

















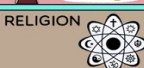














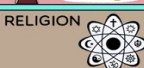














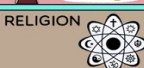




## Value and Principle 5- Cultural Humility & Responsiveness

(The below includes some aspects within this, however, by no means are they exhaustive or prescriptive)

AN ELEMENT OF CULTURAL HUMILITY & CULTURAL RESPONSIVENESS		THE INTERSECTION OF IDENTITIES																
<b>DR. KAREN TREISMAN</b>  CLINICAL PSYCHOLOGIST  TRAINER  AUTHOR																		
<p> We are unique individuals within unique contexts with our own sense &amp; meaning-making around these complex &amp; multi-layered areas. However, we need to take a position of curiosity, &amp; be reflective &amp; reflexive about our own &amp; others culture, &amp; intersection of multiple identities. Including experiences of community, collective, social, cultural, structural, institutional, &amp; historical trauma.</p> <p>This includes an acknowledgement &amp; sensitivity that culture shapes, informs, &amp; filters our own &amp; others lens, biases, assumptions, attitudes, experiences, interpretations, expectations, beliefs, actions, life events, perceptions, values, &amp; our relationship to "difficulties", services / "help" / people in positions of power, &amp; much more.</p> <p> This also includes reflecting on, acknowledging, &amp; considering how these influence &amp; impact one's relationship with &amp; position of power, oppression, access, &amp; privilege.</p> <p>This also includes holding in mind that the categories described are themselves social constructs &amp; complex.</p>		<table border="1"> <tr> <td><b>RACE</b> </td> <td><b>SPIRITUALITY</b> </td> <td><b>DISABILITY / HEALTH</b> </td> </tr> <tr> <td><b>ETHNICITY</b> </td> <td><b>GENDER</b> </td> <td><b>IMMIGRATION STATUS</b> </td> </tr> <tr> <td><b>NATIONAL ORIGIN</b> </td> <td><b>SEXUALITY</b> </td> <td><b>EDUCATION / OCCUPATION</b> </td> </tr> <tr> <td><b>LANGUAGE</b> </td> <td><b>AGE</b> </td> <td><b>GEOGRAPHIC LOCATION</b> INCLUDING URBAN / RURAL </td> </tr> <tr> <td><b>RELIGION</b> </td> <td><b>CLASS / SOCIOECONOMIC STATUS</b> </td> <td><b>RELATIONSHIP STATUS</b> </td> </tr> </table>		<b>RACE</b> 	<b>SPIRITUALITY</b> 	<b>DISABILITY / HEALTH</b> 	<b>ETHNICITY</b> 	<b>GENDER</b> 	<b>IMMIGRATION STATUS</b> 	<b>NATIONAL ORIGIN</b> 	<b>SEXUALITY</b> 	<b>EDUCATION / OCCUPATION</b> 	<b>LANGUAGE</b> 	<b>AGE</b> 	<b>GEOGRAPHIC LOCATION</b> INCLUDING URBAN / RURAL 	<b>RELIGION</b> 	<b>CLASS / SOCIOECONOMIC STATUS</b> 	<b>RELATIONSHIP STATUS</b> 
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Cultural humility & responsiveness is a vast and complex area in its own right however some key areas will be shared here and in the grey box. It includes acknowledging, respecting, reflecting on, honouring, taking a position and a culture of curiosity, & responding to the **intersection of multiple identities** (e.g. Age, gender, socioeconomic status, religion, race, sexuality etc); & of community, collective, social, cultural, structural, institutional, & historical trauma, violence, and oppression. This might include (not an exhaustive list) the complex & multi-layered areas of: Slavery/ imperialism/ colonisation/ segregation/ discrimination/ persecution/ genocide/ war/ immigration/ poverty/ oppression/ institutional racism/ micro & macro aggressions/ marginalisation/ social location/ social determinants of health and wellbeing & so forth. Cultural humility & responsiveness also includes considering and reflecting on institutional racism/sexism (and so forth) & how power imbalances and inequalities can impact the employees & the communities being served, often on a daily and ongoing basis. This also considers & reflects on the power differences/positions of power, identity, privilege, & access; and how inclusive and diverse the organisation is, across all aspects.

