BUILDING FOR ETERNITY:

THE APPLICATION OF CULTURE CENTERED CONCEPTS IN DELIVERING MENTAL HEALTH SERVICES

By:

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UC BEST PRACTICE CONFERENCE
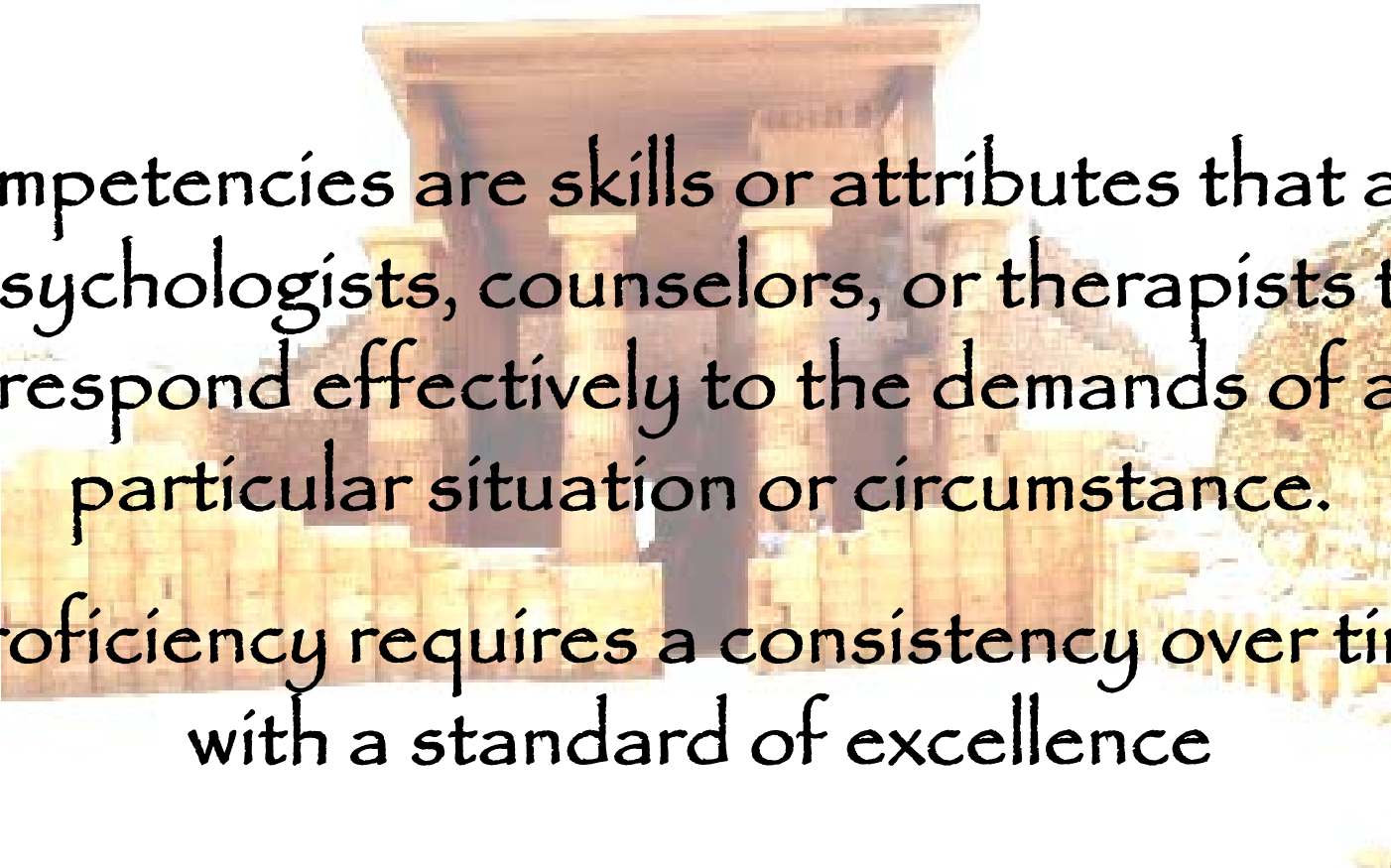**SEPTEMBER 8, 2014**
WESTIN LAX

Assumptions

1. If the foundation of our individual, institutional, organizational, and societal competencies is not anchored in values that contribute to the cultivation of the human spirit, then what we build will not sustain itself over time.

2. The identity of a truly competent professional can never be anchored in the notion of material acquisition.

3. Building for eternity requires a synthesis between preparation and construction on one hand and an aspiration to harmonize with divine intent on the other.

Additional Assumptions

- Legitimate theories of cultural diversity can never be anchored in constructs that do not support and affirm the humanity of your patient populations.

- Training of a culturally competent professional can not be done in a single course, or by reading a single book. Real challenges in life are not solved in 30 minutes or less, without commercial interruption.

- There is a fundamental difference between skin color and consciousness.

Competency Definition

Competencies are skills or attributes that allow psychologists, counselors, or therapists to respond effectively to the demands of a particular situation or circumstance.

Proficiency requires a consistency over time with a standard of excellence

(Parham, 2002)

Competency Requires

Freeing ourselves from traditional definitions counseling and psychotherapy.

Expanding the boundaries of professional practice.

Expanding and utilizing alternate helping roles.

Learning from indigenous models of helping.

A high degree of congruence between ethical standards and professional behaviors.

