whole...

TQ – Well let me just say this, a cultural competency skill is to be aware at all times that just because you think something, say something, and believe that, that I believe that's a bottle of Mountain Valley Spring Water, that he's looking at the same bottle he might think it's a 7-up, and we're both looking at the same thing and we have to find ways of checking that. Culture makes that…

LH – Perceptual relativity?

TQ – I don't know what the word is.

LH – I would translate that into a real world but…

TQ – Our perceptions of the world differ.

LH – Sometimes I see that also referred to as learning attribution. That we attribute different meanings to the same verbal and nonverbal indicators, and that that's a fundamental competency to learn. Is that generally what you were aiming at?

TQ – That encompasses some of it.

LH – Ok so I'm going to put down "aware that there are multiple meanings possible."

HH – There are multiple meanings possible for awareness, knowledge, and perception also.

ST – Mindfulness, be mindful. It connects everything.

LH – Mindfulness, when you say mindfulness, how do you define it in your work?

ST – Mindfulness: Interpersonal centering process, to be reflexive and aware you are a cultural being, and unique being, and contextual being. And then mindfulness at work, to be able to perspective-take, to add complexity to your perceptual process.

LH – There are a bunch things this works for.

ST – But I use mindfulness to hook all the dimensions, whatever dimensions broadly with it, knowledge, awareness, motivation, and skills, I use that as a hook to connect everything, that you can mindfully see it as a whole package.

LH – Yes. Can you go back through that, some of these? Mindfulness like you said when you started off.

ST – Mindfulness of yourself as a cultural being, and also as a being with multifaceted identities.

LH – Ok Mindfulness as a cultural being…

ST – And also multifaceted identity.

LH – Multifaceted identity…

ST – And able to perspective take from the other person's cultural frame of reference and realize him or her is also a multifaceted identity being.

LH – A skill that is the other side of the perspective table.

ST – From the other cultural frame of reference.

LH – Yes, it's that we all view life through our own frame of reference. So through our own frame of reference which is individual, cultural, and some instances universal. This is one of your skills, perspective taking is the way that we hook or comment on.

DS – There is a woman by the name of Marie Cardnall(?) who wrote a book called "The Words to Say It." Its her process of psychoanalysis and one of the most fascinating things for me, that a psychoanalyst by the name of R. D. Laing, who goes back to my days in the 1960s, he always said that "there are rules against knowing what the rules are." And I object totally to academic distinction making because I think that some of the rules that we put on what is culture and what is reality actually. So I think cultural trainers or facilitators have to have the skill of being incredibly uncomfortable in their own culture, and even in their own skin. I like to use that. In order to be culturally competent, in order to see that there are rules against knowing what the rules are. I don't know how you put that in a brainstorm.

TQ─ I agree, I think that is one of the major goals of training, to make the invisible visible and all the rules that are set up often times, not only in academia but in social relations, when to talk about something, what is appropriate behavior becomes the key issues here. It comes back to the conspiracy of silence in talking about race and racism. I mean the rules that it is not nice to talk about this in social situations, so anytime something comes up there is a rule that it is operating, that operates so strongly that some of us are aware of it, but many people are not aware of it. And, if you push it you are told that you are impolite.

LH – You're told that you're not going to get work that's true.

DS- That's why people deny, there's another issue of racism, it used to be that people would say "Derald, I don't see you as Asian-American, you are just Derald, you are unique," and it would go on like this. The myth of the color blindness is really not just denial of color and denial of

differences, but denial of power differentials. If you start talking about race, you have to start talking about the advantages and disadvantage, so the rules about speaking about it are "I do not see color." I do not think people realize what rule they are responding to.

HH – There is no consciousness of rule.

MK – One of the interesting arguments about that too, is that one of the rules of deconstructing prejudices and stereotypes is that we don't take into consideration group behavior of the people in the group that someone has a prejudice against, so then they cannot undo that prejudice. It is contradictory. As competency it kind of makes the invisible visible. Surface the cultural roots.

TQ – The hidden cultural assumptions would be much better.

DS – Paul Pederson writes about all these cultural assumptions, and he lists some and gives examples, it is really quite powerful.

LH- Now you're talking about culture on a macro scale.

MK - I think this would not be cultural specific. I think that the rules of the dominant culture are given a free pass in most diversity training, except for the kind we do. And I think that just reinforces this dominant culture. What I think that we need to be talking more about, in the gentle way that we are capable of doing because we are all sophisticated human beings, bringing together that Stella's talking about mindfulness, I really like all that. But, deeper than that, it seems to me that in this discourse you have to get something out to the surface that every organization that I have ever worked with will do everything to hide. We have an expression, the more energy you put into hiding it that's where you go you go as a facilitator. I tell Ted that, I tell everybody that. If it is uncomfortable for you, go there, deal with it. Do not put them on the spot, I don't want to get Lance upset here, what you are really saying "hum…I wonder what that's really about, could you tell me more about that." You're not saying you're a racist dog because you don't want to go there. But, the more hard work in the trenches you do on that, the more you've got a chance for that organizational behavioral change that you and I agree on

which is that if you don't change the cultural, this individual feeling good of getting ah-ha is no damn good. Our work is always on surfacing the hidden assumptions. I maintain that. That's all we do.

HH - Cultural rules of a particular culture. We're actually talking about a large system type regardless, so we have to make that distinction otherwise.

MK- I think of one of your doctors coming down to get trained in language, and saying "Oh my God, I've got hidden assumptions, and all I'm trying to do is learn a little Spanish."

LH – I think when we talk about the individual and organizational, I consider this an indispensable competency for individuals. To understand that they are a creature of largely invisible rules and that their ability to recognize those rules in themselves is the way to recognize them in other people. And when you recognize them in other people, behavior that seems odd or unpredictable has logic. You realize that there is logic, an explanation, for this behavior. I will give you an example from something I saw. A pharmacist would say that most Westerners, most of those physicians still don't think much of folk medicine. So if you told them a story about another country where someone got sick and they went to someone in their village rather than a doctor they would find that odd behavior. But then I reverse it, I say if you are in high school and running track and you sprain your ankle, who do you go to?

TQ- Coach.

ST- Your coach

LH - You go to your coach, is your coach a doctor? Is the coach trained? In other words we come up with a situation in our culture a set of rules that does exist, invisible rules, that says not in all situations do you go to the most qualified person for what ever reason. There are intermediaries and then they take it from there. Anytime you see a health practice in another culture, stop, don't use your own frame of reference, don't assume it means what you think it

means.  And do the perspective taking to come up with other ideas, or do the cultural informant to find out culturally what it means.  So, I think that this is a macro as well as micro competency.

TQ – Since we are looking at these competencies of awareness of self, the making the invisible visible, looking at assumptions, the other competency that is going to come up is the competency of dealing with anger, frustration, denial, minimizing that is naturally going to be attached to those awarenesses.

ST – Motivations…how we motivate people to move them from those beliefs.

MK – Yes, but also the psychic skills to be able to know and identify which stage of grief they are in and motivate them…really get to the psychic dynamic.

ST- Motivational, to facilitate in a training session.

LH – Is this saying that under the category of knowledge that these identity theories or these theories of racial identity development are a fundamental competency?  The idea of moving from denial, and is that Pederson…

ST –Bennett, my boss.

LH – death denial

ST – accept denial

MK – depression, anger, grief, rage

ST – AAA, acceptance of that patient

MK – Now I was thinking, is that really a core competency? It is a helpful training tool, but across the board is it necessary for someone to understand these stages and areas of racial identity in order to be culturally competent?

ST – Yes

HH – Absolutely, I am absolutist on that.

DS – And they may not say it, but they have some idea of what is going on with individuals.

ST – Right, now I know how to deal with the Asians. Wait a minute, you don't know how to do that. It is a broad category, how do you know what to say, how to act.

LH – Can I play devil's advocate on this? Do you think that some of the professionals that you work with, if they have all these other skills that we have talked about, they knew what ethnocentrism was, they're self aware, then in this understanding of racial identity development model this would be something that is indispensable for them to be culturally competent? For them to understand the different stages that people go through from no consciousness of racism to being actively opposed to racism?

DS- Can I say something? I think we need to take out academic knowledge. We can communicate to one another in terms of racial identity, what is the encounter stage, what is the dissident stage, but people who are not culturally competent and other individuals don't even know what I am talking about. But they are able to identify where that person is coming from. They describe it to me, and that is a status or stay. So when we talk about racial identity development, not necessarily that Cross's or Bennett's and on and on, but they do have this knowledge of what is going on with an individual. Why that individual is voiding, what's going on with the Supreme Court, Clarence Thomas. You don't have to say, "well he's at this stage of development," some people know where they are at.

TQ – From the standpoint of the academic they might be called unconsciously competent. They know what they are looking for.

LH – Is this an indispensable part of cultural competence? Could someone not know this and be able to interact, communicate effectively and appropriately, and collaboratively with someone from a different culture?

HH – I think that the underlying assumption is that there is evolution of a person's cultural awareness. And, that is a different thing from actually being able to communicate directly. It is sort of like…I'm in a completely different field than the rest of you…like I had twenty minutes to communicate with you. So in that twenty minutes is this something I am likely to need to use anyway, I don't think so actually. I need to know where people are at and how to communicate. I am not necessarily trying to change their worldview in twenty minutes; I am actually trying to learn more about where they are at. So it's a dynamic process where you are doing diversity training, it is going to be in a different setting than what I am doing.

DS – Let's take that. This is really an important issue that you are pointing out because when we devise these 31 therapeutic cultural competencies under awareness knowledge and skills we broke them down and then we went and did research. We asked the various racial ethnic groups which of these 31 cultural competencies are important, and we found major cultural differences in them. African-Americans would point to something, Latinos would point to another. It wasn't that they said these other skills were unimportant, but rather there was higher credibility and it was very culture specific. Now we begin to think that does not mean that just because I am working with one specific group competently and I don't need this other knowledge on and on. If I encounter a situation that I need to use this other knowledge and understanding am I capable of doing that? If I am not, am I culturally competent or am I specifically competent to…do you understand what I am trying to say here?

HH – If I can just try to put it in my context. If you're saying that I run into someone from another culture that I am not used to in that twenty minutes, is that going to be a situation where I am going to have to use more of these tools at my disposal?

DS- Yes, I guess I am asking that.

HH – In my twenty minutes it is not a lot of time, that does not mean that I am not sitting back afterward reflecting on what is it that actually happened in that situation, but it is normally after the fact.

DS – Let's say I am a black patient, and you start treating me. And I am communicating to you that I don't want you to treat me, and this person is coming from this racial identity of conformity of racial self-hatred, of not wanting…in actually believing that someone with darker skin is less capable and competent… I guess what I am saying is that that becomes important doesn't it. Not in terms of the label, but in intuitively knowing. That is what I am surmising…this person does not want a black physician. This is an emergency, how do I handle it? Is this important for a medical physician?

