

Cross-Cultural Skills



OBJECTIVES

At the end of this unit, participants will be able to:

- Provide and use a broad-based definition of culture that goes beyond race/ethnicity
- Identify various cultural groups of which they are members
- Explain how power and privilege influence interactions among and between cultural groups in the U.S.
- Practice cultural self-awareness and cultural humility in their work as CHWs



INSTRUCTIONS

1. Prior to the session review all PowerPoint slides, resources, and handouts. Test video clips to ensure that they work. Prepare a Mkeka (see slide 8).
2. Welcome participants and review objectives and agenda (slides 2–3).
3. Defining culture
 - Brainstorm/hot potato: Have the group form a circle and toss the ball around. When the music stops, whomever is holding the ball will be asked this question: “What comes to your mind when you hear the word, ‘Culture’?”
 - See slide 4 for facilitation details.
 - Review and discuss definition of culture (slide 5).
4. Exploring our identities
 - Discuss awareness of identity, intersectionality (slides 6–7).
 - Mkeka activity: Distribute sheets of colored paper, markers, and tape or glue. Participants will create a Mkeka, or woven mat, to illustrate their own intersectional identities. See slide 8 for detailed instructions.
5. Check in with participants and provide a break if necessary.
6. Introduction to Power, Privilege and Oppression in U.S. Society
 - Review and discuss elements of dominant U.S. culture (slide 10).
 - Distribute One Up-One Down Model handout.
 - Image theater activity to explore power imbalances: Break participants into groups of three, follow facilitation details on slide 11.



Related C3 Roles

All

Related C3 Skills

All



Method(s) of Instruction

Brief presentation, brainstorming, individual work, gallery walk, large group discussion, small group discussion, image theater, video.

Facilitator’s note: This session should be conducted by a trainer experienced in cultural humility and/or a similar approach.



Estimated time

120 minutes



Key Concepts

Cultural humility



Materials

- Computer with internet connection and projector
- PowerPoint slides
- Flip chart
- Markers
- Ball
- Music player
- Colored construction paper cut into strips
- Glue sticks and/or tape
- Video: Cultural Humility: People, Principles and Practices https://www.youtube.com/watch?v=_Mbu8bvKb_U
- Video: Kimberle Williams Crenshaw: Intersectionality https://www.youtube.com/watch?v=9yKX_MH2bHs

Handouts

- Shared Language
- One Up—One Down
- Building Cross-Cultural Skills Awareness

(continued)

Cross-Cultural Skills



INSTRUCTIONS (continued)

7. Cultural Humility
 - Introduce the concept of cultural humility (slide 12).
 - Watch video, Cultural Humility: People, Principles and Practices: https://www.youtube.com/watch?v=_Mbu8bvKb_U (7 minutes, slide 14)
 - Review aspects of Cultural Humility (slide 14).
 - Break participants into small groups and distribute flip chart sheets and markers for a brainstorm session. See slide 15 for details.
8. Wrap up. Summarize by asking a volunteer to read slides 16 and 17. Show video on intersectionality (slide 18) if time allows. Share resources, encouraging participants to explore these topics in greater depth. Emphasize that this journey with cross cultural skills and cultural humility is a life-long process. Ask participants to share one message that they learned today and can take back to their work.



Resources

Cultural Humility vs. Cultural Competence: A Critical Distinction in Defining Physician Training Outcomes in Multicultural Education: https://melanietervalon.com/wp-content/uploads/2013/08/CulturalHumility_Tervalon-and-Murray-Garcia-Article.pdf

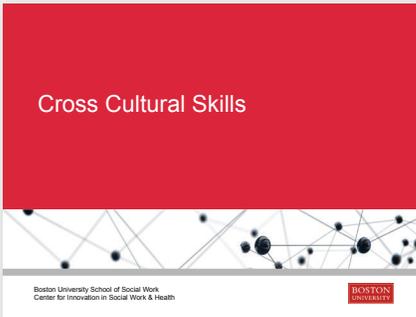
Race: The Power of an Illusion http://www.pbs.org/race/000_General/000_00-Home.htm

The Business Case for Racial Equity, a report by Ani Turner and Altarum Institute; funded by WK Kellogg Foundation (2013): <https://www.wkkf.org/resource-directory/resource/2013/10/the-business-case-for-racial-equity>

Coalition of Communities of Color. Community-based participatory research project into the lived realities of communities of color in Multnomah County. <http://www.coalitioncommunitiescolor.org/research-and-publications>