Challenging our biases and assumptions we carry with us each day.
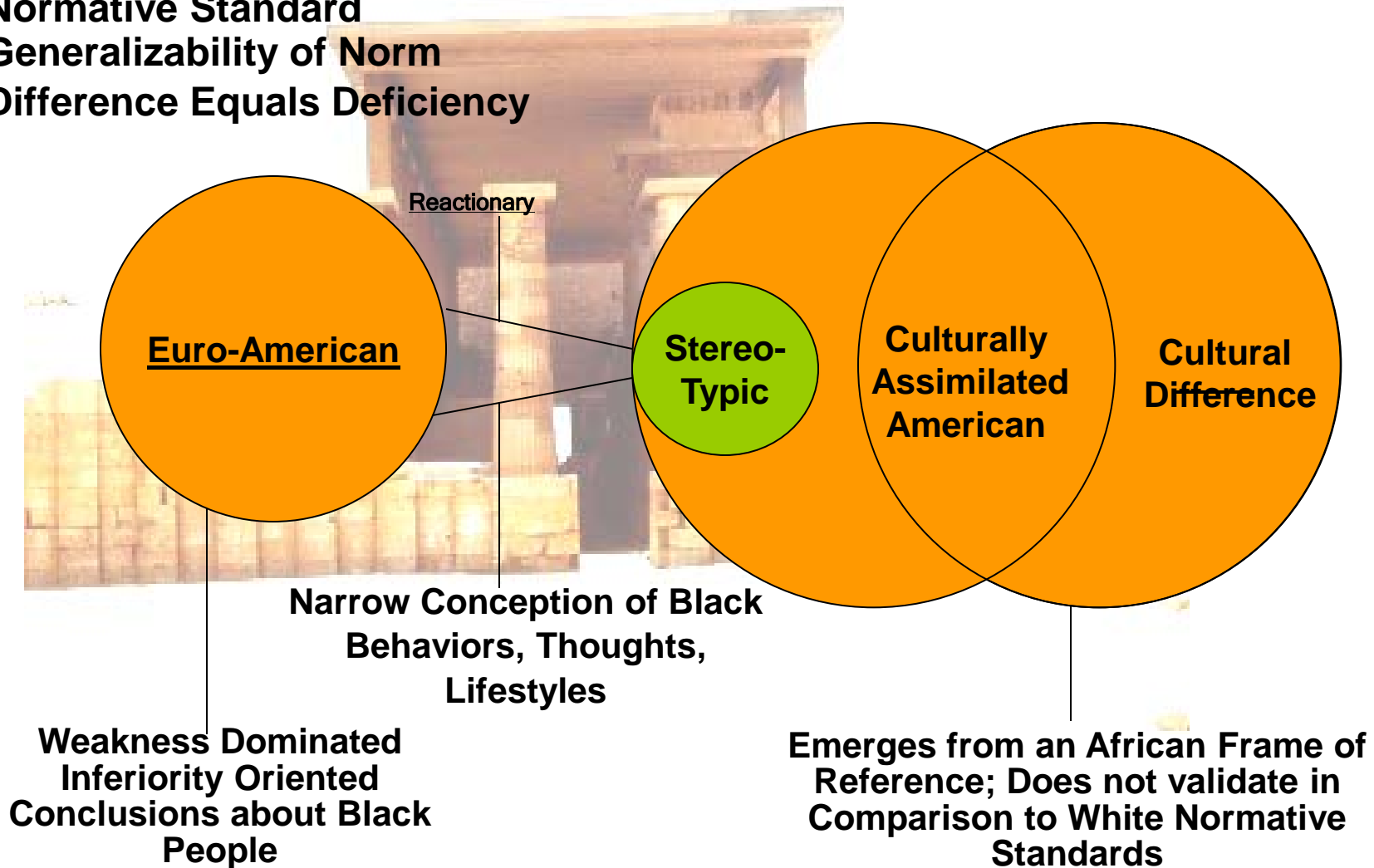
(Sue et al, 1978)

The goal of multicultural competence in practice, research and training is to increase the likelihood that...

- The mental health of all clients will improve.

- Clients representing groups that have been traditionally disenfranchised by the counseling profession will be more likely to seek treatment than they have been historically.

- Clients will receive culturally appropriate therapy and service.

- More than ever before, clients will be retained in treatment.

- Assessment tools will be culturally valid and only used in culturally appropriate ways.

- Training in counseling will be culturally relevant for learners and communities being served.

- Research will be culturally informed and relevant for diverse communities.

Need For a World View Which Emerges From a Culturally Different Frame of Reference

Problem:

- **Normative Standard**
- **Generalizability of Norm**
- **Difference Equals Deficiency**

Reactionary

Euro-American

Stereo-Typic

Culturally Assimilated American

Cultural Difference

Narrow Conception of Black Behaviors, Thoughts, Lifestyles

Weakness Dominated Inferiority Oriented Conclusions about Black People

Emerges from an African Frame of Reference; Does not validate in Comparison to White Normative Standards

Culture

Typically Thought of As:
- ~ Celebrations
- ~ Food
- ~ Music
- ~ Dance
- ~ Dress/Clothing
- ~ Holidays

Culture is at the center of any ethnic group

- It unifies and orders our experience by providing a worldview that orients our experience and interpretation of reality.

- It provides collective group identification built on shared history, symbols and meanings.