HH – Well, what happens in that situation is you get someone else to take over for you. You cannot force a therapeutic relationship.

DS – Right, that is what you are saying is part of competence. It is to recognize when you might not be able to give the care, and when you're willing to refer out or ask someone else for help. I guess what I am trying to say is that the danger of being culture specific is that culture competency is supposed to span… its important to know that there are culture specific helping or strategies that you deliver. But, isn't it equally helpful to know that even though I am not using this body of core that it is still important as cultural competence?

LH- In our program we present it to participants as a way of insights or concepts or skills that will allow them decode any culture that they interact with at different times. So, were not going to work on a specific culture. But, this is one of those issues that if you understand one of those models you will be more culturally competent. When I ask the question, is it indispensable, because we are thinking very broadly about different categories and we're saying if this was a

deal killer with an organization. No, because I don't want all this stuff about from this to this to this. I don't want to tell my employees that the whole point of life is to become anti-racist.

TQ – We have done a lot of training without teaching people though.

DS- But still, those are practical limitations, and it should not affect the definition of cultural competency.

LH – Yes, but now we are talking about core competencies.

ST – Yes, on the level of whether as a facilitator you need to know this, but you don't have to put it in context.

HH – Fair enough, he was talking about emergency room physician. That is a conceptually specific place. I like to see this as a sliding scale, if you will. Life and death might be more important.

LH – Core competency, if I were to define it, I would say it is the competency that without which a person could not be able to act culturally appropriate if they did not have that.

ST – I should think that it is very important in a sense of just studying the whole idea of, just because a person is Spanish versus English, and get some idea of, all right I may be fourth generation Mexican-American. It is instantaneous to making decisions and lets us know now that every time I look at Hispanic person, looks like I could speak Spanish.

LH – Some of these that we have talked about on the board we have a consensus on: history of the ethnic groups, social, economic, and political systems of domination, systems of cultural end, systems of domination. This would be a good point to make, that some organizations make this actually not just an integral part of the training, but as a condition of participation in training, an agreement on analysis of social, political, and economic structures. Can I ask if we can be a little more concrete? There is a list of cultural traits that we use in training, and each one has a

scientific name, space, and time and so on. Do we want to put these up here? Is this a core competency: that people should be aware that these are cultural traits that differ, and differ significantly enough among cultures that they can create conflict and misunderstandings?

DS – I think that is important, I think that understanding communication styles, both verbal and non-verbal, is crucial. So, if you are talking about personal space or proximity, then those become important. Between the picture-taking that we were joking about getting to close to one another, a lot of misunderstandings occur because of that. But in the actual training, I do not think that you can cover it all, I think you cover what is core to your immediate goal that you have. It does not mean that people who go through the training will be culturally competent. Some of them really do believe they are from the get out.

ST – So after that you have to cover generalizations and stereotypes right away.

MK –Which came up in the papers.

ST – You could use knowledge for good or for evil.

LH – What is an indispensable competency, knowing how we organize information into categories? For me, that is a revelation to people, it allows them to admit that they categorize and have stereotypes and it is not a moral judgment.

MK – If I go around in circles and I am circular in my reasoning versus A-B-C-D, and therefore my conclusion that's what social cognition is, different styles

LH – No, what social cognition is, is that right now you are sitting here just trying to process two million pieces of information per second. And, so part of social cognition is that the human mind sets up filters and categorizes so that it can make sense of the world. There are 16.7 million different colors, but in order to make sense of the world and say "hey can you go get my car, it is the blue one," you do not have to say, "it is 7 million point three hundred blue." So the social cognition premise is that when people understand this, then it is a tendency that they have

to deal with for the rest of their lives. Despite their best intentions, they will create categories and classifications of people, places, and events.

MK – In some part of their mind that they do not even have control over.

LH – Number one, and number two: that it can be overridden. I make this business indispensable as well as what I call the symbolic nature of communication, which means different meanings can be attached to verbal and non-verbal behavior by people with good intentions.

HH – Does this mean you specifically or can it be anyone?
LH – The reason that I bring this up is that because I see training's that don't have this. It just amazes me that in what is supposed to be cross cultural training, someone is competent if they are not just teaching basic semiotics. When we teach this it takes about ten seconds to explain, and the second that you explain, 95% of the people are having that ah-ha movement. I leave the lid off the mayonnaise jar and my wife says, "you don't love me." "What do you mean?" "I've asked you to put the lid on the mayonnaise jar and you don't and it means you are not listening and if you are not listening then that means you do not love me." That is the meaning that she attaches to the symbol. And I say, but sweetheart, I leave the lid off because I am not through, I believe in the economy of effort. And I just made a sandwich, and I might go back and make another, so why put the lid back on the jar and put it in the refrigerator? When the workshop participants hear this, they can understand how African-Americans and Whites or African-Americans and Latinos can have very honest opinions in their perspective or interpretation of an event, that they can be heartfelt and based on their own logic and experience. Yet their perceptions can be diametrically opposed. Then the question is, if you have the skills, what are the skills that we need to teach? If you come out of cross cultural communication training, what minimal skills must they have to decode these situations? It is not enough to tell them that there is a lot of room for confusion unless we tell them ways they can decode these encoded messages.

TQ – As a skilled counselor, what you want to get across is that complacency is going on. That "I don't love you" is related to the mayonnaise jar; that that which is not logical in one level is

logical in another level in that person's space. And then, how you go backwards to where that is coming from, what are the meanings in history, and other things that go on with that. Having people realize that they are getting in a lot of disputes in response to, I believe I already spoke of Deborah Tannen who called it meta-message. If you respond to the meta-message you get one kind of communication, if you can go backwards and decode the meta-message up front, you can get back to "Hey wait a minute, that is a different thing." But be aware of that in a competency and the second type is what you are asking about now. Now that I know about this, what do I do about it?

ST – Translation, context translation.

TQ – When you touch the stove, the stove is hot. That is where social cognition comes in.

LH – Ok, some of these competencies. Do we have ethnocentrism down here in some form or another?

ST – Ethnocentrism, I call this whole thing ESP skills: ethnocentrism, stereotype, prejudice. We have to get conflict management skills in there.

LH – Stella, as you were saying, mediation is really, we don't have anything on paper about mediation and cultural mediation skills.

ST – I mention it because I work with a lot of social service agencies and now many of them have in house mediators.

MK – Stella, I maintain, we do not do diversity training. We in essence do hot topic mediation within the organization. You are sitting there and people are at war with each other, and you get called into a situation, a lot of situations are within those social service organizations that have these kinds of conflicts. Where they have White providers, then you've got…

ST – As a group they are willing to donate time to mediate conflict, but I think they need more culture sensitive skills to approach that.

MK – Problem solving skills.

TQ – But problem solving skills is not the same as mediation.

MK – On top of that a little different styles of conflict.

ST – Meaning of conflict

LH – Meaning of the different cross cultures

ST – Power issues

LH – Problem solving

MK – Negotiation skills which I am sure you have in there somewhere.

LH – We have power distance but we don't even have collectivism and individualism.

ST – We have to have cultural value.

LH – So we have collectivism, individualism…

MK – Do you have outcome orientation versus process orientation?

LH – Process orientation versus outcome orientation, attitudes toward authority,

ST – I could just keep on going. Want me to?

MK – Amen

LH – Well, while this is the long list, in a guide we would need to help people make decisions about which of these aspects are most important. We used to do collectivism and individualism, power distance, etc. I have boiled it down to more of an emphasis on communication styles--direct and indirect styles. It is so useful in their cultural life that they listen to it. Fate is, I think, important. Time and space, time especially.

ST – Being and doing should be very important in health care. So then if I can facilitate the doctor, then I think that it is fate that brought us together, that why I gave you that surgery. That is why you use a rhetorical strategy now, to use fatalistic words, to appeal to that sense of fate. This chance encounter that happened, you are my patient and I am your doctor. So, it is your fate that you need this surgery. You need those values and insight…

HH – Yeah, someone says to me…

ST – If I die, I die.

HH – They believe in God, they don't believe in medicine, I tell them, "well God put me here."

ST – Exactly

HH - Then they say, "OK."

ST- Facilitators are more competent if they have those ideas and they fit in chunks with their target audience and within the proper context. How about adjustment issues? I know that we should not cover national pop culture, but even go to another community. How do you go about gaining trust, forming alliances in ethnic communities are groups. Don't you think those are adjustment issues?

LH – Yes, just the social and personal combinations. There is a wonderful experiment about a group in the U.S. with a cross section of Venezuelans, and the hypothetical situation was you were driving with a friend and your friend is speeding 30/40 miles over the speed limit and hits another car and it goes to court. Your friend says I want you to come to court and testify that I was only going 30, and the Venezuelans were twice as likely to say that they would go to court and lie compared to the Americans. Bringing out a different sense of what friendship is; the obligations and responsibilities that come with friendship. As well as the obligations and responsibilities that the individual has to society.

ST – But that is mainly an ethical issue.

MK – Lance, but there is a deeper issue there. The fact is the friend will not betray you, but the society will, the court will. So, you are always protecting yourself against the dominant court which tends to be unethical in itself. It is a high context.

LH – You could also argue that in American culture, projecting the appearance of lawfulness is more important than in other cultures. In other words, I bet more than 2/3 of the Americans would like to protect their friends, but there are interactions between the surveyor, the opinion researcher, and the person.

The reason the David Duke always got twice the votes that opinion polls showed he was going to get is that it was not considered culturally appropriate to express support for a racist, even to an anonymous person because it is associated with being dumb. The same people, who if you asked them if the economy was bad, will almost always say that they are doing well. Then if you ask about the prospects of the children they'll say they are really bad for the children. Well, that is really more of an honor issue; no one wants to admit that they are failing in life. And, if you say, it is just a bad, bad situation out there for me. But for the children they can state their real feelings about the state economy. Again, it is why when survey research says people say economy is the issue, it may very well be Iraq, but for reasons of nationalism or patriotism, the idea that we all have to pull together, that polls will consistently show support when in fact its eroding.

MK – To add to that just one more, I don't want to pull you off of that one that I think is a good one. I keep coming back to the ability to be uncomfortable in your skin. In management training, we talk about leaving your comfort zone to try on new behavior and seeing how it fits. Well, you've got to take that risk. What I am saying is that in the self-organization, you have to be secure enough in yourself to be in discomfort some of the time in order to be comfortable later on. I am just saying a permanent sense of discomfort is ok. Good to be uncomfortable.

ST – I would frame it as you have to be secure in yourself in order to be emotionally vulnerable. It is a dialectic.

