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ABSTRACT

This introductory packet provides information on cultural concerns that should be considered in addressing barriers to student learning. Topics discussed include: (1) what is meant by ethnicity; (2) the importance of considering culture; (3) characteristics of culturally competent programs; (4) reasons school staff should be concerned about cultural and racial differences; (5) goals of multicultural education; (6) principles for learning and teaching; (7) working with bilingual students to address barriers to learning; (8) assessment of bilingual students; (9) planning and implementing interventions for bilingual students; (10) using interpreters with bilingual students; (11) implications of cultural concerns for staff development and systems change; (12) steps for beginning the change process; (13) broadening the concept of cultural competence; and cultural competence issues to consider. The information packet includes selected references relating to cultural concerns and resource aids that include information on the changing ethnic profile of the United States, cultural competence in servicing students with mental health problems, guidelines for program development and evaluation, and guidelines for providers of psychological services. Descriptions of model programs related to cultural concerns are also included. The packet ends with a state list of consultants, organizational resources, and an ERIC digest on issues in multicultural counseling. (CR)

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*From the Center's Clearinghouse ...**

An introductory packet on

Cultural Concerns in Addressing Barriers to Learning

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Under the auspices of the School Mental Health Project in the Department of Psychology at UCLA, our center approaches mental health and psychosocial concerns from the broad perspective of addressing barriers to learning and promoting healthy development. Specific attention is given policies and strategies that can counter fragmentation and enhance collaboration between school and community programs.

MISSION: *To improve outcomes for young people by enhancing policies, programs, and practices relevant to mental health in schools.*

Through collaboration, the center will

- **enhance practitioner roles, functions and competence**
- **interface with systemic reform movements to strengthen mental health in schools**
- **assist localities in building and maintaining their own infrastructure for training, support, and continuing education that fosters integration of mental health in schools**

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*In 1996, two national training and technical assistance centers focused on mental health in schools were established with partial support from the U.S. Department of Health and Human Services, Public Health Service, Health Resources and Services Administration, Maternal and Child Health Bureau, Office of Adolescent Health. As indicated, one center is located at UCLA; the other is at the University of Maryland at Baltimore and can be contacted toll free at 1-(888) 706-0980.

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CULTURAL CONCERNS IN ADDRESSING BARRIERS TO LEARNING

They tell you they want to help you, but if you ask me they want to make you into them, and leave you without a cent of yourself left to hang on to. I keep on asking them, why don't they fix the country up, so that people can work, instead of patching up with this and that, and giving us a dollar for not working, to keep us from starving right to death.

Anonymous Parent

This Introductory Packet contains:

- A discussion of :
  - Why should school staff be concerned about cultural and racial differences?
    - ...to avoid creating barriers to learning
    - ...to contribute to the celebration of diversity
    - ...to provide culturally appropriate counseling
  - Working with bilingual students to address barriers to learning
    - ...assessment
    - ...planning and implementing interventions
  - What are the implications for staff development and system change?
    - ...the need for a cultual competence framework
    - ...creating a process for change
    - ...broadening the concept of cultural competence

- A Quick Overview of Some Basic Resources
  - Selected References
  - Resource Aids:
    - *The Changing Ethnic Profile of The United States*
    - *Cultural Competence in Serving Children and Adolescents With Mental Health Problems*
    - *Guidelines for Program Development and Evaluation*
    - *APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations*
  - Some Model Programs
  - Consultation Cadre who are willing to help with issues related to Cultural Competence
  - A List of Agencies, Organizations, Advocacy Groups and Internet Resources

- A sample ERIC Digest -- *Issues in Multicultural Counseling*

- Excerpt from ***Diversity in Education***

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What is the Center's Clearinghouse?

The scope of the Center's Clearinghouse reflects the School Mental Health Project's mission -- to enhance the ability of schools and their surrounding communities to address mental health and psychosocial barriers to student learning and promote healthy development. Those of you working so hard to address these concerns need ready access to resource materials. The Center's Clearinghouse is your link to specialized resources, materials, and information. The staff supplements, compiles, and disseminates resources on topics fundamental to our mission. As we identify what is available across the country, we are building systems to connect you with a wide variety of resources. Whether your focus is on an individual, a family, a classroom, a school, or a school system, we intend to be of service to you. Our evolving catalogue is available on request; eventually it will be accessible electronically over the Internet.

What kinds of resources, materials, and information are available?

We can provide or direct you to a variety of resources, materials, and information that we have categorized under three areas of concern:

- Specific psychosocial problems
- Programs and processes
- System and policy concerns

Among the various ways we package resources are our *Introductory Packets, Resource Aid Packets, special reports, guidebooks*, and *continuing education units*. These encompass overview discussions of major topics, descriptions of model programs, references to publications, access information to other relevant centers, organizations, advocacy groups, and Internet links, and specific tools that can guide and assist with training activity and student/family interventions (such as outlines, checklists, instruments, and other resources that can be copied and used as information handouts and aids for practice).

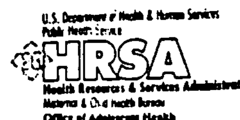
Accessing the Clearinghouse

- E-mail us at **smhp@ucla.edu**
- FAX us at (310) 206-8716
- Phone (310) 825-3634
- Write School Mental Health Project/Center for Mental Health in Schools, Dept. of Psychology, Los Angeles, CA 90095-1563

Check out recent additions to the Clearinghouse on our Web site **http://smhp.psych.ucla.edu**

All materials from the Center's Clearinghouse are available for a minimal fee to cover the cost of copying, handling, and postage. Eventually, we plan to have some of this material and other Clearinghouse documents available, at no-cost, on-line for those with Internet access.

If you know of something we should have in the clearinghouse, let us know.



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Introduction

At every school in America, staff are dedicated to doing their best to see that all students succeed.

In every community, families expect schools to accommodate instruction to the diverse knowledge, skills, and attitudes youngsters bring into the school setting. When there is a good match between what families expect and what schools can do, concerns and conflict do not arise. Unfortunately, many situations exist where the match needs to be better.

This introductory packet is designed to clarify basic concerns that have relevance to addressing barriers to student learning and enhancing healthy development. The material provides perspectives and practices related to such matters as:

1. Why should school staff be concerned about cultural and racial differences?

2. When are such differences a barrier to student learning and when are they a benefit?

3. What are the implications for practice?

4. What are the implications for staff development?

At the core of all this are issues related to the society's interest in accomodating and promoting diversity. Thus, policy, politics, social philosophy, and practice converge in ways that make any exploration of this topic controversial. As Nicholas Hobbs (1975) states,

> *"To take care of them" can and should be read with two meanings: to give children help and to exclude them from the community.* *

* Hobbs, N. (1975). *The future of children: Categories, labels, and their consequences.* San Franciso: Jossey-Bass.

From M. Roizner, (1996) *A Practical Guide for the Assessement of Cultural competence in Children's Mental Health Organizations*. Boston, MA: Judge Baker Children's Center.

Since the 1980's, child mental health providers and administrators have become aware that the mental health service system has done a less than satisfactory job in serving minority youths and their families. Some of the problems documented include:

- Minority children have been reported to be more frequently placed in out of home placements and in more restrictive settings....
- The number of minority children in the child welfare and juvenile justice systems is disproportionately high, and these children remain in these systems for longer periods of time than "majority" children ....
- Ethnically and culturally diverse consumers tend to underutilize and prematurely terminate services ....
- When they seek services, ethnically and culturally diverse clients are frequently misdiagnosed .... and therefore inadequately treated.

A growing body of literature, however, indicates that mental health services for children and families can be improved through the development of culturally competent interventions. Cultural competence has been associated with improved service delivery outcomes such as increased consumer satisfaction, decreased rates of treatment dropout, and increased effectiveness.... Increasingly, cultural competence is also being considered a critical element of professional and clinical expertise....

Unfortunately, these advances in mental health service delivery have not been transferred to the mainstream of children's programs and services. One of the obstacles to organizations becoming more culturally competent is their lack of understanding of what cultural competence is and how to assess whether a program and a delivery system is culturally competent.

When We Talk About American Ethnic Groups, What Do We Mean? *

...It is increasingly clear that for a number of reasons ethnic categories and labels are problematic. Labels are not consistent indicators of group membership; rather, they vary over time and situations, carry different connotations among individuals and groups, and gloss over within-group variation. To get beyond simplistic ethnic categories, we need to examine the meanings associated with ethnicity, specifically culture, identity, and minority status...

Although there is increasing recognition that ethnicity is a complex multidimensional construct, it continues to be treated in many cases as a categorical variable. For the study of ethnicity to progress, it is important to recognize that the psychological implications of ethnicity can be best understood in terms of clusters of dimensions: Race [and] ethnicity ... are dimensions, not categories, of human experience" (Goodchilds. 1991, p.1). These dimensions clearly cluster together in ways that make ethnicity a highly salient and meaningful construct in American society. Yet the boundaries are blurred and flexible, and the implications of ethnicity vary widely across individuals.

Therefore, to explain outcomes that are influenced by ethnicity, we need to explore at least three dimensions of difference that vary, within and across ethnic groups. First, cultural norms and attitudes that may be influential in psychological processes need to be identified and measured to determine the extent to which they covary, the membership in a particular group or sample and have an impact on specific outcomes. Second, the strength, salience, and meaning of individuals' ethnic identities, that is, their sense of belonging to their group, need to be assessed as variables that may impact psychological outcomes. Third, individuals' experiences as members of a minority group with lower status and power need to be considered, together with the ways in which individuals respond to and deal with such experiences. As these dimensions are more clearly defined and studied within and across groups, we will begin to get a better comprehension of the role of ethnicity for psychology. Furthermore, a greater awareness that individuals vary along a number of underlying human dimensions and cannot simply be categorized by group membership could help to break down stereotypes and contribute to understanding among all people.

Reference

Goodchilds, J. (1991). *Psychological perspectives on human diversity in America.* Washington, DC: American Psychological Association.

* From: Phinney, J. S. (1996). When we talk about American Ethnic Groups, What do we mean? *American Psychologist, 51,* 918-927.

Why Consider Culture?

Culture provides people with a design for living and for interpreting their environment. Culture has been defined as "the shared values, traditions, norms, customs, arts, history, folklore, and institutions of a group of people." Culture shapes how people see their world and structure their community and family life. A person's cultural affiliation often determines the person's values and attitudes about health issues, responses to messages, and even the use of alcohol and other drugs. A cultural group consciously or unconsciously shares identifiable values, norms, symbols, and ways of living that are repeated and transmitted from one generation to another. Race and ethnicity are often thought to be dominant elements of culture. But the definition of culture is actually broader than this. People often belong to one or more subgroups that affect the way they think and how they behave. Factors such as geographic location, lifestyle, and age are also important in shaping what people value and hold dear. Organizations that provide information or services to diverse groups must understand the culture of the group that they are serving, and must design and manage culturally competent programs to address those groups.

Culturally Competent Programs

Cultural competence refers to a set of academic and interpersonal skills that allow individuals to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. This requires a willingness and ability to draw on community- based values, traditions, and customs and to work with knowledgeable persons of and from the community in developing targeted interventions, communications, and other supports. A culturally competent program is one that demonstrates sensitivity to and understanding of cultural differences in program design, implementation, and evaluation. Culturally competent programs:

- acknowledge culture as a predominant force in shaping behaviors, values, and institutions;
- acknowledge and accept that cultural differences exist and have an impact on service delivery;
- believe that diversity within cultures is as important as diversity between cultures;
- respect the unique, culturally defined needs of various client populations;
- recognize that concepts such as "family" and "community" are different for various cultures and even for subgroups within cultures;
- understand that people from different racial and ethnic groups and other cultural subgroups are unique;
- understand that people from different racial and ethnic groups and other cultural subgroups are usually best served by persons who are a part of or in tune with their culture; and
- recognize that taking the best of both worlds enhances the capacity of all.

From: website http://www.bphc.hrsa.dhhs.gov/omwh_3.htm (1996) Compiled by the Health Resources Administration's Bureau of Primary Health Care, Office of Minority and Women's Health.

Why should staff be concerned about cultural and racial differences?

...To avoid creating barriers to learning.

From G. Susan Mosley-Howard (1995). Best Practices in Considering the Role of Culture. In A. Thomas and J. Grimes (Eds.) *Best Practices in School Psychology III.* Washington DC: The National Association of School Psychologists.

. . . .Cultural elements greatly influence educational experience, self-perception, perception of the educational system and its members (including that of the psychologist), and subsequent achievement.

By examining another cultural frame, discrimination, one may see another connection to academic elements. With systemic discrimination sometimes comes a disillusionment which often leads to anger and/or blaming of that system. Sometimes children of various cultures harbor unacknowledged anger toward the system that they perceive to have established barriers and lessened expectations for them. Others do not perceive barriers or discrimination with the social system but rather many opportunities afforded to them. They take these opportunities and through individual effort and social support turn them into successes. Responses to this situation are as varied as the perceptions of it: from dropping out or lashing out (Council of the Great City Schools, 1987), to proactive and creative strategies for systemic change, to demonstrating exceptional academic success in the face of barriers (Ogbu, 1992).

Another example of the impact of culture on academic experience is the low rate of minority children attending preschool. The *Digest of Education Statistics* (National Center for Education Statistics, Office of Education and Improvement, 1993) states that 37% of African American children and 27% of Hispanic American children 3 to 4 years of age attended any private or public preschool in 1992. This means that in many cases early cognitive learning and cultural indoctrination occur at home. Because of this "at home" preschool education these children sometimes come to the European-American K-8 system with a culture-specific set of learning styles, learned goals, and expectations. Negotiating the new system on their own can be challenging. One useful strength comes from this experience, however: the valuing of education that most people of color possess (McAdoo, 1993). This value and others are shared by many people and it could be that these shared values can serve as a foundation upon which to build an academic experience where all can succeed. Using the person-by-environment perspective could help in identifying the elements both brought by the individual and existing within the academic environment that together contribute to potential success.

Disclosure during communication also often varies across cultures. African Americans often prefer to turn to indigenous support systems (e.g., family, friends, minister) when disclosing personal issues or seeking support (Hines & Boyd-Franklin, 1982; Neighbors & Jackson, 1984). This same preference was observed in a study of native Puerto-Ricans and first generation Puerto Ricans socialized in this country (Zayas, 1988). Some Appalachians also divulge very little outside of the family circle, while other European American subgroups turn more readily to 'professionals' and others outside of their immediate circle for contact or assistance.

In addition to the mode of communication, style could also be an issue. Dialect and bilingualism, as influenced by culture of origin, often affect ease of communication and subsequent learning. In addition, schools expect, advocate, and value the use of "standard English" while some minorities use both "standard English" and dialects or languages with which they identify. Some studies (Hudson, 1980; Penalosa, 1980; Ramirez, 1985) point out the negative attitudes that some teachers have toward children who communicate in "non-standard English" format. These researchers further point out that these negative attitudes foster in turn a negative perception within the child of his or her own form of communication. Of course, some children are able to adapt quite well to a variety of communication styles. They are able to make transitions from one style of communication to another depending upon the setting. It is a group of children who seem to function the best and ultimately succeed within the school environment.

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Council of the Great City Schools. (1987). "Challenge to urban education: Results in the making." A Report of the council of Great city Schools. Washington, DC: Author.

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Zayas, L. H., & Palleja, J. (1988). "Puerto Rican familialism: Considerations for family therapy." *Family Relations*, 37, 260-264.

Glossary of Key Terms*

Culture: The shared values, traditions, norms, customs, arts, history, folklore, and institutions of a group of people that are unified by race, ethnicity, language, nationality, or religion.

Cultural Group: A group of people who consciously or unconsciously share identifiable values, norms, symbols, and some ways of living that are repeated and transmitted from one generation to another.

Cultural Diversity: Differences in race, ethnicity, language, nationality, or religion among various groups within a community, organization, or nation. A Community is said to be culturally diverse if its residents include members of different groups.

Ethnic: Belonging to a common group -- often linked by race, nationality, and language -- with a common cultural heritage and/or derivation.

Race: A socially defined population that is derived from distinguishable physical characteristics that are genetically transmitted.

Language: the form or pattern of speech -- spoken or written -used by residents or descendants of a particular nation or geographic area or by any large body of people. Language can be formal or informal and includes dialect, idiomatic speech, and slang.

Multicultural: Designed for or pertaining to two or more distinctive cultures.

Cultural Awareness: Recognition of the nuances of one's own and other cultures.

Cultural Sensitivity: An awareness of the nuances of one's own and other cultures.

Culturally Appropriate: Exhibiting sensitivity to cultural differences and similarities, and demonstrating effectiveness in translating that sensitivity to action through organizational mission statements, communication strategies, and services to diverse cultures.

Cultural Competence: The ability of individuals to use academic, experiential, and interpersonal skills to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. Encompasses individuals' desire, willingness, and ability to improve systems by drawing on diverse values, traditions, and customs and working closely with knowledgeable persons from the community to develop interventions and services that affirm and reflect the value of different cultures.

* From *A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs* (1994). Washington, DC: U.S. Department of Health and Human Services. Administration for Children and Families. Administration on Children, Youth, and Families. Families and Youth Services Bureau.

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Why should school staff be concerned about cultural and racial differences?

... To contribute to the celebration of Diversity

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*Excerpt taken from Covert (1996). *Introduction to Multicultural Education.* Downloaded from website: http://curry.edschool.virginia.edu/go/multicultural/initial.html (compiled by Paul Gorski)

Multicultural Education is education that allows all students to reach their potential as learners. It respects diversity while teaching all children to become effective and participating members of a democracy. It respects individuality while promoting respect for others. It emphasizes the contributions of the various groups (e.g., ethnic, gender, religious, sexual orientation, etc.) that make up the population of this country. It focuses on how to learn rather than on learning specific information. It acknowledges that different children have different learning styles. It emphasizes understanding in terms of different perspectives rather than learning just the facts. It takes into consideration the learner and his or her relationship to the material. It recognizes that the measure of one's learning is not only the new information or understandings that one has gained but also includes the extent to which the learner has changed relative to the material. It helps the students make sense out of their everyday life. It facilitates communication between students, their teachers and the rest of society. It encourages students to learn how to resolve conflicts in non-violent ways and finally, it promotes world peace and harmony. Developing a multicultural classroom means more than adopting a multicultural curriculum. [There are] 3 major components:

The Curriculum:

Includes contributions made by different ethnic groups, perspectives of different ethnic groups, provides positive models of different ethnic groups, provides opportunities for students to discuss racial and ethnicity related questions in a non threatening atmosphere, encourages interactions between children from different ethnic groups in learning activities, encourages children to bring examples of everyday life into the classroom as part of their learning.

The Teacher:

1. Every teacher must reflect on his or her experiences and assess his or her attitudes, prejudice, values as they relate to dealing with people from different ethnic groups.

2. Support groups for teachers need to be formed where they can openly discuss and debate multicultural issues. These groups need to be multicultural groups of small enough size that everyone has an opportunity to participate.

3. Inservice training needs to be provided to all teachers using new materials in order that they feel comfortable in using them.

The Students:

Every student, no matter what age, comes to school with a set of values which reflects his or her upbringing. Many of these values are related to their perceptions about different ethnic groups. In the multicultural classroom these values need to be made explicit and explored. It is important that classroom rules reflect the value of diversity and respect for different cultures while at the same time realizing that a climate conducive to learning is required.

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Some Basic Assumptions

Following Banks' (Banks, 1988, p.43) notion of multiple identities... Every child comes to school with an ethnic identity whether or not these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. The point here is to acknowledge differences rather than ignore them. It is equally critical that the children recognize and appreciate their own ethnicity and learn to appreciate those of the other children in the class. This recognition of individual ethnic identities is the beginning point, it is a connector of both the teacher to the student and the students to each other. It is the basic building block in the learning process which requires knowing where the child is relative to him/herself and the content to be addressed. This ethnic identification is a continual point of focus throughout the education process and is the basis for developing the next level of identification which is a national identification.

The national identity of the individual requires his/her understanding and commitment to the democratic ideals such as human dignity, justice and equality. Here the focus is on becoming effective members of a democratic society. An individual's strong national identification is essential to his/her development of a global identity. As our society becomes more and more dependent on other societies, it is critical that the schools address the problems of the world as a whole. The development of the global identification provides the students with the opportunity to see how as a nation we fit into the world society. It allows students to better understand that the actions of a nation must not only be viewed in terms of the implications for that nation but what are the effects on the whole world. Children who have developed both a strong ethnic and national identity should have the perspective to also develop a global identification which should in turn make them better citizens of the world community.

At this point in time it is important to realize that the identifications discussed above are hierarchial. In other words the curriculum and the learning needs to proceed by first recognizing the ethnic identity, then the national and finally the global. The development of the latter are dependent upon the development of the former. It is also important that the individual identities are not static but continually evolving and so it is important for the curriculum to emphasize all three types of identities as learning progresses.

Basic Assumptions of Multicultural Education
(Hernandez, 1989, pp. 9-12)

1. It is increasingly important for political, social, educational and economic reasons to recognize the US is a culturally diverse society.
2. Multicultural education is for all students.
3. Multicultural education is synonymous with effective teaching.
4. Teaching is a cross cultural encounter.
5. The educational system has not served all students equally well.
6. Multicultural education is (should) be synonymous with educational innovation and reform.
7. Next to parents (primary caregivers) teachers are the single most important factor in the lives of children.
8. Classroom interaction between teachers and students constitutes the major part of the educational process for most students.

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Goals of Multicultural Education

1. To have every student achieve to his or her potential.
2. To learn how to learn.
3. To appreciate the contributions of different groups who have contributed to our knowledge base.
4. To develop positive attitudes about groups of people who are different than ourselves.
5. To become good citizens of the school, the community, the country and the world community.
6. To learn how to evaluate knowledge from different perspectives.
7. To develop an ethnic, national and global identity.
8. To provide decision making skills so the students can make better choices in their everyday lives.

Principles for Learning and Teaching
(taken from Gordon, E. and Roberts, F., 1991)

1. The selection of subject matter content should be culturally inclusive, based on up-to-date scholarship. This inclusivity should incorporate opposing opinions and divergent interpretations.
2. The subject matter content selected for inclusion should represent diversity and unity within and across groups.
3. The subject matter selected for inclusion should be set within the context of its time and place.
4. The subject matter selected for inclusion should give priority to depth over breadth.
5. Multicultural perspectives should infuse the entire curriculum, pre K-12.
6. The subject matter content should be treated as socially constructed and therefore tentative -- as is all knowledge.
7. The teaching of all subjects should draw and build on the experience and knowledge that the students bring to the classroom.
8. Pedagogy should incorporate a range of interactive modes of teaching and learning in order to foster understanding (rather than rote learning), examination of controversy, and mutual learning.

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Banks, J.A. (1988). *Multiethnic education: Theory and practice.* Boston: Allyn and Bacon, Inc.

Gordon, E., & Roberts, F. (1991). *Report of social studies syllabus review and development committee.* Albany, NY: The State Education Department and the University of the State of New York.

Hernandez, H. (1989). *Multicultural education: A teacher's guide to content and process.* Columbus, OH: Merrill Publishing Company.

Why should school staff be concerned about cultural and racial differences?

... To provide culturally appropriate counseling

From D.C. Locke (1993). *Multicultural Counseling*. ERIC Digest. Ann Arbor, Michigan. ERIC Clearinghouse on Counseling and Personnel Services (ERIC document number ED357316 93).