- It institutionalizes and validates group beliefs, values behaviors and attitudes. (Ani, 1994)
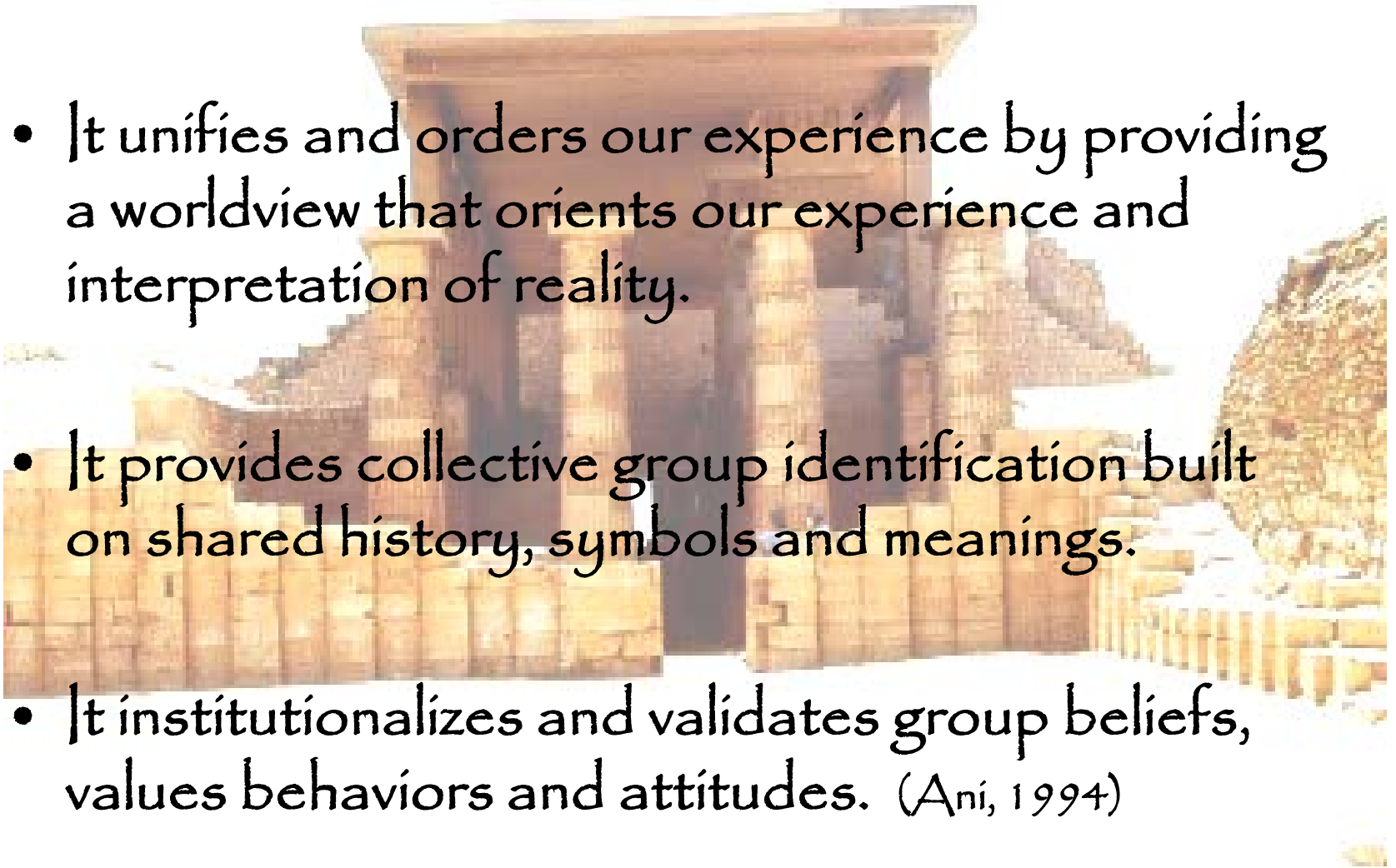
Culture

- Culture is a complex constillation of values, mores, norms, customs, and traditions that: provides a general design for living, and a pattern for interpreting reality
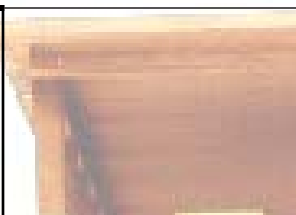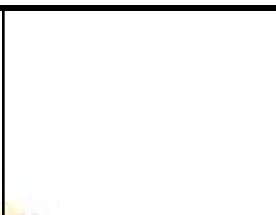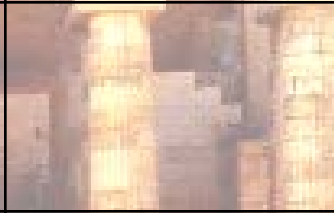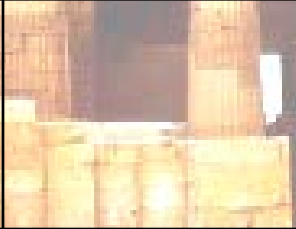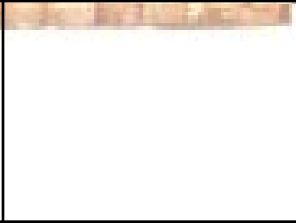
- Relevant Question:
  - What is clients design for living?
  - What patterns does he/she use to interpret reality?

Nobles (1986)

What is Cultural: What must we study?

ISSUE:	GROUP: ASIAN	AFRICAN	CAUCASIAN	INDIAN	LATINO
ONTOLOGY (NATURE OF REALITY)					
AXIOLOGY (VALUE ORIENTATION)					
COSMOLOGY (RELATIONSHIP TO THE DIVINE)					
EPISTEMOLOGY (SYSTEM OF TRUTH & METHOD OF GENERATING KNOWLEDGE)					
PRAXIS (SYSTEM OF HUMAN CONTACT)					

African Centered

African Centered - Using African values, traditions, worldview as the lens through which my perceptions of reality are shaped and colored.

African Centered Psychology examines processes which allow for the <u>illumination</u> and <u>liberation</u> of the <u>spirit</u> (one's spiritual essence).

Relying on the principles of harmony within the universe as a natural order of human existence, Africentric psychology recognizes:

- The <u>spiritness</u> that permeates everything that is.

- The notion that everything in the universe is <u>interconnected.</u>

- The value that the <u>collective</u> is the most salient element of existence.