DS- Actually, discomfort is also often times a sign of progress in the training. And conflict is a sign of…

MK – We as trainers sometimes say, "God, there is too much damn conflict in this room and we are going to get thrown out on our tails." So, we tend to subconsciously diminish conflict in our training, we've done it, I think we can say that. That is what we are talking about with masking, it goes back to my concept, how do we mask the real issues in the group? You can do it through your own discomfort with yourself.

DS – And that's really another important issues that we deal with in training. Often times we judge improvement by cognitive knowledge and understanding. What we're finding out is that all of us as trainers, a person can have awareness and knowledge and still be really behaviorally lacking in their ability, and I think the same with affect and emotion. If we use the traditional division of an individual in terms cognitive, affective, behavioral, social, it is possible that you can be socially incompetent, but cognitively you are achieving some, and emotionally you are not even there. I mean that's where the integration becomes very difficult we find.

ST – So that addresses the problem with evaluation issues. The person who is totally emotionally confusing, they might be the most hopeful. They are willing to be confused and

laugh. Now I know what to do. But maybe too rigid and too fast close out the learning process. So, at what stage should you evaluate them?

DS – That's right. That is important in the evaluation. How do we…almost all of our evaluation is filling out information in this survey. And some of us will go to videotapes to see behavior, but we don't measure other aspects that are equally important.

ST – In adjustment literature, we say that if you claim if you don't have stress and culture shock, if you don't stop wondering what is going on, you just expect you are talking to people of the same kind even in a different country. So, if you feel overly stressful, then of course you become paralyzed, so they believe that a certain amount of stress is actually very facilitating to your inter-cultural discovery process learning. I think that in the evaluation part it might be the same thing of just a zigzag of up and down, rather than just a straight line.

TQ – Spurts.

ST – Low context and high context knowledge.

DS – Yes, but is cultural confidence only related to people/people interactions, or people/group interactions? The reason why I am asking is that it seems to me that that's what we are concentrating on. But, if policies, practices, structures, programs, and organizations oppress or are unfair, is part of our cultural competence our ability to…what about people/organization relationships? Are we even dealing with that?

LH – Yes, can I just back up on one point, because I think that has been primarily individual staff training, and the issue of individual core competence also raises the issue of accessibility. Do you get access to clients or organizations, to schools, if a part of your package is that these are changes that need to occur systemically? But, before we go to that, because I think it is very good to cover for evaluation purposes of fitting together, two questions that I put in the discussion paper in a way relate to something that is not up there. One is: Should people be required to come to terms with their own personal prejudices or is this technique an unethical

intrusion into privacy and unnecessary to achieve effective communication skills? I have worked with organizations that were sued because they used this, and I would generally say that some of what we have up there already does, I guess you could give your own self-assessment. But generally we do it and we expect disclosure and we expect people at some time to speak about their prejudices. So this ethical issue is that in cultural competency is that something that we should address? And the question 12 goes along with it: Should people compromise their principles, ideas, and beliefs to adapt to another culture in order to provide cultural appropriate services? I use that because one of the curriculums that I looked at was for health care workers and it suggested that if a patient was a deeply religious person, then you as a physician should offer to pray with them over whatever the case may be. So, where is the line on that?

MK – I just want to say one thing, when I was working on this, I thought it was for people who wanted to go into the field of cultural awareness training. Most of the characteristics here, I did hear surface a couple of times the broader, were talking about the cultural competence across cultures. I keep thinking, "what kind of person would I like to train next too?" And I have to be honest, that is the context that everything in which I said up there came out. For instance, I have some real reservations about getting people to disclose in groups. So, I want to make that clear, when I said that it was about just who would I want to work next too as a cultural trainer.

TQ – I think the question that, hooking up the previous conversation, cognitive, affective, social, behavioral you know what's going on, moderate degrees of stress necessary needed for change. We did not talk about it, but I think advocacy and political skills, in fighting for the changes that you are talking about structurally, and dealing with confronting power, are aspects of this step. There has to be some competency in how you do that. Then, how do organizations change? I think that we do use a level of disclosing kinds of conversations in our workshops. We'll put groups in a group of four and talk about the first time you experienced prejudice.

LH – But, you constantly say you don't have to.

TQ – I was going to get to that, we also say to the level of your comfort and feeling safety net. We want you to be able to talk about the truth, we want you to be able to share things, we want

us to be able to have an honest dialogue. Easy for us to say. Were going to leave here in three days, you're going to be here. You know what you can trust and what you can't trust to do. And we're not going to tell you more than you feel that you can do. We would like us to create a space before it is all over where people will have some sense that I was able to learn and share some things that talk about my real feelings here; those are the conditions. We also say that you have a right to pass on any question and disclose up to your level of comfort. What we find is that everybody is not going to do it, some people are not going to be honest, but when we deal openly and honestly with everyone there is enough content from those that do that those that didn't can still experience a certain level of what some of the emotional stakes are here.

We don't do theory. We don't do psychoanalysis. We don't go so far that we are getting down into deep stuff where we can't come out of that. We're not trained for that, and we don't try to do that. But, we do try to go far enough so that someone can see that this was something that was very important to this person that I did not see any of, I don't understand why it was so important, but now I see what affects them is different than what affects me. Our perspective has changed. I don't know if that makes sense, but that is how I see it interconnected. So, if I were answering the question, is it necessary for people to deeply disclose all there deep dark secrets? I don't want to hear all their deep, dark secrets. But I think that there is some level of disclosure that allows you to unpackaged why people feel what they feel , that isn't needed, and that you have to be skilled in bringing that out.

DS – And that creates problems. Our training program in the doctoral and master's program in clinical psychology is known among the nation as one of the most multi-cultural training. All of this became evident, and therefore we began to form our teaching aimed at that. Well, some of the students complained to the dean and president, that we were forcing them to self-disclose things that were values. That we were conducting therapy, that's how they described it. The attorney came and did a major study and interview. He said that this was a major, potential legal/ethical issue. In that, if you are pushing for people to be aware of their own cultural biases and assumptions, one the one hand that's positive. But, you have no right to push them in that direction if they feel that it is a part of their privacy was being violated. The problem was that if our program is saying that is needed to be a culturally competent therapist, where/how do we

resolve this issue? They did not make a statement on that. So, what should we do? They just pointed out ethical dilemma.

TQ – Legal dilemma.

DS – I would say that some of the training we do does border on being almost group therapy. And we recognize that, so we try to provide other means where people can self disclose, not necessarily in the large group, but in small groups. Also with journal writing, and we respond to the journal entries that they give. There are students who feel much better about writing in the journal rather than having a dialogue with you or raising it in class. Or they feel better if it is smaller. But, this is a real difficult issue, because where I come from I think that I would push even harder, and that's what worries the administration in terms of, are we going to get a lawsuit against us?

HH – People who are trained in psychoanalysis, aren't they required to go through psychoanalysis?

DS – Yes they are.

HH – So, this is clearly some sort of therapeutic relationship.

DS - People who are going into the psychoanalytic training are pretty much sold on it to begin with. The majority of academic psychology is really anti psychoanalytic in its orientation and its work. And, as a result, most major institutions no longer require the six hundred hours of therapy. I think that is really a major issue. And you're right, there is something positive about psychoanalysis in that they say you do have to go through this process in order to be an effective helper.

But, that is not the academic world anymore. Counseling is for teaching, not to humiliate the student, you are liable, what standards are you using to pass this student or not? That becomes a whole argument. They have to sit there and talk about their own racism, you're using that as a

standard. I think that we can defend it, but a good attorney can really make it sound bad. It's not like you get 90% on the exam, this is interpersonal and how you document interpersonally is much more difficult to do. And yet, I am not sure that that is an over statement, we embrace these issues because we worry about it. It does not happen as often as I see during training, you get people who react negatively.

MK – But they do sue. The FAA training that we did was in response to a training where they used to tie up, I think I told Lance this, the pain. We came in as the mop up trainers for them. It was written up in Time Magazine, I'm not going to name the area, but it was the air traffic controllers—I think we worked with them for three years on a contract. And it was all about a lawsuit that the union did because this was an invasion of privacy, humiliation of the whites. There were some totally unethical things being done that, even as an outsider who doesn't know much about it, we knew right away that we would never do that in training. I think everything we do, even minor self-disclosure can lead to lawsuits for Loyola, but he knows that.

ST – Within the context of counseling I can see the directions where you are going with this deepening self-awareness, but I would really like the comfort level, safety level, of share whatever you feel like sharing just in order to build up trust. And I think that when you build up trust in a one week thing, it does go to very deep self. Even in the context of K-12, those are the most important times for changing their attitudes and behavior and competency in dealing with those kids, I would think that as a facilitator you have to be very sensitive on what issues are brought up. Let's say gay and lesbian issues, you are going to have the parents coming out.

MK – That's right, you are dealing with a social system that is one of the most conservative in society. And you're saying change has to begin there.

ST – I will be gone, but I will be there.

MK – You are faced with the same thing with K-12 and Lance does it everyday. My sister is a 23 year kindergarten teacher in a parish near here. I have to tell you, this social conservatism is just rampant.

DS- It is a cultural way, and I hate to use that term, but I think Lance was talking about was social…let's talk about characterization. One of the things that we are learning for the field of psychology is bias and prejudice are rooted in the normal psychological processes. When you're born, immediately the classification friend/foe, bundling information, that is a normal process that goes on, and social dominance is a normal process in the sense of survival. And the third element is the social conditioning. Those are the three elements that create a normal process for our biases to roost. When you talk about K-12, you have to have something that helps people understand how these three processes are really affecting how they will be behave and see the world. And the social conditioning is almost the curriculum, the societal curriculum, that is manifested in schools that have taught us. And that curriculum is mono-cultural in nature, and that is why we are so ethnocentric.

LH – About two years ago when we made this proposal, which included a component for developing a curriculum for middle and high school students, we developed a specific training for teachers who expressed a real interest in it. Interestingly though, not because of dynamics between Africans and Whites, but between Latino and White teachers. I think it is because most of the White teachers wouldn't be in the school system if they did not feel that they were competent. Whether they were competent or not I did not know, but they could admit that they did not feel competent in dealing with Latino or Asian students. I think that the interesting dynamic there is that to accept that you're incompetent in dealing with African American students is to virtually confess that you are a bigot, because African Americans have been here and been in the community, they've been around watching them on TV that I think White Americans don't know precisely how to communicate with African Americans. It is safer for them, more face saving for them to say well I really don't know how to deal with Latinos, I don't really know how to deal with Asians.

What was interesting, we did a search of databases, literature searches, web searches, and to my knowledge (this was 18 months/two years ago) there wasn't a single middle or high school that taught the fundamentals of cross-cultural communication. And to me that is mind boggling because the sciences that are out there, of course there are a lot of our college students graduating

that know only one-tenth of what we have up here. We were thinking just in terms of teaching people social information processing, perceptual relativity, those types of things. It's in a way a testament to how on one hand most Americans feel quite confident as communicators even though they are not, and second it's how we haven't made a case that this science, these skills, really make a difference .

