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534 Diversity Guidelines for the Workplace: How to Build Cultural Proficiency

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Thursday, March 29, 1:15 to 2:15 p.m.

Ohio Bureau of Workers' Compensation

Diversity Guidelines for the Workplace: How to Build Cultural Proficiency

A Word about Diversity
We are *diverse* in so many ways. We have to fully account for each of these in order to understand our complexity as human beings

Today's Managers and Employees need to be Culturally Competent

- Cultural competence mean that we are:
 - Aware of cultural issues, relations, and competent practices
 - Organizational members need to know about cultural competency models
 - We need to know how these models can inform and impact daily work life and productivity

This Session

- This session will address:
 - Topics of cultural proficiency models
 - Culturally proficient language
 - Culturally proficient behaviors
 - Cultural values and how they differ
 - Cultural values and the meaning they hold
 - Cultural barriers

After today, you will be able to....

- Define and identify a model of competence and language related to diversity at work;
- Recognize how increase multicultural skill;
- Explore a workforce diversity toolbox: learn behaviors and values for success; and,
- Explore organizational barriers to achieve cultural competency at work; commit to grow.

Introduction

- *Reality:* We discriminate when we are unaware or unskilled in working with people who are different;
- *Purpose:* We want to work well in cross-cultural work environments;
- *Discrimination:* We see that we are unintentionally prejudiced when we can't effectively communicate regarding differences, when we interact with others in culturally bound ways, and when we can't effectively adapt to others' cultural needs;
- *Prerequisites:* We need multicultural competency skills (an awareness and respect for difference) before we can work well together.

Terms

- Culturally diverse: people differ by culture, socialization, and communication preferences.
- Culture: A lens through which we perceive our lives. Differences (in language, values, personality and family patterns, worldview, sense of time and space, and rules of interaction), generate different ways of seeing reality.
- Ethnic group: a group who see themselves as separate from the majority culture.
Racial group or race: a population with a distinctive genetic heritage. Socially, the concept of race has problems.
- People of color: People other than White -- ?
- Whites: People with Northern European origins (currently majority group members)

Psychological Characteristics

- **Psychological Characteristics** Ethnically and culturally diverse clients share:
 - Feeling stigmatized (when discriminated against)
 - Feeling stressed (when learning to adapt to the majority culture)
 - Feeling unsure about how to negotiate their racial or ethnic identification (feeling attached to their race; learning to trust the dominant culture)

Diversity Exists across and within ethnic groups

- Cultural insensitivity occurs when we believe that all members of a particular group share all characteristics in common (e.g., Black athlete; Asian mathematician).

Cross-Cultural Worker's First Task

- **Assess client's demographic and cultural situation:**
 - Place of birth
 - Number of generations in the U.S.
 - Family roles and structure
 - Language spoken at home
 - English fluency
 - Economic situation and status
 - Amount and type of education
 - Amount of acculturation
 - Traditions practiced in the home
 - Familiarity and comfort with the northern European lifestyle
 - Religious affiliation
 - Community and friendship patterns

Chapter 2: What it means to be culturally competent

- Changing Demographics

By 2042, racial minorities will make up a majority of the U.S. population;

By 2023: minority children under 18 years of age will become a majority

By 2039: the majority of working-age Americans will be of color

Changing Demographics (Cont'd)

- By 2050 the U.S. population will comprise:
 - non-Hispanic Whites: 46%
 - Hispanics: 30%;
 - Asians: 9%;
 - African Americans: 15%
 - Native Americans: 2.0%
 - Self-identified biracial people will increase exponentially

Demographics

- **Two factors** causing demographic changes:

1. Immigration
2. Birthrates

- We now have a smaller, older, and more diverse workforce (Opportunity 2000, a U.S. Department of Labor).
- Two percent of the population (6.8 million people): reported multiracial backgrounds (2000 Census).

Reactions to Changing Demographics

- White Americans can feel threatened by these changes, resulting in:
 - More anti-immigrant sentiment and legislation
 - Repealed affirmative action practices designed to level the playing field
 - Fear that newcomers are “taking our jobs”
 - Anger toward people not learning to speak English
 - People of color saying, to White America: “How can you justify injustice when you don’t have the numerical majority?”
 - Job announcements demanding bi-lingual and cross-cultural experience

So, we need a new vision: ***cultural competence***

Why Become Culturally Competent?