- And the idea that <u>self-knowledge</u> is the key to mental health.
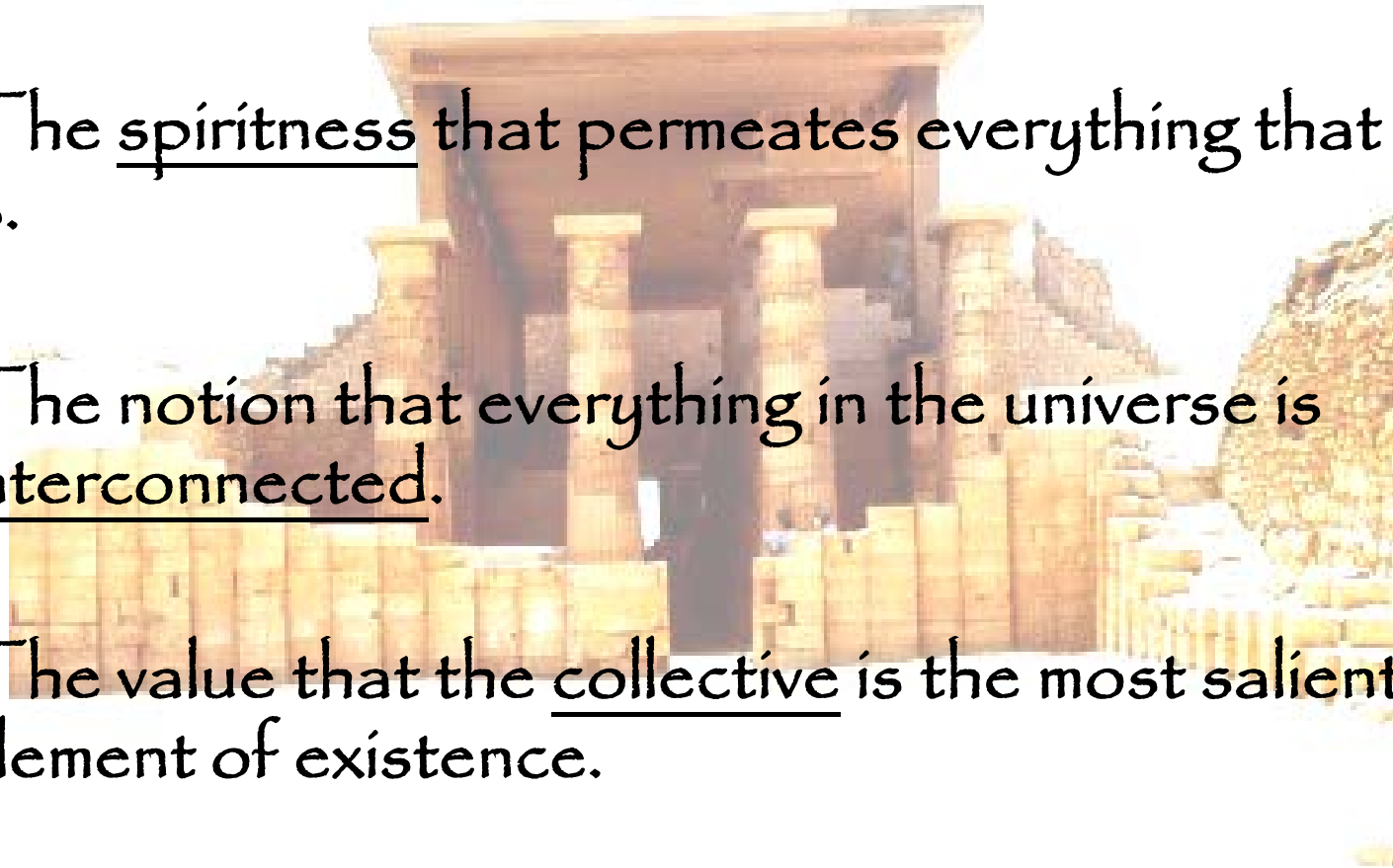
Value Systems

Euro American	Dimensions	African-American
1. Fragmented Dichotomized Dualistic	SELF	Holistic Spiritness made evident
2. Suppressed/Controlled	FEELINGS	Legitimate/ Expressed/ Vitality/Aliveness
3. Individual/Competitive	SURVIVAL	Collective/Group "I am because we are, and because we are, therefore I am."
4. Written/Detached	LANGUAGE	Oral/ Expressive/Call Response
5. Metric/Linear	TIME	Events Cyclical
6. Control	UNIVERSE	Harmony - Ontological Principal of Immortality
7. End	DEATH	
8. Material Possession	WORTH	Contribution to One's Community

Building Blocks of Cultural Competence

Building Blocks of Cultural Competence

- Strong belief in the possibility of human transformation
- Strong foundation and belief in theoretical and conceptual models of helping
- Knowledge of culture at the deep structure level (difference between surface understanding and deeper insight)

CONCEPTUAL ANCHORS

Building Blocks of Cultural Competence

VALUES

- Aspiration to harmonize with divine intent
- Cultivation of the human spirit and elevated human consciousness
- Strong ethical standards that are culturally based

CONCEPTUAL ANCHORS

Ethical Principles of Psychologists and Code of Conduct

1. Resolving Ethical Issues

2. Competence

3. Human Relations

4. Privacy and Confidentiality

5. Advertising and Other Public Statements

6. Record Keeping and Fees

7. Education and Training

8. Research and Publication

9. Assessment

10. Therapy

ETHICS AND THE COUNSELING AND PSYCHOTHERAPY PROCESS

Effective practice requires a scientific foundation to our work that is grounded in ethical standards

- The core of ethical responsibility is to do no harm to individual clients or the larger community

- Ethical decision making requires a synthesis between

  *Professional ethical codes

  *Agency policies and practice

  *Legal guidelines

BUILDING BLOCKS OF CULTURAL COMPETENCE

Ethical Markers

Challenge

Maintain Confidentiality

Whether to privatize or publicize a client's issue that is a systemic problem

Recognize your Limitations

Examine personal worldview, as well as biases and assumptions we bring into our work space

