Community Cultural Competence

Definition, Measure and Test of its Mediating Role in the Strengthening of Community Workers

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For migrant wellbeing to be successful, they must have the opportunity to take full advantage of community resources and services (e.g. health and social care, housing, protection, family opportunities, education, employment).

Efficient services, capable of covering all their needs, must be promoted based on their capacities and strengths.

It is assumed that current services, based on an ethnocentric western perspective, need to build sensitivity to diversity and render providers culturally competent.
In spite of the consensus that respect for cultural diversity is paramount for professionals, policymakers, and researchers, many questions are not yet answered:

- Should we be concerned with developing appropriate and specific care providers for particular target groups?
- Should the aim be to develop approaches which are more sensitive to diversity in the population (and the society) as a whole?
- Should its purpose be to promote fair multicultural systems and societies, including implications at the level of individuals, organizations, institutions and policies?

More attention is required to address the fact that multiple social inequalities prevent migrant populations from enjoying community resources and that this challenge requires a comprehensive and systemic approach.
Introduction

To deal with these challenges, we put forward that to become culturally community competent implies the ability to identify circumstances which define each individual, empower their personal development and their surrounding settings. It also implies the understanding of vital individual schemes (i.e. values, patterns of identification, references, beliefs) and the capacity to plan and implement actions linked to characteristic situations of contexts of diversity.
Objectives

With this goal we will:

- Define Community Cultural Competence
- Confirm its multidimensional structure and validate an instrument to measure it
- Test criterion-related validity, proving its mediating role in the strengthening professional performance, addressing the racial prejudice
Defining Community Cultural Competence

A reminder of mainstream perspective
Limitations of the mainstream perspective

Critical milestones
The role of culture in the cultural competence
The contribution of the ecological perspective and power

Community Cultural Competence as a Psychopolitical Empowerment Process
A culturally competent professional is someone who is conscious of the basic principles that define human behavior, values and bias; someone who tries to comprehend unconditionally the vital perspective of their consumers, and puts into practices skills and strategies of interventions which are sensitive and well adapted to culturally diverse clients (Sue et al, 1992).
Defining Community Cultural Competence: 
*Limitations of the mainstream perspective*

- Stereotyped vision of culture, including only language, costumes and traditions
- Limited capacity to promote organizational changes
- Limited capacity to involve all stakeholders
- Deficient rigor to test its effectiveness and validity, and its relation with measures of prejudice, professional wellbeing and professional humanization.
Defining Community Cultural Competence: *Critical milestones (Weaver, 2008)*

- The perspective of strengths
- The transactional approach
- Issues of power

The role of culture in the cultural competence

The contribution of an ecological perspective and power
The traditional perspective adopts a static vision of culture, outlining professional practices which could stereotype culturally-defined groups, perpetuating social asymmetries.

We support the idea that culture implies multiple, complex and a fine dynamic of intergroup contact, which builds an intricate web of weaved identities in each individual.

Consistently, to become culturally competent it is necessary to learn how to deal with realistic differences. The challenge is to accept and respect the dynamics—not to deny or avoid them.
Defining Community Cultural Competence: *The contribution of the ecological perspective and power*

The mainstream perspective attributes the difference to the actors (customer), not to the interaction. Alternatively, the ecological perspective enables the examining of individuals and political contexts, highlighting the relation individual-in-contexts.

The main meaning of cultural competence should be to qualify community providers to redefine and transform citizenry settings, going beyond assuring a culturally sensitive professional relation with costumers from a different culture.

Assuming this lens, cultural competence implies the capacity to create community settings for diversity; i.e., enhancing the interdependence, spanning boundaries through support systems,
Defining Community Cultural Competence: 
*Implications*

The knowledge of traditional cultural differences (i.e., language, religion, habits) does not guarantee culturally competent community providers, usually members of the receiving population. The understanding of the impact of political, economic and social asymmetries is required.

In asymmetric conditions, members of the receiving population can internalize an arrogant vision of themselves, which legitimizes them to maintain privileges over newcomers.

