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"But I Wouldn't Do That": Teaching Cultural Empathy

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GEORGE FOX UNIVERSITY

"BUT I WOULDN'T DO THAT":
TEACHING CULTURAL EMPATHY

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX UNIVERSITY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY JULIE A. DODGE

PORTLAND, OREGON

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George Fox Evangelical Seminary
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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on February 25, 2016
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GLOSSARY AND ABBREVIATIONS

CSWE - The Council on Social Work Education is the accrediting body for schools of social work in the United States.

Culture - "Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving."¹ While many people consider this solely in terms of national, ethnic, or geographic identity, these concepts may also be applied to faith, gender, sexuality, disability, socio-economic status, or other aspects of identity in which a group of people may be connected by their common understanding, histories and practices as defined above.

Cultural Empathy - Cultural empathy is defined throughout this dissertation as an intercultural skill that is marked by the ability to understand and communicate another person's thoughts and feelings, given the other person's cultural context.

Dominant Culture - Sometimes used interchangeably with the term majority culture, dominant culture refers to the group within a given society that holds the greatest access to power and privilege within that society's structure. Since this is not always the greatest number of people in a society (or majority), the term dominant is used throughout this dissertation. In the United States, and throughout much of the world, the dominant culture typically refers to persons of European descent.

Latin@ - There are many terms that are used to refer to persons of Spanish and/or Latin-American descent. The United States government often uses the term Hispanic, which generally refers to persons of Spanish descent. However, people from Latin American countries do not necessarily define themselves as being of Spanish descent, so tend to prefer the term Latino or Latina. The "o" or "a" at the end of the word "Latin" indicates gender. Some scholars then refer to this ethnic group as Latino/a. A newer approach is to use the @ symbol to bring the genders together, which is done throughout this dissertation.

Minority Culture - Minority culture refers to any group in a society that is not the dominant culture. Their practices, values, beliefs and experiences may not be as well understood as those of the dominant culture and they are more likely to be impacted by systemic issues associated with power, privilege and oppression. It may be argued that "non-dominant culture" would be a better term, though minority culture is used more commonly.

¹ Larry A. Samovar and Richard E. Porter, *Communication Between Cultures*, 5th ed. (Belmont, CA: Wadsworth Publishing Co., 2003), 8.

NASW - The National Association of Social Workers is the primary association for establishing values and professional standards for social workers in the United States. It is the largest membership organization of social workers in the world.

ABSTRACT

Over the past thirty years, as awareness has increased regarding the value of understanding cultural and other differences in delivering social and faith based services, organizations and academic institutions have worked to provide training in cultural diversity or cultural competence. In spite of this emphasis on training and preparation, research suggests that most practitioners have higher perceptions of their cultural competence than actual demonstrated skills. This dissertation reviews the common types of cultural competence training that are offered, considers methods for instruction, and suggests that teaching cultural empathy will improve service outcomes in intercultural settings. Cultural empathy is defined throughout this dissertation as the ability to understand and communicate the thoughts and feelings of another person given the other person's cultural context. The accompanying artifact is a curriculum titled, *"But I Wouldn't Do That": Teaching Cultural Empathy*, and is intended for use at the university level in Social Work, Sociology, Psychology, Education, and other majors in which students should be prepared to work with persons of backgrounds different than their own. There are several evaluation tools that attempt to measure cultural empathy as a personality trait, but there is currently a lack of tools to evaluate the development of cultural empathy as defined in this dissertation.

SECTION 1: "But I Wouldn't Do That!"

1.1 Introduction

"Our conclusion for consultation, evaluation, and research at home and abroad is that the need for cultural empathy is imperative and an inviolable prerequisite for success."¹

We live in a rapidly changing world. You can travel to almost anywhere in the world and find a McDonalds or Starbucks. Such globalization misleads us to thinking that we must also share similar values and beliefs. When a person of a different background does something that is not consistent with our own values and beliefs, all too often we say, "But I wouldn't do that!" Though the world seems smaller and more connected, it is also incredibly diverse. There is a need to treat one another with equity and justice, but also to recognize one another's identities as valid and meaningful.

In the United States alone, there are 566 federally recognized tribes representing indigenous peoples.² In one relatively small low income housing community in Portland, Oregon, over eighty languages are spoken. With each language, tribe, and place of origin, comes a unique culture with its own history, values, traditions, practices and beliefs. Individuals who work in helping fields, from social work to education to psychology, must be adept at working with people across multiple cultures in order to serve them

¹ Written as a response to a scathing report evaluating the quality of education at a Navajo school that adhered to the formal administrative and procedural structures of American education systems, but functioned according to the Navajo culture and values, which are more relaxed, relational and not clock oriented. While parents and youth reported a better experience with education, and deeper learning, the report concluded that the school was chaotic and non-conforming. Joseph Muskrat, "The Need for Cultural Empathy", *The School Review* 79, no. 1 (November 1970): p. 75.

² Bureau of Indian Affairs, "Indian Entities Recognized and Eligible to Receive Services from the United States Bureau of Indian Affairs," *Federal Register* 80, no. 9 (January 14, 2015), accessed January 9, 2016, <http://www.bia.gov/cs/groups/public/documents/text/idc1-029079.pdf>.

well. Over the past thirty years, as awareness has increased regarding the value of understanding cultural, spiritual, lifestyle, gender, migration status, and other differences in delivering social and faith based services, organizations and academic institutions have worked to provide training in cultural diversity or cultural competence. In spite of this emphasis on training and preparation, research suggests that most practitioners have higher perceptions of their cultural competence than actual demonstrated skills.³

This gap between practitioner competence and perception is not well researched nor understood, but seems to lead to poor service outcomes.⁴ Consider the example of Elena, a school social worker. Elena is a third generation Mexican-American. While she speaks Spanish, her values reflect more dominant culture American values of individualism and education. Elena is working with a family who has immigrated to the U.S. from Mexico. Their 16 year old son is struggling in school, missing classes regularly. Elena has participated in cultural competency training, has learned intercultural skills, has an understanding of privilege and power, and of her own worldview and culture. She has created an action plan to help the son get caught up in school. The son continues to miss school. When she meets with the family, they always say that they agree with the action plan, but still do not follow through. Elena is at a loss. She cannot

³ Brenda Y. Cartwright, Judy Daniels, and Zhang Shuqiang, "Assessing Multicultural Competence: Perceived Versus Demonstrated Performance," *Journal of Counseling & Development* 86, no. 3 (2008): 318-322; DeWan Gibson and Mei Zhong, *Intercultural Communication Competence in the Healthcare Context*, n.p.: Pergamon Press - An Imprint of Elsevier Science, n.d., accessed December 19, 2013.

⁴ Laurence Kirmayer, "Cultural Competence and Evidence-based Practice in Mental Health: Epistemic Communities and the Politics of Pluralism," *Social Science and Medicine* 75, no. 2 (July 2012): 249-256; Erick Guerrero and Christina M. Andrews, "Cultural Competence in Outpatient Substance Abuse Treatment: Measurement and Relationship to Wait Time and Retention," *Drug and Alcohol Dependence* 119, nos. 1-2 (December 2011): e13-e22; Somnath Saha, P. Todd Korthuis, Jonathan A. Cohn, Victoria L. Sharp, Richard D. Moore, and Mary Catherine Beach, "Primary Care Provider Cultural Competence and Racial Disparities in HIV Care and Outcomes", *Journal of General Internal Medicine* 28, no 5 (May 2013): 622-629.

understand why they would not comply with the plan. The family reports that the plan is good and that they want their son to graduate high school, but also need him to work in the family business. Elena argues that his education is more important and that they should put their son's individual success ahead of their family needs. Elena fails to recognize that she is imposing her values on the family, and is not pausing to consider the family's thoughts and feelings given their cultural and personal context.

Much of the research, writing, and training regarding equipping helpers to serve persons of different cultural and spiritual backgrounds focuses on increasing self-awareness, self-identity (stress and coping model), cultural awareness (social identity model), and development of skills (culture learning model).⁵ There is much discussion of application, but there appears to be a gap. I believe that this gap is created by our inability to truly recognize and empathize with the other, specifically in an intercultural context. This dissertation reviews the current standards or elements of cultural competence training, and suggests the use of cultural empathy as a bridge between knowledge and application. An artifact accompanies this dissertation which presents a curriculum for teaching social work students and other helping professionals to identify and practice cultural empathy. Cultural empathy is defined throughout this dissertation as the ability to understand another person's thoughts and feelings within the context of their culture, values, experiences, and perceptions. Cultural empathy can be learned, and applying it is

⁵ Megumi Morisue, "An Effective Design for Intercultural Training Programs: Boosting Participants' Program Learning Outcomes," *International Journal of Diversity In Organisations, Communities & Nations* 9, no. 5 (October 2009): 31-48; Dana L. Comstock, Tonya R. Hammer, Julie Strentzsch, Kristi Cannon, Jacqueline Parsons, and Gustavo Salazar II. "Relational-Cultural Theory: A Framework for Bridging Relational, Multicultural, and Social Justice Competencies." *Journal of Counseling & Development* 86, no. 3 (Summer 2008): 279-287; Elisabeth Prechtl & Anne Davidson Lund, "Intercultural Competence and Assessment: Perspectives from the INCA Project," In *Handbook of Intercultural Communication*, Vol. 7, eds. H. Kotthoff and H. Spencer-Oatey, Berlin: Mouton de Gruyter, 468-490.

an active choice by the practitioner. It is posited that increasing practitioners' cultural empathy will improve service engagement and outcomes.

1.2 Cultural Humility

A concept closely tied to cultural empathy is that of cultural humility. While discussing this dissertation with a national leader from a Protestant denomination, I provided a definition of cultural empathy, and suggested ministry and social service applications. The denominational leader turned and said, "But what if the other culture is wrong?" I responded that it would be difficult to enter into a conversation about values and practices if one did not first have an understanding of the other person's perceptions or thoughts, and feelings, and that these things are grounded in our cultural/historical context. I was struck by this man's presumption of superiority in moral values, likely rooted in his theology. This led to an unwillingness on his part to even consider the other point of view, and further highlighted how essential cultural empathy is. The encounter also demonstrated that cultural humility is a prerequisite for intercultural work.

The National Association of Social Workers (NASW) has drafted new "Standards and Indicators for Cultural Competence in Social Work Practice." NASW incorporates the concept of cultural humility into its language, and suggests that it should be an underlying practice in all aspects of social work. Cultural humility is defined as having "a presence of humility while learning, communicating, offering help, and making decisions."⁶ Cultural humility seems to be a prerequisite for cultural competence, and in turn cultural empathy. Hook, et. al, theorize that in order "to develop a strong working

⁶ *NASW Standards and Indicators for Cultural Competence in Social Work Practice*, (Washington DC: NASW, Draft May 6, 2015), lines 374-375.

relationship and conduct effective counseling with a client who is culturally different, the therapist must be able to overcome the natural tendency to view one's own beliefs, values, and worldview as superior, and instead be open to the beliefs, values, and worldview of the diverse client."⁷ Cultural humility is quickly becoming a standard of practice across multiple disciplines.

1.3 Problem Statement

Cross-cultural' and 'intercultural' are often used interchangeably. They are, however, different. Cross-cultural research involves comparing the behaviors of two or more cultures. For example, one might compare the communication styles of Hmong immigrant families and Honduran immigrant families. By contrast, intercultural research involves examining behavior when members of two or more cultures interact, such as observing the interactions of Hmong and Mexican immigrants with each other. Some researchers suggest that understanding cross-cultural differences in behavior is a prerequisite for understanding intercultural behavior.⁸ While this may be true, the ability to provide appropriate services for persons of backgrounds different than the practitioner requires the application of skills and knowledge in an intercultural context. Social worker Terry Cross and his colleagues were early researchers in the field of cultural competency. Their definition of cultural competence as "a set of attitudes, skills, behaviors, and policies enabling individuals and organizations to establish effective interpersonal and

⁷ Joshua N. Hook, Jesse Owen, Don E. Davis, Everett L. Worthington, and Shawn O. Utsey, "Cultural Humility: Measuring Openness to Culturally Diverse Clients," *Journal of Counseling Psychology* 60, no. 3 (July 2013): 354.

⁸ Morisue, 31.

working relationships that supersede cultural differences"⁹ is the most widely cited definition. Typically, cultural competence instruction includes increasing provider awareness of self, increasing awareness of other cultures, and teaching intercultural skills.

1.3.1 Self-Awareness/Cultural Identity Development

A frequent focus of intercultural skills training is assisting the learner to increase their own self-awareness through increasing knowledge of their own cultural identity development. Sue and Sue defined the first component of cultural competence, personal awareness, by saying that “a culturally competent helping professional is one who is active in the process of becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth.”¹⁰

Cultural competence training that focuses on individual awareness and identity includes: identifying one’s own culture; intentionally connecting with a cultural identity development process; and increasing understanding of societal mechanisms that impact how people of different backgrounds are both treated and able to access power and privilege. Support for this approach includes the ideas that:

- Increased awareness of one's own culture and others' stereotyping tendencies increases as one gains an understanding of one's own and other cultures.¹¹

⁹ Terry L. Cross, Barbara J. Bazron, Mareasa R. Isaacs, and Karl W. Dennis, *Towards a Culturally Competent System of Care: A Monograph on Effective Services for Minority Children who are Severely Emotionally Disturbed* (Washington, DC: Georgetown University Center Child Health and Mental Health Policy, CASSP Technical Assistance Center, 1989), June 2010, accessed November 22, 2015, http://www.mhsoac.ca.gov/meetings/docs/Meetings/2010/June/CLCC_Tab_4_Towards_Culturally_Competent_System.pdf

¹⁰ Derald Wing Sue and David Sue, *Counseling The Culturally Diverse*, 4th ed. (New York: Wiley, 2003), 17-18.

¹¹ Pamela Hopkins, "Practitioner Know Thyself! Reflections on the Importance of Self Work for Diversity and Social Justice Practitioners," *Tamara Journal For Critical Organization Inquiry* 8, no. 4 (2010): 157-171.

- Increased self-awareness leads to increased self-esteem, particularly among members of cultural minority groups.¹²
- Increased self-awareness leads to increased self-efficacy.¹³

Much of the research focused on cultural identity development addresses a single race or identity, primarily of dominant or non-dominant culture. The dominant cultural identity development process includes six stages of development, divided into two categories: Abandonment of Racism, and Defining a Positive White/Dominant Identity.¹⁴ Table 1.1 presents this process. Non-dominant cultural identity development includes five stages. Members of non-dominant groups tend to begin this developmental process at younger ages (perhaps four or five years old) as their awareness of difference is frequently highlighted in earlier stages of their lives. By contrast, dominant culture members may not begin this process until late adolescence. Tatum identifies the stages of non-dominant cultural development as follows, focusing primarily on the development of African Americans.¹⁵

Table 1.1: Dominant Cultural Identity Formation

Phase 1: Abandonment of Racism	Phase 2: Defining a Positive White (dominant) Identity
Contact - Relative unawareness of significance of racial identity; Considers self “normal”, Perceives self as without prejudice	Pseudo-Independent - Gains an intellectual understanding of racism, but unsure what to do about it. May want to “unlearn” own racism; May seek out

¹² Scott A. Reid and Virginia Voltaggio Wood, "An Empirical Examination of the Relationship between Bilingual Acculturation, Cultural Heritage to Identity, and Self-Esteem," *National Social Science Journal* 40, no. 2 (2013): 94-99.

¹³ Morisue, 46.

¹⁴ Beverly D. Tatum, "Teaching White Students about Racism: The Search for White Allies and the Restoration of Hope," *Teachers College Record* 95, no. 4 (Summer 1994): 462-476.

¹⁵ Beverly D. Tatum, "Family Life and School Experience: Factors in the Racial Identity Development of Black Youth in White Communities," *Journal of Social Issues* 60, no. 1 (2004): 117-135.

	relationship with minority culture.
Disintegration - Marked by a growing awareness of racism and White privilege; May feel increased guilt or helplessness; May want to “do something” .	Immersion/emersion - Gains comfort identifying role models and addressing racism; Creates a positive identity as a majority culture member – but not based on power.
Re-Integration - A conflict between new awareness and guilt arises leading to self protection; Individuals may blame minority culture for not taking more action (victim blaming).	Autonomy - Incorporates lessons learned; Actively seeks out opportunities to participate with other cultures; Remains open to on-going growth; May become more aware of other forms of oppression.

Table 1.2: Non-dominant Cultural Identity Formation

Pre-Encounter	Internalizes dominant culture values and beliefs; dominant culture’s values, role models, may be seen as “better”; may view own culture as less than.
Encounter	Individual becomes aware that they are not a member of the dominant culture; Often precipitated by a negative experience that forces a focus on non-dominant status; May feel anger, alienation, confusion.
Immersion/emersion	An active effort to surround self with own culture and symbols; Avoidance of the dominant culture; Anger tends to diminish as learn about own culture.
Internalization	Gaining identity of self in terms of race, culture, sexuality that is sustainable apart from the group; Become more objective toward other cultures.
Internalization/Commitment	Enjoying a pride and positive self concept related to cultural, racial identity; Perhaps developing a personal sense of action or commitment.