Seek Consultation

Ensure your consultant is culturally competent as well/ (degrees and supervisor status do not make one culturally competent)

Be aware of individual/cultural Differences

What is the salience of the factor in managing the immediate therapeutic issue

Review Ethical Standards

(Ivey, et. Al. 2002)

Balancing ethical standards against

Culturally oriented practices
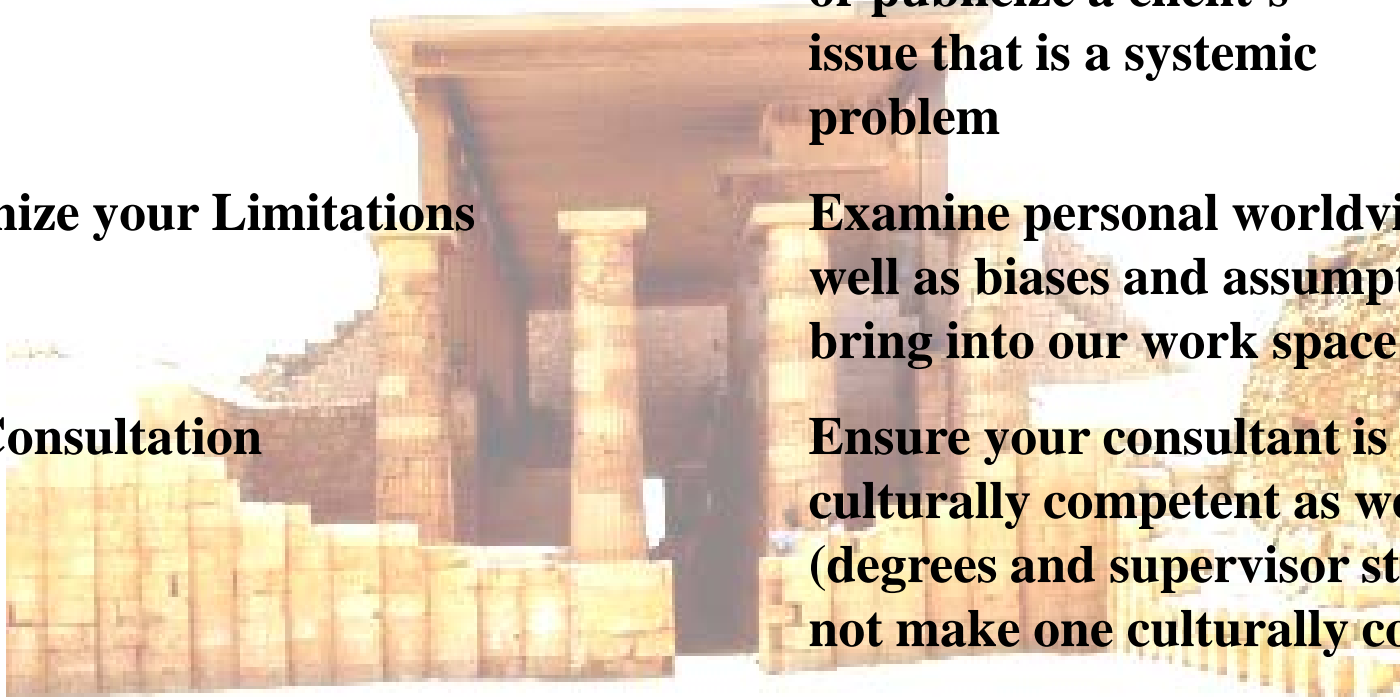
Building Blocks of Cultural Competence

COMPETENCY DIMENSIONS

SKILLS: Connecting with clients, competent assessment, facilitating awareness, set goals, take action and instigating change, feedback and accountability.

KNOWLEDGE: A group's history and culture, within group variability and between group differences, cognitive, affective, behavioral, dimensions of personality.

AWARENESS: Self, biases, assumptions, social oppressions, and MAAFA experiences.

VALUES

CONCEPTUAL ANCHORS

A FOUR-TIERED COMPETENCE FRAMEWORK

Counselors, counseling psychologists, educators and researchers who are...

- **Incompetent**, lack both awareness and skill

- **Pre-Competent**, possess the awareness that competence is important but lack skills in implementation related to clinical objectives. Where service providers possess awareness and knowledge of what needs to happen but lack skills to intervene effectively. That is, they lack awareness and insight to know how to intervene; they are not in touch with their personal biases

- **Competent**, possess a set of skills and attributes allowing them to effectively intervene on the demands of a set of circumstances

- **Proficient**, possess the ability to reflect a high standard over time. Can consistently demo what you want to do

Parham, T (2004). Raising the bar on what passes for competence. The California Psychologist. 37(6), 20-21.

HEALING IS THERAPEUTIC,
BUT NOT ALL THERAPY IS
HEALING

T. Parham (2002)

Therapists as "Healers"

