Cultural Competence

Promoting leadership & organisational change.

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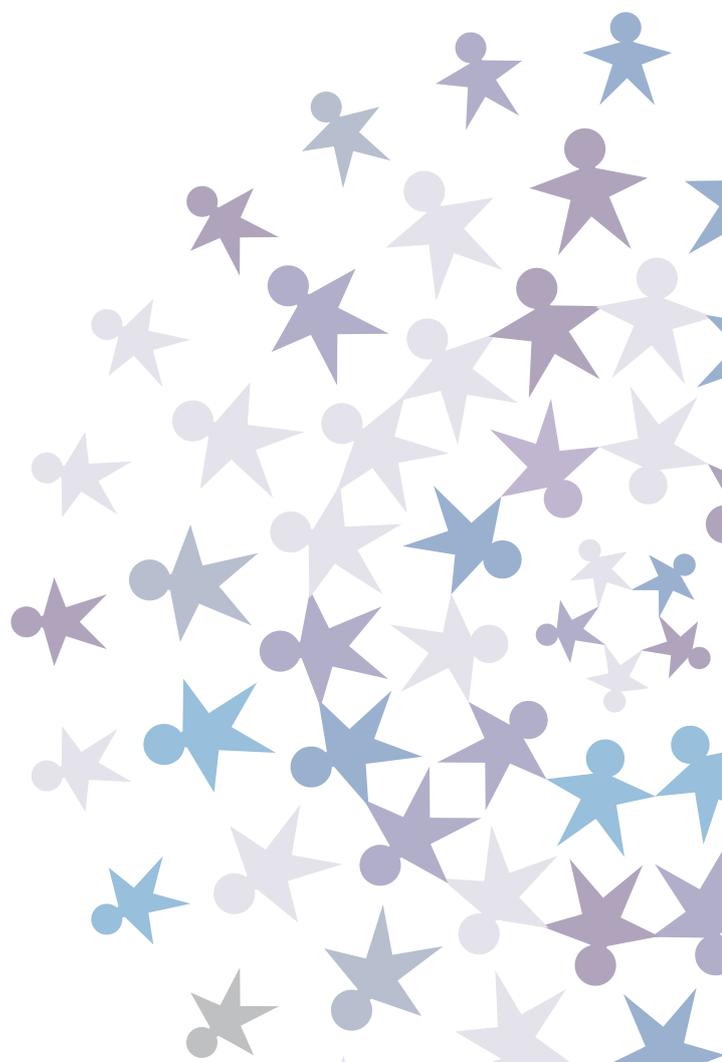
Part 1 – key elements

Introduction

In the Staff College publication 'Leadership imbalance: Black and Asian leaders missing in action'[1] we explored the significant barriers and obstacles facing Black[2] leaders as they move into more senior positions within the public sector. We suggested that organisations need to critically review where they were on the issues raised within that Think Piece and suggested that aspiring Black leaders should be better prepared for the hurdles they will face in their career progression so they are able to overcome them with confidence and resilience.

Following on from the previous Think Piece, this paper suggests that there exists a uniting concept, that when effectively applied, can become a powerful tool for whole organisational and individual change, potentially creating the context for increased equity in the workplace and ultimately leading to improved service provision for diverse communities. Underpinned by the concept of **Cultural Competence**, organisations can create the conditions to receive and support more Black leaders, helping Black staff and leaders to survive and thrive within their roles and address the barriers that sadly still exist for Black staff in achieving primary leadership roles. In addition using this approach can make their commissioning and service delivery more suitable for all those diverse groups within local communities, endowing practitioners with the skills to more appropriately meet the needs of all.

Cultural competence is an inter-connected model delivering at both a micro (individual) and macro (organisational) level. On an individual level, it can ensure that practice in the delivery of services to diverse communities meets their needs, recognises the differences in culture that exist and ensures that services are appropriately available and delivered successfully by skilled practitioners, thereby reducing inequalities that may affect particular groups of society. At the organisational level not only does it support this more effective service delivery through the individual competencies of practitioners, it also supports successful organisational development. The more 'culturally competent' an organisation is, the greater it's potential to achieve overall excellence and leadership advantage, which essentially allows authorities to be at the vanguard of current thinking particularly within the context of complexities and issues raised by extremism. For organisations, becoming a more culturally competent organisation is a win: win outcome!

This paper will endeavour to explain and explore the concept of **Cultural Competence** seeking to provide a compelling case for it to be at the heart of learning how to more effectively meet the needs of diverse communities and the barriers to progression of Black staff.

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1 Leadership Imbalance: Black and Asian Leaders missing in action, Meera Spillett, Virtual Staff College, 2014 Staff College Website Link to Leadership Imbalance Think Piece.
2 Black is used as a definition within the Staff College Black and Asian Leadership Initiative for anyone who experiences direct or indirect discrimination based on the colour of their skin.

Responding to Diverse Communities

The British context of diverse communities was illustrated well in the research conducted by the Joseph Rowntree Foundation, leading to its publication entitled 'Cultural Diversity in Britain – a toolkit for cross-cultural co-operation'[3] which highlighted:

"...that major cities are now 'world cities', in as much as they are becoming microcosms of the world in all its teeming diversity."[4]

The figures used in the 2006 report to illustrate this are significant. According to the research, in London, over 300 languages are spoken, with at least 50 non-indigenous communities with populations of 10,000 or more. The same was evidenced in other parts of the country, with populations of over 25,000 in Birmingham, Leicester and Bradford.

Given the diversity within our communities, we should ensure that they are represented in our organisations (in all levels); at the very least in proportion to their presence within those communities and that our organisations are competent to design and deliver public services that are appropriate to their needs.

We must move beyond the rhetoric of 'we provide services for all our diverse communities', to scoping out real competences that can evidence that our approach is actually making a difference to individual citizens, families and communities. All too often it seems that many organisations have taken a collective sigh of relief and consigned the equalities agenda to the 'done' pile, despite clear evidence within communities that a disproportionate number of people from Black communities are over-represented in the mental health system, the prison system and within the populations of children with a child protection plan or in care. Many organisations, if asked 'are your services suitable for diverse communities?', would say 'yes'. However, few would have tangible evidence to back up that assertion; if they do have evidence, it is usually small surveys of those who use services, which omits hearing from those who choose not to use their services at all.

Using a model of cultural competence, organisations can reflect and assess where they sit along a continuum and manage the competences to achieve change at an individual and organisational level. Rather than a feeble general 'equalities' target in appraisals, the cultural competence domains give tangible attributes that practitioners can strive to achieve and that managers can assess, and be assessed against, just as they do for other leadership and competency domains.

Cultural competence has the potential to be more supportive to organisations and communities than other standard competency tools, as it provides a lens through which to consider issues of potential radicalisation of individuals and groups. We will explore this specific aspect in a third inter-related think piece.

3   'Cultural Diversity in Britain – a toolkit for cross-cultural co-operation', Phil Wood, Charles Landry, June Bloomfield, Joseph Rowntree Foundation, 2006.
4   Op. cit Joseph Rowntree Foundation P.1.

What is Cultural Competence

Terry L. Cross et al, writing in 1989 defined Cultural Competence as:

"A set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations.''(Cross et al[5])

This definition by Terry Cross and his colleagues was developed to explore the necessary environment at both micro and macro levels that needs to exist in order to ensure that public service delivery for those from differing or diverse cultures is accessible and suitable for them, as well as being delivered by culturally competent practitioners. In order to achieve these goals, Cross et al suggest that an organisation must also change its levels of competency, through policies, strategies and its general internal culture and ways of behaving; in practice - cultural competence.

The concept of cultural competence sits in a crowded space, with a whole range of different descriptions that often mean different things to different people. Some may label it a diversity approach, multiculturalism, inclusion, cultural literacy, cultural awareness, cultural sensitivity, diversity advantage, interculturalism etc. All are used as descriptors for some kind of concept that promotes a greater understanding of different cultures. By attaching the word 'competence' to the description it very much locates this process as equal alongside a number of other individual, leadership, management and organisational competencies. Indeed it can be argued that in order to be effective in more global and diverse communities, having a high level of cultural competence as an individual and as an organisation is the key to their long-term success and sustainability.

