

# Multicultural Competencies In The Practice Of Supervision

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# Common Standards for Pastoral Educators/ Supervisors



## Standards of Practice

- Integration of person and practice as demonstrated by:
  - mature self-awareness, placing particular emphasis on power, authority, family history and cultural contexts as these dynamics influence the practice of supervision and ministry**

# Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students



## Ethical principles in relationship with clients:

- Demonstrate respect for the cultural and religious values of those they serve and refrain from imposing their own values and beliefs on those served

(reflected in the **ACPE Code of Ethics 101.4:**  
*avoid the imposition of theology and cultural values on those served or supervised*)

# The ACPE 2005 Standards and Multicultural Competencies



- Level I outcomes: *Pastoral Formation*  
311.2 *identify major life events, relationships and **cultural contexts** that influence pastoral identity as expressed in pastoral functioning*
- Level I outcomes: *Pastoral Competence*  
311.7 *Initiate helping relationships **within and across diverse populations***

# The ACPE 2005 Standards and Multicultural Competencies



- Level II outcomes: *Pastoral Competence*
  - 312.2 *provide pastoral ministry to diverse people, taking into consideration **multiple elements of cultural and ethnic differences**, social conditions, systems, and justice issues without imposing their own perspectives*

# The ACPE 2005 Standards and Multicultural Competencies



- Level II outcomes: *Pastoral Competence*  
312.6 to demonstrate competent use of self in ministry and administrative function which includes: emotional availability, **cultural humility**, appropriate self-disclosure, positive use of power and authority, a non-anxious and judgmental presence, and clear and responsible boundaries

# Cultural Humility (glossary definition)



An attitude of respect when approaching people of different cultures, which entails engagement in a process of **self-reflection** and **self-critique** requiring an **ability to move beyond one's own biases**

# The ACPE 2005 Standards and Multicultural Competencies



- Supervisory CPE:

Seven outcomes include cultural competence as part of competence as pastoral supervisor (315.6), in the theories of supervision (316.3), in the practice of individual supervision (317.1.5), in the CPE program design and implementation (318.7, 318.8, 318.9) and in pastoral education (319.2)

# The ACPE 2005 Certification Manual and Multicultural Competencies



- Personal History Paper required for certification as Supervisory Candidate, Associate Supervisor and CPE Supervisor. For all three levels the paper must ***show awareness of how the student's personal/cultural history shapes the practice of ministry***

# The ACPE 2005 Certification Manual and Multicultural Competencies



- Theological Position Paper: *How does the Candidate understand the interplay between the Candidate's cultural context and theological formation?*
- Personality Theory Paper: *How does ethnic identity development inform the Candidate's supervisory practice?*
- Educational Theory Paper: *What is the Candidate's understanding of how culture influences the educational process?*

# ACPE Standards (Glossary)



- **Culture**

A symbolic system of meanings, attitudes, feelings, values and behaviors that is shared by a group of people, a particular society or population, and is communicated from one generation to the next via language and/or observation. Culture regulates and organizes what a group feels, thinks or does, but may be expressed individually in a variety of ways.

# Culture includes: (ACPE glossary definition)



- Familial roles
- Patterns of social and interpersonal communication
- Affective styles
- Values and ideals
- Spirituality and religion
- Habits of communication and artistic expressions
- Customs and norms
- Rituals and celebrations
- Geographical and historical location

# ACPE Standards (Glossary)



- **Ethnic Identity**

refers to people who share a common nationality, culture or language. *Race* refers to differences due to observable physical features, such as skin color, hair type and color, stature, head shape and size, and other facial features. Both are sociological constructs, defined communally and contextually.