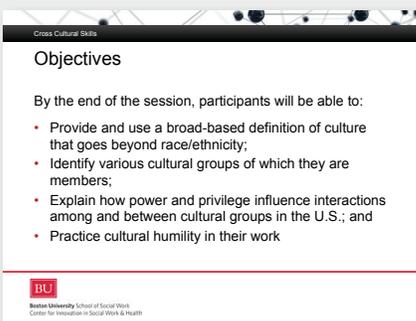
Racial Equity Tools <http://www.racialequitytools.org/home>

Racial and Social Justice Initiative: <http://www.seattle.gov/rsji/>



SLIDE 1

Welcome participants.



SLIDE 2

Review the slide.

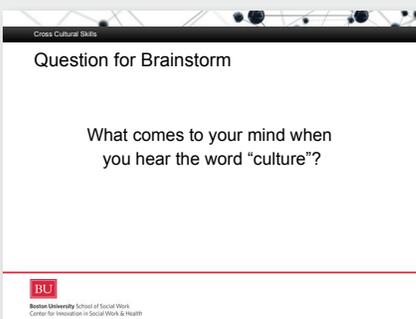


SLIDE 3

Review the slide.

Mention that the ability to work effectively cross-culturally is a very important skill for CHWs. This skill can be applied in all settings (with communities, our co-workers, and our institutions).

Ask, "Does anyone have questions before we proceed?"



SLIDE 4

Explain that in order to talk about working cross-culturally, it is important that we have a shared definition of culture.

Play the hot potato game. Ask participants to toss a ball around the circle. When the music stops, whomever is holding the ball will be asked this question: What comes to your mind when you hear the word "culture"?

Write responses on the flip chart page. Play the game long enough so that most of the participants get a chance to participate.

After finishing the game, review what was written and ask participants if anyone would like to add anything else.

Reflect as a large group: What catches your attention about the words we associate with the word "culture"?

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Culture is:

"...the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next," (Matsumoto, 1996).

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SLIDE 5

Ask for a volunteer to read the definition.

Ask, "What catches your attention about this definition? Is it consistent with the words that come to our mind when we think about culture? If it is different, how is it different?"

When we think about cultures, we often think about racial/ethnic culture. However, it's important to recognize that, as the definition states, any social group in society can and does have a culture. So there are class cultures, religious cultures, sexual orientation cultures, etc.



ACTIVITY: EXPLORING OUR IDENTITIES

SLIDE 6

Explain that in order to be able to work cross-culturally, we first need to develop an awareness of our own cultures and how they affect us. The next activity will help us become more aware of the cultures of which we are all members.

Sometimes we think of ourselves in terms of one part of our identity. For example, on one day, I might be really aware that I am _____ (insert examples of your identity). In reality, all of us have multiple identities that make us who we are. This is called intersectionality.

Cross Cultural Skills

Definition of Intersectionality

- Intersectionality: An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive. (<http://www.racialequitytools.org/glossary>)
- Kimberle Crenshaw, JD first coined the term in 1989.

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SLIDE 7

Ask for a volunteer to read the slide.

Cross Cultural Skills

Mkeka of Identity

1. Make a list of the major groups or communities of which you are a member (i.e. race/ethnicity, gender identity, socioeconomic status, sexual orientation, language, religion, ability/disability, education, relationship status, etc.). These are the pieces of your identity.
2. Weave the pieces of your identity together to make your mat (mkeka).
3. Be as creative as you like.



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SLIDE 8

To demonstrate our multiple identities, we can use the woven mat or “mkeka” in Swahili. Here is my mkeka (facilitator shows their example).

Facilitator discusses the strands that make up their mkeka, and how they are woven together.

These strands intersect and cross each other in order to form our identity. This is a concept known as intersectionality.

Explain that participants will now have about 10 minutes to make their own mkeka. Distribute strips of colored paper, tape or glue, and markers.

Say, “Here’s how to do it.” (read instructions on PowerPoint).

After everyone has finished, ask that participants attach their mats to the wall, do a silent “gallery walk” and note to themselves anything that catches their attention or raises questions.

Reflect by asking: What caught your attention about our mats of intersectionality? Did anything surprise you?

Cross Cultural Skills

Introduction to Power, Privilege and Oppression in U.S. Society

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SLIDE 9

In order to work effectively across cultures, it is also necessary to understand how power and privilege influence interactions among and between cultural groups in the U.S.

