

Appendix 5-A

Definitions for Cultural Competency, Gender Specific Services, and Related Concepts

Appendix 5-A: Definitions¹ for Cultural Competency, Gender Specific Services and Related Concepts

Culture

Culture refers to integrated patterns of human behavior that includes the language, thoughts, histories, communications, actions, customs, beliefs, values and norms of racial, ethnic, religious, or social groups.

Cultural competency

Cultural competency is congruent attitudes, behaviors, and skills supported by policies and procedures within systems and agencies that guide individuals to respond to culturally diverse individuals, families, and communities in an inclusive, respectful, and effective manner.

Sex

Sex is the biological category of someone being either female or male. It is the differences in the body structure, muscle development, hormones and reproductive organs.

Gender

In addition to biological factors, gender includes the culturally and socially ascribed roles and expectations placed on a person because of their sex. Like culture, the values, beliefs and norms about gender are learned and shared and are not the same for every female or male, or for females or males within different racial and ethnic groups.

Gender identity

Gender identity refers to the gender characteristics (social, cultural, emotional, sexual) a person exhibits or to which she or he relates. These characteristics may or may not be the accepted norm in society or culture.

Gender-specific services

Gender-specific services comprehensively address the needs of a gender group and foster positive gender identity development. They intentionally allow gender to affect and guide the services that are responsive to the unique developmental issues and needs of the females and males receiving them.

¹ Proposed definitions under review by Oregon's Partners for Children and Families Subcommittee on Cultural Competency and Gender Specific Services, 2001. For more information contact the Oregon Commission on Children and Families at 503-373-1570.

Appendix 5-B

Gender Specific Supports for Girls Rating Tool

Appendix 5-B: Gender Specific Supports for Girls Rating Tool

Gender Specific Supports for Girls: A Rating Tool Program Design/Responsive Content Developed by Clara Pratt, Oregon State University

Research on female development and girls' issues indicates that girls benefit from a holistic approach in programs. Effective programs address each girl within the *social context* of her life, in her *relationships*, in the *systems* she encounters and in the *society* in which she lives. The *Cultural Competency and Gender Specific Services Resource Guide* notes:²

"This holistic approach includes understanding how she is socialized in her culture, and the messages she receives from her surroundings that influences how she defines who she is as an individual and a female. Additionally, the school, service, and community systems must share common guiding principles about girls to assure comprehensive and responsive supports.

Services for girls must be presented within the context of her culture, which includes race and ethnicity. Girls of color (Latina American, Native American, Asian American, African American) are vulnerable to the triple jeopardy of racial, class and gender oppression. Thus, both gender and race are overarching program and education issues."

The following rating tool was developed from the principles and practices outlined for gender-specific services in the above guide. Formatting these principles and practices as a rating tool will enable organizations or services to assess themselves in reference to their holistic support of girls. Eight dimensions are assessed, including:

1. **Policies and formal procedures**
2. **Data and data profiles**
3. **Assessment Tools, Screening Instruments and Intake Practices.**
4. **Outcomes and Accountability**
5. **Program Design/Relationships and Connections**
6. **Program Design/Responsive Content**
7. **Staff and Female Gender Issues**
8. **Physical and Social Environments**

Principles and practices in each dimension will be relevant to most schools, health and social services, and community organizations that engage girls. Each principle is rated on a 4-point scale ranging from 1 (not currently addressed) to 4 (consistently addressed with committed resources). The "Not Applicable" (NA) rating recognizes that some activities and services may target girls for whom particular principles are not relevant.

² www.ccf.state.or.us - See: Werber S., *Cultural Competency and Gender Specific Services Resource Guide*. Oregon Commission on Children and Families and the Oregon Youth Authority. April 2001.

INSTRUCTIONS: Rate your school, service, or organization as it is **NOW** relative to each principle and practice. Use the following ratings:

- 1 = None; Not currently addressed.
- 2= Have discussed but not yet really addressing this issue.
- 3 = Now addressing this issue with specific plan, training and resources.
- 4 = Consistently addressed as priority & resources committed to maintain excellence.
- NA = "Not Applicable" - the principle or practice is not relevant in this setting.

Policies and Formal Procedures	RATING				
1. Gender-specific policies have been developed to guide all aspects of service (i.e. Outreach, assessment, environment, referrals, education, group activities, education, other)	1	2	3	4	NA
2. Policies, procedures and programs on knowledge of female adolescent development and gender-specific programming	1	2	3	4	NA
3. Principles of support for girls are implemented throughout program	1	2	3	4	NA
4. Principles of support for girls are shared and implemented in other, collaborating programs	1	2	3	4	NA
Average Policies/Procedures Rating					

NOTES:

Data and Data Profiles	RATING				
1. Data/information is actively used to plan and implement programs and initiatives.	1	2	3	4	NA
For the general youth populations, information is available on risk and protective factors and demographic characteristics					
2. by gender	1	2	3	4	NA
3. by ethnicity	1	2	3	4	NA
For participants in specific services/programs, information is available on risk and protective factors and demographic characteristics					
4. by gender	1	2	3	4	NA
5. by ethnicity	1	2	3	4	NA
Average Data/Data Profile Rating					

NOTES:

Assessment Tools, Screening Instruments and Intake Practices.	RATING				
All instruments and practices have been reviewed with regard to:					
1. cultural bias	1	2	3	4	NA
2. gender bias	1	2	3	4	NA
Formal and informal decision points (places where decisions are made by staff and others that impact the participant) have been examined with regard to:					
3. cultural bias	1	2	3	4	NA
4. gender bias	1	2	3	4	NA
Average Assessment/Intake Rating					

NOTES:

Outcomes and Accountability	RATING				
1. Identify goals or outcomes that are meaningful for the girl(s)	1	2	3	4	NA
2. Develop outcome measurements and evaluation methodologies that are gender appropriate, including qualitative information	1	2	3	4	NA
3. Include girls in evaluating service delivery, program content, and effectiveness through feedback and suggestions	1	2	3	4	NA
4. Values girls' ideas by incorporating their ideas into program operations and refinements	1	2	3	4	NA
Average Outcome/Accountability Rating					

NOTES:

Program Design Recognizes Female Development Issues Issues: Relationships and Connections	RATING				
1. Girls opinions are included in the design of programs and services	1	2	3	4	NA
Programs and services:					
2. Incorporate the components of best practice models and promising programs for girls and young women	1	2	3	4	NA
3. Recognize the centrality of relationships in female lives.	1	2	3	4	NA
4. Assure stability and continuity of relationships	1	2	3	4	NA
5. Create opportunities where staff (adults) and girls talk, process issues, build trust through one-on-one interactions	1	2	3	4	NA
6. Address family issues and engage families whenever possible	1	2	3	4	NA
7. Address issues involving a girl's friends, as defined by her, including boyfriends, girlfriends and gangs.	1	2	3	4	NA
8. Offer options and skills on how to replace harmful relationships (e.g., criminal boyfriends, gangs) and negative behaviors in relationships (e.g., relational aggression).	1	2	3	4	NA
9. Create opportunities for girls-only programming.	1	2	3	4	NA
10. Creates opportunities for one-on-one time with an adult female (counselor, mentor, volunteer, staff person).	1	2	3	4	NA
11. Offer options and skills on how to replace harmful relationships (e.g., criminal boyfriends, gangs) and negative behaviors in relationships (e.g., relational aggression).	1	2	3	4	NA
12. Build competence to make good decisions regarding friends	1	2	3	4	NA
Average Rating for Programs/Relationships and Connections					

NOTES:

Program Design Recognizes Female Development Issues Issues: Responsive Content	RATING				
Programs and services					
1. Address life skills: Decision-making and refusal skills.	1	2	3	4	NA
2. Provide life skills: Planning, and setting/achieving goals.	1	2	3	4	NA
3. Provide opportunities to positively participate in community.	1	2	3	4	NA
4. Provide opportunities to experience success and recognition.	1	2	3	4	NA
5. Create opportunities for girls to learn new skills.	1	2	3	4	NA
6. Encourage girls to appreciate themselves, rather than rely on others for validation.	1	2	3	4	NA
7. Discuss with girls the impact of "gender messages" in music, videos, movies, TV, advertising, magazines and other	1	2	3	4	NA
8. Encourage girls to be critical consumers, to advocate for themselves, to speak out against negative messages	1	2	3	4	NA
9. Incorporates self-awareness and self-monitoring skills, such as the use of writing in journals.	1	2	3	4	NA
10. Include celebrations, rituals, and traditions that honor a girl's development and culture.	1	2	3	4	NA
11. Use materials that positively speak to the girl's heritage, culture and life experiences.	1	2	3	4	NA
12. Recognize the connection between high-risk behavior and depression and other mental health issues.	1	2	3	4	NA
13. Provide single-sex programming for high-risk behaviors.	1	2	3	4	NA
14. Address the sexual abuse, physical abuse, domestic violence and other abuse that many girls have faced.	1	2	3	4	NA
15. Address girls' physical and sexual health.	1	2	3	4	NA
16. Assess barriers to education for girls	1	2	3	4	NA
17. Address issues and coordinate across systems (education, social services, justice) as appropriate.	1	2	3	4	NA
Average Rating for Program/Responsive Content					

NOTES:

Staff/volunteers and Female Gender Issues	RATINGS				
1. Staff/volunteers are balanced regarding race, gender and ethnic backgrounds to assure that multiple perspectives are included.	1	2	3	4	NA
2. Applicants' interviews include questions that focus on gender issues.	1	2	3	4	NA
3. New staff/volunteers are oriented to gender-specific policies, principles and practices.	1	2	3	4	NA
4. Continuing staff/volunteer training address agency/program's gender-specific policies, principles/practices, and program content through videos, manuals, training, emails, postings and other means.	1	2	3	4	NA
5. Trainings are assessed for effects on staff/volunteer behavior and retention of knowledge.	1	2	3	4	NA
6. Staff/volunteers understand how girls are affected by victimization: physical and sexual abuse, domestic violence, and other.	1	2	3	4	NA
7. Staff/volunteers understand the risk factors for girls use of alcohol, tobacco and other drugs.	1	2	3	4	NA
8. Staff/volunteers understand female sexual development, sexual orientation, and risk factors for early sexual activity, teen pregnancy, sexually transmitted diseases.	1	2	3	4	NA
9. All staff/volunteers have clear understanding of emotional, physical, and sexual boundary issues with girls, especially with girls who have been victimized.	1	2	3	4	NA
10. All staff/volunteers model and communicate positive messages about gender.	1	2	3	4	NA
Average Rating for Staff/Volunteer and Female Gender Issues					

NOTES:

Physical and Social Environments	RATING				
1. Program environment/locations are physically safe: free of relational aggression, violence, physical and sexual abuse, verbal harassment, teasing, stalking, bias, racism and sexism.	1	2	3	4	NA
2. Program environments/locations are emotionally safe and nurturing, encouraging of self-expressions, sharing feelings, building on-going relationships.	1	2	3	4	NA
Program environments/locations value females. Facilities, classrooms and other settings have books, magazines, posters, videos, wall decorations, and other things that:					
3. Celebrate women's achievements and contributions.	1	2	3	4	NA
4. Honor and respect the female perspective and experience	1	2	3	4	NA
5. Show girls and young women who are similar to the participants in positive settings and successful roles.	1	2	3	4	NA
6. Include items selected and/or created by participating girls.	1	2	3	4	NA
Average Rating for Physical and Social Environments					

NOTES:

SCORING: To score each section, do the following:

1. Sum the number of items in the section that were rated NA. Subtract this number from the total number of items in the section.