When we talk about evaluation, evaluation is part measuring in order to improve programs and part normality to say that it makes a huge difference in reducing the possibility of unnecessary conflict. I would like to go, we are going to come close to break, but what I would like to do is go ahead and talk about your organization competency. It is the last piece that we haven't talked about. And I will mention the class standards are all about organizational competence across the board in most of the professional associations or organizational standards and I am assuming that if you change the institution then all of this other training for individuals will fall.

DS- Give me an example of organizational standard, I know what class is. What would be one organizational standard that they would have to have in order to say, "this is a multi-cultural organization."

LH – Well, what the core competencies are.

DS – What is the core competency for an organization to have? I am just checking across disciplines a little bit. So, the organization will be…

ST- Culturally inclusive

LH- Staff diversity

ST – Promotional interview processes, the white man in U.S. management, 360 degree evaluations. Four people are going to critique my boss, my peer, but that is very culturally insensitive.

MK – And yet IBM is trying to "360" all over Latin America, and it just doesn't work. And I am right there.

ST – Especially with groups that don't know how to boast of other accomplishments, performance review, quarterly reports of boasting all of the things that I have done in the last four months.

MK – Good example.

ST - But you say, "I put overtime in, I worked 60 hours, if that person is a good supervisor she should notice." Like this high contact hopes, but they don't know that this is the mainstream.

DS – We should have Stella talk about this.

ST – I am saying that the standard of performance review and promotion issue, all that stuff, whether it is an academic setting or organizational changes or else it can change all we want, but institutionally you are still oppressed.

MK – We were doing performance review in Egypt for the managers of tax, I have IRS managers who are culturally incompetent, I would call them, but technically very competent people who are trying to train Egyptian managers to deal with finance stuff. So you have to tell them about the behavior, you did this right, you did this right, and you did this right.

ST – For me, even with all the skill and knowledge as an inter-culturalist, when its my turn after 25 years and I remember Saturday and Sunday, Monday through Sunday I am here teaching, researching, and writing what else do you need? But no, at least in the academic system you still have to…

DS- Produce is a big, big deal

ST – It is a concept that I can understand, but I really do this against my own will. So, I have to intentionally shift myself into this low context mode, forget about this high context mode that people should know and be feeling. I am loyal and trustworthy.

MK - In Argentina, you challenge up, which is a concept that most organizations have. If you see something going on you are supposed to, believe it or not organizations do teach ethics, to challenge that. You may have to carry that out, but you should challenge your boss. Well, in highly context cultures, in most Latin American countries, I'm generalizing and I don't want to, but in many Latin American cultures to challenge your boss is the worst thing that you could possible do for your own security or for the security of the group. And yet, I made a small comment about this in my reaction, here is the dominant culture in the United States, telling the branch culture, I am referring to multi-nationals, in like, Argentina, you have to have performance reviews and this is the way that they have to go. It's a total social disconnect.

HH- Just my observation in Latin America, in Mexico, on health care. I mean in the United States obviously there is all this legal stuff and there are a lot of quality assurance process and all these things to keep everybody on the straight and narrow. When it is this incredible legal threat over everybody's head and things are going to go wrong, and things often go wrong, and that is just the way that it is. What we are finding in Mexico in trying to develop emergency medicine, we try to get the physicians together to go over cases, for instance if you screw this case up, it is almost impossible to begin the quality assurance process because the physicians don't want to disclose how they manage the case. And, of course, if you don't create a situation in which you learn from your mistakes it's going to be a problem in trying to figure out how to do this organizationally. I am hoping to convince one hospital to do it for another hospital and visa versa, and strip all the identifying information. Hopefully they can just kind of laugh at each other, I don't know at what, but at least they will have the opportunity to learn from the mistakes, somebody's mistakes.

LH – We were thinking in this discussion paper and ultimately in the handbook then, what are the issues about organizational competency. The only thing that I could imagine would be general resistance to any sort of standard that would affect hiring policies and I think the class

standards that require written strategic plans and specific outcomes and a office person specifically assigned the responsibility of overseeing the plan. It is voluntary, because what they are trying to do, this may already be required for some of their grants but I am not sure, is encouraging people to get state governments to adopt those standards so that any social service agency that would get a grant from the state would have to be complying with it. I just wonder if it is too much pie in the sky.

DS- You know in some ways it is a major struggle. Several years ago, I was asked to go into Proctor and Gamble, because they were having a lot of issues dealing with their Asian-American/Asian-Technical workforce. They took this big survey, and found out that 70 something percent of Asian-American employees said that they planned to leave the company in three to five years. That frightened the executives who overlooked this survey because they knew that if they didn't… First of all, they valued the technical expertise of the Asian-American workers, but what they were scared of was all of the funds that were needed to recruit, retrain, and replace the Asian-American workers. So they asked me, they also asked why they were considering leaving. They felt that they were not promoted when otherwise qualified. So they asked me to come in to do assertiveness training for the Asian-American workforce. I was saying that it made sense to me when I began to talk about it, but they had these major conceptions that during some of the team meanings, Asians don't ever speak up. Everyone runs the meeting, they don't give their ideas, and when I talk to them, many of the White employees, executives, and middle-managers made statements that indicated Asian-Americans don't make good leaders or managers. And I asked them how was it, then, in Japan, Hong Kong, and Taiwan. They said that maybe leadership is different to them. I said no it isn't.

ST – And the majority of small business are run by Asians.

DS – I was able to get them to see that leadership, and this is something you mentioned Stella, leadership among traditionally Asians is those that are able to increase productivity while working behind the scenes and getting group collaboration from other workers. And when they would be interviewed for a middle-management or upper-management position they would be asked questions like "What about you would make a good manager?" Well many of the Asians

would downplay. They would not even use "I did this.. I that…" They would say something like, well on the team it was highly productive. Then their resumes also worked against them, White co-workers really embellished their resumes. I got them to ask the team who would you most like, who is most responsible for the team working so well, and who would you like to work with most? And it would be John Chang or Mary Smith, often times it would be an Asian. And I was saying those are the people they should be looking at.

I had also asked them for their performance appraisal system and hiring criteria. Many of them said things like being out-front, taking charge, being assertive, all of these. And I was able to get them to see that it was culture bound, but when I suggested that they change the performance appraisal system, the balked at it. They refused completely, and to this day I don't think that that performance appraisal system and descriptions have been altered, not significantly. So, when you ask about is it too much, is our goal too much, well I think that the…that's why working with organizations is extremely difficult. Does it matter that any of us are culturally competent if we are hired by organizations that punish us for showing that? And that is why I now believe much of our focus has to be at that organizational level. Now whether this works into what we are talking about is a different matter. But at least it's just been an evolution.

When I first started in school it was all people. Work with clients, and then you get to see broader and broader what the issue is and what the actually struggle is. And it is even broader in organizations. It is in our society. It's what I call the ethnocentric mono-culturalism that comes through the curriculum, the social curriculum of our society. Now when you talk about that you can feel really helpless. When you look at this it is too big. But that is what I think that I am beginning more and more to get concerned about, where to place my energy. I am not saying that training is not important, because it is very important, but I think that it really is an advocacy issue now that may or may not be linked to what we are doing here. But unless we work on that advocacy level we are just treading water, and maybe sinking in some sense. And maybe that is an invisible rule; just deal with individuals and not see the broader…see more in focus.

ST – One of the advocacy's we can do in the working papers. I think one of the companies that have put a lot of training in comfort training is why are we, I don't know how to train

middle/upper management. And they say we are the ones who are suffering, but it is the CEO who needs to be trained, and those are the ones who make the policies and regulations. I think in our working paper you should advocate that more strongly. Whether it is the principles, vice-principles, the teachers or the students, if the top level buys into or at least gets some cultural competency then they could advocate change on the institutional level.

HH – And their motivation to do that would be what, because typically they are already in the position of power and security

ST – In the corporation I will say that if you want to retain the quality workers then you better be more culturally sensitive.

MK – You want to sell to a diverse customer base. I don't want to be…it is about unawareness of the real rules of the governing corporation. There aren't levers that I find, and maybe you guys find the same thing, but I think that the drive for quality in organizations is a significant leverage point for actually developing culturally competent organizations. And I find that can be presented as a bottom line issue, and we are talking about marketing strategies now. But I find that if you want to have quality in your organization, a real clear thing, some of the criteria about people are the criteria we use to kind of sneak in. And I don't want to go off on this too much, again I keep coming back to we don't do therapy, but certainly mediation of cultural and cross-cultural conflicts. And to do that he and I do a dance, it's almost subconscious, we're not even conscious that we are doing it within the organization. You know what I am talking about, there is a competency, I'm connecting this up to…I don't know what. But there is a dance that goes on between us and we've done it for 20 years. It is something that says oh shoot, there is some stuff about to hit the fan in this group and we've got to each sing, dance, move around, change, get them into a group, jump…I just threw that our because it is the break, but…

LH – Go ahead and finish and then we will formally take our break.

TQ – Just on rare occasions, like the chance that you had to affect change by telling them how they could make their policy more culturally sensitive to maintain their Asian employees, the management shut that down.

DS – And I never understood why, you change the performance appraisal system. Those that have benefited from it in the past may not benefit from it again.

TQ – and from our experience, the few times that we have had to get to that level was the threat of not pretending or actually making change was greater than the threat of making the change. And so, at least this was my interpretation, the managers at the top did want to make the company aligned in a more appropriate and just way. They had numbers to indicate that it was not working, and they had anger in the work place that was making it unsafe. And, under that, when we identified exactly the same thing that you did, not just for Asians, it was general feelings of discrimination, they set up something called Diversity Champions or Diversity Task Force type group which then said lets look at how we do this. And then they actually developed changes in how they hired. Instead of front line supervisors doing it, they gave a multi-culturally group of people the task of doing it. And that was a positive change.

We came back six months later, and the blacks, in this case it was blacks, were still saying that this is not working, its messed up. But why? I started listing off all of the changes. Yeah, but here is what they do, they designed the criteria that you looked at to map a specific White person that they want. Well they put in the criteria that you must have X training, they let them know six months ahead of time to get the training, they make it the criteria, and then even though you are multi-cultural you end up forced to pick the same person. So then we said how would you change that? So what began to happen is that layer by layer they were forced to change. So, it is not an immediate thing, but certain political and advocacy pressure compels it. Now, the question is, how do you develop, sustain, or empower people to have that level of capacity that makes somebody at the top say I don't care what your middle-managers are talking about here, this is something that we have to deal with? And that I think is kind of a missing piece. I think that we helped to develop it, I mean it happened over six months, a year of developing a certain

capacity of people who were using the advocacy skills that we were teaching. And, let me shut up, I just wanted to support what you were saying.

ST- Yeah, I think that takes time.