Think for a moment about how you interact with your supervisor at the clinic. Now think for a minute about how you interact with children in your life. Do you relate the same way to both of these people?

Power relations strongly affect how we interact with the people around us in society.

Cross Cultural Skills

Dominant U.S. Culture

<p>Up</p> <ul style="list-style-type: none"> • male • white • able-bodied • straight/heterosexual • formally educated • middle class or wealthy • English speaker (first language) • city dweller/urban • employed • sober / no substance use disorder • HIV negative • no trauma history • stable housing • cisgender • good overall health 	<p>Down</p> <ul style="list-style-type: none"> • female • person of color • disabled • LGBTQ • lack formal education • poor or working class • second language English speaker or non-English-speaker • rural • unemployed • substance use disorder • HIV positive • trauma survivor • unstable housing / homeless • transgender • poor overall health
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SLIDE 10

To explore this idea, we are going to use the “One Up-One Down Model.” We borrowed this model from Guadalupe Guajardo at the Non-Profit Association of Oregon.

In dominant U.S. society, some characteristics tend to give us power or put us “up.” These include being: male, white, able-bodied, straight/heterosexual, formally educated, middle class or wealthy, first language English speaker, city dweller, employed, sober/no substance abuse, HIV negative, no trauma history, stable housing, cisgender, and having good overall health.

Some characteristics tend to deprive us of power or put us “down” in dominant culture in the U.S. These include being: female, person of color, disabled, LGBTQ, lacking in formal education, poor or working class, second language English or non-English-speaker, rural, unemployed, having substance use issues, HIV positive, trauma survivor, unstable housing/homeless, transgender, or having poor overall health.

Let’s brainstorm on the flip chart: What are some other things that put us up that we have not listed yet? What are some things that put us in the down position?

Write responses on corresponding columns on the flipchart.

SLIDE 11

Pass out copies of the “One Up-One Down Model.” Ask participants to take a moment to write which characteristics give them power and which take away their power within the context of dominant U.S. culture.

Explain that now we will use a technique called Image Theater to explore power differences. In a moment, I will break you into groups of three. Two people will be the “clay” and will be sculpted by the third person into a still image that represents how the power imbalances might look or feel like. Each person will get a chance to be the sculptor and the clay. After each round, ask the group to stop and look at the other images.

Break participants into groups of 3 and ask them to create their images.

Ask: “What did you notice or feel during that exercise?”

Our place in society is sometimes referred to as our “positionality.” Just as we all have multiple identities, our positionality changes depending on who we are with. Sometimes we are up, sometimes we are down, and sometimes we are both at the same time. Keep this in mind as we view the video in the next segment.

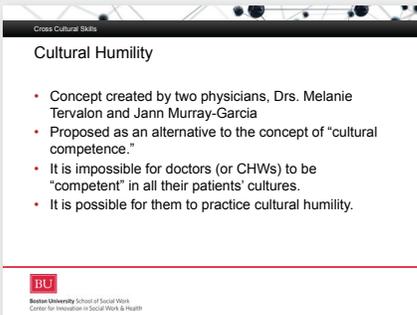
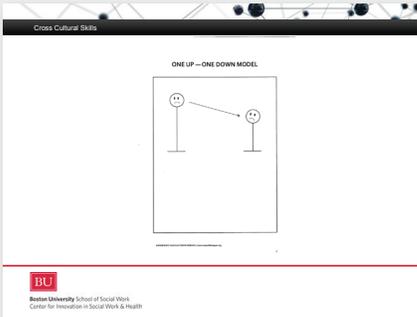
SLIDE 12

In our work as CHWs, we encounter people from a variety of class, racial/ethnic, and other types of cultures. It is impossible for us to be “competent” in all the cultures we encounter. But it is possible to practice **cultural humility** in all our interactions.

SLIDE 13

Watch the video.

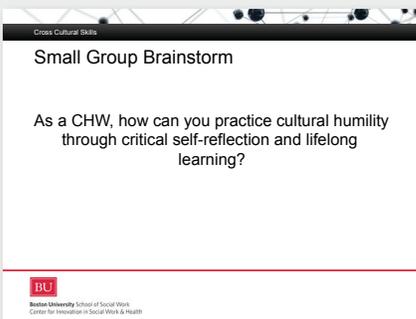
Cultural Humility: People, Principles and Practices:
https://www.youtube.com/watch?v=_Mbu8bvKb_U





SLIDE 14

The authors identified 3 aspects of cultural humility. Read the slide.



