



AMERICAN
EVALUATION
ASSOCIATION

Acknowledging the “Self” in Developing Cultural Competency

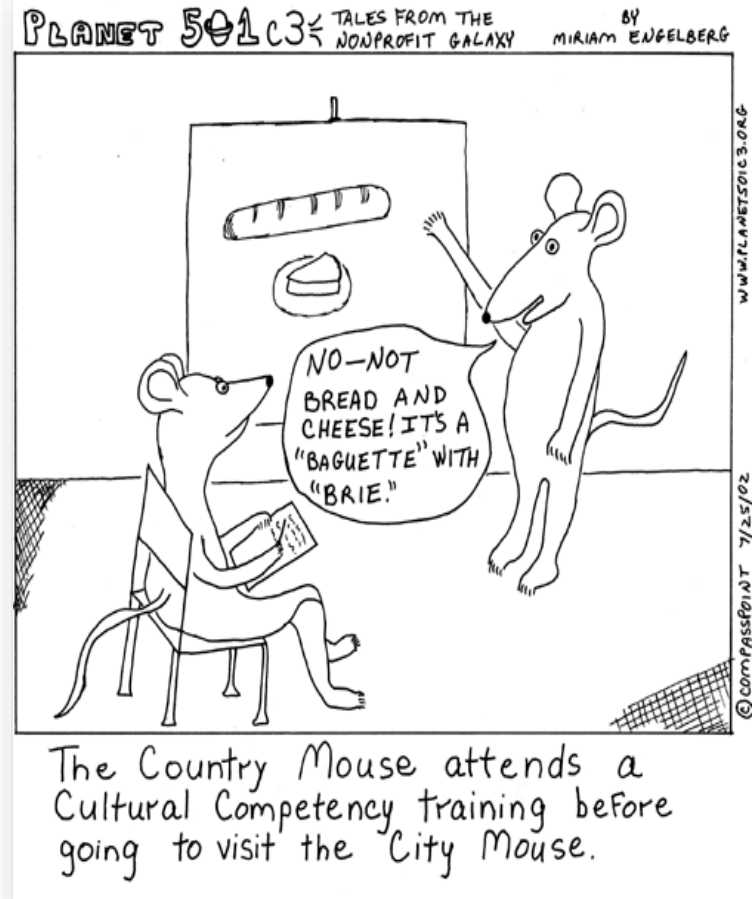
American Evaluation Association
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Workshop Purpose



- To investigate the concept of Cultural Competence in Evaluation, drawing from the Developmental Model of Intercultural Sensitivity.



The Country Mouse attends a Cultural Competency training before going to visit the City Mouse.

You will learn:

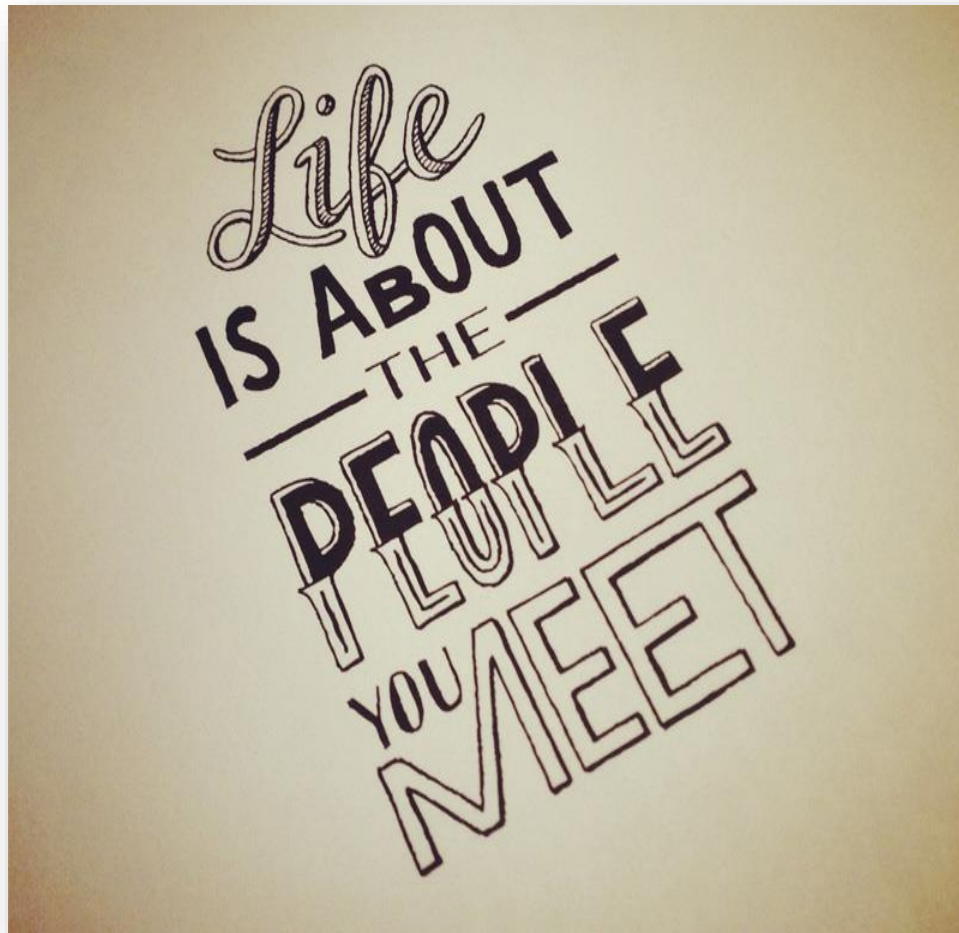
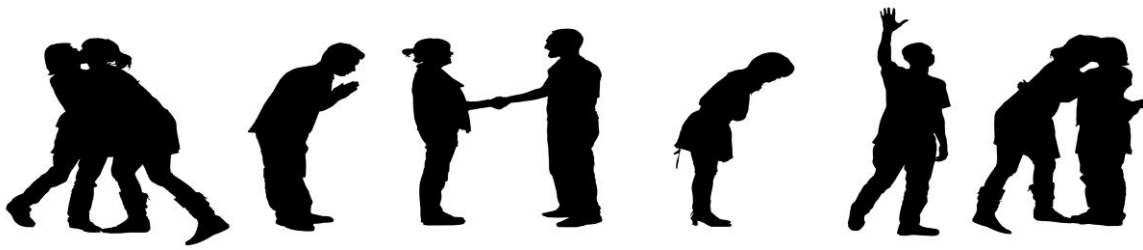


- Content and relevance of the AEA Cultural Competence in Evaluation definition,
- Developmental stages of intercultural sensitivity,
- Issues in cross-cultural communication from multiple perspectives and how to navigate these, and
- An understanding of the “self” in the development of cultural competency.

Learning Objectives



- Increase your ability to recognize the multiple lenses through which you operate
 - and immediately apply this awareness to evaluation case studies, and
- Increase your understanding of Cultural Competence as it applies to your work.



- Name
- Agency or sector
- Type of professional work
- Interesting thing about you

