>> OPERATOR: Good afternoon ladies and gentlemen and thank you for waiting. Welcome to the "Cultural Competence for SILCs". All lines have been placed on listen only mode and the floor will be open for your questions and comments following the presentation without further ado it is my pleasure to turn the floor over to your host Mr. Tim Fuchs. Tim, the floor is yours.   
>> MANMEET: Thank you, good afternoon, --  
>> TIM FUCHS: Good afternoon everyone I'm.  
>> TIM FUCHS: With the National Council on Independent Living and I want to welcome you all to SILCs newest network "Cultural Competence for SILCs" today's teleconference and webinar is brought to you by the SILC network which is a program of the IL NET for Centers for Independent Living and Statewide Independent Living Councils the IL NET is operated under the Independent Living Research Utilization -- the National Council on Independent Living in Washington D.C. and the association for programs for rural independent living in Little Rock, Arkansas and supported by RSA at the Department of Education today's call is being recorded so we can record it on ILRU's web site that will be up within 48 hours usually a little bit less and we will break several times during today's presentation to take your questions. Our Webcast participants can ask questions by using the textbook under the emoticons under the webinar platform or on the CART screen if you're participating by CART today you can ask questions on the chat screen I'm logged in so I can help get your questions to presenter the materials for today's call including a PowerPoint and evaluation form are located on our web site I'll give you this URL twice but please do be aware that it's the same URL that was sent to you in your confirmation e-mail so if you got in a link you had it there and if you're on the webinar of course the PowerPoint will display automatically but if you're on the telephone you'll want to make sure to have this open. So that -- the training web site excuse me is www.NICL.org/training/culturalcompetence2011materials.HTML. And one more time the training web site is www.NICL.org/training/culturalcompetence2011materials.HTML.   
So again if you're on the telephone and you don't have the PowerPoint up you're going to want to do that now because it will make the presentation a lot easier to follow along with if you're on the webinar it will display automatically and again that's also the link to the evaluation form. And please do fill that out. We've made it very brief so it's easy to complete it just takes a minute or two at most if you're participating in a group today you're welcome to discuss it with the people you're participating with and submit one form but please do make sure you do submit your evaluation at the end of the call.   
So with that I want to introduce Tawara Goode our presenter for today she's the director of the national center for Cultural Competence and associate directorer of Georgetown University Center for Child and Human Development. Tawara is a nationally recognized leader in the area of cultural and linguistic competence she's a fantastic presenter and we have worked with her in a number of trainings and have always had a great time she's a pleasure to work with and I want to thank you Tawara for putting together the presentation today and delivering it today.  
>> TAWARA GOODE: Thank you, Tim, for that really gracious introduction. And I say I guess it's afternoon across the country. Good afternoon to everyone.   
Today we are going to spend some time looking at cultural and linguistic competence and what the implications for Statewide Independent Living Councils. As Tim said we'll have opportunities to offer a number of questions and give comments and I look forward to interacting with you through that way.   
I really like audience participation. And when you're doing webinars you have to envision who your audience is. So sending in your questions and making your comments will really make this very meaningful experience.   
So as we think about rationale for cultural and linguistic competence in independent living there are many different reasons why we should consider it. For today's call I've outlined merely five. Although, again, there are numerous others.   
So we think about the U.S. the territories and also traveled communities across this country we are seeing significant demographic changes overall. And the racial, ethnic, and cultural and linguistic composition of our country.   
We know from the census that we have seen significant changes and increases. The census that was last done in 2000 really showed a big leap from individuals from racial and ethnic groups other than non-Hispanic white increasing significantly from one-fourth of the population to one-third of the population. And those trends are expected to continue -- continue well into the next decade and we're starting to get data back from the 2010 census and we're seeing that across the country even in communities that described themselves as relatively homogenous rural communities and other communities has seen the significant increase in diversity. Another reason we think about cultural and linguistic competence in independent living is that we know there are differing world views, different ideas, different belief systems about disability, what it means to have a disability how it's perceived particularly within a cultural context I have a number of slides that we'll explore in greater detail but this is another reason why it's important for SILCs to really consider cultural and linguistic competence.   
Another rationale is looking at laws and Federal and state mandates. There are a number of Federal and state mandates that we'll describe in detail within the presentation that really looks at the capacity to provide language access services to large groups of individuals in this country. That may have limited English proficiency or may be English language learners.   
As we look at yet another reason, it is to improve the quality -- and effectiveness and satisfaction of services and supports that are delivered   
There's an emerging body of evidence that really looks at cultural and linguistic competence in detail to ascertain whether or not by providing services supports in this manner if it is more accessible, more acceptable, if it indeed improves the quality. And actually outcomes for various population groups.   
And that evidence is telling us, yes, it does.   
So again, another reason for us to think about cultural and linguistic competence and service support including independent living for individuals with disabilities across this country.   
And lastly, it is fairly well documented in the literature that we continue to experience racial, ethnic, social economic and geographic disparities across this for individuals who experience disabilities and their families.   
We know again from the literature that cultural linguistic competence is an effective tool that certainly is not the only tool but it is an effective tool and approach for being able to address these disparities.   
Based on the factors that you see there.   
You know, I simply think that cultural linguistic competence is the right thing to do. My colleagues would not allow me to write that in a number of our policy briefs because this would lack sufficient evidence that it was merely my opinion and couldn't go in our policy briefs so I think it's really important that we're on the same page as we think about why this is critical to SILCs. Why it's so very important. And we'll explore more of that as the presentation goes along.   
Okay. I think the slide came up. It didn't initially come up. We'll go back. All right. I'm not sure what happened.   