SLIDE 15

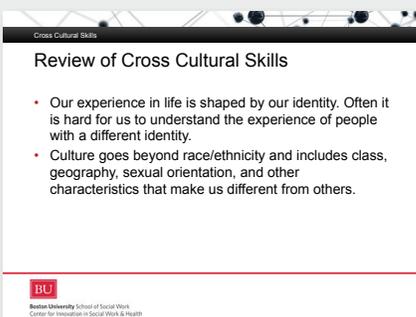
Explain that in a moment we will break into small groups so that you can reflect together on how you can practice cultural humility through critical self-reflection and lifelong learning in your work as a CHW.

Each group will be given a flip chart sheet with the words “cultural humility” in a mindmap format.

Please use the flipchart page to capture your thoughts. For the brainstorm, please draw from your experiences, the CHW roles, and the handout on Building Cross-Cultural Skills Awareness.

Ask each group to share back 3 ideas from their discussion. Post flipchart pages around the room for participants to look at throughout the day.

Summarize: No matter our background or our position in society, there are ways we can interact with others from different backgrounds that increase the effectiveness of the interaction. Remind people that we also have further resources if anyone wants to dig into these topics more deeply.

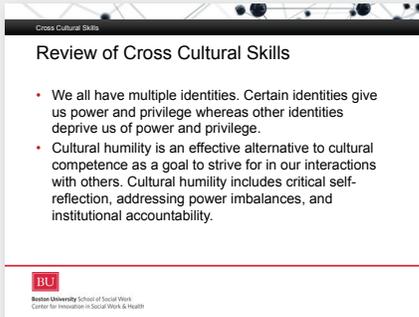


SLIDE 16

Ask for a volunteer to read the slide.

SLIDE 17

Ask for a volunteer to read the slide.



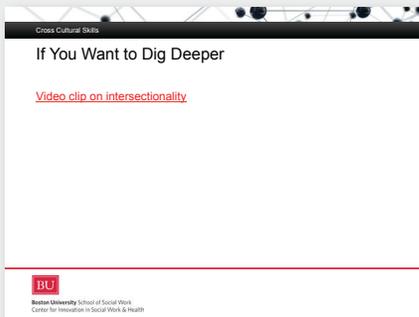
Slide 17: Review of Cross Cultural Skills

- We all have multiple identities. Certain identities give us power and privilege whereas other identities deprive us of power and privilege.
- Cultural humility is an effective alternative to cultural competence as a goal to strive for in our interactions with others. Cultural humility includes critical self-reflection, addressing power imbalances, and institutional accountability.

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SLIDE 18

If time permits, show the video Kimberle Williams Crenshaw: Intersectionality:
https://www.youtube.com/watch?v=9yKX_MH2bHs



Slide 18: If You Want to Dig Deeper

[Video clip on intersectionality](#)

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Shared Language

Dominant and non-dominant culture: Through economic or political power, one culture imposes its values, language, and ways of behaving on subordinate cultures. This can manifest in the form of legal or political suppression of other sets of values and patterns of behavior, or by monopolizing the media of communication. (Dictionary of Sociology. 1998)

Inclusion: Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision making in a way that shares power.

Intersectionality: An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive.

(<http://www.racialequitytools.org/glossary>)

Oppression: Prejudice + power. The systematic marginalization of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Oppression can manifest through racism, classism, sexism, heterosexism, and other isms. Only the dominant group can be oppressive because of their power.

Prejudice: A conscious or unconscious negative belief about a whole group of people and its individual members. When the person holding the prejudice also has and uses the power to deny opportunities, resources, or access to a person because of their group membership, there is discrimination. (Sheri Schmidt, 1994)

Positionality: People are defined not in terms of fixed identities, but by their location within shifting networks of relationships, which can be analyzed and changed. Understand where you stand in relation to power within those shifting networks and relationships. (Maher and Tetreault, 2001)

Power: Access to resources and to decision makers. Power is the ability to get what you want done, the ability to influence others, the ability to define reality for yourself and potentially for others. Power can be visible, hidden, or invisible. Power can show up as power over others, power with others, and/or power within.



Racialization: Racial identities are not fixed categories. This term makes explicit that this is not about inherent characteristics but about the ways in which we are socialized to differentiate groups of people on the basis of physical characteristics. It emphasizes the active process of categorizing people while at the same time rejecting “race” as a scientific category.