Workshop Agenda



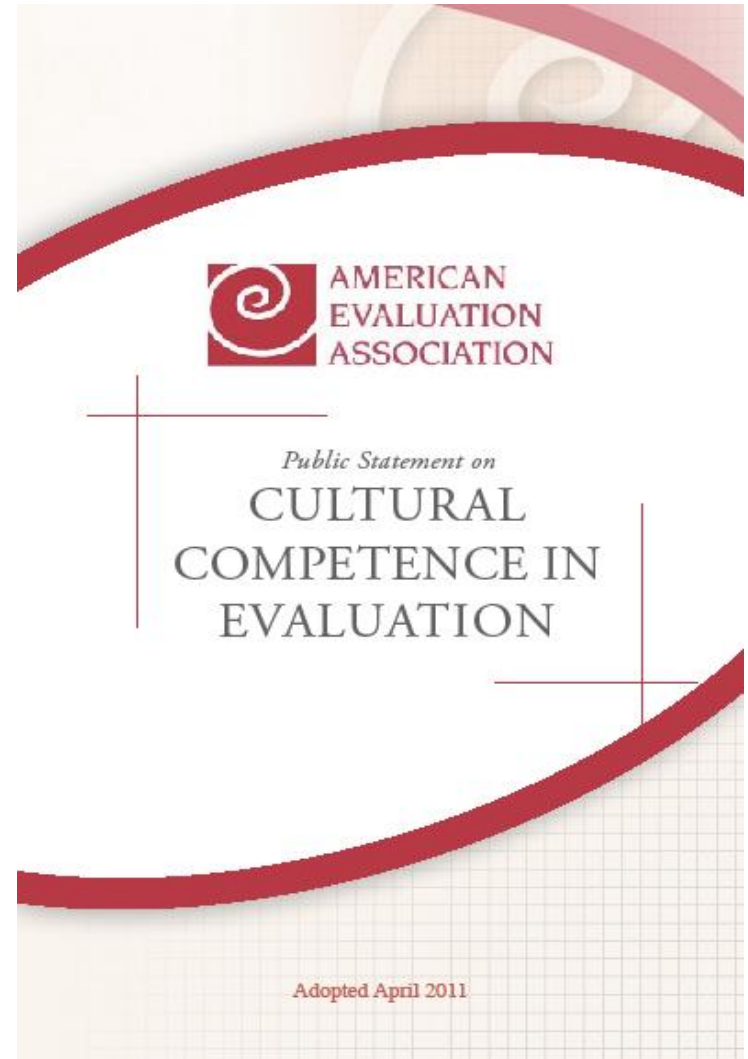
- Introductions and Learning Objectives
- Discussion of Cultural Differences
- Developmental Model of Intercultural Sensitivity (DMIS)

Break

- Ten Lenses
- Micro-aggressions
- Congo
- Wrap Up and Closing

AEA Public Statement on Cultural Competence in Evaluation

- AEA Diversity Committee Task Force on Cultural Competence in Evaluation
- Building Diversity Initiative (BDI) Recommendation #10
 - Engage in a public education campaign to emphasize the importance of cultural context and diversity in evaluation for evaluation seeking institutions



Defining Cultural Competence



“Cultural competence is not a state at which one arrives; rather, it is a process of learning, unlearning, and relearning.”



Discussion of Cultural Differences

AEA definition of cultural competence topics covered (4, 5, 6, 7)



“Let’s never forget that whatever brilliant ideas you have or hear, that the opposite may also be true.” —Derek Sivers

Understanding the “Self”



“Cultural competence requires awareness of self, reflection on one’s own cultural position, awareness of others’ positions, and the ability to interact genuinely and respectfully with others”



Developmental Model of Intercultural Sensitivity (DMIS)



- The underlying assumption of the model is that as one's experience of cultural difference becomes more sophisticated, one's competence in intercultural relations potentially increases.
- The first three DMIS stages are ethnocentric, meaning that one's own culture is experienced as central to reality in some way.
- The second three DMIS stages are ethno-relative, meaning that one's own culture is experienced in the context of other cultures.

Ethnocentric



Denial

My cultural experience is the only one that is real and valid. There is little to no thought of "other"

- "All big cities are the same-lots of buildings, too many cars, McDonalds."
- "With my experience, I can be successful in any culture without any special effort."
- "I never experience culture shock."
- "My stakeholders all want the same things."



Defense

"We" are superior" and "they" are inferiors. One feels threatened and is highly critical.

- "I wish these people would just talk the way we do."
- "These people don't value life the way we do."
- "Boy, could we teach these people a lot of stuff."
- "What a sexist society!"
- "It is impossible to get these stakeholders to agree on what is best for everyone!"