The main contributions to the construction of the concepts of cultural competency have been made by researchers in the USA, Australia and within the United Kingdom (UK).

In the UK, the London Deanery (NHS London) undertook a comprehensive exploration of the many different descriptions of cultural competence[6] which is particularly useful. Although the concepts have mainly been applied within an NHS context these can nevertheless be of equal significance within the local government context; indeed as integrated working between local authorities and the NHS increases, it could be argued this concept is one means of supporting coherence within and between organisations.

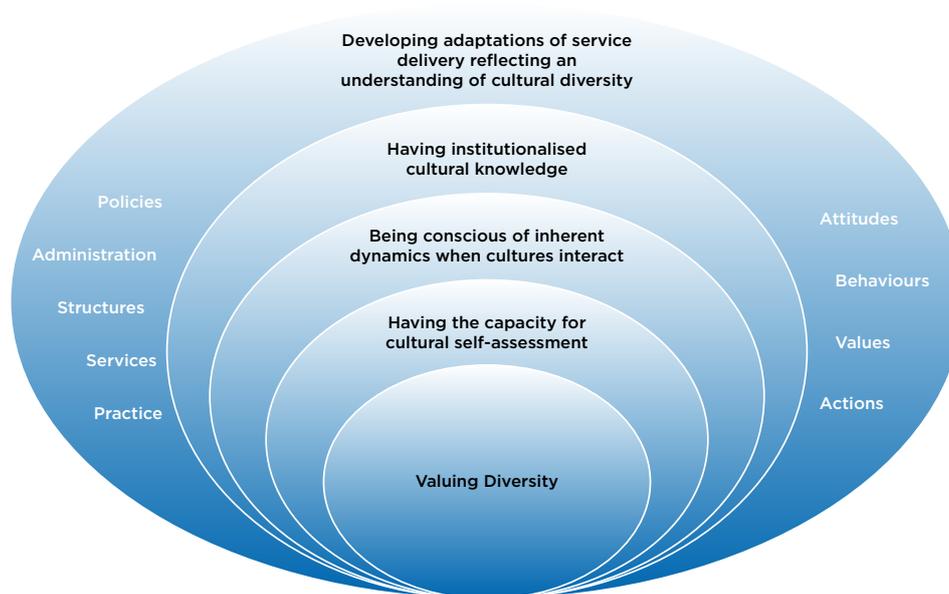5   'Towards a Culturally Competent System of Care', Cross, Terry L., Bazron, Barbara J., Dennis, Karl W., & Isaacs, Mareasa R, Volume I. Washington, DC:
     CASSP Technical Assistance Center, Center for Child Health and Mental Health Policy, Georgetown University Child Development Center, 1989.
6   The London Deanery, NHS London, Cultural Competence Models see The London Deanery NHS London Cultural Competence

Cultural Competency – Essential Elements

Cross et al[7] outlined five essential elements required at every level of an organisation to deliver cultural competency; these elements can contribute or limit the ability of an organisation to become more culturally competent. Other contextual features of cultural competency must also run through policy making, administration, organisational structures, services & practice and should be adequately reflected within structures, policies and services of organisations. Crucially, they must also be reflected in the attitudes, values and behaviours of individuals within that organisation.

The diagram below from Cross et al[8] illustrates the five essential elements required to achieve cultural competence with the supporting contextual features that are required to support successful delivery.

Developing adaptations of service delivery reflecting an understanding of cultural diversity

Having institutionalised cultural knowledge

Being conscious of inherent dynamics when cultures interact

Having the capacity for cultural self-assessment

Valuing Diversity

Policies
Administration
Structures
Services
Practice

Attitudes
Behaviours
Values
Actions

Adapted from Cross et al[9]

Taken together, the five core elements of achieving cultural competence move organisations from simply valuing diversity through to ensuring they have the ability to undertake a self-assessment, (both organisationally and for individual leaders and practitioners) in order to take stock of their current levels of knowledge and skills. Culturally competent organisations are able to appreciate and understand the different dynamics when different cultures interact and how these can lead to differing outcomes for certain groups or individuals. They are able to demonstrate how this knowledge is spread throughout the organisation and introduce changes to service delivery that truly reflect their deeper understanding of cultural diversity. These five core elements need to be underpinned by appropriate changes in other aspects of the organisation, changes in attitudes, behaviours and values together with changes to policies, administration and structures which are then reflected in culturally competent services and professional practice.

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7   Op.Cit Cross et al Georgetown University 1989.
8   Op.Cit Cross et al, 1989.
9   Op.Cit Cross et al, 1989.

Managing organisational change

Evidence suggests that supporting successful change in organisations is achieved by supporting individuals to reflect on their own values, understanding how their values affect their own attitudes and behaviour and what actions they take as a consequence. For example, Lawson and Price[10] in their work on the psychology of change management, set out four key conditions to successfully changing individual mind-sets; **a purpose to believe in, reinforcement systems, the skills required for change and consistent role models**. The concept of cultural competence can satisfy all four of these elements.

Firstly, supporting more equality for staff and for service users will often resonate with the personal values of those who work in the public sector. For many, their vocation is linked to their own personal values of helping others to achieve better outcomes and overcome barriers and obstacles in order to do so.

Secondly, having an effective reinforcement system can also be met through implementation of cultural competence. As Lawson and Price[11] outline, *"Organizational designers broadly agree that reporting structures, management and operational processes, and measurement procedures—setting targets, measuring performance, and granting financial and nonfinancial rewards—must be consistent with the behavior that people are asked to embrace"*. Effective implementation of the essential elements in a cultural competence model means that any organisation wishing to implement the model successfully will need to ensure that those aspects flow through organisational policies, processes and practices and that the tools to support self and organisational assessment (contained within the Appendices) provide a consistent approach to setting targets and measuring performance.

Thirdly, the skills required to effect change, can be defined through the self-assessment tools and individual practitioner competencies available to support the implementation of cultural competence; examples of these are contained within the Appendices. The approach provides a concrete set of competencies, skills, knowledge and attributes against which individuals and managers can support and measure improvement.
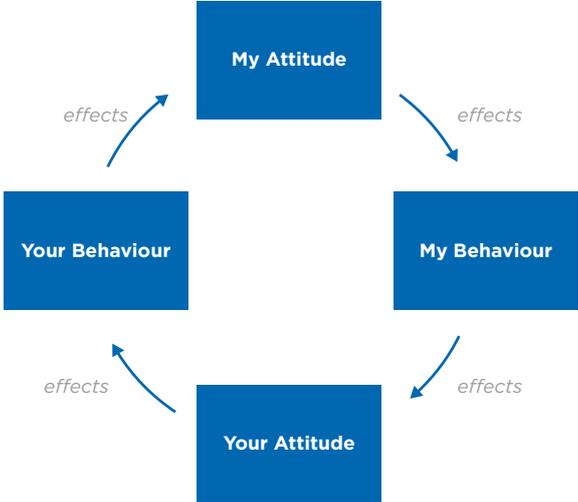
Finally, having consistent role models is achieved through implementation of cultural competence, as it provides a set of questions and tools that will provoke discussion and learning in a way which can lead to more role models across an organisation emerging, including those staff who reflect the diversity of the communities within which they work.