There's other reasons why we were thinking about SILCs should address culture and linguistic competence and I think this is a fairly simple diagram that looks at the concept of improving access, improving effectiveness, acceptability and satisfaction and as we think about that particularly in the worlds of SILCs and being able to document statewide what is the satisfaction, access, effectiveness acceptability for independent living services will indeed be important and a key function.   
So again as we look at this, it's just another way of examining the importance of cultural linguistic competence to SILCs.   
I want to spend a little bit of time talking about culture and what does that mean.   
I would like to offer a definition of cultural -- of culture that we use at the National Center for Cultural Competence and I think it's very important oftentimes when we're doing this training many people confuse or think about culture as being synonomous with race and ethnicity so I think it's important for us again to have shared understanding that when we're talking about culture, the depth and complexity of this concept.   
We really view culture as a learned and shared knowledge that groups -- and you can fill in the blank in terms of who those groups are -- use to really generate their behavior and to really interpret what their experience of the world is.   
It includes many things. Many things that were not put here in the slide. Many of those that are here in the ovals including manners of interacting, languages, communication, your customs and thoughts, rituals, roles, we've got to look at those roles in terms of gender and other kinds of things. Expected behavior. And this may apply to a racial group, ethnic group, a religious group a political group, a professional group. And/or social groups so again we're looking at culture being very broadly.   
It also is very interesting and then we think about how might culture be transmitted one group to another. We know that many aspects of culture are handed down from generation to generation.   
We also know that many other aspects of culture are constantly changing. And so as we think about culture and wltion think about that within the context of the variety of people who experience disabilities in their families and that we also think about culture within the context of the communities in which they live. The systems of service is important to which they are exposed, the social and political environment, all of these are things that impact the culture of your respective state and local communities. And it's helpful to think about culture very, very broadly. And again, not limited to race and ethnicity.   
I would like to also offer another term and that's cultural diversity and again people may describe it in many ways. I would like to offer up for -- when thinking about cultural diversity was developed by my colleague Vivian Jackson and myself. And that we are looking at cultural diversity as being able to really describe the differences in racial and/or ethnic classification and how people self identify. This may include a wide range of things including nationality, language, language of origin, tribal or clan affiliation, sexual orientation or gender identity and expression, spirituality, education. It may indeed look at physical and intellectual abilities. And it really is looking at how we distinguish one group or one individual from another. This is not looking at assessing judgement. This is just looking at that there are a significant number of differences among the population in the U.S. including those who experience disabilities.   
And so we may talk about diversity and diversity is very, very broad. And if we look at cultural diversity we're looking at those factors that impact individuals.   
When we think about culture and again cultural identities in particular, oftentimes people may self identify perhaps with their race or ethnicity or they may self identify with other variables of culture that we spoke to. This is just a diagram that looks at -- that we all have multiple cultural identities. And it varies points in time. A particular identity may be very important. And more important than another. So it could be at any given time my identity as a mother may really be how I perceive and think about my commitment, my time in the world.   
There could be other times that my identity as an Assistant Professor here at Georgetown plays a heavy role. So as we think about this concept of multiple cultural identities I think it has significant implications for people who experience disabilities that they may not always self identify solely with their disability. Because that may or may not be the most prominent thing that will be going on in their lives.   
And so it's important, again, to think about culture from that perspective. That it's complex. It's multi-facetted. It's multidimensional. And again, it changes over time. It helps give people their identity. So let's explore some of these views on disability identity. Again, thinking about how this relates to SILC.   
We know that from the work of guile & cross 2010 that -- Gill and Cross, that sometimes the experience of disability is isolating and that oftentimes people think only of the disability without really thinking about all of the other factors that really play into how someone is perceived and/or how someone self identifies.   
And so that there are other things other than disability as depicted on the slides, including race or gender or sexuality, class and age. These are all very, very important. And again as we think about the experience of people with disabilities across this country, how they view it may indeed be very much influenced by numerous factors including culture.   
As we think about racial identity versus disability identity, literature tells us a number of things. That oftentimes we may hear comparisons between race and disability. But there's a disability movement. There was the Civil Rights' Movement. And there are a high degree of similarities between the two.   
Yes, that indeed may be true in terms of those social changes those social justice movements. However, as we look at individuals and individuals with disabilities, that may or may not have the same power.   
So that we know that sometimes people's color with disabilities may mostly identify with those with their race or ethnicity. That that is the most significant factor as far as their identity is concerned. And that they may or may not have had a lot of interactions with disability rights groups or other kind of advocacy groups or just formal groups at all in terms of really looking solely at disability. Again, they may not self identify in that way.   
So that's what we know from some of the literatu   
We also know that there are other people of color those from racial and ethnic groups other than non-has panic white who may indeed -- Hispanic white who may very much strongly identify with having a disability. And that they may also think that their experience of perhaps race-based oppression is quite similar to that. That they have experienced in terms of their disability. And so, again, we want you to think about these issues. The whole issue of culture. The complexity of culture. The notion of multiple cultural identities. And how that may all play out in terms of the culturally and linguistically diverse group of people who experience disability in this country.   
I'm going to stop here and ask for questions before we move on to our next section.   
>> OPERATOR: The floor is now open for questions. If you do have a question please press the No. 7 or letter Q on your telephone keypad questions will be taken in the order they are received if at any point your question has been answered you may press 7 or Q again to disable your request.   
If you have a question you can press the No. 7 or the letter Q on your telephone keypad.   
>> TAWARA GOODE: Hello?   
>> OPERATOR: There are no questions in the queue at this time.  
>> TAWARA GOODE: All right. I would also say that in addition to questions, if you have comments, we'll welcome those, as well.   