Multiculturalism has been defined as the fourth force in psychology, one which complements the psychodynamic, behavioral and humanistic explanations of human behavior. Pedersen (1991) defined multiculturalism as "a wide range of multiple groups without grading, comparing, or ranking them as better or worse than one another and without denying the very distinct and complementary or even contradictory perspectives that each group brings with it" (p. 4). One of the most important debates within the field has to do with how this definition relates to specific groups within the context of a culture. Pedersen's definition leads to the inclusion of a large number of variables, e.g., age, sex, place of residence, education, socioeconomic factors, affiliations, nationality, ethnicity, language, religion, making multiculturalism generic to all counseling relationships. Locke (1990), among others, advocates a narrower definition of multiculturalism, particularly as it relates to counseling. The narrower view is one where attention is directed toward "the racial/ethnic minority groups within that culture" (p. 24).

Regardless of how one defines the term or the degree to which the concept is restricted or broadened in a particular context, multiculturalism encompasses a world of complex detail. Hofstede (1984), identified four dimensions of cultures. These dimensions are:

1. Power distance--the extent to which a culture accepts that power in institutions and organizations is distributed unequally.

2. Uncertainty avoidance--the extent to which members of a culture feel threatened by uncertain or ambiguous situations.

3. Individualism--a social framework in which people are supposed to take care of themselves and of their immediate families only. Collectivism refers to a social framework in which people distinguish between in-groups and out-groups, expecting their in-group to look after them, and in exchange for that owe loyalty to it.

4. Masculinity/Femininity--the extent to which the dominant values within a culture are assertiveness, money and things, caring for others, quality of life, and people.

A number of generic counselor characteristics are necessary, but not sufficient, for those who engage in multicultural counseling. To be effective, a counselor must be able to:

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1. Express respect for the client in a manner that is felt, understood, accepted, and appreciated by the client. Respect may be communicated either verbally or nonverbally with voice quality or eye contact.

2. Feel and express empathy for culturally different clients. This involves being able to place oneself in the place of the other, to understand the point of view of the other.

3. Personalize his/her observations. This means that the counselor recognizes that his/her observations, knowledge, or perceptions are "right" or "true" only for him/herself and that they do not generalize to the client.

4. Withhold judgment and remain objective until one has enough information and an understanding of the world of the client.

5. Tolerate ambiguity. This refers to the ability to react to new, different, and at times, unpredictable situations with little visible discomfort or irritation.

6. Have patience and perseverance when unable to get things done immediately.

Counselors bring with them their own degree of effectiveness with these generic characteristics. They also bring with them their cultural manifestations as well as their unique personal, social and psychological background. These factors interact with the cultural and personal factors brought by the client. The interaction of these two sets of factors must be explored along with other counseling-related considerations for each client who comes for counseling. The effective counselor is one who can adapt the counseling models, theories, or techniques to the unique individual needs of each client. This skill requires that the counselor be able to see the client as both an individual and as a member of a particular cultural group. Multicultural counseling requires the recognition of: (1) the importance of racial/ethnic group membership on the socialization of the client; (2) the importance of and the uniqueness of the individual; (3) the presence of and place of values in the counseling process; and (4) the uniqueness of learning styles, vocational goals, and life purposes of clients, within the context of principles of democratic social justice (Locke, 1986).

The Multicultural Awareness Continuum (Locke, 1986) was designed to illustrate the areas of awareness through which a counselor must go in the process of counseling a culturally different client. The continuum is linear and the process is developmental, best understood as a lifelong process.

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- Self-awareness. The first level through which counselors must pass is self-awareness. Self-understanding is a necessary condition before one begins the process of understanding others. Both intrapersonal and interpersonal dynamics must be considered as important components in the projection of beliefs, attitudes, opinions, and values. The examination of one's own thoughts andfeelings allows the counselor a better understanding of the cultural "baggage" he or she brings to the situation.

- Awareness of one's own culture. Counselors bring cultural baggage to the counseling situation; baggage that may cause certain things to be taken for granted or create expectations about behaviors and manners. For example, consider your own name and the meaning associated with it. Ask yourself the cultural significance of your name. Could your name have some historical significance to cultures other than the culture of your origin? There may be some relationship between your name and the order of your birth. There may have been a special ceremony conducted when you were named.

  The naming process of a child is but one of the many examples of how cultural influences are evident and varied. Language is specific to one's cultural group whether formal, informal, verbal, or nonverbal. Language determines the cultural networks in which an individual participates and contributes specific values to the culture.

- Awareness of racism, sexism, and poverty. Racism, sexism, and poverty are all aspects of a culture that must be understood from the perspective of how one views their effect both upon oneself and upon others. The words themselves are obviously powerful terms and frequently evoke some defensiveness. Even when racism and sexism are denied as a part of one's personal belief system, one must recognize that he/she never-the-less exists as a part of the larger culture. Even when the anguish of poverty is not felt personally, the counselor must come to grips with his or her own beliefs regarding financially less fortunate people.

  Exploration of the issues of racism, sexism, and poverty may be facilitated by a "systems" approach. Such an exploration may lead to examination of the differences between individual behaviors and organizational behaviors, or what might be called the difference between personal prejudice and institutional prejudice. The influence of organizational prejudice can be seen in the attitudes and beliefs of the system in which the counselor works. Similarly, the awareness that frequently church memberships exist along racial lines, or that some social organizations restrict their membership to one sex, should help counselors come to grips with the organizational prejudice which they may be supporting solely on the basis of participation in a particular organization.

- Awareness of individual differences. One of the greatest pitfalls of the novice counselor is to overgeneralize things learned about a specific culture as therefore applicable to all members of the culture. A single thread of commonality is often presumed to exist as interwoven among the group simply because it is observed in one or a few member(s) of the culture. On the contrary, cultural group membership does not require one to sacrifice individualism or uniqueness. In response to the counselor who feels all clients should be treated as "individuals," I say clients must be treated as both individuals and members of their particular cultural group.

  Total belief in individualism fails to take into account the "collective family-community" relationship which exists in many cultural groups. A real danger lies in the possibility that counselors may unwittingly discount cultural influences and subconsciously believe they understand the culturally different when, in fact, they view others from their own culture's point of view. In practice, what is put forth as a belief in individualism can become a disregard for any culturally specific behaviors that influence client behaviors. In sum, counselors must be aware of individual differences and come to believe in the uniqueness of the individual before moving to the level of awareness of other cultures.

- Awareness of other cultures. The four previously discussed levels of the continuum

provide the background and foundation necessary for counselors to explore the varied dynamics of other cultural groups. Most cross-cultural emphasis is currently placed upon African Americans, Native Americans, Mexican Americans or Hispanics, and Asian Americans. Language is of great significance and uniqueness to each of these cultural groups, rendering standard English less than complete in communication of ideas. It is necessary for counselors to be sensitive to words which are unique to a particular culture as well as body language and other nonverbal behaviors to which cultural significance is attached.

- Awareness of diversity. The culture of the United States has often been referred to as a "melting pot." This characterization suggests that people came to the United States from many different countries and blended into one new culture. Thus, old world practices were altered, discarded, or maintained within the context of the new culture. For the most part, many cultural groups did not fully participate in the melting pot process. Thus, many African American, Native American, Mexican American, and Asian American cultural practices were not welcomed as the new culture formed.
  Of more recent vintage is the term "salad bowl" which implies that the culture of the United States is capable of retaining aspects from all cultures (the various ingredients). Viewed in this manner, we are seen as capable of living, working, and growing together while maintaining a unique cultural identity. "Rainbow coalition" is another term used in a recent political campaign to represent the same idea. Such concepts reflect what many have come to refer to as a multicultural or pluralistic society, where certain features of each culture are encouraged and appreciated by other cultural groups.

- Skills/Techniques. The final level on the continuum is to implement what has been learned about working with culturally different groups and add specific techniques to the repertoire of counseling skills. Before a counselor can effectively work with clients of diverse cultural heritage, he or she must have developed general competence as a counselor. Passage through the awareness continuum constitutes professional growth and will contribute to an increase in overall counseling effectiveness, but goes much further than that. Counselors must be aware of learning theory and how theory relates to the development of psychological-cultural factors. Counselors must understand the relationship between theory and counselors' strategies or practices. Most importantly, counselors must have developed a sense of worth in their own cultures before attaining competence in counseling the culturally different.

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Interventions for Social Skills and Emotional Functioning

...Counseling services may be appropriate when bilingual students demonstrate social or emotional difficulties that interfere with their classroom functioning. A cross-cultural counseling perspective is recommended for school psychologists working with bilingual students. Cross-cultural counseling is especially relevant when language and cultural issues are influencing bilingual students' performance in school. ... bilingual students may struggle with acculturation issues, ethnic identity confusion, and culture shock reactions that can impact on classroom functioning. In addition, bilingual students may experience high levels of stress related to learning a second language and to racist attitudes within schools and communities. Among the culturally sensitive techniques recommended in the literature are (a) ethnotherapy whereby emphasis is placed on helping individuals to develop a positive sense of ethnic identity ..., (b) cuento therapy in which folk stories are used to explore cultural identity and ego development ..., and (c) the use of toys and materials that reflect the students' cultural and linguistic backgrounds. Group counseling approaches may also be appropriate but their usefulness must be evaluated for children whose cultural backgrounds do not encourage self-disclosure with individuals outside of the family structure. Finally, all social skills training and counseling activities should be delivered in the students' primary or most proficient language to facilitate the communication process.

From: E. C. Lopez, "Best Practices in Working with Bilingual Children." In A. Thomas & J. Grimes (Eds.) (1995). *Best Practices in School Psychology III.* Washington, DC: National Assoc. of School Psychologists.

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Working with Bilingual Students to Address Barriers to Learning

From: E. C. Lopez, "Best Practices in Working with Bilingual Children." In A. Thomas & J. Grimes (Eds.) (1995). *Best Practices in School Psychology III.* Washington, DC: National Assoc. of School Psychologists.

...Recent statistics indicate that 5.3 million school-aged children in the United States enter school speaking a language other than English .... Estimates for the 21st century indicate that the number ... will continue to rise. . . .

> Children from bilingual homes may face a number of challenges including the severance of family ties and friendships as a result of migration; acculturation conflicts stemming from the clash between the family's more traditional values and the children's higher rate of acculturation into the host culture; higher levels of poverty associated with minority populations; and cultural conflicts resulting from subtle as well as major differences between the children's cultural values and those of the new adopted culture (Esquivel, 1985).

Bilingual students may encounter a number of educational barriers that can influence their performance in schools. These educational barriers may include prejudicial racial attitudes, intolerance to linguistic and cultural differences, lower levels of expectations from school professionals, a lack of access to adequate or higher level educational services due to tracking, and the implementation of policies and regulations insensitive to the needs of culturally different students (e.g., implementation of rigid assessment policies; Cummins, 1989). . . .

> According to Lynch (1992), culturally different families may differ in terms of their family composition; primary caregivers; childrearing practices; sleeping and eating patterns; response to disobedience and aggression; perceptions of disability, health, and healing; language; religion; communicative interaction styles; and help-seeking behaviors. These cultural characteristics and differences should be examined in the context of how they influence the students' functioning within assessment and classroom situations, schools, families, and communities. In planning and evaluating interventions, careful consideration should also be given to the benefits of incorporating activities, interaction styles, and instructional sequences that match the students' cognitive, emotional, and behavioral styles (Tharp, 1989).

A. Working with Bilingual Students ... Assessment

...Assessing bilingual students is a time-consuming process that strives to explore language and cultural issues while collecting data from numerous sources in various contexts and through a variety of techniques. Throughout the assessment process, consideration should be given to the establishment of strong collaborative relationships with teachers and other school professionals. Assessment conducted through collaborative efforts can facilitate the process of data collection and establish a cooperative environment conducive to the planning and implementation of appropriate interventions ....

... Those working with bilingual students must maintain a culturally sensitive stance throughout all assessment activities by examining (a) the characteristics of culturally different individuals and families (i.e., the shared ideas, concepts, behaviors, and beliefs of a given cultural group); (b) the cultural values and practices that individual bilingual children adopt from their native culture and modify as a result of contact with the majority culture; and (c) the processes by which these cultural values and practices impact on bilingual children's functioning in the areas of cognition, language, thinking, learning, and socioemotional functioning. . . .

Alternative procedures for evaluating bilingual children include the collection of data from numerous sources (e.g., parent, children, school personnel) and the use of multiple procedures such as informal tasks, observations, interviews, checklists, and rating scales. Throughout the use of all these measures, school psychologists must proceed cautiously while attending to the students' familiarity with the content of the tasks and the test-taking skills they require.

Assessment of language proficiency.

...Among the practices recommended are parent, children, and teacher interviews to explore the history of language use, language development, and language background. Informal questionnaires may be helpful in collecting language-background data (for a sample of a language-background questionnaire useful with parents and teachers, see Payan, 1984). It is also important to collect language samples during informal situations (e.g., play, conversations) as well as in more formal academic tasks (e.g., classroom discussions). . . .

...Because language use and proficiency can vary along many dimensions, observations are also recommended across different languages (e.g., L1 and L2), situations (e.g., small group vs. large group), settings (e.g., classroom vs. school yard), topics (e.g., talking about math vs. talking about food), contexts (e.g., home vs. school) and individuals communicating with the assessment subjects (e.g., peers, adults, family).

Assessment of intelligence.

...Dynamic assessment procedures such as Feurstein's Learning Potential Assessment Device are often discussed as one alternative to validly measure cognitive function (Duran, 1989). Dynamic assessment procedures are designed to involve assessment subjects in test-teach-test approaches that evaluate children's cognitive deficiencies and examine under what learning conditions those deficiencies can be overcome. However, a lack of empirical evidence attesting to their validity continues to render dynamic assessment procedures as questionable with bilingual students.

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Other alternative procedures include nonverbal tests and developmentally based tasks. Nonverbal tests should be used with caution as they usually assess a narrow set of cognitive strategies and the performance of bilingual students may still be dependent on their familiarity with test-taking skills and with the test content.

Assessment of academic functioning.

...Alternative procedures include Curriculum Based Assessment activities such as informal reading inventories, error analyses, and task analyses that use the students' curriculum materials as the basis of the assessment. Criterion-referenced tests, either publisher-constructed or self-made, can also be helpful when attempting to establish accomplished and future academic goals. Test-teach-test dynamic approaches may be most valuable when the assessor uses tasks and materials directly related to the students' academic functioning rather than more cognitively based procedures (e.g., Feurstein's Instrumental Enrichment program), which are less pertinent to the classroom setting and demonstrate limited validity (Duran, 1989)....

Overall, whichever alternative procedures are used to measure bilingual students' academic performance, school psychologists must give careful consideration to the interaction between the content of the procedures and the student's background. Bilingual students' performances on academic tasks are largely dependent on the type of previously established knowledge they bring to the testing situation. Thus, asking comprehension questions after they read a story they know little about limits their ability to understand the story and to respond appropriately to the questions in either language.

Assessment of socioemotional functioning.

In general, there is a lack of emphasis on social-skills-assessment issues in the literature pertaining to bilingual students. Many unanswered questions remain concerning how linguistic and cultural differences affect bilingual students' ability to function adaptively in home, school and community situations. Currently available instruments to measure adaptive behavior are mostly normed with nonminority samples and scored using majority-culture behavioral expectations, rendering them inappropriate for use with bilingual and bicultural students. In addition, many of these measures tend to be limited because they emphasize data collection in one setting, either home or school, and fail to examine the potential differences in children's performances across settings and cultural milieus ....

School psychologists are advised to use a variety of formal and informal techniques that include interviews, behavioral observations, self-reports, and rating scales to examine bilingual students' functioning across a number of settings (e.g., school home, community). Interpreting the results derived from these measures may be facilitated by examining bilingual students' social skill deficits in terms of (a) their familiarity with the majority culture's behavioral expectations, and/or (b) the acculturation conflicts that may interfere with the student's ability to perform adequately within various social situations. Throughout the process of assessing social skills, school psychologists can minimize bias by comparing the performance of individual bilingual students to other children of the same age, socioeconomic level, and linguistic and cultural backgrounds. . . .

Assessment of the instructional environment.

The main purpose of assessing the instructional environment is to examine the appropriateness of the tasks and methods used in the instruction of bilingual children. School psychologists involved in assessing the instructional environments of bilingual children can base their assessment on the following questions:

- Are the appropriate languages being used for instruction?
- Is the level of the language used in the instructional tasks comprehensible to the student?
- Is language and content context-embedded?
- Are the classroom materials appropriate for the language and academic skills of the students?

- Do the students have sufficient background knowledge to understand the content of the instructional materials?
- Can the students relate to the content of the instructional materials from a cultural perspective?
- Are instructional activities and materials used for the purposes of developing literacy skills?
- Is the curriculum being adapted to the needs of exceptional bilingual students?

Classroom observations, interviews, task analyses, and examination of students' permanent products (e.g., tests, assignments, homework) can be used to determine the effectiveness of the instructional materials and the need to modify existing instructional procedures.

Assessment of the classroom setting.

...Baca (1984) recommends that classroom interactions and management strategies should be evaluated in the context of (a) the bilingual students' cultural perspective and (b) the potential effects of using biased behavioral and classroom management strategies. School psychologists involved in assessing classroom settings can use data from observations as well as teacher and student interviews to explore the following questions:

- Are there cultural disparities between the interactional styles of the teachers and bilingual students?
- Is the classroom managed using strategies sensitive to students' cultural differences in communication, attitudes, and values?
- What are the teachers' expectations towards the bilingual students?
- Are cultural differences recognized and valued in the classroom?
- Are the rewards and incentives used valued within the cultural backgrounds of the bilingual students?

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B. Working with Bilingual Students ... Planning and Implementing Interventions

... Intervention activities must also be framed within a home-school collaboration partnership. Empirical data are available demonstrating that bilingual students achieve in programs emphasizing parent involvement in (a) curriculum planning, (b) school organization, (c) classroom participation, and (d) home activities that promote literacy in the native language (Cummins, 1989). Consulting with parents may also be beneficial in exploring with the family the appropriateness of the recommended interventions from a cultural perspective.

Choosing the Language of Intervention

The issue of which language to choose for bilingual students' interventions is complicated and sparked by controversy. Factors to consider in determining the language of intervention include:

- The student's level of proficiency in the two languages.
- The student's age (e.g., high school students with low proficiency in English may need to receive vocational training in their native language).
- The student's length of time in the country
- Cognitive demands of the subject matter taught.
- Type and severity of the handicapping condition (e.g., severely mentally retarded children may need to receive services in their native language).
- Programs available.
- Parent and student preferences.
- Local and national policies.
- Availability of bilingual personnel.
- Student performance within a given language (Ortiz, 1984).

Instructional Programs for Bilingual Students

The three instructional programs generally available for bilingual students include bilingual transitional, bilingual maintenance, and English-only programs. Each is usually accompanied by English as a Second Language (ESL) instruction. ESL instruction generally entails a variety of strategies to improve the English-language skills of L2 speakers (for a review of the literature on bilingual education and ESL see Wong-Fillmore & Valadez, 1986).

As their names imply, bilingual transitional and bilingual maintenance programs provide instruction in both English and the primary language of the students. However, the language models used within and across programs may differ. They include:

1. The alternate days approach whereby each of each of the two languages is used every other day.

2. The alternate-subjects approach in which one language is used in a set of subjects while the second is used in a different set of subjects.

3. The phased approach with L2 being phased in progressively.

4. The preview-review technique in which the lesson is previewed in one language and expanded in the other language.

5. The translation approach whereby information is given in one language and translated to the other on a continuous basis.

6. The functional approach whereby translations are used only when the students are having difficulty grasping concepts and the teacher wishes to provide clarification or background information (Wong-Fillmore & Valadez, 1986).

The foundation for bilingual programs rests in the empirically supported, common underlying proficiency principle. This principle states that first and second language skills are strongly interdependent and that instruction in L1 is developing not just the first language but also a deeper conceptual and linguistic proficiency transferable to L2 (Cummins, 1984). Thus, a student who learns and understands the concept of "democracy" in L1 will be able to transfer that knowledge to L2.

Despite their commonalities, there are some major differences between bilingual transitional and maintenance prorgrams. Bilingual transitional programs aim to develop English language proficiency and to transfer bilingual students to English monolingual classes after 2 or 3 years of instruction. Within transitional programs, the students are instructed in two languages until they can speak sufficient English to go into an English-or-only class. In contrast, bilingual maintenance programs have the goal of developing literacy and language skills in both the primary language and English. Thus, students in maintenance programs stay in bilingual classrooms for a longer period of time and continue to learn in both their primary and secondary languages.

The third type of program, the English-only program, entails placing students in English-speaking classrooms without any bilingual support. In the United States, these programs are sometimes referred to as immersion programs. However, contrary to popular belief, English-only programs are substantially different from the Canadian immersion programs which aim to develop bilingual skills in French and English by initially immersing the students in L2 and eventually introducing them to instruction in both languages (Cummins, 1984).

Bilingual maintenance program have received strong opposition despite empirical evidence demonstrating that quality programs result in higher achievement for bilingual students (Ramirez et al., 1991; Wong-Fillmore & Valadez, 1986). The school psychology literature is noticeably devoid of discussions related to bilingual education. However, in the author's experience, practicing school psychologists constantly struggle with their assumptions and questions about bilingual education issues. Overall, school psychologists involved in recommending and planning programs for bilingual students should consider all the variables discussed in the previous section (i.e., Choosing the Language of Intervention), maintain a flexible attitude, and keep in mind that a position such as "children are unable to learn within bilingual milieus" negates the tremendous potential of the human organism to learn under a variety of conditions and circumstances.

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The Bilingual Child Within the Context of Language

Working successfully with bilingual children requires that all assessment and intervention practices should be based upon a well-developed knowledge base of first- and second-language (Ll and L2, respectively) development. Among the factors that need to be considered when interpreting assessment data are

1. The students' stage of L2 acquisition.
2. The students' language backgrounds (e.g., years of exposure to the English language, academic vs. informal exposure to L2).
3. The quantity and quality of exposure to Ll and L2.
4. The level of proficiency of Ll at the time L2 was introduced.
5. The age of the child at the time of L2 acquisition.
6. Personality factors (e.g., introversion vs. outgoing personality).
7. Motivation for learning L2 (e.g., internally vs. externally based).
8. The social distance between the student's culture and the culture of L2.

Bilingual children's poor academic achievement and behavioral difficulties are frequently, but inappropriately attributed to two factors: their lack of English language skills and their "culturally deficient" backgrounds (Cummins, 1989). School professionals' perceptions of bilingual children as poor academic achievers -- and as language and culturally deficient-- frequently result in referrals for special education assessment (Cummins, 1984). The special education assessment process currently employed in schools is student-oriented with assessment procedures geared towards identifying the internal or student-centered factors that have resulted in poor academic and behavioral functioning.

The planning and implementation of interventions for bilingual students must also be based on the knowledge of theory and research in language development, L2 acquisition, and effective language strategies. Some of this basic knowledge includes

- The most effective strategies to help bilingual students learn L2 incorporate activities where language is used within natural, meaningful interactions.
- More language (i.e., more English) is not better; what is important is exposure to comprehensible input in L2.
- Bilingual children can develop high levels of literacy and proficiency in both languages.
- High levels of proficiency and literacy in L1 can facilitate learning L2 because of the common underlying proficiency or interdependence across languages which facilitates the transfer of knowledge from one language to the other (Cummins, 1984).