Community providers need to be able to think critically about the mechanisms which dehumanize their professional activities, adopting a new vision of themselves and others, their relationships and their professional activities, building a new professional identity.
Defining Community Cultural Competence as a Psychopolitical Empowerment Process

Lack of resources and a sound knowledge and training programs

Lack of socio-political support

Professional fragmentation

Frustration

Exhaustion

Powerlessness

Citizenship level
- Being ready and
- Taking action

Interpersonal level
- Gaining capacity to respond

Intrapersonal level
- Developing critical thinking and strengths

Multicultural Providers
- Building coalitions
- Organizational leadership
- Community readiness

- Coordination, Networking
- New roles: Mediator, Instigator, Adviser

- Humanization
- Professional realization
- Strengthening
Confirming and measuring the structure of community cultural competence

Knowing community contexts
- In-depth individual and group interviews

Development of the scale
- Item generation: Bibliography revision; Brainstorming; Centering

Validation of the factor structure
- Sampling community contexts and providers
- Confirmatory factor analysis

Testing criterion-related validity
- Analyzing whether the structure obtained was associated with attitudes and professional performance toward immigrants
Knowing community contexts

*In-depth individual and group interviews*

30 interviews (15 Moroccans) y 6 focus groups (providers and community leaders):

**Moroccans neighbors and providers**

The most significant providers are: teachers, social mediators, health providers, professional advisers, police officers.

The most significant resources are: housing, school, health care, social care, Mosques, Internet and call centers.

**Autochthonous providers:**

Their narratives informed and provided the opportunity to brainstorm ideas about what *critical awareness* means, *gain capacity to respond* (new roles and activities) and what *taking action* implies.
Development of a scale

*Item generation procedure*

We carried out a comprehensive literature search on cultural competence scales:

- Cultural Competence Assessment Instrument (CCAI, Suárez-Balcázar, 2009),
- Clinical Cultural Competency Training Questionnaire (CCCTQ, Migrant-Friendly Hospitals, 2004)

Qualitative analysis of interviews

Based on the previous information, the research team chose, brainstormed and delineated items about the three theoretically distinct domains

Initial instrument of 57 items, type Likert scale 1-6 (Total disagree- total agree)
Validation of the factor structure and instrument

*Sampling community contexts*

We distinguished two types of community contexts based on the main acculturative strategies (Berry, 2005, Hernandez-Plaza, 2008)

- Those enable integration, (low or medium density, receptive)
- Those do not enable integration (high density, ghettos)

We construct a Geographic Information System (GIS) including rates of:

- Moroccan students
- Associations
- Mosques
- Health care received by Moroccans
- Moroccan population
A GIS is a database system, characterized by its capacity to manage geographic data, which are geo-referenced and which can be visualized as maps (Bracken & Webster, 1992).
Validation of the factor structure and instrument

Sampling community contexts: GIS Sevilla
Validation of the factor structure and instrument

**Sampling providers**

<table>
<thead>
<tr>
<th>Providers</th>
<th>Community Context</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low density</td>
</tr>
<tr>
<td>Education</td>
<td>13.6%</td>
</tr>
<tr>
<td>Polices</td>
<td>7%</td>
</tr>
<tr>
<td>Social Care</td>
<td>4.8%</td>
</tr>
<tr>
<td>Health Care</td>
<td>7.3%</td>
</tr>
<tr>
<td>Professional Orientation</td>
<td>9.8%</td>
</tr>
</tbody>
</table>

Gender: 64.4% women

Age: M: 40.63 (SD: 8.82)


Length in the current position $M = 8.12$ (ST = 8.25).
Validation of the factor structure and instrument

*Procedure and software tools*

- Procedure
- Manage the collaboration of the different community support systems
- Voluntary participation; informed consent and confidentiality.
- Between 5 and 10 days for its accomplishment

**Software tools**
- Lisrel v 8.71
- SPSS v 17.0
- ArcGis 9.2
Validation of the factor structure and instrument

**Confirmatory factor analysis**

<table>
<thead>
<tr>
<th></th>
<th>CFI</th>
<th>NFI</th>
<th>NNFI</th>
<th>RMSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modelo Inicial</td>
<td>.86</td>
<td>.81</td>
<td>.86</td>
<td>0.073</td>
</tr>
<tr>
<td>Modelo Final</td>
<td>.91</td>
<td>.90</td>
<td>.90</td>
<td>0.080</td>
</tr>
</tbody>
</table>

**Structural invariance**

<table>
<thead>
<tr>
<th>Final Scale (30 items)</th>
<th>Chi-Square</th>
<th>df</th>
<th>p</th>
<th>RMSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td>H₀</td>
<td>2152.46</td>
<td>867</td>
<td>&lt;.001</td>
<td>0.086</td>
</tr>
<tr>
<td>H₁</td>
<td>2077.53</td>
<td>804</td>
<td>&lt;.001</td>
<td>0.089</td>
</tr>
<tr>
<td>Diference</td>
<td>74.93</td>
<td>63</td>
<td>.144</td>
<td>-</td>
</tr>
</tbody>
</table>
Critical awareness

I am sufficiently sensitive to be able to appreciate and respect the differences between my cultural sphere and that of immigrants.