Any organisation seeking to implement cultural competence across their organisation and with communities will need to understand why potential conflicts can arise and how to break cycles of conflict as they arise. There is a real challenge for authorities to consider the cultural nuances and lived experiences of their local communities and this lack of understanding can lead to significant dissonance between authorities and the very people they are there to support. At times attempts to be inclusive of diverse communities can be clumsy and sometimes authorities seem to solicit views from the same group of people without considering the potential pitfalls of narrowing their pool of engagement. Authorities too often see groups as homogeneous, bringing together people on the basis of their country of origin or religion. Let's take the example of Afghanistan; bringing a group together based on their country of origin can lead to conflict or non-engagement as a result of tensions that exist between their distinct cultures and this can undermine the success of such community engagement. In Afghanistan there are more than 14 ethnic groups each have differing relationships that transcend the two main religious groups of Sunni or Shia Muslims. Adopting a cultural competence approach can help authorities to appreciate better the subtle cultural nuances at play and therefore navigate through the complexities within their local communities more successfully.

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10   The Psychology of Change Management, Emily Lawson and Colin Price, McKinsey Quarterly, June 2003, Mckinsey & Company.
11   Op.Cit Lawson and Price, 2003.

Implementing a culturally competent approach requires individuals to first examine their own beliefs and many will rightly struggle to complete the Cultural Competence Self-Assessment Tool appended to this think piece. Most often it is our own values that drive our attitudes and these drive our behaviours, which can then lead to conflict at an individual and organisational level. This is illustrated by the Betari's[12] model of conflict outlined below.