Little work has been done on the identity formation process for people who are bi-racial or multicultural. Most commonly referenced is Carlos Poston's work from 1990 on bi-racial identity development.¹⁶ Poston suggests that bi-racial individuals face a greater challenge in creating an identity as they may be viewed (in appearance) differently than how they have been raised. However, Poston's stages are similar to non-dominant cultural development in that they begin with personal identity, in which the individual is typically

¹⁶ C. W. Carlos Poston, "The Bi-Racial Identity Development Model: A Needed Addition," *Journal of Counseling and Development* no. 69 (1990): 152-155.

very young and does not identify as a member of a group. This is followed by choice of group category, based on factors which may include exposure, status, and social factors. The latter three stages mirror the non-dominant cultural development model and include enmeshment/denial, appreciation, and integration.¹⁷

Helping practitioners to increase awareness of their own cultural identity and developmental status can be a useful tool in many ways. When practitioners engage in social work or ministry, they must be able to pause and consider where the other person might be in their cultural identity process, and how this might influence their thoughts and behaviors. The challenge is that awareness of self does not necessarily lead to increased awareness of the other. In fact, people with higher status in dominant society (or more privilege) often demonstrate less empathy for others with less privilege. While it appears easier for persons to demonstrate empathy for those of similar cultural, gender or economic backgrounds, they are less likely to feel compassion for, desire friendships with, or invest emotionally in persons of lesser status.¹⁸

1.3.2 Systemic Issues

In social work and social justice, there are assumed societal systemic issues that impact intercultural work, specifically as it relates to oppression, power, and privilege. However, there are also difficulties that arise simply by how cross-cultural work is defined. The Western-European paradigm assigns a specific culture to each person or group. In this model, cultural studies try to define the concept of culture as a vehicle to

¹⁷ Ibid., 153-154.

¹⁸ Gerben A. van Kleef, Christopher Ovets, Ilmo van der Lowe, Aleksandr LuoKogan, Jennifer Goetz, and Dacher Keltner, "Power, Distress, and Compassion: Turning a Blind Eye to the Suffering of Others," *Psychological Science* (Wiley-Blackwell) 19, no. 12 (December 2008): 1315-1322.

mediate relationships between groups.¹⁹ Learners are taught about the cultural norms, values, communication styles and history of a particular group, such as the Japanese, in order to gain a better understanding of how to work across cultures. The challenge to this approach is that it assumes that an individual identifies primarily with one group. But what if a person is a female, ethnic Latin@, who lives in the United States? Further, being ethnic Latin@ may have a wide range of cultural histories and beliefs based on country of origin and indigenous heritage. Should that person be approached as an American, a Latin@, a woman, or something else? Cuellar and Alvidrez²⁰ argue that limiting a person's identity to a single identity is not only inappropriate, but too narrow. A multicultural approach assumes that a person may have multiple identities and to limit communication to one aspect of a person's identity contributes to systemic oppression and misunderstanding.²¹ In a time of globalization and immigration, a singular approach regarding cultural identity reinforces separation and inequality. If a person is ethnic Latin@, they are not given the same privilege as a person of European descent if they live in the United States, even if their family has lived in the United States since before it was a country. A multicultural approach recognizes that people have multiple identities, and promotes a greater sense of equity and inclusion.

The Eurocentric approach to cultural studies may help to highlight issues such as context and communication, but also contributes to the perpetuation of stereotypes that

¹⁹ Fredric Jameson and Slavoj Žižek, *Estudios Culturales: Reflexiones Sobre el Multiculturalismo*, Buenos Aires: Paidós, N/D.

²⁰ Samuel Arriaran Cuellar and Elizabeth Hernandez Alvidrez, "El Paradigma del Multiculturalismo Frente a la Crisis de la Educación Intercultural," *Ciucuilco* 48 (2010): 87-105.

²¹ *Ibid.*, 92.

contribute to systemic oppression²² related to privilege and power. Privilege describes the social advantages ascribed to an individual or group based on their status in their given society. Early discussions in the United States focused on white male privilege, but more recent research investigates the concept of intersectionality, in which privilege is viewed as a continuum impacted by multiple identity factors. These factors include gender, country of origin, race, ethnicity, ability, education, primary language, economic status, spirituality, geographic region, social class, sexual orientation, body type, and so on.²³ Factors of privilege may influence the direction a person takes or does not take in life and one's sense of efficacy and empowerment. Those who have suffered from a lack of privilege may lack trust toward those who have more privilege, and those with greater privilege may lack understanding and compassion for those who lack the access provided by privilege.²⁴

Privilege is often assumed based on visual or other sensory cues, such as the color of a person's skin, a person's accent or vocabulary, the clothes that they wear, or the way that they smell. The interesting point is that privilege and power are not learned through formal instruction. Privilege is ascribed by cultural context and such learning may occur at very early ages. The tendency to associate with persons of the same social status or social group traces back to childhood, and perhaps younger.²⁵ Recent research indicates

²² Ibid., 88.

²³ Peggy McIntosh, "Reflections and Future Directions for Privilege Studies," *Journal of Social Issues* 68, no. 1 (2012): 194-206.

²⁴ Felicia Pratto and Andrew L. Stewart, "Group Dominance and the Half-blindness of Privilege," *Journal of Social Issues* 68, no. 1 (2012): 28 – 45.

²⁵ Miller McPherson, Lynn Smith-Lovin, and James M. Cook, "Birds of a Feather: Homophily in Social Networks," *Annual Review of Sociology* 27 (2001): 415–444.

that toddlers as young as fifteen months will choose to play with a person of the same race over a person of a different race.²⁶ Such early identification seems to indicate that social preference is deeply embedded in our learning and attachment experiences. It is thus a significant challenge to recognize preferences, or even biases, formed at such early ages. As preferences may be associated with one's own identity, to consider the idea that a person might be biased toward or against another group might challenge their very concept of self.

Privilege is a social construct, and not a conscious movement. However, people in society who have greater privilege often have greater access to resources that are associated with power, from education to vocational opportunity. Those who have privilege are more likely to strive to maintain their status in society, even if they do not recognize privilege as a concept.²⁷ Further, raising awareness of privilege may also result in an increase in dominant culture guilt leading to withdrawal from social interaction or social justice activities.²⁸ The systemic manifestation of privilege can result in oppression of marginalized groups, as suggested in Table 1.3.

Table 1.3: Five Types of Oppression²⁹

<i>Type</i>	<i>Definition</i>	<i>Example</i>
Exploitation	The social processes by which the dominant group accumulates	Migrant laborers, particularly people of color, harvest produce

²⁶ Monica P. Burns and Jessica A. Sommerville, "I Pick You: The Impact of Fairness and Race on Infants' Selection of Social Partners," *Frontiers in Society* 5, no. 93 (2014): 1-10.

²⁷ Kim A. Case, "Raising White Privilege Awareness and Reducing Racial Prejudice: Assessing Diversity Course Effectiveness," *Teaching of Psychology* 34, no. 4 (2007): 231-235.

²⁸ Case, 231.

²⁹ Jose Sisneros, Catherine Stakeman, Mildred C. Joyner, Cathryne L. Schmitz, *Critical Multicultural Social Work* (Chicago: Lyceum Books, Inc., 2008): 8-9.

	status, power, and assets from the energy and labor expended by subordinate groups.	for low wages with few or no benefits, keeping the cost of produce low.
Marginalization	Whole groups of people are denied the opportunity to participate in social life which may lead to material deprivation and even death.	A building does not have ramps and elevators that a person in a wheelchair would need to enter and get around.
Powerlessness	Marginalized groups often lack authority, status and sense of self.	Persons purchasing food with federal assistance cards are treated with less respect or contempt in the grocery line.
Cultural Imperialism	The culture and experience of the dominant group is established as the norm. All other groups are judged by this standard of "normalcy".	Relationships and behaviors in non-majority communities are judged by white middle-class norms and values.
Violence	Groups are subjected to physical violence, harassment, ridicule, intimidation, and stigmatization. Direct victimization results in intimidation and the constant fear that violence may occur solely on the basis of one's membership in or identification with the group.	African Americans fear that police will single them out, particularly young men, for harassment.

Each of the above types of oppression form over time. Historical trauma is the "cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences."³⁰ Historical trauma is a result of the oppressions described in Table 3, and can produce both individual and group consequences, ranging from poor identity and depression to withdrawal and mistrust. All of these systemic issues create barriers to effective intercultural work.

1.3.3 Cross-Cultural Awareness

³⁰ Maria Yellow Horse Brave Heart, "The Historical Trauma Response Among Natives and its Relationship with Substance Abuse: A Lakota Illustration," *Journal of Psychoactive Drugs* 35 no. 1 (2003): 7-13.

Individuals who have not had interactions with members of other cultures often have difficulty grasping cross-cultural concepts.³¹ Thus, increasing student exposure to other cultures is suggested as an effective method for increasing intercultural skills and competence. Many educators and researchers suggest immersion in a foreign culture as the best way to go beyond our own ethnocentrism.³² International trips have been used to develop responsible leadership competencies, support intercultural skill development, develop practitioners who are globally engaged, and increase awareness of sustainability issues.³³

The challenges to international immersion trips are many, but one of the primary barriers is expense. Many students are not able to afford opportunities to study abroad, and if the trips are not designed to intentionally teach intercultural skills, competency development may be limited.³⁴ A second challenge has to do with the design of the cross-cultural experience. Simply taking students on an international trip does not guarantee the development of intercultural skills or other significant learning unless students are able to engage in meaningful change action as a part of their experience.³⁵ Finally, immersion experiences are often limited to a single cultural group and are not necessarily transferrable to other cultural groups. "Although specific knowledge about a culture may

³¹ Kenneth H. Cushner, "Teaching Cross-cultural Psychology: Providing the Missing Link," *Teaching of Psychology* 14, no. 4 (December 1987): 220–224.

³² Sara DeTurk, "Intercultural Empathy: Myth, Competency or Possibility for Alliance Building?" *Communication Education* 50, no. 4 (2001): 374-384.

³³ Robert Sroufe, Nagaraj Sivasubramaniam, Diane Ramos, and David Saiia, "Aligning the PRME: How Study Abroad Nurtures Responsible Leadership," *Journal of Management Education* 39 no. 2 (2015): 244-275.

³⁴ For further discussion of the strengths and challenges of immersion programs, see Section 2 of this dissertation.

³⁵ Sroufe, et al., 245-246.

be necessary, it is not sufficient in itself to achieve effective cross-cultural interventions. An empathic stance that effectively acknowledges a client's cultural values requires a step beyond tolerance, or passive acceptance. The social worker is often faced with unexpected, or unfamiliar worldviews...³⁶ Thus, the social worker must be able to respond to multiple contexts and cultures which exposure to a single culture may not provide sufficient preparation.

1.3.4 Development of Intercultural Skills

Intercultural skills are referred to as though there were a common understanding of what they are. More often than not, I find references to intercultural skills without a description or definition. Perhaps this assumption is one of the flaws of training designed to prepare people for intercultural work. I have adopted the six intercultural skills identified through the INCA project, funded by the Commission of the European Communities and operated from 2001 to 2004. The project included scholars and business leaders from Austria, the Czech Republic, Germany and the United Kingdom. The goal was practical: to develop a valid framework of intercultural competence and robust instruments for assessing intercultural competence.³⁷ While the effectiveness of the tools to assess intercultural skill competence remains in question, the descriptions of the skills are useful.

INCA identified six skills and suggested competencies for how these might be applied across three domains: motivation; skill/knowledge; and behavior. Each domains includes suggestions of what affective, behavioral, and cognitive model of intercultural

³⁶ Yuhwa Eva Lu, Barbara Dane, and Arlene Gellman, "An Experiential Model: Teaching Empathy and Cultural Sensitivity," *Journal of Teaching in Social Work* 25, no. 3/4 (2005): 91.

³⁷ Prechtel and Lund, 468-469.

competence would look like. INCA suggested that individuals should be willing to engage in intercultural interaction (motivation, affective), should have the skills and knowledge (cognitive) to do so, and should show those resources in his or her behavior.³⁸

Table 1.4 suggests a continuum of competence for each skill across the three domains.

Table 1.4: The Six Skills and Three Domains of the INCA Model³⁹

	Motivation	Skill/Knowledge	Behavior
Tolerance of Ambiguity: The ability to accept lack of clarity and to be able to deal with ambiguous situations constructively.	Readiness to embrace and work with ambiguity	Ability to handle stress consequent on ambiguity	Managing ambiguous situations
Behavioral Flexibility: The ability to adapt your own behavior to different requirements and situations.	Readiness to apply and augment the full range of one's existing repertoire of behavior	Having a broad repertoire and the knowledge of one's repertoire	Adapting one's behavior to the specific situation
Knowledge Discovery: The ability to identify and use communicative conventions of people from other cultural backgrounds and to modify your own forms of expression correspondingly.	Willingness to modify existing communicative conventions	Ability to identify different communicative conventions, levels of foreign language competencies and their impact on intercultural communication	Negotiating appropriate communicative conventions for intercultural communication and coping with different foreign language skills
Communicative Awareness: The ability to acquire new knowledge of a culture and cultural practices and to use that knowledge in real-time communication and interaction.	Curiosity about other cultures in themselves and in order to be able to interact better with people	Skills of ethnographic discovery of situation-relevant cultural knowledge (including technical knowledge) before, during and after intercultural encounters	Seeking information to discover culture-related knowledge.
Respect for Otherness: Curiosity and openness, as	Willingness to respect the diversity	Critical knowledge of such systems	Treating equally different behavior,

³⁸ Ibid., 473.

³⁹ Ibid., 462.

well as a readiness to suspend disbelief about other cultures and belief about your own.	and coherence of behavior, value and belief systems.	(including one's own when making judgments).	value and convention systems experienced in intercultural encounters.
Empathy: The ability to understand intuitively what other people think and how they feel in given situations.	Willingness to take the other's perspectives	Skills of role-taking de-centering; awareness of different perspectives	Making explicit and relating culture-specific perspectives to each other

The INCA Intercultural Skills are just one model of many for intercultural skill development. There is, however, limited agreement on what skills are essential, limited research on how to teach these well, and limited models for evaluation.

1.4 Summary

In a world that is increasingly impacted by globalization, it is essential for social workers and other helping professionals to develop skills to work effectively with persons of backgrounds different than their own. As discussed, multiple models have been developed to increase practitioner effectiveness, ranging from increasing an awareness of self and one's own cultural identity, to understanding systemic issues related to power, privilege and oppression, to developing a specific set of skills for intercultural work. In spite of these efforts, social workers continue to struggle in their inter-cultural work. This dissertation suggests that learning and practicing the skill of cultural empathy will lead to improved inter-cultural relationships. The next section will consider previous efforts to teach cultural empathy, while the third section will present a pedagogy, model, and method for teaching cultural empathy.

SECTION 2: Prior Efforts to Teach Cultural Humility

Cultural empathy can be found in the literature dating back to 1970,¹ yet it has not consistently been taught or addressed as an aspect of preparing social workers to serve persons of different backgrounds. There has been discussion as to whether empathy, and thus cultural empathy, can be learned, or whether it is simply a personality trait. Further, there has not been a consistent definition of cultural empathy upon which to base competence. This section focuses on how cultural empathy has been taught and evaluated in different settings. Included in this section is a review of tools that have been developed to evaluate the development of cultural empathy, though the literature reveals little quality evaluation of how cultural empathy is taught and measured.

2.1 Can Cultural Empathy Be Learned?

Cultural empathy is defined as the ability to understand another person's thoughts and feelings within the context of their culture, values, experiences, and perceptions. There is no research specific to whether cultural empathy can be learned, so it seems appropriate to turn to the empathy literature. Numerous studies have demonstrated that empathy is malleable. For example, people who believe that empathy can be increased demonstrate more empathy than those who believe that it is a fixed trait, thus suggesting that empathy is not fixed. When people believe that empathy can be learned, they are more likely to try to experience empathy; to show more effort to demonstrate empathic

¹ Joseph Muskrat wrote a response to a scathing report evaluating the quality of education at a Navajo school, calling for cultural empathy. The school adhered to the formal administrative and procedural structures of American education systems, but functioned according the Navajo culture and values, which are more relaxed, relational and not clock oriented. While parents and youth reported a better experience with education, and deeper learning, the report concluded that the school was chaotic and non-conforming. Joseph Muskrat, "The Need for Cultural Empathy", *The School Review* 79, no. 1 (November 1970): 72-75.

responses to a person with conflicting views on sociopolitical issues; and will spend more time listening to the emotional personal story of someone from a different cultural group.² However, there are various factors which seem to influence whether individuals choose to activate empathy. These include having greater social or cultural power,³ gender (male), sense of connection to the other, and fear of what may be expected of an individual.⁴ Motivation to engage in empathy seems to increase when the individual perceives that empathy is socially normal or socially desired, and when the person experiences a greater sense of affiliation or connection with the other.⁵ Motivation to engage in empathy is demonstrated less often when people think that it may cost them something, such as time or other resources.⁶ People with great social power, such as men, also tend to demonstrate less empathy, though it is unclear if this is because of the perceived threat to power or another aspect of socialization.⁷

² Karina Schumann, Jamil Zaki, and Carol S. Dweck, "Addressing the Empathy Deficit: Beliefs about the Malleability of Empathy Predict Effortful Responses When Empathy is Challenging," *Journal of Personality and Social Psychology* 107, no. 3 (September 2014): 475-493.