DS – Just a short comment, I mentioned earlier and I really mean it, that I often times see business and industry changing more quickly than education. Maybe it is a sad statement that the bottom line motivates more than youth, educational or social values that are appealed in education. But it is very discouraging because in business, if the CEO says you do this you do it, in education, first of all, that goes against the grain of a principal or superintendent saying something like that and having everyone following. In education I have tenure, try to make me do something. (Laughing) Let me get this straight, I am fired unless I do something.

LH – Let's close for the break with an example. Back in the 1970's I went to this chiropractor. Something was wrong with my back, and he was just this guy operating out of his house, this is the early 1960s and he has a cigarette hanging out of his mouth. He is just a down and out chiropractor, smoking the whole time, popping my back, I can cure liver disease, I can do this, and he's got a little white thing on, and I'm just wanting him to fix my back, and in the waiting room he has Newsweek and so on. So he actually did a pretty good job, a year later I had the same problem, and I went back, walk in, and I could smell incense and I could hear Indian music, I go in and there is this carpet on the floor. And they have Mother Jones or whatever. He comes out and he's got on a Nehru jacket. I go in there and tell him you seem as if you have changed your marketing strategy. Yeah, "Hippies moved into the neighborhood, you know, and they like this stuff." That's cultural competency.
We now have a 15-minute break to eat your ice cream or recuperate from your ice cream.

LH – Ok, now that we are comfortable with sugar and diet Pepsi, I was looking over the eighteen questions that we had posed on the working paper discussion questions, and I would like to say that we have answered almost all of them. So, how's that for positive behavioral support? Without even trying to, we actually addressed them here. I feel very good about this discussion.

What we have left, of course there is a lot of work after today in pulling all this together, is to talk about how to actually promote the discussion coming off of this.

But now we are scheduled for, how should we evaluate cultural competency training? To refresh your memory, there are several issues here, the key overriding theme, and maybe this has changed in the last few years, but in general in this field there a sense that we really don't have effective evaluation instruments. Certainly the ones that are being used are self-assessment or attitudinal issues. There is a sense that behavioral outcomes would be best measured, I suppose that is debatable. I address that in the paper as well. But kind of an overriding theme is a very practical one, which is that part of this project that we are funded in doing is to come up with, not only a handbook guidelines for how to evaluate cross cultural communication or cultural competency training, but also some kind of evaluation instrument that lay people and organizations can use. One that would tell them how effective the training was. I was talking to Stella about one which is used as a predicting instrument; that is an instrument that can evaluate employees who the company plans to send to work abroad. And to determine their cultural sensitivity.

ST- And not just to send them abroad, but could show where they are at right now in terms of stage, systems level, whether they are in the denial stage, etc. and then hopefully through training they would go through the more affecting or adapting stage.

LH – It is measuring…it is not intended to measure one specific type of training, but rather to determine where someone is in their cultural skills in general. What we are hoping to do is to develop an evaluation instrument that perhaps correlates with a more comprehensive kind of study. One that organizations could use to pre-test their members or employees and then after the training in completed to have post-tests periods. In that, this test will be tied to what we are defining as cultural competency, and some of these elements would be retention, the ability of someone to define ethnocentrism or culture. Some could be behavioral, through self-reporting or observation by independent graders. Our thinking here is that this is integrated so that we have a sense of what cultural competency is and what the core competencies are. We want to come up

with an evaluation instrument that can actually measure if training has succeeded in its transfer of knowledge and skills, and if they are actually using them.

This is sort of a broad discussion in some ways about what we use evaluation for, but I think that I would also like to see it as an opportunity to talk about evaluations that we get involved in elsewhere and how effectively we used or don't use these. And with the sort of definition that we have given of cultural competency, how practical is it to expect to develop an economical behavioral based measurement or some sort of proxy evaluation that would correlate with more sophisticated study. Does that make sense? In a scientific experiment you establish that the people who do actually demonstrate cultural competency, say you're rating doctors and doctor training, actually go through training and then by observation and interviews with patients. They demonstrate that they do actually know how to gain medical histories from these people, from different cultures in effective ways. That is very expensive kind of controlled experiment, but what we can do is to develop a self-assessment survey. If we can do one that correlates with the success of the physician students, those that did the best also do very good on this particular survey, this proxy survey, that you don't have to have observers, or an expensive experiment. All you have to do is give them this test after they have taken the kind of training program that we provided and if they score high enough on it, then you can be relatively confident that they know these core competency skills. It would be an efficient and inexpensive way for a small organization to measure the success of the training services that they get. I am going to open this up. How we should evaluate the cultural competency training. Let me ask you this, how do you evaluate?…several people in here do training.

TQ – We do different things. One, with the resolving conflict creatively which has a culturally competency part for kids and also conflict resolution skill. We have a professional evaluator from UNO come and help with that. Basically what I liked about it, because I did not have skills as an evaluator, I did not know the dynamics of evaluation, was that she didn't just come in and say here is what we are going to do. She came in and said "what do you say that you are doing, what do you say what you are doing is going to happen, how do you know that it did happen?" So she gave us a bunch of questions. We went to the teachers and said based on this, what do

you think of this. And then we basically had them help to design what the outcome would be, what we were really looking for in behavior checking, and did we really do it.

We said we were going to do this many days of training. Process-wise, did we do what we said we were going to do? Did the kids get this training, what did we say we were going to do to change? Did we expect that they would use eye messages or something when they get in an argument? Do we expect them to say "my bad" to change it to their own cultural language? Start using the skills, translating them into their behaviors, and there would be a reduction in the number of suspensions for fighting. So, we came up with those kinds of things and then measured them. That was one.

Another way that we do it would be, especially when we are doing corporate training or some kind of training like that, we may start off by asking, "Why did you ask us to come here? What is it that you expect to accomplish?" We just sit and listen. Usually what they want us to do is what they think they want us to do, and then we say, well you know you can't have us come in for ½ hour and give an amazing speech to your people and expect them to change. Based on what you are telling me, there are all these conflicts. For one day training where we come in and give them these answers, this is not going to happen. So you can go get somebody else. Here is what we could do, here is what we think, what we need to dialogue with you about. Then we might say that we need to find out what the people think. We might do a survey to get a sense of what the regular people in here say about the issues. Why do you say that? We might do that individually and then we might do a couple of focus groups to see what they say in front of each other as well as in private. Then we would use that to say what are the elements or design that will help us move them from this phase to this phase? Much of which is conflict resolution under the guise of diversity.

What we might see as an evaluation at the end of it is some things like, on a scale from 1-10 did we do good, that kind of thing. But, also something like what two skills did you learn that you could actually use. What two awarenesses, etc. And then the real part of it would be, what the last piece of what we do, is we come up with an action plan. In the next 60 days, 90 days, 120 days, what are the specific things that you might be able to implement that might be able to move

you from this space to this space. We might do an exercise that says on a scale from 1-10 how racist are you? On a scale from 1-10 do we really communicate well? Or on a scale from 1-10 is there shared leadership? On a scale from 1-10 is there equity in distribution? Then, we have them fill out this chart with red dots. Those red dots make a graph, and you can immediately look at the graph and get a snapshot of how they see themselves. You might see red dots over here and red dots over here, which are red dots saying its terrible and red dots saying its fine and nothing in the middle. Now we have processed that…

MK – We'll bring that in and put it up on the screen or the wall.

TQ - We get this information, and then we say what is it going to take to move these red dots to this side of the graph? What are some concrete things? Then they would brainstorm and come up with some interactions. Now how many of these interactions do they have the power to implement, because we also talk about the circle of influence and the circle of concern. My concern is out here, but my influence is down here. So what is in your circle of influence, what would you need to get outside your circle of influences to make this possible? What level of management has to be on board, and then at the end of the workshop we would have managers at another level come and look at what they say. Not necessarily react, they're going to do this, they're going to do that, but to hear what they came up with. Usually they might say there are some reasons for this, we're not supposed to just argue with you, but these are three things that we really think we can do. Could you form a committee or something that can work on this and work toward change? So then our evaluation comes to this, did they come up with some concrete things that they can do? And then, maybe six months later, did they do any of those things? This is how we would develop it.

MK – Does that fit your need, Lance?

LH – Well, I am looking from the perspective of our TIES cross-cultural communication program. What we have been asking for the last several years is two questions. What concepts and skills do people retain? What concepts and skills do they actually use in interacting with other people? The first is relatively easy to determine. We did that with our pilot project with

teachers. We pre-tested and post-tested. In fact, there is an interesting story on the post-test. We did it right after the workshop and we told them it was a closed book test. In the course of the workshop we were talking about a teacher who had various issues with her Latino students cheating, they worked together on this test. There were two Latin American women in the back of the class who spoke up and said, "this is a collective culture. It's a group culture, if you give them a problem, they solve it as a group." It is also true with the Russians, and Eastern Europeans have a tendency to do this. So, the solution is that you need to tell them it is wonderful that you are helping each other, but this test assesses your specific needs, so you have to do this, but without cheating. And so the rest of the group learned of this, and then we did the post-test and I look in the back and the two Latina women are working together on this test with the book open. I went back and told them that they were still trying to make their point.

We did the post-test and then we had an independent evaluator come in thirty days later and do a set of telephone interviews that combined questions about retention and how useful that they thought the workshop was. What is missing is behavior. The most important thing to us is the behavioral outcome. I have given a lot of thought about how do you measure that, because it is very difficult for me to actually identify moments when I am using the knowledge and skills that I have myself. There are two reasons that we want to know this. One, we want to constantly improve the quality of the training, and we can't do that unless we can correlate specific parts of the training to the behaviors.

MK – I might pause at that. I do think that there are two different types…again this gets back to the uses and the misuses of evaluation, and we are all familiar with the literature. But one of the things that happens is organizations have specific needs for evaluation things, and generally those come out to behavioral outcomes. But, when you are doing cross cultural training, I want to make the point that we can say it all day, there are different cultural orientations toward evaluation just like there are different cultural orientations toward everything else. You brought up, I thought perfectly, in your holocaust education piece somewhere as an example. These are long term gut issues that have to deal with evaluation being used to mask, rather than to make public.

LH – In this case, I would never have agreed to an evaluation of our inter-racial dialogue program. It is completely irrelevant, and in fact it measures the success though that we used was behavioral. Once you went through it, you went out and brought other people to form a committee. And that was our measure of success, if we went into a school or community, and we trained and we had an inter-racial dialogue and we trained facilitators, the first thing they did was jump up and start Southeastern University Diversity Club. Organizing one of these every month, then we had transformed these people from consumers of these skills into activists. What they are going to do with the rest of their lives, we don't know, but we are confident that they are less likely to go backwards. When we began to specifically do cross cultural training, and this is a skill base training, that is the marketing to it, it is not ideological, it is skill based. Then it is imperative to have evaluation methods that actually measure how useful it was to increase communication and collaboration.