Instructional and Classroom Interventions

The literature offers a variety of interventions recommended for bilingual children. Yet the scarcity of empirical studies validating the effectiveness of many interventions often renders those recommendations questionable. Some data are available to support general strategies reported as effective with bilingual children. According to Ortiz (1984, pp. 85-86), the process of L2 acquisition is facilitated for all second language learners by activities that:

1. Maximize student exposure to natural communication.
2. Focus on the message being conveyed, not the linguistic form of the message.
3. Incorporate a silent period at the beginning of the instructional program so that students can listen to the second language without being pressured to speak it.
4. Encourage and create situations in which students can interact with native speakers of the language.
5. Use concrete references to make the new language understandable to beginning students.
6. Devise specific techniques to relax students and to protect their egos. Less anxious, more motivated, more self-confident students experience greater success in second language acquisition.
7. Motivate students to learn.
8. Create an atmosphere where students are not embarrassed by their errors.
9. Do not refer to, or revert to, the students' native language when teaching the second language.To do so may create a situation in which the student, instead of focusing attention on thesecond language, simply waits for the teacher to repeat utterances in the native language. Under these circumstances, motivation for second language learning may be negatively affected.

Other strategies recommended for all bilingual children include the use of:

- Contextualized instruction that incorporates the students' experiences.
- Instructional sequences with meaningful interactions that facilitate comprehending the content of the material learned.
- Previously learned information to provide a bridge for students to learn new concepts and skills.
- Multicultural materials relevant to the students' backgrounds and experiences.
- Whole language and language experiences approaches that integrate writing, reading, and oral
- language activities.
- Peer teaching and cooperative learning activities that encourage student participation.
- Metacognitive (e.g., self-management, functional planning, advance organizers) and cognitive (e.g., note taking, inferencing, cooperation) strategies to facilitate the learning of language and content.
- A variety of writing activities that focus on learning clear communication as well as the mechanics of writing (e.g., punctuation, spelling).
- Thematic curriculum strategies that integrate the learning of language skills and content.
- Strategies that emphasize the use of higher order thinking skills (e.g., analyzing, synthesizing) (Cummins, 1984,1989; Ortiz, 1984; Tharp, 1989).

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Working with Bilingual Students
... Use of Interpreters

...In general, the process of working with interpreters during assessment and intervention activities is risky, speculative, and plagued with conjecture. They should therefore, be the absolute last resort School psychologists who find themselves in situations where they must work with interpreters should adhere to the following best practices ...:

- Choose interpreters who have prior experience as school interpreter high proficiency in both languages, a high level of education, and are familiar with the field of education and special education and with the student's cultural and linguistic background.
- Train interpreters in issues related to test administration, assessment of exceptional children, and the special education process (e.g., due process, IEP meetings).
- Provide interpreters with the opportunity to translate written documents prior to meeting with parents (e.g., IEPs).
- Encourage interpreters to ask questions as the testing session or meeting is occurring,
- Prior to actual assessment sessions, provide interpreters with time to ask questions about test procedures and to discuss testing procedures and details related to the student's background (e.g., place of birth).
- During testing sessions or meetings, (a) speak in short, simple sentences; (b) avoid idioms, metaphors, or colloquialisms; (c) use specific terms and avoid jargon; (d) allow the interpreters time to late all messages; and (e) do not speak to your colleagues while interpreters are in the process of translating.
- After the testing session or meeting, discuss any difficulties encountered during the process (e.g., words that could not be translated), and explore cultural factors that may have influenced the child's/parent's behaviors.
- Do not use interpreters for on-the-spot translation of test questions. Instead, rely on validated test translations.
- In psychological reports, provide details on how the interpreter was used and in which contexts. Also, report all data collected through interpreters in qualitative format and use extreme caution when interpreting the results obtained.

From: E. C. Lopez, "Best Practices in Working with Bilingual Children." In A. Thomas & J. Grimes (Eds.) (1995). *Best Practices in School Psychology III.* Washington, DC: National Assoc. of School Psychologists.

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What are the implications of cultural concerns for Staff Development and system change?

...The need for a cultural competence framework

From "The Cultural Competence Model: Implications for Child and Family Mental Health Services." By J. L. Mason, M. P. Benjamin, & S. A. Lewis (1996). In C.A. Heflinger & C.I. Nixon (Eds.)*Families and the Mental Health System for Children and Adolescents*. Sage Publications.

1. A Model

As a result of the ever increasing trends acknowledging diversity, many cross-cultural models are emerging. The CASSP (Children and Adolescent Service System Program) cultural competence model was developed for the field of children's mental health but appears to have the necessary theoretical foundation to lend itself to various service disciplines involving children, families, communities of color, and, at least theoretically, to non-ethnic cultural groups. Its major emphasis is on behavior in as much as it (a) covers attitudes, practices, policies, and structures and (b) has implications for both line staff and administrative personnel. In contrast to earlier models, the principles and elements of the model are more concerned with behavior than awareness and sensitivity (Lefley & Pederson, 1986). The major values and elements of the model are described below.

Cultural Competence Values

Valuing Diversity. Cultural diversity should be framed as a strength, not only in clientele but also in line staff, administrative personnel, board membership, and volunteers.

Conducting Cultural Self-Assessment. This value is concerned with the degree to which an agency or professional is aware of cultural blind spots.

Understanding the Dynamics of Difference. This principle suggests that one needs to understand what happens when people of different cultural backgrounds interact.

Incorporating Cultural Knowledge. Agencies and professionals need continuing access to cultural information.

Adapting to Diversity. Adapting to diversity entails the actual modifications either to direct service approaches or to agency administration. Perhaps one important aspect of the model is that culturally competent programs must reflect contextual realities of a given catchment area (Isaacs & Benjamin, 1991).

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2. Elements of the Cultural Competence Model

Four key elements underline the CASSP cultural competence model: attitude, practice, policy, and structure. Each is discussed in detail below.

Attitude. This element reflects earlier cross-cultural models in its concern with worker knowledge and beliefs, or the area of cognition (Lefley & Pederson, 1986). One initial concern involves cultural and color blindness--the concept that practitioners should and can treat everyone the same.

Practice. The practice element considers such issues as the interview process (Green, 1982); diagnostic and assessment approaches (Ho, 1992; Lum, 1992; Pinderhughes, 1989); treatment planning techniques (Gibbs et al., 1989; Ho, 1992; Lum, 1992); and other practice skills that are culturally appropriate. Practice skills may be adapted to accommodate within- and between-group differences.

Policy. This element suggests that much professional behavior is tied to agency policy.

Structure. The concept of structure includes both governing structure and physical structure. The former refers to those who governs the agency leadership roles (e.g., board members, consultants, contractors, and key informants). The second aspect of structure concerns the physical plant itself.

References:

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Ho, M.K. (1992). "Southeast Asian refugee children and adolescents." In Gibbs, J.T., Huang, L.N., & Associates. (1989). *Children of color: Psychological interventions with minority youth.* San Francisco: Jossey-Bass.

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Lefley, H.P. & Pederson, P.B. (Eds.) (1986). *Cross-cultural training for mental health professionals.* Springfield, IL: Charles C. Thomas.

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Pinderhughes, E.B. (1989). *Understanding race, ethnicity, and power: The key to efficacy in clinical practice.* New York: Free Press.

From "Defining Cultural Competence: An Organizing Framework" By, M.A.Orlandi. In M.A. Orlandi, R. Weston, & L. Epstein (Eds.) 1995. *Cultural Competence for Evaluators: A Guide for Alcohol and Other drug Abuse Prevention Practitioners Working with Ethnic/Racial Communities.* Rockville,MD: U.S. Dept. of Health and Human Services.

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3. Themes and principles

The authors who addressed the common issues of cultural competence and program evaluation competence for African Americans, Hispanics, American Indians/Alaska Natives, and Asian/ Pacific Island Americans obviously approached their task in very different ways. Nonetheless, a number of common themes and principles can be extracted from this work that, we hope, will contribute to our understanding of the issues that were the focus of this publication.

Principle 1: The Need for Demystification

The entire issue ofculture and its relationship to program evaluation needs to be demystified --i.e., to be brought out into the light of day and submitted to the same kind of rigorous problem solving and strategic planning that other areas related to ethnicity and race have received. It needs to be addressed by a collaboration of qualified professionals, those who are members of ethnic/racial groups and those who are not. To imply that this issue is somehow beyond such analysis is, at best, nonproductive.

Principle 2: *The Need for Consensus Regarding Terminology*

Consensus has not been reached on a number of significant terms that are currently being used in this area. For example, the general population can no longer be accurately dichotomized as "minority" and "nonminority," and some ethnic/racial individuals in fact consider these terms entirely inappropriate, if not offensive. It is important that individuals working and collaborating in this area continue to strive for such consensus so that communication among and between cultural scholars can be optimally productive.

Princlple 3: Changing Knowledge and Attitudes Will Be Easier

The process of sharing information, an excellent example of which is this monograph itself, is straightforward and should be aggressively pursued. Similarly, the position argued in this monograph that common ground needs to be found between those holding differing views in this area is well defended and will likely lead to more positive attitudes.

Principle 4: Changing Value Systems and World Views Will Be More Difficult

If the fundamental deductive principles on which program evaluation methodology is based are not valued or are even deemed meaningless by someone from a particular cultural background, the process of finding some common area of agreement in this scientific arena will certainly require creative, if not truly artistic, approaches.

Principle 5: The Ambiguity of Funding Agency's Role

Issues such as community ownership and shared decisionmaking become somewhat clouded when a funding agency's agenda becomes known. Even if the funding agency maintains an officially neutral position on a particular evaluation issue, or on all such issues, the potential for the evaluation process to be influenced by perceptions of the agency's agenda is great. When this happens, the validity of the evaluation planning process, cultural competence notwithstanding, should be brought into question.

Principle 6: The Importance of Getting Ethnic/Racial People Involved

Every aspect of the cross-cultural evaluation process-including planning, implementation, and analysis-would be improved if more ethnic/racial individuals were involved, whether formally trained in evaluation or not. Equipped with appropriate training, however, such individuals would be in a position to make outstanding contributions.

Principle 7.- The Need To Distinguish Between Cultural Identification and the Culture of Poverty

It is very important to distinguish between the culture of the underclass in our society (Mincy et. al. 1990) and the culture of ethnic/racial subgroups. The experience of being poor in our society is different, for example, from that of being Hispanic, and these conditions must be further distinguished from the experience of being both poor *and* Hispanic.

Principle 8: The Need To Distinguish Between Important Within-Culture Subgroups

The four broad ethnic/racial categories used to subdivide this monograph, as well as most demographic research carried out in this country, mask important differences between some subgroups that are subsumed under these headings.

Principle 9: The Need To PromoteConsumer Skills and Values Within the Community With Respect to Evaluations

If the sort of technology transfer that is envisioned in this monograph is going to take place, it will require that communities accept some of the responsibility for becoming more effective consumers of evaluations. Total reliance on extemal expertise for any aspect of the evaluation process will hinder the process of empowerment.

Principle 10: The Importance of Going Beyond Cultural Competence

While agreeing that there are specific skills that can be leamed through training--either in formal programs or in on-the-job training--the authors of this monograph definitely convey the sense that there is also something more to which program evaluators should aspire.

What are the Implications of Cultural Concerns for Staff Development and System Change?

. . . Creating a process for change

*From *A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs* (1994). U.S. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth, and Families. Families and Youth Services Bureau. Washington, DC.

... Moving towards cultural competence most likely will require organizational leaders to reexamine their vision for youth services, expand their linkages with the community, and implement organizational change. Think of the systems that many youth service agencies have relied on in the past, such as Eurocentric thinking, obsolete forms of professional training, evaluation systems that do not promote learning or organizational change, authoritarian white male language, and hierarchical, top-down leadership styles. Most do not promote inclusion, diversity, or change.

Organizational change is most possible when the leadership has flattened out the hierarchy to involve staff in defining the organizational vision and other decisionmaking, and empowered program personnel to direct the resources needed to implement that vision. The change process also requires long-term strategic planning under leadership that is willing to examine outcomes in relation to the desired change and make adjustments accordingly.

The process of enhancing the cultural competence of youth programs requires similar planning strategies. First, organizational leaders and program staff must examine their vision for young people, asking themselves the following questions:

- What do young people, families, and communities want?
- What do we want for young people, families, and communities?
- What are youth service organizations trying to accomplish?
- What is the relationship of youth service organizations to the larger community?
- What is the role of youth service organizations in creating a vision for building communities that are truly harmonious through respect for diversity?

To answer those questions, programs must strive to be "of the community." In other words, the organizational leadership and staff must build relationships with the community, including youth and families, that help guide the design and delivery of programs and services. When the mission of an organization is based on the needs and desires of the community, it promotes cultural competence and understanding. Culture often holds the dream, wish, and vision of the community.

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Moreover, moving towards cultural competence most likely will involve encouraging change within the organization. Organizational leaders can begin the process of achieving cultural competence by acknowledging that such change will involve, at a minimum, the following:

- Accepting that cultural competence is a dynamic process that requires hard work and commitment.
- Creating an organizational environment (both management style and facility appearance) that is conducive to providing culturally appropriate programs and services.
- Valuing cultural differences and acknowledging that programs managed and staffed by culturally competent individuals provide more effective services.
- Committing resources, both human and fiscal, toward implementing a process for enhancing the cultural competence of staff and board members.
- Ensuring that the board of directors configuration reflects the cultural composition of the community being served by the program.
- Hiring staff that reflect the cultural composition of the community being served by the program.
- Providing cultural diversity training to current staff and board members.
- Incorporating the value of differences and commonalties into decisionmaking and service implementation.
- Developing the ability to manage opportunities for growth that cultural differences engender in the work place.
- Accepting that staff may be uncomfortable with both the organizational change and personal introspection necessary to enhance the cultural competence of programs and services.
- Collaborating with other youth-serving agencies and the larger community.

6 Steps for Beginning the Change Process

1. Examine your assumptions. We generally operate on assumptions, most of them unwritten, and creating change requires a willingness to look at the basic assumptions that we each carry with us.
2. Explore your own willingness to accept the comments of others, both positive and negative and to implement change as a result of those comments.
3. Plan the change process. Change that occurs randomly is even more frightening to staff and youth participants than routine or on-going change. By setting an agenda for change, you can help staff anticipate and prepare for possible outcomes.
4. Begin to redefine change as positive within the organization. Encourage staff and board members to question the status quo, offer input and raise issues.
5. Look at the pace your set for change. Establish realistic timeframes for accomplishing critical change within the organization.
6. Understand that change can be difficult for some board members, staff, and participants and find ways to keep the process light. Help them have fun while they are learning, and build in time for people to replenish themselves.

Creating a Process for Enhancing the Cultural Competence of Your Program

...Culture is defined in the locale; it is contextual and relational. Each local program, therefore, must not only define cultural competence as it relates to the community in which it is located, but also must create a process for enhancing its cultural competence that will work best within its local setting.

The organizational leadership should be clear, up front, about the implications of implementing a process for enhancing cultural competence, including sharing expectations, the supports (and sanctions, if any) staff can expect to receive, and the potential risks to the organization, staff, and board. They also should acknowledge the long-term nature of the process.

Local organizations can use the following steps to begin creating a process for enhancing the cultural competence of programs and services:

- Consider the community context in which your program operates. Think about the community makeup, the political realities, and the key players.
- Think about the diverse populations that your program serves and assess how you might tailor services for them.
- Research the special needs of different populations, especially those with which you are least familiar. (Appendices B and C provide a list of resource materials and organizations.)
- Develop a strategy for raising the issue of cultural competence within the organization, both to staff and board members.
- Establish a committee to explore organizational options for enhancing the cultural competence of staff and board members.
- Ask people to assess the organization's cultural competence, including staff and board members, volunteers, consumers, consultants, subcontractors, funders, potential funders, policymakers, and staff family members.
- Conduct an assessment of how other local youth service organizations perceive your program's capacity to serve a diverse youth population. (See Chapter III for assessment guidelines.)
- Ask each member of your staff and board what they are willing to sacrifice in order for the organization to provide the best possible services to youth and the community.

Moving toward Cultural Competence

...Culture runs through an organization and enhancing the cultural competence of programs and services requires looking at the organizational goals and mission. The dynamic process of exploring cultural diversity, however, may require some shifts in organizational policies or procedures. Program managers will need to continually balance between the need for organizational boundaries and the need to push to the edge of those established parameters in exploring cultural differences and non-traditional organizational development approaches.

Moreover, exploring diversity is not just an organizational process, it is a personal and political experience for everyone involved. This process is not simply skill acquisition, it can be a conversion experience for your staff and board. Managing this process requires sensitivity to the needs of staff and board, and a recognition that each may need help in different forms at different stages of the process.
Step one of the process may be teaching staff and board how to learn again. The dominant culture focuses on, and rewards, logic not feelings. People will need time to adjust to a process that requires them to explore old presumptions and open themselves up to considering issues in a context different from their personal life experience. Everyone will respond to this process in distinct ways.

You are asking staff and board members to go on a personal journey when you begin focusing on cultural diversity. They may all be willing to join you on the walk, but each will start out at a different place on the path toward cultural competence.

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... Leaders can place their organization in a position to become increasingly culturally competent by:

- Establishing the organization as a learning community.
- Valuing diversity.
- Creating a capacity for on-going assessment, both internal and external, of the organization's programs and services.
- Providing opportunities for staff to develop their knowledge about cultural diversity issues.
- Increasing staff understanding of the impact of differing cultures coming together.

... Networking Towards Diversity:

Expanding the circle within which an organization operates is critical to enhancing the cultural competence of programs and services. Networking towards diversity is most effective, however, when program personnel:

- Proactively build networks of youth professionals and community leaders because they value the input of people with diverse perspectives. Don't wait until you need an Asian (or Gay, or African American) board or staff member to reach out to other cultural groups.
- Form a wide range of relationships and don't expect a small number of people from a specific culture to do their networking for them.
- Begin relationships building by attending meetings, participating in local events, and offering rather than asking for help.

... Why Focus on Diversity?

- Organizations with culturally competent staff and board members provide more effective services.
- Diversity widens our horizons and opens new worlds to each of us that we never knew existed.
- Our life experience is broader as a result of having come in contact with, known and loved people from many different backgrounds.
- A desire to create access to services for all young people, no matter what their backgrounds, capacity, or interests.
- Young people from all diversity groups have a right to be treated with respect.

What are the implications for staff development and system change?

... Broadening the concept of Cultural Competence

*From *A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs* (1994). U.S. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth, and Families. Families and Youth Services Bureau. Washington, DC.

The Family and Youth Services Bureau has expanded the definition of cultural diversity to encompass this nation's range of differences, including the following:

- **Ethnic/Racial Background:** Of a nation; any of the different varieties or populations of human beings distinguished by physical traits, blood types, genetic code patterns, or inherited characteristics that are unique to an isolated breeding population. People from different racial backgrounds have diverse perspectives, customs, and social upbringing. Because of the historically dominant nature of the majority culture, most people have little exposure to racial cultures different from their own.

- **Gender Culturalization:** The societal influences, messages, or 'training" to behave in a certain fashion based on one's gender.The majority culture in most parts of the world is the patriarchy, where male 'qualities' are more valued and men are provided access to greater opportunity. As a result, in very insidious ways, young girls and boys are acculturated differently, which affects their sense of self-worth and foster or foster inhibit their ability to fulfill their potential.

- **Socioeconomic/Educational Status:** Involving both social and economic factors and/or access to educational opportunities. A person's socioeconomic status can be a major factor in their development as it relates to access to opportunity, social status, the ability to meet primary survival needs (food, clothing, shelter), and the messages they receive about what they can hope to attain. Closely related to socioeconomic status is access to educational opportunities that result in exposure to new ideas, the ability to think critically, and a willingness to consider different points of view.

- **Sexual Orientation:** A person's interest in, or innate desire to, develop emotional and physical relationships that are heterosexual, homosexual, or bisexual. The majority culture sanctions heterosexual behavior as the norm. Homosexuals and bisexuals, therefore, have been forced to keep their sexual orientation private, often out of fear, and those struggling with gender identity issues face similar isolation. Homophobia remains a publicly acceptable form of discrimination in the 1990s.

- **Physical Capacity:** The ability to function or perform tasks based on one's physical capabilities or limitations. The majority culture has until recently created systems and structures primarily suited for those with full physical capacity, and has devalued people without such capacity. Passage of the Americans with Disabilities Act now requires local organizations to modify systems and structures to provide broader access to persons with disabilities.

- **Age/Generational:** The distinct phases of the human development process, both innate and socialized; the beliefs/attitudes/values of persons born during the same period of time. Each generation has its own distinct culture, and values, based on the time they were born, lived as children, and transitioned to adulthood. Further, the division between youth, adults, and the elderly has become more pronounced due to family relocations and breakdowns in intergenerational activities.

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- **Personality Type:** The patterns and qualities of personal behavior as expressed by physical, emotional, or intellectual activities or responses to situations and people. People have innate personality types that affect their interaction with others. Extroverts, for example, may be more comfortable in large group settings, while introverts, who can adapt to such settings, may draw strength from their private time. While personality type is affected by age, experience, and circumstance, key personality-related preferences and styles remain with most people throughout their lifetime.

- **Spirituality/Religious Beliefs:** Of the spirit or soul as distinguished from material matters; characterized by the adherence to a religion and its tenets or doctrines. There are numerous religions, both formal and informal, that guide people's lives. Each has its own distinct traditions and belief systems. Further, while some people do not belong to an organized religion, they believe in spiritual feelings and the connectedness between people with certain values.

- **Regional Perspectives:** The words, customs, etc., particular to a specific region of a country or the world. Each corner of the world, and even the regions within a country, has traditions, rites of passage, learning experiences, and customs that are unique. Working with people requires an understanding of the special perspectives/life experiences they acquired growing up in different parts of the world.

- **New Immigrant Socialization:** The adaptation process of those recently relocated to a new environment. Relocating to a new country or region of the world requires adapting to new sights, sounds, and customs. This process is typically different for each generation of a family, with young people often adapting more quickly to the new culture. These differential adaptation patterns can affect the family unit as much as the change in culture itself.

Many people experience the biases and prejudices associated with more than one of the above-mentioned "cultural differences." An African American lesbian, for example, is tied to, and sometimes torn between, communities of color, gender, and sexual orientation, and may have experienced different forms of racist, sexist, and homophobic attitudes in each. Each of the differences listed above therefore, must be considered in the context of each young person's individual experience.

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Cultural Competence Issues to Consider*

- The standardization of customs, traditions, norms, by the dominant culture.
- Socio-cultural Discontinuity Hypothesis, which asserts that ethnic or cultural groups do better or worse in dealing with social institutions depending on the congruence between their indigenous culture and the institution. This hypothesis raises the issue of separate but equal services versus the need to provide services that are accessible to, an comfortable for, all youth.
- Balancing the need for staff diversity with the need for specialized staff skills.
- Racism, sexism, homophobia, ageism, and other biases that exist in the current, predominantly white, heterosexual, physically-abled, middle-class culture.
- Attitudinal versus behavioral change.
- The predominantly white staffing pattern among runaway and homeless youth service providers.
- The fear of loss of power or control when expanding the diversity of staff and board members.
- Difficulties in serving undocumented youth and their families.
- Lack of community support for dealing with sexism and/or resistance to acknowledging that girls receive differential treatment than boys from most social institutions.
- Community fear or gay and lesbian staff working with young people.
- The special needs of youth who face multiple "isms," e.g., an African American lesbian youth who must cope with sexism, racism, and homophobia.
- Dealing with staff who experience difficulty with a changing workplace.

*From *A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs* (1994). U.S. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth, and Families. Families and Youth Services Bureau. Washington, DC.

Selected References
Cultural Concerns in Addressing Barriers to Learning

I. Theory and Issues: Educational Aspects

Cultural diversity and cultural awareness.
B. Cesarone (1993). *Childhood Education, 70*(1), 55-56.