Social constructs: A social mechanism, phenomenon, or category created and developed by society; a perception of an individual, group, or idea that is “constructed” through cultural or social practice.

Bias: A particular tendency, trend, inclination, feeling, or opinion, especially one that is preconceived or unreasoned.

Class: A relative status according to income, wealth, power and/or position. (www.classmatters.org)

Classism, Sexism, Racism, Heterosexism, Ableism, Ageism, and other ‘isms’: The systematic oppression of members of a targeted group (lower/working class, women, people of color, members of gender and sexual minorities, disabled people, children and the elderly, etc.) by members of the dominant group (upper class, men, white, straight, able bodied, and younger adults, etc). This oppression is supported by the actions of individuals, cultural norms and values, and the institutional structures and practices of society. (Adams, Bell & Griffin. Teaching for Diversity & Social Justice, A Source Book. 2007.)

Cultural Competency: An ability to interact effectively with people of different cultures. Cultural competency comprises four components: a) awareness of one’s own cultural worldview, b) Attitude towards cultural differences, c) knowledge of different cultures and worldviews, and d) cross-cultural skills. (Wikipedia, 2011.)

Discrimination: Unjustifiable negative behavior towards a group and its members. Usually this involves behaving differently, usually unfairly, towards members of a group. (Adams, Bell & Griffin. Teaching for Diversity & Social Justice, A Source Book. 2007.)

Equity: Equity is an ideal and a goal, not a process. It ensures that everyone has the resources to succeed. (Multnomah County Equity & Empowerment Lens. 2012.)



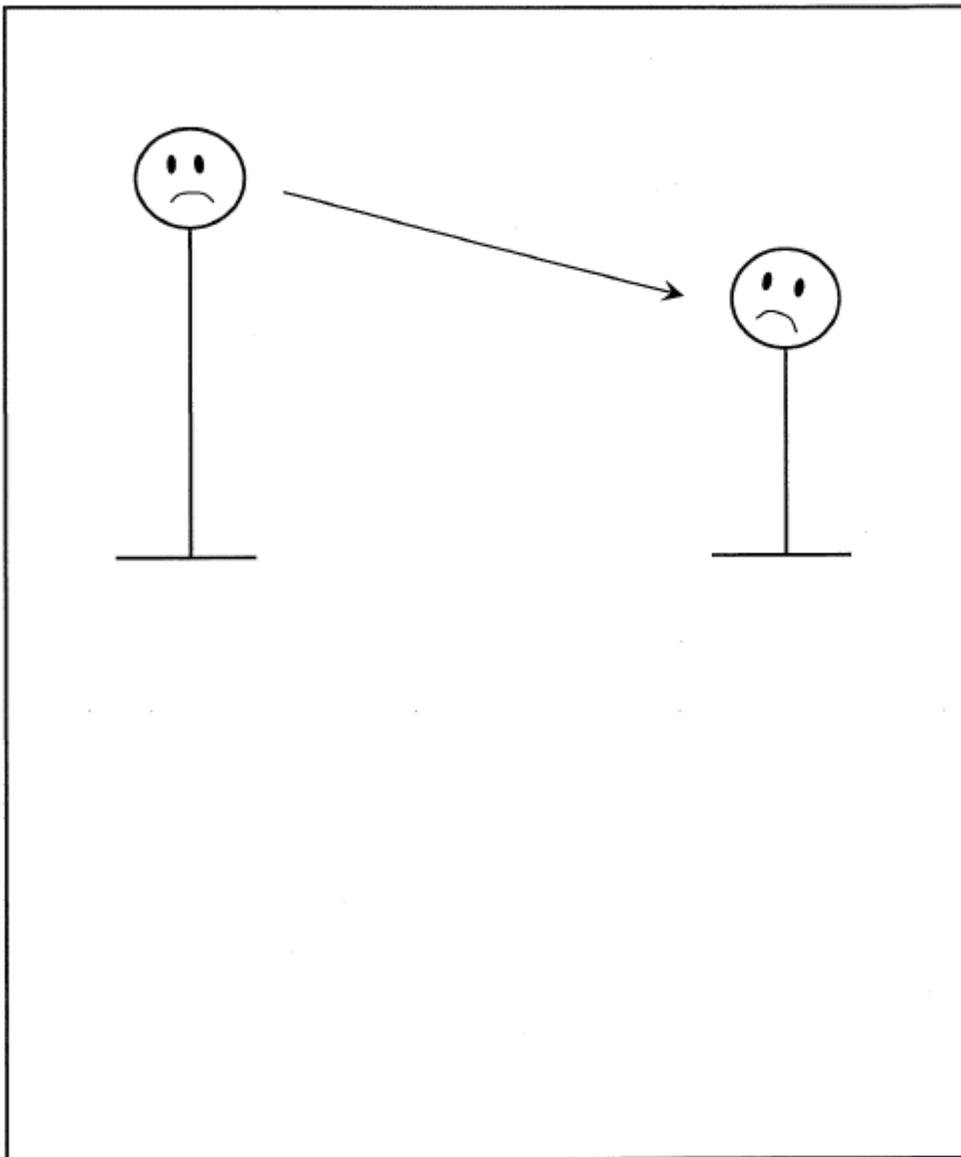
Oppression: When stereotypes and prejudice are so woven into our way of life, discrimination is put into structures of society through policies, laws, etc. The system then grants advantages/disadvantages differently to different groups. This creates the agent group, who has privilege, and the target group, who is disadvantaged. (UCSB English Department, 2007.)

