

## Culturally Relevant Advocacy for Victims/Survivors of Color

MV: Male Voice  
FV: Female Voice  
(IB) = Inaudible  
(PH) = Phonetic  
(SL) = Speaker Low  
(AC) = Accent  
(OV) = Overlapping Voices  
(BN) = Background Noise  
(CH) = Cough Interference  
(LH) = Laugh  
(MC) = Music

-Transcript begins-

### **Lydia Guy Ortiz**

One, what is advocacy? And it's the active support of an idea, cause or person; and in order to advocate effectively it is necessary for us to understand the cultural context, and this webinar is really going to focus on cultural competency around service provisions; and in order to talk about service provisions, and service provisions strategies for people of color, I have to put some things into context. So the first, kind of, part of it is going to be about putting it into context and the second part is going to be helping to explore strategy. And if you have any questions as we go along feel to raise your hand and we can un-mute your line. I like to have things be as interactive as possible.

So first I want to talk about culture. This is the definition of culture: it can be defined of all the ways of life including arts release and institutions of a population that are passed down from generation to generation; it's manners, it's dress, it's language, it's religions, it's rituals, it's norms, it's the laws, it's the moralities, it's systems, it's everything basically. The reason I want to talk about culture first is, sometimes when we talk about cultural competency, one of the things when I talk about culture is people make an assumption that culture doesn't necessarily apply to everyone. Everyone has a culture. Culture isn't just about race; it isn't just about an ethnicity. It's basically the ways in which human beings see the world. It's a lens that we use to view and it is affected by many things. And so when we talk about being culturally competent it's not that we're saying that, in this case we're focusing on race and ethnicity, that there's something profoundly different and that only people of color or only people of other ethnicities have colors (LH), only

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people of other ethnicities have culture; within, everybody has a culture but where that culture differs from our own there's a necessity to learn to be competent and fluent in dealing with that.

And so I also want to talk a little bit about the terminology that I'm using and that's the next slide. And so I'm using two words, race and ethnicity. They're both self-identified and they're both what we would call a social and political construct and, basically, what I'm talking about here is that I'm not saying that there's a biological (BN)--that race is not determined necessarily by biology; and that would be something that some people would believe and you can debate it one way or another, but basically, I'm talking about the fact that race is this construct that we really have defined as people, that helps us categorize people. So it's a general reflection of the social definition. Like we'll say someone is black but there's not necessarily a gene that makes someone black. Ethnicity is more related to where someone is from and so you might say someone is Irish, or someone is Puerto Rican, and it has to do with common ancestry, and one of the things we talk about is its presumed or real common ancestry. So it's how people define themselves again; and it's the still the same things around cultural, linguistic and behaviors that's culture, but that there's race and there's ethnicity and that we're talking about both of those things in this case when we're talking about people of color.

The OMB (PH) defines a concept of race as 'not scientific or anthropological' and takes into account all the social and cultural characteristics. And this is kind of the caveat that, even though the United States Government in defining race and ethnicity, is not necessarily saying that there is a litmus test that you can use to say what race or what ethnicity someone is.

The next term that I'm using, pretty commonly, is the term white people, in terms of people of color, and white people is usually used to refer to people who are characterized by light pigment in their skin and it refers, pretty narrowly, to people claiming ancestry from Europe and the places directly around it. People of Color is a term that I use instead of minority, or some other terms that people use, to describe all people who are not white. The term is meant to be inclusive and it's really talking about the common elements of racism. There was a term 'Citizens of Color' that was used by Martin Luther King in '63 and there are some other uses that you can go back, of Citizens of Color, as early as 1818. People didn't really start using the term,

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People of Color, for many years, it's more kind of a '70s, '80s type thing and so now you much more often see the term People of Color then you will see the term Minorities, and that's the term that I'm going to use throughout this webinar in referring to people--and the bottom is just the citation if you actually wanted to look-up where, kind of, that first piece of using the term People of Color came from. Because there is kind of also a political context to using the term People of Color versus using the term Minority (BN). Do people have any questions on these first few slides so far? If you do, if you want to click your raised hand...it would be a good time for me to get them before I move to the next section. Okay.

I'm going to spend quite a bit of time talking about this continuum and this is a cultural competence continuum. It was developed in the late '80s and it comes from a researcher by the name of Cross, and it was originally published in a publication called Toward a Culturally Competent System of Care and it was published in 1989. It's one of the works that people who do a lot of cultural competence work kind of use as their basis for understanding cultural competence. There are some other frameworks that are used but this is the most common framework for people who just focus on cultural competence. Now one of the articles that was sent to you, or the only article that I sent to be sent to you, is kind of a shortened version that comes from the National Center of Cultural Competence and it's like a 5-page explanation of the continuum; and so it's much shorter than the original book and will give you a, kind of, an overview that's more in depth than this conversation that I'm going to have with you today, but less time consuming than reading the book.

So where we start off on this Cultural Competence Continuum is the idea of cultural destructiveness, and so that's up here; and cultural destructiveness is characterized by attitudes, policies, structures and practices that are destructive. It seems pretty obvious but these are organizations, agencies, systems where there's actually something specifically that they're doing in their policies, and meaningful that, that is harmful to a specific group of people and so we don't--I wouldn't say that I find a lot of the organizations that we deal with are culturally destructive and so I'm not implying that we are--but it's important to know that, that's kind of where the very beginning starts is destructiveness.

The next one is cultural incapacity and I'm going to talk a little bit about, spend more time talking about, incapacity.

Is, incapacity is the idea of an organization or a system that doesn't have the capacity to respond effectively to needs, interest, preferences of culturally or linguistically diverse groups; and some of the things you would see to somebody that's in this cultural incapacity place, is that you would see a predominance of one group over another. So there would be some type of institutional system of bias. You might see practices that result in discrimination hiring or promotion; you would see a disproportionate allocation of resources to one cultural group over another. Basically you would see subtle messages that some of the cultural groups aren't valued or welcome. You would also see perhaps lower expectations for some cultural, ethnic or racial groups. So the idea here is there just isn't the capacity to respond at all, or to, not to respond at all, but to respond effectively to people who are of a different culture; and sometimes when people look at their organizations and see that they, they might fall into this place, it starts to feel uncomfortable and that's sometimes why having conversations about cultural competency are painful and difficult, but it's kind of important to know where you fit along this continuum as an agency so that you can effectively evaluate where you are so that you can move forward. So no matter where you fit here, the idea isn't that I'm presenting this continuum as a way of chastising people, but I'm presenting this continuum as a way of helping to explain the phenomena and to talk about moving forward and that's, kind of, one of the reasons why this continuum over the years has been difficult.