A closer look: An interdisciplinary approach to understanding stereotyping.
L. Johnson and S. Smith (1988). New York City Board of Education, Office of the Deputy Chancellor for Instruction and Development.

An introduction to multicultural education.
J.A. Banks (1994). Boston: Allyn & Bacon.

Multicultural education - Issues and perspectives (2nd ed.).
J.A. Banks and C.A. McGee Banks (1993). Boston: Allyn & Bacon.

A few more references with their abstracts

Teaching Diverse Populations: Formulating a Knowledge Base. Etta R. Hollins et al.,(Eds.) Albany: SUNY Press, 1994.

This book examines how educators teach culturally diverse student populations. The authors analyzed schools and teachers that were considered effective and discussed their approaches to teaching and learning.... The analysis of effective schools presented in this work provides theoretical and practical suggestions for dealing with the challenges presented by disparate student populations in our schools.

Cultural Awareness For Children. Allen, Judy., et. al, New York: Addison - Wesley Publishing Co. 1992.

This curriculum guide presents a collection of learning for preschool, kindergarten and primary age children. It uses broad fields approach incorporating several subject areas, and multisensory learning experiences. A central theme of this curriculum is to have young children develop an understanding and appreciation for other cultures....

Toward Gender Equality in the Classroom: Every Day Teachers Beliefs and Practices. Streitmatter, Janice. Albany: SUNY Press, 1994.

Janice Streitmatter takes a close look at gender issues and education focusing on both student and teacher beliefs, values and behaviors....This work challenges educators to promote the ability and potential of all students and to reject the misconceptions of gender prejudice and resulting discrimination.... offers strong arguments for gender fairness and helpful suggestions to educators and other concerned individuals interested in promoting equitable treatment of girls and boys in educational settings.

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II. Multicultural Educational Approaches and Interventions

A handbook for developing multicultural awareness.
P. Pedersen (1988). Alexandria, VA: American Association for Counseling and Development.

Evaluating multicultural education.
R.N. Barger (1991). Illinois: Eastern Illinois University at Charleston.

Early childhood reform: Innovative approaches to cultural and racial diversity among families. (Culturally relevant education, early childhood education, family school relationship, multicultural education, racial differences.)
C.B. Phillips (1993). Alexandria, VA: National Assoc. of State Boards of Educ.

Diversity in the classroom: A casebook for teachers and teacher educators.
J.H. Schulman and A. Mesa-Bains (Eds.) (1993). New Jersey: Lawrence Erlbaum Associates and Research for Better Schools.

A few more references with their abstracts

Jacqueline Ancess and Linda Darling-Hammond. NCREST 1994. *Authentic Teaching, Learning, and Assessment with New English Learners at International High School.*

This case study offers a detailed and comprehensive account of the whole school commitments and practices that guide instruction, and assessments for International's multilingual New English Learner population. .... This case study is a valuable resource for high schools engaged in the education of multilingual newcomer high school students, and in the related issues of instruction and assessments.

Anti-Bias Curriculum: Tools for Empowering Young Children. Louise Derman-Sparks and the ABC Task Force. Washington: National Association for the Education of Young Children.

This curriculum has been developed to assist educators interested in reducing prejudice and discriminatory behaviors in young children. .... It contains a list of resources, ways to analyze books for bias content, methods of implementing the curriculum, learning activities, ideas for working with parents, etc.

ALERTA: *Multicultural, Bilingual Approach To Teaching Young Children, Institute for Urban and Minority Education.* Leslie R. Williams and Yvonne DeGaetano, Teachers College, Columbia University, published by Addison-Wesley, Menlo Park, CA, 1985.

A Learning Environment Responsive to All ....also means "heightened awareness" in Spanish ... advocates bilingual instruction in settings where a large percentage of children speak English as a second language. It also stresses the importance of forming partnerships between families, communities and schools.

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III. Theory and Issues: Psychological Treatment Aspects

Towards a culturally competent system of care. Volume II: Programs which utilize culturally competent principles.
M.R. Isaacs, & M. P. Benjamin (1991). Washington, D.C.: Georgetown University Child Development Center, Child and Adolescent Service System Program (CASSP) Technical Assistance Center.

An introduction to cultural competence principles and elements. An annotated bibliography: Cultural pluralism, delivery systems, emotional disturbances, ethnic groups, health services, human services, minority groups, models, self-evaluation.
J.L. Mason, et. al. (1995). Oregon: Portland State University, Research and Training Center on Family Support and Children's Mental Health.

Mental health and help-seeking among ethnic minority adolescents.
L.A. Barker, & H.S. Adelman (1994). *Journal of Adolescence, 17,* 251-263.

Symptom expression and the use of mental health services among American ethnic minorities.
N.G. Dinges, & D. Cherry (1995). In: *Psychological interventions and cultural diversity.* J.F. Aponte, R.Y. Rivers, & J. Wohl (Eds.). Boston, MA: Allyn and Bacon.

Ethnic minority perspectives on clinical training and services in psychology.
H.F. Myers, P. Wohlford, L.P. Guzman, & R.J. Echemendia (Eds.) (1991). Washington, DC: American Psychological Association.

A few more references with their abstracts

Culture and psychiatric diagnosis: A DSM-IV perspective. Mezzich, Juan E., Kleinman, Arthur, ed. Fabrega, Horacio Jr., Parron, Delores L., (Eds.) (1996) American Psychiatric Press, Inc; Washington, DC.

[The authors argue] that the future domestic and international utility of Diagnostic and Statistical Manual of Mental Disorders-IV (DSM-IV) and its companions will depend on their suitability for use with various cultures. Consideration of cultural factors is essential to understand the patient as a person as well as to make him or her feel understood and willing to engage in the treatment process.... (This book) will benefit all clinicians who treat culturally diverse patients becauses it documents and clarifies how cultural factors influence the emergence, manifestations, assessment, and course of mental disorders and response to treatment.

A theory of multicultural counseling and therapy. Sue, Derald Wing, Ivey, Allen E., Pedersen, Paul B.,(Eds.) (1996) Brooks/Cole Publishing Co; Pacific Grove, CA, US, 1996.

These chapters represent (the editors') conceptualization of a theory of MCT (multicultural counseling and therapy).... This graduate-level textbook is geared for courses in psychology, counselor education, and social work, among others.

"Understanding psychopathology: Lessons from the developing world." Schumaker, John F. In: *Psychology and the developing world.*; Stuart C. Carr, John F. Schumaker, (Eds.) Praeger Publishers/Greenwood Publishing Group, Inc, Westport, CT, US. 1996. p. 180-190.

(from the chapter) argues that our prevailing Western models of psychopathology have suffered from an inwardness and narrowness of perspective that has not paid sufficient attention to relevant information available from the developing world; highlights some limitations and deficiencies in Western psychotherapy that can be traced to a similar reluctance to consider cultural variables; our theoretical models of clinical depression, as well as some common treatments for this disorder, (are) examined in a cross-cultural context; special emphasis (is) given to those cultures in the developing world that can deepen our understanding of this disorder and therefore point us toward more effective treatment interventions.

IV. Treatment Approaches and Interventions

Best practices in considering the role of culture.
G.S. Mosley-Howard (1995). In: *Best practices in school psychology III.* A. Thomas, & J. Grimes (Eds.). Washington, DC: The National Association of School Psychologists.

Best practices in working with bilingual children.
E.C. Lopez (1995). In: *Best practices in school psychology III.* A. Thomas, & J. Grimes (Eds.). Washington, DC: The National Association of School Psychologists.

Best practices in working with culturally different families.
D.P. Flanagan, & A.H. Miranda (1995). In: *Best practices in school psychology III.* A. Thomas, & J. Grimes (Eds.). Washington, DC: The National Association of School Psychologists.

A practical guide for the assessment of cultural competence in children's mental health organizations.
M. Roizner (1996). Boston, MA: Judge Baker Children's Center (The Technical Assistance Center for the Evaluation of Children's Mental Health Systems).

Psychological interventions and cultural diversity.
J.F. Aponte, R.Y. Rivers, & J. Wohl (Eds.). Boston, MA: Allyn and Bacon.

A few more references with their abstracts

A practitioner's guide to understanding indigenous and foreign cultures: An analysis of relationships between ethnicity, social class and therapeutic intervention strategies (2nd ed.). Henderson, George; Spigner-Littles, Dorscine. Charles C Thomas, Publisher; Springfield, IL, US, 1996.

The chapters in this book provide an analysis of the relationships between ethnicity, social class, and therapeutic practices in several cultures. Basic to this exploration are answers to 4 interrelated questions: What do people want from their social services systems? What do they actually get from them? How effective are various systems? When and under what conditions will people change to another system? Implicit in these questions is the assumption that sociocultural variables are very important.... Although this book is written primarily as an introductory text for students interested in pursuing careers as professional helpers, it should also be of value to experienced practitioners and reference librarians.

"Cultural and ethnic sensitivity." Primm, Annelle B.; Lima, Bruno R.; Rowe, Cyprian L. In: *Integrated mental health services: Modern community psychiatry.*; William R. Breakey, Ed. Oxford University Press, New York, NY, US. 1996. p. 146-159.

[The chapter] focus on the cultural factors influencing the mental health experience of people of color or ethnic minorities; special emphasis ... placed on African Americans, who constitute the largest minority group in the US... and accessibility and utilization of mental health services; cultural issues in patient evaluation and diagnosis; cultural issues in treatment; organization of services.

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V. Issues related to Specific Populations

Culturally sensitive treatment: Cuento and hero/heroine modeling therapies for Hispanic children and adolescents.
G. Costantino & R.G. Malgady (1996). In: *Psychosocial treatment for child and adolescent disorders: Empirically based strategies for clinical practice.* E.D. Hibbs & P.S. Jensen (Eds.). Washington, D.C.: Americal Psychological Association.

Health issues for minority adolescents. Child, youth, and family services.
M. Kagawa-Singer, P.A. Katz, D.A. Taylor & J.H.M. Vanderryn (Eds.). Lincoln, NE: University of Nebraska Press.

Children of Color: Psychological Instruction with Minority Youth.
J. T. Gibbs, L. N. Huang, *et al.* (1989). San Francisco: Jossay-Bass.

The health of Latino youth: Challenges for disease prevention.
H. Amaro, M. Messinger & R. Cervantes (1996). In: *Health issues for minority adolescents. Child, youth, and family services.* M. Kagawa-Singer, P.A. Katz, D.A. Taylor & J.H.M. Vanderryn (Eds.). Lincoln, NE: University of Nebraska Press.

A strengths perspective on Black families: Then and now.
S.L. Logan (1996). In: *The Black family: Strengths, self-help, and positive change.* S.L. Logan (Eds.). Boulder, CO: Westview Press.

The handbook of Chinese psychology.
M.H. Bond (Ed.) (1996). Hong Kong: Oxford University Press.

A few more references with their abstracts

"The health of Latino youth: Challenges for disease prevention." Amaro, Hortensia; Messinger, Miriam; Cervantes, Richard. In: *Health issues for minority adolescents. Child, youth, and family services.*; Marjorie Kagawa-Singer, Phyllis A. Katz, Dalmas A. Taylor, Judith H. M. Vanderryn, Eds. University of Nebraska Press, Lincoln, NE, US. 1996. p. 80-115.

[The chapter suggests that] Latinos have multiple and distinct health-care and prevention needs; ...that at least 5 sociocultural factors are critical to consider in understanding the health status of (10-18 yr old) Latino youth: poverty, the process of immigration and cultural adaptation, cultural beliefs (e.g., regarding health, gender roles, and adolescence), structural barriers to healthy development and access to health and other resources, and heterogeneity of the Latino population...; limitations of data on Latino youth; mortality and morbidity among Latino youth; gender norms and their impact on health status; health-care utilization; and implications for prevention.

"American Indian adolescent health." Fleming, Candace M. In: *Health issues for minority adolescents. Child, youth, and family services.*; Marjorie Kagawa-Singer, Phyllis A. Katz, Dalmas A. Taylor, Judith H. M. Vanderryn, Eds. University of Nebraska Press, Lincoln, NE, US. 1996. p. 116-141.

[The chapter discusses] the health-related issues and personal concerns facing (American) Indian (and Native Alaskan) adolescents... physical health concerns...; Indian adolescent emotional and mental-health concerns...; socioeconomic and cultural influences on Indian adolescent health...; implications and recommendations for program development....

"Health and related services available to Black adolescents." Taylor, Dalmas A. In: *Health issues for minority adolescents. Child, youth, and family services.*; Marjorie Kagawa-Singer, Phyllis A. Katz, Dalmas A. Taylor, Judith H. M. Vanderryn, Eds. University of Nebraska Press, Lincoln, NE, US. 1996. pp. 36-79.

[The chapter] examines the barriers to prevention and treatment of health problems among Black adolescents (youth between 10 and 18 years of age); (considers) how cultural factors interact with health issues; (discuss) specifics about the major health issues of Black adolescents; (discuss) issues of service delivery; provide information on possible alternatives to traditional treatment modalities that are often oriented toward White, middle-class, and adult clientele... cultural factors and Black adolescent health (population characteristics, pathways to adaptive (behavior); major relevant health issues (general health status, mental health and psychosocial issues, sexuality); service delivery issues (mental-health system delivery, alternative health care systems for Black adolescents).

VI. Brief Research Synthesis Available from the ERIC Clearinghouses

A variety of useful documents prepared by the ERIC Clearinghouses on this topic are available in libraries, over the Internet, or directly from the Educational Resources Information Center (ERIC) by phone, 1-800-LET-ERIC. For information on searching for and accessing ERIC documents over the Internet, see the Internet Resources section of this introductory packet.

The following is a brief sampling of ERIC Digests (research syntheses) related to cultural perspectives. An example of a complete digest is at the end of this sample packet.

1992, ED 341 638 — Considerations in Teaching Culturally Diverse Children. Highlights: ERIC Digest.

1990, ED 327 613 — Multicultural Education in Elementary and Secondary Schools. Highlights: ERIC Digest.

1991, ED 336 876 — What we know about: Culturally sensitive instruction and student learning. ERIC Document.

1994, ED 378 295 — Pathways to cultural awareness: Cultural therapy with teachers and students. ERIC Document.

1991, ED 338 382 — Our shrinking world: The need for cultural awareness. ERIC Document.

1993, ED 361 362 — The centrality of critical thinking in education for diversity. ERIC Document.

1995, ED 382 386 — Multicultural education: Raising cultural awareness and reducing prejudice among a middle school population. ERIC Document.

1994, ED 379 211 — Developing and implementing increasing awareness of cultural diversity in early childhood curriculum through teacher training and participation. ERIC Document.

1992, ED 347 606 — Increasing global awareness in the first grade classroom by advocating the awareness of self and the cultural differences of others. ERIC Document.

1993, ED 371 262 — Developing cultural competence in human service providers. ERIC Document.

Selected Abstracts

Towards a Culturally Competent System of Care: A Monograph on Effective Services for Minority Children Who Are Severely Emotionally Disturbed.; Cross, Terry L et al. ERIC NO-ED330171.

This monograph provides a philosophical framework and practical ideas for improving service delivery to children of color who are severely emotionally disturbed. The monograph targets four sociocultural groups (African Americans, Asian Americans, Hispanic Americans, and Native Americans). The document emphasizes the cultural strengths inherent in all cultures and examines how the system of care can more effectively deal with cultural differences and related treatment issues.

The REACH Center and Multicultural (Multi-ethnic) Art Education. Stewart, Rohn. ERIC NO - ED365618

This paper is a summary of an awareness session on the nationally validated programs of the Respecting Ethnic and Cultural Heritage (REACH) Center for Global and Multicultural Education. The REACH curricula are designed to be infused into the K-12 programs of U.S. schools. The learner outcomes of the curricula are positive self concepts, multicultural literacy, and respect for the cultural diversity of U.S. society. The four components of the REACH Center's programs are: (1) cultural self-awareness; (2) multicultural knowledge; (3) human relation and communication skills; and (4) cross-cultural experiences.

Cultural Awareness Training Manual and Study Guide. Kassebaum, Peter. ERIC NO - ED347289

"This learning package is designed for use in conjunction with inservice training for law enforcement personnel in California as well as for use in law enforcement academies and community college administration of justice classes in police community relations. It consists of a manual on cultural awareness and a companion workbook.... Topics include the following: introduction to cultural awareness; legal basis for cultural training; elements of culture; intercultural dynamics; conflict perspective; structural functionalism; interactionist perspective; gender (dynamics); sexual harassment policy; customs; art; music; food; ceremonies and rituals; family and kinship; marriage; religion; dress or appearance; values; bias; language; attitudes toward law enforcement; immigrant (terms); cultural change; immigrant and racial groups; cultural perception; hate crimes; communication skills; and social stratification. The workbook is designed around the use of Gestalt psychology and behavioral psychology with cued exercises and opportunities to use the manual to revise responses.

Workbook Series for Providing Services to Children with Handicaps and Their Families. Worbook for: Developing Culturally Competent Programs for Families of Children with Special Needs. 2nd Edition.; Roberts, Richard N., et al. ERIC NO- ED332462

A series of self-study questions is presented to examine policy and practice issues important in developing culturally competent programs for children with special needs and their families.... The self-study questions are designed to help program staff reflect on their program's decision-making process and examine how cultural issues affect staff and clients' interaction with those decisions. The goal of the workbook exercises is to help the program target areas where staff, community, and families can work together to enable the program to become more culturally competent in the delivery of services to all cultural and ethnic groups within the program's catchment area. Two self-studies are included. The first is intended to be used by programs; it provides an analysis of the type of agency supporting the program; types of services to be offered; policy issues affecting program design; and issues in practice such as assessment, outreach, staffing, client load, and training. The second study guide is intended for larger state organizations or interagency groups and focuses on: definition of target population; assessment; integrated service models, including the provision of case management; outreach and public awareness efforts; central directory, including early intervention services and resources; and personnel development.

Cultural Awareness Teaching Techniques. Resource Handbook Number 4. Gaston, Jan: ERIC NO- ED371563

The guide provides a conceptual framework for teaching cultural awareness and intercultural adjustment skills. Designed in the context of an intensified English second language program, the approach is recommended for students at the intermediate or advanced levels of language learning or for monocultural classes. In this approach, four stages of cultural awareness are identified, and within each stage, general skills to be developed.... For each stage, a set of classroom exercises targeting the appropriate skill area is suggested. An introductory section offers suggestions on classroom teaching technique.

Resource Aids

1. The Changing Ethnic Profile of the United States

2. Cultural Competence in Serving Children and Adolescents with Mental Health Problems

3. Guidelines for Program Development and Evaluation

4. APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and culturally Diverse Populations

ERIC

Resource Aid 1

*The Changing Ethnic Profile of the United States**

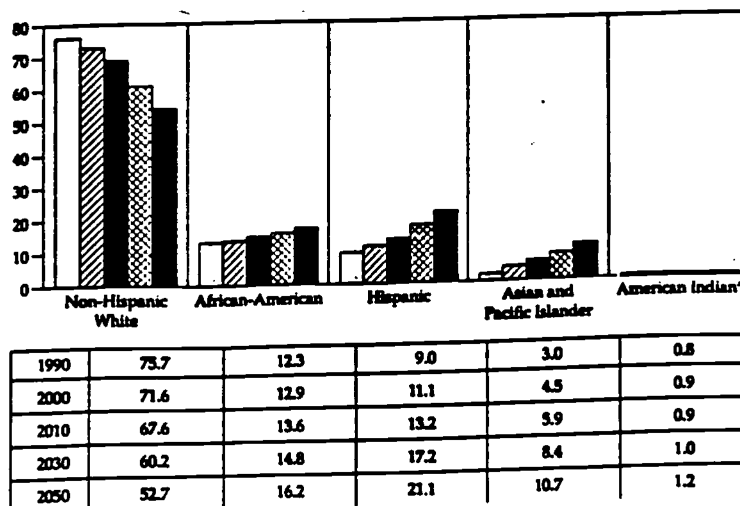
Over the last several decades, census data have revealed significant changes in the number and distribution of culturally diverse populations, changes in immigration and migration patterns, and changes in ethnic group population characteristics...

...These changes have only served as a precursor for the dramatic changes that are anticipated by the year 2050 (see Figure 1-1). It is projected that the non-Hispanic White population will grow slowly until 2029, then slowly decline by 2050 (U.S. Bureau of Census, 1992a). The non-Hispanic White share of the population will steadily fall from 75 percent in 1992 to 60 percent in 2030, then to 53 percent in 2050....

Variations within Ethnic Groups

Many people view all African Americans as being very similar. This view overlooks differences in cultural heritage (Baker, 1988), ethnic identity (Dana, 1993; McGoldrick, Pearce, & Giordano, 1982), family structure (Boyd-Franklin, 1990; Hardy, 1990; Fullilove, 1985), religious affiliation and spirituality (Dana, 1993; Gary, 1987), socioeconomic status (Bass, 1982), and geographical residence (O'Hare et al., 1991). . . . African Americans, however, are bound together by ancestral heritage and by their experiences with slavery, racism, discrimination, and oppression in this country (Atkinson, Morten, & Sue, 1989; Fleming, 1992; Howard & Scott, 1981).

> Hispanics come from different countries and reflect a variety of migratory waves. Hispanics of Mexican ancestry account for 62 percent of Hispanic Americans, followed by Puerto Ricans (13 percent), Central and South Americans (12 percent), and Cubans (5 percent) (Valdivieso & Davis, 1988). Another 9 percent fall into the "Other Hispanic" category in the 1990 census (U.S. Bureau of Census, 1990a). Some Hispanics of Mexican ancestry can trace their origins prior to the settlement of the Southwest and the establishment of this country. Puerto Ricans have a special status because the island is a commonwealth of the United States and this group is free to travel back and forth between Puerto Rico and the mainland United States.



1990	75.7	12.3	9.0	3.0	0.8
2000	71.6	12.9	11.1	4.5	0.9
2010	67.6	13.6	13.2	5.9	0.9
2030	60.2	14.8	17.2	8.4	1.0
2050	52.7	16.2	21.1	10.7	1.2

FIGURE 1-1 Percentage distribution of the United States population by race and Hispanic origin.

* From: J.F. Aponte & R.T. Crouch (1995). The changing ethnic profile intheUnited States. In J. F. Aponte, R. Y. Rivers, J. Wohl (Eds.), *Psychological Interventions and Cultural Diversity*. Boston: Allyn & Bacon.

Asian Americans are among the most diverse of the ethnic groups. Some segments of this population have been in this country for many generations, whereas others are recent arrivals (O'Hare & Felt, 1991). The largest percentage of Asian Americans are Chinese (22 percent), followed by Filipinos (21 percent), Japanese (19 percent), Koreans (10 percent), and Asian Indian (10 percent) (U.S. Bureau of Census, 1990a). These groups, as well as more recent arrivals such as Vietnamese, Cambodians, and Laotians, vary in age and have different cultural backgrounds, languages, religions, and socioeconomic status. The forces that have led many of these individuals to migrate to this country also vary from seeking economic opportunities to fleeing political oppression

> The Native American population is markedly diverse. There are more than 200 tribes in the United States alone, speaking one or more of 200 tribal languages (LaFromboise, 1988). According to Manson and Trimble (1982), there are 511 federally recognized native entities and an additional 365 state-recognized American Indian tribes. Despite these differences, there is a common ethnic background that ties American Indians together that is a product of historical experiences and political ideology more than racial and cultural similarities (Deloria, 1992). Eskimos and Aleutians are more homogeneous groups residing primarily in distinct geographical regions--the Alaskan Peninsula and the Aleutian Islands. These groups are closely related in language, race, and culture.