Example: In the above Physical and Social Environments Section, there are 6 items. Assume that one item was marked NA; then the number of items rated was 6 - 1 = 5.

2. Sum all the 1, 2, 3 or 4 ratings in the section.

EXAMPLE: Assume the ratings for the 5 rated items were: 4 + 3 + 1 + 2 + 2 = 12.

3. Divide the sum of ratings (step 2) by the number of ratings completed (step 1)

Example: Step 2 sum/ Step 1 sum = 12 / 5 = 2.4 = the average rating for this section.

4. Ratings:

- a. *If your organizations average score is below a two, significant development and planning is needed.*
- b. *If your organizations average score is 3 or below, there are areas of strength and specific sections where attention and planning would be helpful.*
- c. *A score above a 3.0, your organization is consistently addressing gender issues.*

5. Use NOTES to help guide discussion, planning, goal setting, and taking action.

Appendix 5-C

National Center on Accessibility “The Power of Language”

Appendix 5-C: National Center on Accessibility

Located at Indiana University in Bloomington, Indiana, the National Center on Accessibility (NCA) is a leader in the movement to include people with disabilities in recreation, parks, and tourism. The NCA provides technical assistance to organizations of all sizes who are designing and retrofitting their leisure areas and programs for accessibility. The NCA conducts, promotes, and facilitates research on issues essential to accessibility. This research shapes instruction for the nationally renowned NCA education programs conducted at the Center and throughout the United States.

The NCA assists organizations in all phases of development, encouraging understanding and involvement, and providing the expertise to assist those designing environments and programs to make them accessible. Through project research, NCA serves organizations working to make the arts, beaches, sports, national monuments, resorts, amusement parks and playgrounds inclusive to all people.

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The following article - **Language is a Powerful Tool** - is found at the website of the National Center for Accessibility. It will be of use to communities as they move forward to more inclusive practices.

Important Definitions

It is important to understand the definitions of Impairment, Disability, and Handicap. You may hear these terms used interchangeably, but each has a distinctly different meaning.

- **Impairment:** A deviation from normal development, structure or function. Examples where impairments can occur are: hearing (nerve damage), visual (glaucoma), mobility (damaged vertebrae causing paralysis).
- **Disability:** Refers to functional limitations. Examples of disabilities are: 75 percent loss of hearing, tunnel vision, or paralysis from the neck down.
- **Handicap:** The origin of "handicapped" comes from the Old English concept of "cap in hand" or "cup in hand" which refers to begging. At one time the only way for people with disabilities to make a living was to beg. Having a disability and begging became associated with each other. So too, did the idea of having a disability and being of a lower class. It was not that rich people did not have disabilities, the wealthy, however, could afford to hide family members with disabilities in institutions. Thus, handicapped has evolved to an offensive term.

Today the term handicap is limited to physical or attitudinal constraint imposed upon a person regardless of whether that person has a disability. Examples of handicaps would be: a place of service not having a TTY so that a person with a hearing loss can directly communicate by phone, or a person with tunnel vision not being able to obtain a drivers license. A handicap for a person with paralysis who uses a wheelchair would be when that person cannot get into a building because the only entrance has stairs.

What's Next

Terminology is continually evolving. Staying current is important, not to show that you are "politically correct," but to effectively communicate on the subject of disability. More importantly, appropriate terminology shows respect to the person you are communicating and interacting with. The next pages present a brief article entitled "Language is a Powerful Tool."

<http://www.indiana.edu/~nca/education/distance-education/language.htm>

Language is a Powerful Tool

Just as any tool can be powerful in a positive or negative way, language can either work to your advantage or it can result in negative effects. Without being aware of what is current and appropriate language, a person may inadvertently offend a person or convey a message that they did not intend.

People First Language

Remember that a person with a disability is a person first. Do not refer to a person by a disability, for example "an epileptic" or "the deaf teacher." Instead use "a person who has epilepsy" or "a teacher who is deaf." First and foremost they are people, secondly, they may have a disability.

People with disabilities prefer to be called just that, people with disabilities. Mention a person's disability only if it is relevant to the issue. If it is not relevant, why mention it? Use common sense, but let common sense be guided by an awareness of sensitive terminology.

Don't be intimidated by terminology. Simple terms are fine. But remember, simple does not mean childish. Treat adults like adults.

People with disabilities are an integral part of the general public. Be careful not to use language like "we/they" that suggests segregation. Avoid grouping all individuals with disabilities together. For example "the disabled," "the deaf," or "the blind."

People with disabilities are often portrayed in two extremes: either they are portrayed as *brave, courageous, inspirational, or superhuman beings* that have defeated a terrible fate against all odds, or they are portrayed as objects to be *pitied*, in need of *sympathy, burdened, suffering, unfortunate, pathetic* and needing to be treated with *special attention*. These terms promote inaccurate and unnecessary stereotypes. Use of these terms is discouraged. Remember, people with disabilities are simply people who happen to have disabilities.

Avoid trendy terminology like "challenged," "handi-capable," "differently abled," or "physically challenged." These terms are mostly invented and used by people without disabilities. Some people with disabilities choose these terms but the majority feel that they are condescending and do not prefer them. Most people with disabilities prefer to be called just that: people with disabilities.