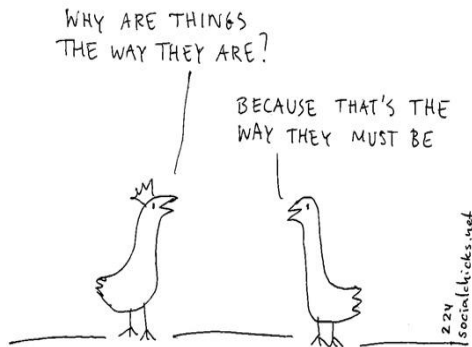
Can't We All Just Get Along?

Minimization

Other cultures are trivialized or romanticized. One tends to deny differences and only seek similarities

- "Customs differ, of course, but when you really get to know them they're pretty much like us."
- "I have this intuitive sense of other people, no matter what their culture."
- "All of us want the same outcome anyway. We all want what is good for the people involved."

Ethnorelative



Acceptance
I accept but may not agree with other cultures. Generally, I am curious and respectful.

- “The more difference the better-more difference equals more creative ideas!”
- “The more cultures you know about, the better comparisons you can make.”
- “I should listen to diverse stakeholders about their expectations. I may not have all the facts and they may have different views on the program design.”

Adaptation
I "see" the world through different eyes and make intentional changes in my own behavior and values

- “I can maintain my values and also behave in culturally appropriate ways.”
- “To solve this dispute, I need to change my behavior to account for the difference in status between me and my counterpart from the other culture.”
- “I may not agree with what the stakeholders want, but I need to know where they are coming from to meet them half way.”

Integration
I easily move in and out of different cultural worldviews.

- “Whatever the situation, I can usually look at it from a variety of cultural points of view.”
- “I truly enjoy participating fully in both of my cultures.”
- “If I learn more about what the stakeholders want, I can create a win-win situation.”

DMIS Reflections



- Where do you see yourself with respect to the DMIS stages of cross-cultural experience?
- Does your stage of cross-cultural experience differ by the different cultural groups that you work with or are a part of?
- How might evaluation be influenced or impacted by each stage of development?





Ten Lenses

AEA definition of cultural competence topics covered (3, 4, 8, 9)



Raising empathy and understanding of multiple perspectives and contexts



Ten Lenses Activity

AEA definition of cultural competence topics covered (3, 4, 8, 9)



ASSIMILATIONIST

want individuals to submerge their individual and cultural identities in favor of nationalistic and patriotic ideals.

COLORBLIND

see people as individuals and ignore race, color, ethnicity, and other external cultural factors.

CULTURALCENTRIST

see to improve the welfare of their cultural group by accentuating their history and identity.

ELITIST

believe in the superiority of the upper class and embrace the importance of family roots, wealth, and social status.

INTEGRATIONIST

support breaking down all barriers between racial groups by merging people of different cultures together in communities and in the work place.

Ten Lenses Activity

AEA definition of cultural competence topics covered (3, 4, 8, 9)



MERITOCRATIST

If you have the abilities and work hard enough, you can compete with anyone to make your dreams come true.

MULTICULTURALIST

celebrate the diversity of cultures in the United States and the contributions they make to our national character and history.

SECLUSIONIST

believe that the only viable solution to our societal challenges related to race and culture is different groups to live and work apart.

TRANSCENDENT

focuses on the human spirit, our universal connection, and our shared humanity.

VICTIM/CARETAKER

Victim/Caretakers feel that they are still suffering from generational impact of previous oppression. Therefore, they continue to deserve compensation from society and the dominant culture.