I will say one thing, I saw a very interesting study of Asian immigrants in Canada. They taught very interesting skills. One of the skills was small talk, just learning what culturally passes as appropriate small talk in this English speaking culture. How to ask a question of a colleague, how to ask a question from a superior or a manager, very practical kinds of skills. They used self-reporting assessment, and they found that those people who went through the training self-reported that they had increased the number of interactions that they had had from the dominant culture. And one of the explanations was that whether or not they had learned skills that made them more effective, they felt confident because they had done this training. It was like the Wizard of Oz: they were given courage and it became a self-fulfilling prophecy. If someone feels like they are confident to interact with someone from the dominant culture then they are more likely to and then more likely to make and learn from mistakes… Well, that to me was interesting way of measuring what we do. I am sure a lot of people come out of the workshop thinking that.

The other question is that generally inter-culturalists, especially those in the private sector, don't believe in evaluation for the reason that I said in the paper. It is because they think it is going to be used against them, but I think the reason is that they haven't figured out whether it works. So that it is an act of faith. Many people belong to religions that they can't prove. To a certain

extent cross cultural communication is a faith that people cannot necessarily prove, we know it helps, but we cannot quite prove it. It is tough thing to prove, but this is where practitioners and researchers really need to meet in the middle.

I was telling Stella that one exercise that we do just came to me completely by accident in the middle of training. And Ted knows this, anyone that does training knows this, it is these kind of creating moments, accidents, where all of a sudden you are looking at something on the flip side and you say, "I wonder, if I asked them this, what will happen? And, something entirely different happens, and all of a sudden you are turning to the group saying I planned this all along. I knew it was going to turn out that way, and they you go home, you type it in your script and there it is. So there is a certain amount that we can do on paper sitting at a desk, a certain amount we can do in the book, but there is a certain amount that happens in these interactions with people. So, I will leave there.

ST – I would echo what Ted was saying. In terms of my way of evaluating my own training, it is quite informal, in terms of it being email, or focus group interviews to find out their expectations. Then maybe again at the end if this cultural training. They provide a form of assessment and then I will have my own form with open ended and closed-ended questions. But you are right, in the intercultural communication field, in terms of evaluation assessment, that the inter-culturalists are grappling with this issue. In terms of the standards of evaluation, who are we to impose these standards on other people? I guess we are struggling with, at this point, all of those issues.

I was rereading the piece on international management training and the evaluation program. I think they analyzed 28 studies that do evaluations and they eliminated 8 because they decided that the design was too weak. They retained all of the rest, and analyzed the findings, etc…especially in terms of inter-cultural adjustment overseas. And they did have findings in four categories; knowledge, attitudes, behaviors, and satisfaction. The clear-cut findings were that knowledge had increased, and so did satisfaction in terms of the feeling of adapting to a new culture. However, the attitude and behavior level were very contradictory and had mixed finding. One set of studies say this, another say this…In the end, I think there were five authors

of this piece, they went back to say that first off the assessment was very quantitative based so they threw away everything with interview data, not to mention that they only focused on US research data. They say that because of the lack of linguistic competency that people might be publishing in different journals in terms of evaluation, techniques, and designs, so this was definitely a US based thing.

MK – These were for overseas travelers?

ST – Yes, they also said that there was so much quantitative data that they would lose in terms of qualitative training. Especially in cultural training where things are more qualitative then quantifying them in numbers. So, they did a good job, and we should go back and look at that article also.

A more formal assessment was the Orange County Human Relations Group right after 9/11. For the last three years they have been doing the inter-group dialogue, living room dialogue group. I was called in to do a pre-test/post-test. They got a big funding. So, I designed a questionnaire for them in terms of some of the ideas, knowledge, attitudes, and behaviors. They did the living room dialogue in such a way that they either meet two or three times, so the pre-test is filled in right before the dialogue is started. They have trained facilitators to facilitate different groups, cultures, and religious groups. Of course they start by talking about 9/11 but also racism issues, etc… And then at the very end they do another post-test. So, both a pre-test and post-test.

I must say that, as a consultant on this project, the quantitative did not show significant difference. My guess is that most people who are willing to sign up for a living room dialogue are open already and they are very tolerant. But from the qualitative data they really learned a lot by dialoguing with people from the Muslim culture or different cultures. So, thank goodness I was open to data and to talking quantitatively, there some dimensions that changed, or we could see them different. I have questions like, do we think that the media always portrays minorities in a negative light. And they agree, things like that should be more positive. I think that behaviors changed in terms of, “now I realize I should be more sensitive to people.” They had

all these misconceptions about what is a Muslim, what is an Arab. Those kinds of things, but it was the qualitative that actually enabled me to write a 30 page report to document the study.

MK – If I heard correctly, on those studies overseas, the fact is that getting more knowledge about the culture they were going into correlated to more satisfaction. This kind of fits with this living room dialogue, doesn't it? In other words, in living room dialogue's people came and they learned something, and they felt really good. And they couldn't express it on a scale of 1-7, but the fact is they got knowledge about each other.

ST – And they may not even know about the document that I can base this on. So maybe the true nature of behavioral training, attitude training, they might be learning incrementally, but who knows. So, my concern is also more like the design in terms of pre-test/post-test. Is this post-test right away, are we talking about retention, longitude, at what point they are confused and stressed? Are they resentful because maybe we drew something out from them so deep that they need to process that, so their gut reaction to the workshop is that I hate this workshop. Also, across the national issue, we know that people from diverse ethnic and cultural groups, some of us don't like to answer the extreme questions. A five is very good, but when I put a four it is very good. Us Asians sometimes like the middle of the road approach, so there is also measurement bias issues. All kinds of issues that we have to deal with.

MK – Choose your evaluator carefully.

ST – And write those items very carefully, try to write them to capture the change.

TQ – And the danger is that just as you begin to describe those outcomes, one, you described and here is what it found. And then you say all the things that were taken away from that. But when it is published or when it gets into the hands of the funders, they get the synopsis that this doesn't work, this is what gets communicated. It doesn't say this doesn't work unless they get twenty hours or this doesn't work unless there is this, or this doesn't work unless under these circumstances, and that is one of the reasons why people are fearful or resentful.

ST –That's why I have general questions like, overall how effective do you feel this was?

TQ – It is a cultural move within the people that do evaluations on these questions. What is the status, is the quantitative higher than the qualitative and all that kind of stuff.

ST – I know.

LH – Derald, what do you think.

DS – A few of them, counseling and counseling psychology and cultural competency has about four developed inventories that are theoretically aimed at measuring cultural competence. And this is the (?) and another by Michael D'Andrea and (?) Hawaii. They all follow the same awareness, knowledge, and skills formulation that we put out in 1982 and then refined in 1992. And what I think, very similar to you Stella, they find that most of the training that most people engage in show change of knowledge components as highest correlation change, just mixed results in the skill component and change. Some people have also have linked evaluation to the implications for training and for immediate feedback. And, I am not sure if you have heard about his work and the uses of portfolio method. They have experiences and they write about them and it documents their increase in competency in this particular dimension. They keep a portfolio throughout their educational experiences, including the multi-cultural classes.

Theresa (?) has an instrument in which you observe video tape of situations and try to evaluate from that. Paul Pederson and I worked on his in weird situation, the triad model of cross cultural counseling. The popular name is the anti-counselor. Because you have a third person present who uses racial culture specific issues to prevent the coalition from forming and they interject it quite actively. The evaluation instruments that we use were typically scale, dimensions on affect, self-report of change and everything. The anti-counselor training model, if you can put people through it, creates the fastest change in people, measurable change. The problem is that the conflict nature of the anti-counselor model is fantabulistic to the cultural upbringing of many of the groups.

In my classes we use journals that we track in terms of themes going across. And the themes deal with racial, cultural awareness within the self, that is one theme. The affect we track, we even plot it, so that journal keeping is one thing we evaluate students on. We also evaluate them in terms of filling out a self-inventory, describing in some sense at the end and throughout what the impact the training is having on them. The last thing is the cumulating paper that they do. What have you learned, this is the question that is specific. What have you learned about yourself in this racial cultural lab that has implications in your work as an effective multi-cultural counselor. And that is the 20 page paper that they do and we evaluate it on that basis. I do have one TA for every six students and they go through intensive interview and lab experiences and the TA constantly give them feed back. So the students read not only the interviews, the physical exercises, we also use video tapes in terms of… it is a very intense, systematic in which we use about 8 different strategies to get to what is going on with them. And we observe them, it is all the TAs and I in the large group experience that evaluate what is going on.

We do have one exercise that everyone has to participate in. It is called the check in. At the beginning of every session we go around and people can talk or say anything about any reactions, thoughts, feelings that they have a result of experiences that they went through last week or outside. The rule is that no one interrupts them, and you don't respond to it. If they say something that is upsetting to an individual, we just keep going all the way around, and we get a gauge of some sense of the communication styles of the people as we go around, every week we see what is happening. And they go through exercises.

We have fishbowl exercise that we created. In group, out group, and we don't tell them what the topic is. In group goes into the fishbowl, sitting around in a circle, this is videotaped, and the tape is put on and they are given the straight forward question of "How do you feel about inter-racial relationships?" and that is it. The out groups task is to sit outside and to analyze what they see happening in the group. There are a lot of exercises that we do because I think, when you are a group of strangers and given that task, it causes anxiety for both. But they spend 20 minutes on that topic, regardless of where they are, then we have them switch and become the person on the right. They actually physically get up and become the person on their right, and they'll say something like …"My name is Haywood, and this is how I feel about inter-racial relationships."

They say it, and no one interrupts. And everyone goes around, and so you are observing. And what you see is projection, distortion, some of the students are better in the sense that they will say something that the other person never said, but say it because they picked it up on the non-verbal. That is really masterful, when you see something like that. All this is videotaped, so that when you get feedback you can't say, no I never said that. You see it on the tape. And it is anxiety provoking, I know that, and it is hard to use in some settings where it is a required course, there is no way of avoiding that. They stay regardless of whether they have issues.

The other thing that we do by the way, this is a pass or fail class, you are not given a grade, and you do not pass simply because you didn't say a damn thing. Do you understand? What we want to do is remove the fear that you have to say things because my professors or the TAs expect me to say it. And people can get really angry at one another, and at me. How can you possibly think that, on and on. It never affects the grade that they get. That is the one thing we really had to work on the administration to accept that here. We evaluate on that, there is a pre-test package and a post-test package. But that is not for them, although it is for them in the long run, by helping us provide better training methods to work with them.