  
Now that we have had general framing around culture we are going to spend some time really defining who is Cultural Competence, what does it look like at an individual level what does it look like at a systems level and to really explore that within the context of the responsibilities and roles of individual SILC members.   
I use this slide to help us think about the many different terms that we hear as they relate to culture. And ways of addressing culture in services and support, including independent living.   
There's a bunch of words here. Cultural competent, cultural -- culturally competent, awawr, effective culturally and linguistically competent and others I suggest to you that they all mean something different. And I would like to share with you a framework for thinking about Cultural Competence that we have adopted and we use here at the National Center for Cultural Competence is again all of these things meal something different.   
For instance, I may be culturally aware. I may be culturally sensitive. That may not enable me to change my behaviors. It may not enable me to put into place policies and procedures that will again promote cultural and linguistic competence.   
The framework of Cultural Competence that I am sharing with you was adapted from Terry Cross, Barbara Bager and Teresa Isaacs back in 1989 and actually this framework had its origin or has its origin in children and adolescent mental health. I should review this framework because it's one that's been most widely adapted and embraced throughout multiple systems of services and support across this country. And extends to many, many fields.   
And actually some of this language has been adopted in Federal legislation, including legislation from the Administration on Developmental Disabilities. So we look at Cultural Competence as first having organizations, really having a well-defined set of values and principles. So it's very principles and values related very much as we think about that in the context of independent living. That there's core principles of values that are there. I would say the same is for Cultural Competence.   
Basically it says that in order for organizations and systems to be culturally competent and move in that direction that they have to have policies in place. They must, indeed, have practices in place.   
They must demonstrate behaviors that we see specific attitudes that will enable an organization to work effectively cross culturally. And it does say cross culturally. Not cross racially or cross ethnically. But we're looking at that broad definition of culture that we shared earlier.   
There are five elements of Cultural Competence at an organizational and/or system level. First of all one has to value diversity. And I say this in all sincerity. That many organizations and systems say they value diversity. It may be in their mission statement. But it's not reflected in the makeup of who is in that organization or Council or agency, et cetera. And so when we are talking about value and diversity, it has to be manifested at every level within an organization or system. And again think about this within the context of independent living, independent living centers.   
As we look at the next one, it's the capacity to conduct self assessment. Which is really key and critical. So this means you're able to look at say for instance a Council to really look at what are your strengths as they are in terms of addressing culturally and linguistically diverse populations particularly with the kinds of policies and other supports necessary to minimize disparities and to assure equal access. Again conducting self assessment is really key because it offers you opportunity for growth. And to identify areas of strength so that's a key element of cultural competence.   
Another is being able to manage the dynamics are different. And we can look at this across populations of people that may be within any given state we can also look at it very simply in terms of managing the dynamics of differences of the variety of people who may be on any given Council.   
And so as we think about SILCs in particular, it would be very important to be able to address the range of diversity that we would see, whether that's age or whether it's gender or sexual orientation whether it's linguistic differences. Oftentimes people do a very good job of addressing issues of disability. But we're looking at disability as being only one aspect of diversity.   
So being able to manage those dynamics of difference within the context of policy and practice and the day-to-day interactions one may have with several members.   
Being able institutionalize cultural knowledge is really critical and really look at that in terms of what do we know about any given cultural group or cultural community and how do we hold onto or acquire that knowledge to inform policy making, decision making, the kinds of studies that we do, et cetera.   
So that means that it could be one person who is a member of a SILC. That has this area of expertise but if that person left and had to move some place else across the country all of that knowledge would go with him or her. So it's really important within the context of what you do and what you're responsible for to look at how do you institutionalize this cultural knowledge and also support centers to do the same.   
Lastly culturally competent organizations are able to adapt to diversity which means they are able to look and review policies to evaluate their relevance for culturally and linguistically diverse populations that there are structures in place that will enable them to again plan and recommend services and support that will be appropriate for different proption groups. And again to give guidance for services that are again culturally and linguistically competent. When we look at these five elements of Cultural Competence at an individual level and think about your own learning and continued growth in this area one of the first things one has to do is acknowledge the cultural differences this is often very difficult we live often in a PC world so sometimes people may be very reluctant to acknowledge cultural differences and to feel comfortable stating those and know how to state those and feel comfortable again in terms of doing it. This is really very key. Because we all are culturally different. Again, there's no value placed on different. It's just what it is. The Nexus is being able to understand your own culture and I suggest it's very difficult to be able to help with the kind of range of planning activities and other things that -- planning activities and other things that may happen at the state level unless you understand your own cultural it's very difficult to understand talking about the kults of others so that's key and critical not just individual also to look at the culture of the particular SILC. And also again each organization each group has its own culture. As we are looking at the culture in the broad sense that we talked about earlier. So understanding that is going to be very key and critical.   
The next is to be able to engage in self assessment. There are many, many checklists and other tools available to look at yourself at a point in time again to look at what pushes your buttons. You know, what are things that you would like to -- areas you would like to grow in. And to really be in tune to how culture impacts your day-to-day responsibilities as members of SILC. So again really thinking about that from that perspective.   
Another is I guess the desire to acquire cultural knowledge and skills.   
That's very deliberate. To really look at how could I grow in this particular area. How can I increase my knowledge. And my skills to advocate with and on behalf of groups of people to be groups of -- it could be groups of people of color, it could be groups of people living in rural areas but how am I able to do that in support of people with disabilities and their families. And lastly to be able to view behavior within a cultural context so no matter how difficult a behavior may seem or how unusual it may be, generally there's some cultural reason for that behavior. And it's important for us to put those lenses on as we look at cultural context in terms of populations within our respective state.   