# Race, ethnicity and culture



- **Race** refers to morphological and observable features (biological, genetic traits)
- **Ethnicity** refers to societal groups with a common ancestry and common linguistic roots. Ethnicity finds its expression in a variety of similar cultures
- Therefore, **Culture** is a set of distinctive behaviors, values, beliefs and products, that is expressive of a certain ethnical group
  - **Nationality** may coincide with ethnicity; mostly it is an administrative concept



# Ethnic Identity Development

- **Ethnic identity**

An individual's sense of self as a member of an ethnic group and the cultural attitudes and behaviors associated with that sense

- **Ethnic Identity development**

“The process of development from an unexamined ethnic identity through a period of exploration, to arrive at an achieved ethnic identity”

Phinney, J. & Alipuria, L. - Society for Research in Child Development, Baltimore, 1987

# Steps towards defining one's ethnic and cultural identity



Investigating my own racial, ethnic, and cultural heritage by:

- Paying attention to my roots: the social location of my upbringing, with its ethnic ties and cultural context, and the movement in and out of successive social locations and cultural contexts in my life journey
- Narrating my own cultural history in its uniqueness

# Steps towards defining one's ethnic and cultural identity



- Defining my own ethnic identity:
  - When and how did I “become white” (or any other color)?
  - How does my ethnic and cultural identity impact my way of relating and acting in the world?

# Three new concepts for our curricula



## Social location (ACPE glossary)

- a person's position in the world in relation to accessing resources;
- location is in reference to social groups;
- complex arrangements determined by economics, class structure, culture, etc.

## Ethnic ties and Cultural context

- ethnic group membership and its forming influence, the “common ancestry from which I derive norms, beliefs, values”  
*McCormick, M & Giordano, J. Ethnicity and Family Therapy, 1996.*
- cultural embeddedness, “the psychosocial and holding environment, an accumulated history and mythology”

*Robert Kegan, Evolving Self, 116.*

# At CPE Level I and Level II: pastoral formation, competence and reflection



CPE students are required to demonstrate *self-reflective awareness* and provide *culturally appropriate pastoral assessment and pastoral interventions*. During a pastoral visit, the chaplain assesses:

- The immediate crisis which challenges the patient's well-being
- The patient's connection to personal, cultural, spiritual resources
- The theological and spiritual issues opened by the patient during the conversation

# The Role of Cultural Competence in Pastoral Assessment



- To identify the patient's strengths and struggles and their spiritual and cultural context
- To evaluate the various aspects of the crisis, including the role of culture to sustain the person or to aggravate the struggle
- To develop an appropriate pastoral plan based on the ability to communicate cross-culturally, to choose a specific pastoral focus, and to maintain an attitude that is culturally sensitive

# Evaluating an Assessment-Competent Chaplain



Demonstrated ability to:

- communicate effectively across diversity of cultures, ethnicities, and spiritual traditions
- understand and respect cultural identities with their norms and behaviors, values and beliefs, different worldviews and different spiritual frames of reference
- provide appropriate and specific-to-the-case guidance, support and presence with an awareness of cultural and contextual issues

# Awareness of Cultural Contexts



Cultural differences focus on a variety of aspects, such as:

- Relation of individual with family and community
- Different use of time (*monochronic or polichronic*)
- Different use of space (*proximity tolerance*)
- Focus on content or context (*priority value placed on content or on relational context*)
- Communication styles (*direct or indirect*)
- Age, gender, familial role and socially accepted ability to make independent choices
- Boundaries between personal and public
- Public image and self image (*“face” and self*)

# What is the motivation for becoming culturally competent?



For every CPE student it must be clear that:

it is absolutely, positively impossible for anyone to understand clearly, empathize accurately, and care skillfully for patients and families, if one is “culturally clueless”

Cultural cluelessness leads to ethnocentrism, or the conscious or unconscious assumption that my worldviews are a rule for the rest of the world

The opposite of being “culturally clueless” is to become “culturally competent”

# How can one acquire cultural competence?



The journey is lifelong, and the destination is the process itself. The prerequisite is *cultural humility*, and the ability to remain *open, imaginative, receptive and curious*. Four stages mark the journey:

- **Cultural encapsulation**
- **Cultural awareness**
- **Cultural sensitivity**
- **Cultural competence**

# Cultural encapsulation is ethnocentrism



- The “**culturally encapsulated**” pastoral care provider is fused with his/her culture of origin, unaware of mutual influences between self and socio-cultural context, and holds on to an ethnocentric, monocultural view
- The “**culturally aware**” pastoral care provider knows that both culture and social location are necessary elements of identity, spirituality, communication patterns, personal worldviews, as well as empathic responses; in addition, he/she recognizes that other cultures have value and are worthy of respect

