

**Racial/Cultural Identity Development Model** - R/CID (Atkinson, Morten, & Sue, 1979; 1983; 1989)

- **conformity** - preference for dominant cultural values over their own; lifestyles, value systems, and cultural/physical characteristics of white society highly valued while those of their own group viewed with disdain or repressed
  - dominant-subordinate relationships between two different cultures, adjust self to group with more prestige and power to avoid inferiority feelings, but creates ambivalence in individual, strong pressures for acculturation
  - feelings of inadequacy, blame their own group for low status, and whether their group should be segregated, confused self-identity
  
- **dissonance** - denial breaks down due to encountering information or experiences that leads to questioning and challenging current culturally held beliefs, attitudes and values; individual in conflict between disparate views that challenge current self-concept
  - begins to develop consciousness about sociopolitical issues, understands oppression, discrimination, and awareness that can't be white
  
- **resistance and immersion** - begins to resolve conflicts and confusions with greater understanding of social forces and role as a victim; endorses ethnocultural views and rejects dominant values and culture; reacts against white society and standards as not valid for him or her;
  - develops a stronger awareness and political consciousness about own cultural group and history of oppression
  - has a strong desire to eliminate oppression of own group; feelings of guilt and shame for selling out his own group and contributing and participating in oppression of own group and other cultural groups; strong sense of anger at oppression and own internalized feelings; reactive stage
  
- **introspection** - realizes intense feelings of anger toward white society is draining and takes energy from understanding themselves and own group; need for positive self definition in a proactive sense emerges; discontent and discomfort with group views seen as rigid and stifling of individual autonomy in favor of the group good
  - struggles to take things from own ethnic culture and dominant culture; critical of aspects of own cultural group; sorting out a bicultural identity
  
- **integrative awareness** - develop clarity about bicultural or multicultural identity; - inner sense of security, own and appreciate unique aspects of own culture and chosen elements from U.S. culture;
  - develops greater individual control and flexibility over conflicts; realizes acceptable and unacceptable aspects in all cultures; desire and commitment to eliminate all oppression; cultural ways; not necessarily in conflict

## CULTURAL COMPETENCE CONTINUUM

CULTURAL COMPETENCE IS A SET OF CONGRUENT BEHAVIORS, ATTITUDES, AND POLICIES THAT COME TOGETHER AS A SYSTEM, AGENCY OR AMONG PROFESSIONALS AND ENABLE THEM TO WORK EFFECTIVELY IN CROSS-CULTURAL SITUATIONS. A CULTURALLY COMPETENT SYSTEM OF CARE ACKNOWLEDGES AND INCORPORATES---AT ALL LEVELS---THE IMPORTANCE OF CULTURE, THE ASSESSMENT OF CROSS CULTURAL RELATIONS, VIGILANCE TOWARDS THE DYNAMICS THAT RESULT FROM CULTURAL DIFFERENCES, THE EXPANSION OF CULTURAL KNOWLEDGE, AND THE ADAPTATION OF SERVICES TO MEET CULTURALLY UNIQUE NEEDS

### I. CULTURAL DESTRUCTIVENESS

REPRESENTED BY ATTITUDES, POLICIES AND PRACTICES THAT ARE DESTRUCTIVE TO CULTURES AND CONSEQUENTLY TO THE INDIVIDUAL WITHIN THE CULTURE. THE MOST EXTREME EXAMPLE OF THIS IS CULTURAL GENOCIDE--- THE PURPOSEFUL DESTRUCTION OF A CULTURE. (INDIAN CHILD WELFARE ACT, EXCLUSION LAWS OF 1885-1965).

### II. CULTURAL INCAPACITY

REPRESENTED BY EXTREME BIAS, BELIEF IN RACIAL SUPERIORITY AND SUPREMACY OF A DOMINANT GROUP, AND ASSUMES A PATERNAL POSTURE TOWARDS "LESSER" RACES. OFTEN CHARACTERIZED BY IGNORANCE AND UNREALISTIC FEAR OF PEOPLE OF COLOR, SUBTLE MESSAGES OF REJECTION ("OFFENSIVE MECHANISMS"), LOWER EXPECTATIONS OF PERFORMANCE OF THE MINORITY GROUP, ETC.

### III. CULTURAL BLINDNESS

REPRESENTED BY THE BELIEF THAT COLOR MAKES NO DIFFERENCE AND THAT ALL PEOPLE ARE THE SAME. THERE IS A PRESUMPTION THAT THE BEHAVIOR, VALUES, ETC. OF THE DOMINANT CULTURE ARE UNIVERSALLY APPLICABLE AND BENEFICIAL; AND ASSUMPTION THAT INDIVIDUALS OF MINORITY CULTURES WHO DO NOT MEET THE EXPECTATION OF THE DOMINANT GROUP IS DUE TO A DEFICIENCY OR LACK OF DESIRE TO ACHIEVE RATHER THAN THE FACT THAT THE SYSTEM ONLY WORKS FOR THE MOST ASSIMILATED.

### IV. CULTURAL PRE-COMPETENCE

MANIFESTED BY THE AWARENESS OF THE LIMITATIONS IN CROSS-CULTURAL INTERACTIONS AND POSSIBLY A DESIRE TO PROVIDE FAIR AND EQUITABLE TREATMENT THAT IS CULTURALLY APPROPRIATE. HOWEVER, BECAUSE OF A LACK OF KNOWLEDGE, SKILLS AND COMMITMENT, THE INDIVIDUAL OR AGENCY LAPSES INTO A FALSE SENSE OF ACCOMPLISHMENT (E.G., TOKENISM) OR FAILURE ("I TRIED") THAT PREVENTS MOVING FORWARD ALONG THE CONTINUUM.

### V. CULTURAL COMPETENCE

MANIFESTED BY ACCEPTANCE AND RESPECT FOR DIFFERENCE BY CONTINUOUS SELF-ASSESSMENT REGARDING ONE'S OWN CULTURE AND THE CULTURE OF OTHERS, CAREFUL ATTENTION TO THE DYNAMICS OF DIFFERENCE AND THE FLEXIBILITY OF BELIEFS. IT ALSO INCLUDES CONTINUOUSLY EXPANDING CULTURAL KNOWLEDGE AND RESOURCES AND FOSTERING THE ADAPTATION OF POLICIES AND PRACTICES OF ORGANIZATION TO ACCOMMODATE ALL CULTURES.