Use....	Avoid....
Person with a disability	Cripple, Handicap, Invalid
Person who has...	Victim of, stricken with, afflicted with
Person with....	
Person who uses a wheelchair	Confined to a wheelchair
	Bound or restricted to a wheelchair
Person with a disability	Normal (infers that people with disabilities are abnormal)
Non-disabled	
Person who is deaf	Deaf, mute, deaf and dumb
Person with mental illness	Crazy, insane, deranged
Seizures	Fits, spastic
Person with mental retardation	Retard, imbecile, moron
Person with a learning disability	Slow
Congenital disability	Birth defect
Disability that has existed from birth	
Person who has Downs Syndrome	Mongoloid

<http://www.indiana.edu/~nca/education/distance-education/language.htm>

Appendix 5-D

Teaching Tolerance

Appendix 5-D: Teaching Tolerance

<http://www.tolerance.org/index.jsp>

Founded in 1991 by the Southern Poverty Law Center, Teaching Tolerance supports the efforts of K-12 teachers and other educators to promote respect for differences and appreciation of diversity. Teaching Tolerance serves as a clearinghouse of information about anti-bias programs and activities being implemented in schools across the country. The ideas presented on this Web site and in our semiannual magazine, *Teaching Tolerance*, represent some of the most innovative, useful initiatives we've found to date.

Teaching Tolerance also produces and distributes **free, high-quality anti-bias materials**. These resources speak to various academic subject areas and grade levels, because tolerance education is the responsibility of every teacher. These resources are easily adapted to non-school settings and adults audiences. Online, Teaching Tolerance shares space with another Center program, Tolerance.org, a Web-based initiative that encourages people from all walks of life to "fight hate and promote tolerance." Schools are not islands unto themselves, but rather exist within the larger community. See [Tolerance.org](http://www.tolerance.org)

One very thoughtful and fun community resource is *101 Tools for Tolerance*. This simple guide will help foster tolerance in yourself, your family, your schools, your workplace and your community. Some of the ideas are things to do. Some are things to think about. These ideas are only some of the possibilities. The best ideas are those that work for you and your community. http://www.tolerance.org/101_tools/index.html

There are also very useful ideas and case studies of how communities and schools can fight hate and promote respect across differences. These include guidelines for developing a respect policy, responding to hate based incidents, and modeling respectful interactions.

Since its founding ten years ago, Teaching Tolerance has earned accolades from a variety of professional organizations. Their materials have earned two Oscar nominations, one Academy Award, and more than ten honors from the Educational Press Association of America (EdPress) including the Golden Lamp Award, the highest honor bestowed by EdPress.

Respect is the cornerstone of all our interactions and behaviors. We acknowledge the dignity and worth of one another, and strive never to diminish another by our conduct or our attitudes.

Teaching Tolerance

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Appendix 5-E

The Cultural Competency Assessment Tool

Appendix 5-E: The Cultural Competency Assessment Tool

The Cultural Competency Assessment Tool is a comprehensive tool designed to assist the Ministry for Children and Families, and community based agencies of all sizes in the Vancouver (Canada) area, to become more culturally competent. It is used to identify strengths and weaknesses, and to develop action plans for improvement. The assessment tool provides a practical set of indicators and guidelines defining the cultural competence of an organization.

Seven dimensions are assessed, including:

- 1. Organizational/Foundation Statements and Documents** - includes statements such as mission, vision, core values, mandates, principles, goals and objectives, and/or similar statements. Statements may be contained in various documents such as business and strategic plans.
 - 2. Program Policies and Procedures** - written statements that specify or guide how a specific program should be delivered. Policies are over-riding statements, while procedures are more specific. For the purposes of this assessment tool, the focus is on managing the workforce, service delivery, and the staff.
 - 3. Program Practices** - the actions performed when delivering a program or service. In theory, program practices should be closely linked with program policies and procedures. The audit will examine the extent to which actual practices reflect that they relate to cultural competency.
 - 4. Personnel Policies, Procedures and Practices** - areas such as hiring, career pathing, and workplace behaviour, as it pertains to cultural competency.
 - 5. Skills and Training** - the skills and training required to manage the organization and deliver services in a culturally responsive manner.
 - 6. Organizational Composition and Climate** - the structure of an organization including the hierarchical composition and the environment in which the organization operates, as these pertain to cultural competency.
 - 7. Community Consultation and Communication** - refers to how the organization interacts with the community for the purpose of achieving cultural competency. Interaction involves a broad spectrum of activities ranging from involving community members in decision making to informing the community at large about available programs and services (see sample on next page).
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Sample Section from the Cultural Competency Assessment Tool

Each section of the assessment tool has a criteria statement against which the organization is rated on a five-point scale from 1 (low) to 5 (high), with:

- 1 indicating that the organization does not meet requirements of the criteria statement
- 2 indicating that the organization meets minimal requirements of the criteria statement
- 3 indicating that the organization meets partial requirements of the criteria statement
- 4 indicating that the organization meets substantial requirements of the criteria statement
- 5 indicating that the organization meets most or all requirements of the criteria statement.

It is important to remember that a ranking of 5 does not necessarily mean that an organization has nothing left to do, as there still could be tasks required to maintain that ranking.

A ranking of N/A means that the statement is not applicable. Comments should also be included as they add more meaningful information and/or justification for the ranking.