- As our workforce becomes more diverse we need to be more culturally competence.
- Half the new entrants to job market will include people of color.

Pain in Becoming Competent

- Issues of difference can be a dangerous subject;
- White workers can feel attacked, worry about being seen as racist, and feel guilty;
- We must learn to talk about how dominant cultures can cause suffering so that we can be culturally competent

Growing Pains

- We can be racist without knowing it. We have to stay open to learning how to not discriminate.
- Moving toward cultural competence is hard emotional work.

Ethno-relativism

- We need to shift our frame of reference from ethnocentrism to *ethno relativism*.

– ***Ethno-relativism***: behavior must be seen within a cultural context ... cultural difference is neither good nor bad, it is just different....(p. 15).”

Try Not to Think in Absolutes

- Behavior, values, and identity culturally constructed;
- We need to learn to appreciate differences so that we can all benefit from the unique contributions each person can make.

Speak Personally “I messages”

- **Two qualities** make a difference in what we learn today:
 - being honest with ourselves; and
 - allowing for the possibility that we hold negative feelings about race, ethnicity, and cultural differences.

Cultural Competence Model

- **Cultural competence:** means that we effectively serve people cross-culturally. Cross, 1988:
 - We demonstrate behaviors, attitudes, and policies that enable us to work effectively in cross-cultural situations.”

Cultural Competence Model

- T. L. Cross, B. J. Bazron, K. W. Dennis, and M. R. Isaacs (1989): *Towards a Culturally Competent System of Care*; Georgetown University Child Development Center, Washington, D.C.)
 - Provide an example of an evolving model where cultural competence is an ideal goal.
 - Actions are positive, responsive, and empowering to the client.

CC Model

- **Assumptions:**
 - Respect culturally defined needs
 - Realize that culture shapes behaviors, values, and institutions
 - Preserve the dignity of one’s people and of one’s person
 - Be in tune with the culture of the client

CC Model (Cont’d)

- Know how cultural differences impact on policy and practice
- Respect the fact that a person is a member of the community of his or her family
- Respect different thought patterns as valid, influential, and helpful

CC Model (Cont'd)

- Learn to respect cultures that value *balance*
- Learn that *process* is important
- Recognize the struggle with identity involved in being bicultural and in needing to adapt to dominant culture
- Discover that behaviors are result of adjusting to being different
- Learn to recognize when minority and dominant group values are in conflict.

Model Assumptions (Cross)

Assumptions of Cross's model:

- Based on the experience of people of color; and,
- Include notions usually absent in dominant models, such as:
 - Discrimination is costly because it impacts mental health;
 - Biculturalism as an ongoing life experience for people of color.

Assessing Agency Cultural Competence

- Cross et al. (1989) created a way to measure agency cultural competency across six levels:
- Cultural destructiveness;
- Cultural incapacity;
- Cultural blindness;
- Cultural pre-competence;
- Cultural competence; and finally,
- Cultural proficiency.

Six Levels of Cultural Competence

1. *Destructiveness*: actively hurting people of color
2. *Incapacity*: unintentionally promoting bias; discriminating in hiring; being unwelcoming; devaluing; and expecting less from people of color
3. *Blind*: Ignoring cultural differences while adopting a main stream approach
4. *Precompetent*: creating a false sense of accomplishment or feeling overwhelmed by failure; utilizing tokenism

Six Levels of Multicultural Competence

5. *Cultural Competence*: Incorporating five basic skill areas into agency work; hiring unbiased staff, consulting with communities of color and actively assessing how well they are doing.

Five basic skill areas: (awareness and accepting differences; self-aware; knowing the dynamics of difference; knowing client's culture; and, adapting practices to accommodate cultural differences, pp. 20-22).

6. *Proficient*: demonstrating basic cultural competence, advocating for multiculturalism; auditing their practices and sharing their findings.

Five Individual Cultural Competence Skill Areas

1. Become aware of and accept differences.

- Through increased exposure to "the Other," we learn to appreciate differences.
- *Racial antipathy* is due more to wanting our own values to hold sway than to reacting to race per se (Rokeach, 1960).
- Accepting others means valuing the richness and complexity that "the Other" can bring to our work experience.

Five Skills (Cont'd)

2. Be Self-Aware.

- We need to be in touch with our own culture in order to appreciate another's.
- Culture shapes and promotes optimal values and experiences by defining what is possible.
- Culture determines how we define 'family,' identify goals, view problems, and even how we say hello.