Cultural humility & responsiveness also includes making a lifelong commitment to self-evaluation and critique (Tervalon and Murray Garcia, 1998); curiosity and interest. It is also about being reflective, interested in, critical, curious, & reflexive about the lens in which we view the world- including how our own biases, lens, sense-making, meaning-making, values, judgements, actions, traditions, beliefs, expectations, attitudes, behaviours, assumptions, & perspectives are based on & influenced by these. This includes our & other's relationship to "help"/ authority/ power/ "illness"/parenting/ sources of help/ engagement/ emotional expression, & so forth. Within this, a culturally-responsive organisation celebrates and respects diversity, and magnifies and honours individual, family, community, and societal strengths, resiliencies, and resources.

Cultural humility & responsiveness considers the social, political, & cultural context & history of the organisation; & of the populations being served; and intentionally shapes, designs, and delivers the service with respect, collaboration, and integration of this. Cultural humility & responsiveness also considers the usage & complexities around language, choice of words, use of acronyms, choice of therapist/practitioner, accessibility of language and materials. It also considers aspects such as the applicability, validity, accessibility and appropriateness of the translation of materials, programs and treatment approaches which are used.

An organisation working towards being more culturally responsive also considers social inequalities, differences, biases, disparities in the treatment, engagement, & approach towards different people depending on some of the above factors. This also includes the barriers & obstacles in accessing & utilising the services.

### **Value and Principle 5- Cultural Humility & Responsiveness Expanded**

*(The below includes some aspects within this, however, by no means are they exhaustive or prescriptive)*

Cultural humility & responsiveness includes acknowledging, respecting, reflecting on, honouring, taking a position and a culture of curiosity, & responding to the **intersection of multiple identities** (e.g. Age, gender, religion, race, sexuality etc); & of community, collective, social, cultural, structural, institutional, & historical & intergenerational trauma, violence, and oppression. This might include (not an exhaustive list) the complex & multi-layered areas of: Slavery/ imperialism/ colonisation/ segregation/ discrimination/ persecution/ genocide/ war/ immigration/ poverty/ oppression/ institutional racism/ micro & macro aggressions/ marginalisation/ social location/ social determinants of health and wellbeing & so forth.

- ?? *How are these aspects acknowledged, reflected on, and responded to in your team/organisation? How are they interwoven with policies and processes? How are they considered in training, in supervision, in recruitment, and so forth?*
- ?? *Which identities are given preference/ fore fronted/ silenced/ neglected and so forth?*
- ?? *What differences, biases, disparities, and inequalities might there be in the treatment, engagement and approach of different people?*
- ?? *How curious are we in the whole person? How do services account for considering people's intersection of identities?*
- ?? *Who was the service designed for? How were those people at the forefront of the design, shaping, and delivery of the services?*

Cultural humility & responsiveness includes understanding institutional racism/sexism (and so forth) & how power imbalances and inequalities can impact the employees & the communities being served, often on a daily and ongoing basis. This also considers & reflects on the power differences/positions of power, identity, privilege, & access. Cultural humility & responsiveness also is about taking organisational accountability, which includes being more intentional & proactive. *After all, if we can't do this amongst each other at an organisational level, how will be able to do this within the work itself? We need to model the model. Including considering:*

- ?? How do the policies, funding, & procedures support areas of cultural humility & responsiveness?*
- ?? What might represent/signify/trigger for someone else?*
- ?? What implicit and explicit assumptions/ beliefs/ attitudes/expectations/biases/prejudices might there be?*
- ?? What in the organisation gives someone status/ power/ privilege/access?*
- ?? Who in the organisation is often misrepresented/ silenced/ denied/ ignored etc?*
- ?? Whose voices are not been authentically & meaningfully represented/ or are being silenced/are easily forgotten/ are in the shadow/ are not included/ are avoided? Whose voice gets heard and given priority?*
- ?? How safe do people feel culturally?*
- ?? What is people's experience of power imbalances and inequalities?*
- ?? How are aspects such as institutional racism and sexism acknowledged, reflected on, named, responded to?*
- ?? How seriously does the organisation act on reports or observations of discrimination, oppression, and so forth?*