Cultural Competence Self-Assessment

```
                          My Attitude
                    ↗                    ↘
            effects                        effects
    Your Behaviour                              My Behaviour

            effects                        effects
                    ↖                    ↙
                          Your Attitude
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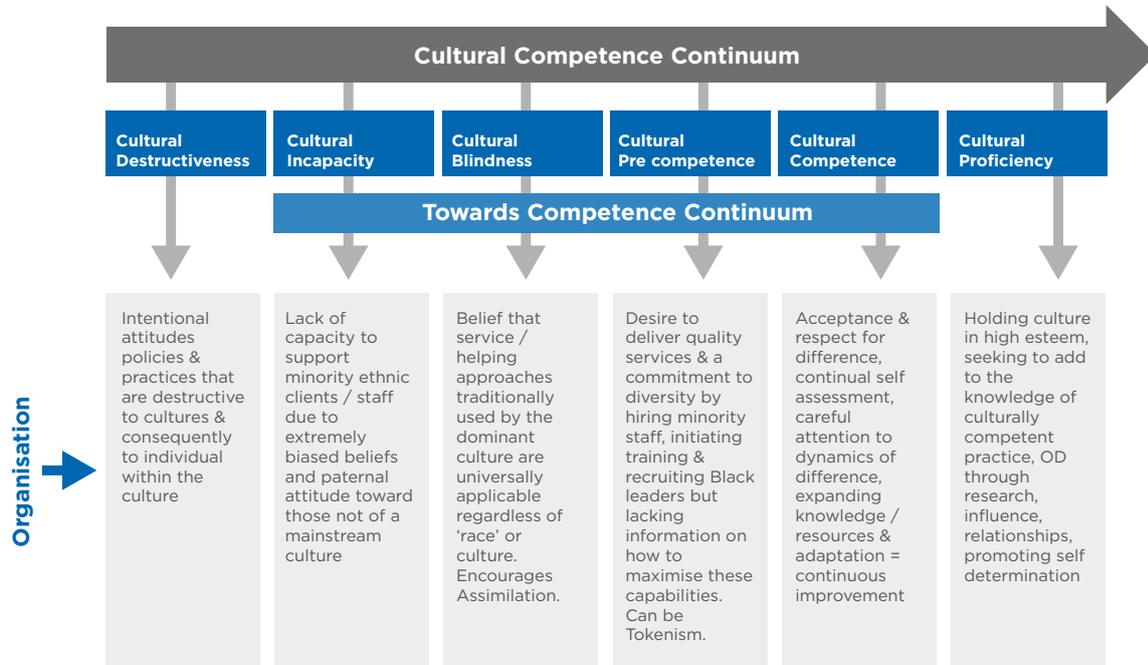
Authorities need to understand how their organisational behaviour is driven, perhaps by a very different personal life experience to those within their communities, which can lead to a lack of understanding of the impact of their policies on others which often results in community frustration which can escalate into a cycle of continuing conflict undermining trust between authorities and their communities.

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12   The origin of this concept cannot be credited to an individual author.

Cultural Competence Continuum

Having understood the essential elements of cultural competence and how best they can be rooted in organisations and individuals, Terry Cross et al[13] and subsequent authors, including Juli Coffin[14], have advanced the concept of a cultural competence continuum to give organisations and individuals a means of critically assessing themselves. This is outlined in the following diagram:

Cultural Competence Continuum					
Cultural Destructiveness	**Cultural Incapacity**	**Cultural Blindness**	**Cultural Pre competence**	**Cultural Competence**	**Cultural Proficiency**
Towards Competence Continuum					
Intentional attitudes policies & practices that are destructive to cultures & consequently to individual within the culture	Lack of capacity to support minority ethnic clients / staff due to extremely biased beliefs and paternal attitude toward those not of a mainstream culture	Belief that service / helping approaches traditionally used by the dominant culture are universally applicable regardless of 'race' or culture. Encourages Assimilation.	Desire to deliver quality services & a commitment to diversity by hiring minority staff, initiating training & recruiting Black leaders but lacking information on how to maximise these capabilities. Can be Tokenism.	Acceptance & respect for difference, continual self assessment, careful attention to dynamics of difference, expanding knowledge / resources & adaptation = continuous improvement	Holding culture in high esteem, seeking to add to the knowledge of culturally competent practice, OD through research, influence, relationships, promoting self determination

Organisation

Adapted by M. Spillett from Terry L. Cross et al 1998 & Julie Coffin 2007.

For each part of the continuum there are specific examples of what the organisation would look like depending on its place relative to the continuum and what it needs to do to move further toward cultural competence and ultimately cultural proficiency. These are illustrated in a summary checklist format (Appendix, Tool 1).

13   Op.Cit Cross et al, 1989.
14   Coffin, J., 'Rising to the challenge in Aboriginal health by creating cultural security', Aboriginal and Islander Health Worker Journal, 31 (3), 2007.

Cultural Literacy

The main rival to the concept of cultural competence is that of cultural literacy; this is mainly used within educational contexts. However, there are very different meanings and consequent outcomes between the two approaches; below we explore in more detail the constraints of simply adopting a culturally literate approach and the benefits of embracing the concept of cultural competency:

Cultural Literacy	Cultural Competency
Knowing other cultures to broaden understanding – however within this concept that is as far as it could go, understanding does not necessarily lead to 'doing' or behaving differently.	Using the active words of competent and competency implies so much more than just knowing and understanding. It relates into other management and leadership competencies that are inextricably linked with continuous improvement of both self and system.
The passive nature of the phrase 'literacy' – acquisition of knowledge is motivated by individual choice and individuals can choose not to apply the concepts beyond their abstract level.	Links closely to organisational development emphasising particularly aspects of cultural dynamics of organisations and systems.
Being culturally literate can be viewed as merely an aspiration, as only a 'nice to have' not an essential part of either personal leadership or organisational behaviour.	Assigning competencies to all the elements of cultural competency means that individuals and organisations not only have to acquire the skills but have to demonstrate their application in practice and use these in performance management.
Cultural literacy is vague on how it links to one's own personal values. This means that for some, they are able to understand the concept simply as an empirical one rather than considering the concept through an understanding of their own values, prejudices and beliefs.	Cultural competency requires individuals and organisations to consider their own values, beliefs and prejudices. Through self-knowledge then comes the ability to learn, develop and change.
	Cultural competency relates to leadership dynamics and can actively support systems leadership capabilities and the ability to reflect on leadership styles and behaviours.
	Enables reflective practice at a micro and macro level – observing the differences between aspiration and actual – looking at the gap between them to improve service delivery and organisational success.
	This leads to the model of cultural competence being an intrinsic part of an appreciative enquiry approach – 'what do we/I do well and what could we/I do better'.

Exploring other existing work on cultural competency, there are three other notable sources of expertise in this area; Larry Purnell[15] who sets out a specific model of Cultural Competence for health care providers in 1998; Irena Papadopoulos et al[16] who wrote specifically with reference to the UK on 'Transcultural Care: A guide for Health Care' and Juli Coffin who developed her model of 'Cultural Security' in 2007[17] with specific reference to Australia's aboriginal community.

Part 1 - Conclusion

We have identified the complexity that currently exists for organisations and individuals in meeting the increasingly diverse needs of local communities. Using a cultural competence approach in meeting those needs, can significantly support organisations in improving their service outcomes in a quantifiable way. The largest change can be made when organisations review how their current policy, administration, structures, services and practice tie in to their attitudes, behaviours, values and actions. Having the capacity, willingness and skills to undertake an organisational review is no simple task. Organisations must first look at their own competence and seek to improve their own skills in order to effectively deliver improved services to diverse communities. The tools for assessing both organisational and individual competence are available and included in the appendices of this document. Cultural competence provides a framework of knowledge and skills just like any other assessment of competency applied to other areas of practitioner and managerial work. Having 'Equalities' as a general target in appraisals as some authorities have had, can move from a generic but often unquantifiable phrase to a set of specific and measurable improvements in individual's cultural competence in their everyday work.

When used as a whole organisation approach not only does cultural competence benefit local communities it also benefits those working within the organisation by bringing additional understanding and confidence to the daily work with individual members of the community.

Many organisations would purport to be 'culturally literate' and we have explored the concepts of cultural literacy, which passively can be focused on the acquisition of knowledge about other cultures, and introduced the much more powerful concept of cultural competence which moves from both individuals and organisations from 'thinking to doing'.

The concept of cultural competence is one that is transferable between agencies and common ground in particular with the NHS which has already been using some of the concepts in some areas of the UK.

The challenges of assessing organisational competence and individual competence are complex. Issues that have not been discussed or reflected upon within organisations or by individuals can be emotionally difficult to reflect on but are essential if competence is to be achieved and maintained.

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15   Purnell, Larry, Paulanka, B. 'Transcultural Health Care: A Culturally Competent Approach', Philadelphia: F. A. Davis, 1998.
16   Papadopoulos I, Tilki M., and Taylor G., 'Transcultural Care: A guide for Health Care Professionals' Quay Books, 1998.
17   Coffin, J., 'Rising to the challenge in Aboriginal health by creating cultural security', Aboriginal and Islander Health Worker Journal, 31 (3), 2007.

Part 2 - making it happen

Individual Components of Cultural Competency – White Leaders

In order to support an organisational drive to achieve cultural competency as a whole system, the first step is always an individual one.

The ability of an individual to reflect on their own values, beliefs and identify any of their own prejudices is critical to supporting changes in behaviours, attitudes and personal leadership.

Every one of us has a personal cultural dimension, defined by how our families have brought us up with different customs, rituals, ways of believing and seeing the world. Understanding your own culture is the place to start in the journey of understanding and appreciating the culture of others.

In the first Staff College think piece[18] we focused on what Black leaders can do to consider their own strengths and areas for improvement in terms of others' perceptions of them and preparing them for the challenges and responsibilities of leadership. We haven't addressed the issues for white leaders. Marion Macalpine and Shelia Marsh in their work 'On being white: there's nothing I can say' - Exploring Whiteness and Power in Organizations'[19], rightly assert that virtually nothing is written about what whiteness means and how it is constructed in organisations. As part of their academic work they facilitated discussions with a mixed group of Masters Management programme members, which posed the key question of *'what is it like to be white in your organisation?'.*