The five elements of cultural competence I just shared with you have to be at every level of the organization and/or system and that would include at the policy making level. At the administrative level. At the practice and/or service delivery level at the consumer and/or family level. And then at the community level.   
So I suggest to you that as you think about cultural and linguistic competence, really you need to think about that no one is making an impact in this area if they are not addressing all of the levels. It's very difficult to be culturally and linguistically competent member of the SILC if that SILC as an entity and organization does not really have policies and practices in place to support that approach to independent living.   
So it's really very helpful for us to think about it from that perspective.   
Lastly, we believe that Cultural Competence occurs along a continuum. As you see here, this is a continuum that was developed by profit all and it goes from cultural destructiveness to cultural efficiency I must say one term that's used on this continuum is cultural blindness and I have had some individuals that took some degree of offense to using that term that way.   
I am giving you the original work. We did not change the continuum. But it basically tells us we are at different places at different times with different groups of people and that again Cultural Competence is a develop process that occurs -- developal process that occurs over time. So as we think about what skills, what areas of knowledge, what kind of policies may best meet different groups of people at different times, that's really very key as we look at this continuum.   
I think the most important thing is to continue your growth over time. Moving from one level to the next level with different groups of people, different sets of policies. And different practices.   
So I'm going to stop now. Again, to ask for questions and/or comments about the Cultural Competence framework that I just shared.   
>> OPERATOR: Again if you do have a question or comment please press the No. 7 or the letter Q on your telephone keypad.   
Again, if you do have a question or comment you can press the No. 7 or the letter Q.   
>> TAWARA GOODE: Well . . . hearing none at this time and Tim has not weighed in with any, I think we will proceed. And then we'll talk about the linguistic competence framework.  
>> OPERATOR: excuse the interruption we have a comment from germane Connell on the line hello, Germane your line is open.  
>> WOMAN SPEAKER: Hello, can you hear us?   
>> TAWARA GOODE: Yes.   
>> MALE SPEAKER: Okay. My question is that you said that an organization must demonstrate a policy -- now I can't find the thing here -- must have a policy to demonstrate a cultural competence. Must be manifested.   
What in your opinion is a policy that manifests what you're discussing today?   
>> TAWARA GOODE: Okay. We're going to talk a little bit more about that when we look at the roles the implications for SILCs. But say simply policy would be that individuals who speak a language other than English would have full access to services and interpretation and translation services will be provided to them. That's one. An area of linguistic competence.   
Another policy would be that there could be assessment to -- periodic assessment to examine the extent to which individuals with disabilities across cultural groups, what is their experience of those services? Are there differences in terms of those servicess?   
That could be a policy, as well.   
Another policy would be that staff within independent living centers receive ongoing training and support to address the diversity of people in the U.S. that's territories and travel communities who experience disabilities.   
>> WOMAN SPEAKER: Okay. Thank you.   
>> TAWARA GOODE:   
Are there other questions before we talk about linguistic competence.  
>> OPERATOR: There are no other questions at this time.  
>> TAWARA GOODE: Thank you for asking that question. I know that folks are out there but now I really know people are out there.   
All right so we're now going to look at linguistic competence, a definition of framework.   
And I just have some data that I wanted to share with you. And it may be something you're very much familiar with but we typically share this with our audience and groups.   
I thought you would like to have an image and some numbers in terms of languages other than English and I would say languages other than English and other than American Sign Language that are spoken at home and in the U.S. Someone had asked me that question before saying well why doesn't this dataset include sign language. And quite frankly, the U.S. census this time was only collecting data on quote foreign languages.   
And so you see that there's significant numbers of people who speak languages other than English at home. And the census has basically put those into groupings of categories, including Spanish or Spanish Creole with the largest number. And then I thought it was interesting to look at the Indo European languages and there are quite a few that are listed in the database. Asian and Pacific Island languages and then the census lumps a bunch of languages together including those Native American languages, Arabic, they lump together African languages and we know there are significant numbers of those. And so I think this really shows us we have a rich history. And a great degree of linguistic diversity. And in our country. Now what I shared with you is the overall U.S. picture. However, these data are available at a state level which I think it's really very important to know what this profile looks like at the state level and how many people experience disabilities may indeed fall into these categories.   
I'm not sure how many of you have heard the term linguistic isolation. This I think is a very, very important. And it looks at households in which no one above age 14 speaks English at least very well.   
And this is the latest data that we have from the U.S. census bureau and that's data in 2009. And we know that in the U.S. the greatest number of households that have linguistic isolations include Asian and Pacific Island languages and again those are grouped. So probably single largest grouping of individuals would be the Spanish speaking households with 25.9%.   
I think this has significant implications as we look for planning services, planning services for the future. And actually not just planning for the future but designing and supporting service provision currently within the U.S. So that linguistic competence, being able to access information in languages other than English it really is very key and critical to ensure equal access for all those who experience disabilities in their families.   
I offer you to a framework for thinking about linguistic competence which is again developed by the National Center for Cultural Competence and my colleague Wendy Jones. We have a full text definition of this on our web site. It goes into a lot more detail that I would like to just share with you. That's in a graphic format. When we think about linguistic competence, it really is the capacity of an organization or agency or system. And personnel. Their personnel. To communicate effectively and to convey information in a manner that's easily understood.   
And I think that is really key and critical as we think about a variety of people who experience disabilities, their families, partners, and significant others.   
And to be able to convey this information in a manner that's easily understood. And that may be to a variety of groups of folks. It could be individuals who are monolingual say Spanish speakers or speak a language other than English. It could be individuals again with limited English pro efficiency. It could be individuals that may or may not be literate either in English or their language of origin. It could be individuals who may be hard of hearing and/or deaf.   