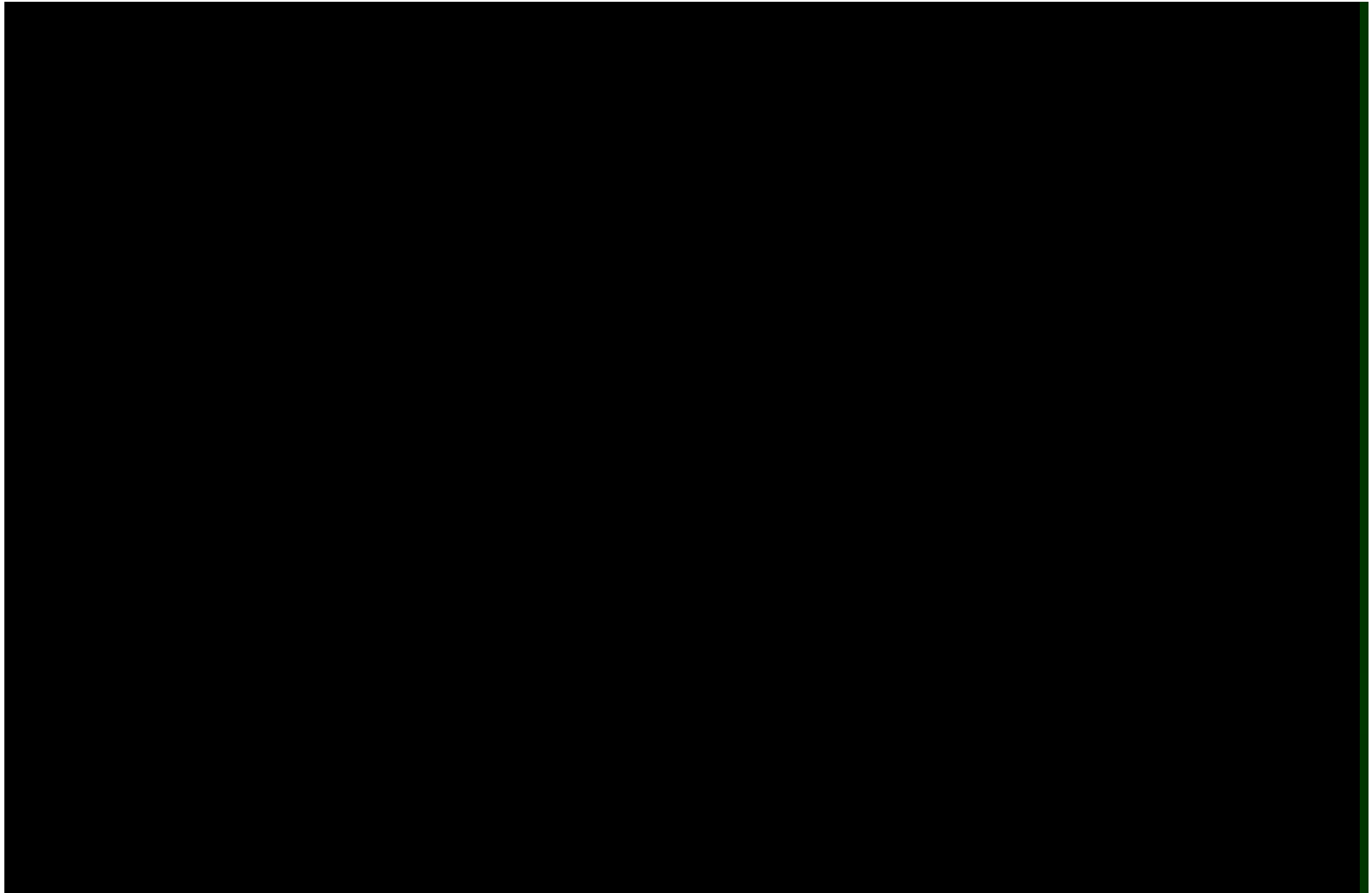
Microaggressions: Definitions



A brief, common, and usually subtle insult toward someone based on their race, ethnicity, gender, sexual orientation, religion, or ability status.

The behavior can be verbal or non-verbal, and usually represents an unintentional negative slight or gesture that is experienced as disrespecting, derogatory, demeaning, hostile, or insulting.

Microaggressions?



Microaggressions: Examples-1



- A White female student clutches her purse more tightly as a fellow Black or Latino male student approaches or passes her. (Hidden Message: You and your group are criminals.).
- A new Asian American colleague, born and raised in the United States is complimented for speaking “good English.” (Hidden Message: You are not a true American. You are a perpetual foreigner in your own country.)