Individuals who participate with the client in confronting their mental, physical, emotional, behavioral, and spiritual debilitations
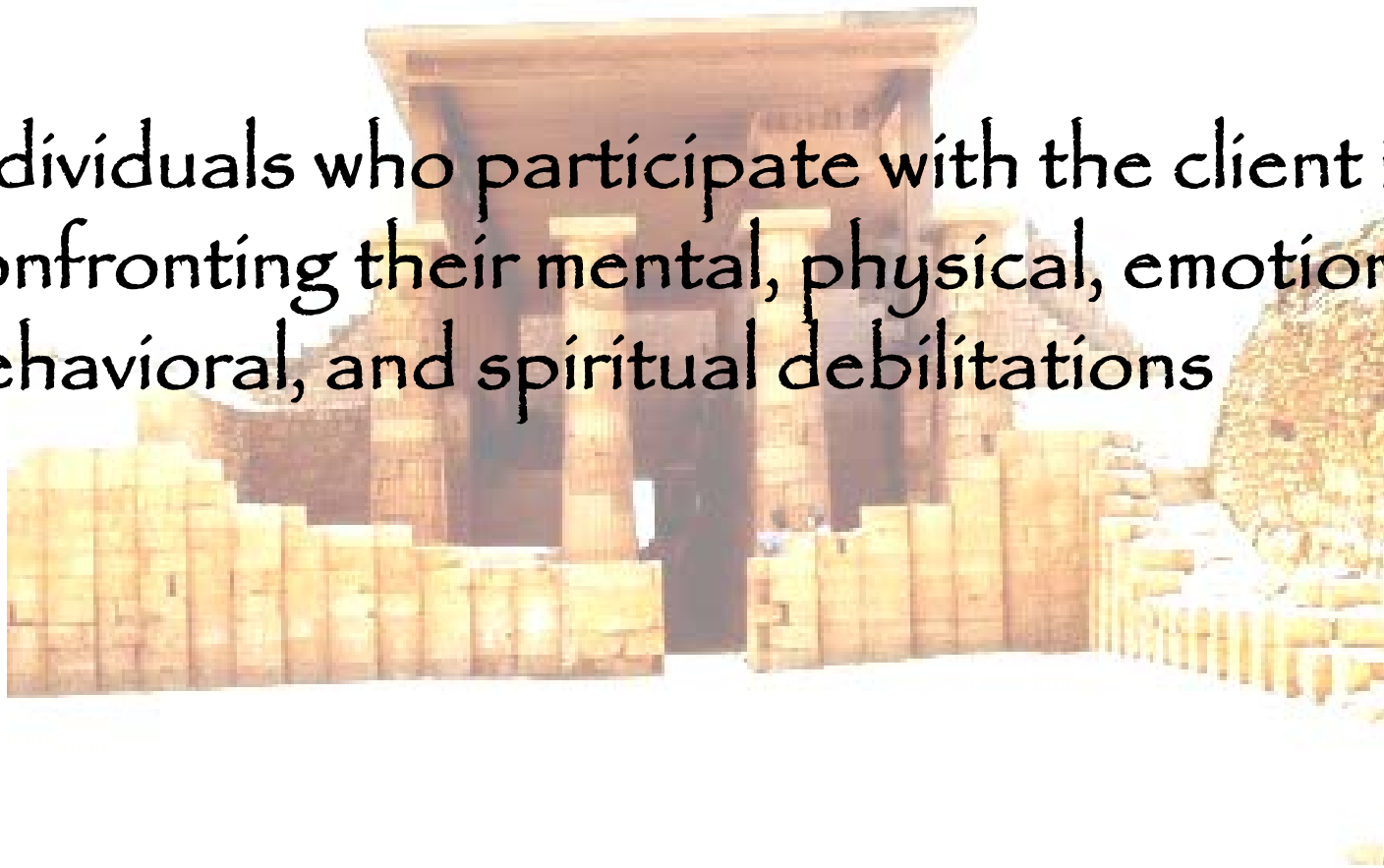
Thus, the task of the healer is to:

- Heal Thyself

- Remember the Past

- Access the Spirit

- Confront the Maafa

Seek Wisdom and Guidance by being Open Listeners

- Subdue Pride

- Subdue Arrogance

- Aspire to Perfection (Congruence)

- Be Open to All

The Cultural Interview

Category: Application of Cultural Information

1. Identifying Information

2. Presenting Problem

3. Relevant History
   a. Problem
   b. Family Background
   c. Mental Health HX
   d. Substance use
   e. Medication

4. Conceptualization
   a. Theory
   b. Diagnostic Nosology

5. Recommendation for treatment

6. Disposition

NOTES

Multicultural Counseling
Skill Identification

Issue:	Connecting w/Clients	Facilitating Awareness	Setting Goals
Skills:	1. Use of Ritual (handshakes, libations, music, poetry, gifts (NA)	1. Rephrasing (helping client creatively synthesize opposites)	1. Becoming a Subjective companion(African and Native American)
	2. Exhibiting Congruent Realness (Discuss popular issue; self disclosure)	2. Reflecting	2. Reframing (environment) teaching improvisation, transcendence and transformation (Nobles, 1986)
	3. Being with Client	3. Summarizing	3. Helping Clients with culturally corrective experience (Letting go)
		4. Use of Metaphore	4. Restoration of Balance
		5. Analyzing Defenses (Obstacles to growth)	