Where Ethnic Groups Live

...Today, approximately 53 percent of African-Americans reside in the South...(see Figure 1-2)... Most African Americans live in metropolitan areas and tend to be concentrated in the central parts of cities... African Americans tend to reside in segregated neighbor-hoods within cities and suburbs (O'Hare et al., 1991)...

The various Hispanic groups' geographical distribution has been determined primarily by their historical origin and point of entry into the United States. Mexican Americans are concentrated in the Southwest, particularly in California and Texas... Puerto Ricans, the second largest Hispanic group, are concentrated primarily in the Northeast, particularly in the New York metropolitan area. Central and South Americans, though entering the United States typically through California, are found primarily in the Northeast, whereas Cubans are concentrated primarily in southern Florida.

Asian Americans, historically, and at the present, are concentrated in the western region of the United States... The largest concentration of Asian Americans is found in California (40 percent)... Most Asian Americans are concentrated in metropolitan areas... Approximately equal numbers of Asian Americans live in central cities and suburban areas, and only 6 percent live outside metropolitan areas.

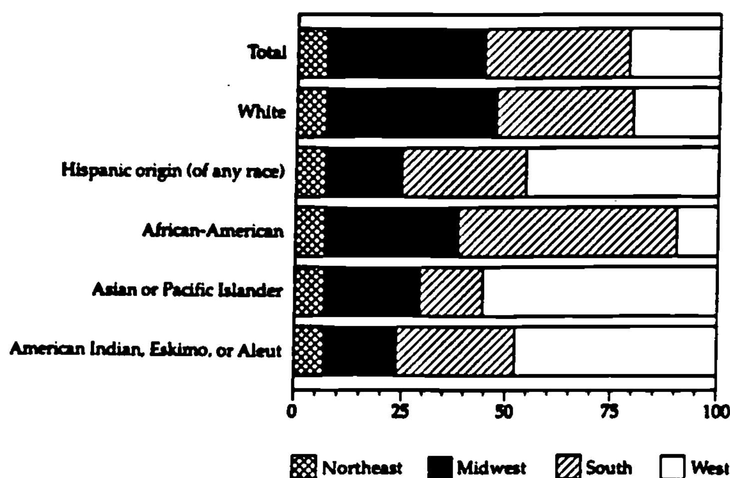


FIGURE 1-2 Percentage distribution of race and Hispanic origin groups, by region, 1990.

Native Americans, Eskimos, and Aleuts are found primarily in the southern and western regions of the United States... Within the southern region, most Native Americans are located in Oklahoma (12.9 percent), and within the western region most American Indians are located in California (12.4 percent), Arizona (10.4 percent) and New Mexico (6.8 percent). Although most Eskimos and Aleut reside in the Alaskan Peninsula and Aleutian Islands, the groups can also be found in the sub-Arctic regions of Canada, Greenland, and Siberia. . . .

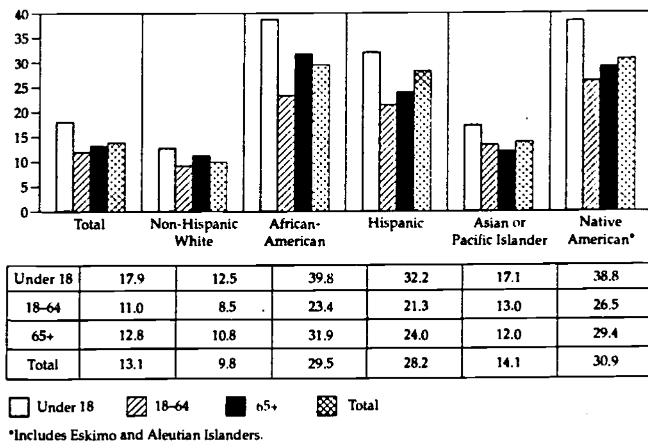
Socioeconomic Status of Ethnic Groups

The socioeconomic status (SES) of ethnic groups has a direct impact on the goods, services, opportunities, and power available to individuals from these groups. Although SES status of most ethnic groups has improved over the last several decades, there remains a significant gap between these groups and Whites (O'Hare et al., 1991, Valdivieso & Davis, 1988)...

All ethnic groups [have] higher poverty rates than Whites [Figure 1-3]. . . . These differences become even more dramatic when one focuses on persons under 18 years of age. Whites in this age group had a poverty rate of 12.5, whereas Blacks, Hispanics, Asian/Pacific Islanders, and American Indians/Eskimos/Aleut had rates of 39.8, 32.2, 17.1 and 38.8 respectively. . . .

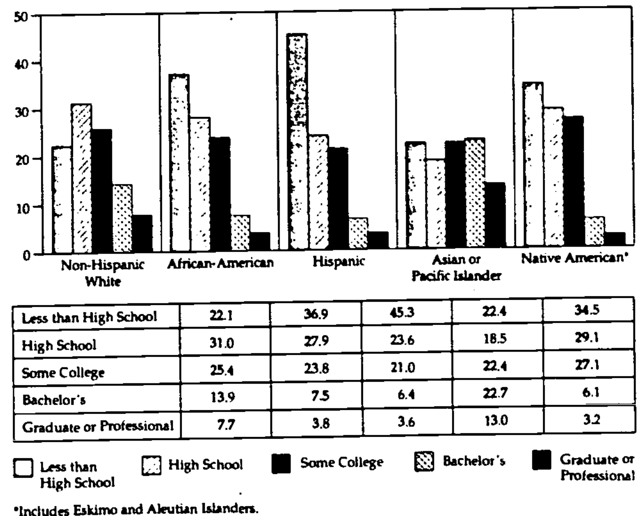
Educational levels can serve as another important indicator of socioeconomic status, because education provides access to income and economic opportunity in this country. Inspection of the 1990 census data indicates that Blacks, Hispanics, and American Indians/Eskimos/Aleuts are more likely than Whites to have less than a high school education (see Figure 1-4). Hispanics are the least likely of all the groups to have a high school education, whereas Asian/Pacific Islanders are almost identical to Whites... At the other end of the continuum, Blacks, Hispanics, and American Indians Eskimos/ Aleuts are less likely to have a bachelor's degree or to have done graduate and professional work. The highest percentage of college graduates are Asian/Pacific Islanders.

Ethnic youth present a number of problems in the occupational, economic and educational domains. African-American, Hispanic, and American Indian youth are likely to be unemployed or underemployed. Since individuals from these groups tend to drop out of school early, they find themselves in the job market with limited skills. The positions they do find tend to be in the service sector, with wages at or close to minimum wage. African-American youth are particularly at risk, with unemployment rates over twice that of their White counterparts. (U.S. Bureau of Census, 1992d). Patterns are thus in place at a very early age that prevent these individuals from obtaining education and skills that will allow them to escape from poverty. . . .



	Total	Non-Hispanic White	African-American	Hispanic	Asian or Pacific Islander	Native American*
Under 18	17.9	12.5	39.8	32.2	17.1	38.8
18–64	11.0	8.5	23.4	21.3	13.0	26.5
65+	12.8	10.8	31.9	24.0	12.0	29.4
Total	13.1	9.8	29.5	28.2	14.1	30.9

FIGURE 1-3 Percentage distribution in poverty by age for United States by race and Hispanic origin, 1990.



	Non-Hispanic White	African-American	Hispanic	Asian or Pacific Islander	Native American*
Less than High School	22.1	36.9	45.3	22.4	34.5
High School	31.0	27.9	23.6	18.5	29.1
Some College	25.4	23.8	21.0	22.4	27.1
Bachelor's	13.9	7.5	6.4	22.7	6.1
Graduate or Professional	7.7	3.8	3.6	13.0	3.2

FIGURE 1-4 Percentage distribution of United States educational levels by race and Hispanic origin, 1990.

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Resource Aid 2

Cultural Competence in Serving Children and Adolescents With Mental Health Problems FACT SHEET*

All cultures practice traditions that support and value their children and prepare them for living in their society. This way, cultures are preserved for future generations.

Culturally competent mental health service providers and the agencies that employ them are specially trained in specific behaviors, attitudes, and policies that recognize, respect, and value the uniqueness of individuals and groups whose cultures are different from those associated with mainstream America. These populations are frequently identified as being made up of people of color--such as Americans of African, Hispanic, Asian, and Native American descent. Nevertheless, cultural competence as a service delivery approach can be applied to systems that serve all persons, because everyone in the society has a culture and is part of several subcultures, including those related to gender, age, income level, geographic region, neighborhood, sexual orientation, religion, and physical disability.

Culturally competent service providers are aware and respectful of the importance of the values, beliefs, traditions, customs, and parenting styles of the people they serve. They are also aware of the impact of their own culture on the therapeutic relationship and take all of these factors into account when planning and delivering services for children and adolescents with mental health problems and their families.

Goals and Principles of Cultural Competence

> In a "System of Care," local organizations work in teams--with families as critical partners--to provide a full range of serveices to children and waaadolescents with serious emotional disturbances. The team strives to meet the unique needs of each young person and his or her family in or near their home. These services should also address and respect the culture and ethnicity of the people they serve. For more information on systems of care, call 1-800-789-2647.

Culturally competent "systems of care" provide appropriate services to children and families of all cultures. Designed to respect the uniqueness of cultural influences, these systems work best within a family's cultural framework. Nine principles govern the development of culturally competent programs:

1. The family, however defined, is the consumer and usually the focus of treatment and services.
2. Americans with diverse racial/ethnic backgrounds are often bicultural or multicultural. As a result, they may have a unique set of mental health issues that must be recognized and addressed.

*This fact sheet is based on a monograph, *Towards a Culturally Competent System of Care,* authored by Terry L. Cross, Karl W. Dennis, Mareasa R. Isaacs, and Barbara J. Bazron, under the auspices of the National Technical Assistance Center for Children's Mental Health at Georgetown University in Washington, D.C., and funded by the National Institute of Mental Health (1989).

For free information about children's and adolescents' mental health--including publications, references, and referrals to local and national resources and organizations--call 1-800-789-2647; TTY 301-443-9006.

3. Families make choices based on their cultural backgrounds. Service providers must respect and build upon their own cultural knowledge as well as the families' strengths.
4. Cross-cultural relationships between providers and consumers may include major differences in world views. These differences must be acknowledged and addressed.
5. Cultural knowledge and sensitivity must be incorporated into program policymaking, administration, and services.
6. Natural helping networks such as neighborhood organizations, community leaders, and natural healers can be a vital source of support to consumers. These support systems should be respected and, when appropriate, included in the treatment plan.
7. In culturally competent systems of care, the community, as well as the family, determine direction and goals.
8. Programs must do more than offer equal, nondiscriminatory services; they must tailor services to their consumer populations.
9. When boards and programs include staff who share the cultural background of their consumers, the programs tend to be more effective.

Ideally, culturally competent programs include multilingual, multicultural staff and involve community outreach. Types of services should be culturally appropriate; for example, extended family members may be involved in service approaches, when appropriate. Programs may display culturally relevant artwork and magazines to show respect and increase consumer comfort with services. Office hours should not conflict with holidays or work schedules of the consumers.

Developing Cultural Competence

Although some service providers are making progress toward cultural competence, much more needs to be done. Increased opportunities must be provided for ongoing staff development and for employing multicultural staffs. Improved culturally valid assessment tools are needed. More research will be useful in determining the effectiveness of programs that serve children and families from a variety of cultural backgrounds.

For many programs, cultural competence represents a new way of thinking about the philosophy, content, and delivery of mental health services. Becoming culturally competent is a dynamic process that requires cultural knowledge and skill development at all service levels, including policymaking, administration, and practice. Even the concept of a mental disorder may reflect a western culture medical model.

At the Policymaking Level

Programs that are culturally competent:

- appoint board members from the community so that voices from all groups of people within the community participate in decisions;
- actively recruit multiethnic and multiracial staff;
- provide ongoing staff training and support developing cultural competence;
- develop, mandate, and promote standards for culturally competent services;
- insist on evidence of cultural competence when contracting for services;
- nurture and support new community-based multicultural programs and engage in or support research on cultural competence;
- support the inclusion of cultural competence on provider licensure and certification examinations; and
- support the development of culturally appropriate assessment instruments, for psychological tests, and interview guides.

ERIC

At the Administrative Level

Culturally competent administrators:

- include cultural competency requirements in staff job descriptions and discuss the importance of cultural awareness and competency with potential employees;
- ensure that all staff participate in regular, inservice cultural competency training;
- promote programs that respect and incorporate cultural differences; and
- consider whether the facility's location, hours, and staffing are accessible and whether its physical appearance is respectful of different cultural groups.

At the Service Level

Practitioners who are culturally competent:

- learn as much as they can about an individual's or family's culture, while recognizing the influence of their own background on their responses to cultural differences;
- include neighborhood and community outreach efforts and involve community cultural leaders if possible;
- work within each person's family structure, which may include grandparents, other relatives, and friends;
- recognize, accept, and, when appropriate, incorporate the role of natural helpers (such as shamans or curanderos);
- understand the different expectations people may have about the way services are offered (for example, sharing a meal may be an essential feature of home-based mental health services; a period of social conversation may be necessary before each contact with a person; or access to a family may be gained only through an elder);
- know that, for many people, additional tangible services--such as assistance in obtaining housing, clothing, and transportation or resolving a problem with a child's school--are expected, and work with other community agencies to make sure these services are provided;
- adhere to traditions relating to gender and age that may play a part in certain cultures (for example, in many racial and ethnic groups, elders are highly respected). With an awareness of how different groups show respect, providers can properly interpret the various ways people communicate.

Achieving Cultural Competence

To become culturally competent, programs may need to:

- assess their current level of cultural competence;
- develop support for change throughout the organization and community;
- identify the leadership and resources needed to change;
- devise a comprehensive cultural competence plan with specific action steps and deadlines for achievement; and
- commit to an ongoing evaluation of progress and a willingness to respond to change.

Important Messages About Children's and Adolescents' Mental Health:

- Every child's mental health is important.
- Many children have mental health problems.
- These problems are real and painful and can be severe.
- Mental health problems can be recognized and treated.
- Caring families and communities working together can help.
- Information is available; call 1-800-789-2647.

ERIC

Resource Aid 3

Guidelines for Program Development and Evaluation

From website http://www.bphc.hrsa.dhhs.gov/omwh_3.htm (1996). Compiled by The Health Resources and Services Administration's (HRSA) Bureau of Primary Health Care (BPHC), Office of Minority and Women's Health (OMWH).

In order for intervention programs to be effective, they must acknowledge and incorporate the culture of the service recipients that they are trying to reach. Programs that are applying for funding, or existing projects that are being evaluated must be measured by how appropriately they address culture in their design and implementation. However, it is difficult to evaluate the cultural elements of a program because, unlike other areas of evaluation, there have been few guidelines offered to assess these elements.

The knowledge base on managing and evaluating programs and preparing grant applications continues to expand. Evaluators generally consider factors such as cost effectiveness, replicability, possibility of linkages with other programs, potential impact, and content quality when assessing a program's efficacy. While these considerations have become standard, the important aspects of culture are often omitted from the assessment process.

To address this need, this bulletin presents seven indicators to assist you in developing or assessing cultural competence programs. These guidelines will be useful to persons who are assessing existing programs or grant applications, and to individuals who are developing programs.

- **Experience or track record of involvement with the target audience.** The sponsoring organization should have a documented history of positive programmatic involvement with the population or community to be served. The organization's staff, its board, and volunteers should have a history of involvement with the target population or community to be addressed that is verifiable by the general cultural group and by the specific community to be served.

- **Training and staffing.** The staff of the organization should have training in cultural sensitivity and in specific cultural patterns of the community proposed for services. Staff should be identified who are prepared to train and translate the community cultural patterns to other staff members. There should be clear, cultural objectives for staff and for staff development. These objectives can be demonstrated by a staff training plan which:

  - increases and/or maintains the cultural competency of staff members.
  - clearly articulates standards for cultural competency, including credibility in hiring practices, and calls for periodic evaluations and demonstration of the cultural and community-specific experience of staff members.

  Emphasis should be placed on staffing the initiative with people who are familiar with, or who are themselves members of, the community to be served.

- **Community representation.** The community targeted to receive services should be a planned participant in all phases of program design. There should be an established mechanism to provide members of the target group with opportunities to influence and help shape the program's proposed activities and interventions. A community advisory council or board of directors of the organization (with legitimate and working agreements) with decision-making authority should be established to affect the course and direction of the proposed program. Members of the targeted cultural group should be represented on the advisory council and organizational board of directors. The procedures for making contributions or changes to the policies and procedures of the project should be described and made known to all parties.

- **Language.** If an organization is providing services to a multi-linguistic population, there should be multi- linguistic resources, including use of skilled bilingual and bicultural translators whenever a significant percentage of the target community is more comfortable with a language other than English. There should be printed and audio visual materials sufficient for the proposed program. If translations from standard English to another language are to be used, the translation should be done by individuals who know the nuances of the language as well as the formal structure. All translations should be carefully pretested with the target audience.

- **Materials.** It should be demonstrated that audio-visual materials, PSA's, training guides, print materials, and other materials to be used in the program, are culturally appropriate or will be made culturally consistent with the community to be served. Pretesting with the target audience and gate-keepers should provide feedback from community representatives about the cultural appropriateness of the materials under development.

- **Evaluation.** Program evaluation methods and instruments should be consistent with the cultural norms of the group or groups being served. There should be a rationale for the use of the evaluation instruments that are chosen, including a discussion of the validity of the instruments in terms of the culture of the specific group or groups targeted for interventions. If the instruments have been imported form another project using a different cultural group, there should be adequate evaluation and/or revision of the instruments so that they are now demonstrably culturally specific to the target group(s). The evaluators should be sensitized to the culture and familiar with the culture whenever possible and practical.

- **Implementation.** There should be objective evidence/indicators in the application that the applicant organization understands the cultural aspects of the community that will contribute to the program's success and knows how to recogmze and avoid pitfalls.

This list has been designed to raise awareness and to stimulate thinking about the important role that culture plays in successful programs and activities. Theses guidelines should be expanded and tailored to your specific program or organization.

Often organizations that are engaged in intervention activities must balance money, staff, and time. Guidelines such as these may seem too expensive and time-consuming. These problems may not be easy to solve and may require dedicated and creative solutions. But it is well worth the effort because a culturally competent programs and organization will help to create strong and sound intervention efforts.

Resource Aid 4

The following document is a set of guidelines prepared by the *Task Force on the Delivery of Services to Ethnic Minority Populations* established by American Psychological Association's Board of Ethnic Minority Affairs (BEMA) in 1988. Contact: The American Psychological Association (APA), 750 First Street, NE, Washington, DC 20002-4242; 202/336-5500. This document was downloaded from their website: http://www.apa.org/pi/psych.html.

APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations

The Guidelines consist of general principles to help psychologists in their work with ethnic, linguistic, and culturally diverse populations. Approved by the APA Council of Representatives August, 1990.

Introduction

There is increasing motivation among psychologists to understand culture and ethnicity factors in order to provide appropriate psychological services. This increased motivation for improving quality of psychological services to ethnic and culturally diverse populations is attributable, in part, to the growing political and social presence of diverse cultural groups, both within APA and in the larger society. New sets of values, beliefs, and cultural expectations have been introduced into educational, political, business, and health care systems by the physical presence of these groups. The issues of language and culture do impact on the provision of appropriate psychological services.

Psychological service providers need a sociocultural framework to consider diversity of values, interactional styles, and cultural expectations in a systematic fashion. They need knowledge and skills for multicultural assessment and intervention, including abilities to:

1. recognize cultural diversity;
2. understand the role that culture and ethnicity/race play in the sociopsychological and economic development of ethnic and culturally diverse populations;
3. understand that socioeconomic and political factors significantly impact the psychosocial, political and economic development of ethnic and culturally diverse groups;
4. help clients to understand/maintain/resolve their own sociocultural identification; and understand the interaction of culture, gender, and sexual orientation on behavior and needs.

Likewise, there is a need to develop a conceptual framework that would enable psychologists to organize, access, and accurately assess the value and utility of existing and future research involving ethnic and culturally diverse populations.

Research has addressed issues regarding responsiveness of psychological services to the needs of ethnic minority populations. . . . The APA's Board of Ethnic Minority Affairs (BEMA) established a Task Force on the Delivery of Services to Ethnic Minority Populations in 1988 in response to the increased awareness about psychological service needs associated with ethnic and cultural diversity. The populations of concern include, but are not limited to the following groups: American Indians/Alaska Natives, Asian Americans, and Hispanics/Latinos. For example, the populations also include recently arrived refugee and immigrant groups and established U.S. subcultures such as Amish, Hasidic Jewish, and rural Appalachian people.

The Task Force established as its first priority development of the Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations. The guidelines that follow are intended to enlighten all areas of service delivery, not simply clinical or counseling endeavors. The clients referred to may be clients, organizations, government and/or community agencies.

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Guidelines

Preamble: The Guidelines represent general principles that are intended to be aspirational in nature and are designed to provide suggestions to psychologists in working with ethnic, linguistic, and culturally diverse populations.

Psychologists educate their clients to the processes of psychological intervention, such as goals and expectations; the scope and, where appropriate, legal limits of confidentiality; and the psychologists' orientations.

a. Whenever possible, psychologists provide information in writing along with oral explanations.

b. Whenever possible, the written information is provided in the language understandable to the client.

Psychologists are cognizant of relevant research and practice issues as related to the population being served.

a. Psychologists acknowledge that ethnicity and culture impacts on behavior and take those factors into account when working with various ethnic/racial groups.

b. Psychologists seek out educational and training experiences to enhance their understanding to address the needs of these populations more appropriately and effectively. These experiences include cultural, social, psychological, political, economic, and historical material specific to the particular ethnic group being served.

c. Psychologists recognize the limits of their competencies and expertise. Psychologists who do not possess knowledge and training about an ethnic group seek consultation with, and/or make referrals to, appropriate experts as necessary.

d. Psychologists consider the validity of a given instrument or procedure and interpret resulting data, keeping in mind the cultural and linguistic characteristics of the person being assessed. Psychologists are aware of the test's reference population and possible limitations of such instruments with other populations.

Psychologists recognize ethnicity and culture as significant parameters in understanding psychological processes.

a. Psychologists, regardless of ethnic/racial background, are aware of how their own cultural background/experiences, attitudes, values, and biases influence psychological processes. They makeefforts to correct any prejudices and biases.
Illustrative Statement: Psychologists might routinely ask themselves, "Is it appropriate for me to view this client or organization any differently than I would if they were from my own ethnic or cultural group?"

b. Psychologists' practice incorporates an understanding of the client's ethnic and cultural background. This includes the client's familiarity and comfort with the majority culture as well as ways in which the client's culture may add to or improve various aspects of the majority culture and/or of society at large.
Illustrative Statement: The kinds of mainstream social activities in which families participate may offer information about the level and quality of acculturation to American society. It is important to distinguish acculturation from length of stay in the United States, and not to assume that these issues are relevant only for new immigrants and refugees.

c. Psychologists help clients increase their awareness of their own cultural values and norms, and they facilitate discovery of ways clients can apply this awareness to their own lives and to society at large.
Illustrative Statement: Psychologists may be able to help parents distinguish between generational conflict and culture gaps when problems arise between them and their children. In the process, psychologists could help both parents and children to appreciate their own distinguishing cultural values.

d. Psychologists seek to help a client determine whether a "problem" stems from racism or bias in others so that the client does not inappropriately personalize problems.
Illustrative Statement: The concept of "healthy paranoia," whereby ethnic minorities may develop defensive behaviors in response to discrimination, illustrates this principle.

e. Psychologists consider not only differential diagnostic issues but also cultural beliefs and values of the clients and his/her community in providing intervention.
Illustrative Statement: There is a disorder among the traditional Navajo called "Moth Madness." Symptoms include seizure-like behaviors. The disorder is believed by the Navajo to be the supernatural result of incestuous thoughts or behaviors. Both differential diagnosis and intervention should take into consideration the traditional values of Moth Madness.