Section 7: Community Consultation and Communication

Criteria Statement	Ranking	Comments
<p>A Community Consultation strategy to assist in service planning and delivery was developed with the community.</p>	<p>1 2 3 4 5</p> <p>NA</p>	<p>Discuss with staff if this was done. Identify strategies used to gather community input; these may include approaching the community rather than having them come to you and conducting meetings in other languages.</p>
<p>The Community Consultation strategy recognizes the linguistic diversity of the community.</p>	<p>1 2 3 4 5</p> <p>NA</p>	<p>Discuss with staff and review policies and funding for translators, interpreters, multi-language pamphlets and multi-language advertising.</p>

	Ranking	Comments
The knowledge and experience of community resources are recognized and utilized when designing programs and services.	1 2 3 4 5 NA	
<p>Discuss with staff if this was done. If possible, obtain evidence through reviewing minutes and notes that information from focus groups and community consultation was actually used.</p>		
Various cultural groups in the community have been consulted about the best ways to pursue employment equity.	1 2 3 4 5 NA	
<p>Discuss with staff if this had been done.</p>		
Promotional and educational materials are culturally sensitive and accessible to all client target groups.	1 2 3 4 5 NA	
<p>Discuss with staff and review materials to see if they are available in different languages, the images used and the methods of advertising used (e.g. ethnic newspapers).</p>		
The organization collaborates with other organizations to develop and deliver culturally responsive services.	1 2 3 4 5 NA	
<p>Discuss with staff if this has been done. Obtain examples of collaborative efforts such as joint funding and sharing of employees.</p>		

Appendix 5-F

University of Washington - Campus Climate Survey 1999

Appendix 5-F: University of Washington - Campus Climate Survey 1999

□□University of Washington, Office of Educational Assessment 20004

<http://www.washington.edu/oea/9919.htm>

Co-principal investigators:

Ana Mari Cauce, UW Dept. of American Ethnic Studies; Professor, UW Dept. of Psychology
Phyllis Sanchez, UW School of Medicine

The **University of Washington Campus Climate Survey** was conducted in July 1999. Students were selected using a form of stratified random sampling and 1017 (23.4%; about 700 minority students and 300 Caucasian students) returned completed questionnaires. Overall, students reported a high level of satisfaction with their experiences at the UW. For example, most students (both White and minority students) at least moderately agreed with a description of the educational experience at the UW as "a rewarding one."

To see the entire survey and the data drawn from white and minority students,

1. Go to the web site (<http://www.washington.edu/oea/9919.htm>)
2. Go to the Preliminary Findings section
3. Click on comparison of "white vs. minority student responses"

Two sections of the survey could be adapted to assess community or program climate and the impact of training or other experiences. Each of these are discussed below.

SECTION C. Campus Climate - Description and sample questions.

The 23 items assessing Campus Climate were drawn from a 100-item scale with eleven subscales (Helm, Sedlacek, & Prieto, 1998).¹ Six subscales were selected for the UW study and modified to fit a common six-point scale (1=strongly disagree; 6=strongly agree). Two summative scales were derived: Perception of a Negative Racial Climate on Campus and Perception of a Positive Educational Climate on Campus.

How much do you agree or disagree with each of the following statements? There are no right or wrong answers; select the answer that best reflects your feelings and beliefs.

3. I would recommend this university to a sibling or friend as a good place to go to college.
5. I feel as though I belong in the university community.
11. Students are resentful of others whose race/ethnicity is different from their own.

The following scale has been adapted from Section C (above) of the University of Washington Campus Climate Survey. In this example, the items were changed to assess the climate or receptiveness to cultural diversity offered by a particular program. If language is relevant, translations should be done, or the survey adapted to an interview format.

The scale could be further modified to address climate activities or communities or in regard to gender, sexual orientation or other diversity issues. Items 5, 6, 7, 9 and 10 would have to be appropriately revised to those topics.

Diversity Climate in Programs, Activities or Communities

How would you rate this program's support of cultural diversity? There are no right or wrong answers; select the answer that best reflects your feelings and beliefs.

How would you rate the following statements about this program?	STRONGLY DISAGREE					STRONGLY AGREE
	1	2	3	4	5	6
Overall, my experience in this program has been good	1	2	3	4	5	6
I would recommend this program to a friend as a good place.	1	2	3	4	5	6
The overall quality of this program is excellent.	1	2	3	4	5	6
I feel like I belong in this program.	1	2	3	4	5	6
There are interracial tensions in this program.	1	2	3	4	5	6
I need to minimize characteristics of my culture (e.g., language, dress) to fit in here.	1	2	3	4	5	6
I feel I am expected to represent my race or ethnic group in the classroom	1	2	3	4	5	6
Staff here treat me fairly.	1	2	3	4	5	6
Other participants respect different racial and ethnic groups.	1	2	3	4	5	6
There are many friendships between participants of different cultural groups in this program.	1	2	3	4	5	6

SECTION D. How have you changed? - Description and sample questions

The 5 items for this section (D) of the UW Campus Climate Survey address how students have changed as a result of their experiences at the UW. These items were drawn from the Cultural Attitudes and Climate Survey (University of Maryland at College Park, 1995)² and modified to fit a six-point scale (1=strongly disagree; 6=strongly agree). A sample item is:

- 4. I am more likely to initiate contact with people who are not of my culture background.

The following scale has been adapted from Section D of the UW Survey. In this example, the items were changed to assess the impact of training on cultural diversity. If the training addressed gender specific issues, gay youth, or disability issues, the stem and items 1, 4, 5, and 6 should be appropriately revised to those topics. Items 2 and 3 address language issues that are common across all types of diversity.

Impact of Diversity Training or Experiences

Some people say that cultural diversity training has changed them greatly. Others report that there is little effect. How would you rate yourself on each of these statements? There are no right or wrong answers; select the answer that best reflects your feelings and beliefs.