Learn the Dynamics of Difference

3. Learn the Dynamics of Difference.

- *Miscommunication* occurs when we hold values that differ from those with whom we work;
- Cross culturally competency occurs when we know we have gotten off track and when we set it right with the other person.

Five Cultural Competence Skill Areas

4. Know the Client's Culture.

- We can avoid serious mistakes by analyzing motivation within the context of the person's cultural group.

Five Skill Competencies (CC)

5. Adapt our Skills.

- Learn to include in our policies and practices whomever the culture dictates should be included, such as extended family members.
- Adapt time and place of meetings so people can get to the meeting.

Standards for Cultural Competency

- Three characteristics of culturally skilled managers and employess, borrowed from Sue and Sue (1990).
 - Understand our own Worldview (how we are a product of our cultural conditioning, how this is reflected in our work with ethnic minorities) in terms of our attitudes and beliefs; knowledge; and skills.
 - Respect and share the worldviews of our culturally diverse clients (in terms of our attitudes and beliefs; knowledge; and skills); and,
 - Develop appropriate action strategies and techniques (in terms of our attitudes and beliefs; knowledge; and skills).

Re-Cap

- What is cultural competence? It's the ability to provide effective help cross-culturally.
- Arredondo et al. (1996) define a series of professional multicultural competencies revolving around three themes: awareness of own cultural values and biases, of the Other's worldview, and appropriate work initiatives and policies.
- Becoming culturally competent is a basis for hiring decisions as the populations become more more diverse.

Understanding Racism, Prejudice, and White Privilege

- When we ask, “How long have you been in this country?” we are giving voice to a belief that this country is European in ancestry and White in identity and that only those who share these characteristics truly belong.
- People of color who call the U.S. home are deeply disturbed by their second-class citizenry and feel unequal and unwanted.

Racism, Prejudice, and White Privilege,

- We need to know the dynamics of racism:
 - its structure and meaning, the functions it serves for the individual and for society,
 - how it operates psychologically, and
 - why it is so resistant to change.
- We need an self-assessment tool: a series of exercises to explore attitudes toward specific ethnic groups.

Defining and Contextualizing Racism

- Racism is: “the systematic subordination of members of targeted racial groups who have relatively little social power ... by members of the agent racial group who have relatively more social power” (Wijeyesinghe, Griffin, and Love, 1997), and occurs within the context of a struggle for social power.

Contextualizing Racism

There are **four important points about racism**:

1. Prejudice and racism are not the same thing;
2. There are three levels of racism: Individual; Institutional; and Cultural;
3. People tend to deny, rationalize, and avoid looking at beliefs about race and ethnicity
4. Defenses are evident when we defend ourselves against what causes us to feel badly

Contextualizing Racism

1. Prejudice: when a group of people are placed at some unmerited disadvantage (Allport, 1954).

- All human beings hold some prejudice against an “Other.”
- Prejudice plus power equals racism.

Contextualizing Racism

2. There are three levels of racism:

Individual racism: what individuals do to support racism.

Institutional racism: what happens when the dominant group restricts the choices, rights, mobility, and access of people with less power.

Cultural racism: believing that one’s own culture is superior to another’s. Cultural racism in individuals is called *ethnocentrism*.

Contextualizing Racism

3. People tend to deny, rationalize, and avoid discussing their feelings and beliefs about race and ethnicity.

- Racism hurts everyone; the effects of racism are hard to bear.

Contextualizing Racism

4. Overwhelmed with emotion as we come to know about our racism, we habitually defend ourselves against what causes us to feel badly.

- Emotional blocking: a defense against seeing how we might be racist.
- When we were young, we empathized with people hurt by racism and we felt their pain.
- By adulthood, our empathy was dulled, replaced by thoughts that minimize, justify, rationalize, or ignore the pain racism causes.
- We need to look inward again if we wish to be culturally competent.

Individual Racism and Prejudice

- The burning question is: *Why do we retain racial prejudices?* Racism seems to be universal and transcends geography and culture. Allport (1954) suggests:
 - Because we feel most comfortable with those who are most like us and are suspicious of those unlike us,
 - We select information to support our values and reject what challenges our world view. So,
 - Every group in power tends to scapegoat those who are different; to be different is to be vulnerable.