Cultural humility and responsiveness is also about taking a lens of curiosity and interest; and being reflective about one's/ teams/ organisation's own lens, attitudes, biases. An organisation working towards being more culturally responsive also thinks about areas of difference, & how these are considered (curiosity and asking sensitively is crucial as everyone is unique). E.g. Gender roles/ eye contact/ touch/ parenting and rearing styles and practices/ food choice/ concept of time/ navigating complex systems & new words & roles which might be unfamiliar etc.

The types of questions might include:

- ?? How might our own biases, lens, sense-making, meaning-making, values, judgements, actions, traditions, beliefs, expectations, attitudes, behaviours, assumptions, & perspectives be influencing...?*
- ?? How does the historical and cultural context influence... e.g. parenting/ emotional expression/relationship to the service?*
- ?? How might someone's, for example, legal status, living situation, language level, be impacting their health/life/experience?*
- ?? How might my lens and identity be informing how I am approaching ...?*
- ?? What is your meaning-making and sense-making around...?*
- ?? How might...(e.g. Nightmares/emotional expression/ mental health) be seen differently depending on someone's culture?*
- ?? How might someone's understanding of a role (e.g. A social worker, police, a foster carer), or of intervention options differ depending on their intersection of their identity (traditional healing, voodoo, mind-body techniques, community approaches, spiritual leaders etc)?*
- ?? What are someone's explanations, attributions, beliefs, attitudes be about...?*
- ?? What is the individual, family, community, and societal strengths, resiliencies, and resources? How can these be respected, honoured, learned from, and magnified?*
- ?? Is there choice or preference over intervention? (e.g. Gender or race of therapist/ timing of appointment/ having another person present etc).*

Cultural humility and responsiveness includes considering areas such as staff member's level of comfort, skill, awareness, and confidence in talking about areas of culture and difference. For example:

?? *Are staff members/ supervisors comfortable and trained in asking questions and having discussions in ways that reflect an openness, respect, curiosity, and interest in learning about what is important to people about their experiences, culture, and identities?*

?? *Are staff supported to have a space to think about their expectations and assumptions around, for example, someone with downs syndrome, or someone from a particular religious background?*

Cultural humility & responsiveness considers the social, political, & cultural context & history of the organisation; & of the populations being served; and intentionally shapes, designs, and delivers the service with respect, collaboration, and integration of this.

Cultural humility & responsiveness considers the usage & complexities around language, choice of words, use of acronyms, choice of therapist/practitioner, accessibility of language and materials. It also considers aspects such as the applicability, validity, accessibility and appropriateness of the translation of materials, programs and treatment approaches which are used, and the use, quality, and availability of interpreters etc. An organisation working towards being more culturally responsive also will consider how someone would like to be described & how they would like, if any, to be identified as. An organisation working towards being more culturally responsive is also mindful of things like the pronunciation of someone's name and prefix, & how they would like to be called/addressed.

(not exhaustive or prescriptive and will depend on your service context):

?? *Do intake and outcome forms/ reports/ IT systems accommodate for how someone would like to be described and identified as?*

?? *Is there interest in how the person would like to be called, including things like prefixes and pronunciation?*

?? *What language and choice of words are used? How relevant and accessible are these? This includes considering local knowledge required, jargon, ACROYNMS etc.*

?? *Is there access to suitable matched interpreters when needed? Are staff trained how to work effectively using best practice guidelines of working with interpreters?*

?? *Are materials available in different languages/braille? What about those who cannot read or write/ those who are visually impaired/ those with learning disabilities and so forth?*

?? *What tools, models, assessment measures, programs, & therapies are used?*

?? *How do these account for cultural, identity, & linguistic differences?*

?? *What population have these measures and approaches been normed and validated on and for?*

?? *What barriers & hazards might there be of these?*

Cultural humility & responsiveness consider how inclusive and diverse the hiring & recruitment practices/ professional development & developing opportunities/ and the organisation is in general?