One of the questions is, what does the concept of culture mean in the context of the webinar? And so the context of culture was the, the slide that was...let's see, how far back. Let me talk about culture before, no, it was--the context of culture in this way is defined as all the ways of life including arts, belief and institutions of a population that are passed down from one generation, so all of those things. And so Angela if you wanted to un-mute your line so I can understand a little bit more of what...if this answers your specific question.

**Lydia Guy Ortiz**

Okay, it looks like she said thank you.

**Lydia Guy Ortiz**

So let me move back to...the cultural competence one. Okay, so as I was kind of saying, knowing where you are is just the place that you're starting. So I'm going to move to the next one,

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which is cultural blindness. Cultural blindness is the philosophy of viewing and treating everybody as the same. So characteristics of this, of organizations or agencies that are blind, would be policies and personnel where you encourage assimilation--and I didn't put a definition of assimilation, but assimilation is basically the idea in which you change, kind of, how you are within your own cultural context to match what the dominate culture is. So, if you're actually encouraging somebody to move out of their own cultural space into whatever the predominant culture is, that's asking them to assimilate. And the levels of how much people assimilate varies in it's personal choice, it's capacity, it's a variety of things. So, cultural blindness would be things where you encourage assimilation, you support--you don't necessarily--how am I going to say this? The things that you focus on are not about supporting cultural strength; these are where you'd have attitudes that, that blame individuals or families for their circumstances; you wouldn't have very much value placed on training or resources around cultural linguistic competence and you would also hear or see a workforce under contract personnel so it wouldn't be very diverse.

And so, incapacity and blindness, you would actually kind of...if you were to look at the agencies from the outside you would see that they look not particularly diverse; and one of the things that I find, kind of, interesting--or I've found interesting over the years--is that a lot of times people would strive towards the idea of being culturally competent by saying we treat everybody the same, we don't treat anybody differently, or we're fair; and they would say that that's culturally competent. In this continuum you would actually probably fall more at cultural blindness...and that's a hard thing for people to hear. That idea where everybody's just the same isn't necessarily an idea of competence.

Now, I'm going to stop here for a minute because usually this is one of the places where it, kind of, resonates for people, or it feels kind of icky, and see if people have any questions or any comments that they want to make at this time. And so if you raise your hand I can call on you and you can press star 7 to un-mute your line or, if you want to, you can type in the chat and I can catch your question that way.

So, how's it feeling when people see these first three levels of destructiveness, incapacity and blindness? Any thoughts...okay. Um, Senora (PH), it'll be star 7 to un-mute your line and then after Senora we'll get Annie.

**Q:**

I especially wanted to confirm the statement you made, as a woman of African American descent, and been a minority in my workplace, I find that often my supervisors or co-workers may attempt to treat me as one of the gang, so to speak, but when it comes to cultural competence, absolutely have no clue, nor ask how to better help assimilate myself or others of the same culture into the agency. So thank you for mentioning this.

**Lydia Guy Ortiz**

Thank you. Okay. If I can get this right...and then...Annie did you want to un-mute your line?

**Q:**

Okay, this is Annie. I, you know my thoughts on this are that, you know, it's so true; we do get to a certain point and we do what we think is, you know, right, which is treating people as the same and the truth is that we're not all the same and it takes that extra step to go beyond that and really want to learn about somebody else's, you know, who they are. Their culture, their history. Um, and their ethnicity and that's a lot of work. The truth is it's a lot of work and so I think that's why people tend to stop at that point because it would take a lot of work to go beyond that and it really does, but it's so worth it in the end. So, I just wanted to say that.

**Lydia Guy Ortiz**

And it looks like, Casey was saying that they couldn't hear the caller so I'm not sure which caller we couldn't hear, and asked me to repeat what she asked (LH). Um, so Casey, do you want to un-mute your line and see if we actually got your question or not? It would be star 7 to un-mute.

**FV:**

Hi, this is...I'm, it's actually Donna. I typed in the message for Casey. Um, we couldn't hear the first caller what her response was.

**Lydia Guy Ortiz**

Oh, Senora?

**FV:**

Yeah.

**Lydia Guy Ortiz**

Um, did you, Senora did you want me to, to paraphrase for you or (BN) did you want to say yours again? It would be star 7 to un-mute.

**FV:**

Oh, feel free Lydia to paraphrase.

**Lydia Guy Ortiz**

Okay. Um, one of the things that Senora was saying was basically that as a woman of African descent, that people in her workplace treat her as just one of the gang, as the same, and that they don't recognize the, the differences and that they don't, when it comes to being cultural competent-culturally competent, by just wanting to see her as one of the gang they're not acknowledging...I would say like the fullness of who she is and all the things she has to bring. That's kind of the Lydia paraphrase, which isn't exactly how she said it, but I hope I did it justice (LH). So does that answer the question? Okay...let's see.

**FV:**

It's Roxanne Chinook (PH) here.

**Lydia Guy Ortiz**

Go ahead Roxanne.

**Q:**

Oh, you know, what about agencies that believe that they are culturally competent but, run on a level of more of culturally blind or, more, more so in believing that, that they are above that and that they've hired like, may be a Latino person or a Native American person or black person and maybe that's all they have and we call it like token, I'm the token Indian or whatever, and, but believe that they are running at that level but actually are the complete opposite

(LH)?

**Lydia Guy Ortiz**

Yeah, I mean, that's actually a fairly common phenomena and that's why I'm presenting kind of this continuum (LH).

**FV:**

Okay (LH). Thank you.

**Lydia Guy Ortiz**

The idea that (CH) having one of something (OV) (LH) doesn't actually make you, in this case even, we'll get to the next phase--it's culturally pre-competent, it's actually, it is tokenizing and so, this is my gentle way (LH), and maybe it's not so gentle to some folks, but it's my gentle way of asking agencies and any of you here, that are particularly in the capacity to make programmatic and policy decisions, to really look internally at your organization to see where it really falls on the continuum. And I will talk about service provision as we move a little bit later, but in order to provide culturally competent services you actually have to model being culturally competent, yourself. And so that's why I needed to spend some time here putting it into context for us before we moved further. So I don't have a short answer but you're, what you're observing, is what I observe also. And it looks like I have a question from Jade. If you want to un-mute your line and hit star 7, Jade, to un-mute.