Tendencies Supporting Racism and prejudice

- We attack what seems to us to threaten it.
- Separation results in limited communication and heightened misunderstanding between groups.
- With separation, knowledge of the other grows vague, inviting distortion and negative intentions.
- Prejudice is also a byproduct of our need to categorize, leading to oversimplification and prejudgment.

Tendencies Supporting Racism and Prejudice (Cont'd)

- Stereotyping is related to categorical thinking.
 - A stereotype is “an undifferentiated, simple attribution that involves judging habits, traits, abilities, or expectations ... assigned as a characteristic of all members of a group,” resulting in *ethnic caricatures*, which are seen as less than human. This allows us to rationalize treating others badly.

Tendencies Supporting Racism and Prejudice

- Both categorical thinking and stereotyping tend to be inflexible, self-perpetuating, and highly resistant to change.
 - We actually seek to avoid new evidence that contradicts our existing beliefs.
 - When we retain our stereotyped thinking in light of contradictory evidence, we are “re-fencing,” according to Allport (1954).
 - We do this by saying, for example, “Well this *one* Asian American is not good at math, but all the others *are*.”

Tendencies Supporting Racism and Prejudice

- Another phenomenon is perceptual distortion. We distort to avoid contrary information, remembering only the material consistent with our attitudes and beliefs.
 - A classic example is the recall of ambiguous pictures shown to subjects at high speeds so that they can barely perceive the content.
 - So, when shown a drawing of an African American man being followed by a White man carrying a sticklike object in one hand, we may report seeing an African American with a knife or club chasing a White man.

Psychological Theories of Prejudice

- Psychologists suggest that these factors – in group and out-group behavior, categorical thinking and stereotyping, avoidance, and selective perception – together set the stage for racism to emerge.
 - Our potential for racism is dormant when we have no internal motivation.
 - Similarly, there is a difference between *active* and *passive* racism.

Psychological Theories of Prejudice

- Summary of theories on racism, derived from Allport, 1954: Frustration-aggression-displacement hypothesis.
 - When we are frustrated (don't get what we want), we become aggressive toward others.
 - This aggression can be directed at the original cause of frustration, inward at the self, or displaced onto a more accessible target.
 - Targets for displacement are based on visibility and vulnerability (Williams, 1947); competition (Dollard, 1938); detestable attributes; or societal norms.
 - Finally, target choice are groups who possess what we deem to be "bad" attributes, which are in reality unconsciously similar to attributes we detest in ourselves (e.g., homophobia).
 - Because displacement is irrational, we justify our hatred by creating myths about why our target deserves such treatment, by drawing on existing stereotypes, negative traits, and theories of inferiority.

Psychological Theories of Prejudice (Allport)

- *Prejudice is part of a global personality type, the authoritarian personality.*
 - The classical example is the work of Adorno, Frenkel-Brunswik, Levinson, and Sanford (1950) on the authoritarian type.
 - Such individuals are insecure, fear difference, are repressed, have low self-esteem and experience high alienation.
 - They tend to be moralistic, nationalistic, and authoritarian; they think in black and white terms; have a high need for order and structure; view problems as external; and feel anger against members of all ethnic groups.

Psychological Theories of Prejudice (Allport)

- *Prejudice evolves to promote economic and political objectives.* We create prejudicial attitudes (e.g., we justified the use of slavery and the economic use of immigrant labor populations such as the Chinese).
- *We buoy up our own self-esteem* by viewing members of other groups as inferior.
- *We adapt to geographic regional norms* by internalizing the social norms of prejudice against given ethnic groups.

Psychological Theories of Prejudice (Allport)

- *Prejudice is based more on perceived dissimilarities in belief systems than on racial differences.*
- *Rankism underlies all the other "isms," (racism, sexism, classism, etc.) and is based on power differences in hierarchy (Fuller, 2003).*
 - *Some bodies* receive recognition, self-satisfaction and pride in themselves; nobodies face derision, indignity and humiliation.
 - *Some bodies* use their power to secure their situation to the disadvantage of the nobodies.

Psychological Theories of Prejudice (Allport)

- The above **seven theories** share the idea that through racist beliefs and actions, individuals meet basic emotional needs.
 - When successful, their hatred is energized and reinforced.
 - *To reduce racism*, alternative ways of meeting emotional needs must be found.

Micro aggressions and Implicit Bias

- Racial **micro aggressions** are brief, consistent verbal, behavioral and environmental indignities that communicate negative racial slights to the target person or group” (Sue, Capodilupo, Torino, et al., 2007, p. 273).
 - These can be more debilitating than more overt forms of racism and can traumatize people of color.