Microaggressions: Examples-2



- Mistaking a female physician wearing a stethoscope as a nurse. (Hidden Message: Women should occupy nurturing and not decision-making roles. Women are less capable than men).

Microaggressions: Examples-3



- A blind employee reports that his coworkers often raise their voices when speaking to him. He responds by saying “Please don’t raise your voice, I can hear you perfectly well.” (Hidden Message: A person with a disability is defined as lesser in all aspects of physical and mental functioning). □
- A receptionist uses “baby talk” with a middle-aged man who uses a wheelchair (Hidden Message: People with disabilities are infantilized and function like children.)

Responding to Microaggressions



- The immediate reaction might be a series of questions:
“Did what I think happen, really happen? Was this a deliberate act or an unintentional slight? How should I respond? Sit and stew on it or confront the person? What are the consequences if I do? If I bring the topic up, how do I prove it? Is it really worth the effort? Should I just drop the matter?”

Harmful Impact

Studies reveal, that racial microaggressions, while seemingly trivial in nature have major consequences for persons of color because they: □

- assail the mental health of recipients (Sue, Capodilupo, & Holder, 2008), □
- create a hostile and invalidating campus climate (Solórzano, Ceja, & Yosso, 2000), □
- perpetuate stereotype threat (Steele, Spencer, & Aronson, 2002), □
- create physical health problems (Clark, Anderson, Clark, & Williams, 1999), □
- saturate the broader society with cues that signal devaluation of social group identities (Purdie-Vaughns, Steele, Davies, & Dittmann, 2008), and □
- lower work productivity and problem solving abilities (Dovidio, 2001; Salvatore & Shelton, 2007).

Examples of Racial Microaggressions

Theme	Microaggression	Message
<p><i>Alien in own land</i> When Asian Americans and Latino Americans are assumed to be foreign-born</p>	<p>"Where are you from?" "Where were you born?" "You speak good English." A person asking an Asian American to teach them words in their native language.</p>	<p>You are not American You are a foreigner</p>
<p><i>Ascription of Intelligence</i> Assigning intelligence to a person of color on the basis of their race.</p>	<p>"You are a credit to your race." "You are so articulate." Asking an Asian person to help with a Math or Science problem.</p>	<p>People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in Math / Sciences.</p>
<p><i>Color Blindness</i> Statements that indicate that a White person does not want to acknowledge race</p>	<p>"When I look at you, I don't see color." "America is a melting pot." "There is only one race, the human race."</p>	<p>Denying a person of color's racial / ethnic experiences. Assimilate / acculturate to the dominant culture. Denying the individual as a racial / cultural being.</p>
<p><i>Criminality – assumption of criminal status</i> A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.</p>	<p>A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes. A store owner following a customer of color around the store. A White person waits to ride the next elevator when a person of color is on it.</p>	<p>You are a criminal. You are going to steal / You are poor / You do not belong / You are dangerous.</p>