**Q:**

Hi, so...I feel like in our agency, there are some limitations (BN) hold on a second (BN)--there's some, there's a limit, sort of, to how involved, or how much leadership, people of color can sort of take and this is all, kind of, I mean, somewhat unspoken but I think that it's like there. I think that I have a sense that sometimes, I guess, the bad news is that I sometimes have a sense that there's a, more of an interest in us knowing ourselves to be culturally competent than an authentic interest in being culturally (LH) competent and there's a fear of looking at like, there's a fear of like, honestly evaluating and, like, having feedback around that, because we are afraid of what we might see.

(OV)



**Lydia Guy Ortiz**

Uh-huh.

**FV:**

And so...and so I think how that plays out sometimes is that, it feel, it feels like, like we welcome people of color to be in our organization and not speak out (LH). That's the bad news. I don't know if that, how, if that's a dynamic that you-- how do you see that dynamic playing into what you're talking about? I'm like, what can we do about that? Like how can we, how can we make it a place where people feel like, I mean, how can we really truly value people's feedback and, to the point where people are getting--are plugging in and giving feedback and taking leadership?

(OV)

**Lydia Guy Ortiz**

Okay. I, I think that's the, the multimillion dollar question. If I had a short answer to that it would, it would be wonderful. I mean the, the long answer is kind of the idea that the phase you're talking about is a little bit past cultural blindness and a little bit moving toward cultural pre-competence, which I'll talk about shortly. But it's where a...it's where a lot of agencies sit and it's the idea of it's really hard to admit that you're not achieving something that you'd like to achieve and it's really hard to hear that you're not culturally competent and it's really hard for people to, you know, report to funders that they may not be culturally competent; but I would actually say that when people and agents, well more so when agencies start to actually question whether they're culturally competent and see that their, where, see that their place is that they're not...that's actually when they're beginning to get there. Because if you actually tell me yeah, we're culturally competent, and you can say it and you don't have any, like, little pull-back that says, well are we really? Do we really do this?...then I know that that agency probably is not evaluating itself accurately. If you really have to struggle with that answer then you're probably at the pre-competence or, or above phase.

(OV) Uh-huh.

**Lydia Guy Ortiz**

Does that make sense (LH)? And so I think it's also a matter of it's going to have to be boards of agencies; it's going to have to be executive directors; it's going to have to be program managers; it's going to have to be people who have the ability to change the policies, practices, procedures and to influence the internal...culture, I'll use the word, of an agency, are going to have the most ability to impact change on where an agency sits on this cultural competence continuum. Because you might have individuals that sit in various places but it's where the whole agency kind of goes that's going to affect the service delivery and the overall agency culture. Okay.

And now I'm going to move to this next phase and hopefully this may be a little louder, I'm not sure, I moved the mike a little bit closer. So now I'm over here at cultural pre-competence and cultural pre-competence is the first of the next, but the last half of the continuum and it's the level of awareness within systems and organizations where people start to be aware of their strengths as well as their areas for growth, and areas for growth is a, a nice way of saying weaknesses (BN) to respond to culturally and linguistically diverse people (BN). They also, in this phase, they would value the delivery of high quality services to culturally and linguistically diverse populations. You would begin to see some hiring practices that support a diverse workplace and you'd be beginning to see some effort to improve service delivery; but you would also in this phase, this is where you would tend to see some token representations of, of people of color, but you would also see no clear plan for achieving cultural competence. So this phase people actually really are working toward being culturally competent but haven't really developed their game plan yet and so it's different than just the blindness in its stage as seeing everybody as the same. Here people are actually changing the way they do business and how, and how they prioritize things. And so there is a pretty major shift between blindness and pre-competence.

The next one on the continuum is where we would actually call, what I would call cultural competence and cultural competence is, it demonstrates an acceptance and respect for cultural differences, but there are lots of things that an agency would have to be culturally competent. It would have a, you know, a mission statement that articulates principles around, and values around, cultural and linguistic competence. It would have specific policies of procedures about integrating people. It

would be using promising practices around culturally and linguistically being competent, structures, strategies. It would have fiscal support, professional development and incentives around cultural and linguistic competence at board, program, faculty, staff levels. It would have resources that were dedicated for individuals and organizational self-assessment for cultural competence. It would also be using some data to figure out if their having meetings will impact on culturally and linguistically diverse groups and it would start to use principles and community engagement that talk about, what's the best way I can say it?...Having reciprocal transfer of knowledge between communities, folks of all different ethnicities and races. They would have them as partners and key stakeholders, and so cultural competence is actually a significant jump even over pre-competence, in that it's dedicating money, time and mental energy all around being culturally competent.

The last phase on this slide (PH) is what we would call cultural proficiency and, I don't know, well I can say personally, I've never worked for a place that's been culturally proficient...I don't, I don't proclaim to be culturally proficient myself. It is, kind of, that place of, idealistically, where we should all want to be and it's the last step in this cultural proficiency. And it's the idea that the system and organization holds culture in a high esteem and uses it as a foundation to guide everything that you do. And so you would add to knowledge base around confidence by conducting research, developing new interventions that are just, that are focused around cultural competency. Your organization philosophy and practice would integrate everything together. You would employ people at, of all different cultures and linguistics and they would also, you would employ culturally and linguistically...diverse people and they would actually have meaningful decision making. You would publish and disseminate promising practices, you would support and mentor other organizations as they progress along the cultural competence continuum. You would pursue resources to enhance this work and you would advocate with, and on behalf of, populations who are traditionally un-served and underserved and your whole agency would be focused on establishing and maintaining partnerships with diverse constituencies.

And so these three are a little bit different, not a little bit different, a lot different than the first three. So what do people see when they see, kind of, what the pre-competence, competence and proficiency see? One of the questions would be, do you have a hand-out that specifically shows what the cultural

proficiency looks like? And the word document that was sent I think, when you're checking your computer, does have a definition of cultural proficiency and it's like a 5-page document. It's a, that's the best way to look at it and then you can also go look at the book, Toward a Culturally Competent System of Care, and it has a whole, it has chapters on each of this.