Implications for Leaders

- Racism contributes to problems.
- Being hated takes a terrible toll.
- On the one hand, being shut out of the White-dominated marketplace results in poverty;
- on the other hand, landing a job on the basis of skin color and not on ability causes inner tension as well.

Institutional Racism

- The consequences of institutional racism: manipulating institutions to give preferences to Whites and at the same time restricting choices, rights, mobility, and access to people of color.

Institutional Racism (Cont'd)

- Institution refers to “established societal networks that covertly or overtly control the allocation of resources to individuals and social groups” (Wijeyesinghe et al., 1997, p. 93).
 - Included are the media, police, courts and jails, banks, schools, organizations for employment, the health system, and religious, family, civil, and government.

Institutional Racism (Cont'd)

- Institutional racism is *insidious* because it is embedded in bylaws, rules, practices, procedures, and organizational culture.
 - It seems to have a life of its own and it is easy to disavow responsibility for it

Determining Institutional Racism

- Compare the frequency or incidence within a group to the frequency within the general population. If a group comprises 10% of the population in the U.S., then one would expect 10% of both doctors and criminals to comprise 10% each (a.k.a., “parity”).
 - When a discrepancy exists, institutional racism might be operating.

Consciousness, Intent, and Denial

- Institutional racist practices can be conscious or unconscious, and intended or unintended.
 - People may not be aware of racist practices; also, they may not have purposely created a racist practice.
 - Regardless, we must take responsibility for practices that hurt others.

Consciousness, Intent, and Denial

- Although denial is inherent in all forms of racism, people have difficulty taking personal responsibility for institutional racism.
 - People tend to feel powerless to change a large organization’s practices;
 - Institutions naturally preserve the status quo, and practices tend to be subtly protected;
 - The practices that keep people of color out are multiple, complicated, mutually reinforcing, and therefore difficult to change.

Cultural Racism

- Cultural racism is the belief that the cultural ways of one group are superior to those of another.
 - In the U.S., the culturally adopted form is White Northern European culture.
 - To fit in, culturally diverse people must give up their own ways (losing a part of themselves) and take on the majority culture, or else remain perpetual outsiders.

Cultural Racism, Cont’d

- Institutional and cultural racism are thus two sides of the same coin.
 - The first keeps people of color out by limiting access; the latter makes them uncomfortable if they do manage to gain entry into society’s institutions.

Cultural Racism, Cont’d

- Examples of cultural racism:
 - Holidays and celebrations;
 - personal traits such as independence, assertiveness, and modesty are valued differently by different cultures;
 - Use of Standard English; standards of dress (European vs. ethnic); and,
 - standards of beauty (eye color, hair color, hair texture, body size and shape ideals exclude most people of color)

Racial Consciousness among Whites

- Women and ethnic minorities have had to self-monitor all their lives, unlike White males.
- White privilege encompasses the benefits that are automatically accrued to European Americans just on the basis of their skin color.

Racial Consciousness among Whites

- Most insidious is that to most Whites, the benefits are all but invisible.
 - Their privilege is so basic to their daily experience and so available to them that it never seems to be acknowledged as a privilege.
 - However, unconsciously there seems to be an acknowledgement, because there seems to be a strong element of defensiveness and denial in Whites.

Racial Consciousness among Whites

- Whites tend to see themselves as individuals, not as members of a racial group.
- Because we live in a society that gives lip service to equal access to resources, it is hard to admit one's "unearned power" (McIntosh, 1989).
- It's easier to deny one's White racial heritage and to see oneself as colorless, than to feel the pain of what we've done to people of color in this country in the name of White superiority.

Racial Consciousness among Whites

- We all experience discomfort to realize that no one easily gives up power and privilege.

Racial Consciousness among Whites

- Whites who experience powerless in relation to other Whites who have more power than they do because of gender, class, age and so on, want to deny holding any privilege.
 - Yet while White males constitute 43% of the workforce, they hold 95% of senior management jobs;
 - White women hold 40% of middle-management positions compared to Black women and men, who hold 5% and 4% respectively.