So all of these individuals may require a variety of support in order for them to effectively access the independent living services. So we are really looking at that much widely not just individuals who speak languages other than English. We also know as we think about this linguistic competence framework the whole area of health and how important health is to the livelihood and well being of everyone in the U.S.' territories and/or travel communities. So as we think about that notion of linguistic competence, we include it within our framework, the whole area of health literacy. And mental health literacy.   
We know from the literature that this is really very key. And as we think about independent living skills accessing health care systems, mental health care system, it's really very key and critical.   
We know from the evidence that perhaps over 90 million people have issues of health literacy. And -- that's in this country. So we wanted to include this as a key component of our framework to say that we have to look at literacy at multiple levels.   
And lastly as we think about linguistic competence, it basically says that you have to have policies in place and practices, you have to have procedures and structures and as importantly you have to have dedicated fiscal resources and dedicated personnel so it's not good enough just to have the policy. You have to have the money to fund it. You have to have people who know what they are doing in this general arena so this is how we like to think about linguistic competence.   
I want to share with you some of the legal mandates and guidance and standards that we have at a Federal level and in some states to ensure linguistic competence.   
Probably many of you are familiar with title 6 of the Civil Rights Act that was enacted in 1964. And it basically has a non-discrimination provision which you can't discriminate against people because of their race, because of their age. A number of things, including nationality.   
And as we look at nationality language, it's an integral aspect of national identity. So this law basically says anyone who is receiving Federal assistive programs -- Federal funds that would include SILCs and Centers for Independent Living that anyone -- any organization receiving these funds has responsibility to ensure language access or language assistive services and that may include a variety of things including the provision of interpretation of translation services at a minimum.   
I think the most important thing here is that if you have Federal funding, there is this requirement.   
There's also the national standards on culturally explicit services this speaks to entities receiving Federal funds and in this there are four standards in particular that are enforceable by law. And enforceable by the Civil Rights Act and it speaks to the kinds of things that an organization system would need to do if that organization is receiving Federal funds. And again, there's specific obligations. Again this just speaks to the language access provision of the Civil Rights Act. It gives you a little bit more detail. Again to ensure that there's not discrimination. And that individuals with limited English pro efficiency can benefit from -- proficiency can benefit from those services and supports.   
So as we think about linguistic competence and in particular title 6 non-discrimination based on race, color, national origin, age, disability and sex, there are a number of Federal agencies that have responsibility for that.   
And I think this is just really very important as we think about SILCs. So that you're aware of where the implications are. Where the legal mandates are, for language access so that we know from the rehabilitation act their responsibilities there. So again in terms of planning and supporting centers to move in that direction, it impacts title 2, the Americans With Disabilities Act. From the Department of Education and also for age discrimination. And so again having knowledge to the extent to which your state plans and et cetera address these critical acts that have language access is very important.   
  
So as we think about linguistic competence and again it's really very critical in health and mental health literacy and I would like to share with you just a couple of things.   
We define or the feds define health literacy is a degree to which individuals have the capacity to obtain, process and understand basic health information and services needed to make appropriate health decisions.   
Again, as we're thinking about planning, the necessary services and supports so that individuals who experience disabilities can maintain their health and live independently. This is a critical area to think about.   
I offer you another definition. And that of mental health literacy. Which isn't from the U.S. We borrowed this from a Canadian neighbors. It's very active mental health and mental wellness programs across that country.   
And they define mental health literacy as the knowledge, beliefs and abilities that enable the recognition, management or prevention of mental health problems. So as we think about this within the context of independent living, it becomes very key, very critical as some folks do feel isolated. And maybe not well received within -- within their local -- through the local community. So that capacity is critical.   
So I would like to sum up this section. And looking at the characteristics of culturally and linguistically competent organizations. That has I would say policy. Again policy implications.   
And so that we would look at a culturally competent organization has a philosophy of addressing the needs of all individuals. In a manner that is depicting consideration to culture and language. That mission statement address this.   
That there are policies, structures procedures and practices. There's a capacity to ensure a knowledgeable and diverse and skilled workforce.   
That their funding streams and dedicated budget line items and other incentives to support cultural and linguistic competence and independent living.   
That there's community engagement and partnerships. That really can help inquire knowledge about the perception of disability and beliefs and practices within diverse communities.   
Another significant capacity is that once you're acquiring this knowledge and you have developed skill sets that you don't keep it to yourself. That you are looking at publishing and disseminating this so that other SILCs or other Centers for Independent Living across the country can benefit from that and lastly the whole notion of advocacy and to be able to understand advocacy within a cultural context is really very key and critical.   
So I will stop here and ask for any comments or questions. Before we go into looking implications of cultural and linguistic competence within the core functions of SILCs.   
>> OPERATOR: Again if you do have a question or comment please press the No. 7 or the letter Q on your telephone keypad.   
>> TIM FUCHS: Well, while we wait for some questions by the phone I have a couple of questions that have come in on the webinar.  
>> TAWARA GOODE: Okay.  
>> TIM FUCHS: So Tawara, if I may, the first of two is SILCs are small organizations and funding -- in funding for one SILC they are aware that trans later fees can be a real burden -- translator fees can be a real burden or beyond their budget in other words but they really want to be linguistically competent and provide this service do we have -- do you have any suggestions for creative approaches   
>> TIM FUCHS: I think --  
>> TAWARA GOODE: I think there's no easy answer for this and that many organizations will say they are in the same situations as SILCs they are small and don't have a lot of funding that doesn't exempt you from your responsibility to assure full language access services.   
I think there may be -- okay I'll give our organizations as an example we do receive Federal funds it's a cooperative agreement and it's been at a certain level for years and years and years.   