³ Evaluation of the Roots of Empathy program found that decreased empathy associated with social status or privilege can be identified even at the elementary school level. Alison MacDonald, Pamela Bell, Marianne McLafferty, Linzi McCorkell, Iain Walker, Victoria Smith, and Alex Balfour. *Evaluation of the Roots of Empathy Programme by North Lanarkshire Psychological Service. North Lanarkshire Psychological Service Research* (unpublished): 2013.
http://www.actionforchildren.org.uk/media/5587656/roots_of_empathy_report.pdf

⁴ Gerben A. van Kleef, Christopher Ovets, Ilmo van der Lowe, Aleksandr LuoKogan, Jennifer Goetz, and Dacher Keltner, "Power, Distress, and Compassion: Turning a Blind Eye to the Suffering of Others," *Psychological Science (Wiley-Blackwell)* 19, no. 12 (December 2008): 1315-1322; Jamil Zaki, "Empathy: A Motivated Account," *Psychological Bulletin* 140, no. 6 (2014): 1608-1647; C. Daniel Batson, Judy G. Batson, Jacqueline K. Slingsby, Kevin L. Harell, Heli M. Peekna, and R. Matthew Todd, "Empathic Joy and the Empathy-Altruism Hypothesis," *Journal of Personality and Social Psychology* 61 (1991): 413-426.

⁵ Zaki, 1609.

⁶ van Kleef, et al., 1321.

⁷ Batson, et al., 413.

Neuroscientists have also tackled the notion of empathy in brain research. Driven by the question of how people understand each other, researchers have identified mirror neurons, in which “our brain mirrors the state of other people. Understanding what they feel then becomes understanding what you now feel in their stead.”⁸ Mirror neurons are what trigger a person to smile when another person smiles, or yawn when another person yawns. Neuroscientist Simon Baron-Cohen sees mirror neurons as a building block of empathy, but concludes that they are part of a complex system, or “empathy circuit” that is composed of at least ten distinct regions in the brain.⁹ Baron-Cohen has studied empathy extensively, specifically with regard to autism, but also to identify why those people with access to a healthy empathy circuit do not engage in empathy. His conclusion is that people with healthy brains have the capacity to activate their empathic brains.¹⁰ For some reason, however, some people choose not to do so.

A key task in empathy instruction, and by parallel cultural empathy instruction, is to increase motivation to engage in empathy. A person's mindset powerfully impacts whether they exert effort to empathize when it is needed most, and this may represent a point of leverage in increasing empathic behaviors on a broad scale.¹¹ One's mindset includes whether a person believes that empathy can be learned and activated. Further,

⁸ Christian Keysers, head of the Social Brain Lab at the Netherlands Institute for Neuroscience, as quoted by Roman Krznarik, *Empathy: A Handbook for Revolution* (London: Ebury Publishing, 2014), 22.

⁹ Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty* (London: Basic Books, 2012), 19.

¹⁰ Baron-Cohen has specifically focused his research on why some people are better able to respond to social cues than others. People who have autism spectrum disorders seem to have deficits in their neurofunction that impacts their ability to interpret social and emotional cues. People who have different mental disorders, such as Anti-social Personality Disorder, may have similar neurological challenges that prevent them from experiencing empathy. *Ibid.*, 23.

¹¹ Schumann, et al., 492.

since a sense of connection or affiliation to the other person increases motivation to engage in empathy, instruction has to go beyond mere cognitive or knowledge based strategies. It is one thing to be able to define and understand cultural empathy; it is another to *demonstrate* cultural empathy. Author and empathy researcher Roman Krznarik aspires to motivate large numbers of people to engage in empathy as a way of life - to create a revolution - so to speak. He makes six suggestions about how to engage in empathy.

- 1) "Switch on your empathic brain" - be intentional about seeing the other person.
- 2) "Make the imaginative leap" - either figuratively or actually try to step into the shoes of others.
- 3) "Seek experiential adventures" - explore lives and cultures different than your own.
- 4) "Practise the art of conversation" - talk to people!
- 5) "Travel in your armchair" - learn about others through literature, art, movies and documentaries.
- 6) "Inspire a revolution" - generate empathy on a mass scale.¹²

Krznarik's suggestions engage the whole person in thought, affect, and most significantly, in attempting to increase a sense of connection with the other. However, it remains to be seen how these strategies might be taught.

2.2 Teaching Method Overview

¹² Krznarik, xv.

How we teach becomes a model for the way our students will practice.¹³ Social work education prepares the student to be able to practice ethically and independently, often in a self-directed manner, and to be able to think critically in the moment. Thus, social work instruction should incorporate these practices. One goal of instruction should be to support self-directed inquiry, in which the student takes greater responsibility for their learning.¹⁴ In terms of teaching cultural empathy, instruction must encourage both self-reflection and application. For example, students of dominant cultural backgrounds often have limited understanding of their own identity. They will frequently say that they don't have a culture.¹⁵ When students explore and gain comfort with their own cultural identity, they are more likely to become open to exploring cultures and identities different than their own,¹⁶ leading to cultural empathy. An instructor might foster such inquiry and practice through first asking, "Having come to a better understanding of yourself, how might this impact your work with others?" and then creating opportunities to engage with people of different backgrounds.

In practice, social work educators consistently focus on the cognitive and affective aspects of learning when teaching for diversity and social justice. The most often utilized methods are didactic instruction and experiential processes, which support

¹³ Michael E. King, "Social Work Education and Service Learning," *Journal of Baccalaureate Social Work* 8, no. 2 (Spring 2003): 37-48.

¹⁴ ETTY Vandsburger, Rana Duncan-Daston, Emily Akerson, and Tom Dillon, "The Effects of Poverty Simulation, an Experiential Learning Modality, on Students' Understanding of Life in Poverty," *Journal of Teaching in Social Work* 30, no. 3 (September 2010): 300-316.

¹⁵ Beverly D. Tatum, *"Why Are All the Black Kids Sitting Together in the Cafeteria?" And Other Conversations about Race* (New York: BasicBooks, 1997), 20.

¹⁶ Monica McGoldrick and Joe Giodano, *Ethnicity and Family Therapy*, 3rd ed. (New York: Guilford Press, 2005), 15.

critical thinking and emotional response.¹⁷ There seems to be a gap in consciously addressing behavioral learning, or skill development, even though this is a focus of competency based education.

There is some debate among researchers and educators regarding the best methods of teaching empathy. One perspective supports a skill based, scientific method in which empathy is broken down into aspects of thinking and responding, and then taught and evaluated through interactive learning such as role play.¹⁸ The limitation of this is that it reflects a Western point of view that is low context (meaning that it relies heavily on the written and spoken word) and not always consistent with high context models of communication (communication that assigns meaning to words based on more subtle cues of environment, cultural values and history, and body language nuance).¹⁹ "While thinking and responding are essential aspects of the empathic phenomena, they are incomplete and culturally bound. Thinking and responding stem from a linear approach which values explicit and concrete communication. The human mind, in addition to the rational clarity, consists of a holistic consciousness, and the use of mind and body together with participating consciousness, in mutual heartfelt connection and identification."²⁰

Experiential teaching methods seem to bridge the need for interactive, student directed learning, and cognitive and affective learning. Cognitive and affective learning

¹⁷ Vandsburger, et al., 303.

¹⁸ Yuhwa Eva Lu, Barbara Dane, and Arlene Gellman, "An Experiential Model: Teaching Empathy and Cultural Sensitivity," *Journal of Teaching in Social Work* 25, no. 3/4 (2005): 89-103.

¹⁹ Lewis Hall, *Beyond Culture*, (Garden City, NY: Anchor Press/Doubleday, 1976), 35. A more detailed discussion of culture and context is included in Section 3.3.

²⁰ Lu, Dane, and Gellman, 92.

tend to be more instructor led and didactic. Experiential learning empowers learners to take responsibility for how much they want to engage, leading to more self-directed and/or collaborative learning. It provides a context for the cognitive and affective learning. This increases the amount of power that the learner has in the learning environment, further mirroring the goals of empowerment in social work.²¹ If the goal of instruction is for students to competently be able to demonstrate cultural empathy, there must be an interactive component of instruction. People learn best when they are involved in their own learning. Experiential learning allows the student to both participate and reflect, which increases the likelihood of the student connecting knowledge and understanding with practice.²² Research also suggests that experiential methods of teaching seem to be powerful tools for increasing cultural competence.²³ A number of experiential methods of instruction have been utilized to teach cultural awareness. These include structured exercises and role play, narrative analysis, cultural immersion, and multi-media and web-based learning, case- study discussion, intergroup dialogue, small-group activities, sharing of personal narratives and folktales, journaling, and simulation kits.²⁴

²¹ Such engagement of the learner in the learning process, which actually affords the learner opportunity to set their own course in learning, also reflects the praxis Paulo Freire encouraged in his classic work, *Pedagogy of the Oppressed* (New York: Bloomsbury Academic, 2000, reprint 2011). Freire argued that it is essential for the oppressed to participate with increasing awareness of their role in their own transformation. Such educational philosophy mirrors social work practice.

²² Lu, Dane & Gellman, 91.

²³ Amy Phillips, Sue Peterson, Matthew Bakko, and Tracy Clark, "Promoting Cultural Competencies Through Use of Growth Groups in Predominantly White Classrooms," *Journal of Baccalaureate Social Work*. 16, no. 2 (2011): 35-51.

²⁴ Julia Mirsky, "Getting to Know the Piece of Fluff in Our Ears: Expanding Practitioners Cultural Self-Awareness," *Social Work Education*. 82, no. 5 (2013): 626-638; Phillips, et al., 38.

2.2 Specific Methods

It is more common to identify instructional models for teaching cultural competence, intercultural skills, or personal cultural awareness. On occasion, the development of empathy is assessed as part of another academic program, and on some occasions, empathy is the goal of instruction. As such, we will consider programs that are designed to address one or more competency for intercultural work, programs that assess the development of empathy as an aspect of a broader program, and programs that are specifically designed to teach empathy. Methods include technology based learning, creating narratives, simulation activities, and immersion and/or service learning.

2.2.1 Technology-Based Learning

College and university settings are increasingly using technology as a means of instruction. These methods may be integrated into traditional, on-ground instruction, as elements of a hybrid course in which some on-ground instruction is replaced with on-line learning, or fully on-line classes. One of the more primitive tools is the use of discussion boards to facilitate group discussion and learning. A number of institutions have used discussion boards as a method for teaching aspects of cultural awareness. While some researchers have found positive results when students participated in on-line discussion forums,²⁵ there remain some key points. When students conduct themselves appropriately and respectfully in a discussion forum, cultural learning is increased over the use of traditional in class methods. However, when students are disrespectful and inappropriate,

²⁵ Eun-Kyoung Othella Lee and Elizabeth Bertera, "Teaching Diversity by using Instructional Technology," *Multicultural Education & Technology Journal* 1, no. 2 (April 2007): 112-25.

learning may actually decrease.²⁶ Thus it is important for the instructor to monitor discussion boards and set clear guidelines for acceptable use. However, this does not guarantee compliance.

Introducing gaming to the classroom is an innovative means of engaging learners, particularly for younger generations. Gaming offers unique opportunities for active and experiential learning by role-playing the lives of others. Gaming also reflects learning principles inspired by constructivist theory, such as providing a situated context for learning, greater learner control, and the ability to develop expertise within communities of practice. There is also theory that suggests that games may be more effective than other teaching methods at boosting interest in learning. Bachen, Hernandez-Ramos and Raphael found that high school students who engaged in simulation games in which students learned situations of individuals in other parts of the world, or even points in history, showed more global empathy and greater interest in learning about other countries.²⁷ Gaming may be a relevant method for teaching empathy because it allows the learner to identify with the other. In gaming, the participant may take on an alternate identity, such as that of a person of a different culture, and "live" through their experiences. The more a student identifies with their gaming character, the stronger their increase in global empathy.²⁸

²⁶ Eun-Kyoung Othella Lee, Melissa Brown, and Elizabeth M. Bertera, "The Use of an Online Diversity Forum to Facilitate Social Work Students' Dialogue on Sensitive Issues: A Quasi-Experimental Design," *Journal of Teaching in Social Work* 30, no. 3 (August 2010): 272-287.

²⁷ Christine M. Bachen, Pedro F. Hernandez-Ramos, and Chad Raphael, "Simulating REAL LIVES: Promoting Global Empathy and Interest in Learning Through Simulation Games," *Simulation & Gaming* 43, no. 4 (2012): 437-460.

²⁸ Bachen, et al., 458.

2.2.2 Creating Narratives

Narratives are another term for telling a story, typically based on personal, family, or cultural history or folklore. Some cultures use storytelling as a way to pass on cultural knowledge. Social workers may use story telling as a means to articulate personal meaning. Stories can allow people to find meaning and form connections by expressing the thoughts and feelings that are sometimes difficult to identify.²⁹ Often in social work education students create personal narratives, but at least one educator has used narratives to increase cultural empathy. In this study, students interviewed an individual who is an immigrant, recording and transcribing the encounter. Each student then read the transcription in class (30-45 minutes each). The instructor facilitated a dialogues of emotional and cognitive reactions to the narrative from both the interviewer and the class. The classroom group creates a "resonant box" that amplifies and clarifies the interviewer's interpretations and reactions. Students self-reported the exercise as valuable, leading to increased insight and understanding of the other person.³⁰ However, the greater learning was an increase in the learner's personal awareness of their thoughts and feelings. This may be a result of the facilitated discussion, as the purpose was to increase self-awareness.

In my own practice, I have used digital story telling as a tool to increase cultural empathy. Students are paired with another student of a different background than their own whom they don't know well. Following instruction on using digital storytelling as a tool for cultural story-telling, each student prepares a three to five minute digital film

²⁹ Faith G. Harper "Walking the Good Red Road: Storytelling in the Counseling Relationship Using the Film *Dreamkeeper*." *Journal of Creativity in Mental Health*. 5, no. 2 (June 2010): 216-220.

³⁰ Mirsky, 635.

telling a story about their partner's identity. Students may address a specific incident from their life that is important to them, or an aspect of their identity that they find important. After completing and viewing one another's videos, students complete a reflection³¹ in which they assess their own sense of how their cultural empathy for their partner changed, and how well they think their partner captured their thoughts, feelings, and perceptions. The paired results are compared to assess both student self-perception, and whether the student's self-perception is reflected in their partner's evaluation of how well they captured the other. While the numbers (n=29) are too few to suggest a meaningful result, thus far partners are providing higher evaluations of their videographer's ability to capture their thoughts, feelings and context.

2.2.3 Simulation Activities

Simulation activities offer learners the opportunity to engage in a fictional environment or context, assuming a specific role. This might be done through on-line technology (as noted above), or in live demonstrations. A variety of books and on-line tools are available³² which may guide students through a range of simulation opportunities, from aging to child welfare. In spring 2015, Concordia University partnered with George Fox University to host a poverty simulation experience for nursing and social work students. The Missouri Association for Community Action Poverty

³¹ The Reflection Tool is included in Appendix 1.

³² A quick Google search found over 46,000,000 results for both paper and on-line social work simulation activities and games. However, there was limited serious research regarding their effectiveness. One specific study showed cognitive change with a different poverty simulation experience, but no change in attitude for people who are poor. See Dawn R. Norris, "Beat the Bourgeoisie: A Social Class Inequality and Mobility Simulation Game," *Teaching Sociology* 41, no. 4 (2013): 334-345.

Simulation Project³³ provides a two-hour experience that is intended to help participants begin to understand what it might be like to live in poverty. The poverty simulation program goals include the goal of raising both cognitive and emotional understanding of the context of poverty. Students and community members can better participate in anti-poverty work if they have a greater understanding of poverty and the state of confusion, defeat, frustration, exhaustion and despair the poor experience. The simulation places students “in the shoes” of a person or family living in poverty.³⁴ This description suggests that cultural empathy may be impacted through this simulated poverty experience. Multiple studies have validated that the poverty immersion experience increases cognitive understanding of poverty among participants, but no significant research had assessed whether the simulation experience impacted empathy. As part of the Concordia/George Fox experience a brief questionnaire³⁵ was administered in which students self-reported any change in cultural empathy regarding poverty. Of the 68 students who participated in the Poverty Simulation Experience, nearly 90.2% reported increased cultural empathy toward persons living in poverty based on the cumulative cultural empathy scores. These results are promising, though not conclusive.