Racial Consciousness among Whites

- White privilege is infused into the very fabric of American society, which makes it difficult for Whites to give it up. Reasons for this include (Kendall, 1997):
 - It is an institutional (not personal) set of benefits;
 - It involves the ability to make decisions that affect everyone without taking others into account
 - It lets me decide whether I am going to listen or hear others or neither

White Racial Attitude Types (Rowe, 1995)

- There are seven attitude structures or types that Whites can adopt vis-a- vis race and people of color (Handbook of Multicultural Counseling (pp. 218-235), 1995):

Seven White Racial Attitude Types (Rowe, 1995)

- Avoidant types: ignore, minimize, or deny race;
- Dependent types: adopt positions of significant others;
- Dissonant types: lack commitment and change position easily;
- Dominative type: adopt classic bigotry;
- Conflictive type: oppose efforts at social justice;
- Integrative type: open to change through goodwill and rationality;
- Reactive type: stand militantly against racism; sensitive to inequities in society

Model of White Racial Identity (Helms, 1995)

- There are six stages through which Whites can move to recognize and abandon their privilege, with each stage holding a psychological defense and means of processing racial experience.

Helms, 1995

- *First stage, contact status*: internalized majority culture view of people of color and advantages of privilege, with the defense of “obliviousness” to keep the issue of race out of consciousness, with the belief that race doesn’t really make a difference;

Helms, 1995

- *Second stage, disintegration status*: involves “disorientation and anxiety provoked by unresolved racial moral dilemmas that force one to choose between own-group loyalty and humanism,” with the defenses of suppression and ambivalence. This person has experiences that make it clear that race does make a difference, with the result that there is a growing awareness of and discomfort with White privilege;

Helms, 1995

- *Third stage, reintegration status*: an idealization of one’s racial group and a concurrent rejection and intolerance for other groups, with the defenses of selective perception and negative out-group distortion. Here, the White individual deals with discomfort by emphasizing the superiority of White culture and the natural deficits in cultures of color.

Helms, 1995

- Fourth stage, pseudo-independence status: involves an “intellectualized commitment to one’s own socio-racial group and a deceptive tolerance of other groups,” with defenses of reshaping reality and selective perception. Here the person intellectually accepts racial differences and espouses a social justice ideology, but has not emotionally integrated either.

Helms, 1995

- Fifth stage, immersion/emersion status: involves searching for a personal understanding of racism as well as insight into how she benefits from it, with defenses of hyper-vigilance and reshaping. Here she tries to redefine one’s Whiteness by isolating herself within her own group in order to process strong emotion.

Helms, 1995

- Sixth stage, autonomy status, involves “informed positive socio-racial-group commitment, use of internal standards for self-definition, and capacity to relinquish the privileges of racism,” with defenses of flexibility and complexity. Here, the person has a sense of peace with Whiteness, separating it from a sense of privilege, and can approach those who are culturally diverse without prejudice.

Helms Model of White Identity (1995)

- Helms’s model of White identity development parallels models of racial identity development for people of color.
 - Both models involve consciousness raising; that is, becoming aware of and working through unconscious feelings and beliefs about one’s connection to race and ethnicity.
 - The goal of identity development in each group is different, however. For people of color, it involves a cumulative process of “surmounting internalized racism and its various manifestations,” while for Whites, it has to do with the “abandonment of entitlement.”
 - In both, racial attitudes and social conditioning are shed and replaced with greater openness and appreciation for racial and cultural identity as well as cultural differences.

Becoming a Cultural Ally (Thompson, 2005)

- How can we support people of color in addressing racism and how can we move toward greater social justice?
 - By becoming a cultural ally White people can challenge oppression and create alternatives.
 - We can actively work to end racism.

Becoming A Cultural Ally

- Characteristics of a cultural ally:
 - Acknowledges the privilege they receive as a member of the culturally dominant group;
 - Listens and believes the experiences of marginalized group members without diminishing, dismissing, normalizing, or making their experience invisible;
 - Takes risks, tries new behaviors;
 - Is humble; does not act as an expert toward the marginalized group culture;

Becoming A Cultural Ally (Cont'd)

- A Cultural Ally:
 - Welcomes being told about own behavior in order to change;
 - Stands against oppression even when no marginalized group member is present;
 - Cultivates support from other allies; and,
 - Works to understand her own privilege and does not burden the marginalized group to provide continual education.

Reference

- The following book was the foundational basis for most of the presentation slides shared herein:
 - *Cultural Diversity: A Primer for the Human Services*, by Jerry V. Diller, 2011, Brooks/Cole Publishing.

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