Psychologists respect the roles of family members and community structures, hierarchies, values, and beliefs within the client's culture.

a. Psychologists identify resources in the family and the larger community.

b. Clarification of the role of the psychologist and the expectations of the client precede intervention. Psychologists seek to ensure that both the psychologist and client have a clear understanding of what services and roles are reasonable.
Illustrative Statement: It is not uncommon for an entire American Indian family to come into the clinic to provide support to the person in distress. Many of the healing practices found in American Indian communities are centered in the family and the whole community.

Psychologists respect clients' religious and/or spiritual beliefs and values, including attributions and taboos, since they affect world view, psychosocial functioning, and expressions of distress.

a. Part of working in minority communities is to become familiar with indigenous beliefs and practices and to respect them. Illustrative Statement: Traditional healers (e.g., shamans, curanderos, espiritistas) have an important place in minority communities.

b. Effective psychological intervention may be aided by consultation with and/or inclusion of religious/spiritual leaders/practitioners relevant to the client's cultural and belief systems.

Psychologists interact in the language requested by the client and, if this is not feasible, make an appropriate referral.

a. Problems may arise when the linguistic skills of the psychologist do not match the language of the client. In such a case, psychologists refer the client to a mental health professional who is competent to interact in the language of the client. If this is not possible, psychologists offer the client a translator with cultural knowledge and an appropriate professional background. When no translator is available, then a trained paraprofessional from the client's culture is used as a translator/culture broker.

b. If translation is necessary, psychologists do not retain the services of translators/paraprofessionals that may have a dual role with the client to avoid jeopardizing the validity of evaluation or the effectiveness of intervention.

c. Psychologists interpret and relate test data in terms understandable and relevant to the needs of those assessed.

Psychologists consider the impact of adverse social, environmental, and political factors in assessing problems and designing interventions.

a. Types of intervention strategies to be used match to the client's level of need (e.g., Maslow's hierarchy of needs).
Illustrative Statement: Low income may be associated with such stressors as malnutrition, substandard housing, and poor medical care; and rural residency may mean inaccessibility of services. Clients may resist treatment at government agencies because of previous experience (e.g., refugees' status may be associated with violent treatments by government officials and agencies).

b. Psychologists work within the cultural setting to improve the welfare of all persons concerned, if there is a conflict between cultural values and human rights.

Psychologists attend to as well as work to eliminate biases, prejudices, and discriminatory practices.

a. Psychologists acknowledge relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.
Illustrative Statement: Depression may be associated with frustrated attempts to climb the corporate ladder in an organization that is dominated by a top echelon of White males.

b. Psychologists are cognizant of sociopolitical contexts in conducting evaluations and providing interventions; they develop sensitivity to issues of oppression, sexism, elitism, and racism.
Illustrative Statement: An upsurge in the public expression of rancor or even violence between two ethnic or cultural groups may increase anxiety baselines in any member of these groups. This baseline of anxiety would interact with prevailing symptomatology. At the organizational level, the community conflict may interfere with open communication among staff.

Psychologists working with culturally diverse populations should document culturally and sociopolitically relevant factors in the records.

a. number of generations in the country

b. number of years in the country

c. fluency in English

d. extent of family support (or disintegration of family)

e. community resources

f. level of education

g. change in social status as a result of coming to this country (for immigrant or refugee)

h. intimate relationship with people of different backgrounds

I. level of stress related to acculturation

SOME MODEL PROGRAMS RELATED TO CULTURAL CONCERNS IN ADDRESSING BARRIERS TO LEARNING

I. One Urban District's Approach

II. Examples of Demonstrations Projects from Around the Country

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I. One Urban District's Approach

Rather than feature any one program, it may be helpful to show a *range of mechanisms, programs, and services* involved in addressing cultural concerns. The following are examples from one large urban school district, the Los Angeles Unified School District. The examples are grouped into 4 categories: (a) District mechanisms, (b) programs to get students off to a good start, (c) alternative schools, and (d) compensatory programs.

A. District Mechanisms Focused on Cultural Awareness

A Multicultural Unit

This is a unit within the Division of Instruction that has the specific responsibility of supporting teachers in the area of multicultural curriculum and instruction. Lessons and other resources are available to schools through the Unit. One service is the compilation and distribution of instructional materials related to commemorative events, such as Hispanic Heritage Month and Cultural Diversity Month. The main goal, however, of the Unit is to encourage and support teachers to strand multicultural activities into their ongoing instructional program. The intended goal is to encourage students to gain an understanding and appreciation for diversity, to resolve social problems and to work for the "unum," the unity needed for the United States to prosper and grow. The Unit houses print and audio-visual media related to multicultural and human relations education. It provides program development and implementation (e.g., related to diversity policies and practices, the Student-to-Student Interaction Program), technical support, curriculum and resource material development, professional development, and community involvement, including coordination of the District Multicultural Education Committee. Examples of Special Projects include a Cross-Cultural Demonstration Project, Student Leadership Project, a peacemakers project, L.A. CommUNITY Day, Peace Week. **Contact:** (213) 229-5882

Commissions and Task Forces

Commissions provide the District with perspectives of groups that have an advocacy agenda that emphasizes positive efforts to increase the effectiveness of the total educational program. Each is responsible to the Board and provides advice, assistance, and recommendations about educational needs, programs, and issues affecting students, personnel, and communities. In particular, they articulate principles, issues, and concerns to the Board, are a voice for the students in our school community who they represent, and create a climate where gender, culture, ethnicity, sexual orientation, and disability command equal treatment, opportunity, and access in education and employment. They are involved in needs assessment and monitoring activity, and they make recommendations for special projects, programs, policies, and priorities. **Contact:** (213) 625-6000

Currently there are 7 education commissions:

American Indian Education Commission
Asian Pacific American Education Commission
Black Education Commission
Gay and Lesbian Education Commission
Mexican American Education Commission

Sex Equity Commission
(which has four working committees:
Girls' and Young Women's Empowerment
Health and Family Issues (Pregnant Minor Task Force)
Public Relations and Visibility
Women and Employment
Special Education Commission

Bilingual-Bicultural Advisory Committees

A major role and responsibility of this school-level committee is to advise and assist the principal and staff in the implementation of the school Master Plan for bilingual education and participate in the development of the school plan and bilingual budget.
Contact: (213) 625-6832

Office of Intergroup Relations

In support of the *Educating for Diversity*, the District's Multicultural and Human Relations policy, the Board of Education established this Office. Its major goal is to assist and oversee the implementation of multicultural and human relations educational practices in five areas of school operations: positive school climate, curriculum and instruction, parent and community involvement, professional growth, and assessment and evaluation. Among its many areas of responsibility, the Office deals with specific race relations issues and efforts to create safe school environments. In addition, it sponsors multicultural professional development workshops for teachers and District-wide events such as Multicultural Unity Day.
Contact: (213) 625-6579

Student Integration/Human Relations Office

To ameliorate the harm of racial isolation, a variety of activity is designed to reduce overcrowding, enhance academic achievement and self-esteem, eliminate racial intolerance and reduce interpersonal hostility, and increase access to postsecondary opportunities. Activity is offered in connection with four District programs: Magnet Schools, Primarily Hispanic, Black, Asian, and Other non-Anglo (PHBAO) program, the Permit with Transportation (PWT) program, and Overcrowded Schools Programs (year round schools, satellite zones, and capacity adjustment). Among the activities offered in relation to the PHBAO program are the Articulation Program, Counseling Support Program, School Readiness Language Development Program (SRLDP), Project AHEAD, Medical Counseling, Organizing, and Recruiting (MedCOR), Parents Involved in Community Action (PICA), Step-to-College, and Student-to-Student Interaction Program. **Contact:** (213) 625-6933

Foreign Student Admissions

Processes documents of non-immigrant students seeking visa status and serves as the LAUSD liaison with Immigration and Naturalization services. Consults with school administration, students and families regarding immigration/school status policies and procedures. Notarizes school records for students returning to their home country. This office also records all nonpublic schools operating within the district's boundaries; reviews and investigates (when necessary) compliance with compulsory school attendance laws, exemption due to instruction by a credentialed tutor. Records private school affidavits operating within LAUSD; represents the district on the Interfaith Committed regarding student religious release time. **Contact:** (213) 625-6171

District Multicultural Education Commission

This committee is composed of representatives of District units and community groups involved in the advocacy and concentrated efforts to promote understanding and acceptance of diversity. A function of the committee is to participate in the assessment of multicultural education programs and practices and make recommendations to increase their effectiveness.
Contact: Multicultural Education Unit (213) 625-6791

B. Programs to Get Culturally Diverse Students Off to a Good Start (Primary Prevention)

Student Guidance, Assessment and Placement Center

The center provides a first contact model demonstration of how a school system can receive and provide for special needs of newly arrived immigrant students and families -- especially those whose primary language is not English. It offers assistance with enrollment, provides immunizations, assesses health needs and academic and language proficiency, identifies eligibility for special programs such as bilingual-ESL and special education, and explains and offers initial orientations to school programs. **Contact:** (213) 625-4680.

Newcomer Schools

The demonstration models at Belagio Rd. (presecondary) and Belmont (secondary) school sites are designed to focus on the need to go beyond tile traditional curriculum and provide newly arrived immigrant students with an orientation to school and to American culture. One aim is to provide a warm welcome and secure educational foundation by enabling the newcomers to become familiar and acquire a positive attitude toward the new culture while maintaining pride in their own culture. Another aim is to facilitate the acculturation process in a comfortable manner to lay the groundwork for academic success. Specific processes include: assessment to determine and build on what students already know, information about social settings (school and neighborhood) in which they live and providing opportunities to use what they are learning in a structured low-anxiety environment, facilitating acquisition of necessary skills for academic success in local schools, maintaining students' pride for language and customs of the primary language and culture, providing information about academic opportunities and career options. **Contact:** (310) 476-2281

School Readiness Language Development Program (SRLDP)

This program is a pre-kindergarten program for pupils -- including those who are limited English proficient (LEP), who will be 4 years old by December 2, and who attend Predominantly Hispanic, Black, Asian, and Other non-Anglo (PHBAO) schools. The program is designed to develop oral language and readiness skills in ways that can address three of the five harmful consequences of racial isolation: low self-esteem, low academic achievement, and racial intolerance. Students attend classes Monday through Thursday, with each class lasting 2 hours and 20 minutes. (Friday is left for staff development, parent workshops, and teacher/aide planning). All parents and care givers of students in the program are required to participate in a parent education component. This component consists of a series of 10 weekly topic oriented classes. Parent classes run concurrent at the site during the time children attend. Some Saturday classes have been offered to accommodate working parents. Topics include physical, intellectual, social and emotional development of pre-kindergarten children. Guided discussions are designed to provide opportunities for parents to learn about the role they play as a teacher of their children and about alternative child rearing processes and techniques. **Contact**: (213) 625-6933

SRLDP, Parent Education

The School Readiness Language Development Program (SRLDP) is a pre-kindergarten program designed for pupils attending Predominantly Hispanic, Black, Asian, and Other non-Anglo (PHBAO) schools. The program is designed to address three of the five harmful consequences of racial isolation: low self-esteem, low academic achievement, and racial intolerance. The parent education component is recommended for all parents and care givers of students in the program. This component consists of a series of 10 weekly topic oriented classes. Each class lasts 2 hours and 20 minutes and occurs during the time children attend their four day per week SRLDP classes. Some Saturday classes have been offered to accommodate working parents. Topics include physical, intellectual, social and emotional development of pre-kindergarten children. Guided discussions are designed to provide opportunities for parents to learn about the role they play as a teacher of their children and about alternative child rearing processes and techniques. Classes are held at the elementary sites where the SRLDP is provided. **Contact**: (213) 625-6933

C. Alternative School Models to Support Biculturation and Transition (Secondary Prevention and Early Instruction)

Magnet Schools

These schools provide students with a voluntary integration option, specialized curricula and teaching that is consistent with their interests and needs. The choices include Alternative Schools, fundamental schools, open school, community school, centers for enriched studies, college incentive programs, highly gifted programs, gifted/high ability centers, trilingual center, and schools focused on business, communication, arts, computer science, math, science, biology, marine science, health/medical careers, humanities, music education, teacher training, performing, TV, Theater Arts, music, technical occupations, and visual arts. Families submit applications according to instructions provided in the CHOICES brochure. **Contact:** (213) 625-4177; 625-6500

Intercultural Awareness Program (ICAP)

The purpose of this program is to foster the concept of cultural pluralism, intergroup relations, and human dignity through participation in multicultural music, dance, and theater performances. Students are provided with activities prior to the performance to develop necessary vocabulary and concepts for comprehension and follow-up activities to extend and enrich the curriculum. **Contact:** (213) 625-6436

The Hands Across the Campus

This is an interactive, interpersonal curriculum to create opportunities for positive contacts among students of differing ethnicities to develop an appreciation for understanding different cultural values and systems at school sites. **Contact:** (213) 742-7525

Brotherhood-Sisterhood, USA

The National Conference of Christians and Jews sponsors a week long prejudice awareness and reeducation conference for secondary students in a camp setting. This is a structured, intensive experience in intercultural and interpersonal relations. Students can earn 5 units of elective social studies credit. A nine-month long follow-up training (Youth Leadership Program) is available for those who have attended the camp. **Contact:** (213) 385 -0491

Working for Immigrant Literacy Development (WILD)

Wild is a UCLA project that provides English tutoring services for immigrant junior high school children in the Monterey Park/Rosemead area. Students work to ease cultural transition by helping the attainment of the basic communication skills necessary for academic success. **Contact:** (310) 825-4724

Korean Tutorial Project (KTP)

KTP offers UCLA students the opportunity to tutor specifically Korean students struggling due to the language barrier and cultural adjustments at John Burroughs Middle School. **Contact:** (310) 825-2417

Armenian Tutorial Program

ATP helps Armenian immigrants become acquainted with their new educational and social environments through tutoring in English and exposure to the American culture. **Contact:** (310) 825-4724

Asian Education Project

This program brings UCLA students to an elementary school every Saturday to provide academic tutoring. Tutors also serve as big brothers and sisters, spending time at quarterly field trips, and at Holiday parties. **Contact:** (310) 825-2417

Indian Education

This program is designed to instill pride in American Indian students. The focus is on their heritage, increasing self esteem, and improving academic achievement. The program is taught in over 40 schools by paraprofessionals and teachers. The high schools are linked with the American Indian Study center at UCLA for career preparation. **Contact:** (213) 625-6760

Step-to-College

This is a program of the Counseling Services Unit in collaboration with the California State Universities. Selected eleventh and twelve grade students in Predominantly Hispanic, Black, Asian, and Other Non-Anglo schools (with a grade point average of 3.0*or better) are provided the opportunity to take one or two university level classes and to participate in the regular activities of a university campus while they complete their high school requirements. Registration fees are covered by the District, students pay for their own texts and supplies. **Contact:** (213) 625-5608

Vietnamese Reaching Out to Aid the Community (VRAC)

VRAC assists disadvantaged Vietnamese refugees in their cultural adjustments. It also aims to promote refugee awareness. Activities include tutoring, counseling and high school conferences. **Contact:** (310) 206-5999

Pilipino Recruitment and Enrichment Program (PREP)

PREP aids Pilipino high school students in their pursuit of higher education and cultural awareness through workshops and programs centered around Pilipino culture and identity. **Contact:** (310) 206-5999

Creative Image

This substance abuse prevention creative arts program is designed to bring together Asian Pacific Islander youth to increase their cultural awareness and ethnic sensitivity as a part of self-esteem development (along with a substance abuse prevention theme). A small group of students are recruited (via flyers, teacher referrals, etc.) at Narbonne and Gardena High Schools (and others in Torrance). After a period of training, students provide their community with support through creative and drug free presentations (e.g., getting the message across through writing, drawing, painting, drama). **Contact:** (213) 293-6284

Mariposa

A state grant targeting Latina young women with career counseling, values clarification, vocational training and support services referrals. **Contact:** (310) 831-8868

Images

A state grant targeting African-American middle and High school females with career guidance and counseling in the San Pedro area. **Contact:** (310) 831-8868

D. Compensatory Programs to Address Problems (Tertiary Prevention and Intervention Programs)

Ten Schools Program

The Ten Schools Program is a research-based instructional and organization effort to restructure ten schools in a way that clearly demonstrates that all children can achieve their highest potential when the conditions for learning are at an optimum. The instructional program is intensive and is designed to reverse the pattern of poor academic achievement of African-Americans and other students in Predominantly Hispanic, Black, Asian and Other non-Anglo (PHBAO) schools. This is accomplished through on-going coordinated relevant staff development supported by a home/school partnership. The ten lowest achieving elementary schools in the LAUSD with a predominate African-American student population were selected to participate. The current student population is predominantly African-American and Hispanic. **Contact**: (213) 625-6532

Student-to-Student (STS) Interaction Human Relations Program

This program addresses the harms of racial isolation, specifically interracial hostility and intolerance. Elementary, Middle, and Senior High students are provided a one day Human Relations Conference that uses a planned curriculum in a camp environment (Camp Griffo, a city Recreation and Parks facility). Each cluster is allocated a designated number of conference dates to be assigned to schools based on priority needs. Students are encouraged to express pride in their background and culture and increase their awareness and understanding of cultural diversity. The activity is facilitated by five certificated teachers and two community liaisons and involves interaction activities, small group dialogue, problem solving and action planning processes. The curriculum includes four major topics: cultural identity, prejudice and stereotyping, cross-cultural conflict, valuing diversity. Schools choose the one that best addresses their objective. A special feature is the cultural museum which provides a hands-on experience to explore students' own and other cultures. The Office of Student Integration Services, Technical Support provides assistance with development of activities/curriculum, facilitation of workshop groups, development of agenda items, operational assistance at the camp, and other technical assistance as requested. A major objective of the program is to help schools identify pressing human relations problems and develop an action plan to address these, as well as propose strategies to maintain positive human relations within the school and surrounding community. The STS staff assists this process with school visits and providing resource materials. **Contact:** (213) 625-6791

Youth Fair Chance Program

Sponsored by the Pacific Asian Consortium in Employment (PACE), and funded by a grant from the U.S. Dept. of Labor, the program and at providing a comprehensive and coordinated array of 'ob training, education, and related support services to the Westlake community. Programs include: in-school (high-school based School-to-Work Transition Program), out-of-school (a center for continuing Education and Training, and an Alternative High School providing instruction in basic skills, life management skills, job search, and English as a Second Language training) and complementary services to youth (14-21) and young adults (22-30). Related activities include community beautification and clean-up programs, education and development, youth family development and health care, employment assistance and training, cultural awareness, and sports and recreation.
Contact: (213) 482-8618

Migrant Education Program

This Family funded enrichment program is designed to supplement educational and health needs of regular students (age 3-21) from migrant worker families. It provides services over and above those available to all students. There are three components (a) identification and recruitment of students, (b) instruction extended day classes from pre-kindergarten secondary, P.A.S.S. (Portable Assisted/Study Sequence) which is a semi-independent study, Saturday School, summer and intersession programs, and (c) health screening and critical care. These activities are offered at elementary, middle, and high schools in designated areas. Transportation is provided for Saturday and summer programs. A supplemental (extended-day) preschool program, as well as Saturday preschool classes for 3 and 4 year Olds develop skills related to language, gross motor, social and cognitive development. There must be 10-15 students per class to maintain the program. Parents are encouraged to participate to acquire skills relevant to child care and development. Even Start Adult Parent classes are provided on Saturdays at Huntington Park H.S. Preventive health services are provided. **Contact:** (213) 625-6160

Language Development Program for African American Students

This program is designed to serve the limited mainstream English proficient (LMEP) student in the classroom setting by incorporating into the curriculum, instructional strategies that facilitate acquisition of mainstream American English (MAE), foster pride in the culture and language of al students. Primary goals are that African American student will acquire knowledge of and a positive attitude toward their native language, History and culture and will achieve competence in using mainstream American English in oral and written form.

Asian/Pacific and Other Languages Program

This program provides direct support to schools implementing LEP Master Plan programs and KEYS programs for languages other than Spanish, including development of curriculum and instructional materials to assist in the implementation of other primary language development programs. **Contact:** (213) 625-6106

Proficiency in English Program (PEP)

This program is a unique and widely acclaimed educational program designed to provide supplemental assistance to Chapter I schools in the implementation of their ongoing oral language development programs. Through such a program, we can increase oral language competence and effectiveness. The program is an outgrowth of concerns expressed by parents and staff regarding the inability of many language minority students to articulate in standard English usage. PEP accepts the students' home and community language in order to provide continuity to their total language development and it provides students the opportunity to maintain their home language while developing proficiency in standard English usage. **Contact:** (213) 625-6684

Limited English Proficiency (LEP) Student Counseling Support Team

This is a resource for school personnel to facilitate their ability to provide services to students and families who have Limited English Proficiency (LEP). The team includes bilingual counseling and psychological personnel who provide staff development for classified and certified staff members regarding special needs for LEP students and recently arrived students, consultation services, informational material, and other appropriate support to school staff with LEP students. Among the services provided are classroom student presentations for LEP students which focus on topics such as self-esteem and coming to a new country, assistance with evaluation of foreign transcripts, and information on bicultural/bilingual community agency referral resources. **Contact:** (818) 997-2545

II. Examples of Demonstration Projects Around the Country

Four groups of projects are highlighted: (a) getting students off to a good start, (b) accounting for differences, (c) ongoing compensatory programs, and (d) valuing diversity

A. *Getting Students Off to a Good Start (including College Prep)*

Early Prevention of School Failure Migrant Program (for Spanish-and English-Speaking Children)

The Early Prevention of School Failure Migrant Program (for Spanish- and English-Speaking Children) is designed to determine the migrant child's strengths and needs. The goal of the program is to reduce the "at risk" factor by assessing needs and strengths and developing an appropriate program for each child. The program provides follow-up activities in kinesthetic, visual, auditory, expressive language, and receptive language. Appropriate program resources and effective teaching materials for large and small group instruction are available. Authentic assessment with a focus on portfolios from early emergent to independent reader and writer is presented. This program has provided ongoing positive program research and evaluation results from 1974 through 1994. Teacher training workshops and program materials are continually updated. The developmentally sequenced concepts and literature-based curriculum provide children with choices and teachers with a framework for integrating the school curriculum with effective program-developed units, themes, center activities, language experience, and whole language instructional approaches to beginning reading and writing in both small group and total class arrangements.

Contact: Lucille Werner, National Director, Peotone School District 207U, 114 North Second Street, P.O. Box 956, Peotone, IL 60468. (708) 258-3478 or (800) 933-3478, FAX (708) 258-3484.