Observing these discussions they found a variety of responses and identified five main themes from the discussions and observations:

1. **Difficulties in finding the words/language to have the discussions** – people tried to avoid many phrases such as 'white' and 'black' in their discussions. There was a visible difficulty and this was explored with some clearly highlighting the difficulty of expressing themselves by not wanting to offend, or where they felt the risks of speaking up might be exposing themselves to, or experiencing difficulties with, others who are potentially racist.

2. **Generation of strong emotions** – without exception they found the discussions led to strong emotions from participants. These ranged from feelings of guilt, fear, embarrassment and discomfort. Few of those white members of the discussion had ever actually thought about what it meant to be white in their organisation and whether by virtue of their own identity they were afforded power or influence that was simply not available to Black people and what they did with that realisation.

3. **The 'taken-for-granted-ness' of whiteness** – this was one of the clearest themes and was illustrated by Marsh & Macalpine through the most commonly used phrase '...it's the norm-I take it for granted'. Others had never really stopped to consider the issues within their organisation and their own awareness to the issues was only awakened through the discussions they had.

4. **The visibility of whiteness only in opposition to blackness** – Marsh & Macalpine[20] noted that it was difficult for groups of white participants to talk about their own ethnicity without it being in reference to the 'other' – Black people. Some individual attitudes were explored and teased out which showed sometimes a colonial view of white participants – it was in their 'gift' to give power to black people, a view that would fit with cultural

18 'Leadership imbalance: Black and Asian leaders missing in action', Meera Spillett, 2014.
19 'On being white: there's nothing I can say' –Exploring whiteness and Power in organizations By Marion Macalpine and Sheila Marsh, Management Learning Journal, Sage 2005 36: 429.
20 Op.Cit Marsh and Macalpine, 2005.

blindness – 'we're all one big melting pot', and a view that black people were somehow associated with exotic, smells, sounds and hearing calls to prayer. The issues of power coursing through these discussions were extremely strong.

5. **Resistance to the discussions** – the researchers identified two main types of resistance, the spoken and unspoken kinds. Spoken resistance was familiar repetition of 'we've done this before', denying ideological or belief dimensions by questioning what they were examining 'politics' or 'equal opportunities' or expressing passiveness – well 'there's not much we can do'. The other kind of resistance was observed with some white participants not entering into the discussions, staying silent. Although the reasons for this were not explored as participants were told they didn't have to join in the discussion if they didn't want to, observation of the non-verbal communication would have, we are sure, been fascinating.

Inherent through all of the themes is the issue of power. There are many types of power that can exist within organisations, within the leadership of individuals and within the dynamics of organisations. Mee-Yan Cheung-Judge & Linda Holbeche explore power dynamics comprehensively in their book 'Organization Development – a practitioner's guide for OD and HR'[21], they explore different theories of power and politics and how they affect organisational dynamics. They examine the work of David McClelland[22] who postulated that there are two faces of power, a negative face and a positive face. The negative face of power is characterised by seeking domination and control of others, by self-interest, power plays with a win: lose dynamic, hidden agendas, withholding information, deception and dishonesty. The positive face of power is characterised as facilitative, empowering, seeking a balance in outcomes, open problem solving with win:win solutions being sought, collaborative, value driven and constructive. Examining the use of power, which kind of power exists within organisations and individual leaders, particularly by those who, by the virtue of their senior position in an organisation, have significant situational leadership power is, we suggest, a further addition to the essential elements for cultural competence cited by Terry Cross et al.[23]

For white leaders it is important, if they are to lead the transition in organisations to a healthy culture and increasing organisational cultural competency they need to start with themselves, examining their own values, beliefs, prejudices and exploring those in the context of their own leadership and self-development. There are two useful and powerful tools that can assist in this personal reflection. The first is known as the 'Johari Window' this concept was developed by Joseph Luft and Harrington Ingham in the 1950's.[24] It has been much adapted and has uses for personal, organisational and group development. The second is a self-assessment questionnaire that can be used to consider the individual competencies for achieving cultural competence (Appendix Tool 2).

21 'Organization Development – a practitioner's guide for OD and HR', Mee-Yan Cheung-Judge & Linda Holbeche, Kogan Page, 2011.
22 Op. Cit Cheung-Judge and Holbeche, 2011, P.164
23 'Towards a Culturally Competent System of Care', Cross, Terry L., Bazron, Barbara J., Dennis, Karl W., & Isaacs, Mareasa R, Volume I. Washington, DC: CASSP Technical Assistance Center, Center for Child Health and Mental Health Policy, Georgetown University Child Development Center, 1989.
24 'The Johari window, a graphic model of interpersonal awareness', Joseph Luft and Harrington Ingham Proceedings of the western training laboratory in group development (Los Angeles: UCLA), 1955.

Using the Johari Window for Self/Personal Reflection

The Johari Window, enables individuals to consider their relationships with others. It is a tool that can facilitate anyone, including Black and white leaders to reflect on their own inner most characteristics, views, beliefs and consider how these are known or unknown to others. Most significantly it gives individuals the opportunity to consider whether some of those characteristics, views or beliefs are even known to themselves or whether they may be unconsciously influencing their behaviour. For our context we ask individuals to use the Johari Window illustrated below to consider questions pertinent to cultural competence; for example 'How would others describe my views on racism?', 'Would others know my views on what it is like to be white in this organisation?' 'How would others describe my personal power or leadership style?'

Johari Window
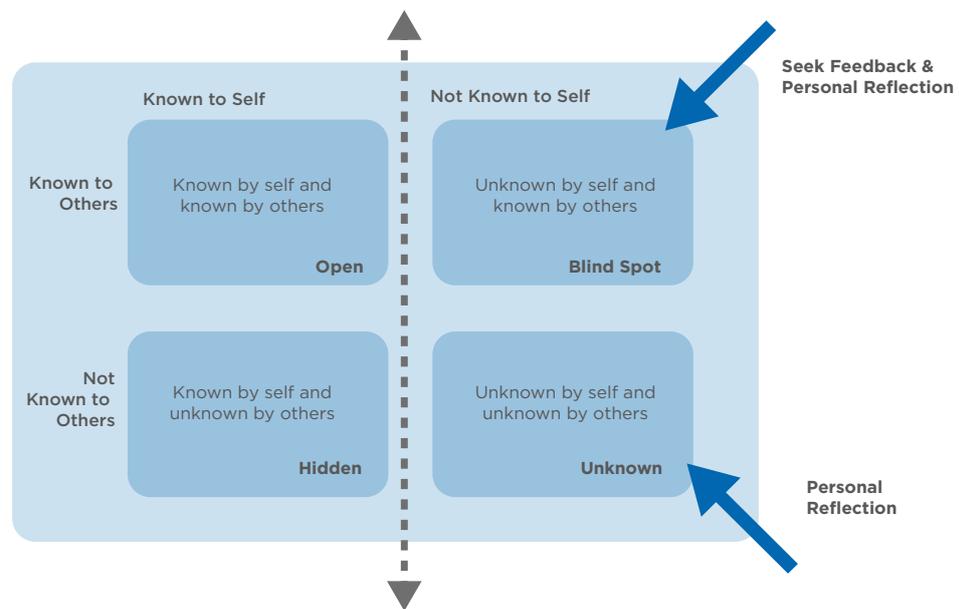
The Johari window is divided into **four quadrants** falling into **two categories** on the left side of the dotted line *'what is known to you and to others'* and on the right side of the dotted line *'what is not known to you and others'.*

The two quadrants on the left hand side of the dotted line are: views or behaviours that are *'known by you and known to others'* (Open) and views or behaviours that are *'known to you but not known to others'* (Hidden).

The two quadrants on the right hand side of the dotted line: views or behaviours that are *'unknown to you but are known by others'* (Blind Spot) and views or behaviours that are *'unknown to you and unknown to others'* (Unknown).

By asking a question for example 'How would others describe your views on racism?' Using the quadrants on the left hand side of the dotted line you can reflect on what you think that other people would say about your views or behaviours and you can learn more about yourself.

- You can confirm areas that you and others know about your views – described in the quadrant as **open**, everything about your views is transparent to you and others.

- You can reflect on what you keep **hidden** from others, for example a view that may not fit with the prevailing views of the organisation you are in or a personal view on a subject you would not wish to disclose.

On the right hand side of the dotted line you can again use the same question to reflect on your views or behaviours:

- You can consider whether you have any **blind spots**, these can often be non-verbal signals that you might unconsciously send to others when a topic like racism is discussed that you may not be aware of for example, rolling your eyes, crossing your arms, tapping a pen will often be noticed by others unbeknown to you. Seeking awareness of these blind spots can support you to change or improve your own behaviours.

- By considering all of the other quadrants the last is the greatest area for self-development – what is **unknown**. Trying to reflect on your inner most traits or attitudes, how they have been formed, to what extent you are consciously aware of them influencing your thinking. Essentially this quadrant asks you to think about 'what makes you tick'; by its very nature, it can mean reflecting on your own life experiences and painful events in your past that have shaped you today. It is the easiest quadrant to ignore simply on the basis that it is too difficult.

For white leaders and managers this can be the place to consider your views of other communities, examine whether you have stereotypes about particular ethnic groups and consider the questions of 'what it is like to be white in your organisation?' exploring whether the themes referred to by Marsh and Macapline[25] are present in your own self reflections.

This self-reflection can be a spring board to help white leaders and managers consider for their own organisations 'what is it like to be Black in this organisation?', 'Do I understand the different expectations placed on Black leaders in this organisation?'

Evaluating Individual Cultural Competence

Priscilla Day[26] from the University of Minnesota, explored Terry Cross's work from 1993 on the specific attributes and skills needed for individual cultural competence and set out a range of materials for fellow students and the community. By bringing together exactly which characteristics, attributes, skills and knowledge form cultural competence, Day provides measures for a core competence framework for evaluating individual practitioner competencies. (Appendix, Tool 3). Thus in the same way as staff appraisals assess other core competencies the level of a practitioner's cultural competence can be reviewed with development areas identified to further improve individual practice and identify any additional organisational development issues.