How would you rate yourself on each of the following statements?	DISAGREE STRONGLY						AGREE STRONGLY					
	1	2	3	4	5	6	1	2	3	4	5	6
1. I am more likely to discuss topics related to cultural diversity with other volunteers/staff.	1	2	3	4	5	6						
2. I am more likely to stop myself from using language that may be offensive to others.	1	2	3	4	5	6						
3. I am able to respond to negative language in such a way as to educate the other person.	1	2	3	4	5	6						
4. I am more likely to initiate contact with people who are not of my culture or ethnic background.	1	2	3	4	5	6						
5. I have a greater understanding of diversity issues.	1	2	3	4	5	6						
6. I have a greater understanding of how to support individuals and families who do not share my cultural background.	1	2	3	4	5	6						

¹Helm, E.G., Sedlacek, W. E., & Prieto, D. O. (1998). The relationship between attitudes toward diversity and overall satisfaction of university students by race. Journal of College Counseling, 1(2), 111-120.

²University of Maryland at College Park. (1995). The Cultural Attitudes and Climate Survey. Diversity Web. (<http://www.inform.umd.edu/diversityweb/Leadersguide/IVLSC/umcpsurvey.html>)

Appendix 5-G

Primary Health Care Services: Cultural Competency Checklist

Appendix 5-G: Primary Health Care Services: Cultural Competency Checklist

Georgetown University Child Development Center-
National Center for Cultural Competence

This checklist is intended to heighten the awareness of the importance of cultural and linguistic cultural competence in health and human service settings. It provides examples of beliefs, attitudes, values and practices that foster cultural and linguistic competence at the individual or practitioner level.

Directions: Select A, B, or C for each item listed below.

A = Things I do frequently

B = Things I do occasionally

C = Things I do rarely or never

PHYSICAL ENVIRONMENT, MATERIALS & RESOURCES

- _____ 1. I display pictures, posters, artwork and other décor that reflect the cultures and ethnic backgrounds of clients served by my program or agency.

- _____ 2. I insure that magazines, brochures, and other printed materials in reception areas are of interest to and reflect the different cultures of individuals and families served by my program or agency.

- _____ 3. When using videos, films or other media resources, I insure that they reflect the cultures and ethnic background of individuals and families served by my program or agency.

- _____ 4. I insure that printed information disseminated by my agency or program takes into account the average literacy levels of individuals and families receiving services.

COMMUNICATION STYLES

5. When interacting with individuals and families who have limited English proficiency I always keep in mind that:

_____ * limitations in English proficiency is in no way a reflection of their level of intellectual functioning.

_____ * their limited ability to speak the language of the dominant culture has no bearing on their ability to communicate effectively in their language of origin.

_____ * they may or may not be literate in their language of origin or in English

_____ 6. I use bilingual-bicultural staff and/or personnel and volunteers skilled or certified in the provision of medical interpretation during treatment, interventions, meetings or other events for individuals and families who need or prefer this level of assistance.

_____ 7. For individuals and families who speak languages or dialects other than English, I attempt to learn and use key words in their language so that I am better able to communicate with them during assessment, treatment or other interventions.

_____ 8. I determine familial colloquialisms used by individuals or families that may impact on assessment, treatment or other interventions.

_____ 9. When possible, I insure that all notices and communiqués to individuals and families are written in their language of origin.

_____ 10. I understand that it may be necessary to use alternatives to written communications for some individuals and families, as word of mouth may be a preferred method of receiving information.

VALUES & ATTITUDES

_____ 11. I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.

_____ 12. I screen books, movies, and other media resources for negative cultural, ethnic, or racial stereotypes before sharing them with individuals and families served

by my program or agency.

- _____13. I intervene in an appropriate manner when I observe other staff or clients within my program or agency engaging in behaviors which show cultural insensitivity, racial biases and prejudice.
- _____14. I recognize and accept that individuals from culturally diverse backgrounds may desire varying degrees of acculturation into the dominant culture.
- _____15. I understand and accept that family is defined differently by different cultures.
- _____16. I accept and respect that male-female roles may vary significantly among different cultures and ethnic groups (e.g. who makes major decisions for the family).
- _____17. I understand that age and life cycle factors must be considered in interactions with individuals and families (e.g. high value placed on the decision of elders, the role of eldest male or female in families, or roles and expectation of children within the family).
- _____18. Even though my professional or moral viewpoints may differ, I accept individuals and families as the ultimate decision makers for services and supports impacting their lives.
- _____19. I recognize that the meaning or value of medical treatment and health education may vary greatly among cultures.
- _____20. I accept that religion and other beliefs may influence how individuals and families respond to illnesses, disease, and death.
- _____21. I understand that the perception of health, wellness and preventive health services have different meanings to different cultural or ethnic groups.
- _____22. I recognize and accept that folk and religious beliefs may influence an individual's or family's reaction and approach to a child born with a disability, or later diagnosed with a disability, genetic disorder, or special health care needs.

- _____ 23. I understand that grief and bereavement are influenced by culture.
- _____ 24. I seek information from individuals, families or other key community members that will assist in service adaptation to respond to the needs and preferences of culturally and ethnically diverse groups served by my program or agency.
- _____ 25. Before visiting or providing services in the home setting, I seek information on acceptable behaviors, courtesies, customs, and expectations that are unique to the culturally and ethnically diverse groups served by my program or agency.
- _____ 26. I keep abreast of the major health concerns and issues for ethnically and racially diverse client populations residing in the geographic locale served by my program or agency.
- _____ 27. I am aware of the socio-economic and environmental risk factors that contribute to the major health problems of culturally, ethnically and racially diverse populations served by my program or agency.
- _____ 28. I am well versed in the most current and proven practices, treatments and interventions for major health problems among ethnically and racially diverse groups within the geographic locale served by my agency or program.
- _____ 29. I take part in professional development and training to enhance my knowledge and skills in the provision of services and supports to culturally, ethnically, racially and linguistically diverse groups.
- _____ 30. I advocate for the review of my program's or agency's mission statement, goals, policies, and procedures to insure that they incorporate principles and practices that promote cultural and linguistic competence.