Family Intergenerational-Interaction Literacy Model (FILM)

FILM is a center and home-based program designed to work with family members to improve basic literacy, employment and parenting skills so they can better achieve educational, economic, social and family goals. During the school year, the project concurrently provides literacy services to parents and early childhood education to their children. Through the Adult Interaction classes, parents experience large and small learning groups, as well as interactive and self-directed learning through ABE, GED or ESL classes twelve hours per week while their children are in the Early Learning Center nearby. Parents also participate in Parenting Interaction Discussion Groups one hour per week. The Parent/Child Interaction Playgroup is a one hour session each week. Parents and children participate in a one hour Home Visit Interaction with a parent facilitator every week. MODELS (Model, Observe, Discuss, Explore, integrate Life skills, and celebrate Success), a teaching for success strategy, is integrated throughout the five elements of the program. FILM compares very favorably with other adult education programs in promoting academic achievement and GED acquisition. Preschoolers who participated in the Early Learning Center consistently scored higher on school readiness; and teachers in advanced educational settings ranked FILM preschool graduates higher in academic performance and social skills than their peers.

Contact: Site Visit Information Contact: Mary Brown, FILM Supervisor, Capitol Hill Elementary School, 2717 S. Robinson, Oklahoma City, OK 73109. (405) 235-0801. Training Information

Contact:: Dr. Donna Richardson, Oklahoma City University, Division of Education, 2501 N. Blackwelder, Oklahoma City, OK 73106. (405) 521-5373.

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Project SEED

Project SEED brings specially trained mathematicians and scientists into low income elementary school classrooms to teach topics from algebra and higher level mathematics using a Socratic, group-discovery method of instruction. This question-and-answer approach encourages vigorous student discussion and high levels of participation from students at all ability levels. The lessons, which are supplementary to the regular mathematics curriculum, are designed to create a foundation for mathematical thinking, an enthusiasm for mathematical inquiry, and the self- confidence to overcome low achievement and a sense of academic inferiority. Conceptual understanding is emphasized and basic skills are reinforced. Project SEED instructors receive rigorous preservice and ongoing inservice training. They provide direct classroom instruction and inservice training for classroom teachers. Each class meets four days a week with additional time reserved for conferences with the classroom teacher, observation, and staff development. Few learning materials are required since the instructors use their mathematics backgrounds to ask questions which guide students to discover mathematical concepts. Rigorous longitudinal evaluations demonstrate that Project SEED instruction has a positive impact on immediate mathematics achievement scores as well as a long-term impact on mathematics achievement; and Project SEED students take more higher-level mathematics courses in secondary schools.

Contact: Helen Smiler, National Projects Coordinator, 2530 San Pablo Avenue, Suite K, Berkeley, CA 94702. (510) 644-3422, FAX (510) 644-0566. Hamid Ebrahimi, National Director, P.O. Box 830414, Richardson, TX 75083. (214) 358-2345, FAX (214) 479-1105.

Migrant Student Record Transfer System (MSRTS): A Computer Link Offering Variable Educational Records (CLOVER)

The Migrant Student Record Transfer System (MSRTS)/A Computer Link Offering Variable Educational Records (CLOVER) is a computerized system with 162 terminals located in 44 states. The system serves 49 states, Puerto Rico, and the District of Columbia. Through the MSRTS/CLOVER the process of receiving, storing and transmitting health and educational information is available to all schools, education and/or health organizations that serve migrant children. Teachers, nurses, aides, administrators, and others have at their disposal educational and critical health data delivered to their state within 24 hours of a child's enrollment. In four days or less, an in-depth record of educational and health data will be received at the state's designated location. This information may direct the adopter in formulating strategies to assist the migrant child in achieving academically. Curricula being taught to migrant children varies according to the established needs of migrant children at various levels. The system's computer is programmed to provide skills-based information in the areas of reading, math, early childhood, and oral language. The health system provides the most updated reporting of health problems to insure continuity of health services. Awareness materials are available.

Contact: Nolan McMurray, Administrator for Special Services and Technical Advisor, Migrant Student Record Transfer System, Arch Ford Education Building, Capitol Mall, Little Rock, AR 72201. (501) 371-1857.

Sherman Intertribal Academy Precollege Program

Part of an academic partnership between the University of California at Irvine (UCI) and Sherman Indian High School, a Bureau of Indian Affairs residential high school in Riveside, CA. This magnet program is designed to identify gifted and talented American Indian students and encourage their participation in higher education. It provides cultural and academic education and serves students from 17 states and 71 tribes.

Contact: UCI, 160 Center for Education partnerships, Irvine, CA 92617. Phone (714) 824-7817

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B. Accounting for Differences

Multicultural Literacy Program (MLP)

The purpose of the MLP program is to incorporate: (a) the culture and language of culturally diverse students, as well as community participation, into the school's reading/literature program; (b) the active use of language to generate and construct one's own knowledge; and (c) an understanding of the relevance, reason, and need for cultural understanding and appreciation. Using a Multicultural literature-based program bridges the gap between cultural experiences, prior knowledge, and verbal language/written text for culturally diverse and at-risk students. Teachers and students read Multicultural stories; teachers further use a variety of literacy activities to enhance reading and writing performance. Program teachers receive instruction in methods and techniques to integrate Multicultural literature-based activities into their reading program. Project directors visit each teacher's classroom bi-monthly. They demonstrate Multicultural activities, collaborate with teachers, assist with adapting the activities to student needs, and observe teacher instruction. The learning materials include Multicultural books, a Teacher's Manual, an Instructor's Manual to be used for conducting inservices, and basal reading texts or literature-based texts. Cultures represented among the Multicultural books include African American, African, Arab, Asian, Hispanic, Native American, and European American. Monitoring and evaluation procedures are ongoing processes, which allow the program to be flexible and to match the context of the classroom, the school, and the community. MLP has shown a positive impact on the students' reading and writing performance. The findings were consistent across three school districts and three years of implementation. Significant changes in teacher behavior and attitudes were also evidenced.

Contact: Margaret A. Moore, Ph.D. and Barbara Diamond, Ph.D., Research and Special Projects, YCCB, 218 W. Cross, Ypsilanti, MI 48197 (313) 487-3260, FAX (313) 484-6471.

Learning to Teach in Inner-City Schools and With Diverse Populations (LTICS)

Learning to Teach in Inner-City Schools and With Diverse Populations (LTICS) involves the creation of a Teaching Academy that is a collaborative effort of a local inner-city school and a nearby teacher education college. The school/college partnership provides a structure in which a group of supervising teachers, college supervisors, and student teachers develop and learn to implement effective instructional strategies for diverse school populations. The LTICS program is designed to change how teachers think about instruction in the inner-city schools. Weekly seminars focus on understanding the community and students' culture, working with neighborhood children and their families, managing classrooms, cooperative learning, using positive behavior management techniques, planning appropriate lessons, challenging higher-level thinking skills activities, and linking students background knowledge with school lessons.

Contact: Jane A. Stallings or Nancy DeLeon, Educational Research Group, Texas A&M University, Office of the Dean of Education, College Station, TX 77843-4222. (409) 845-8008.

Multicultural Reading and Thinking (MCRAT)

Multicultural Reading and Thinking (McRAT) techniques are infused into the entire curriculum using available materials and resources. Instruction focuses on four kinds of reasoning--analysis, comparison, inference/interpretation, and evaluation--that students can use across the curriculum and that also transfer to practical situations. Teachers conduct a minimum of one McRAT lesson per week related to a Multicultural concept, such as cultural diversity, cultural assimilation, or communication. During each lesson, students receive direct instruction on the use of thinking strategies through teacher modeling, explanation, guidance, and feedback. All lessons feature sustained discussion and writing as vehicles for fostering critical thinking, and teachers use many tools to facilitate discussion and thinking including visual mapping and interactive strategies. McRAT lessons are often incorporated into thematic units of study involving parents and the community. Teachers use portfolios as systematic and organized collections of evidence to monitor and show student growth, to communicate student learning to parents, and to evaluate success in reaching instructional goals. McRAT students make significantly greater progress in their abilities to reason effectively and communicate their ideas in writing than students who receive typical classroom instruction. Follow-up studies indicate that McRAT students retain their learning and are able to perform at a higher level than students who do not receive McRAT instruction regardless of prior achievement level.

Contact: Janita Hoskyn, Program Manager, Reading Program, Arkansas Department of Education, Room 401B, #4 Capitol Mall, Little Rock, AR 72201. (501) 682-4232 or (501) 225-5809.

C. Ongoing Compensatory Programs

Flint Follow Through: The School Effectiveness Model

In practice since 1969, educationally disadvantaged students have grown significantly in basic skills development as well as in their ability to more accurately perceive themselves as worthy, capable people. Teaching materials are the highly structured, carefully sequenced, scripted lessons of Reading Mastery, and DISTAR Language and Reasoning and Writing. Increased achievement is attained by interactive teaching requiring a high degree of students' time on task; multiple-response techniques to increase guided practice of new skills; and criterion-referenced tests to monitor student progress. Reading skills are applied to novel studies in second and third grade. Parents become partners in the learning process through the home reading program. Results of the ITBS Achievement Test show student performance exceeding that of students in comparable schools.

Contact: Dr. Gary Johnson, Washington Research Institute, 150 Nickerson Street, Suite 305, Seattle, WA 98109. (206) 285-9317.

Focus Dissemination Project

Focus provides an alternative education plan for students who have been identified as disaffected, showing a lack of motivation, lack of confidence, and low self-esteem. The program effects responsible institutional change and positive student attitude and performance by helping students learn responsibility to self, school, and society. Focus is a "school within a school" for secondary students who are not achieving or functioning in a way beneficial to themselves and/or those around them. Focus is a highly structured program offering courses in English, social studies, and math, while science, physical education, health, and elective classes are taken in the regular school program. Instruction in Focus classes is based on ability and need. All Focus students are involved in a group counseling experience called Family. Each Family consists of 8 to 10 students and one teacher who meet together one hour daily throughout the year. Family attempts to help the student develop feelings of caring, self-worth, and concern for others. Program effectiveness is measured in grade equivalency gains on standard achievement tests, reductions in negative behaviors and improved attendance and grades.

Contact: Don May, Focus Dissemination Project, Human Resource Associates, Inc., Suite 200, 201 North Concord Exchange, South Saint Paul, MN 55075. (612) 451-6840 or (800) 345-5285.

Diversified Educational Experiences Program (DEEP)

The major goal of the Diversified Educational Experiences Program (DEEP) is to develop an instructional process for secondary school classrooms that allows instructors to create an academic environment emphasizing success for every learner while decreasing learner hostility to educational institutions. DEEP offers students and instructors a method of organizing and managing an academic classroom that differs from the usual classroom model. Students in the DEEP classroom identify needs, formulate objectives, develop tasks based upon these objectives, present group and individual projects based upon fulfillment of objectives, receive teacher debriefing following presentation of the projects, and participate in their own evaluations. DEEP offers learners in academic subjects alternative ways to create, gather, develop and display information. Extensive use is made of electronic and nonelectronic media. The role of the teacher is that of advisor, consultant, and learning-systems manager. The classroom is a workshop where students work cooperatively to complete tasks. Community resources are utilized.

The DEEP classroom is highly structured, but the structure is not the same as in the typical academic classroom. Teachers who demonstrate the ability and desire to change their methods of instruction are trained in the use of these new management techniques. They must be willing to teach one or more DEEP classes along with their regular classes. The teachers are trained as learning facilitators, and the conflict-management process is based on human relations and peer group interaction as well as on teacher-student interaction. Once the training has been accomplished, students can be enrolled in the program as part of the normal scheduling procedure. The program provides management charts and materials along with evaluation procedures.

Contact: J. Connett, Director, DEEP, KEDDS/Link, 412-18 South Main, Wichita, KS 67202. (316) 833-5100, FAX (316) 833-5103.

D. Valuing Diversity

Respecting Ethnic And Cultural Heritage (REACH)

Respecting Ethnic And Cultural Heritage (REACH) is a nationally recognized Multicultural education program designed for infusion into U.S. history and/or social studies curriculum. The program's goals are to increase knowledge and understanding related to cultural diversity while increasing social acceptance between cultural groups. The Multicultural curriculum is designed around four phases:

Human Relations Skills: Students participate in activities on self-awareness, self-esteem, interpersonal communications, and understanding group dynamics.
Cultural Self-Awareness: Students conduct research on their own personal culture, family history, or community. This phase culminates with the Cultural Fair experience where each student presents a visual display at a major community event.
Multicultural Awareness: Students study five booklets, the Ethnic Perspective Series. The booklets focus on U.S. History from different ethnic points of view. Listening tapes are available as an alternative to the booklets.
Cross-Cultural Experience: Historical and cultural information in the booklets is made personal through dialogue and exchange with students and adults from different ethnic groups.

REACH is part of a four-unit Multicultural/global training and curriculum organization, The REACH Center. Program units include High School REACH (high school), Project REACH (middle/junior high school), REACH for Kids (elementary), and REACH for Excellence (higher education/business). Students in REACH demonstrate statistically significant and positive changes in their attitudes towards other racial/ethnic groups.

Contact: David Koyama, Director of Programs, The REACH Center, 180 Nickerson Street, Suite 212, Seattle, WA 98109. (206) 284-8584, FAX (206) 285-2073.

Facing History and Ourselves: Holocaust and Human Behavior

Facing History and Ourselves: Holocaust and Human Behavior programs engage adolescent students of diverse backgrounds in an examination of racism, prejudice, and antisemitism. Within an interdisciplinary framework drawing upon adolescent development theory, the program encourages students to make the essential connection between history and the moral choices they confront in their own lives as citizens in a democracy. Facing History and Ourselves works in partnership with educators to create programs that address complex issues of citizenship and social justice. The resource book, Facing History and Ourselves, helps students confront the complexities of history in ways that promote critical and creative thinking about the challenges they face and the opportunities they have for positive change.

The program uses the tools of the humanities and is interdisciplinary. It is specifically designed for adolescents in middle schools and junior and senior high schools. Its approach and methodology are broadly applicable to violence prevention, Multicultural education, and critical thinking. Students who participated in Facing History and Ourselves units demonstrated: (1) greater knowledge of historical concepts than those not enrolled in the unit; and (2) increased complexity of interpersonal understanding compared with students enrolled in traditional Modern World History courses.

Contact: Marc Skvirsky, Alan Stoskopf, or Margot Stern Strom, Facing History and Ourselves National Foundation, 16 Hurd Road, Brookline, MA 02146. (617) 232-1595.

Cultural Concerns in Addressing Barriers to Learning
Consultation Cadre List:

Note: Listing is alphabetized by Region and State as an aid so you can find and network with resources closest to you.

Our list of professionals is growing daily. Here are a few names as a beginning aid.

Central States

Illinois
Thom Moore
Director Psych. Service Center
University of Illinois
Department of Psychology
Champaign, IL 61821
Phone: 217/333-0041
Fax: 217/333-0064

Michigan
Maria Jaramillo
Clinical Services Department Head
Latino Family Services
3815 W. Fort Street
Detroit, MI 48216
Phone: 313/841-7380
Fax: 313/841-3730

Minnesota
Jose Gonzalez
Interpreter / Supervisor
Minneapolis Dept. of Health & Family Support
250 4th St. So., Rm 401
Minneapolis, MN 55415
Phone: 612/673-3815
Fax: 612/673-2891

Ohio
Betty Yung
Co-Director, Violence Training Inst.
School of Professional Psychology, Wright State University
Ellis Inst., SOPP, Wright State University
9 N. Edwin Moses Blvd.
Dayton, OH 45407
Phone: 513/873-4300
Fax: 513/873-7323

East

New Jersey
Celeste Andriot
Director, Community Health Services
Division of Family Health Services
New Jersey Department of Health
363 W. State Street, CN 364
Trenton, NJ 08625-0364
Phone: 609/633-3666
Fax: 609/292-3580

Susan Proietti
Director
School Based Youth Services
189 Paulison Avenue
Passaic, NJ 07055
Phone: 201/473-2408

New York
Laura Perry
Public Education Assistant
NY State Office of Alcoh. & Subst. Abuse
1450 Western Avenue
Albany, NY 12203-3526
Phone: 518/473-3460
Email: perryl@emi.com

Pennsylvania
Patricia Welle
Student Services Coordinator
School District of the City of Allentown
31 South Penn Street
P.O. Box 328
Alllentown, PA 18105
Phone: 610/821-2619
Fax: 610/821-2618

Rhode Island
Robert F. Wooler
Executive Director
RI Youth Guidance Center, Inc.
82 Pond Street
Pawtucket, RI 02860
Phone: 401/725-0450

Prepared by the School Mental Health Project/
Center for Mental Health in Schools, UCLA. July 1997.

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Northwest

Washington

Nancy N. Sutherland
School Nurse
Edmonds School District
20420 68th Avenue West
Lynnwood, WA 98036
Phone: 206/670-7325
Fax: 206/670-7182

Southeast

Alabama

Deborah Cleckley
Director, Quality Assurance/Education
Jefferson County Department of Health
1400 6th Avenue, South
Birmingham, AL 35233-2468
Phone: 205/930-1401
Fax: 205/930-1979

Kentucky

David Mawn
Project Coordinator
Iris: The Integrated Resource in Schools Initiative
Kentucky Department of Human Resources
275 East Main Street
Frankfort, KY 40621
Phone: 502/564-7610
Fax: 502/564-8389
Email: dgmawn@mhrdmc.chr.state.ky.us

Louisiana

Dean Frost
Director, Bureau of Student Services
Louisiana State Department of Education
P.O. Box 94064
Baton Rouge, LA 70804
Phone: 504/342-3480
Fax: 504/342-6887

Sandra Simien
BCSW, Clinic Director
Eden Park School Based Health Clinic
2550 Bogan Walk
Baton Rouge, LA 70802
Phone: 504/336-1885
Fax: 504/343-1656

South Carolina

Jerome Hanley
Director
SC MCHB Public-Academic Partnership
2414 Bull Street
P.O. Box 485
Columbia, SC 29202
Phone: 803/734-7859
Fax: 803/734-4121
Email: vw143@co.dmh.state.sc.us

Patricia Motes
Division Director
Inst. for Families in Society/School Based Family Ser.
Carolina Plaza
University of South Carolina
Columbia, SC 29208
Phone: 803/777-0523
Fax: 803/777-1120
Email: pmotes@sc.edu

Tennessee

Theresa Okwumabua
Supervising Psychologist
Memphis City Schools Mental Health Center
Adol. Parenting Prog. Mental Health Team
3782 Jackson Avenue
Memphis, TN 38108
Phone: 901/385-4249

Virginia

Sally McConnell
Director of Government Relations
National Association of Elementary School Principals
1615 Duke Street
Alexandria, VA 22314
Phone: 703/518-6263
Fax: 703/548-6021
Email: sallymac@ix.netcom.com

Southwest

California

Roberto Alaniz
Director
San Jose School Health Centers
102 N. 14th Street
San Jose, CA 95112
Phone: 408/280-2170
Fax: 408/289-1537

Frank Binch
Department of Health Services County of Los Angeles
Personal Health Services
1200 N. State St.
Los Angeles, CA 90033
Phone: 213/226-8326
Fax: 213/226-8320
Email: 73267.2635@compuserve.com

Michael Carter
Coordinator, School-Based Family Counselor Program
Cal State University
King Hall C-1065
5151 State University Drive
Los Angeles, CA 90032-8141
Phone: 213/343-4438

Sam Chan
Director
California School of Professional Psychology
1000 So. Fremont Ave.
Alhambra, CA 91803-1360
Phone: 818/284-2777
Fax: 818/284-0550
Email: schan@mail.cspp.edu

Hedy Chang
California Tomorrow
Fort Mason Center, Bldg. B
San Francisco, CA 94123
Phone: 415/441-7631
Email: hn4372@hansnet.org

Alfredo Crespo
Psychologist
San Fernando Valley Child Guidance Clinic
9650 Zelzah Ave.
Northridge, CA 91325
Phone: 818/506-1348
Fax: 818/998-2726

California (cont.)

Kimberly Dark
Community Program Coordinator
Reachout to Families
South Bay Union School District
610 Elm Avenue
Imperial Beach, CA 91932
Phone: 619/575-5917
Fax: 619/424-9607

Charlotte Ferretti
Professor SFSU/ Project Director
Mission High School Health Ctr.
116 Greenfield Ave
San Rafael, CA 94901
Phone: 415/457-8390
Fax: 415/454-5338
Email: ferretti@sfsu.edu

Ellen Hannan
School Nurse
Los Angeles Unified School District
1218 9th Street #6
Santa Monica, CA 90401
Phone: 310/395-4356
Fax: 310/395-4356

John Hatakeyama
Deputy Director
Children and Youth Services Bureau
L.A. County Dept. of Mental Health, C&FSB
505 S. Virgil Avenue
Los Angeles, CA 90020
Phone: 213/738-2147
Fax: 213/386-5282

Ernest Lotecka
Director
APAL Foundation
7510 Brava Street
Carlsbad, CA 92009
Phone: 760/599-5366
Email: ell@worldnet.att.net

Jacob Moody
Director
SF Dept. of Public Health / Balboa Teen Health Center
1000 Cayuya Ave
San Francisco, CA 94112
Phone: 415/469-4512
Fax: 415/469-4096
Email: jacobm4418@aol.com

Southwest (cont.)

California (cont.)

Marian Schiff
School Psychologist
LAUSD Montague St. School
13000 Montague St.
Pacoima, CA 91331
Phone: 818/899-0215

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Associate Professor
Division of Administration and Counseling
California State University, Los Angeles
5151 State University Drive
Los Angeles, CA 90032-8141
Phone: 213/343-4381
Fax: 213/343-4252
Email: msorian@calstatela.edu

Medria Williams
Clinical Psychologist
Jordan High School-based Health Clinic
2265 E. 103rd St.
Los Angeles, CA 90002

Andrea Zetlin
Professor of Education
California State University, Los Angeles
School of Education
5151 State University Drive
Los Angeles, CA 90032
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Fax: 310/459-2894
Email: azetlin@calstatela.edu

Colorado

William Bane
Program Administrator
Colorado Department of Human Services
Mental Health Services
3520 W. Oxford Avenue
Denver, CO 80236
Phone: 303/762-4076
Fax: 303/762-4373

Pat Hayes
Program Manager-Psychological Services
Denver Public Schools
900 Grant
Denver, CO 80203
Phone: 303/764-3612
Fax: 303/764-3538

Hawaii

Harvey Lee
Program Specialist
Pacific Region Educational Laboratory
828 Fort Street Mall, Suite 500
Honolulu, HI 96813-4321
Phone: 808/533-7599

New Mexico

Mark Oldknow
Grant Monitor/Program Planner
Department of Children, Youth & Families
Office of Managed Care
1422 Paseode Peralta, Bldg 2, P.O. Drawer 5160
Santa Fe, NM 87502
Phone: 505/827-4492
Fax: 505/827-5883
Email: mzoldknow@delphi.com

Nevada

Rita McGary
Social Worker
Miguel Rivera Family Resource Center
1539 Foster Rd.
Reno, NV 89509
Phone: 702/689-2573
Fax: 702/689-2574
Email: sunwindy@aol.com

Texas

Susan Henderson-Fuller
Mental Health Coordinator
Brownsville Community Health Center
2137 East 22nd Street
Brownsville, TX 78520

Jenni Jennings
Clinical Supervisor
Youth & Families Centers
Dallas Public Schools
P.O. Box 4967
Dallas, TX 75208
Phone: 214/827-4343
Fax: 214/827-4496

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Agencies, Organizations and Advocacy Groups and Internet Resources Related to Cultural Concerns in Addressing Barriers to Learning

California Tomorrow

California Tomorrow is a nonprofit organization committed to racial, cultural and linguistic diversity in California. California Tommorow's goal is to build a society that is equitable for everyone, especially the children and families who are our future. Through a range of strategies including policy research, advocacy, media outreach and technical assistance, California Tomorrow stimulates public dialogue about the need to embrace diversity and racial equality.