Microassault



Microinsult



#itooam
harvard



Microinvalidation



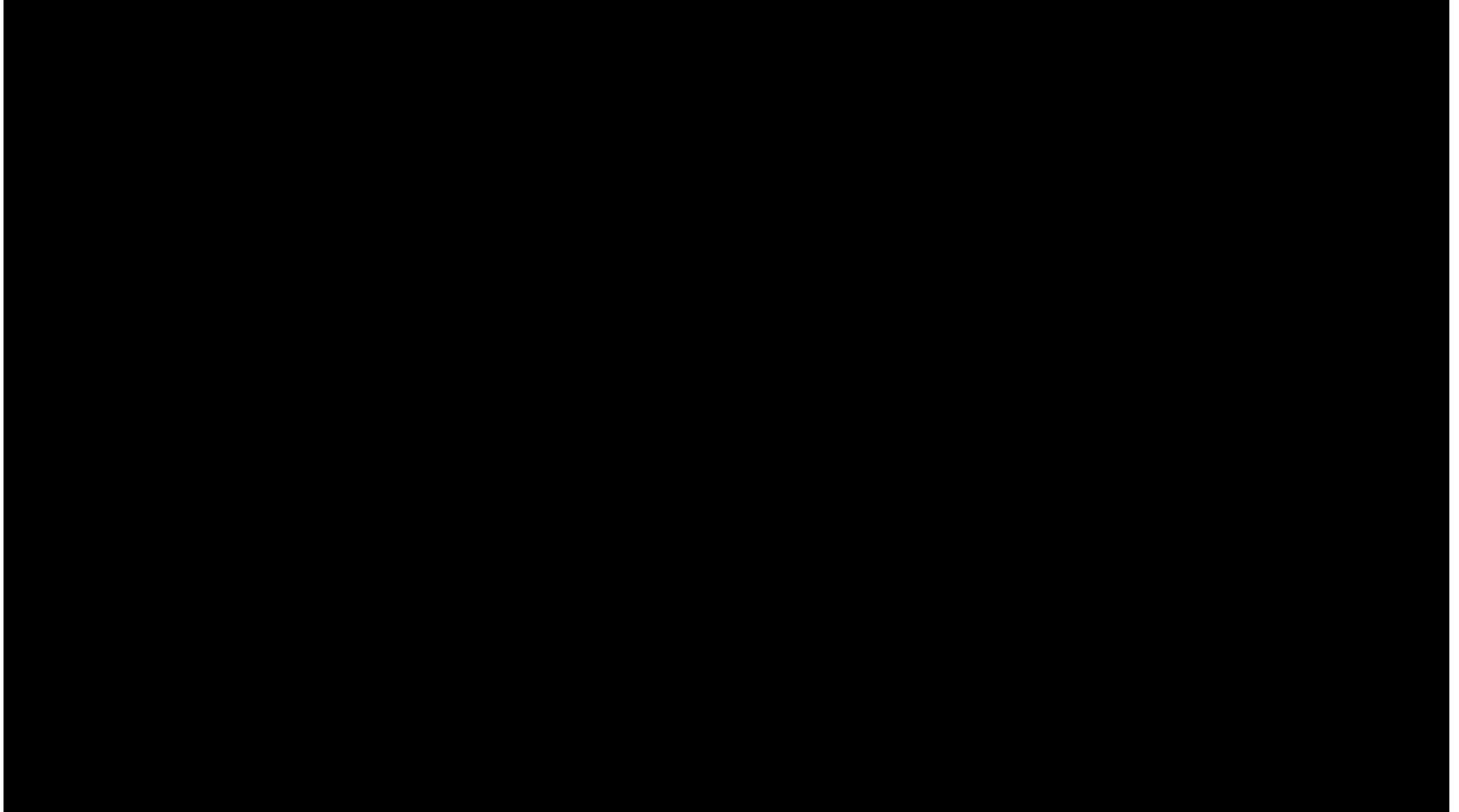


Case Study – Congo

AEA definition of cultural competence topics covered (4, 5, 6, 7, 8, 9)

Jack, a White European foreign exchange student, visits a Congolese village to talk to them about the AIDS epidemic. As a seasoned public speaker and having done a lot of research on the AIDS epidemic in Africa, Jack is obviously qualified to give a presentation on this topic. Jack is dressed in a business suit, nicely groomed, and confident about the presentation. However, Jack notices that his Congolese audience does not even want to listen to him; they are all inattentive and are not interested at all with what he is saying. What is the reason behind Jack's audience reluctance to listen to him?

Congo- A Brief History



Thought Questions



- How has culture shaped your professional training as an evaluator?
- How can understanding and exploring the “self” impact/change/improve/ your work as an evaluator (i.e., practitioner, researcher, teacher, etc.)?
- What other experiences can you engage in to further “self” exploration?





Thank
You!



ANY
QUESTIONS
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Resources



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