Another question was, can you be in-between on the continuum? Yes. And so you don't necessarily have to be, you know, just here, you can be anywhere along and one of the other things is sometimes in the life of an organization you will get to a place where may be you're culturally competent as an agency but there'll be shifts and things that occur and if you don't maintain that forward momentum you might find yourself at incapacity; and so it's important to know that it is not a static place. You, you will not suddenly get to one place and have achieved cultural competence. You also, if you find that your agency or organization is somewhere down here, it doesn't mean that you're destined to be down there forever. You can move. I'm going to stop here for a second, I've got the questions that I got on chat, but I want to see if anybody has any comments or things they want to make at this point in time. Let's see...one of the questions is, can you give an example of an organization that is actually culturally proficient?

And I can actually say that I, from all the agencies that I've seen, I am not personally aware of one that I could truly say is culturally proficient and so, no I can't give you an example. I give you something to aspire to...the idea I have seen agencies that operate more as culturally competent but I haven't seen proficient personally. And that was Roxanne's question. Does anybody have any questions that they'd like to...any other questions? If you want to raise your hand we can un-mute, she can un-mute your line and it would be star 7 if you want to.

Going...Is it possible to be culturally confident in one group and then not competent in the other? And that's Lillian's question. Lillian, guess what I'm wondering, do you mean like culturally competent around like race but may be not culturally competent around disability issues or sexual orientation issues? Okay.

Yes, it is possible to be culturally competent on one front and not on the other. And the more you're, the more competent you are in one, the more likely it is that you'll, you'll be able to

spread that competence over to other places but it's not necessarily. What would be my example of a culturally competent organization? Okay.

I actually have one example that I am going to, was going to give a couple slides later, that isn't about a, social service type of-of agency, but so what I'll do is skip forward and talk a little bit about what I saw as a culturally competent agency and then I'll come back to this. So let me go, I don't really need the slide to do it but it makes me happier if I can see the slide when I'm talking about it.

Okay. We're going to go back to these slides but I'm going to talk about this first. And this is the idea I'm talking about, competence and relevance, is where I was going to talk with this slide. One of the things that, that happened quite, happened to me some time ago, is I identify as a breast cancer survivor and one of the things that I needed, was I needed a prosthesis after a mastectomy, and I needed to deal with several different medical providers, and there were three medical providers that I came across and one of the medical providers, one of the things they offered was a flesh-colored prosthesis...and they, they offered that to, to everyone. And one of the things about it is their definition of flesh-color and my definition of flesh-color were no way the same (LH). So I would say they were actually somewhere among the blindness incapacity.

There was another company who I checked in to that provided prosthesis but what they offered to everyone was they offered prosthesis's that were based on foundation colors that were numbered. And so they had foundation, and it was Amino (PH) was the company if it, it doesn't make any difference but that were...so no matter what color you were, whether you were the fairest person to the darkest person, you just chose your prosthesis based on this number and it matched your skin tone. They offered this to everyone. There was a third company that, what they did, was they, you were able to buy, they would say that we have this flesh-colored one but if that doesn't work for you we can special order one that fits your skin tone; and I would say that organization was more, kind of, in the pre-competence because it made you have to ask for it. But the one that I would actually say was competent was the one that has found a solution, whose practice was of offering it to everyone even though it cost a little bit more to have this variety in skin tone and it produced an outcome that actually worked for everyone in spite of, I don't want to say in spite, everyone of all cultures and all...this was more to do with the color, of

your skin. And so that was, that's probably the most simplistic example of a culturally competent organization, is that they had developed this policy that didn't treat everybody the same, per se, but had found a solution that worked for everybody. That was Annie's question.

I'm going to move the slide back and then go to Elizabeth's question...just so I have it here. Okay. Elizabeth's question as we move forward in this learning process, what would be an ideal stage to say, yes we're in the right direction?

I would say that at least being at pre-competence would be a stage of being in the, the right direction because I think the reality is a lot of agencies sit in the incapacity and move to the blindness stage; blindness is where you are treating everybody the same. And never think to go for, would love to see people move, to be completely competent and if anyone has an example of someone who truly works to that proficiency I would love to see that, but I think at least sitting at pre-competence would, would be great. Just because of where I see people are, and maybe I'm a little bit more less-optimistic around some of these pieces than some other folks. Any other questions around, kind of, this cultural competence continuum and how it is sitting for folks? Okay, don't see any more hands raised. Okay. Now I'm going to move a little bit quicker.

So the basic premise of this is that cultural competence is complex and it talks about people wanting to have a textbook solution, a quick-fix, a how-to, step-by-step and that there really isn't a way of doing that. Now this is a shorter, a much shorter, construct (LH) that I developed a few years ago, is we were talking about, kind of, this sitting on this continuum is one of the things I thought would help people understand the idea of being culturally competent, is the, the idea is that to be culturally competent, to be at those phases, you have to really have, kind of, three things. You have the quality of being competent, this is just a dictionary definition: you have to possess required skill, the knowledge and capacity to do something. There's also the idea of being relevant. And the idea of relevant, this is the dictionary definition also: is being connected with a matter in hand or pertinent, and, so what I'm trying to get at is the idea to be culturally competent you actually have to be relevant to the cultures that you're serving. So whatever you're providing is, is not relevant. If it's not meaningful to me, if it's not something that has anything to do with my world then I'm not going to be able to be culturally competent.

The last one is compelling, and the idea is that compelling is having a powerful and irresistible effect that makes somebody want it, and the idea about compelling is if you're culturally compelling you will draw people to you of various cultures. People will want to seek out your services, they won't go to it because it's just what's there, they'll go to it because it resonates in their hearts and souls. And so one of the things that I will encourage people to do, in addition to having kind of this policy structure programmatic piece, which is what I was talking about with the cross-framework, is when you're talking about service delivery, to think about, is this service that I'm delivering competent, is it relevant and it, does it compel people to come to me? And so do people have any kind of comments on this particular slide of being competent, relevant or compelling?

(IB) (SL)

I'm looking for raised hands...and I don't see any raised hands. I have a couple of people thank me for the breakdown. Do you have a question that someone has? It's star 7 to un-mute. Okay.

**FV:**

Hi, this is Lily.