2.2.4 Cultural Immersion and Service Learning

When teaching intercultural skills, service learning and immersion experiences are often evaluated in terms of how service learning is incorporated into cross-cultural immersion experiences. Service learning differs from internships and field placements in

³³ Missouri Association for Community Action, *Community Action Poverty Simulation*, 2010 <http://www.communityaction.org/Poverty%20Simulation.aspx>

³⁴ Ety Vandsburger, Rana Duncan-Daston, Emily Akerson, and Dillon, “The Effects of Poverty Simulation, an Experiential Learning Modality, on Students’ Understanding of Life in Poverty,” *Journal of Teaching in Social Work* 30 (2010): 300-316.

³⁵ The Poverty Simulation Questionnaire is included in Appendix 2.

that the goal is often reciprocal learning and service rather than focusing exclusively on skill development.³⁶ Active learning experiences developed through international immersion experiences can support the development of responsible global leadership among students. International trips have been used to develop responsible leadership competencies, support intercultural skill development, practitioners who are globally engaged, and an awareness of sustainability issues.³⁷ Simply taking students on an international trip does not guarantee the development of intercultural skills or other significant learning unless students are able to engage in meaningful change action as a part of their experience. This is where service learning becomes an essential element of international immersion trips.

Howard suggest four key components to a service learning model include first, an intentional teaching methodology, and/or a social responsibility model. The teaching method should foster development of social responsibility that aligns with social work values. Second, there should be a focused effort to utilize community-based learning on behalf of academic learning and to utilize academic learning to inform the community service. This assumes that academic service learning will not happen unless a concerted effort is made to garner community-based knowledge and strategically connect it with academic learning. Third, there is an integration of the two kinds of learning, both experiential and academic, in which they work to strengthen one another. Finally, the community service experiences must be relevant to the academic course of study.³⁸

³⁶ King, 37.

³⁷ Robert Sroufe, Nagaraj Sivasubramaniam, Diane Ramos, and David Saiia, "Aligning the PRME: How Study Abroad Nurtures Responsible Leadership," *Journal of Management Education* 39, no. 2 (2015): 244-275.

³⁸ Jeffrey P.F. Howard, "Academic Service Learning: A Counternormative Pedagogy," *New Directions For Teaching & Learning* no. 73 (Spring 1998): 21.

Service learning offers students the opportunity to engage in self-assessment while also increasing their understanding of the context of others, including structures which oppress and limit individual and community opportunity.³⁹ Engagement in service learning may thus lead to increased self-awareness and empathy. However these outcomes have not been consistently assessed.

2.3 Evaluating Cultural Empathy Instruction

While much has been written about teaching intercultural skills, little serious evaluation had been completed using standardized assessment tools. This is due to several factors. First, instructors are often evaluating different outcomes, such as the development of specific skills which do not include cultural empathy, or achievement of student learning objectives. Second, there are few tools that assess cultural empathy. Matsumoto and Hwang evaluated the efficacy, reliability, validity and construction of ten tools designed to assess various aspects of cross-cultural competence. Of these ten, only three were found to meet the standards set forth by the researchers: the Cultural Intelligence Scale (CQ), the Multicultural Personality Inventory (MPQ), and the International Adjustment Potential Scale (ICAPS). Only the MPQ and the ICAPS include empathy (ICAPS) or cultural empathy (MPQ) as elements.⁴⁰

The ICAPS was originally developed to assess how Japanese immigrants and sojourners adjust to living in the United States. It has since been tested with multiple

³⁹ Patricia S. Bolea, "Cross-Cultural Service Learning with Native Americans: Pedagogy for Building Cultural Competence," *Journal of Teaching in Social Work* 32, no. 3 (June 2012): 284-299.

⁴⁰ David Matsumoto and Hyisun C. Hwang, "Assessing Cross-Cultural Competence: A Review of Available Tests," *Journal of Cross-Cultural Psychology* 44, no. 6 (July 2013): 849-873.

people groups living in multiple countries. It focuses on predicting the ability of an individual to adapt to a new culture via immersion. It is based on the idea that cultural adjustment is a psychological function based on the efficacy of the following skills: emotional regulation, critical thinking, openness, flexibility, interpersonal security, emotional commitment to traditional ways of thinking, tolerance for ambiguity, and empathy.⁴¹ These skills are similar to many of the skills that I currently teach, but they are not a direct match.

The MPQ was developed in response to the dearth of empirically valid tools to assess cross-cultural or intercultural effectiveness of practitioners. The MPQ has scales for cultural empathy, open-mindedness, emotional stability, flexibility and social initiative.⁴² Table 2.1 describes what each scale measures and the corresponding intercultural skill which I currently teach.

Table 2.1 Multicultural Personality Questionnaire Scales

Scale	Description	Intercultural Skill
Open-mindedness	The extent to which a person has an open and unprejudiced attitude towards different groups and towards different cultural norms and values	Respect for Otherness
Cultural Empathy	The ability to empathize with the feelings, thoughts and behaviors of individuals from a different cultural background	Cultural Empathy

⁴¹ Matsumoto, et al., 852.

⁴² Jan Pieter van Oudenhoven, Marieke E. Timmerman and Karen van der Zee, "Cross-cultural Equivalence and Validity of the Multicultural Personality Questionnaire in an Intercultural Context," *The Journal of International Communication* 13, no. 2 (May 2011): 51-65.

Emotional Stability	An individual's tendency to remain calm in stressful situations as compared to a tendency to have strong emotional reactions when under stress	Tolerance of Ambiguity
Flexibility	A person's ability to adjust their behavioral strategies to different or more restricted circumstances within a foreign culture	Behavioral Flexibility
Social Initiative	A person's tendency to approach social situations in an active way and to take initiative.	No correlation

The MPQ has been used in the Netherlands, Taiwan, Britain, Canada, Singapore, Italy, Australia, Germany and New Zealand. It has been applied to various groups including students of several age levels, local employees, expatriate employees, spouses and children of expatriates, and refugees. In all cases, the scales proved to be reliable and to show consistent patterns of correlations with related variables. Altogether the studies yield support for a culture-general model of intercultural competence.⁴³

The limitation of the MPQ for classroom settings is that it has primarily been tested in cross-cultural settings in order to assess whether a candidate has a personality which is pre-disposed to successful cross-cultural interactions. It has not been used to assess whether a specific measure on the scale, such as cultural empathy, can be increased through teaching specific skills. However, it seems promising as a meaningful evaluation tool for the development of cultural empathy and other intercultural skills.

⁴³ Lily A. Arasaratnam, and Marya L. Doerfel, "Intercultural Communication: Identifying Components from Multicultural Perspectives," *International Journal of Intercultural Relations* 29 (2005): 137-163.

Moreover, a short form has been developed which has shown similar results.⁴⁴ This may be more appropriate in the classroom setting.

2.4 Summary

It is posited in this section that cultural empathy is a skill that like empathy, can be learned and activated. Unfortunately, the research regarding effective instructional methods to increase intercultural effectiveness through intercultural skill development and other methods has at best been limited. Little research has been conducted with regard to teaching the specific skill of cultural empathy, thus this section reviewed methods for increasing intercultural effectiveness in general. These methods included technology-based learning, creating narratives, simulation activities, cultural immersion and service learning. None of the studies that have been reviewed addressed cultural empathy as a specific goal of teaching and learning. As a result, current evaluation research has been focused more on the assessment of cultural empathy as a personality trait, and not as a skill that can be learned. The next section will provide a common definition of cultural empathy, and suggest methods for increasing cultural empathy competence among social workers.

⁴⁴ Karen van der Zee, Jan Pieter van Oudenhoven, Joseph G. Ponterotto, and Alexander W. Fietzer. "Multicultural Personality Questionnaire: Development of a Short Form," *Journal of Personality Assessment* 95, no. 1 (January 2013): 118-124.

SECTION 3: Teaching Cultural Empathy

"If you understand how a person thinks, their behavior makes sense." I have incorporated this mantra into my classes for almost twenty years. It has been a guiding principle because social workers and other helpers often struggle to understand why the people they work with make the decisions that they make. So often students and professionals will hear about a decision someone else made and say, "Well, I wouldn't do that." They are incredulous. But that is part of the point. The person making the decision is not you. They act according to their own thoughts.

In my research, it has become clear that understanding the other person's thoughts is not sufficient to build healthy working relationships. This is further complicated when the individual with whom the social worker is partnering is of a different cultural, spiritual, or other background. The client's actions are informed not only by their thoughts, but their feelings and identity. As has been presented in this dissertation, the field of social work has incorporated training to increase practitioners' awareness of self and cultural identity, intercultural skills, and awareness of systemic issues of power, oppression and privilege. Even so, practitioners struggle to connect with clients of different backgrounds. While there has been some inclusion of cultural empathy in this training, it has not been a dominant practice and much remains to be learned.

I suggest that one factor influencing the oversight of cultural empathy is the lack of a common definition and understanding of its impact. The idea of empathy has been researched and described at length, but rarely do these discussions consider how cultural difference influences the application of empathy. To that end, this section examines the idea of empathy, considers new thought in how empathy might be applied in intercultural

contexts, and creates a definition for cultural empathy. Further, skills that are associated with cultural empathy will be identified and recommendations to teach cultural empathy will be made.

3.1 Developing an Understanding of Empathy

The word empathy has its roots in the Greek word, *empathia*, meaning to understand others by entering into their world.¹ Others define it as the ability to develop insight into another person's reactions.² A relatively new concept in Western literature, interest in empathy has increased over the past fifty years in business, psychology, philanthropy, anthropology, sociology, music, literature, religion, and virtually any arena that involves human relationship. It is considered essential to counseling relationships.³ Various other areas of study are also considering how they contribute to empathy. "Literature, more than any other medium, increases and enhances the ability to empathize."⁴ When a person reads, one takes on the persona, the experiences, and the consciousness, of another person. Even if it is an invented reality, it allows the individual to practice stepping into the other's place or trying to see through their lens. Music also

¹ Rita Chi-Ying Chung and Fred Bernak, "The Relationship of Culture and Empathy in Cross-Cultural Counseling," *Journal of Counseling & Development* 80 (Spring 2002): 154-159; Honglin Zhu, "From Intercultural Awareness to Intercultural Empathy," *English Language Teaching* 4, no. 1 (March 2011): 116-119.

² Chato Rasoal, Jakob Eklund, and Eric M. Hansen, "Toward a Conceptualization of Ethnocultural Empathy," *Journal of Social, Evolutionary and Cultural Psychology* 5, no. 1 (2011): 1-13.

³ Chung and Bernak, 158.

⁴ Enrique de la Osa, "Pulling the Plug on English Departments," *The Daily Beast*, last modified July 28, 2014, accessed August 10, 2014, <http://www.thedailybeast.com/articles/2014/07/28/pulling-the-plug-on-english-departments.html#stash.ldzpqZ61>

seems to enhance empathy by allowing people to see one another through another lens without the barrier of language.⁵

Empathy has been defined in multiple ways. Many of these definitions come from helping fields, in which empathy is seen as a crucial aspect of relationship building. Empathy is "(a) complex process in which the therapist uses the client's evident and subtle cognitive, affective, perceptual, somatic and communicative dimensions in order to gain a complete understanding of the client's world-view"⁶. It is not sympathy with, identification with, or agreement with the other person, but rather the appropriate understanding of the other's values and beliefs.⁷ It is "seeing the world through another's eyes, hearing as they might hear, and feeling and experiencing their internal world," which does not involve "mixing your own thoughts and actions with those of the client."⁸ A similar concept is empathic unsettlement, discussed in trauma literature, which "...means feeling for another without losing sight of the distinction between one's own experience and the experience of the other."⁹ It is not putting oneself in the other's place, but rather to virtually do so; to stand on the outside. Managing empathy includes the ability to elicit an empathic response and to control or limit it at the same time. Rasool,

⁵ Rene E. Valentino, "Attitudes towards Cross-Cultural Empathy in Music Therapy," *Music Therapy Perspectives* 24, no. 2, (2006): 108-114.

⁶ Ibid, p 108.

⁷ Zhu, 118.

⁸ Allen E. Ivey, Michael J. D'Andrea, and Mary Bradford Ivey, *Theories of Counseling and Psychotherapy: A Multicultural Perspective*, 7th ed. (Los Angeles: Sage, 2012), 21.

⁹ Stef Craps, "Linking Legacies of Loss: Traumatic Histories and Cross-Cultural Empathy in Caryl Phillips's *Higher Ground* and *The Nature of Blood*," *Studies in the Novel* 40, nos. 1&2 (Spring and Summer, 2008): 191.

Eklund and Hansen¹⁰ completed a literature review which primarily included research from psychology related fields, and identified the following aspects of empathy: understanding experiences, understanding thoughts, understanding feelings, and understanding thoughts and feelings. Another element of empathy is the ability to effectively communicate one's understanding of the other. Roman Krznarik, who has spent the past ten years researching empathy and its applications, has developed the following definition, which best seems to summarize the literature. "Empathy is that art of stepping imaginatively into the shoes of another person, understanding their feelings and perspectives, and using that understanding to guide your actions."¹¹

The challenge of the empathy research is that most of it has been conducted in Western settings and has not reflected the challenges of working with persons of backgrounds different than one's own. There are multiple reasons why this is a limitation. "Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving."¹² Culture includes the learned perspectives that are unique to a culture as well as common universals that are shared across different groups. It defines reality for members of that group.¹³ If a person is to demonstrate empathy for a person of a different cultural,

¹⁰ Rasool, Eklund, and Hansen, 1-13.

¹¹ Roman Krznarik, *Empathy: A Handbook for Revolution* (London: Rider, 2014), x.

¹² Larry A. Samovar and Richard E. Porter, *Communication Between Cultures*, 5th ed. (Belmont, CA: Wadsworth Publishing Co., 2003), 8.

¹³ Chung, 154.

spiritual, or other background, one must recognize that difference. One must be able to anticipate that the other person's thoughts and feelings are informed and shaped by their cultural perspective. For example, Americans often approach others from an individual focused perspective. Western culture values individual accomplishment. In relational cultures, the individual works to support the success of the family or group.¹⁴ Meaning and feeling about various situations are embedded in cultural values. So while an American may struggle with their workload and feelings of personal inadequacy, a person from a relational culture, such as East Indian, may feel that if they are unable to keep their work pace they will disappoint their family and perhaps bring shame to them. Theory about empathy is culture bound and may limit our understanding of the other.¹⁵

Empathy is further complicated by aspects of privilege, power and trauma. When one person has greater power than the other, it is more difficult to accurately reflect the other. Empathy cannot be played out fairly in situations of unequal power, including racial/cultural situations. The subordinate is often practiced at appeasing the dominant and therefore more adept at reading the dominant. The dominant, by contrast, often assumes that they are seeing the other, but because the other/subordinate adapts to meet the perceived needs or goals of the dominant, the subordinate is rarely revealed or understood.¹⁶ In other words, people who have greater power and privilege in a society may not recognize how their position influences the relationship with the other. They may think that they are accurately perceiving the other, but are not.

¹⁴ Richard D. Lewis, *When Cultures Collide: Leading Across Cultures*. (Boston: Nicholas Brealey International, 2006), 27-49.

¹⁵ Derald Wing Sue, Allen E. Ivey, and Paul B. Pedersen, *A Theory of Multicultural Counseling and Therapy* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1996), 52.

¹⁶ DeTurk, 374-375.

Other barriers to developing empathy in multicultural contexts have been identified at length. These include:

- Lack of knowledge about other cultures;
- Lack of experience in different cultural settings;
- Lack of specific knowledge about a culture;
- Lack of experience in a specific culture;
- Lack of ability to perceive difference and similarity between one's own and another's culture;
- Over-emphasizing the universals of culture and neglecting the difference;
- Our own application of our cultural customs into the target culture.¹⁷

Individuals struggle with stereotyping, prejudice, and a lack of cultural awareness/sensitivity. Further, we may lack awareness that we think differently, or have differences in norms, values, and beliefs. These barriers flow in both directions of the relationship. As a result of these concerns, there is a growing awareness of the need to communicate empathy in a "culturally consistent and meaningful manner" when working with diverse populations.¹⁸

3.2 Defining Cultural Empathy

Over the past ten years, there have been growing efforts to define and apply cultural empathy. It is referred to in many terms, including empathic multi-cultural

¹⁷ Rasool, Eklund and Hansen, 1; Chung and Bernak, 154; Zhu, 116.