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25   Op.Cit Marsh and Macalpine, 2005.
26   'Cultural Competence Materials for MSW for Students, Staff, Faculty and the Community', Priscilla A. Day MSW Ed. D. 1994, University of Minnesota, USA.

Self-Assessment

As with all appraisal practice prior self-reflection and assessment of an individual's own competence level is essential for supporting evaluation, learning and development. A powerful self-assessment tool for use in the United Kingdom has been derived from the work of Delores B. Lindsey, Richard S. Martinez, Randall B. Lindsey from 'Culturally Proficient Coaching: Supporting Educators to Create Equitable Schools'[27] and adapted with their permission for the UK context (Appendix, Tool 3).

This self-assessment uses the characteristics of competency across the Cultural Competence Continuum. The tool enables individuals to reflect on where they sit on the continuum and to consider what additional personal learning is required to move then on from the frame where they are currently located on the continuum. Taken as a whole, it can also be used by organisations to assess how they might increase their organisational cultural competence.

The power of the self-assessment tool is that it asks the individual to describe how they recognise forms of oppression and discrimination, give examples of how these manifest themselves and are able to explain how their own values may directly or in-directly contribute to continued discrimination of others. Reflecting on one's own values and how they may consciously or unconsciously affect others unlocks individuals to learn and develop their own cultural competence.

When undertaken the seemingly innocuous self-assessment questions can be extremely challenging to individuals who would summarise their practice as anti-discriminatory in nature. In itself it provides learning for individuals on potential gaps in their knowledge in a way that few other tools allow it is not a test to be passed. Answers will change and evolve if the test is taken at yearly intervals. The acid test is whether then person being assessed would be able to answer those questions out loud to another person with the examples requested.

Organisational Cultural Competence

There is a cycle of improvement for organisations wanting to move their position on the cultural competence continuum and achieve the benefits for their own organisation, their staff and the communities which they serve. We have seen above how Cross (Op. Cit.) defines the Essential Elements of Cultural Competence. The link between action and values for individuals and organisations is a crucial step in achieving cultural proficiency.

Cross[28] gives organisations some foundation building blocks for improvement to use alongside the Essential Elements of Cultural Competency and these should support organisations moving along the continuum, these are set out on the next page.

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27 Adapted by Meera Spillett (for VSC) 2014, with the kind permission of Delores B. Lindsey, Richard S. Martinez, Randall B. Lindsey from 'Culturally Proficient Coaching: Supporting Educators to Create Equitable Schools'. Thousand Oaks, CA: Corwin Press.
28 Cross et al Op.Cit.

Cultural Competence: Organisations

Foundations for Improvement

- Review your mission statement (involve people of minority ethnic groups in the development & subsequent review of the statement)

- Embrace empowerment models- giving responsibility out - as an organisational goal

- Systematically review services: Are we serving Black and minority ethnic groups? How well?

- Keep updated on numbers of Black and ethnic minorities served; solicit input from minority organisations regarding needs of communities

- Assess key implementers (leaders such as CEO, Executive Director, etc.) regarding: bias, cultural competence in their performance reviews

- Be informed about the range of attitudes and values regarding difference in the community-Black and minority ethnic communities and the mainstream

- Have a policy regarding resolution of conflicts involving cultural issues

- Establish direct access to advisors: "cultural consultants", key informants from diverse ethnic communities

- Make sure all staff get on-going cultural competence training specifically geared for their level of competence

- Have available access to services in other languages and sign language interpreters

- Commit resources to culturally-specific services

- Maintain data about the Black and ethnic minority communities you serve

- Foster development of new, innovative, culturally appropriate services (informed by research/data)

- Adjust the composition of your committees, boards, etc., to reflect your client group, not just the general population ratio

- Have written policies on hiring Black and minority ethnic candidates in all roles and for leadership roles – building an understanding by the organisation of the barriers and expectations those leaders in particular will face when joining your organisation

- Be open to feedback both nationally and locally from Black and minority ethnic individuals, communities and leaders and be willing to adapt services or organisational culture as needed

- Consider how to develop, recruit and retain senior Black leaders using our previous think piece 'Leadership Imbalance: Black and Asian leaders missing in action'[29]

- Use the Cultural Competence Continuum to articulate and take action in order to move to a new level of competence.

Adapted M.Spillett 2015, from Day & Cross (Op.Cit Cross et al 1989, Day 1994).

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29   Op. Cit Meera Spillett 2014

Assessing Progress

In Australia, building on Cross's work, the Valuing Organisation Improvement and Community Excellence (VOICE) network[30] outlined a process to review and critically assess progress towards increased cultural competency. This process should be used to regularly monitor progress within the organisation both at an individual level, leadership level and organisational level.

Adding to this the tools of the **Johari window** and the **Cultural Competence Self-Assessment** they can make the difference between change that is superficial and 'ticks the boxes' and real sustainable change that is embedded in what the organisation does, how individuals within the organisation behave and the improvements both within the organisation and within Black and minority ethnic communities are evidenced.

	Assessing Progress - Individuals & Organisations
Self -Assessment	• Individual assessment – using the Johari window, self-assessment tool and reviewing against the characteristics, knowledge & skills of the competences • Organisational assessment – using the Cultural Competence Continuum, Self- Assessment Tool and the Essential Elements and Organisational Building Blocks
Interviews & Surveys	• As part of staff surveys and interviews, getting staff to examine where they believe the organisation and individuals within it are located on the cultural competence continuum • Teams can assess themselves including the senior leadership team within the organisation and then ask other teams to assess them as part of surveys and interviews to determine any blind or hidden spots within them.
Observation	• Planned or random observations by employees, leadership & management groups, community members, reference groups, etc. • Exploring how staff deal with/or respond to critical incidents – employees may be assessed on how they respond to individual and community issues and events as they occur
Appraisals & Peer Appraisals	• Use the competences to actively assess individual competencies and make specific actions for individuals based on their own reflections and managers assessment of their current level of cultural competence. • Use peer appraisals to support the critical evaluation of where either individuals or groups consider they are and work on the gap if one is evident. • Consider using external peer assessment from other local authorities
Community Feedback	• As part of day to day practice and at regular intervals, those who use services, and those who could but choose not to use services should be engaged and supported to give feedback on their experiences of services or why they choose not to use the services. • Black workers groups within the organisation can also be a source of valuable feedback to an organisation.

Adapted from Voice, QCOSS Op.Cit.

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30 VOICE (Valuing Organisation Improvement and Community Excellence) part of the Community Door organisation developed and managed by Queensland Council Of Social Services (QCOSS).

An organisational win/win

For organisations, Cultural Competence unites the aspects of internal culture *'how we do things around here'* and external culture *'whose needs we meet and how'* in a systemic way (see diagram below). Having a healthy organisational culture in which the 'positive face of power' as described by McClelland[31] is espoused or achieved is essential to meet the new and changing demands upon local authorities. Being able to combine this with continuous service improvement through a positive externally facing culture is an additional organisational benefit. The model also provides an easy platform to engage with partners of the local authority, since much of the concept work on cultural competency is also common to the health service, education & schools and many of the issues are shared by other public sector partners, including the police and criminal justice system.

Organisational Culture - Internal Facing

'how we do things around here'

Individuals -

Service users & staff

Organisational Culture - External Facing

'whose needs we meet & how'

Meera Spillett, Staff College.

31   Op. Cit Cheung-Judge, Holbeche, 2011.

For Black Leaders

The ability to utilise 'Cultural Competence' as a change agent is a strong supporting tool to enable Black leaders navigate the complex demands placed upon them. As we have explored previously[32] the mantle of expectations is given, wanted or not, when they join an organisation. The language and business sense of cultural competence enables Black leaders to safely assess for themselves where the organisation stands on the continuum but also to elicit support within the organisation for change that will benefit all. The concepts are ideally suited for the communities of today; they address the diversity within and across cultures, ensuring that services to them are effective, efficient and driven by embedded concepts of equity and fairness with a willingness to tackle some of the social impacts on particular groups to change the status quo.