**Lydia Guy Ortiz**

Hi Lily.

**Q:**

I just had a question about the relevant part. For some reason that just sounds completely new to me, with the whole culturally competent (BN), I don't know why but it just does, could you help me kind of understand, I don't know, I just feel a little confused...

**Lydia Guy Ortiz**

About what I mean by relevant?

**FV:**

Yeah, and just sort of, I just, for me, I never really thought

of those three things...

(OV)

**Lydia Guy Ortiz**

Okay.

**FV:**

Together...And (BN) I think the relevant part is, I don't know, I don't know why it seems new but it does.

(OV) (SL)

**Lydia Guy Ortiz**

Okay. One of the, let me use an example kind of from the, from the sexual assault service deliver world, is a lot of the services that we provide are over crisis-lines...I'm going to repeat the question...the question is, can you tell me, can you give me more about what's the idea of relevance, that, that the idea of relevance is a new concept? And so now I'm going to start answering that by using an example from the sexual assault delivery world, is...a lot of the services that we provide are over the telephone. Crisis-lines are a major mode of service delivery, if you've ever worked at a rape crisis center or a DV shelter, a lot of the times. Some of the things that we've heard from communities of color over the years, particularly is that sometimes talking to someone over the phone is not a relevant way of receiving services; that it's important for them to see people face to face, to identify, kind of, in that more of a familial personal way and so for them the crisis-line may not be the most relevant service. And so the idea, so your crisis-line may be culturally competent. It may be staffed by people of various cultures; you may have people who speak different languages on your crisis-line; you may have that capacity, but it's just not the way they want to interact with you, and so if it's irrelevant they just won't call it(LH). And so that's the ideas that you want to, kind of, have all three of those pieces if you really want something to connect with someone's cultural being. If, it has to be competent for them, relevant to them and compel them. They have to want it or they just avoid it.

**FV:**



Thank you.

**Lydia Guy Ortiz**

Does that make sense? Okay. Okay, any other questions I got here? Okay. Let's move along. So...

**Lydia Guy Ortiz**

So here's the next one to think about as we're moving on, and then we're going to move on to strategies so for people who have, kind of, like are, tired with the framework idea, this is called the spectrum of attitudes. And for those of you who know me in some other capacities and have heard me talk about prevention work, I use this spectrum when I talk about prevention but I also use this spectrum when I talk about the way I do the work in general. And the first place is the idea that you, you view survivors as objects. And if you view a survivor as object you take on more of a gatekeeper roll as you have the service and you pretty much are figuring out, you know, who you give the service to. Your closing and opening the door. I don't see a lot of people who actually, in this field, who do the gatekeeper thing but that's where the spectrum attitude starts.

The next place is, kind of, this place of viewing people as a recipient and that's the case of where I'm the provider and you receive what I have to provide--I have more capacity, I have more information--and so this is a phase where it is kind of a one-way source of information, a one-way of providing to do the work. When you look at somebody as a recipient and you as a survivor it sets up an imbalance of power. When you have an imbalance of power it does not lend itself to providing an atmosphere in which you can really address the uniqueness of an individual and to allow them to contribute in a meaningful way and so where I encourage people to try to look at, to try to move toward, is viewing survivors as resources and when you view a survivor as a resource, it's someone you are partnering with. And so the idea of partnering with someone is the idea that you have some unique skills and you have some unique information that you have, and they have the same, and between the two of you, you pool your skills, your information, your strengths and you come up with solutions that work for the survivor. And so it's the idea of advocating, but it's the idea of your advocating with someone--you're just bringing, you're bringing the extra piece that you have.

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And so one of the things I want to talk about is one of the strategies of not necessarily changing your organization but of increasing the cultural competence of your services, is by making sure that you are partnering with individuals and agencies. One of the reasons I ask people to look at the demographic questions--I talked about this slide when I gave the story so I'm going to pass this--is recently I was at an SUVA (PH) presentation and they were sharing some of the pieces around InfoNet, and the information that people put into it is that they were asking people, you know they'd look at the demographics of, use census data to look at the demographics, they look at the demographics of the clients served and they, kind of, have seen that across the State for the most part people were serving pretty close to what census data says, as far as the demographics around ethnicity and race. Now the one thing about census data is, census data does historically under-report people of color and a lot of times, especially people for whom English is not their first language and some other folks, like homeless people, census data is always lower than what's actually in an area but that said people were serving pretty close to the demographics with just a few exceptions. However, where they actually saw that people were making more strides or serving more people of various linguistically and culturally diverse places, were where there was, where there were programs that were focused on marginalized communities. And so what I'm basically kind of talking about is the idea that we're, where we seem to be better was where there was meaningful partnerships with agencies and individuals that were by, and for, those diverse communities.

And so one of the strategies that I'm going to talk about, at least, actually the strategy I'm going to talk about for the last half hour of this, is what are some keys to partnering with either individuals or agencies in order to increase your capacity to be culturally competent?

Let me check in for questions at the moment. Okay...I don't see any new text questions. Does anybody have a question that they'd like to stop me with at this point? If you do raise your hand and we can un-mute your line or either type it into the text box, the chat box I should say...You have a question? Okay, it doesn't look like it so I'm going to move forward.

These are the questions that I asked, and I'm not going to ask people to necessarily share, but these are questions that you all should consider about your agencies. Okay, it looks like Roxanne has a question. Star 7 to un-mute, Roxanne.

**FV:**

I think I'm on mute.

**Lydia Guy Ortiz**

You're un-muted, I can hear you right now.

**Q:**

Yeah, okay, fine. Now I forgot what it, oh I know, how, okay, how would you go about, let's say, there is another organization that's at a county level to help them, let's say, to work with, with let's say, Native American women, and to be able to, to fill a trust to be able to tap-in to their services, when that's, I'm not sure if I'm expressing that right (LH). I guess to be able to educate agencies that work, that may have, you know they may have a population of very, you know, a lot of different ethnic backgrounds but in order to get them to be able to have, to be confident or, for the, for the survivors to actually, or victims, to actually contact them?

**Lydia Guy Ortiz**

Okay, so let's see if I understand the question.

(OV)

**FV:**

Sorry I took so long with that I... (LH)

**Lydia Guy Ortiz**

That's okay, so there's two agencies.