We know that those funds aren't necessarily going to increase any time soon. However, when we're budgeting, we budget for language access services. Because we know that if someone comes to us and needs those services if we have not identified it as a budget line item that we can't do it. So I know that this isn't always the answer that people want to hear.   
But you know it is what it is. That one has to budget for it. With that said, there are organizations with which you may be familiar within your state that advocate for and on behalf of individuals who are say for instance Spanish speaking that may indeed like to collaborate with you in order to do this. Since many of you are appointed by your Governor but this is an area that can be called to the Governor's attention that it's a key area and it's very critical to look at funds to support it from that perspective.   
I would be happy, perhaps, to take also this question offline because I'm not -- I just feel like I can't give you anything -- oh, an easy answer or to say you know here is this funding source or here is another funding source.   
However, you still have that responsibility.   
>> TIM FUCHS: Great. Thanks.   
Erin, have any questions come in on the phone.  
>> OPERATOR: There are no questions in the queue at this time.  
>> TIM FUCHS: Great then I'll ask the other one that I got, too.   
And this says: Since SILCs aren't service delivery organizations right the SILs do that they are statewide organizations, then Tawara what would their obligations be to the people in the state related to mental health literacy?   
>> TAWARA GOODE: As we look at the functions for SILCs in terms of independent living services, data gathering and analysis, engaging communities, I think it's more around the planning and how are you able to think about the extent to which issues such as literacy, health literacy and mental health literacy are including in your planning processes, your needs assessment processes. Thinking about it from that perspective.   
So it's not about that you're delivering services. But you're taking these concepts into consideration when you're giving policy advice. And assessing the needs of populations within the state.   
>> TIM FUCHS: Great. Perfect. Okay. Erin, any questions on the phone?   
>> OPERATOR: No, there are not.  
>> TIM FUCHS: Okay, thanks, Tawara, all yours.  
>> TAWARA GOODE: All right. So let's look at these concepts of cultural and linguistic competence and what the implications are for SILCs. And as we think about the whole notion of independent living services and your role as SILCs, I think that it's very important to be knowledgeable of what the cultural beliefs and practices are related to what it means to be independent.   
That many cultural communities it's not about moving out and being on your own. That may be a uniquely western way of thinking about independent.   
It may be looking at independence within the context of your family home. Because there are many generations who may live together.   
So I think that as you think about independent and think about the values of independent living, how consistent are they with the diverse array of folk who live within your state and also who experience disability.   
I think other things you can look at in the area of independent living is identifying best practices and evidence-based practices on what does it mean to support independent living within diverse communities.   
There's not a truck load of evidence that -- that's out there in literature. But SILCs should be aware of them. And know what the implications are in terms of planning.   
And lastly, the state plan should address the role of cultural and linguistic competence in independent living so that unless you're looking at independent living from a perspective of those diverse cultural views, those multiple cultural identities and not solely from the identity of disability but to look at that within your philosophy, the policies and practices and also how you conduct evaluation.   
So these are, again, ways in which we're thinking about how does all of this stuff that we just discussed apply to the role of SILCs.   
And to move on to the next one so we have lots of time for discussion.   
And this is another core function of SILCs. And that's data gathering and analysis for public policy. I think this is a primary role and a significant role as it relates to cultural and linguistic competence.   
One is to be able to ensure the collection of racial, ethnic and primary language data for independent living services. It's important to know who is accessing such services. And to be able to look at that across racial ethnic and language groupings to see whether or not are there disparities, certain groups of people in certain areas more likely to receive the services based -- than other groups of people in other geographic locales within the state.   
So again, identifying the nature and scope of disparities. In any -- in the general locale within the state would be very important. Because these are things that state planning can do. And hopefully begin to address in the way resources are ultimately allocated at the state level.   
If there are disparities within independent living services within the state, that you need to be able to document that in the way of reports. So that there can be some action taken to address this.   
And then lastly in this area, being able to conduct studies on what are the preferences, what are the needs. And how satisfied are individuals with the independent living services that they are receiving. And to be able to aggregate that by culture, by race, ethnicity and/or language.   
Again, really very key and critical functions within the overall responsibilities of SILCs.   
Community engagement is big. And again, a primary function and to look at that within the state plan for independent living.   
As you are creating and doing data gathering, et cetera, for the state plan, that community engagement activities to ensure that your planning process is representative of the diverse communities across the state, one has to employ community engagement activities that are culturally and linguistically competent.   
So that understanding how to reach a particular community who are key cultural informants within that community, how do you elicit information from that community or given the population group about individuals who experience disabilities what their needs and preferences are.   
So language access services as required by law would be important. So that people should not be prohibited from participating in the process because of lack of interpretation and translation services.   
Other things that you can think about is when you're looking at your planning processes and engaging diverse communities that you avoid scheduling on specific days that may be significant within that particular community. So it could be cultural, religious, it could be spiritual and having an awareness of what those days and/or festivals and other services are would be critical.   
And to be able particularly if there's interviewing or other things taking place is to really recognize racial ethnic language and gender importance when requested. Because that may be very critical and key in order to elicit the kinds of information you need to effect statewide planning effectively.   
As we continue to think about engaging diverse communities, that it's really important to understand advocacy. And that advocacy may be defined and experienced differently within different cultural contexts. You can say that a number of folks who may have come to this country from Central America and have gone through war-torn issues may not view advocacy in a good light. Maybe advocacy within their country of origin that people -- got people dragged off into jungles and other places and get injured and/or killed so the notion of advocacy as we think about it from a western perspective may not be the preferred way to go plus it could be that folks don't feel you should stand up to Government or to challenge those who are in authority so the notion of advocacy as we see it may indeed differ.   