There is no answer key with correct responses. However, if you frequently responded "C", you may not necessarily demonstrate beliefs, attitudes, values and practices that promote cultural and linguistic competence within programs.

Tawara D. Goode, -Georgetown University Child Development Center-UAP-Adapted from Promoting Cultural Competence and Cultural Diversity in Early Intervention and Early Childhood Settings and Promoting Cultural Competence and Cultural Diversity for Personnel Providing Services and Supports to Children with Special Health Care Needs and their Families, (June 1989, revised 1993; revised February 1996; October, 1997; September, 1999; July, 2000). <http://gucdc.georgetown.edu/nccc/nccc11.html>

Appendix 5-H

Early Intervention and Early Childhood Settings: Cultural Competency Self-Assessment Checklist

Appendix 5-H: Early Intervention and Early Childhood Settings: Cultural Competency Self-Assessment Checklist

<http://gucdc.georgetown.edu/nccc/checklisteiec.html>

This checklist provides examples of the practices that foster cultural competence in early childhood settings.

Directions: Select A, B, or C for each item listed below.

A = Things I do frequently

B = Things I do occasionally

C = Things I do rarely or never

PHYSICAL ENVIRONMENT, MATERIALS & RESOURCES

- _____ 1. I display pictures, posters and other materials that reflect the cultures and ethnic backgrounds of children and families in my classroom, program, or agency.
- _____ 2. I select props for the dramatic play/housekeeping area that are culturally diverse (e.g. dolls, clothing, cooking utensils, household articles, furniture).
- _____ 3. I insure that the book/literacy area has pictures and storybooks that reflect the different cultures of children and families in my classroom, program or agency.
- _____ 4. I insure that table-top toys and other play accessories (which depict people) are representative of the various cultural and ethnic groups within my community and the society in general.
- _____ 5. I read a variety of books exposing children in my classroom or program to various life experiences of cultures and ethnic groups other than their own.
- _____ 6. When such books are not available, I provide opportunities for children and their families to create their own books and include them among the classroom or program resources and materials.
- _____ 7. I encourage and provide opportunities for children and their families to share experiences through storytelling, puppets, marionettes, or other props to support the "oral tradition" common among many cultures.
- _____ 8. I plan trips and community outings to places where children and their families can learn about their own cultural or ethnic history and the history of others.
- _____ 9. I select videos, films or other media resources, which are culturally diverse to share with children and families, served by my classroom, program or agency.

- _____ 10. I play music and introduce musical instruments from many cultures.
- _____ 11. I insure that meals include foods that are unique to the cultural and ethnic backgrounds of children and families served by my classroom, program, or agency.
- _____ 12. I provide opportunities for children to cook or sample a variety of foods typically served by different cultural and ethnic groups other than their own,
- _____ 13. If my classroom, program, or agency consists entirely of children and families from the same cultural or ethnic group, I feel it is important to plan an environment and implement activities that reflect the cultural diversity within the society at large.
- _____ 14. I recognize and insure that curricula I use include traditional holidays celebrated by the majority culture, as well as those holidays which are unique to the culturally diverse children and families served by my classroom, program or agency.

COMMUNICATION STYLES

- _____ 15. For children who speak languages or dialects other than English, I learn and use key words in their language so that I am better able to communicate with them.
- _____ 16. I use visual aids, gestures, and physical prompts in my interactions with children who have limited English proficiency.
- _____ 17. When interacting with parents who have limited English proficiency I always keep in mind that:
 - _____ a) limited English proficiency does not reflect intellectual functioning.
 - _____ b) their limited ability to speak English has no bearing on their ability to communicate effectively in their language of origin.
 - _____ c) they may or may not be literate in their language of origin or English.
- _____ 18. When possible, I insure that all notices and communiqués to parents are written in their language of origin.
- _____ 19. I understand that it may be necessary to use alternatives to written communications for some families.
- _____ 20. I use bilingual volunteers or staff to serve as interpreters for meetings, conferences, or other events for parents who would require this level of assistance.
- _____ 21. I avoid correcting the language expressions of children who speak English but use non-standard dialects.
- _____ 22. I accept and recognize the differences between language used at school and in the home setting.
- _____ 23. I encourage and invite parents to volunteer and assist in classroom, program, or

agency activities regardless of their ability to speak English.

VALUES & ATTITUDES

- _____ 24. I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.
- _____ 25. I discourage children from using racial and ethnic slurs by helping them understand that certain words can hurt others.
- _____ 26. I screen books, movies, and other media resources for negative cultural, ethnic, or racial stereotypes before sharing them with children and their parents served by my classroom, program, or agency.
- _____ 27. I provide activities to help children learn about and accept the differences and similarities in all people as an ongoing component of program curricula.
- _____ 28. I intervene in an appropriate manner when I observe other staff or parents within my program or agency engaging in behaviors that show cultural insensitivity or prejudice.
- _____ 29. I recognize and accept that individuals from culturally diverse backgrounds may desire varying degrees of acculturation into the dominant culture.
- _____ 30. I accept and respect that male-female roles in families may vary significantly among different cultures (e.g. who makes major decisions for the family, play and social interactions expected of male and female children).
- _____ 31. Although my professional and moral opinions may differ from the family/parent, I accept them as the ultimate decision makers for services and supports for their children.
- _____ 32. I recognize that the value of education may vary greatly among cultures.
- _____ 33. I accept that religion and other beliefs may influence how families respond to illnesses, disease, and death.
- _____ 34. I recognize and accept that superstition and religious beliefs may influence a family's reaction and approach to a child born with a disability or later diagnosed with a disability or special health care needs.
- _____ 35. I understand that traditional approaches to disciplining children are influenced by culture.
- _____ 36. I understand that families from different cultures will have different expectations of their children for acquiring toileting, dressing, feeding, and other self-help skills.
- _____ 37. I accept and respect that customs and beliefs about food, its value, preparation, and use are different from culture to culture.