I know that all of you have videotapes that you use that are very good. We use "Color of Fear," "Blue Eyed," "A Class Divided," a lot of these issues that we affect. Our evaluation is that there is conflict and affect, strong. We are making progress. We never shut it down. So, I adopt that, make certain portions of that different when I go to different settings. Because it is in an academic environment, it has allowed us to play the…like in "the Color of Fear," the reason why they have positive outcomes up to a certain point because all of the participants could not get up and leave. Our training is usually to say screw you I am never going to return again. Or I am going to bear this out for one or two days and I am gone. You never stay around to work out the anger, the resistance that is going on, and that is one thing that I saw in the "Color of Fear," that David could not leave that situation. I guess he could have, but psychologically he agreed to be videotaped, so he had to stay there.

Most public forum dialogues that I see, in government or community meetings, these outbursts occur. Then you see a series of monologues going on, and then they leave, they say screw you.

And no one advances, and that is one of the conditions that I feel is really effective in training. I think that you have to keep the people there to be able to work through the feelings and issues. And that rarely happens. If you think about it logically, that is really rare. But it is always the knowledge component that…it is harder to evaluate other aspects of change and it is not as objective, I am saying, knowing a historical piece of information. That is where I think evaluation is really struggling, and maybe even the qualitative end as you say, Stella, is most helpful; analyzing grounded theory, analyzing narratives or verbatim transcripts. Some people have done real good work on that.

LH – Critical incidents. Do you actually…do I understand that you throughout your class as a rater, rate the skills of the students then.

DS – No, My TAs do it.

LH – TAs do it, so there is a behavioral standard.

DS – Yes, but see when you speak of behaviors, it is hard to classify a therapeutic behavior. The individual…A lot of times, what is happening, what we begin to see going on is process skills, rather… What are your thoughts on it? Because heavy dialogue is going on. I consider that a positive, whether it is a cultural competency skill, I don't know. But it is a process skill where a person makes an observation and then is able to intervene to use it to pull someone else into the dialogue who might be waiting for a chance to get involved and feeling cut out. I know that in Hawaii, for example, when you have mixed Asian and White students, it is typically the White students who dominate and teaching them to be less verbal and inviting their Asian classmates to participate is something that I think is a behavioral skill that becomes awareness, information. A few might not have the knowledge to say "Ted isn't saying anything, I wonder what's going on?" "Is he feeling left out?" That to me is a behavioral skill that becomes important. Or even seeing a person objecting and seeing that there is a lot of energy behind that. Asking, "where is that coming from?" represents a skill that I think is immeasurable because they are recognizing not just the content, but the energy, it might be anger or feeling invalidated or something. And

then the TAs write a little evaluation at the end of class, feedback, to all the students they worked with.

HH- Obviously I don't do anything like you guys do relative to these kinds of evaluations, but I am very interested relative to the Spanish language program. We do pre-test and post-tests. Its knowledge based, its just vocabulary, ability to communicate. Patient satisfaction surveys are things that are routinely done in the emergency room, for instance. I can identify physicians coming into this program who develop some type of surveys that we developed toward the Latino population to get a feel for how that interaction went before this training and afterwards. I want to include a lot of the inter-cultural aspects, not just the technical things and additionally trying to figure out how the practitioner feels about the training. I am getting a lot of ideas in just listening to you.

MK – It is amazing what these kinds of contacts do to things. Like the students, I teach too, but if you have students for a semester and they are doing it voluntarily contrasted with going into a factory which just had an incident. I find it quite enriching if you just open up your mind, and also realize what context you are in. Because you said this yourself, when you go to another context, you take some of this, we do fishbowl, but we're not going to let them observe too much. We'll do a video tape, but sometimes corporations, we'll give you a practical example, the videotape guy is on vacation, so you have to pay another videographer to come in a do it, so you say naw, we wont do that one this time. But that solves it, and it is very enriching to hear what the possibilities are with eight different ways to evaluate versus our somewhat modest, I believe.

TQ – Sometimes just a simple, sometimes just a go around. I used to do this, but now I know and now I can't. So it is what did I learn, what did I used to do, what do I now know, and now that I know it, what can I do differently. Just go around and say what that is, and it is pretty enriching too.

DS – We do one exercise that really creates a lot of discomfort among a lot of the people who would attend training. In it you go around and you pose a question, what does it mean to be

White? And everyone answers that, and you go around again, people cover, deal with, and then you go around, you can do it generic or break down, what does it mean to be a person of color? And it goes around, and when you ask the question what does it mean to be White, a lot of students are baffled. White students don't know, or they get upset with that. But they will almost always say I am not White, I am mixed. What I think is really going on, that is creating this dilemma, is first of all, I think you used that example of fish in the water, is that they never thought about what Whiteness means, because Whiteness is everywhere and they never have to look at it. A person of color knows that they are a person of color, because they are in the particular environment.

Again, I go back to the issue that if you honestly deal with Whiteness, then you have to look at this concept of White privilege, and how it advantages White people and disadvantages people of color. And the themes will come out when you go around not dealing with that. But awareness of yourself as a racial cultural being means for white folks that they are aware of what Whiteness means and how they use that in terms of their everyday life. I think that some of you probably know about the article that McIntosh wrote, we give it out sometimes. There are male privilege things that are coming out and class, but I think it really strikes home, and that is the reluctance and discomfort that people have when you go around and talk about it. That is why making the invisible visible, as I said before, is really a part of our training.

LH – Similar, but the People's Institute takes a step farther. They go around the room and ask people what it is that they like about being white. In one of the groups that I was in, the best answer was from this young white woman: she said that she liked that she could get a tan. I suggest that's actually the strategy that we use on this. I have always had problems with the discussions on privilege. Not always, for many years I taught it. But, my experience is that it just got peoples defenses up so early that often times we just couldn't have meaningful discussions.

We approach it from the perspective of ethnocentrism. First we get everyone to agree that every culture believes that the way it does things is the best way, no matter how poor or classically uneducated that culture is. Working class blue-collar kids like myself grew up and thought that

college kids were wimpy and they drove the wrong car, and going to school was stupid. We thought we were better in every respect. We first get them on that page of ethnocentrism, and then we introduce the concept that some cultures have more power. That some cultures can have social-economic power, and they have the power to set some of those invisible cultural rules in ways that exclude people from other cultures. And, essentially, that is a different way if framing an analysis of white privilege. Then we say that if you are a member of that dominant culture, you have a special moral obligation to make society more open to other cultures. You have a moral obligation to look at the cultural rules of your own organization or business and see where you're excluding people that can contribute that have resources. In all the workshops I have done, I have never had anyone object to that analysis. You could argue that it could be because I am not hitting them hard enough, it hasn't sunk in, or that by approaching it in a way that says every culture shares a certain burden of this notion of superiority. The fact is that cultures with economic, political, and social power have a special moral responsibility and burden. I suggest that as an alternative the notion of privilege.

MK – Does anyone do class analysis as part of this? I hate to be talking to a group of old Marxists or young Marxists, but how do these intersect? I have a British friend who says your problem is that you have more class than we do, but you don't talk about it. We of course in Britain know that this is a clear thing. So, how does inter-culture communication and class, I suggest that White working class ethnics just reject the total concept of privilege, because they don't feel themselves as major participants in the privilege of society, and it is a process of discovery. Do you all ever bring up that kids born in some place, they could be really alienated from their culture and not feel themselves participating in this oppression in any sense other than society sets it up so that they have to compete against whatever minority group just came through the door.

LH – Can I invoke my powers as facilitator here? As I learned in doing workshops a long time ago, that is a brilliant question, but can you hold it. Foundations are coming to us saying "this training is going to help organizations collaborate more effectively, but can they actually prove that?" I believe that we have to demonstrate it, that knowledge by itself is not sufficient. We see lots of people who understand everything about white supremacy and ethnocentrism. And

they don't have the slightest idea of how to work as a majority person in a minority community. They go in guilt-ridden, with a separate set of standards, and they are less effective in working with other White people because they have a moralistic approach rather than an approach that even understands concept of face and how you deal with that.

I want to pause for a moment here and talk about promoting this discussion  This is across disciplines for future collaborations, a very rich, textured discussion, and we are going to try move parts of this obviously into the discussion paper or make allowances in it for appendixes. But originally we were going to concede that we were going to have to create this discussion paper and then bring in people like yourselves who have extensive experience and lots of different perspectives and thinking.  And then I think I just thought I was going to put it on the Internet.  Whatever that means.  I would just like to get some feedback in your own particular disciplines, as to where can we have, over the next six months, this discussion around this kind of paper.

And the paper still says there is no right or wrong to this, simply that what we are saying it is part of the discussion.  We would like you to give this some thought.  Are there places in professional association meetings where this paper could be distributed in advance, discuss it, and give feedback to single list serve?  Are there places in schools, in graduate and undergraduate schools, are there places in community organizations?  I am just trying to think about other places, as we originally conceived this as the kind of Internet discussion, which is often times the worst kind. The ones that I have participated in are just too much email too fast.  My hope is that at the end we put this together and put it in a much larger publication that people can use as a resource.  I certainly want it used as a resource.  And think of creative ways of moving this discussion about how do you have a multi-disciplinary definition of cultural competence and how do we move organizations toward making decisions about this and making standards and guidelines?

TQ – When you say discussion of the paper, you mean the paper that you gave us originally.

LH – Yes, this is a working draft. What will happen is using this discussion that we have here and some feedback that I received before, I will go back and make some revisions to this and to try to get it so that it touches on all the issues that people want it to touch on. The main thing that we want to do is to try and summarize the different positions on what cultural competence is and how it should be measured. So, then a revised draft will be circulated to individuals, organizations, and practitioners for a period of maybe 3-6 months for comments and feedback to use as a discussion piece. Then all of that would be combined, including the feedback that we got, into a single larger document, and the institute would use this deliberation to create eventually a handbook or guidelines that we would be singularly authoring so that we would not have to get consensus on that.

The goal is not to produce this handbook, but to have this cross-disciplinary discussion. This is our opportunity to really stimulate that, and to get the best ideas out there. So the question is how do we do that? Is this something we can send to your colleagues, or is there a structure within your discipline where this would make sense? Is this something Stella could take to the Bennett summer camp there and have a discussion that we could get feedback from?

HH – One approach, I think that in medicine most of the things that are going to happen start in the Medical School. And so trying to address it at that level, especially the ones that are geared to large minority populations would make some sense. I think that this is an issue that medical educators are interested in. I know some that are. As far as how to access them, I think one thing that might be done is to send it to the deans. A lot of medical schools have a Dean of Minority Affairs for that kind of thing. We could try to identify them, as we said, there are 120 total or so medical school in the country, so it as least a finite number. There may be some people that may get back to you.

TQ – Most of the schools of public health would be good because they are really dealing with…right now in Louisiana there is a smoking cessation program. And the whole question is how do you bring that to different kinds of communities, to be effective. As far as cancer screening, black men will now only go to get certain kinds of tests, period. So, how do these issues inform people who are trying to create a public consciousness about getting tests in a way

that will help to overcome some of these cultural, race barriers. People in public health might be interested in that, or schools of public health, like Tulane has.