(OV)

**FV:**

(IB)

**Lydia Guy Ortiz**

And there's one agency that's wanting to influence another agency to work with Native American women and neither of those

agencies are, they're, neither, both of those agencies are mainstream organizations. Is that correct?

(OV)

**FV:**

Well yeah, they worked, they built a relationship but for the actual, at the client level, or the, the you know, the services that it would provide (PH) for the victims in order to build that relationship for them to actually use it (LH). You know, to have that trust to be able to contact them.

**Lydia Guy Ortiz**

Okay.

(OV)

**FV:**

Because there's been such a negativeness about the, say using this shelter.

**Lydia Guy Ortiz**

Okay.

**FV:**

Because they, because they are complaining about them being very racist towards the native... (OV)

**Lydia Guy Ortiz**

Population.

**FV:**

Population.

**Lydia Guy Ortiz**

Yeah, it's really, it's not really a short question, it's really a long question.

(OV)

**FV:**

Sorry.

**Lydia Guy Ortiz**

It's a good question. One of the things that the agency would have to do is to actually admit where there have been issues, so if there have been, you know, if somebody's saying that there's been issues of racism or discrimination that have occurred in the shelter they're actually going to have to own that, they're going to actually have to sit with those women who are community leaders from the, the Native American population, whatever tribes are there, and to really let them critique them as to what's gone on in their agency and to be able to sit in a place to listen to it and then to change the service to see if you can fix that, to alter it. And so there's, there's the process of relationship building but there's also the process in which you have to let people tell you what you're doing wrong and then being willing to, to hear and change that and so it's probably one of the pieces where it would be a period, a long period of time.

And so I've got a couple questions here...let's see. We are on the, the slide (PH) questions to consider. We just had a slide question and so I was answering that and so I will move from that one. We went through a process of pre-competency, taking inventory of our cultural competency and this process was very tiresome for people of color in their agency, how can we move forward without repeating this?

And so, that is a really hard one, is, a lot of times as agencies start to kind of move forward in, in changing their, their internal structure to move to being competent, the bulk of the, I will say emotional kind of heavy lifting, falls upon people of color. And there really isn't a way to move forward without the agency taking stock, what you end up having to do as a person of color is to figure out how much you can contribute and where you're just done (LH). And so, you know, there have been times when I've worked for places where, like there was a, like there was a document that went around, I don't know, probably a year or two ago where they were talking about the fact that, that there were, what was the word...that, that women of color were relieving the movement and they wanted to discuss this. And I was like, you know, you all can discuss this today but I can't discuss that. And so that was, that's Jade's

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question so it doesn't really answer the question but it really talks to the fact about that there isn't always, that there isn't always an answer and the fact that sometimes the burden is placed disproportionately amongst people, on people of color, even when it's for a good reason, even though it's about moving the work forward.

So I'm going to try to move ahead a little. So, the reason I was talking about questions to consider, just to make clear why we, we're on this slide, is when I'm talking about partnerships I wanted people to have these, this information in their mind when they are answering, when they are looking at whether they're having meaningful partners. So, let's try to move forward and use an example from, because, the King County from my sad old rape relief days, in talking about how it enhanced service, or actually I'll use a statewide one that's, that's a product (PH) of the system that will be even more clear is, let's talk about Community Voices for a moment. Is, one of the things that Community Voices did, and people for who don't know what Community Voices is, it's basically an advisory committee that started off as a project or a, of a joint project of WIC (PH) staff and the Office of Crime Victims Advocacy and what it did was it critiqued the social service delivery system and a few years ago it came up with a report about what were some of the limitations around the, the current service delivery structure and it had some recommendations. It had recommendations to WIC staff, it had recommendations to OCVA and it had recommendations to community sexual assault programs. One of the things that happened was OCVA adopted some of those recommendations and one of the major ones was they actually asked that there be funding set aside for a historically and traditionally marginalized communities and that, that is now a, a, funding stream in which agencies can apply for sexual assault spending.

The other thing that happened because of that relationship is instead of Community Voices being a special project of WIC staff and OVCA it moved to being a standing committee of OCVA and so the way that relationship altered and enhanced services is it actually created a different pool of money that was accessed to marg...to basically people of colored and other marginalized communities. There's two service standards that come under that, that govern that community, that govern that money and so that was changed and so that, that service was enhanced and by becoming a standing committee in which OCVA is using this input, in addition to other standing committees that OCVA has always used for input, and so it

significantly changed, that relationship significantly changed the infrastructure of how business was done. And so that's probably the best really...the best example that I can give right now.

Let's see if we can get through these keys as a way of increasing partnership. There are 14 keys and we're at about, I've got about seven after so I'm going to move through them fairly quickly. So the first key is to plan with the survivor, not for them. So this idea of if you are dealing with someone of a cultural difference from your own you need to listen, listen, listen and listen more. The next one is to have some clarity in goals and you have to be sure the survivor can understand and express their goals and the best thing that I know by having the goal clarity, if you are actually trying to advocate for somebody, is it needs to be simple and they need to be able to state the goal in just a few sentences. And so these, these keys to partnership are a mixture of individual and organizational stuff. And so you may have one goal for a survivor the, the survivor may have a different goal. It's important to let them express their goal that's appropriate to them from a cultural context and for you to actually, what's the best word, for you, for the both of you together to partner to actually be clear on what it is you're working toward or what you're trying to accomplish.

The other thing is that there should be strategies, you're allowed to choose more than one strategy to reach the goal. And so you may only have one or two main goals but you may have multiple strategies and so you want to choose all the strategies that work and you want to leave out the strategies that don't work. And so if there is something that you've always done that doesn't work, don't do it, and if there is something that you've never tried but seems to be working in this case, you want to implement that strategy. So that's another key for partnership. If it's not strategies to keep things the same, it's strategies for change, is the operative word as far as the partnership. Because we're trying to change and move along the continuum.

The next one gets a little bit harder, the first three are kind of tenets of all advocacy and people that do this work tend to do those more naturally, these begin to challenge us as we get to four and on, is leadership. Is, you need to find ways to build leadership capacity and what I mean by that is there has to be meaningful leadership, people of color need to be able to do things by and for themselves in, in, within agencies and so it's not always you doing something for someone and so you'll

want to have them be in positions of leadership and you'll, and as much as you, you can with your structure do it in an honorable way. I'm not asking you to tokenize people but you want to have, build capacity in people to take leadership and you want to allow the space for leadership.