As a community service’s provider, I am conscious that my ideas about race and culture can have an influence on my professional performance/activities.

I learn culture through educative means [cf. cultural capital] and life experiences [cf. human capital].

As a service provider, I have to distinguish the heterogeneity within the community.

Community providers must be equipped in order to be effective in offering community/social services which must be open, accessible, and of suitable quality for citizens, independently of their socioeconomic position, race, religion, political orientation or other diverse human conditions.
Gain capacity to respond
I am accustomed to adapting my professional activities to the needs of consumers.
I feel myself capable of discussing the requirements of immigrants and the necessary strategies to deal with them.
I am effective at evidently employing my cultural sensitivity.
I know how to report and address discrimination suffered by immigrants.
I am effective at including suitable content to be used in plan of actions intended to work with immigrants.
I enjoy the ongoing opportunities that my agency makes available, which enable us to be effective with immigrant consumers.

To be effective in my work with immigrants is a part of the mission, practices and policies of my agency.

I am used to taking advantage of available community resources in order to provide a suitable attention to immigrants.

I have easy access to policy-makers in order to obtain the necessary resources to develop community interventions suitable for immigrants.

I have easy access to guidelines and recommendations in order to obtain the necessary resources to develop community interventions suitable for immigrants.

I have easy access to community leaders (e.g., religious, NGO) in order to obtain the necessary resources to develop community interventions suitable for immigrants.
Validation of the structure and instrument

**Differences between providers**

<table>
<thead>
<tr>
<th>Providers</th>
<th>Critical Awareness</th>
<th>Gain Capacity to Respond</th>
<th>Socio-Political Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>4.99</td>
<td>3.96</td>
<td>3.05</td>
</tr>
<tr>
<td>Police officers</td>
<td>4.46</td>
<td>3.83</td>
<td>2.67</td>
</tr>
<tr>
<td>Social care</td>
<td>4.88</td>
<td>4.40</td>
<td>3.51</td>
</tr>
<tr>
<td>Professional advisers</td>
<td>4.61</td>
<td>4.26</td>
<td>2.86</td>
</tr>
<tr>
<td>Health care</td>
<td>4.72</td>
<td>4.22</td>
<td>3.05</td>
</tr>
<tr>
<td>F, df</td>
<td>4.186** (4, 393)</td>
<td>3.745** (4, 392)</td>
<td>5.084** (4, 383)</td>
</tr>
<tr>
<td>Welch</td>
<td>4.411** (4, 146.35)</td>
<td>3.747** (4, 150.858)</td>
<td>4.463** (4, 146.645)</td>
</tr>
</tbody>
</table>
Criterion-related validity

**Testing its mediating role in the strengthening professional performance**

*Spanish adaptation of the Pettigrew & Meertens racial prejudice scale*

- Subtle
- Blatant


*Maslach Burnout Inventory (MBI)*

- Emotional Exhaustion
- Depersonalization or Cynicism
- Personal Accomplishment

Criterion-related validity

Testing its mediating role in the strengthening of professional performance

RMSEA: .061  Chi-Square: 4982.62  d.f.: 2005  p. value <0.01
Community cultural competence requires a systematic and comprehensive vision, instead of focusing on the assurance of provider-costumer relationship in specific support systems in a fragmented way. The scientific community has to assume the challenge of developing ecologic frameworks with this purpose.
To address this challenge, we have defined community cultural competence as a psychopolitical process.

We have adopted a dynamic vision of culture, linked to the intercultural contact and the constructions of the self and identities.

Cultural competence is also political competence. It means that an ecological approach is required, being focused on the transformation of citizenry settings.

Therefore, community cultural competence must be understood as a process of psychopolitical empowerment.
Conclusions

- The redefinition of cultural competence requires a redefinition of methodologies used in its study, going beyond methodologies which only portray individual differences.

- We have to use methodologies focused on capturing contexts and which place individuals in their contexts. Mixed designs and narratives, as well as GIS, HLM and network analysis are powerful tools in the future study of cultural competence.
Using different methodologies, we have developed an instrument to assess community cultural competence with suitable psychometric characteristics.

This instrument has allowed us to confirm the theoretical proposed structure and to have on hand a useful tool to assess it.

We have tested that this structure is stable both in receptive contexts and in those which present indicators of marginalization.
Conclusions

- We have proven the construct’s validity by analyzing its relation with well-proven concepts related with intergroup contact (such as racial prejudice) and work performance (such as the burnout syndrome).
- Findings offer insights for future investigations.
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