# The process of building multicultural competencies



Our educational set of tools:

- Developing **personal cultural awareness**
- Acquiring specific **knowledge**
- Maintaining a receptive **attitude** to cultural diversity
- Building cross-communication **skills**
- Cultivating **passion** for multicultural settings and intercultural engagement
- Bringing all the above into pastoral **action**

# Evaluation of multicultural competencies at Level I outcomes



Is the student able to:

- Demonstrate a movement out of cultural encapsulation towards cultural awareness and cultural sensitivity
- Know how to look for cultural differences
- Articulate a personal cultural history with its influence on identity and ministry
- Be sensitive to ethnic and cultural diversity in choosing appropriate pastoral interventions

# Evaluation of multicultural competency at Level II CPE



In addition to being culturally aware and providing culturally sensitive pastoral care, Level II CPE students need to be able to demonstrate a **culturally competent use of self**

Is the student able to:

- describe his/her cultural beliefs and practices, roots, origin and development of them
- engage in self-exploration and identify the limits of his/her understanding of a patient's cultural expression
- demonstrate sensitivity to and acceptance of a variety of spiritual and cultural expressions in the patient's communication

# A first requirement towards cultural competency



To become culturally aware, sensitive and ultimately, multiculturally competent, one needs to be able to *identify and narrate one's own story in a cultural framework.*

To this aim, students need to exercise, beginning with articulating one's **Personal Cultural Profile**, a first step towards writing and/or narrating one's **Personal Cultural History**

# The ADDRESSING framework, a tool to write one's Personal Cultural Profile

(Pamela Hays, *American Psychological Association*, 2001)



Let us write our cultural profile by reflecting on its components:

- **A**ge and generational influences
- **D**evelopmental and acquired  
**D**isability (*and in general, my cultural relationship with my body*)
- **R**eligion and spiritual orientation
- **E**thnicity (*common ancestry from which I derive values, norms, beliefs*)
- **S**ocioeconomic status
- **S**exual orientation (*with its cultural connotations*)
- **I**ndigenous heritage (*within my ethnicity*)
- **N**ational origin
- **G**ender (*with its cultural assumptions and expectations*)

# An exercise for personal and group reflection



Ask yourself this question:

***What do I know well of my own cultural history and which elements of it would I choose, using the ADDRESSING framework, if I were to introduce myself to a group of people from a culture different from my own?***

# A second step to build cultural competency



The ACPE Standards Glossary defines

**Multicultural** as:

*a society made up of many cultures, in which there is **cross-cultural interaction** and **intercultural engagement***

To be culturally competent we need to be familiar with terms such as:

*cross-cultural, multicultural, intercultural*

# From cross-cultural, to multi-cultural and then, inter-cultural



Establishing a bridge: meeting between two cultures, bridging across differences, searching for similarities, engaging in **cross-cultural** dialogue

Meeting at a round table: exploring cultural pluralism, having an awareness of (and hopefully, competence in) more than one culture, living creatively together in **multicultural** interaction

Joining in a dance: opening up to meaningful encounters across and beyond differences, more than just negotiation or tolerance, to be mutually enriched and transformed through **intercultural** engagement

# Intercultural communication: a circle-dance movement



**Sharing our stories**  
**Sharing our values and beliefs**  
**Sharing our personal contexts**  
**Building a new story**

# Steps of the intercultural dance



- Seeing my personal cultural history in the context of *ethnic identity development*
- Recognizing the connection between culture and ethnicity and the influence of cultural conditioning in shaping relational attitudes and power dynamics
- Becoming conversant with issues of prejudice, bias and power as related to cultural and ethnic identity

# The invisibility of “whiteness” in identity development



- How “white” are most personality and educational theories?
- There is a “white embeddedness” that needs to find its space in the kaleidoscope of other colored embeddednesses
- Identity development follows different stages depending whether we belong to an ethnic majority or minority group and/or culturally dominant groups

# Learning to be white

(see Thandeka, *Learning to be white*)