Contact: Fort Mason Center, Building B
San Francisco, CA 94123
Phone: (415) 441-7631
Fax: (415) 441-7635

Maternal and Child Health National Center for Cultural Competence

The Maternal and Child Health National Center for Cultural Competence is part of the Georgetown University Child Development Center, a Division of Georgetown University Medical Center and funded through the Maternal and Child Health Bureau. The purpose of the project is to increase the capacity of Title V programs to design, implement and evaluate culturally competent service delivery systems for children with special needs and their families from culturally diverse populations.

Contact: 3307 M Street, NW
Washington, DC 20007
Phone: (202) 687-5000

Quality Education for Minorities (QEM) Network

The Quality Education for Minorities (QEM) Network was established in July 1990, as a non-profit organization in Washington, D.C., dedicated to improving education for minorities throughout the nation. The QEM Network serves as a national resource and catalyst to help unite and strengthen educational restructuring efforts to the benefit of minority children, youth, and adults, while advancing minority participation and leadership in the national debate on how best to ensure access to a quality education for all citizens. QEM workins with minority and non-minority individuals, organizations, and government agencies around the country, to help coordinate and energize efforts to improve the education of minorities.

Contact: 1818 N Street, NW, Suite 350
Washington, DC 20036-2406
Phone: (202) 659-1818
Website Address: http://qemnetwork.qme.org

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Latino Scholastic Achievement Corporation (LSAC)

LSAC's mission is to educate, encourage and motivate a greater number of Latino high school students throughout the United States to enroll in college and graduate. LSAC instructs Latino parents in both the English and Spanish language for the vital importance of having their children complete their secondary education and of the varied and outstanding opportunities for their children to complete a college education.

Contact: 11616 Ridgeway Drive
Whittier, CA 90601
Phone: (310) 699-4964
Website Address: http://www.lsac-edu.org:80/index.htm

The Institute for Puerto Rican Policy (IPR)

The Institute for Puerto Rican Policy (IPR), which is based in New York City, is a nonprofit and nonpartisan policy center addressing policy issues facing the more than six million Puerto Ricans in the United States and Puerto Rico. Focus is on three program areas: Urban Policy Analysis; Civic Participation Research; Policy Networking.

Contact: 286 Fifth Avenue, 3rd Floor
New York, NY 10001-4512
Phone: (212) 564-1075
Fax: (212) 564-1014
Website Address : http://www.igc.org/IPR/about-ipr.html

Intercultural Development Research Association (IDRA)

IDRA is an independent non-profit advocacy organization dedicated to improving educational opportunity though research, materials development, training, technical assistance, evaluation, and information dissemination.

Contact: 5835 Callhaghan Rd., Suite 350
San Antonio, TX 78228-1190
Phone: (202) 659-1818
Website Address: http://www.idra.org

The Northwest Regional Educational Laboratory (NWREL)
The Center for National Origin, Race & Sex Equity

The mission of the Northwest Regional Educational Laboratory (NWREL) , Center for National Origin, Race & Sex Equity is assist public school personnel to embrace the key concepts of equity and help them eliminate bias and discrimination. They improve educational results for children, youth, and adults by providing research and development assistance in delivering equitable, high quality educational programs. This site contains articles for parents and educators, numerous descriptions of NWREL programs (Assessment, Rural Education, Child & Family, and School Improvement programs), there is also a search vehicle for finding upcoming conferences and events pertaining to diversity and education. Also included are *Equity Infoline* (their information letter), and for those in Northwest region, a *Request for Assistance* area and links to other regional education sites.

Contact: 101 SW Main Street, Suite 500
Portland, OR 97204
Phone: (503) 275-9500
Fax: (503) 275-9489
Website: http://www.nwrel.org/cnorse/

The Office of Minority Health Resource Center

The Office of Minority Health Resource Center was established by the U.S. Department of Health and Human Services Office of Minority Health in 1987. OMH-RC serves as a national resource and referral service on minority health issues. The center collects and distributes information on a wide variety of health topics, including substance abuse, cancer, heart disease, violence, diabetes, HIV/AIDS and infant mortality. The Resource Center also facilitates the exchange of information on minority health issues. Unlike a clearinghouse, OMH-RC offers customized database searches, publications, mailing lists, referrals, and more regarding American Indian and Alaska Native, African American, Asian American and Pacific Islander, and Hispanic populations.

Contact: P.O. Box 37337
Washington, DC 20013-7337
Phone: (800) 444-6472
Fax: (301) 589-0884

Coalition for Indian Education

The Coalition for Indian Education works to ensure that education, health, and other programs are effective. They offer informational services, training and technical assistance.

Contact: 3620 Wyoming Blvd., NE Suite 206
Albuquerque, NM 87111
Phone: (505) 275-9788

American Indian Science & Engineering Society(AISES)
Multicultural Educational Reform Programs

Over the past 10 years AISES Teacher programs have directly impacted over 600 elementary and secondary educators of American Indian students nationwide. The programs have indirectly impacted over 1500 educators and community members in many American Indian communities and schools. The teacher programs address four major areas: Community-School alliances; Culturally relevant hands-on inquiry based mathematics and science teaching and learning for American Indian elementary and secondary education; Teacher Resource Role; Technology in teaching and learning.

Contact: 5661 Airport Blvd
Boulder, CO 80301
Phone: (303) 939-0023
Fax: (303) 939-8150
Website Address: http://spot.colorado.edu/~aises/guidelines.html

The Asian/American Center (A/AC)

The Asian/American Center (A/AC) at Queens College of the City University of New York is dedicated to the development of community-oriented research to analyze the multicultural diaspora experience of Asians in North, Central, and South America and the Caribbean. The Center seeks knowledge that is rooted in local community experience. It also emphasizes and interdisciplinary cultural studies approach in which anthropologists, community activists, historians, social workers, critics, writers, film makers, psychologists, and others can come together in a supportive and stimulating intellectual environment, through a range of public programs.

Contact: 65-30 Kissena Blvd.
Flushing, New York 11367-1597
Phone: (718) 997-3050
Fax: (718) 997-3055
Website Address: http://qcunix1.acc.qc.edu:80/Asian_American_Center/aacabout.html

Western Interstate Commission for Higher Education (WICHE) Institute on Ethnic Diversity

WICHE Institute on Ethnic Diversity is a resource directory for American higher education. The goal is to disseminate nationally and internationally information on foundation and corporate funded diversity projects in higher education. Available at this site are price listings of WICHE publications, descriptions of their various programs on ethnic diversity, mental health, doctoral scholars, and educational telecommunications. At this site you will also find numerous links to other educational resources.

Contact: P.O. Box 9752
1540 30th Street, RL-2 (3rd Floor)
Boulder, CO 80301-9752
Phone: (203) 347-0941 ext. 3069
Fax: (303) 541-0291
Website : http://www.wiche.edu/institute/dc.htm

The Black Community Crusade for Children (BCCC)

The Black Community Crusade for Children is a national organization coordinated by the Children's Defense Fund. Its goals are to strengthen the black community, and to provide opportunities for black children to better their education, sense of community and self-esteem. This website describes the organization, its services, and provides information about programs and upcoming events and news. This website also has a publication section where one can order books, guidebooks, curriculum, etc. Regional offices are listed on the site.

Contact: National Headquarters
BCCC
25 E. Street NW
Washington, DC 20001
Tel: (202) 628-8787
Fax: (202) 662-3530
E-mail: cdfinfo@childrensdefense.org
Website: http://www.tmn.com/cdf/bccc.html

Multicultural Education Resources

This web site serves as a guide presenting resources which are available on the Internet to support Multicultural Education. This site includes email listings, k-12 education resources links, background articles, and bibliographies.

Website: http://www.udel.edu/sine/educ/multcult.htm

National Center for Research on Cultural Diversity and Second Language Learning

The mission of this center is to promote the intellectual development, literacy, and thoughtful citizenship of language minority students, and appreciation of the multicultural and linguistic diversity of the American people.

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Issues in Multicultural Counseling

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OVERVIEW

Traditionally, the United States has been defined as a melting pot in which various cultures are assimilated and blended as immigrants mold their beliefs and behavior to the dominant white culture. The melting pot image has given way to a more pluralistic ideal in which immigrants maintain their cultural identity while learning to function in the society. Not only are immigrants still flocking to America from Cuba, Haiti, Vietnam, Guatemala, El Salvador, and other countries (LaFromboise, 1985), but minorities already living in the United States have asserted their right to have equal access to counseling (Arcinega and Newlou, 1981). This diversity creates three major difficulties for multicultural counseling: the counselor's own culture, attitudes, and theoretical perspective; the client's culture; and the multiplicity of variables comprising an individual's identity (Pedersen, 1986).

THE COUNSELOR'S CULTURE

A major assumption for culturally effective counseling and psychotherapy is that we can acknowledge our own basic tendencies, the ways we comprehend other cultures, and the limits our culture places on our comprehension. It is essential to understand our own cultural heritage and world view before we set about understanding and assisting other people (Ibrahim, 1985; Lauver, 1986). This understanding includes an awareness of one's own philosophies of life and capabilities, a recognition of different structures of reasoning, and an understanding of their effects on one's communication and helping style (Ibrahim, 1985). Lack of such understanding may hinder effective intervention (McKenzie, 1986).

Part of this self-awareness is the acknowledgement that the "counselor culture" has at its core a set of white cultural values and norms by which clients are judged (Katz, 1985; Lauver, 1986). This acculturation is simultaneously general, professional, and personal (Lauver, 1986). Underlying assumptions about a cultural group, personal stereotypes or racism, and traditional counseling approaches may all signal acquiescence to white culture. Identification of specific white cultural values and their influence on counseling will help to counter the effects of this framework (Katz, 1985).

Adherence to a specific counseling theory or method may also limit the success of counseling. Many cultural groups do not share the values implied by the methods and thus do not share the counselor's expectations for the conduct or outcome of the counseling session. To counter these differences, effective counselors must investigate their clients' cultural background and be open to flexible definitions of "appropriate" or "correct" behavior (LaFromboise, 1985).

Another counseling barrier is language. Language differences may be perhaps the most important stumbling block to effective multicultural counseling and assessment (Romero, 1985). Language barriers impede the counseling process when clients cannot express the complexity of their thoughts and feelings or resist discussing affectively charged issues. Counselors, too, may become frustrated by their lack of bilingual ability. At the worst, language barriers may lead to misdiagnosis and inappropriate placement (Romero, 1985).

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THE CLIENT'S CULTURE

As counselors incorporate a greater awareness of their clients' culture into their theory and practice, they must realize that, historically, cultural differences have been viewed as deficits (Romero, 1985). Adherence to white cultural values has brought about a naive imposition of narrowly defined criteria for normality on culturally diverse people (Pedersen, 1986). Multicultural counseling, however, seeks to rectify this imbalance by acknowledging cultural diversity, appreciating the value of the culture and using it to aid the client. Although the variety of cultures is vast, the following examples indicate the types of cultural issues and their effects on the counseling situation.

In the cultural value system of Chinese Americans, passivity rather than assertiveness is revered, quiescence rather than verbal articulation is a sign of wisdom, and self-effacement rather than confrontation is a model of refinement (Ching and Prosen, 1980). Since humility and modesty are so valued, it is difficult for counselors to draw out a response from a Chinese American in a group setting. The reticence which reinforces silence and withdrawal as appropriate ways of dealing with conflict may be interpreted as resistance by the uneducated counselor. Democratic counselors may also be uneasy with the role of the "all-knowing father" that the Chinese respect for authority bestows on them (Ching and Prosen, 1980).

Africans place great value on the family, especially their children, who are seen as a gift from God, and on social relationships, with a great emphasis on the community and their place in it. In this context social conflict resolution becomes important, so that peace and equilibrium may be restored to the community, while personal conduct becomes secondary (McFadden and Gbekobov, 1984).

Many African values also influence contemporary American Black behavior, including the notion of unity, the survival of the group, oral tradition, extended kinship networks, self-concept, concept of time, and control of the environment.

In his discussion of counseling the Northern Natives of Canada, Darou (1987) notes that counseling is seen as cultural racism when it does not fit native values. These values are: cooperation, concreteness, lack of interference, respect for elders, the tendency to organize by space rather than time, and dealing with the land as an animate, not an inanimate, object.

Bernal and Flores-Ortiz (1982) point out that Latin cultures view the family as the primary source of support for its members. Any suggestion that the family is not fulfilling that obligation can bring shame, added stress, and an increased reluctance to seek professional services. Involving the family in treatment will most likely insure successful counseling outcomes with Latinos.

INDIVIDUAL DIFFERENCES

There is always the danger of stereotyping clients and of confusing other influences, especially race and socioeconomic status, with cultural influences. The most obvious danger in counseling is to oversimplify the client's social system by emphasizing the most obvious aspects of their background (Pedersen, 1986). While universal categories are necessary to understand human experience, losing sight of specific individual factors would lead to ethical violations (Ibrahim, 1985). Individual clients are influenced by race, ethnicity, national origin, life stage, educational level, social class, and sex roles (Ibrahim, 1985). Counselors must view the identity and development of culturally diverse people in terms of multiple, interactive factors, rather than a strictly cultural framework (Romero, 1985). A pluralistic counselor considers all facets of the client's personal history, family history, and social and cultural orientation (Arcinega and Newlou, 1981).

One of the most important differences for multicultural counseling is the difference between

race and culture. Differences exist among racial groups as well as within each group. Various ethnic identifications exist within each of the five racial groups. Some examples include: Asian/Island Pacific (Japanese, Korean, and Vietnamese); Black (Cajun, Haitian, and Tanzanian); Hispanic (Cuban, Mexican and Puerto Rican); Native American (Kiowa, Hopi, and Zuni); and White (British, Dutch, and German). Even though these ethnic groups may share the physical characteristics of race, they may not necessarily share the value and belief structures of a common culture (Katz, 1985). Counselors must be cautious in assuming, for instance, that all Blacks or all Asians have similar cultural backgrounds. McKenzie (1986) notes that West Indian American clients do not have the same cultural experience of Afro-American Blacks and are culturally different from other Black subculture groups. Counselors who can understand West Indian dialects and the accompanying nonverbal language are more likely to achieve positive outcomes with these clients.

CONCLUSION

Although it is impossible to change backgrounds, pluralistic counselors can avoid the problems of stereotyping and false expectations by examining their own values and norms, researching their clients' backgrounds, and finding counseling methods to suit the clients' needs. Counselors cannot adopt their clients' ethnicity or cultural heritage, but they can become more sensitive to these things and to their own and their clients' biases. Clinical sensitivity toward client expectation, attributions, values, roles, beliefs, and themes of coping and vulnerability is always necessary for effective outcomes (LaFromboise, 1985). Three questions which counselors might use in assessing their approach are as follows (Jereb, 1982): (1) Within what framework or context can I understand this client (assessment)? (2) Within what context do client and counselor determine what change in functioning is desirable (goal)? (3) What techniques can be used to effect the desired change (intervention)? Examination of their own assumptions, acceptance of the multiplicity of variables that constitute an individual's identity, and development of a client centered, balanced counseling method will aid the multicultural counselor in providing effective help.

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Diversity in Education*

Rachel F. Moran

One out of every four Americans now identifies as a person of color, according to the 1990 Census. Thirty years ago, when the civil rights movement was approaching its apex, just one in ten individuals identified themselves this way, and Blacks constituted 96% of those who did so. Since 1960, the most explosive growth has been in the Asian American and Latino populations, fueled by high birth rates and immigration. Between 1980 and 1990, the number of Asian Americans grew by 107%, and the number of Latinos grew by 53%; by contrast, the African-American population grew by only 13% and the White population by a mere 6% (Ramirez, 1995). Latinos are projected to become the single largest minority group in America early in the next century, comprising a little over 10% of the general population, though a far more sizeable proportion in some regions (Chapa and Valencia, 1993).

Some observers, alarmed by these trends and the prospect of even larger proportions of Latinos and Asian Americans by the middle of the twenty-first century, have argued that restrictionist immigration policy reforms are long overdue and essential to preserving America's national character and traditions (Brimelow, 1995). These demographic trends and the controversy they engender have heightened conflicts over diversity in education, leading to highly polarized debates over curricular reform.

Curricular Conflict

After forty years, the landmark case involving equal opportunity for children who are racially or ethnically different is still Brown v. Board of Education, where the United States Supreme Court struck down state-mandated segregation of White and Black children in the public schools. Concluding that "[s]eparate educational facilities are inherently unequal," the Court emphasized both a norm of racial equality and the importance of education in modern life. Although the Court has since rejected the claim that equal access to education is a constitutionally protected fundamental right under the U.S. Constitution, the Justices periodically have reiterated their view that education is a critical avenue of opportunity, particularly for disadvantaged children (see Plyer v. Doe, 457 U.S. 202 (1982)).

Because equal educational opportunity has not enjoyed protection as a fundamental right, much of the focus since the Brown decision has been on giving content to a constitutional norm of racial equality. As Brown evolved through subsequent interpretation, it came to be associated with a norm of formal colorblindness; that is, the State generally could not take notice of children's racial or ethnic differences in formulating policies like school assignments. Many commentators interpreted the integrationist ideal as one of assimilation: eventually, minorities would no longer be subject to differential treatment based on race or ethnicity, and all Americans would be assimilated to a single standard of treatment based on individual, not group traits. Under this view, color-conscious remedies like school busing were temporary palliatives to correct the impact of past discrimination but were otherwise undesirable because they marked and reinforced the significance of racial and ethnic differences (Wilkinson, 1979; Gotanda, 1991; Aleinkoff, 1991; Peller, 1990).

In recent years, more and more federal courts have concluded that past discrimination in school districts has been remedied and are terminating busing orders; these steps are being taken even though public schools remain highly segregated by race and ethnicity. According to district court judges, continuing school segregation can no longer be attributed to state action but is, instead, a product of private preferences and socioeconomic differences (see Dowell v. Board of Education, 498 U.S. 237 (1991)). Sadly, then, after decades of desegregation litigation, Brown's legacy of liberal individualism is a formal ideal of colorblindness that has made only modest incursions on the informal reality of the color line in America.

Under a colorblind view of racial equality, curricular reforms like multicultural education have always borne a special burden of justification because they are color conscious; indeed, these educational programs make racial and ethnic difference a central line of inquiry (Wilkinson, 1995). Still, these programs have been repackaged in two ways to fit within the model of liberal individualism that Brown embraces. Sometimes, they are characterized as cosmopolitan, universal educational strategies for all students to prepare them to live in a global economy and a diverse society. Under this view, multicultural education should be delivered to all students; centralized administration is desirable because it ensures that all children are exposed to similar material promoting tenets of cultural appreciation and tolerance (Yudof, 1990; Singer, 1994). Alternatively, these programs are portrayed as remedial techniques, methods of building self-esteem among alienated and marginalized student bodies. If successful, multicultural education is a waystation along the path to building bridges to "mainstream"

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educational offerings for at-risk, disadvantaged students. Black male academies with African-American instructors and an Afrocentric curriculum are often justified on these grounds (Steskal, 1992; Jarvis, 1992). Because each of these versions of multicultural education embraces an assimilationist ethic, neither poses a significant threat to liberal individualism.

The version of multicultural education that has captured the attention of commentators, however, is one in which children are taught their own racial or ethnic group's culture, history, and literature (and in some instances, language) as a means of reinforcing their unique identity and heritage. By emphasizing group identity, this educational strategy is designed to empower racial and ethnic minorities who often have found themselves on the sidelines of America's landscape of opportunity. According to this view, students will not give up on themselves but instead will mobilize to demand respect and inclusion even as they retain and nurture their differences. This brand of multiculturalism differs from the remedial type, because acknowledging difference is a permanent means of self-actualization, not a temporary step to prepare students to assimilate to the mainstream. Unlike the cosmopolitan variety, multicultural education for empowerment does not require that students receive a universal curricular offering; instead, programs can be tailored to meet particular student bodies' needs (Epstein and Ellis, 1992).

It is this third version of multicultural education that has prompted an outcry of concern. Critics have alleged that multiculturalism for empowerment is ethnocentric, particularistic, and divisive. They contend that such programs convert teachers into political activists rather than professional educators (Ravitch, 1990; Schlesinger, 1991). As Schlesinger has warned, these multicultural initiatives create a "cult of ethnicity" that "exaggerates differences, intensifies resentments and antagonisms, [and] drives ever deeper the awful wedges between races and nationalities." The typical solution is a return to basics or a classical curriculum (Hirsch, 1988; Bloom, 1987; Massaro, 1993). Indeed, in the cultural cross-fire that ensues, there is often little if any consideration of alternative visions of multiculturalism predicated on cosmopolitanism or remediation. The very asperity of the debate narrows the perceived choices: either conform to a traditional curriculum or threaten the fabric of America's democratic traditions.

In fact, however, the choices are richer and the political challenges subtler than this polemical way of framing the question would suggest. Public education is inherently political, governed by elected local boards and administered by superintendents who serve at the boards' pleasure. Legislators who enact educational reform statutes and fund school programs are quintessentially political actors. Although state and federal courts are supposed to be non-partisan, they too act in a political environment (Wirt and Kirst, 1989). Value judgments about the content of the curriculum are at the heart of school governance, but multiculturalism challenges received wisdoms about the distribution of power over educational decisionmaking.

School Governance

Public schools serve a youthful population that is more heavily minority than the nation as a whole, but those who oversee the school's administration are older and White. This disparity has led to calls for community control and parental participation to address the criticism that school administrators are insensitive to a racially and ethnically distinct clientele's needs.

These initiatives build on a long tradition of local control of the schools, but in a country that is residentially segregated and fractured along racial and ethnic lines, client-centered local control raises the specter of schools that both reflect and promote racial and ethnic separatism through programs like multiculturalism for empowerment. One response to this concern has been a call for national or state standards for the curriculum, measures to ensure that schools continue to inculcate a coherent and unifying set of American values (Massaro 1993). A proffered justification for this shift is that in an increasingly mobile society, students must be prepared to move fluidly across regional and cultural boundaries; parochialism and particularism are antithetical to participation in national and global marketplaces. Yet for communities of color, this move to thwart local input may seem like nothing but a power grab, a way to minimize minority parents' participation in the educational decision-making process.

In my view, there is no strong evidence that local communities of color have abused the limited decisionmaking authority they have enjoyed. It is not clear that collaborative decisionmaking, site-based management, or parental participation can overcome the nation's declining commitment to urban public schools that serve low-income Blacks and Latinos. However, parents and community leaders working closely with school administrators and teachers do not appear to be particularly vulnerable to squandering scarce resources on misguided curricular offerings that trap their children in poverty and racial isolation.

A political wag once remarked that, in the United States, we created a government of the people, by the people, and for the people and then went about the business of convincing the people that they are not fit to govern. Much the same can be

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said about current fears that those who have struggled so long to participate in the American dream will be easily persuaded to abandon this vision altogether. Indeed, it would be hard to imagine a more disheartening introduction to democratic traditions than to be divested of decisionmaking authority based on a presumption of untrustworthiness due to one's racial or ethnic heritage. If Americans do revisit issues of school governance and the allocation of power among federal, state, and local actors, they should do so for sounder and more systematic reasons than a free-floating fear of unassimilable difference.

Conclusion

If a national, state, or local conversation about pluralism and American identity is to take place, the educational arena is as good a place as any to begin. Unfortunately, the popular debate over multiculturalism suggests that populist polemics, not prudent public policy, hold sway in resolving this issue. Too often recently, in the area of racial and ethnic difference, conversations quickly degenerate into shouting matches or become nothing more than soliloquies. Only by moving beyond rhetorical excess can Americans as a people ever come to understand the complex and dynamic concept of national identity that an ever-changing population requires.

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