?? *How inclusive and diverse is the workforce and recruitment?*

?? *Are there ways to diversify the recruitment and hiring strategies & to make them more inclusive?*

?? *How reflective is the organisation's workforce of the population being served?*



*?? How seriously does the organisation act on reports or observations of discrimination, oppression, and so forth?*

An organisation working towards being more culturally responsive also considers social inequalities, differences, biases, disparities in the treatment, engagement, & approach towards different people depending on some of the above factors. This includes seeking honest, open, & transparent feedback; & for the organisational to meaningful reflect & take accountability. This also includes the barriers & obstacles in accessing & utilising the services. A great example of this, is one organisation I visited during the Fellowship, discussed how at their homelessness shelter, they realised that African American Trans women were being unequally treated compared to their other populations being served in their shelter, and so they actively went on a journey to improve their services for them. Another organisation shared how they had realised that their waiting room was very tailored to young children but was not tailored to adolescents. Another organisation noticed that certain young people were more likely to be medicated or given certain diagnoses depending on their race.

*?? What differences, biases, disparities, and inequalities might there be in the treatment, engagement and approach of different people? (The sketchnote above may support you on this, as well as a survey, feedback, and observation)*

*?? What factors may influence a decision around, for example, treatment/approach etc?*

*?? What obstacles and barriers might there be for certain people/ "groups" around engaging with and accessing the services?*

An organisation working towards being more culturally responsive also considers the art work, photos, images, & magazines which are chosen & displayed in the building, in distributed materials, on the website, & so forth. This might include things like signs on the toilet door and the toys selected in the waiting room. This might also include other aspects of the physical environment.

*?? What materials/ magazines/ leaflets/ pictures/ art/toys/ food/ spaces are available; how do these consider people's culture and intersection of identities? How accessible and inclusive are these? (It can be helpful to do a walk-through in your mind and actually and think about different scenarios).*

*?? These will differ depending on need and context but for example, do doors open easily or have buttons to open them automatically? Is there braille on the lift buttons? Are there shared or gender-neutral toilets? Are there prayer rooms? Are the snacks and foods available considerate of different needs and diets?*

An organisation working towards being more culturally responsive is also mindful of certain rituals, routines, customs, traditions, & celebrations. This may also include thinking about appointment times, and annual leave arrangements for staff around certain celebrations, and so forth.

*?? What are the policies and flexibility around things like Ramadan, Yom Kippur, and Christmas? Or for example, different practices around death and mourning? Or around timing and choice of meetings or appointment times? Are there provisions in place to support rituals, routines, and traditions e.g. prayer rooms or separate utensils for cooking etc.*

An organisation working towards being more culturally responsive also considers collaborating and actively involving influencers in the community. (Including elders, religious leaders, wisdom healers, & so forth).

?? *How does your organisation liaise, partner, learn from, connect with, and collaborate with influencers and key people in the community?*

An organisation working towards being more culturally responsive may have awareness-raising training and workshops around cultural humility & cultural responsiveness. However, it is important for this training to not be a tick-box exercise or a one-off event. This might be an individual treatment level all the way through to an organisational culture level. This might also be on a specific related area such as supporting unaccompanied asylum-seeking young people through to an overarching theme such as racism or cultural trauma. It is important for people learning about trauma to have a sense of the interface and overlap between culture and people's intersection of identities and trauma.

An organisation working towards being more culturally responsive will ensure they have a workgroup/ committee/ panel/ implementation/ development group focusing, exploring, evaluating, & driving this commitment.

?? *What is in place or needs to be put in place to support the organisation to become more culturally responsive? How is culture kept at the forefront?*

?? *Is there an organisation commitment to be culturally-responsive? Is this reflected in the mission & vision & values of the organisation*

?? *What is the process, feedback, policies, and procedures should someone feel the above is not being achieved? Do people feel "safe" to voice and raise these concerns?*

Braveheart et al., (2011) has written extensively on this topic.