This one is kind of a one where the rubber hits the road, it's the governance piece and we talked a little bit about this in the whole structure, is you have to model the equity you seek to create in structures, decision making, participation. So one of the things, we are talking about cultural competence, we're actually in some ways talking about equity, we're talking about equity, and equity is not the same as the same (PH). Equity is about fairness and so it's important that you, you model equity in the structures, decision making, participation and so it's all about authority, power and representation. If your governance does not actually, the governance is your agency, doesn't reflect equity it is going to be hard for you to create a service that's equitable, or a service system that's equitable.

Keys to partnership...this one is, as I said they get a little bit harder as we move along, is you have to tackle oppression, racism, classism, sexism, homophobia, first. And it's important to look at subtle and obvious forms of injustice from the beginning. You can't create justice unless you're paying attention, kind of this, to this underlying condition and learning from everyone's perspective.

I thought I saw a question that I was getting ready to get, so...how do you define token-ness? Was that you, the question, because I thought it was Roxanne who had raised her hand? So I had better go ahead and answer that. How I define tokenism or token-ness is the idea of when you put somebody in a position and they are the, the one of something, whatever it is that they are, and they lack true authority to, to make decisions. And so if I am, and I'll use myself as an example, because it's easier to use myself as an example, so, if I am a black staff person and I am defined as the black staff person and I go to the black thing then when people ask me a question about what black folks think I'm supposed to answer for, for all black folks. Then I've been effectively tokenized. I'm, I'm there because I allow for the appearance of diversity but I have very little ability to change the policies, procedures or programmatic structures. So that's my definition of tokenism. And I actually have a few from some other places that I can think, that I'll think about and I can email out to people because other people have said it



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much more eloquently than I am at the moment. So I think I got that question. Okay, I don't see any other ones right now...so tackle oppression.

The next one is to draw strength from multicultural identities. This has a lot of different pieces, if, you need to be knowledgeable about the cultural differences in your community and build on the assets of each group. So you want to explore communities, family, neighborhood and how they come together positively. And so, what I mean by draw strength is a lot of time people's fears around doing cultural competency work is that if I do cultural competency work it's additional work, it's side work, the work that I do with the mainstream will suffer. That's not actually what I'm proposing. What I'm proposing is the better you are able to do with the complexity that all of us have as human beings, your services will get better for everyone. You'll, you will not be sacrificing the services for the many for the services for the few, what you will end up with is services that effectively address the diversity that exists within us all and you'll be drawing strength from that.

Okay. Bridge language barriers. This one sounds simple but the reason it's further down is a lot of times people think that having access to a language line, and I'm not saying language lines are bad, is, is the way of bridging language barriers; it's a rather simple way of bridging language barriers and it's good in the pinch, but you need to be aware of, you know, language barriers in advance and provide interpreters, other linguistic supports, what works for people, if people can't actually talk to you in a language that feels comfortable to you, to them, doing some of these other pieces become impossible. And so we are talking about cultural linguistic diversity. Language becomes imperative.

Money matters (LH). Money matters on all levels. So you need to take care to anticipate expenses and indentify person (PH) of financial support for individual services, but also programmatically, is if all the funds that you get are devoted to mainstream services and they're not devoted to evaluating how those services can effectively address the diversity of your service area, of who lives where you are, because there is diversity across the state, when I look at the census data there actually is no place that is just white people. There are people of color of various ethnicities and races across Washington State and so it's, it's important to put your money where your mouth is, or walk the talk, however, you know, you want to say it.

Action and analysis go hand in hand. And I had a question earlier that was kind of about this in that sometimes people get caught in what I call the analysis trap. My not so nice word about it is kind of the, the idea of, I have used the term, you know, internally and hopefully this won't offend anybody too badly, of mental masturbation where people talk and talk and talk because it feels good to talk about the issues but don't actually move. And so the idea is that you have to analyze and you have to take action, is that you apply continuous evaluation, self-reflection, retraining and adjustments as you need to. Everybody's a work in progress. We are all hopefully moving in a positive direction along the continuum.

Next one, is to stay grounded in the community. You may have formed some partnerships as we talked initially but it's important to stay grounded within all those things. You have to remain close and connected to the people and the organizations that are the center of your community. Local people and neighborhoods are the heart of change. And so once you've figured out what the diversity and the cultural complexity of where you live is, you want to stay connected, you want to stay grounded, you want to be at the community events. You want your agency to not be an add-on. You want it to be part of that community.

Constructive partnerships. This is a little bit, difficult, sometimes to explain. Is, I acknowledge that sometimes what is your interest is not actually the interest of another individual or agency and so it's important to know what your overall interest is. So if your overall interest is providing a service to victims of crime, I'm not telling you to not focus on providing a service for victims of crime, but what I am telling you is that you might want to partner with somebody who isn't perhaps, who might perhaps be doing some aligned type of work in a community of color and, and you'll partner with them but you'll know that yours is victim of crime and perhaps theirs is homelessness. So you may not be working on exactly the same issue and I'm not telling you to forget your issue, but I am saying that there is a part--there's a place where you can partner with people of color that are doing similar aligned work even though it may not be exactly on the same issue and that you can still leverage the work in that way. We're getting there.

Keep the motor running. This is another one of continually asking how things are going. I am a big person about planning. One of the phases where we talked about in moving from pre-

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competence to competence, is that you would actually have a plan in competence, where in pre-competence you don't have a clear plan yet. So the idea about keep this motor running is that you have a plan, you're checking your progress against your plan, you're reflecting on what's working, what's not, you're making adjustments, and you're figuring out where to go and, where to go next.

And then the last one is to be committed to the long haul. Doing cultural competence work for people of color or in any other community is slow-going. You're going to encounter resistance and it's probably going to happen when you least expect it. It's important not to think that in two years you are going to become culturally competent, you're not, it's important not to think that this is a project that you'll embark upon and then finish and then you can kind of put your little gold stars that says that you're finished. It's important for this to become the very core and soul of how you do the work and that's how you would actually move if we were ever to get to that place of being culturally proficient.