The term “person of color” refers to every human being. It is connected with the sense of one’s racial difference from others and is based on internalized ethnic/cultural early influences and the socialization process

“Whiteness” is a social construct as any other construction of race. Different ethnic groups have “become white” in the course of the XX century as a process of acculturation and integration in the cultural majority

Learning to be white is a socialization process into (conscious or unconscious) power and privilege

# Ethnic identity development in majority groups



## White (or Majority) Identity Development Model

- Stage 1- Awareness of personal identity as based on a specific ethnicity with its own cultural context
- Stage 2 – Awareness of one’s own privileges connected with ethnic identity, of one’s stereotypes, prejudicial attitudes, received conditioning
- Stage 3 – Awareness of paternalistic and colonial attitudes with their impact on others
- Stage 4 – Awareness of, and dealing with, one’s fear and anger; building a personal cultural ethic; exposing oneself to cross-cultural experience
- Stage 5 – Integration, claiming “person of white color” as part of one’s own conscious identity

Adapted from Sue & Sue, *Counseling the Culturally Diverse*

# Ethnic identity development in minority groups



## Racial and/or Cultural Minority Identity Development Model

Stage 1: Conformity (prior to self-reflection)

Stage 2: Dissonance (self-doubt, questioning one's cultural worth, while appreciating own racial/cultural group)

Stage 3: Resistance (total immersion in one's racial/cultural identity, pride and hostility)

Stage 4: Introspection (beginning to develop "critical purchase")

Stage 5: Integrative awareness (integration of racial/cultural identity with personal identity, and appreciation of differences)

Adapted from Sue & Sue, *Counseling the Culturally Diverse*

# Evaluation of Supervisory CPE outcomes



In his/her *autobiographical paper*, is the Candidate or Associate able to:

- articulate his/her own personal cultural history with its influence on identity formation, personal worldviews, relational style and supervisory practice
- narrate the process of acquisition of his/her own conscious ethnic identity, the circumstances of it, and related emotional experience

# Evaluation of Supervisory CPE outcomes



In *theological position and supervisory practice*, can the Candidate or Associate:

- Demonstrate knowledge, attitude and skills for interreligious and intercultural meeting and dialogue
- Know how to recognize, affirm and appreciate the spiritual, cultural, religious, and ethnic elements of the “meaning-making activity” of each individual

# Evaluation of Supervisory CPE outcomes



In *personality theory and supervisory practice*, is the Candidate or Associate able to:

- Know the difference of ethnic identity development related to majority and minority groups
- Identify one's own and the students' stages of ethnic identity development and related levels of conscious or unconscious ethnocentric and/or racist inclinations

# Evaluation of Supervisory CPE outcomes



In *educational theory and group process*, can the Candidate or Associate:

- Understand that the stage of conscious or unconscious white (or majority) identity of group members affects the process and outcome of cross-cultural communication in groups
- Demonstrate the ability to adapt supervisory strategies to a variety of diverse cultural and ethnic identities among students with their different individual stages of awareness

# Summary: Implications for supervision

## A road map



Four steps in the acquisition of competency:

- **Cultural encapsulation**
- **Cultural awareness**
- **Cultural sensitivity**
- **Cultural competence**

Three components for practice:

- **Knowledge**
- **Attitude**
- **Skills**

# Summary: Implications for supervision. A road map (cont.d)



A movement towards competency inclusive of **cross-cultural** communication, **multi-cultural** engagement and **inter-cultural** attitude and practice

Two models of **ethnic identity development** with their various stages and different levels of individual awareness:

- **Majority** Racial Identity (*White*)
- **Minority** Racial Identity (*Black, Asian, Latino, Indigenous, etc...*)

# Becoming culturally competent



A few requirements for a new journey:

- *Staying humble while thinking critically*
- *Understanding bias and power, and their correlated systems of oppression*
- *Knowing the 6 obstacles to cultural competence: confusion, defensiveness, fear, ignorance, pain, and the attachment to one's particular view*
- *Being willing to embrace the new*
- *Learning to engage in an intercultural dance that is spiritual, emotional, and deeply challenging*



# Let's Talk.....

- Comments
- Clarifications
- Further explanations
- Reactions
- Curiosities

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