Also, certain people in universities that are already teaching anti-racism or black history or things that are in this field where they are having conflict, how they are teaching it? In other words, there are professors who are struggling with having an integrated class and they are teaching a subject that is hitting on issues that are hitting on the emotional points of the people. They don't know how to handle it; they aren't competent to handle it. They just want to teach the content, but they can't just do that. So there might be people who are interested, certainly in the multi-cultural centers and things like that, like at LSU's Diversity Initiatives. To say nothing of practitioners that are training and of facilitators…

MK – Yeah, I wanted to say something about that. When I pay my dues, I belong to an organization called the International Association of Facilitators. Which actually has a huge network in Latin America, facilitators who are trying to wrestle with these concepts of how do you do cross cultures of indigenous communities and the dominant culture within the capital. Trying to put groups together for economic development, that is called the International Association of Facilitators.

LH – Will you volunteer to translate this into Spanish?

MK – I can't do it, I am not that accomplished. Translation is a totally different skill from being able to converse and teach even. That is number one. Number two, the Pluralism Project at Harvard. Reason is, my friend Claude at the University of Michigan runs a religious diversity center, and they are wrestling with the new religions in the United States. This will be very interesting to them. So Harvard Pluralism Project, those folks have spent a lot of money on trying to wrestle with the new religious diversity in the United States. I can get this to him too.

HH – It was hard for me not to think about what an anthropologist would think about these things, obviously sociologists would be interested in this too.

DS – The difficult task is to get people to read it and to respond to it. You can send hundreds of thousands of these out; I get documents all the time that I just put aside. I don't junk it, I put it aside saying I will read it, but I never get to it. Unless a colleague of mine makes a special appeal, "I have something here that I really need your input on." And even then I feel like I don't have time, but it is hard to turn the person down. That is my main concern, that it has to really get by, a person has to really be interested. If they are not interested, they need to look at it first. It is almost like a book publisher coming in saying, "we want you to adopt this text for the course."

The other thing is to make this an interactive session. For example, if someone was going to present something at a conference, and even title this "Cultural Competency: Universal?" or some type of title, and a group of people from your institute participate maybe asking someone from APA in Hawaii or AMA if they will co-sponsor this presentation. That would do it, I think, because people would come and at least give input.

The third option, which you really don't like to do, is pay people. Offer to some of the key experts, will you look at this in order to respond to what is happening? The work of cultural competency is booming everywhere, in social work, psychology and counseling, now in medicine. Morgan State University has this huge education program….there is so much coming out on this. They aren't necessarily doing what you are doing Lance, they are more specific to their context. They're not looking at it from the broader definition, the core issues, or cultural competence, and how do we begin to talk about the specific context of. That would be the main area that would get people to say, "this is different from what we're doing." Social workers will say that, we have always been concerned with social work, maybe this is something that may help. Especially those that are inter-disciplinarily orientated, which social workers are more than other disciplines. They are more likely to borrow across the field than any other of the helping professions that we know about.

ST – I, too, don't have a problem with placing this document in my colleague's hands; whether or not they read it is the problem. And then, right away thinking about face issues, I am sure that every discipline will have some very humble people and will have people with big egos. The

first thing they say is, “Why am I not being invited into this, I am the one doing all this inter-cultural stuff?” So, now I have to deal with those issues, especially face to face. My first level is go back to the Internet, second is maybe the next level which is preliminary internal shaking up of this document. The idea of maybe even paying experts in our domain for them to take a look at this document. Otherwise they might say, “I know my inter-cultural thoughts.” Even all the things that we teach in the class, I have to track carefully. They have been working for the past 20 years on all the speeches. And all the things I’ve said for the past 20-25 years. Does that make sense? So I think that is the best way to have some more responsive dialogue to this document and to make it more inclusive of the little domain that I am involved in.

HH – If you are going to do the Internet thing, rather than a list serve kind of situation, which you could still do in some way, I think an electronic bulletin board makes more sense. They could come to that site, they could download the paper, there could be discussions and threads on particular issues or areas that are interesting to people. Rather than just getting a stream of emails, at least you can focus on the areas that you are more interested in. You can follow whatever part of the discussion you are interested in. I would look at an electronic bulletin board.

LH – Yes, that is a very good idea, because the thread part. I think of this as a very long and broad document; pieces of which people would be more than willing to look at, argue about, discuss, and bring back. There is a project out at Yale that tried to collect the different evaluation instruments used in dialogue programs coming out, the study circle method. I think they would benefit from this discussion because most everything I have seen is attitude. I think a measure of success is questions. “I think racism is the principle problem in America,” if they check yes, then they have succeeded. The evaluation says a lot but there are some parallel projects that would benefit. What we said also is that we are hoping for some real collaboration on quasi-experimental or rigorous scholar with kinds of studies or programs in place where there is a possibility of partnership.

ST – How widespread to you want to disseminate the draft after the next one, how selective do you…

DS – Why do you want to disseminate it at this point? What would the goal be, to get additional input?

LH – Yes

DS- Because I am not sure you need that.

LH – The idea was that additional input from even more disciplines that aren't present here today, socio-linguistics, anthropology, etc. and from practitioners would do two things. It would enrich the final document that we are trying to develop, and it would enrich the debate across disciplines in general.

DS- My feeling is that I am not sure it would be, that the pay off would be great to send it to a broad audience. I would be more concerned with identifying certain key individuals, you would just write to them and say this is what we're doing. Even if you had to entice them, pay them, to do it. And then you work on that. I think the beauty of this paper, or even a monograph or eventual book, is that if it is well done, it will generate the aftermath of reactions that would come in. And it doesn't have to be that people agree with it, I think that it has to state a position, and that is where I think the positions will come in.

ST – So, work on the quality before we disseminate it and then maybe in the end if you could run a conference or something. At least a small size.

LH - This is a good point. What we had approached the foundation on was three phases. This is the first phase, which is to develop a working paper and convene a group of people representing different fields that have some expertise to review that paper. Then to circulate it. The second phase was out of this discussion, develop an evaluation instrument and test it in our work. Then develop a consortium that would begin to bring together practitioners and researchers. The third year was a national conference, so to speak. So, I am certainly not wedded to any one approach. With the foundation we have to find funding, they want us to try and find funding just outside of the foundation.

ST – I really like Derald's idea, which is identify key persons from our network who we consider and would take the time to read this and do a good job. The reason why am I still making comments, it seems like it is a finished project. We have to emphasis this is a working document and we are looking for feedback. Once you post on the web or bulletin, I belong to a newsletter on inter-cultural insights and every day it is about training, and when I have a feeling on that website, a lot of people give you input.

LH – I posted to inter-cultural insights a question about two years ago which was the genesis of this thing. "What is your experience with evaluation and how do you use evaluation?" I got two responses. Let's say we send this out, we summarize it. Then we send it to some people that we get funding from and would pay for it. What is the final document? At the institute, we are looking for a consumer guide that organizations can use; a very practical outcome. What kind of final document monitoring are you looking at? Is it something that looks like a book, a monitor?

DS- It could, I guess I would. I would think in terms of a monograph now, and if there is enough information on it, actually a book. Not academic, a consumers guide. It could be written to straddle the trade and academic market. Especially if it had examples, exercises, sprinkled liberally throughout the paper. It could do very well.

ST – It is like Psychology Today, but Inter-cultural communication today. Inter-cultural readers digest.

LH – We could call it cultural competency depot.

DS – It could have some great catchy name to it.

MK – This is kind of one stop shopping.

LH – We are talking about a place where people, researchers, practitioners, and lay people, could go as a reference to help them make informed decisions. And they can argue with people who

are their superiors that this stuff works. When you collect all this information, here it is. That is only in academic journals, I know in business administration there are articles, but that stuff never makes its way to practitioners.

ST – That might be a good hook in terms of academic and practitioners to network to review this document. And by reviewing it too, you also asked if they are interested in potentially contributing to a monograph or something. That might be an incentive. Many people have creative ideas.

DS – John Wiley (?) the publisher, has this series on practice guides. They have a specific guide to working with eating disorders, etc. They are monographs, but they are filled with point by point types of presentations. You could think about a document that is broad in general, and then following that would be a practice guide for business and industry, a practice guide in education, etc. You would spring off of that in a number of different areas, and I would say this is not the be all to everything, but it points to a particular direction. I don't know if it would get the concepts out in the field at both the practice and academic level. It could really lead to something. I am just thinking about this at this point, it could really be like a practice guide, a handbook or something.

HH – I think emphasizing a problem oriented approach is one that would be really very comfortable. You are trying to get this into the hands of practitioners and people who are not academics. And so what I really want is for the book to say, "These are the kinds of things that we thought out, these are other kinds of experiences people have had." You have to make it very much a real thing, otherwise it ends up being just an academic thing. The other thing is that as far as the disseminating idea goes, I think that we tend to think in terms of the physical book or monograph, but I still think that the Internet should be one the modes to do that. When we create something on paper, you're going to publish it. So you have print it, distribute it…there are all these barriers to actually getting the information out. Where as in a group of people, there is always somebody who can get on the Internet and pull this information out. But you do have to market it.

DS- Do you have the ability to develop a website? You had all those brochures that you sent us. If you could access the website and it would talk about those different areas, this document would do well. You could even do research. Have a colleague doing research on micro-aggressions or micro-validations that deal with racism. Then he simply asks someone to write in, "have you ever experienced these situations?" And he is being flooded by e-mail. "I was standing in the elevator as a black man, elevator opened and there was this white women, but she just stood there…" I don't need to go on, but he would describe this. I mean that is when they are gathering data, through these little cases. Do the website. I always go to them, you and I talked about this, I always access the Southern Poverty Law Center. I download their teaching tolerance material as examples. Those would really be powerful. I do rate the websites.

TQ – Educators for social responsibility website is a good one. They have lesson plans and everything on theirs.

DS – And you can post brief critical vignettes saying, for example, "how would you handle this situation?" And the e-mails flood in. I guess I want to see this as a living thing rather than another document that lies around and nothing occurs.

LH – I think that it is a good way to think about it. What you all were emphasizing is that this has been a document that contributes to consortiums. Then flip it over to say what we are trying to do is to develop an ongoing consortium with a working relationships between academicians and practitioners around oppression, cultural competency. How do we refine that frame and how do we implement it? We help organizations answer those questions. The paper is a vehicle, it has already been a vehicle. We sent it out and it brought this very good group together. I think that this is where your advice really helps. How does it gain more legitimacy? I don't know; you are saying it gains more legitimacy if we involve more people, not on the end of it, but at this part as raters, contributors, and perhaps as a broader project. I think that is very good advice across the board. And what I think what we need to do it leave that open as to what steps to take. As the song says "Morning is Wiser." To leave it open is very exciting, and I like this idea, but it is completely new.

**End of Panel Discussion**