As part of the Staff College Black and Asian Leadership Initiative (BALI), Black leaders used critical self-reflection, group discussion and exercises to explore their own values, beliefs and attitudes that inform their behaviour too. Holding stereotypes of other particular ethnic groups is also present within the population of Black leaders. This too cannot be shied away from and needs to be fully explored to ensure that personal development plans are successful[33].

Part 2 - Conclusion

In conclusion, the framework of Cultural Competence and associated tools provide a powerful and measurable blueprint for organisations, individual practitioners and leaders in order improve their ability to more effectively meet the needs of diverse individuals and communities. The tools set out in the Appendices show how individuals and organisations can assess their own levels of competency, this involves self-examination of one's own beliefs, biases and values so that valuable learning can take place. The much espoused aspiration that the organisation 'meets the needs of diverse communities' can move beyond a simple statement and be evidenced by having skills, attributes, behaviours and actions that can be measured through the rigour of competences just like many other competences are used to assess key organisational golden threads.

When individuals have used the self-assessment tool, they have found it challenging and it has clearly indicated where more learning is required on issues that perhaps they had thought they already knew. Having to actually give an example for each of the elements within a competence concentrates the mind and the personal learning that develops is rich and enduring as it links back to one's own personal values and beliefs. At their first encounter with the self-assessment many individuals have struggled, faced by something as thought-provoking as it is. The reaction is often to try and unpick the meaning of the words or potentially answer without giving real personal reflection to the questions and evidence asked for. If the self-assessment takes only a few minutes then there will be little or no learning. Quite a few individuals found they felt a sense of guilt that they thought they should have known more than they did. This is natural response and should be turned into a positive sense that we are all on a journey of lifelong learning their progress can provide a greater sense of skill and knowledge and when repeated annually the self-assessment can be invaluable.

For organisations the framework can be transformational as it supports organisational development and provides a cross organisation approach which can provide the basis for effective and enduring cultural organisational transformation and change.

It can also be a support for organisations and communities to consider sensitive and difficult areas for example the radicalisation of individuals within communities and understanding how best to work together to identify areas of risk and through policy and practice mitigate those risks in the everyday work they do. Our companion think piece will explore how the Cultural Competence framework can be used to support organisations with this task.

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Staff College Associate and former Director of Children's Services.

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32   Op.Cit Meera Spillett, Staff College, 2014.
33   Op.Cit Spillett, Staff College, 2014.

Appendices

Tool 1   Cultural Competence Continuum -
Organisational Characteristics

Tool 2   Cultural Competence Self-Assessment

Tool 3   Tool for Evaluating Practitioner Competence

Appendix Cultural Competence Tools

Cultural Competence Continuum - Organisational Characteristics (Tool 1)

Cultural Destructiveness	Organisational Characteristics
The most negative end of the continuum is represented by attitude, policies and practices which are destructive to cultures and consequently to the individuals within the culture. The most extreme example of this orientation would be programs which actively participate in cultural genocide- the purposeful destruction of a culture.	• Unlikely to have this type of organisation in the UK, this type discrimination is highly visible. • Example of this kind of organisational behaviour would be the old apartheid system in South Africa. • Closer to home some of the recent incidences of cultural destruction and ethnic cleansing carried out during the Bosnian War (1992-1995) where over 2 million people were displaced.
Cultural Incapacity	Organisational Characteristics
The next position on the continuum is one in which the system or agencies do not intentionally seek to be culturally destructive but rather lack the capacity to help minority clients or communities. The system remains extremely biased, believes in the racial superiority of the subdominant group and assumes a paternal posture toward what it perceives as 'lesser races'. These agencies may disproportionately apply resources, discriminate against people of colour on the basis of whether they "know their place" and believe in the supremacy of dominant culture helpers. Such organisations may act as agents of oppression by maintaining stereotypes. Such agencies are often characterised by ignorance and an unrealistic fear of BAME people. The characteristics of cultural incapacity include: institutionally racist employment practices, subtle messages BAME potential staff that they are not valued or welcome, and generally lower expectations of BAME clients.	• Although most forms of segregation have now legally ceased, in the USA for example a series of Supreme Court judgements in 1954 led to segregation legal ending. • Issues however remain and in the USA the concept of 'Hypersegregation' has been developed. Douglas Massey and Nancy A. Denton in their work in 1989 explored this concept where black ghettos were created with white Americans living in the suburbs of cities with the centre of the city populated exclusively by Black African Americans during the first half of the 20th century in order to isolate growing urban Black populations. • There is an interesting debate in the UK as to whether this form of 'hypersegregation' exists in some of our cities. Certainly in Education there are examples of lesser expectations of some children and young people from BAME backgrounds. • These organisations tend to unconsciously discriminate based on their ignorance. So for example they may assume that in Black communities 'elders' are looked after by their own, therefore they do not need public services.

Cultural Blindness	Organisational Characteristics
At the midpoint on the continuum the system and its agencies provide services with the express philosophy of being unbiased. They function with the belief that colour or culture make no difference and that we are all the same.	• Culturally blind agencies are characterised by the belief that helping approaches traditionally used by the dominant culture are universally applicable; if the system worked as it should, all people—regardless of 'race', culture or religion would be serviced with equal effectiveness. • This stance is often seen in organisations who espouse a 'liberal' attitude that it doesn't matter what colour of skin you have their services will be right for everyone. • They will see themselves as unbiased and responsive to Black and Asian Minority Ethnic (BAME) communities. • Any differences that are identified are usually looked at through a cultural deprivation model, 'well it's all they know' and attempts are made to educate or assimilate differences of culture. This can be very destructive when applied to families as they are 'measured' against the norms of a middle-class, white existence.
Cultural Pre-Competence	Organisational Characteristics
Culturally pre- competent agencies are characterised by a growing acceptance of difference and how they might affect BAME communities. They have some assessment of where they stand as an organisation regarding culture. Agencies recognise some of the tensions and dynamics that exist and tries to search for an understanding of these dynamics to consider how the organisation can overcome them to provide services for BAME communities. Agencies pay careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources and a variety of adaptations to service models in order to better meet the needs of BAME communities.	• Efforts are made to understand the differences of culture and how differences can best be supported through the organisation. • There are open conversations as to how services can be adapted to better meet the need of BAME communities. • The organisation seeks to consult with BAME communities. There are policies to underpin the need to consult with communities in order to seek to meet their needs. • The organisation seeks to employ people who are unbiased and who understand cultural differences, not necessarily Black employees but, if they do, then they will often defer issues to them, this attitude can be tokenistic in its approach.

Cultural Competence	Organisational Characteristics
Moving from pre-competence – knowing the right things to pay attention to, putting things into practice and checking to assess how far down the culture of the organisation is able to consistently deliver. The organisation actively promotes policies and practice that respects difference, has knowledge of difference and approaches that are most successful in order to support BAME communities achieve their potential, both as users of services and as employees. A commitment and evidence of a learning organisation that sees the importance of continually learning and adapting their services and organisation to changing issues within communities.	• Demonstrable changes are made to service design and delivery to support improved outcomes for BAME communities. • Policies and practice manuals reflect the knowledge and principles that enable consistent delivery throughout the organisation. • Self-reflection, external review and challenge of practice is undertaken to ensure that standards of practice are held high and do not slip. • BAME communities are not only consulted but more importantly they are engaged fully in helping to design, review and assess services. • The organisation takes proactive steps to ensure that all communities are represented within employees and at all levels of the organisation. It also recognises the need to support employees from different communities and will legitimise groups to support them as part of its human resource practice. • Where differences in representation are highlighted targeted action will be undertaken to improve the position, for example, marketing and advertising for jobs through specialist press. • Challenge and critical reflection are part of everyday business and business planning for the services.