¹⁸ Zhu, 117.

awareness, cultural role taking, ethnic perspective taking and ethnotherapeutic empathy.¹⁹ With many terms come many ideas about definition. It may include the ability to have awareness of ethnic discrimination and prejudices, awareness of perspectives, attitudes, experiences shared by a group, and enhanced ability to take the perspective of other ethnic groups. There is agreement that in general, it includes a learned ability that incorporates cognitive, affective and communication aspects. Wang, et al, define cultural empathy as a learned attribute or personality trait that includes intellectual empathy, empathic emotions and the communication of these two aspects.²⁰ In their understanding, intellectual empathy is the ability to understand another person's thinking and/or feeling, as well as the ability to perceive the world as the other person does. Empathic emotions include the ability to feel the other person's emotional condition given their perspective or point of view. Finally, it includes the ability to communicate those thoughts and feelings to the other.

There is some contradiction in the definitions as well. Some definitions of empathy refer to the ability to intuitively feel what another feels. Similarly, some cultural empathy researchers suggest that it is "...feeling, understanding, and caring about what someone from another culture feels, understands, and cares about."²¹ By contrast, others argue that it involves separating oneself from the other and recognizing that one's thoughts and feelings may not be the same as the other.²² The latter argument seems to

¹⁹ Yu-Wei Wang, M. Meghan Davidson, Oksana F. Yakushko, Holly Bielstein Savoy, Jeffrey A. Tan, and Joseph K. Bleier, "The Scale of Ethnocultural Empathy: Development, Validation and Reliability," *Journal of Counseling Psychology* 50, no. 2 (2003): 221-234.

²⁰ Wang, et al., 222.

²¹ Rasool, Eklund, and Hansen, 8.

²² Zhu, 118; Chung and Bernak, 155.

support greater understanding of the other as all too often, helpers misinterpret the feelings and thoughts of others because they fail to recognize that what they are feeling are their own feelings given their own experiences and context. This leads to statements like, "I wouldn't do that," or "You shouldn't feel that way." Human reality is that while we all understand similar emotions of pain, joy and sorrow, we experience these differently based on our experiences and perspectives. None of us truly knows how the other person feels, yet we can "empathize" because we all have experienced feelings.

Another approach to cultural empathy is the notion that developing cultural empathy may actually be about creating a new culture or new space. DeTurk suggests that empathy should be fostered through dialogue and in that dialogue create a new space. Empathy is then co-constructed in the intersection of the relationship. In building a new culture, a third culture, two people from different cultures create a new space that honors both of their worldviews, feelings and thoughts, so that they can function in a manner that is effective for both.²³

There are many challenges with all of these definitions. If cultural empathy is about relationship building, and about being able to communicate understanding of the other (and one another) effectively, the practical definition perhaps should be simpler and more attainable. If the goal is to improve the relationships between persons of different backgrounds in many settings, then it seems that the practice of it should be within the grasp of the generalist. Krznarik writes that empathy is shared emotional response (affective) and perspective-taking (cognitive). Through perspective taking, context is implied. It "concerns our ability to step into the shoes of another person and comprehend

²³ DeTurk, 377.

the way they look at themselves and their world, their most important beliefs, aspirations, motivations, fears and hopes. That is, the constituents of their internal frame of reference or 'worldview.'²⁴

Based on these discussions, I posit a simpler, more accessible definition of cultural empathy. *Cultural empathy is the ability to understand the thoughts and feelings of another person, given the other person's cultural context.* This requires that the practitioner consider how a person might think (perceive) and feel about a situation, based on the other person's cultural values, beliefs, experiences (including oppression and trauma), and practices. The practitioner must stop, listen, and observe, assuming a posture of humility. Further, they must be able to effectively communicate what they think the other person might be feeling and thinking to assure that they have really grasped the other's perspective and experience.

A challenge embedded within cultural empathy is the ethical dilemma. What if “I wouldn't do that” because I believe that it is morally wrong? What is the difference between what the practitioner believes is a moral impasse according to their culture, versus a true human rights violation? Rasaol, Eklund and Hansen²⁵ include caring about the things that the other person cares about as an aspect of ethnocultural empathy, leading to motivation to act. The definition that I am offering does not include this aspect of caring. I see cultural empathy as a means by which to build relationship and understanding so that the practitioner might be able to have meaningful conversation about ethical challenges across cultures, without damaging the relationship or creating

²⁴ Roman Krznarik, "Empathy and Climate Change: Proposals for a Revolution of Human Relationships." *Latin American Politics and Society* 4, no 3 (Autumn 2002): 3.

²⁵ Rasaol, Eklund, and Hansen, 4 and 8.

defensive barriers before the discussion can be had. However, I do not ask practitioners to compromise themselves in the process.

3.3 Understanding Context

Lewis Hall²⁶ is noted for his discussion of cultural context, specifically the idea that some cultures are "high context", while others are "low context". Hall wrote that, "One of the functions of culture is to provide a highly selective screen between man and the outside world."²⁷ Culture provides a group of people with an identity. By following common norms, communications styles, values, and beliefs, a person gains a sense of identity; a person knows that they belong somewhere. High context cultures are often well defined, having developed over perhaps thousands of years. Lower context cultures tend to be younger (in terms of global history) and have fewer agreed upon norms and values. "Culture is not innate, but learned; the various facets of culture are interrelated – you touch a culture in one place and everything else is affected; it is shared and in effect defines the boundaries of different groups."²⁸

High or low context cultures are often identified through communication styles. Hall writes, "A high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context message is just the opposite; i.e., the mass of the information is vested in the specific code."²⁹ In other

²⁶ Lewis Hall, *Beyond Culture* (Garden City, NY: Anchor Press/Doubleday, 1976).

²⁷ *Ibid.*, 74.

²⁸ *Ibid.*, 13-14.

²⁹ *Ibid.*, 79.

words, high context requires the listener to know the subtleties and nuances of the culture and environment because the real message is not in the words, whereas in low context, the words are the message. Understanding the context means understanding the values, practices, beliefs, and history of a cultural group. Is the culture group or individual oriented? Task or relationship oriented?³⁰ If a culture is more relationship oriented, communication will seek to create or preserve relationship, whereas if more task oriented, communication will likely be more direct and efficient. “The level of context determines everything about the nature of the communication and is the foundation on which all subsequent behavior rests (including symbolic behavior).”³¹ One reason why people have conflicts is because they are insensitive to the contexting needs of others – we fail to recognize that others don’t know or understand our own context, and fail to teach or communicate the meaning of context. Contexting refers to the manner in which people communicate and the circumstances surrounding that communication. It includes not only the spoken word, but the non-verbal cues, prior conversations, and the cultural norms within which each person interprets that communication.³²

Culture provides a sense of meaning, and defines what a person pays attention to and what a person ignores. Language is assumed to communicate meaning, yet without context, language has no meaning. Meaning and context are inextricably bound together. In a high context culture, communication is far more than words. It is steeped in history, practices, ideas about relationship and respect, and traditions. High context

³⁰ Lewis, 25-52.

³¹ Hall, 80.

³² Ibid., 85.

communication requires training or pre-programming, which can be time consuming, but once learned is innate. Then this communication is efficient, meaningful, and unifying. Once developed, high context cultures are slow to change and are highly stable.³³ High context cultures make greater distinction between insiders and outsiders. People raised in high context cultures expect more of others. They expect greater “intuition” or ability to see the hidden nuance. They may not always recognize that a person outside their group does not understand the context and may misinterpret the communication. What seems "normal" to one group may not be normal to another.

Linguist David Watters³⁴ describes one such encounter in which not knowing the context of communication, a significant communication error was made which impacted his work for many years. Watters was a linguist with the Summer Institute of Language, a branch of Wycliffe Bible Translators. In 1969, he and his family moved to Nepal, and began working with a language/ethnic group in the remote north of Nepal, the Kham. The Kham represent one of nearly eighty language groups in Nepal, most of which had been isolated from broader society. In many ways the Kham were a primitive society, but in other ways had a very clearly defined culture which could be traced back for thousands of years. Watters describes many cultural blunders that he made. One such incident occurred when a villager asked him where they (the Watters family) were from.

One afternoon, an old man, after watching us closely and quietly for a long time, held out his closed fist. Pointing to the top of his hand said, "We live here." Then pointing to the underside of his fist he asked, "Did you come from here?"

"Yes," I replied, astounded that an old man from the mountains would know something about the roundness of the earth.

³³ Ibid., 88.

³⁴ David Watters, *At the Foot of the Snows* (Seattle, WA: Engage Faith Press, 2011).

He eyed me closely for a long time while those around him sat in shocked silence. Then, slowly he asked the clinching question, "When it's daytime here, is it nighttime there?"

"Yes," I assured him with enthusiasm.

"And so when it's nighttime here, it's daytime there," he added with finality. When I assured him that this was also true, everyone cast knowing glances at each other and, shaking their heads, they quietly left.³⁵

Unwittingly, Watters had just communicated that he and his family came from the underworld, where everything is opposite of the world in which people lived. The overworld (somewhere above the earth) was inhabited by the gods. The underworld was inhabited by demons and the dead. The world was inhabited by humans. What is dark in this world, is light in the underworld, thus explaining the Watters' white skin. The Kham were thus convinced that the Watters were not humans, but lost spirits that had come to the wrong world, and thus all rules of courtesy and decency given to humans were suspended. The villagers understood the meaning, and communicated such by exchanging knowing looks, while Watters remained in the dark for some time.

In preparing a definition of cultural empathy, and determining what the practice of cultural empathy might look like, it is important to understand the value of the cultural context. It presents a challenge in that persons from diverse cultures may not understand that one another's cultural contexts may be significantly different. What may seem normal to one may be extremely abnormal or inappropriate to the other. In many instances, persons of different backgrounds come together with little advance preparation. The practitioner must be prepared to practice cultural empathy in the moment.

³⁵ Ibid., 64-65.

3.4 Embracing Cultural Humility

Cultural Humility is a process of "committing to an ongoing relationship with patients, communities, and colleagues" that requires "humility as individuals continually engage in self-reflection and self-critique."³⁶ Cultural humility considers the fluidity and subjectivity of culture. It requires engaging in a life-long process to increase self-awareness, practice reflection, and developing mutuality that acknowledges oppression and power inequities between people of different cultural and spiritual backgrounds by enhancing one's understanding of the world views of others.³⁷ "On the intrapersonal level, cultural humility involves an awareness of the limitations in our ability to understand the worldview and cultural background of our client. On the interpersonal level, cultural humility involves a stance toward the client that is other-oriented, marked by respect and openness to the client's worldview."³⁸

Cultural humility calls for a multi-cultural understanding of persons - that within any specific group there may be many manifestations or expressions of culture - and for an understanding of intersectionality - that multiple aspects of privilege, power and oppression may impact an individual. Such understanding should cause the practitioner to pause and consider their own identity and status, seeking to understand both how the other person might perceive the worker, and how their identity and status might impact

³⁶ Melanie Tervalon and Jann Murray-García, "Cultural Humility Versus Cultural Competence: A Critical Distinction in Defining Physician Training Outcomes in Multicultural Education," *Journal of Health Care for the Poor and Underserved* 9, no. 2 (May 1998): 118.

³⁷ Melissa L. Abell, Jennifer Manuel, and Andrew Schoeneman, "Student Attitudes Toward Religious Diversity and Implications for Multicultural Competence," *Journal Of Religion & Spirituality In Social Work* 34, no. 1 (January 2015): 91-104.

³⁸ Joshua N. Hook, "Engaging Clients with Cultural Humility," *Journal of Psychology and Christianity* 33, no. 3 (2014): 278.

the client relationship.³⁹ In many ways, this conscious effort to pause and consider may lead to the practitioner coming face to face with one's own lack of knowledge or understanding. The benefit of this not knowing is that the client may provide a mirror for the practitioner. This mirror reflects difference and the practitioner must consider how he or she is not like the other in order to truly see and understand the other.⁴⁰ It is in embracing this not knowing that the practitioner begins to practice cultural humility. "With 'lack of knowledge' as the focus, a different view of practicing across cultures emerges. The client is the 'expert' and the clinician is in the position of seeking knowledge and trying to understand what life is like for the client. There is no thought of competence - instead one thinks of gaining understanding (always partial) of a phenomenon that is evolving and changing."⁴¹

Embracing cultural humility provides a foundation for practicing cultural empathy. To practice cultural humility is to develop one's own awareness of one's cultural and other hidden biases, blind spots, and personal worldview. This aligns with other recommended practices for intercultural work. Practicing cultural humility also calls for the practitioner to place themselves intentionally in situations where they must interact with others who are culturally different from themselves.⁴² This practice is much like Krznarik's recommendation of seeking experiential adventures as an aspect of

³⁹ Robert M. Ortega and Kathleen Coulborn Faller, "Training Child Welfare Workers from an Intersectional Cultural Humility Perspective: A Paradigm Shift," *Child Welfare* 90, no. 5 (September/October 2011): 27-49.

⁴⁰ Mark Furlong and James Wight, "Promoting 'Critical Awareness' and Critiquing 'Cultural Competence': Towards Disrupting Perceived Professional Knowledges," *Australian Social Work* 64, no. 1 (March 2011): 38-54.

⁴¹ Ruth Dean, "The Myth of Cross-Cultural Competence," *Families and Society* 82, no 6 (2001): 624.

⁴² Hook, 278.

developing empathy. Such actions might include immersion experiences, taking empathic journeys, and engaging in conversation with strangers.⁴³

3.5 Demonstrating Cultural Empathy

Having defined cultural empathy, and considered the essential value of context, the task becomes identifying the skills that demonstrate cultural empathy. Part of what is challenging about the literature regarding empathy and cultural empathy is that various writers include aspects of other intercultural skills and other pre-requisite learning as indicators of cultural empathy. There is consensus that persons working with persons of backgrounds different than their own should first develop their own self-awareness, including increasing their understanding of their own cultural identity and worldview, and second, increase their knowledge and understanding of cultures different than their own.⁴⁴ Attitude is also important. The practitioner must be genuine, humble, and interested in the other.⁴⁵

Ridley developed the following principles of cultural empathy which have become guiding points for other writers. These include:

- Describe in words to the client one's own understanding of the client's experiences;
- Communicate an interest in learning more about the client's culture;
- Express lack of awareness regarding the client's cultural experience;

⁴³ Krznarik, xv.

⁴⁴ Valentino, 110; Chung and Bernak, 155.

⁴⁵ Chung and Bernak, 156.

- Affirm the client's cultural experience;
- Clarify language and other modes of cultural communication;
- Communicate a desire to help the client work through personal struggles and challenges;
- Help the client learn more about himself and become more congruent.⁴⁶

Clearly these principles were developed for the counseling environment. However, the simplicity and practicality allows most of them to be applied in multiple settings. Further, Ridley's perspective allows for learning in the moment. While some practitioners may work with a specific cultural group, others may work with a variety of cultures and need to be able to adapt and learn in the moment. Ridley also describe actions or skills that model a posture of humility, learning and partnership, which may assist in creating a positive tone for situations of unequal power relationships.

Practitioners may also facilitate conversations about similarities with the other person. Difference is important to acknowledge, but similarity increases the potential of genuine caring between both partners.⁴⁷ Krznarik raises the issue that one of the great challenges of empathy is caring across distance and time.⁴⁸ It is harder to be concerned about something or someone with whom one shares little common understanding. It is the opposite of the "Not in my backyard" principle. If it's not in one's backyard, a person is less likely to care. If two people both like dogs, or both have an autistic child, or are both passionate about social justice, they strengthen their connection. It seems to be a natural

⁴⁶ Charles R. Ridley, *Overcoming Unintentional Racism in Counseling and Therapy: A Practitioner's Guide to Intentional Intervention*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2005), 85-86.

⁴⁷ Rasaol, Eklund, and Hansen, 10.

⁴⁸ Krznarik, 2014, 43, 57.

inclination among people to look for commonalities. I piloted a "Best Friend Forever (BFF)" experiment with my students over two semesters. I paired students together who did not know each other, and often were of different backgrounds, and gave them fifteen minutes to become BFF's. After the fifteen minutes, we discussed their strategies. Most immediately tried to find common ground that they could talk about. This seemed to increase general positive feelings. However, the most successful dialogues were ones in which students were more vulnerable about their values, beliefs and traditions (culture) and shared real stories about who they were.

The question remains as to what skills directly demonstrate that the practitioner has accurately understood the thoughts and feelings of the other within their cultural context. Those discussed thus far seem to set the stage for cultural empathy to occur, but do not necessarily assure that it will. For the past three semesters, I have been testing a learning experiment in which I pair students who do not know each other well, and had differing backgrounds, to create digital stories. Each student was to create a video that told their partner's story; specifically, they were to identify what was important about their partner's identity through highlighting one or two aspects that the partner would want others to know about them. The project requires students to listen to one another, ask questions and seek clarification. After the digital stories are viewed, students complete an evaluation of the experience in which they rate themselves on a scale of one to five, with five being most favorable, on how they think they captured their partner's thoughts, feelings and context, and also rate how they think their partner portrayed their

thoughts, feelings and context.⁴⁹ Students have consistently rated their partners higher than they rated themselves. Table 3.1 displays a summary of the cumulative scores.