- _____ 38. I advocate for the review of my program's or agency's mission statement, goals, policies, and procedures to insure that they incorporate principles and practices that promote cultural diversity and cultural competence.
- _____ 39. Before visiting or providing services in the home setting, I seek information on acceptable behaviors, courtesies, customs, and expectations that are unique to families of specific cultures and ethnic groups served by my program or agency.
- _____ 40. I seek information from family members or other key community informants that will assist in service adaptation to respond to the needs and preferences of culturally and ethnically diverse children and families served by my classroom, program or agency.

There is no answer key with correct responses. However, if you frequently responded "C", you may not demonstrate practices that promote a culturally diverse and culturally competent learning environment for children and families within your classroom, program or agency.

Developed by Tawara D. Goode, MA, Georgetown University Child Development Center, Center for Child Health and Mental Health Policy, University Affiliated Program, Washington, D.C. (June 1989), revised 1993, 1995 and 2000.

<http://gucdc.georgetown.edu/nccc/checklisteiec.html>

Appendix 5-I
**Resources for Oregonians Who Are Minorities,
Women, Disabled, or Veterans**

**Appendix 5-I: Resources for Oregonians Who Are Minorities,
Women, Disabled, or Veterans**

Affiliated Tribes Northwest Indians (ATNI) **PHONE:** (503)241-0070
1827 NE 44th Avenue, Suite 130
Portland OR 97213-1443

Asian Pacific American Alliance **PHONE:** (503)257-9117
PO Box 15171
Portland OR 97215

Black United Front **PHONE:** (503)335-3455
3417 NE 7th Avenue
Portland OR 97212

Bureau of Indian Affairs **PHONE:** (503)231-6702
(Oregon, Washington & Idaho) **FAX :** (503)231-2201
911 NE 11th Avenue **WEB:** [http://www.doi.gov/bureau-
indian-affairs.html](http://www.doi.gov/bureau-indian-affairs.html)
Portland OR 97232

Centro Cultural of Washington County **PHONE:** (503)359-0446
PO BOX 708
Cornelius OR 97113

Confederated Tribes of Siletz Indians of Oregon **PHONE:** (800)922-1399
201 SW Swan Avenue **WEB:**
Siletz OR 97380 <http://ctsi.nsn.us/homepage.htm>
E-MAIL: hawkeye@ctsi.nsn.us

Confederated Tribes Umatilla Indian Reservation **PHONE:** (541)276-3165
PO BOX 638
Pendleton OR 97801

Commission on Indian Services **PHONE:** (503)986-1067
167 State Capital
Salem OR 97310

Fillipino American Association of Portland
8917 SE Stark
Portland OR 97216

PHONE: (503)253-7636

Governor's Office for Affirmative Action
155 Cottage St NE
Salem OR 97310

PHONE: (503)373-1224

Handicapped Resource Center
19600 S Molalla Avenue
Oregon City OR 97045

International Refugee Center of Oregon
10301 NE Glisan Street
Portland OR 97220-4013

PHONE: (503)234-1541

Japan-America Society of Oregon
221 NW Second Avenue
Portland OR 97209

PHONE: (503)228-9411

Klamath Tribes Southeast Oregon
PO BOX 436
Chiloquin OR 97624

PHONE: (800)524-9787

Oregon Assembly of Black Affairs
PO Box 12485
Salem OR 97309

WEB: <http://www.peak.org/~oaba/>
E-MAIL: oaba@peak.org

Oregon Commission for Women
PO Box 751 CW
Portland OR 97207

PHONE: (503)725-5889

Oregon Commission on Asian Affairs
310 SW 4th Avenue, Suite #612
Portland OR 97204

PHONE: (503) 227-7514

Oregon Commission on Black Affairs
2575 Center St NE, Suite 303
Salem OR 97301-4667

PHONE: (503) 945-9008
E-MAIL: Everette.L.Rice@doc.state.or.us
FAX: (503) 373-7810

Oregon Commission on Hispanic Affairs
350 Winter Street NE Room 200
Salem OR 97301-3878

PHONE: (503) 947-7007
FAX: (503) 378-6444
E-MAIL: or.coha@state.or.us

Oregon Council for Hispanic Advancement
108 NW 9th Ave Suite 201
Portland OR 97209

PHONE: (503)228-4131
FAX: (503)228-0710
E-MAIL: ochajobs@juno.com

Oregon Disabilities Commission
1257 Ferry Street SE
Salem OR 97310

PHONE: (800)-358-3117
FAX: (503)378-3142

Portland Impact
4707 SE Hawthorne
Portland OR 97215

PHONE: (503)233-8491

Urban League of Portland, The
3034 N. E. Martin Luther King Blvd.
Portland OR 97212

PHONE: (503)241-4644
WEB: <http://www.ulpdx.org/>
E-MAIL: ulpdx@teleport.com