And then this is a quote, from Lockwist (PH) and it is another thing that I draw from my community development or community engagement work. It's the idea that when people have an opportunity to participate in decisions and shape strategies that vitally affect them, they will develop a sense of ownership in what they have determined and commitment to seeing that the decisions are sound and the strategies are useful and effective and carried out. And I use this principle in this work because I think it's really important for people to have the idea of meaningful participation, unless people have the ability to participate they will not care about the strategies that we create, they will not be relevant, they will not be compelling and so I, I kind of use this as my touchstone of what I keep in the back of my head when, when I'm trying to develop services or when I'm trying to look at the infrastructure of my agency.

That is the last formal slide and then this one has questions, thoughts and comments. And so I don't have a lot of time but we have about eight minutes if this clock is correct. If people have any questions that they would like to text in or if you want to raise your hand.

Jamie (PH), or am I pronouncing that right? Star 7 to un-mute.

**FV:**

Yes, that is pronounced correct.

**Lydia Guy Ortiz**

Okay, would you like to ask your question (OV)?

**Q:**

I was, I was, it sounds like you're pretty, you seem to be pretty versed on doing this work and encountering some of the hard work that seems to, to need to be done. I was going to ask your advice on may be bringing to the forefront the, the painful and maybe even feelings of guilt that come when agencies recognize their shortcomings? You know, what's a creative way to do that, especially with an agency that may not be so receptive of that?

**Lydia Guy Ortiz**

Well I, I have been doing this work a while and sometimes I do it effectively and sometimes I have been less than effective (LH) at, at doing it and I think all you can do is kind of speak the truth around the issues and when an agency is able and, and willing to hear you they'll be able to start acting upon it. I found where it's most effective is when that message comes from a mixture of, if we're talking about race, of people of color and white people, is if the expectation is that the person of color will, will bring forth (LH) this, bring forth the, the, will kind of champion the peace then it's not going to be as effective as having you know a, a whole kind of supportive...how can I say?...those people who have historical power and those who don't. I don't know that that answers your question, it basically says I don't have an answer to your question but that I tried to (LH). Let's see I have another one, this is Michelle, I have a comment on grouping all people or persons of color so if you want to un-mute your line so you can make your comment, Michelle? On star 7...un-mute it.

**Q:**

(LH) I had a comment. I'm not actually participating on the webinar but I have been listening to it and I feel a little disappointed that everybody other than Caucasian background is grouped as People of Color. I'm Native American mixed background and I've never heard a Native American call themselves a person of color and (BN) it's interesting that people would go so far as to be grouped and broken down in the

gay culture of being specific as gay, lesbian, bi-sexual, transgender, blah, blah, blah but anybody other than Caucasian is put in this nice little neat box of being people of color was my comment.

**Lydia Guy Ortiz**

Okay and I think you have a completely valid comment. I did kind of explain at the beginning why I chose to use that term for this piece as it was meant to be inclusive, talking about some common experiences of racism...

**FV:**

Mm-hmm.

**Lydia Guy Ortiz**

And it, I, it kind of comes from the, the thing of the Citizens of Color that was used by MLK. But I have, you're right, there is, People of Color is not a, a universal concept that everybody, everybody uses in that everybody feels is appropriate.

**FV:**

Mm-hmm.

**Lydia Guy Ortiz**

And so...okay.

**FV:**

That's all, I just wanted to add in my little two cents, thank you.

**Lydia Guy Ortiz**

Thank you very much. Let's see, I have a couple more questions...

**Lydia Guy Ortiz**

Okay. I'm trying to figure out which ones are questions and which ones are comments. Let's see, we have a, I'm actually going to ask that if anybody else has a question that you raise

your hand so we can do star 7 because I'm having a little bit of trouble reading through the chats. So, if you asked me a question in the chat box, either raise your hand so I can see the yellow (PH) so I can make sure I get your question in this last three or four minutes. Let's see, comment. I'll read the comment. It's my perception that as a society we focus so much on difference in people that we lose the more important message that we are all members of the society and share in similar experiences i.e. sexual assault, DV etc. And there's another comment about I came in late, which is a logistical one, I came in late, did we do roll call or how do you know we attended? And I'll let Jan (PH)...

**FV:**

Right, everybody who attended the webinar I will have a report from Ready Talk vendors so I will be able to email you with the training credits and if you are sharing a computer with others, your colleagues, just make sure to mail me at the end of the webinar with everybody's name and email so I will make sure that everybody will be (OV)(SL).

**Lydia Guy Ortiz**

Okay and so I have...

**FV:**

I was Roxanne, I was just commenting about the woman of color, I'm also Native American.

**Lydia Guy Ortiz**

Um-hmm.

**Q:**

(CH) And are, are using the term People of Color and for, for myself I believe you know I've heard that, that, some Native, I mean Native Americans refrain from that, but what I was more concerned about was a comment regarding that we are all in this together and this is one of the hardest things I think in, in working in this, this area is that if we are all in this together we're all, trying to make changes as far as DV and sexual assault and help survivors and they all have, you know that, that same experiences but we have culturally different ways of dealing with it and I think that's important

that people are able to understand that and not try and lump everything altogether and, and I think that would make, make the whole area, working in this area, coming more together if we were able to all accept that.

**Lydia Guy Ortiz**

Thank you. I have two last questions and so I will get this and then we'll be at the end. One is a copy of the PowerPoint presentation and I know we'll be sending out a copy of the PowerPoint because I gave it to Jan and she'll be posting it on Wavenet (PH) and a last question is from Elizabeth. And in your experience, the question is, in your experience how much is being done in this regards at higher levels such as policy makers and/or decision making groups? And, I actually think there is a fair amount that's being done, I'm not sure whether it's authentic yet (LH), it's kind of, of my caveat is, because so much of what happens on the higher level is political and when things, when politics are involved I'm never (BN) sure of how much people do, do because of the perception of doing good or do because they want the work to really be done. And so in Washington State, as well as nationally, there is much more talk about health disparities, about cultural competence then I've ever seen before, there's more money being devoted toward the issue, but it will actually, I think, take time to figure out whether those efforts are truly authentic or, or more lip service. On that note I did put my, my email if you have any questions, thoughts or comments. I would encourage you all on the, to use the Wavenet form to have a rich and varied conversation about this because I'm sure that there is a vast amount of information and expertise that exists within you all that you can leverage. And so I would like to thank you for spending this last hour and a half with me and hope you all have a pleasant day.

-Transcript ends-