Again, being able to engage communities in settings and at times that would be appropriate.   
There was -- I can remember one report of community forum that was going to be convened in close proximity to a police station. And that was where the building happened to be. Some people felt that the police had not been very friendly within this community. And that it just was not an appropriate setting for them to gather.   
So something as very simple as where a meeting is convened is something to take into consideration.   
And then again, being able to examine what culture and language are being addressed. So these are very key areas of looking at this. In terms of engaging diverse communities.   
Looking at information dissemination and public awareness campaigns. And to think about the various geographic areas within your state including urban, suburban, frontier. How to reach out and engage those communities may be very different based on geography, based on the lists there.   
Tribal communities again for those states that have Federally recognized tribes and also urban Indian populations would be very key and critical. And then I'm not sure if we have any folks on the phone today. But certainly looking at our U.S. territories.   
Another key strategy is being able to know cultural workers and key community informants particularly if they are not members of your -- of the SILC. How then do you begin to engage in the visuals to acquire cultural knowledge about groups of people who may not be served or may be served inappropriately. And that policy recommendations need to go forth.   
So again, lots of ideas for community engagement within development of the state plan for independent living.   
So these are really very quick. Look at if the goals and objectives and strategies really include underserved or inappropriately served groups by race and ethnicity.   
There's a -- does the plan address disparities by race, ethnicity primary language gender geographic locale. Does the plan address the extent to which centers across the country and in your respective state plan, deliver and evaluate independent living services to ensure that they address culture and language. And also outreach and engagement of diverse communities.   
This gets back to the question that someone spoke to earlier around whether or not budget allocates fiscal resources to address the needs and preferences of kawshltly and linguistically diverse populations and again this may look different in different states depending on the population and then does the state plan have anything in it as it relates to compliance with title 6. And this is what we talked about earlier. Non-discrimination and Federally assisted programs. Very, very specific kinds of things to look at.   
Other things that we can think about is whether or not services are reported in the state by race, ethnicity and primary language.   
Whether or not the Centers for Independent Living, that the network, what is the capacity within that network to provide culturally and linguistically competent services.   
Again, if the state plan can address issues of disparities and how providers are addressing that within centers. And statewide.   
Are there evaluation criteria that assess cultural and linguistic competence and then specific budget line items. So again these are very concrete and very specific kinds of ways to think about the inclusion of cultural and linguistic competence in the state plan.   
So as we talk about the state plan, you know, really core functions, we cannot ignore not just what your core functions are but also how do you do your work as a SILC. And so these are some ways that we can think of applying principles and practices of cultural and linguistic cultural competence to your work as a SILC.   
One is to really take a look at the membership of the SILC. To see whether or not that membership is reflective of the cultural and linguistic diversity within the state.   
If it's not, to really go about trying to fill in the gaps and to ensure as new members come in that they are more reflective and representative of who actually lives within the state. Just having those diverse perspectives is key to your effectiveness.   
Another way to ensure that you have cultural and linguistic competence within the SILC is to provide training on your philosophy. As it relates to cultural and linguistic competence kinds of policies that you have in place as a SILC and also your practices.   
So what is it that you're doing as a SILC to ensure this? Not that you're just recommending up. But you're also reflecting and looking within.   
Again, we have ensuring that provision of interpretation translation services if somebody is only able to participate because they need such services that there needs to be budget dedicated for that and ways to ensure it.   
Oftentimes we see this as no problem when the person has hearing loss and/or is deaf that we somehow manage manage to budget for that -- that type of interpretation services but when we look at in languages other than English that are not American sign that it seems to sometimes fall off the radar screen.   
And lastly, there are often multiple cultural differences in terms of how meetings are conducted.   
Now your SILC may function very formally. Robert's Rules of Order, et cetera. I would just say that in many cultural communities, there are ways to make decisions that may be made through consensus, shared decision making. And how does that all play out in how our individuals -- how are individuals informed of what the decision making process may be. And also to be able to make some recommendations for other processes that may get to the same end. But may not be as formal say for instance as Robert's rules of order. So again there are numerous ways in which we can think about how the SILCs do their work. Those are just some that we like to offer you.   
I think lastly before we go into any further discussions and -- questions and discussions and also for the evaluation, I would just like to leave you with a thought that cultural and linguistic competence is a life-long commitment in terms of how one views the world, how one approaches work duties and responsibilities. And how one interacts with individuals who may be different than yourself.   
So we like to use the analogy that Cultural Competence is a journey that you're constantly learning and responding to be able to address the rich array of cultural and linguistic differences and similarities that we have among populations who experience disabilities in this country.   
So with that said, I will stop. I think maybe turn things over to -- we'll ask for questions or turn things over to Tim.   
>> TIM FUCHS: Let's go ahead and take some questions.   
>> OPERATOR: Once again if you do have a question or a comment please press the No. 7 or the letter Q on your telephone keypad.   
Once again, if you do have a question you can press the No. 7 or the letter Q.   
>> TIM FUCHS: So again while we're waiting here I've got one that's come in on the web.   
So Tawara, this person asked some disability groups have cultural identities. How would you advice incorporating literacy about different disabilities be.  
>> TAWARA GOODE: Yes indeed some disability groups do have cultural identities. I think what's important about that is that I doubt that everyone within that group that may self identify as having a particular disability is the same. And so getting those groups to recognize the within group differences among them would be key and very critical.   
I also think that having open forums and discussions about cultural perception of disability is key and critical.   
And again, having diverse perspectives at the table to inform and enrich those conversations would be good.   