Cultural Proficiency	Organisational Characteristics
This point on the continuum is characterised by high level acceptance of differences and the strengths and challenges they can provide. The organisation seeks to hold all cultures in high esteem, demonstrating through their everyday business they appreciate differences and build on differences as strengths. The learning organisation continuously self/peer assesses its organisational behaviour, culture and service development and delivery. The organisation fully engages all partners responsible for whole system delivery of services to all communities to ensure its approach is congruent with its own strategy and practice.	• The characteristics of cultural competence (above) are all evident and they become part of the psyche of the organisation 'the way we do things around here'. • There is appropriate differentiation in services and a continuous learning culture embedded in the organisation. • Attitudes, policies and practices underpin the continuing competence of the organisation. • Continued reflection, external assessment and review is part of all planning within the organisation and with community partners. • The culturally proficient organisation has training for all staff as part of its main human resource development programme to support all staff to ensure staff achieve individual cultural competence in their day to day activities. • Where necessary staff who are specialists in culturally competent practice are employed. • The organisation advocates for cultural competence throughout the system (including partner agencies) and improved relations between cultures throughout society. • Employees are fully supported and there are additional means of support, training and mentoring for employees from BAME groups. • The culturally proficient organisation seeks to add to the knowledge base of culturally competent practice by conducting research, developing new therapeutic approaches based on culture and publishing and disseminating the results of demonstration projects.

References from Cross et al 1989, Cross 2008, Coffin 2011, adapted by M. Spillett VSC/Staff College 2015.

Appendix Cultural Competence Tools

Cultural Competence Self-Assessment (Tool 2)

Individuals should consider each of the points, in the self-assessment; these are taken from the cultural competences, with the points on the continuum presented in italics followed by indicators.

Individuals should place a mark in the column that best matches their ability to describe how culture is regarded. This is not a test to be passed; this self-assessment will only have value if it provides individuals with a profile of what they already know and what they have yet to learn.

Marking 'Yes' indicates you could provide most of the requested descriptions. Marking 'No' indicates that you do not have sufficient knowledge to provide any of the descriptions. Marking 'Not Sure' indicates that you may be struggling with the description of that point on the continuum and are not certain of your own base of knowledge. Individuals who tick 'Yes' to more than half of the indicators mark the overall point on the continuum as 'Yes - competence reached', if there are more indicators marked 'No' then the overall point on the continuum is 'No - competence not reached'.
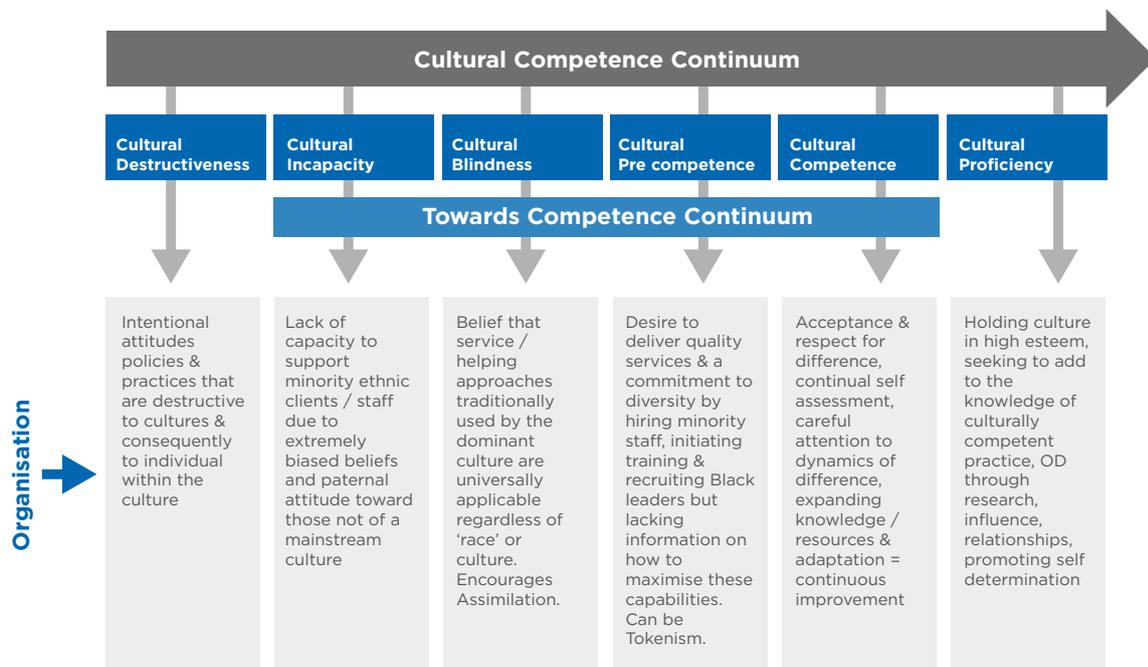
Adapted by M. Spillett from Terry L. Cross et al 1998 & Julie Coffin 2007.

Cultural Competence Self-Assessment

The Continuum and Indicators	Yes	No	Not Sure
Cultural Destructiveness – I can describe how cultures that are different from mine are negated, disparaged, or purged by describing: • How systems of oppression (i.e., racism, sexism, homophobia) are represented in the history of our country. • How historical oppression is usually invisible in our history. • How the invisibility of culture in communities leads to non-dominant groups not being viewed as legitimate. • One specific example of cultural destructiveness in action.			
Cultural Destructiveness - Competence Reached?			
	Yes	**No**	**Not Sure**
Cultural Incapacity – I can describe how my cultural values and beliefs can be elevated and how cultures that are different from mine can be suppressed by describing: • How superiority and inferiority are represented in the history of our country (e.g.. Penal transportation, Wilberforce Slave Trade Act 1807, MV Empire Windrush, 'Rivers of Blood' speech by Enoch Powell, Race Relations Acts) • Discriminatory practices present in some public services. • Instances of low expectations held of Black & Asian Minority Ethnic groups by public sector services. • Examples of subtle messages to people that they are not valued.			
Cultural Incapacity – Competence Reached?			

	Yes	No	Not Sure
Cultural Blindness – I can describe how I can act to not see differences among cultures and/or to not recognise differences by describing: • how the messages that people intend to send are often not what is heard by others. • the value placed in this country on pretending not to see difference. • how institutions do not include the meaningful representation of non-dominant groups. • how we use expressions such as 'you need to work a little harder' and 'don't be so sensitive' to dismiss people's struggles. **Cultural Blindness** – Competence Reached?			
	Yes	**No**	**Not Sure**
Cultural Pre-competence – I can describe how my lack of knowledge, experience, and understanding of other cultures limits my ability to interact with people whose cultures are different from mine by describing: • Examples of the frustration of knowing that current practices are not effective and not knowing what to do. • Instances of jumping to easy solutions that have no sustaining effect. • The paradigmatic shift that occurs when moving from talking about 'others' as being the problem to discussing how one changes their 'practices' to meet the needs of people from other cultural groups. • The movement at this point on the continuum as representing a 'tipping point' with examples of where this has occurred. **Cultural Pre-competence** – Competence Reached?			
	Yes	**No**	**Not Sure**
Cultural Competence – I can describe my use of the essential elements as standards for adapting my behaviour by describing how: • I am aware of the impact my culture has on others. • Valuing diversity is different from tolerance. • One adapts to diversity in order to be effective. • One uses the essential elements to leverage change both personally and organisationally. **Cultural Competence** - Competence Reached?			

	Yes	No	Not Sure
Cultural Proficiency – I can describe my constructive experiences in a variety of cultural settings by describing: • How learning about cultures is a life-long process, giving an example of your most recent learning. • Examples of advocacy as a moral construct. • Examples of esteeming the cultures of others. • How one learns about the cultures of others, including organisational cultures. • How continuous improvement ensures personally and organisationally cultural proficiency is maintained. **Cultural Proficiency** - Competence Reached?			

Appendix Cultural Competence Tools
Tool for Evaluating Practitioner Competence (Tool 3)

	Cultural Competence: Practitioners
Characteristics	• Commitment to provide culturally competent care/support • Awareness and acceptance of cultural differences • Awareness of own cultural values • Understanding "dynamics of difference" • Basic knowledge of the client's culture • Knowledge of the client's environment • Ability to adapt practice skills to fit cultural context
Attributes	• Genuineness, accurate empathy, non-possessive warmth and a capacity to respond flexibly to a range of possible solutions • Acceptance of ethnic differences between people • Willingness to work with clients of different ethnic groups • Articulation/clarification of the worker's personal values, stereotypes, and biases about their own and other's ethnicity/social class • Personal commitment to change racism and poverty • Resolution of feelings about one's own professional image in a field that systematically oppressed and may exclude Black people
Knowledge	• Knowledge of culture (history, values, traditions, family systems, artistic expressions) of different cultural groups • Knowledge of the impact of class and race on behaviour, attitudes, and values • Knowledge of 'help seeking' behaviours of clients • Knowledge of role of language, speech patterns, and communication styles • Knowledge of the impact of social service policies on clients • Knowledge of resources that can be utilized and how to access them • Recognition of the ways that professional values may conflict with or accommodate the needs of minority clients • Knowledge of power relationships within the community, agency, or institution and their impact on client

Skills	• Techniques for learning about culture & ability to:
	• Communicate accurate information on behalf of client
	• Openly discuss racial differences and respond to culturally based cues
	• Assess the meaning ethnicity has for individual clients
	• Differentiate between the symptoms of intrapsychic stress and stress arising from the social structure
	• Use interviewing techniques that are culturally sensitive
	• Utilise the concepts of empowerment on behalf of the client and community
	• Recognise and combat racism, racial stereotypes, and myths in individuals and institutions
	• Evaluate new techniques, research, and knowledge as to its validity and applicability in working with Black people
	All of the above can support individuals to work towards greater proficiency of cultural competence, achieving them through:
	• Education, training, practice and self-reflections
	• Exposure to the positive aspects of minority cultures
	• A willingness to apply these competences for the benefit of clients

'Cultural Competence Materials for MSW for Students, Staff, Faculty and the Community', Priscilla A. Day MSW Ed. D. 1994, University of Minnesota, USA.