Table 3.1 Student Digital Story Ratings

Item	Self Ratings (videographer)	Partner Rating	Difference
<i>N=29</i>			
Satisfaction with created Digital Stories	4.34	4.54	0.19
Understand what partner thinks important	4.38	4.64	0.26
Understand what partner feels	4.24	4.68	0.44
Understand partner's context	4.14	4.71	0.58
Have better relationship	4.00	3.96	-0.04

While the context of an academic environment creates some unavoidable stressors that could be barriers to relationship (e.g., the desire to earn a good grade and learning new technology), most of the students have reported a positive experience. The sample size remains too small to provide statistically meaningful data (twenty-nine students), but the results are promising. First, the partners tended to rate the ability of their videographers to capture their thoughts, feelings and values higher than the videographers, with the greatest impact on how the videographer demonstrated an understanding of their partner's context. This may in part be attributed to the majority of students having similar cultural backgrounds (28% represented cultural minority backgrounds). It may also be a product of students tending to rate themselves more critically than their partners. However, in this particular measure, students do not over-

⁴⁹ A copy of the reflection tool is included in the Appendix 1.

report their competence, as compared to practitioners who often do. Further, students report an improvement in the quality of their relationship with their partner.

Based on the discussion above, and the classroom experiments described, I suggest the following behaviors as indicators of cultural empathy:

- The ability to acknowledge one's own cultural experiences and biases;
- The ability to communicate an understanding of the other person's cultural context;
- The ability to communicate an understanding of the other person's thoughts and/or perceptions;
- The ability to communicate an understanding of the other person's feelings based on their cultural context.

3.6 Teaching Cultural Empathy

3.6.1 Pre-requisite Learning

As noted throughout this dissertation, much of the research on helping social workers and other helpers to develop appropriate skills when working with persons of backgrounds different than their own identifies generally accepted practices. The first is that the practitioner have an understanding of self, including his or her own cultural identity and worldview, and awareness of hidden biases and practices.⁵⁰ Second, the practitioner should have an awareness of the systemic challenges of working with persons of different backgrounds than their own, including mechanisms of power, privilege, and

⁵⁰ See Section 1.3.1.

oppression.⁵¹ This foundation allows cultural empathy to be taught as a skill that seeks to understand the other's thoughts and feelings, given their cultural context, while learning recognizing the difference between self and other.

3.6.2 Pedagogy

Social work education has a history of focusing on preparing the learner to be an effective practitioner. A key strategy of social work education is the use of field education to provide learners with a supportive environment in which to practice the skills, values, and methods taught in the classroom.⁵² Classroom based instruction must lay the foundation for this skill development, assuring that students are prepared to "think and perform like social workers."⁵³ Educators suggest that thinking and performing like a social worker involves defining what social work practice is and developing an interdisciplinary and broad knowledge of the theories, core values, and skills practiced by social workers. Instruction should include emphasis on critical thinking, critical reflexivity, experiential learning, and relational teaching. Further, thinking and performing like a social worker occurs throughout the development of a professional identity. It is career-long, if not life-long, in which the practitioner develops an integrated sense of self within the profession and act with integrity.⁵⁴

Teaching social work, and specifically cultural empathy, calls for a theoretical foundation that models the skills and ideology that help students to think and act like

⁵¹ See Section 1.3.2.

⁵² Julianne Wayne, Miriam Raskin, and Marion Bogo, "Field Instruction as the Signature Pedagogy of Social Work Education," *Journal of Social Work Education* 46, no. 3 (Fall 2010): 327-339.

⁵³ Tara Earls Larrison and Wynne S. Korr, "Does Social Work Have a Signature Pedagogy?" *Journal of Social Work Education* 49, no. 2 (March 2013): 194.

⁵⁴ Larrison and Korr, 195.

social workers. Most theory on working with people has been developed via Western European theorists and applied universally regardless of the individual's cultural background, religion or gender.⁵⁵ Relational Cultural Theory (RCT) offers an alternative. RCT was originally developed as an alternative approach for working with women, but is being applied more across multiple cultures. The theory suggests that a lack of understanding of culture, gender, and other marginalized groups leads to de-valuing, and even pathologizing, the behaviors, feelings, and experiences of these group members.⁵⁶ Helping "professionals should include the ability to affiliate and connect with others in mutually empathic and empowering ways as an indicator of emotional maturity and psychological well-being."⁵⁷ RCT promotes the idea that empathy is not one-directional, but rather mutual. This requires increasing personal vulnerability and sharing of self. In contrast to western theories of psychology and relationships, in which clear boundaries and separateness are seen as the most healthy, RCT suggests that empathy cannot occur unless a person enters into the other person's experience. Interdependence is seen as an element of healthy relationship.

“Mutual empathy is the unsung human gift . . . it is something very different from one way empathy; it is a joining together based on the authentic thoughts and feelings of all the participants in a relationship.”⁵⁸ This mutual empathy leads to five good things, which are key aspects of RCT.

⁵⁵ Elizabeth Ruiz, "Hispanic Culture and Relational Cultural Theory," *Journal of Creativity in Mental Health* 1, no. 1 (January 2005): 33-55.

⁵⁶ Comstock, et al., 279

⁵⁷ Ibid., 281.

⁵⁸ Jean Baker Miller and Irene Stiver, *The Healing Connection* (Boston: Beacon Press, 1997), 29.

1. “Zest” is described as the increased energy felt by both individuals generated through connection.
2. Action follows as participants feel empowered and changed because of their interactions.
3. Knowledge results from individuals learning more about each other and themselves.
4. Sense of worth increases from having had another acknowledge his or her experience.
5. Desire for more connection with others grows as a result of having experienced a positive connection.⁵⁹

RCT provides a solid foundation to teach cultural empathy as the elements of cultural empathy are embedded in the practice of the theory. Teaching using this model does challenge traditional, western models of social work and instruction. It requires the instructor to include self-disclosure, using personal examples, and to nurture safe relationships in which students may share their varied experiences and ideas. Teaching cultural empathy requires the instructor to acknowledge each student's prior experiences and beliefs about other cultures and persons, while challenging each student to pause and consider another story, or perspective.

This type of approach supports two other pedagogical points. Students are challenged to engage in their own learning process. The learning is necessarily personal and interactive. This allows students to engage in their own transformational learning.⁶⁰

⁵⁹ Ruiz, 34; Miller and Stiver, 42-63.

⁶⁰ Larrison and Korr, 198.

This engagement of the student in the learning process, also reflects the praxis Paulo Freire encouraged in his classic work, *Pedagogy of the Oppressed*.⁶¹ Freire argued that it is essential for those with less power to participate with increasing awareness of their role in their own transformation. Such educational philosophy mirrors social work practice. In the classroom, students regardless of their background of privilege, are in a position of lesser status or power as compared to the instructor. RCT functions on a goal of mutuality, and while power perhaps may never be removed from the context, it sets a positive tone.

3.6.3 Methodology

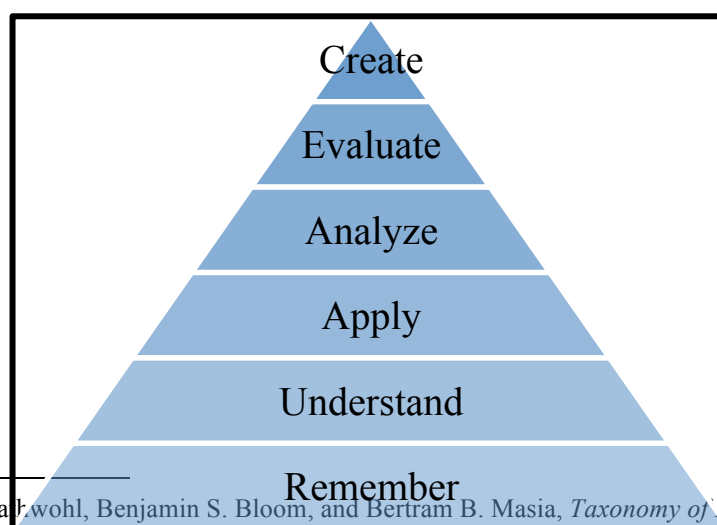
The goal of this dissertation is to suggest a method for teaching cultural empathy to social workers and other helping professionals, through first developing a undergraduate level curriculum. The outcome of instruction is that students would be able to demonstrate the skill of cultural empathy, as previously described. However, the development of skill is contingent upon the development of both cognitive and affective understanding. Higher levels of learning are described in what is familiarly referred to as Bloom's Taxonomy of Learning.⁶² Developed by Benjamin Bloom and a team of educators in 1956, and updated in 2001, the model describes three domains of learning: knowledge, attitudes, and skills. Acquisition of knowledge is presented in a hierarchical model in which the ability to remember and understand a concept is at the lowest level of learning, while skills such as critical thinking, analysis, and generating new ideas reflect higher levels of learning.

⁶¹ Freire, 87-124.

⁶² Patricia Armstrong, "Bloom's Taxonomy," Vanderbilt University Center for Teaching, 2015, accessed November 20, 2015, <https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>.

Knowledge lays a foundation for developing attitudes relevant to the learning area. Attitudes are developed progressively as well, beginning with simple listening and participating, and then beginning to attach value to the content, prioritize, and internalize the concept.⁶³ Finally, skills are also learned in a somewhat predictable pattern. At the most basic level, the learner begins to perceive and recognize the skill. This is followed by a readiness to act, and developed through guided practice. Higher skill level develops with practice leading to basic competence and eventually the capacity to expand on a skill.⁶⁴ In the classroom setting, a reasonable skill expectation is that students will be able to demonstrate elements of cultural empathy through guided practice.

Figure 3.1 Bloom's Taxonomy⁶⁵



⁶³ David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, *Taxonomy of Educational Objectives, The Classification of Educational Goals. Handbook II: Affective Domain* (New York: David McKay Co., Inc., 1973).

⁶⁴ Development of the taxonomy of skill development is attributed to three researchers: Dave R. "Psychomotor levels," In *Developing and Writing Behavioral Objectives*, ed. RJ Armstrong, (Tucson, AZ: Educational Innovators Press, 1970); Harrow, A. (1972) *A Taxonomy of the Psychomotor Domain*. New York: David McKay, 1972); E. Simpson, *The Psychomotor Domain*, (Washington DC: Gryphon House, 1972).

⁶⁵ The figure shown is commonly recognized as Bloom's Taxonomy of Learning and readily available in many formats. See also Armstrong.

The first learning objective is thus knowledge related: Students will be able to demonstrate the ability to recognize, evaluate the use of, and recommend situations in which cultural empathy might be applied. Instruction includes providing a clear definition and examples of cultural empathy. Students will read literature and case studies in which cultural empathy is demonstrated, and also suggest alternatives for when it might have been applied.

The second learning objective is affective or attitudinal: Students will demonstrate that they are able to prioritize cultural empathy as a meaningful and practical skill. In the classroom, students will be evaluated on how they listen and participate in the learning environment. In written assignments, students will reflect a desire to practice cultural empathy as a skill in their helping careers, demonstrating at minimum a higher priority for cultural empathy.

Finally, the third learning objective is skill based: Students will demonstrate the skill of cultural empathy, showing basic competence. Of necessity, skill acquisition is interactive and must be developed in an atmosphere that creates safety to experiment, struggle and grow. The learning activities and instruction include modeling behaviors following the Relational-Cultural Theory of empathy, and creating opportunities for students to practice developing cultural empathy.

3.7 Summary

The concept of cultural empathy builds on empathy research, and is defined as the ability to understand the thoughts and feelings of another person, given the other person's cultural context. Demonstrating cultural empathy is dependent on developing an understanding of how context impacts culture and communication, and upon the practitioner's ability to embrace cultural humility. When one practices cultural humility, the individual strives to effectively communicate their understanding of the other person's thoughts and feelings, based on the other person's context. Cultural empathy may best be taught through a relational-cultural model that strives to honor each student's role in the learning process. This sets the tone for supporting cognitive (knowledge), affective (attitudinal) and behavioral (skill) learning. The following sections describe a curriculum for teaching cultural empathy at the university level, and how that curriculum will be made available.

SECTION 4: Artifact Description

4.1 Summary

This dissertation attempts to address the social service problem of how, in spite of extensive training to increase cultural competence, social workers, ministry professionals, and other social service professionals, fail to serve others effectively across cultures. In Section 1, the problem was discussed. The most common approaches to developing intercultural skills were described, including increasing self-awareness and cultural identity development, teaching intercultural skills, raising cross-cultural awareness, increasing awareness of mechanisms of power, privilege and oppression, and teaching specific intercultural skills. It was argued that in spite of these common practices, practitioners tend to over-rate their intercultural effectiveness, and as a result, service outcomes are poorer. The skill of cultural empathy was presented as a bridge between the current approaches to teaching intercultural skills and improving service outcomes.

Section 2 addressed the most common methods of teaching cultural competence and intercultural skills. As the goal of instruction is skill development, the review focused on those teaching methods which were more interactive, including technology based learning, narratives, simulation activities, cultural immersion and service learning. Unfortunately, there has been little empirical research into the effectiveness of these models, and no research on specifically on teaching cultural empathy.

In Section 3, cultural empathy was presented as an essential skill which is anticipated to lead to an increase in effectiveness in serving persons across cultures. The concept of empathy was first described, which led to a discussion of what, then, is

cultural empathy? Cultural empathy is defined in this dissertation as the attempt to understand the *thoughts* (cognition) and *feelings* (emotion) of another person given their cultural *context* (including their lived and historical experiences, values, traditions and beliefs). Culture is not a simplistic concept, and issues such as context and historical trauma were reviewed. It was argued that cultural humility lays a foundation for cultural empathy. Further, four indicators of cultural empathy were suggested. These include:

- The ability to acknowledge one's own cultural experiences and biases;
- The ability to communicate an understanding of the other person's cultural context;
- The ability to communicate an understanding of the other person's thoughts and/or perceptions;
- The ability to communicate an understanding of the other person's feelings based on their cultural context.

Section 3 also presented a model for teaching cultural empathy. This model assumes that some prerequisite learning has occurred, and builds on Relational Cultural Theory as a pedagogical model for teaching. Further, learning objectives were identified according to knowledge, affect and skill. They are:

1. Students will be able to demonstrate the ability to recognize, evaluate the use of, and recommend situations in which cultural empathy might be applied.
2. Students will demonstrate that they are able to prioritize cultural empathy as a meaningful and practical skill.
3. Students will demonstrate the skill of cultural empathy, showing basic competence.

4.2 Artifact Description

The artifact is a curriculum to teach cultural empathy at the university level. Developed for undergraduate social work students, the curriculum may also be used in Sociology, Psychology, and other fields in which the effective practice of intercultural skills is an essential aspect of service delivery. The curriculum has been embedded in a course that I currently teach in the undergraduate social work program at Concordia University, in Portland, Oregon. Spiritual and Cultural Diversity Skills (SCW 354) is one semester, three credit course which is intended to assist students in increasing self-awareness and understanding of mechanisms of power, privilege and oppression, and developing skills to work effectively with persons of spiritual and cultural backgrounds different than their own.¹ This curriculum to teach cultural empathy may be incorporated into a semester course such as this, or taught as a stand-alone course, such as a weekend seminar or fifteen-week one credit course. If taught as a unique course, students should have pre-requisite understanding of their own cultural identity, some understanding of values, practices, and patterns of other cultures, and knowledge of the mechanisms of power, privilege and oppression.

The artifact has been developed as a unique curriculum with intent to publish it as an iBook. The curriculum is titled, *"But I Wouldn't Do That": Teaching Cultural Empathy*. The course includes four sections, which may take twelve to fifteen hours of classroom based instruction, depending on the method of instruction chosen. The curriculum begins with an introduction that addresses the need for cultural empathy

¹ A copy of the most recent syllabus is included in Appendix 3.

instruction, and suggests the use of Relational Cultural Theory as a teaching pedagogy.

The four sections are as follow:

Section 1: Creating a Context for Cultural Empathy through Cultural Humility

- Defining cultural humility
- Recognizing self
- Recognizing biases

Section 2: Introducing the Intercultural Skills

- What are intercultural skills?
- Applying intercultural skills

Section 3: A Focus on Cultural Empathy

- What is empathy?
- Defining cultural empathy
- Activating cultural empathy

Section 4: Practicing Cultural Empathy

- Stop, listen, and reflect: A conscious method for activating cultural empathy
- Practice options

Each section includes an introduction, with identified goals and objectives, materials needed, and suggested time frames. Each section is accompanied by visual aids including PowerPoint or Keynote presentations, video links, and multiple options for interactive teaching. Supplemental materials are either suggested or included as appropriate. The curriculum also includes comments on learning that I have observed while teaching this course over the past five years. Section four is intended to promote

skill development through practice. This section may be completed in one session or over multiple sessions, based on the learning methods chosen. Options for learning include creating narratives, digital storytelling, and simulation experiences.