So I know that, you know, we have people who have cerebral palsy, we have people who have mental illness, we have people who may have forms of autism and on an autism spectrum. We have people who maybe deaf and hard-of-hearing we have lots of different ways of which we categorize and group people who have disabilities. However if you took two people with the same disability, they could not possibly be totally alike.   
And so I think having an awareness that we may have shared aspects of identity but there may be many other aspects of identity that will not be the same. For instance, we did some frooution in the Midwest and we did -- focus groups -- and we did focus groups among individuals who self identified as non-Hispanic white who identified as African Latino and American Indian and some of the questions and responses were very interesting.   
When asked for the groups of color that I just mentioned, one of their most discriminated against almost all of the focus group participants felt 24ER7 most discriminated against -- felt they were most discriminated because of their rate or he is in itity their disability fell pretty far behind whereas the white non-Hispanic group all said that they were only discriminated against because of their disability. So I think again opportunities to talk about these things would be really very critical and important.   
>> TIM FUCHS: Okay. Great. Let's check in with Erin and see if anybody has indicated they have a question on the phone.  
>> OPERATOR: Questions at this time? Again if you do have a question you can press the No. 7 or the letter Q.  
>> TIM FUCHS: Okay. Thanks, I've got one more. This is a little more open-ended.   
Someone responded when you were talking about -- well anyway I'm sorry; I can't remember the slide but someone responded and said we can address things like language and avoiding important dates for specific cultures. Thinking about meeting locations. But what about the more subtle aspects of culture? Could you give some more examples?   
>> TAWARA GOODE: If the person who asked that question can give me a little bit more specificity. It's really broad.   
>> TIM FUCHS: Right.  
>> TAWARA GOODE: So I would have a hard time responding.  
>> TIM FUCHS: Okay.   
>> TAWARA GOODE: So is that person on? Either can clarify a little bit more.  
>> TIM FUCHS: Yeah so they will have heard you and then they can post a follow-up or a clarification if they would like.   
>> TAWARA GOODE: I think one thing about Cultural Competence is that it doesn't say that you have to know everything there is about cultures other than your own. So one isn't expected to know every subtlety or you know every little thing. I think Cultural Competence is about how do you acquire cultural knowledge. How do you respond in a systems way to issues of difference?   
So it's not where it's like oh well this group acts this way so I need to do that or this group believes this so I need to do that because again there are within-group differences there.   
I think the other thing about cultural competence is that I always feel humble in that I'm always learning. So that if I'm entering a community or even an organization -- and I don't know a lot about it. I figure out how to ask questions in a very respectful but intentional way so that I'm much more aware of what the cultural contexts are. What the belief systems and practices are. So that I can be better informed and to be able to support that individual agency or organization.   
>> TIM FUCHS: Great. Let me see. Okay. So I just had another one come up.   
Sure. This is actually Darrell giving us a tip, a reminder of a question that came up in Boston. When we did the training for SILs there. To where she's -- Tawara, she's referring to the issue of people referencing their peers, their colleagues were not open to diversity or Cultural Competence. And just wondering if you can give the folks on the phone some tips on how to show leadership even when they are not in charge.  
>> TAWARA GOODE: Okay. Well, it's hard I'm not going to say it's the easiest thing to do. But I think that people just have different levels of awareness as it relates to cultural and linguistic competence.   
And may have different perceptions about this. And so I think it would depend on where the person, their colleague, may be coming from.   
So if someone is coming from a perspective that they just treat everybody the same and that disability is disability is disability, that may be one way that you would approach an individual to help them, again, understand within-group differences. If someone has overt or not so overt biases and prejudice, that those you really have to be able to address up front. And to be able as I say to call it what it is. In a respectful manner. But not to allow people to make racist and sensitive -- insensitive or inappropriate comments in your presence. And think it's an okay thing to do.   
I think that being able to lead in this area takes courage. That you have to have courage to be able to do that. And to know that there are others who will help and join you and join you at the table.   
And so I think just A, identifying allies, people who may have similar thoughts. Who would like to promote diversity and to address cultural and linguistic competence.   
To form groups in which you can increase that learning. Strategize ways to bring these issues up at SILC meetings. Find other SILCs or other programs concerned with disabilities across the country that are engaged in this work and bring that forward.   
And also I think that it's leading from where you are. So you don't have to be a cultural and linguistic competence expert to do this work. But you certainly do have to be a champion and to be able to step out in front of your peers to really know why this is important. How it can improve services to all people who experience disabilities, their families to partners, et cetera.   
And that it's a journey. And it's a good direction for all states to go.   
>> TIM FUCHS: Great. All right. We'll check in one last time with Erin before we wrap up here. Erin, any questions on the phone?   
>> OPERATOR: There are none at this time.  
>> TIM FUCHS: Okay. Well, with that, Tawara thank you so much. If I could have you go ahead to Slide 41.   
>> TAWARA GOODE: Okay.   
>> TIM FUCHS: Thank you. So for the folks that are on the webinar, that's actually a live link to our evaluation form. You can click on that. It will take you directly there and you can fill that out. And again you have my word. It is very -- it's very brief. And it just asks some quick questions of what you thought so we know how to improve future webinars. And then also for the folks on the telephone, again, the evaluation is at the training web page that you used to get the connection information for today. So please do fill that out.   
Tawara I want to thank you so much. This was an excellent presentation and I want to offer myself as a point of contact. If you all have any questions that you think of whether it be later today or in the next few days, you can send them to me. And if I can't answer them, if it's not about the program, if it's about the content, maybe we'll have Tawara answer those so Tawara thanks again and I want to thank all of our participants for being here today Tawara if you can hold the line that would be great. Everyone else have a great afternoon.   
>> TAWARA GOODE: Okay.  
>> OPERATOR: That concludes today's teleconference. You may now disconnect