Building Blocks of Cultural Competence

DOMAINS OF ADVOCACY

- SOCIETAL
- ORGANIZATIONAL
- INSTITUTIONAL
- INDIVIDUAL

COMPETENCY DIMENSIONS

VALUES

CONCEPTUAL ANCHORS
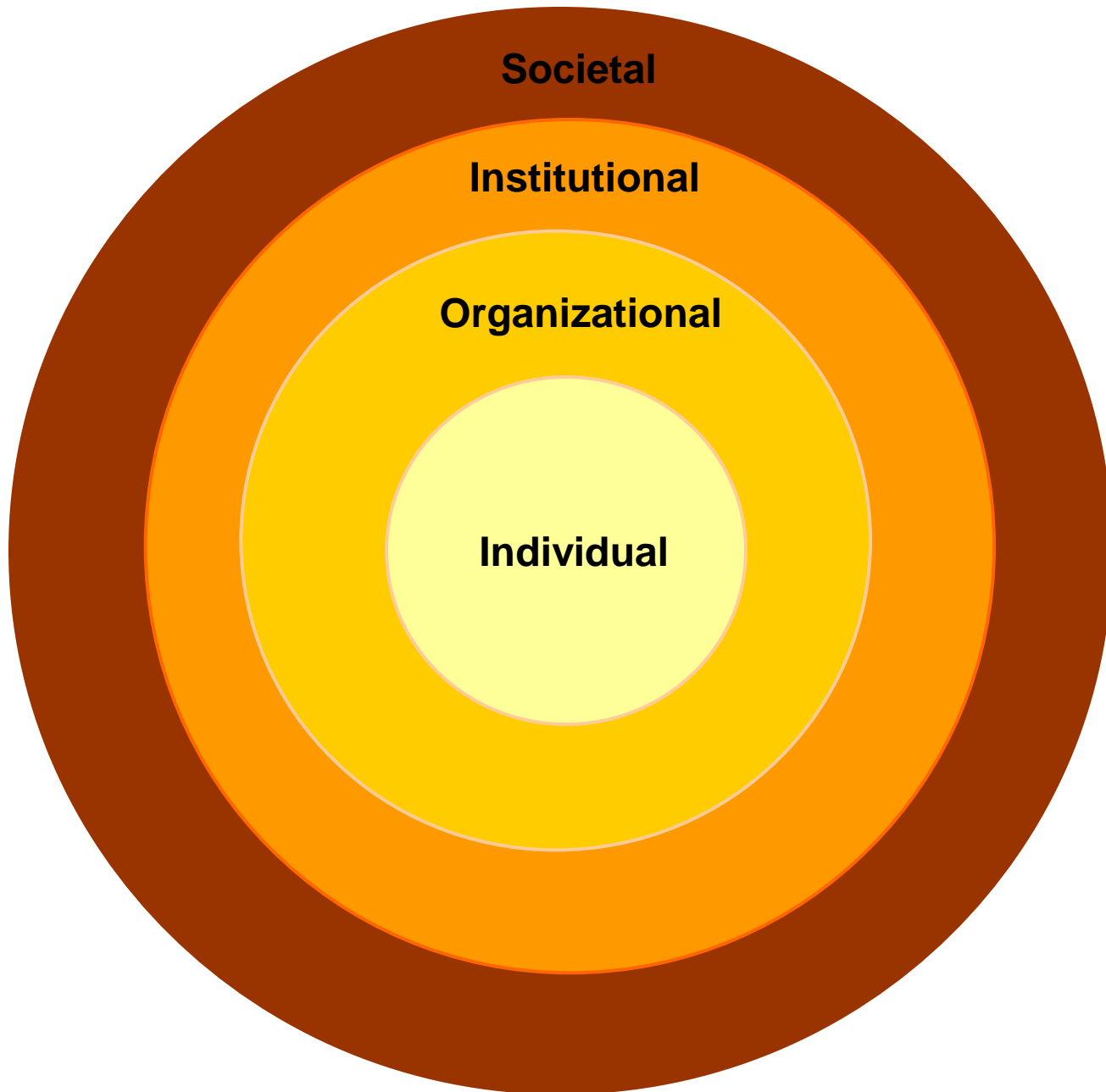
What is Advocacy Competence?

Advocacy Competence is the ability, understanding and knowledge to carry out advocacy ethically and effectively. Advocacy-oriented counselors and recognize the impact of social, political, economic and cultural factors on human development (ACA Advocacy Competencies, 2002).

Advocacy:

– Action taken by a counseling professional to facilitate the removal of external and institutional barriers to the clients' well-being (Toporek & Liu, 2001).

– Serves two primary purposes: increasing the clients sense of personal power and fostering environmental changes that reflect greater responsiveness to the client's personal needs (Lewis, Lewis, Daniels & D'Andrea, 1998).

COMPETENCY DOMAINS:

(Sue, 2000)

Concentric circles diagram showing competency domains from outermost to innermost: **Societal**, **Institutional**, **Organizational**, **Individual**.

Building Blocks of Cultural Competence

LIBERATION

- SPIRITUAL
- BEHAVIORAL
- EMOTIONAL
- INTELLECTUAL

DOMAINS OF ADVOCACY

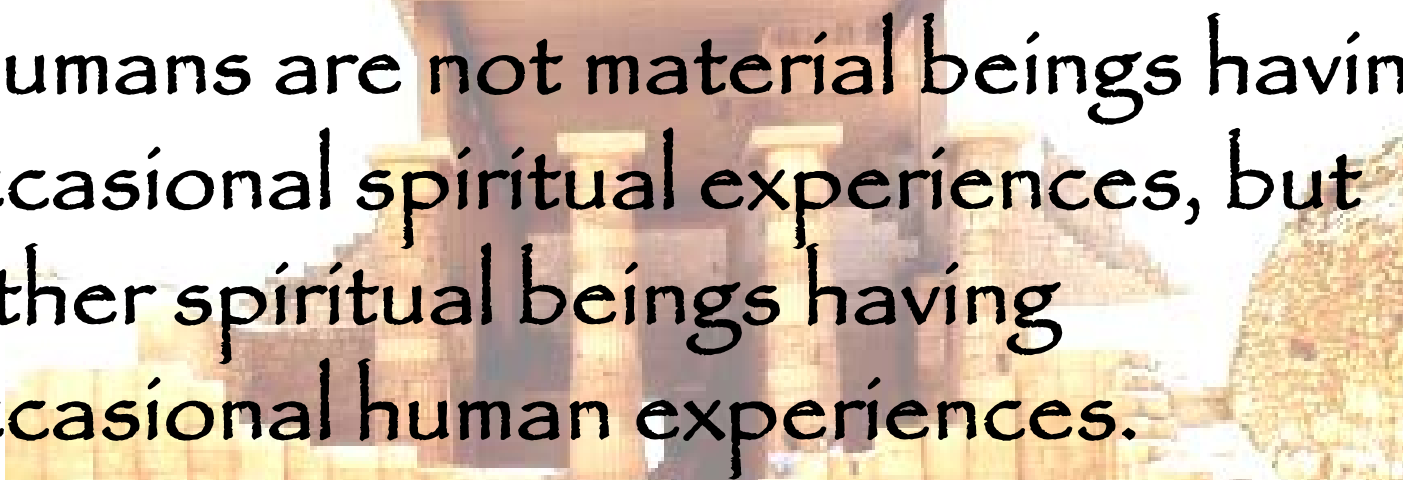## COMPETENCY DIMENSIONS

VALUES

CONCEPTUAL ANCHORS

TOWARDS A MEANINGFUL SPIRITUALITY:

LESSONS FOR THE COUNSELING PRACTITIONER

Humans are not material beings having occasional spiritual experiences, but rather spiritual beings having occasional human experiences.