4.3 Application

Throughout this dissertation, I have argued that there is a gap in how providers of social services approach working with persons of backgrounds different than their own. In spite of a wide range of training offered both at the university level and in the field, providers are often woefully ineffective in their work with cultural others. A goal of social work, and other helping fields, is to support individuals in making plans for change that will lead to life improvements. All too often, practitioners make recommendations based on their own cultural values, practices and experiences, which may or may not be appropriate for a person of a different cultural background. As a result clients are not able to apply these recommendations. I do not believe that practitioners are intentionally trying to overlook their client's cultural backgrounds. In fact, many practitioners are acutely aware of the barriers and oppression that persons of other cultures, particularly non-dominant cultures, may experience. However, it is my belief that it simply has not occurred to many practitioners that their recommendations are embedded in their own culture and worldview.

"But I Wouldn't Do That": Teaching Cultural Empathy attempts to increase practitioner effectiveness by helping them to understand and activate cultural empathy. Cultural empathy is the ability to understand and communicate effectively the thoughts (perspective) and feelings of another person, given that person's cultural context

(experiences, values, beliefs and practices). The first step toward demonstrating cultural empathy is to practice cultural humility. In cultural humility, practitioners recognize that their own culture has specific values, beliefs and practices, but that these are not necessarily better than another culture's values, beliefs and practices. This allows practitioners to become curious about the other and to model respect.

The curriculum offers first a knowledge based approach to cultural empathy. It provides a set of intercultural skills, and their definitions, which are made more effective through the use of cultural empathy. Students consider case studies in which the skills are demonstrated, or make recommendations for what skill might be applied, and how, in a given situation. Students then move toward developing an intellectual understanding of empathy and cultural empathy. This is followed by an attitudinal focus, of discussing and learning how cultural empathy may be activated as a choice. Finally, students learn to practice cultural empathy through consciously recognizing the need to stop, listen, and consider the other, and then engaging in meaningful activities that support the development of cultural empathy. This learning includes suggested methods for evaluating the demonstration of the skill.

The development of this curriculum is based on the hypothesis that the increased demonstration of cultural empathy in intercultural social service settings will lead to improved client outcomes. This hypothesis will be addressed further in the Postscript. It is not assumed that the application of cultural empathy alone will lead to better intercultural relationships and services. Cultural empathy should be one skill in an array of skills, predicated on a knowledge of self, culture, and society. However, I believe that

cultural empathy is the key to genuinely building relationship with others in order to serve them well.

4.4 Summary

Over the past thirty to forty years, there has been a growing interest in business, social services, ministry, education, and other fields in how to effectively serve and/or work with persons of backgrounds different than their own. In spite of extensive efforts to provide training for intercultural work, providers consistently struggle to work effectively in intercultural settings. The primary hypothesis behind this dissertation is that a lack of cultural empathy contributes to poorer service outcomes, and that if cultural empathy were improved, service outcomes would also improve. However, cultural empathy is not regularly taught as an intercultural skill. This dissertation has included a discussion of the need for cultural empathy, explored potential instructional and evaluation methods, presented a definition of cultural empathy, and suggested a model for instruction. This has culminated in a curriculum to teach cultural empathy at the university level. The curriculum is composed of four sections that address developing cultural humility, understanding intercultural skills, defining cultural empathy, and activating cultural empathy. The following section discusses the suggested goals, audience, content, budget, and publication standards for the curriculum.

SECTION 5: Artifact Specifications

5.1 Artifact Goals

"But I Wouldn't Do That": Teaching Cultural Empathy is intended to provide a teaching tool for university instruction in cultural competence or cultural diversity skills. The development of this artifact is simply one step toward raising the topic of cultural empathy as an essential intercultural skill in the academic and social service communities.¹ The primary goal of this curriculum is to foster the inclusion of cultural empathy in cultural diversity instruction. Future goals include to evaluate the effectiveness of the curriculum in two categories: the demonstration of cultural empathy in classroom settings; and the impact of the use of cultural empathy on intercultural service outcomes. A secondary goal is to raise the academic discussion of the value of cultural empathy, leading to increased application in the field.

5.2 Audience

The curriculum is intended for use by university instructors. The curriculum was specifically developed for Social Work courses, but may also be used in Psychology, Sociology, Education, and other helping fields. While specifically developed for use at the undergraduate level, the curriculum may also be appropriate for graduate level work, since cultural empathy is not commonly taught at any level. The Social Work Program at Concordia University, where the curriculum was developed, is accredited by the Council on Social Work Education (CSWE). As an accredited Bachelor of Social Work (BSW)

¹ Future plans for further research about cultural empathy and the development of training for the field is discussed in the Postscript.

Program, students completing a degree may be eligible to apply to an Advanced Standing Master of Social Work Program. Advanced Standing programs allow students with a CSWE accredited BSW to complete their Master's degree in about a year. Essentially, the BSW degree is considered equivalent to the first year of a Master's program. As such, it can be argued that the curriculum content is appropriate for either the Bachelor's or Master's level.

5.3 Scope and Content

The artifact will be published as an iBook in partnership with Concordia University, Portland, Oregon. iBooks are developed for use on an iPad, and may also be distributed through iTunes U. Distributing the curriculum in the iBooks format requires the curriculum to be viewed on an iPad or other Apple product. However, it may also be downloaded as a PDF by request from the author. The curriculum assumes pre-requisite learning with regard to personal awareness, culture and worldview; understanding of other cultural models; and understanding of societal issues related to power, privilege and oppression. The artifact includes:

1. Introduction
 - a. The need for cultural empathy instruction
 - b. Relational Cultural Theory as pedagogy
 - c. Goals and objectives
2. Section 1: Creating a Context for Cultural Empathy through Cultural Humility
 - a. Defining cultural humility
 - b. Recognizing self

- c. Recognizing biases
3. Section 2: Introducing the Intercultural Skills
 - a. What are intercultural skills?
 - b. Applying intercultural skills
 4. Section 3: A Focus on Cultural Empathy
 - a. What is empathy?
 - b. Defining cultural empathy
 - c. Activating cultural empathy
 5. Section 4: Activating Cultural Empathy
 - a. Stop, listen, and reflect: A conscious method for activating cultural empathy
 - b. Practice options
 6. Appendix

Each section of the curriculum includes learning goals and objectives, suggestions for further study, accompanying visual aids and video links, and options for learning activities. The Appendix includes handouts for each section, copies of the Keynote presentations that accompany each instructional section, and other resources that may be useful. The instructional sections parallel the appropriate Keynote presentation, with identical photos, headings, or both indicating the next slide.

5.4 Budget

There are two items of concern with regard to budget: the publication of the iBook, and costs associated with university instruction. As noted, *"But I Wouldn't Do*

That": Teaching Cultural Empathy, will be published as an iBook in partnership with Concordia University in Portland, Oregon. This will be the first time that the university and a faculty member have partnered on such an endeavor and it is being treated as a pilot project. As such, the details of income and expense are still being defined. Since the curriculum has already been developed, the primary cost is associated with hiring a copywriter to edit the book for any publication concerns, such as assuring that images are appropriate. Currently it is anticipated that the university will pay for this expense, assuming that income from sales will eventually cover that cost. The university and the author will enter into a contract dividing the proceeds of sales from the iBook, with the majority going to the author. There are no fees associated with publishing to iBooks. However, there may be fees associated with sales, which will be addressed by the university.

In terms of cost for instruction, much is dependent upon the structure of the identified institution. If the curriculum is integrated into an existing course, there should be no additional costs other than the cost of the curriculum. If added as a new course, then each institution would need to determine the cost of an instructor and minimum number of students necessary to meet their enrollment standards.

5.5 Post-Graduation Considerations

The development of this curriculum is simply a starting point for future research into cultural empathy. The publication of the artifact will likely come after graduation. The curriculum is currently developed as an iBook, but other application formats will also be considered. It is not anticipated that the curriculum will become a best seller, but

rather that it will provide a foundation upon which to base further research, evaluation, and publication. Next steps include:

1. To publish the iBook in summer 2016.
2. To adapt the curriculum for community based training. At this writing, an adaptation is tentatively scheduled to be presented in Nepal in Summer 2016, and for a social service agency in Portland, Oregon, in Fall 2016, with others to come.
3. To publish two journal articles within one year. The first journal article will present a need for cultural empathy instruction as a key element of cultural competence instruction. The second article will provide an overview for teaching cultural empathy.
4. To explore alternative formats for publication of the curriculum, such as android or PC apps.
5. To develop an evaluation tool to measure the effectiveness of cultural empathy instruction within the next year.
6. And finally, to consider broader publishing options, such as writing an book on cultural empathy.

5.6 Standards of Publication

This dissertation has been written according to Turabian standards for research and dissertations.² However, these standards are not appropriate for publications in the helping fields, including Social Work, Psychology and Sociology. As such, citations and

² Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th ed. (Chicago: The University of Chicago Press, 2013).

documentation will be transferred to the American Psychological Association (APA) standards for publication³ in the artifact.

There are no specific standards of publication for iBooks other than cost. An iBook may be distributed at any location and in any format (such as PDF) if it is distributed for free. If an iBook is offered for sale, it may only be offered through iBooks or iTunes U. iBooks are intended to be interactive with strong graphics content. This supports the teaching methods that I use, as I try to include visual representations of each concept to support different student learning styles.

5.7 Summary

The culminating element of this dissertation is the artifact, a curriculum titled "*But I Wouldn't Do That!": Teaching Cultural Empathy*". The curriculum is intended to provide a teaching tool for university instruction in cultural competence or cultural diversity skills. The curriculum was developed specifically for undergraduate social work instruction, but may be applied in a variety of disciplines including business, education, psychology, sociology, and ministry. The curriculum includes an introduction regarding the need for cultural empathy instruction and four instructional sections. The curriculum also includes suggested learning activities and additional reading, as well as visual aids for lecture. The cost of instruction is dependent upon the adopting institution's current practices, and whether it is incorporated into an existing course or added as a new course. The curriculum will be published as an iBook, though opportunities to make the

³ American Psychological Association, *Publication Manual of the American Psychological Association*, 6th ed. (Washington DC: American Psychological Association, 2009).

curriculum available in other formats are also being explored. Research will continue to develop meaningful evaluation tool and to develop cultural empathy training in community contexts such as social service agencies.

POSTSCRIPT

Six years ago I began teaching a cross-disciplinary course for undergraduate nursing and social work students at Concordia University that was intended to prepare students to respond effectively to future clients and patients of spiritual and cultural backgrounds different than their own. As I taught the course, starting with the established syllabus and curriculum, I found significant gaps in student learning and understanding. Many students were unaware of their own biases and assumptions, and many dominant culture students were unable to identify their own culture. They struggled understanding cultural and experiential viewpoints different than their own. If a potential client didn't speak English well, a student might say that the person should just learn the language. If an example was given in which a client disagreed with a medical process due to a cultural conflict, a student might say that the doctor knows best and the client should get over it.

I began looking for better methods to both help students increase their self-awareness and develop a set of skills that they could use in the field. I began adapting the course to include the more common approaches to preparing students for intercultural work: increasing self-awareness and understanding of one's cultural identity and increasing awareness of systemic issues that contribute to power, privilege and oppression. I came across the six INCA skills and began teaching those. These skills provided a great foundation, but there still seemed to be something missing. Students continued to struggle to recognize and value the perspective of people of backgrounds different than their own. They were increasing their own self-awareness and developing skills, but I saw the same gap that I had seen in the helping fields throughout my career.

My students, just as most of the organizations I had worked for, expected people of different cultural backgrounds to follow their own cultural recommendations, practices and values.

As I started the Doctor of Ministry program, I chose to use this opportunity to dig deeper into the problem. Over the past three years I have researched ideas related to empathy and cultural empathy. I have adapted my teaching methods, and tested new models of learning, all in the hopes of helping students, and eventually professionals, to do better. I began to believe that a lack of cultural empathy was a key factor in why helping professionals struggle to work effectively with persons of backgrounds different than their own; they failed to "see" and recognize the other. As I studied the issue, I also realized that while empathy is frequently taught as a helping skill, cultural empathy is rarely taught, and there was not a thoughtful, common definition.

This dissertation and artifact is the culmination of my research so far. My hypothesis, which exceeds the limits of this dissertation, is that when helping professionals (specifically social workers) appropriately demonstrate cultural empathy, service outcomes will improve among persons of non-dominant cultures. There are many steps before I will know if my hypothesis is true. The first step was to create a model for teaching and instruction. The curriculum that serves as the artifact for this dissertation is based on aspects of the course that I have developed at Concordia University, titled "Spiritual and Cultural Diversity Skills." The curriculum focuses on cultural empathy specifically because I believe that there is ample information available about other aspects preparing helpers for intercultural work. I have found no other curriculum or

book specific to cultural empathy. In that sense, I believe this curriculum and dissertation is unique.

As noted, this dissertation is just the beginning. One of the challenges I encountered was identifying meaningful, evidence-based tools to assess a person's ability to demonstrate cultural empathy. There were very few tools that met a higher research standard, and none are designed to measure change in behaviors. I also found that little research has been done to connect service outcomes with effective intercultural skills, and none specific to cultural empathy. My next step is to develop an evaluation plan for measuring cultural empathy, both in the classroom and eventually in the field. I also intend to adapt the curriculum to be used for training in the field. I have already sent the curriculum to be reviewed by several social work professionals across the United States so that I might be able to consider and/or incorporate their recommendations prior to publication.

I have been fortunate to be able to partner with Shawn Daley, the Chief Innovation Officer at Concordia University (where I am an Assistant Professor), regarding models for publication of the curriculum, *"But I Wouldn't Do That": Teaching Cultural Empathy*. Mr. Daley recommended using the iBook platform as an accessible and affordable model for publication. Benefits of the iBook include access to ready-made templates, and a medium that allows relatively low cost distribution. Further, training on using and writing iBooks was readily available on-line. There are also challenges to the iBook platform. First, users must have an Apple device to access iBooks. This limits non-Apple users to requesting PDF copies directly from the author, which I am happy to do at this point. There are also some technical glitches that I have encountered. For example,

the embedded templates are relatively easy to use, but can be touchy. Presently there are some issues with the "Table of Contents" which can only be viewed correctly in the portrait orientation, though the book is written in the landscape orientation. The Table of Contents also did not translate to the PDF format.

This dissertation and the accompanying artifact represent a first for Concordia University as well. It is my intention to publish the iBook in partnership with Concordia. The University has not done this before, though it was their suggestion. This partnership provides benefit for both parties. The University gains exposure and also assumes responsibility for some of the detail work related to publication that I am not as good with. Such detail includes final editing and financial arrangements for sales. I gain the opportunity to publish and begin connecting with a broader audience as well. It allows me to continue to focus on what I am best at, while continuing to teach and study.

There is much opportunity for future research and application. In the ministry context, it would be exciting to see future DMin students tackle the concept of cultural humility. For example, if a person's cultural values are rooted in their theology, and they believe that certain points of theology are correct (e.g., being married to one person, the role of women in ministry, same-sex marriage), how does one demonstrate cultural humility? I would also like to see cultural empathy taught and studied in ministry contexts, from preparing people to work in different parts of the world, to preparing ministers for work in an increasingly multi-cultural society. I would also like to partner with other social work educators as they implement the curriculum in their classrooms and measure meaningful outcomes. Further, I intend to pursue opportunities to provide

training on cultural empathy with social service professionals, and to develop methods for evaluating the results of such training. I welcome other partners on this endeavor.

Finally, in discussing the application of cultural empathy and cultural humility when addressing ethical dilemmas, it has become clear that there is more room to clarify this issue. I did not write this dissertation with major ethical conflicts in mind, but it is true that at times, when working with persons across cultures, their practices may indeed present a moral and ethical dilemma. They may be wrong. There are some dilemmas which are less clear, such as discussions regarding faith practices, marriage, divorce, and the role of men and women. Other situations may present more clearly, such as issues related to human trafficking and female genital mutilation. Practicing cultural humility and cultural empathy do not relieve us from having these hard discussions; they simply provide a pathway to build relationship so that we may understand the perspective and feelings of the other. Then we may enter into the conversation perhaps in a manner in which the other may be more willing to hear,

APPENDIX 1: Digital Story Reflection

My Name: _____

My Partner's Name: _____

I am satisfied with the digital story that I made for my partner:

Very Dissatisfied	Dissatisfied	Meh	Satisfied	Very Satisfied
1	2	3	4	5

Explain your rating:

Because of this assignment:

I have a better understanding of how my partner thinks.