Horizontal oppression: The result of people of target groups believing, enforcing, and acting on the agent system of discrimination. This can occur between members of the same group (e.g., a Chicano telling another Chicano to stop speaking Spanish), or between members of different target groups (e.g., Asian Americans fearing Blacks as criminals). (UCSB English Department, 2007.)

Internalized Oppression: The “buying into” the elements of oppression by the target group. When target group members believe the stereotypes they are taught about themselves, they tend to act out and thus perpetuate the stereotypes which reinforces the prejudice and keeps the cycle going. (Sheri Schmidt, 1994.)

One Up—One Down

ONE UP — ONE DOWN MODEL



Building Cross-Cultural Skills Awareness

Instructions: Read the information below with your partner. What catches your attention? What additional ideas do you have about how to strengthen your skills to work cross-culturally?

Cultural humility: Cultural humility acknowledges that it is impossible for someone to be “competent” in the cultures of those that they work with. It is a process that includes three core practices:

- Critical self-reflection and lifelong learning
- Recognizing and challenging power imbalances
- Institutional accountability through mutually beneficial and respectful relationships between the community and agencies

(Tervalon, M., & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of health care for the poor and underserved*, 9(2), 117-125.)

“It is very difficult to separate ourselves from our own “cultural baggage.” Becoming aware of it and keeping this awareness in the forefront of our consciousness makes it more likely that we will limit its impact on our work.”

(Dean, R. G. (2001). The Myth of Cross-Cultural Competence. *Families in Society*, 82(6), 623–630.)

Ideas for Moving Forward:

- Learn everything you can about oppression and privilege – it’s your job to educate yourself.
- Practice cultural humility and not knowing.
- Work with and build a relationship with someone from a different cultural identity.
- Invite feedback from community members.
- Remember that it’s not a question of “if” but “when” you will make a mistake.

(Adapted from the collective work of Ann Curry-Stevens)



Am I willing to do the following?

- Remember that others speak about more than the conditions of their own group.
- Take responsibility to learn about the history, culture, and struggles of other groups as told by them.
- Notice what I expect from and assume about others, and note what experiences formed my ideas.
- Address accessibility, include such things as money, space, transportation, child-care and language.
- Make sure the context welcomes everyone's voice and listen.
- Regard people as whole human beings with families, interests, and ideas.
- Name unacknowledged realities to include everyone's experience.
- Expect discomfort when relating to people different from myself.
- Take responsibility for equalizing power.
- Name dominating behavior when I see it.
- Understand individuals in the context of their social history.
- Ask questions and respect disagreements.
- Struggle over matters of principle and politics.
- Make all information accessible so others can decide if they are interested.
- Appreciate efforts that point out my mistakes or lack of awareness.
- Appreciate the risk a person takes in sharing their experience with me.
- Take risks, trust others.

(Tools for Change)

Acknowledgements

This curricula draws from and is adapted from other training curricula for peer educators and community health workers, such as the Building Blocks to Peer Success (<https://ciswh.org/resources/HIV-peer-training-toolkit>) and the Community Capacitation Center, Multnomah County Health Department (<https://multco.us/health/community-health/community-capacitation-center>)

Team

Serena Rajabiun

Simone Phillips

Alicia Downes

Maurice Evans

LaTrischa Miles

Jodi Davich

Beth Poteet

Rosalia Guerrero

Precious Jackson

Maria Campos Rojo

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