Yogi Paramahansa Yogananda

Assumptions

There is a spiritual essence that permeates everything that exists on the planet

The source of one's "Spiritness" is divine

Spirituality exists before, after, and beyond material existence

Spirituality and religion are not necessarily the same

Definition of Spirituality

Spirit is the incorporeal, animating principle of energy that reflects the essence and substance of all matter.

Spirit is the basis of all existence, both what is seen and not seen.

Spirit is the energy and life force in each person, which like a divine spark, giving humans (and all living things) their beingness.

(Nobles, 1998)

What does Spirituality do for us?

• *Spirituality* becomes connected to authentic personhood (by providing a connectedness to the divine force in the universe.)

• *Spirituality* provides and affirms a sense of power (by acknowledging each person's ability to transform and transcend situational circumstance in ways that are beneficial.)

• *Spirituality* provides an assured sense of purpose (by instigating alignment between one's consciousness and one's destiny, consistent with the principles of ORI-IRE.)

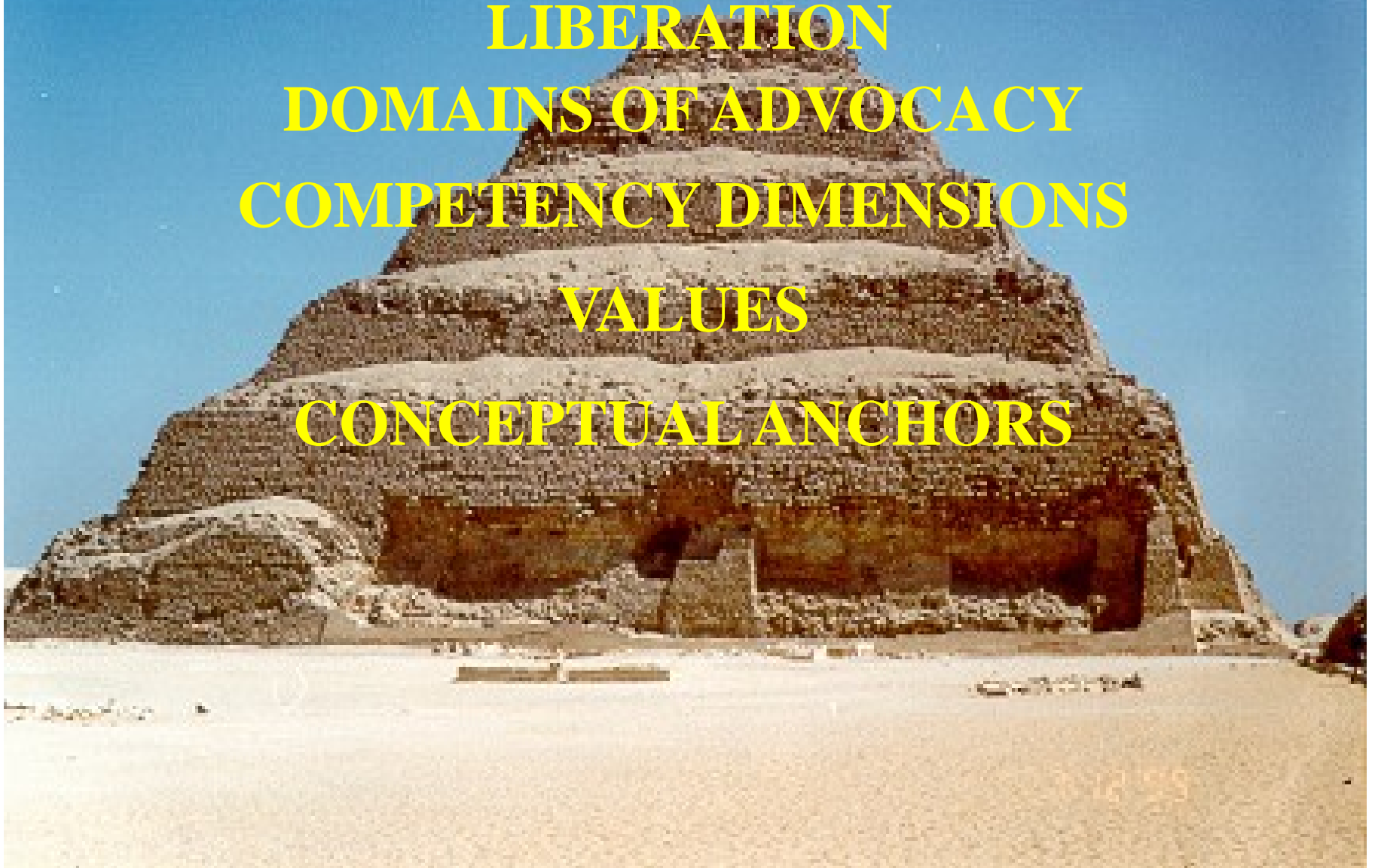# Building Blocks of Cultural Competence

LIBERATION

DOMAINS OF ADVOCACY

COMPETENCY DIMENSIONS

VALUES

CONCEPTUAL ANCHORS

Closing Thoughts

An opportunity is a threat if you only predict failure, but a challenge if you think you just might win.

Our goal for change is not to be 100% better on 50 things, but 5% better on 1.

Q&A

THANK YOU