Less	No Change	A little better	A little more better	A lot better
1	2	3	4	5

Explain your rating:

I have a better understanding of how my partner feels.

Less	No Change	A little better	A little more better	A lot better
1	2	3	4	5

Explain your rating:

I have a better understanding of my partner's viewpoint or perspective (context).

Less	No Change	A little better	A little more better	A lot better
1	2	3	4	5

Explain your rating:

I have a better relationship with my partner.

Less	No Change	A little better	A little more better	A lot better
1	2	3	4	5

Explain your rating:**I am satisfied with the digital story that my partner created about me:**

Very Dissatisfied	Dissatisfied	Meh	Satisfied	Very Satisfied
1	2	3	4	5

Explain your rating:**My partner accurately captured:**

	Very Dissatisfied	Dissatisfied	Meh	Satisfied	Very Satisfied
How I think:	1	2	3	4	5
How I feel:	1	2	3	4	5
My perspective/ context:	1	2	3	4	5

Explain your ratings:**Please share any additional learnings or application from this project.**

APPENDIX 2: Poverty Simulation Questionnaire

Please rate each of the following based on your experience in the poverty simulation today.

	Less	More Confused	Un changed	Somewhat Better	Much Better
I have a better understanding of how someone living in poverty might think	1	2	3	4	5
I have a better understanding of how someone living in poverty might feel	1	2	3	4	5
I have a better understanding of the context of poverty	1	2	3	4	5
I have a better awareness of my own reactions to poverty	1	2	3	4	5

Please indicate what university you attend:

Concordia _____

George Fox _____

Please indicate your major:

Nursing _____

Social Work _____

APPENDIX 3: Syllabus, SCW 354

CONCORDIA UNIVERSITY
SYLLABUS



**SCW 354: Spiritual and Cultural Diversity in Social Work Practice
FA 2015**

I. Professor/Office Location/Hours

Instructor:	Julie A. Dodge, LMSW
Office Hours:	Mondays & Wednesdays by appointment
Office	GRW 215
Phone:	Office: 503.280.8610 Cell: 971.212.9918
E-mail:	jdodge@cu-portland.edu

II. Course Credit

Hours: 3 Prerequisite: SCW 251

III. Course Location and Meeting Times

Time: Thursdays, 12:00 – 2:50 p.m.. Location: Luther 222

IV. Course Description

This course focuses on spiritual and cultural self-awareness, and practicing spiritually and culturally responsive assessment and interventions. Students will be equipped to demonstrate professional knowledge, values and skills when working with individuals, families and communities who represent a wide range of cultural and spiritual backgrounds.

V. Course Objectives

At the end of the course, students will be able to:

A. Knowledge

1. Recognize the extent to which a culture's structures and values may oppress, marginalize, alienate, or create or enhance privilege and power.
2. Understand the forms and mechanisms of oppression and discrimination.
3. Understand challenges of low income vulnerable individuals and families.
4. Increase understanding of the cultural identity development process.

B. Attitude

1. View themselves as learners and engage those with whom they work as informants.
2. Recognize and manage personal values in a way that allows professional values to guide practice.

C. Behavior

1. Recognize and communicate their understanding of the importance of difference in shaping life experiences.

2. Practice personal reflection and self-correction to assure continual professional development.
3. Critique and apply knowledge to understand the person and environment.
4. Continuously discover, appraise, and attend to changing locales, populations, scientific and technological developments, and emerging societal trends to provide relevant services.
5. Explain beliefs and practices of differing cultural and religious traditions as they relate to health and social concerns.
6. Critique and apply intercultural skills.
7. Demonstrate skills to assess cultural and spiritual practices, and integrate these into action planning.

In other words, at the end of this course I (the instructor) hope that you will have increased your understanding of yourself – your own spiritual and cultural identity – and begun to recognize how that influences your actions. I hope that you will recognize societal and systemic issues that lead to privilege, power, prejudice and oppression. I will teach you about a range of intercultural skills, and at the end, more than anything, I hope that you will learn to “*see the other*”; that you are able to stop and consider what the world might be like through the eyes of another person and how that might inform how that think, feel and experience the world. We call that cultural empathy.

VI. Required Text and Articles

Required Text Books:

Canda, E.R., & Furman, L.D. (2010). *Spiritual diversity in social work practice*. New York: Oxford University Press.

Fadiman, A. (1997). *The spirit catches you and you fall down*. New York: Noonday Press.

Lewis, R.D. (2006). *When cultures collide: Leading across cultures*. Boston: Nicholas Brealey International.

Articles (to be posted on Blackboard):

Campbell, A. (2013). Empathy and the Conservative/Progressive Theological Divide. *The Crooked Mouth*. Posted October 29, 2013. <http://thecrookedmouth.com/empathy-and-conservative-progressive-theological-divide/> Retrieved November 14, 2013.

Jensen, R. (1998). White privilege shapes the U.S. *Baltimore Sun*.

LaRocca-Pitts, M. (2009). In FACT, Chaplains have a spiritual assessment tool. *Australian Journal of Pastoral Care and Health*. Volume 3, Number 2. December, pp 8-15.

McIntosh, P. (1988). White Privilege: Unpacking the invisible knapsack. From *Working Paper 189. White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies*. Wellesley College Center for Research on Women, Wellesley MA 02181.

McIntosh, P. (2012). Reflections and Future Directions for Privilege Studies. *Journal of Social Issues*, Volume 68, Number 1, pp. 194-295.

Poston, C.W. Carlos. 1990). "The Bi-Racial Identity Development Model: A Needed Addition." *Journal of Counseling and Development*, no. 69, pp. 152-155.

Renn, K. (2008). "Research on Bi-Racial and Multi-Racial Identity Development: Overview and Synthesis." *New Direction for Student Services*, no. 123, Fall. Published online in Wiley InterScience www.interscience.wiley.com.

Tatum, B.D. (2004). Family Life and School Experience: Factors in the Racial Identity Development of Black Youth in White Communities. *Journal of Social Issues*, Vol. 60, No. 1, pp. 117--135.

Tatum, B.D. (1994). Teaching White Students about Racism: The Search for White Allies and the Restoration of Hope. *Teachers College Record*. Volume 95, Number 4, Summer.

Optional Book:

Durrow, H.W. (2011). *The girl who fell from the sky*. Chapel Hill, NC: Algonquin Books of Chapel Hill.

VII. Teaching Philosophy

1. *I expect you to succeed*. Not because you are all super intellectually gifted, but because each and every one of you has the capacity for growth. You are here in this room for a reason. You are capable. But you have to want it.
2. *Your perspective is important*. Each of you has different life experiences, beliefs, values and ideas. We can all learn from each other. I learn from you. So be courageous and share your point of view. When someone shares a point of view that is different than your own, listen and consider their perspective with an open heart and open mind. In that way we all contribute to one another's learning.
3. *I want to prepare you to be a life-long learner*. Learning doesn't end in the classroom, nor with the completion of your degree. We are all continuously learning. There are new advancements in the field all of the time. We have to stay alert for them so that we can better serve our clients. And don't just learn about social work. Read fiction. Study history. Travel. Seek new adventures. LIVE.
4. *Significant change requires commitment and time*. If you want to learn, you have to commit the time to do so. It doesn't happen overnight. Come to class. Come meet with me. Spend time with your peers. Schedule study time like it was an important appointment that can't be re-scheduled. It will be more than worth your time.
5. *Struggle is both necessary and important to growth*. We will talk about challenging topics. Many of you have lived through incredible challenges just to be in this room. You will need to work through your personal issues to be an effective social worker. Accept this as a truth, and don't fight it. Embrace the struggle as a friend.
6. *You are responsible for your learning process*. Think about your learning style and how you learn best. Interact with the materials I provide you. Take notes. Create visual aids that help you learn. Ask questions. Contribute to small group activities and discussions. Study with your friends. Don't be afraid to ask for help. But do your own work. Set your own goals and priorities. And pursue them. Diligently.
7. *I will not do for you what you can do for yourself*. I will be available to you. I will support you. I will coach you. I will listen to you. But you are capable so I will not work harder than you. In so doing, I am modeling a principle for you and for your future clients. Don't do for them what they can do for themselves. Don't work harder than your clients.

VIII. Grading Policy and Course Assignments

A. Assignments: Detailed descriptions for each assignment are posted on Blackboard. Below is a summary of each assignment, assigned points, and due dates.

- 1. Spirituality Assessment Paper – Due September 23. Electronic Submission.** E-mail to jdodge@cu-portland.edu. 100 pts. This paper examines your own spiritual development and ways that that intersects your commitment to the profession of social work or nursing. It is to include a spiritual genogram and 7-8 pages of writing.
- 2. Digital Stories – Due October 14.** 100 points. will create a Digital Story with a partner that helps your audience to gain insight into your partner’s experiences in the world. You will work on the stories together, but each person will create their own product. Stories will be shown in class, and you will also complete a short reflection, in class, about the experience.
- 3. Intercultural Skills Paper – Due November 4.** Paper Submission. 100 pts. Read Fadiman’s book, “The Spirit Catches You and You Fall Down” (1997). The paper you submit will require you to identify how each of the intercultural skills were used in the book, make suggestions for how they might have been used, and identify how you will use each intercultural skill in your future practice.
- 4. Cultural Identity Development Paper – Due December 2.** Paper Submission. 100 pts. This paper allows you to describe your own culture, and your cultural identity development process based on either Tatum or Poston. You will discuss factors of systemic privilege, power and oppression, and how you have observed these. You will identify how difference shapes social work practice.
- 5. Attendance and Participation.** 50 pts. This course is most beneficial when there is regular discussion and interaction between students. You may miss one class session (excused or not) without penalty. Each session missed thereafter will result in a reduction of 5 points from your grade.
- *6. Difficult Dialogues.** 50 pts. We have been approached by one of Concordia’s faculty who is teaching a Master’s level Community Psychology course. As a part of this course, they are wanting students to facilitate 3 sessions of dialogues intended to increase understanding of our differing values, beliefs, and experiences. IF, they are able to accommodate our class schedule, then the dialogues will be conducted during our class session on the identified dates. Your participation and a brief written reflection will constitute your grade. If they are not able to accommodate our class schedule, we will not complete this.

IX. Grading

Assignment/Activity	Points
Attendance	50
Difficult Dialogues	50
Spirituality Assessment	100

Intercultural Skills Paper	100
Cultural Identity Development Paper	100
Cross Cultural Activity	<u>100</u>
Total	500

Grades will be awarded in accordance with the academic standards described in the current Concordia University Catalogue.

Letter Grades are determined as follows:

A	94%-100%	470
A-	90%-93%	450
B+	87%-89%	435
B	84%-86%	420
B-	80%-83%	400
C+	77%-79%	385
C	74%-76%	
370		
C-	70%-73%	
350		
D	60%-69%	
300		

Deferred grades (Is) will be granted for extenuating circumstances; however, students should be aware that their final grades will be determined as above and must meet instructor deadlines. If the course is not completed by the end of the next semester, the grade will be changed to the grade the student would have received if the additional work were not completed.

X. APA Format: Unless otherwise stated by the instructor, all written assignments should be submitted using APA format.

XI. Late Assignments: Concordia prepares students for professional practice. In the same way that individuals such as social workers and nurses in the workplace are expected to complete reports by the deadline, Concordia students are expected to manage their time so that course assignments are completed by their due dates. If there are extenuating circumstances and turning in an assignment on time is not possible, the student is expected to contact the instructor before the beginning of class on the day due to request an opportunity to turn the assignment in late. *If the instructor is not notified prior to the due date, the assignment will not receive any credit.* If an assignment is accepted after the due date (anytime after the beginning of class on the day due), there will be a ten percent penalty for being up to a week late. An additional ten percent penalty will be assigned for each additional week or portion of that week that an assignment is turned in late. All assignments must be completed and turned in by the Friday of finals week, in order to receive any credit.

XII. Learning Disabilities & Accommodations: Concordia University welcomes students with disabilities. Any student with a documented learning/physical/mental disability who feels his or her disability may impact academic success may be qualified to receive accommodation. On campus students needing academic adjustments are required to contact Liisa Ferguson, Disabilities & Learning Services Coordinator, no later than the second Friday of the term needing

accommodation. Online students are required to contact Stephanie Staley no later than the first week of term needing accommodation. Student will also be asked to provide necessary documentation that indicates the disability. All discussions will remain confidential. Should an issue arise mid-semester, students should contact DLS as soon as possible; however, not all mid-semester requests can be guaranteed. Liisa and Stephanie's office is located in Student Services, in Hagen Building and they can be reached by calling #503-280-8515, or by email: lferguson@cu-portland.edu or sstaley@cu-portland.edu.

XIII. Academic Resource Center

The ARC is available to help. If you need writing assistance, the Writing Center, GRW 216, is open 6 days a week. Tutoring is also available through the ARC. Contact Prof. Kris Kuhn at kkuhn@cu-portland.edu for information.

XIV. Concordia University Code of Academic Integrity

- a. *Preamble:* A college degree prepares people to serve as professionals in society. All professions expect that their members conduct their work with integrity and character, for their work affects the whole fiber and strength of the society. As part of Concordia's goal to prepare students to be professionals for the transformation of society, we expect students to pursue their studies with integrity and character. As evidence of their commitment to this code of academic integrity, students will sign the following statement:

- b. *Statement of Academic Integrity:* As a member of the Concordia University community, I will neither engage in fraudulent or unauthorized behaviors in the presentation and completion of my work nor will I provide unauthorized assistance to others.

- c. *Purpose:* The Code of Academic Integrity at Concordia University Portland reflects our community values of honesty and integrity in the work of all scholars and students. Students are charged to honestly complete and present their work under the terms specified by the instructor. As a Christian community, we model the values expressed in Philippians 4:8-9: "Whatever is true, whatever is honorable, whatever is just, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you." We also strive to honor the covenant of trust pledged among community members.

- d. *Explanation*
 1. *What does "fraudulent" mean?* "Fraudulent" work is any material submitted for evaluation that is falsely or improperly presented as one's own. This includes, but is not limited to texts, graphics and other multi-media files appropriated from any source, including another individual, that are intentionally presented as all or part of a student's final work without full and complete documentation.
 2. *What is "unauthorized" assistance?* "Unauthorized assistance" refers to any support students solicit in the completion of their work that has not been either explicitly specified as appropriate by the instructor, or any assistance that is understood in

the class context as inappropriate. This can include, but is not limited to: use of unauthorized notes or another's work during a proctored test; use of unauthorized notes or personal assistance in a take-home exam setting; inappropriate collaboration in preparation or completion of a project; unauthorized solicitation of professional resources for the completion of the work.

XV. Computers, Cell phones and other Technology: All cell phones will be turned off or silenced prior to class. Please do not text during class. You may use your laptop or other electronic device for notetaking during class sessions. However, if you are doing other coursework, or surfing the internet, you are a distraction to the students around you and you will be asked to turn off your device. Please show courtesy to your fellow students when using all technology.

XVI. Class / Homework Schedule

Note that chapter assignments and activities may vary if deemed necessary by your professor.

Date	Topic	Assignment
Aug. 27	Introduction to Class Basic Concepts: Cultural Humility; Cultural Empathy Introduction to Spirituality	
Sept. 2	Understanding Self Resilience	Canda, Ch 1-3 Campbell Article
Sept. 10	Social Work Practice & Spirituality Understanding Pain in a Cultural Context Listen Beyond the Words	Canda, Ch 4-6 LaRocca-Pitts Article
Sept. 17	Concepts of Spiritual Assessment Religion & Spirituality as an aspect of client care	Canda, Ch 7-9
Sept. 24	*Difficult Dialogues 1 Meet with Partner and follow Digital Stories Assignment Instructions	Spirituality Assessment
Oct. 1	*Difficult Dialogues 2 Meet with Partner and follow Digital Stories Assignment Instructions	
Oct. 8	*Difficult Dialogues 3 Introduction to Intercultural Skills Aspects of Culture <ul style="list-style-type: none"> • Linear Active, Multi-Active, Reactive • High Context vs. Low Context 	Lewis, Ch 1-2
Oct. 15	Digital Stories and Reflection Language and Time	Digital Stories Lewis Ch 3
Oct. 22	Understanding the Culture of Poverty	Lewis Ch 4-5
Oct. 29	Cultural Identity Development Gender & Sexuality Is it the system or the person?	Tatum, Poston & Renn articles
Nov. 5	Understanding Privilege, Power & Oppression	Jenson and McIntosh articles Lewis, Ch 7
Nov. 12	Micro-Aggressions <i>Reel Injun</i>	Intercultural Skills Paper
Nov. 19	Historical Trauma	Lewis Ch. 8 - 9
Nov. 26	No Class – Thanksgiving Break	
Dec. 3	Team Building Trust Building	Cultural Identity Development Paper Lewis Ch. 10
Dec. 10	Finals Week – No final, no class	

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