



* Understanding the **Race, Culture** and **Anti-Discrimination** Competence Framework (RCA-CF)

*A Practical Approach to Help You Position
and Assess Your Self-Development*

Mamood Ahmad



COUNSELLOR
RESOURCES

* Agenda

- ✓ Learning outcomes
- ✓ What is RCA?
- ✓ History of cultural competence
- ✓ Why the RCA competences?
- ✓ RCA competence principles
- ✓ RCA competence domains
- ✓ Self-development: best practice
- ✓ Training options

* Aim and Objectives

Aim: To understand the context, structure and principles behind the RCA-CF

Objectives:

- ✓ To be able to explain the historical evolution of multi-cultural competence and rationale for an anti-discrimination-oriented framework
- ✓ To understand the principles and domains of the RCA-CF
- ✓ To be familiar with best practice for self-development
- ✓ To communicate access options for training

* How to Reference This Lecture

If you use this lecture as a source of information for an assignment or other writing, please ensure you include it in the references. Using the Harvard style of referencing, this would appear as follows:

For CSR:

Ahmad, M. (2022). *Understanding the Race, Culture and Anti-Discrimination Competence Framework* [lecture]. Counselling Study Resource. Counselling Tutor. [Date viewed].

For Counsellor CPD:

Ahmad, M. (2022). *Understanding the Race, Culture and Anti-Discrimination Competence Framework* [lecture]. Counsellor CPD. Counselling Tutor. [Date viewed].

However, there are different styles of referencing and your learning institution or publisher might require you to do it a different way. Please check the relevant handbook/style guide.

‘The Anti-Discrimination Focus (#TADF) aims to support individuals, training providers and institutes who wish to embed anti-oppressive practice into their curriculum, service design and organisational structures.’*

* Particularly focused on the majority diverse group

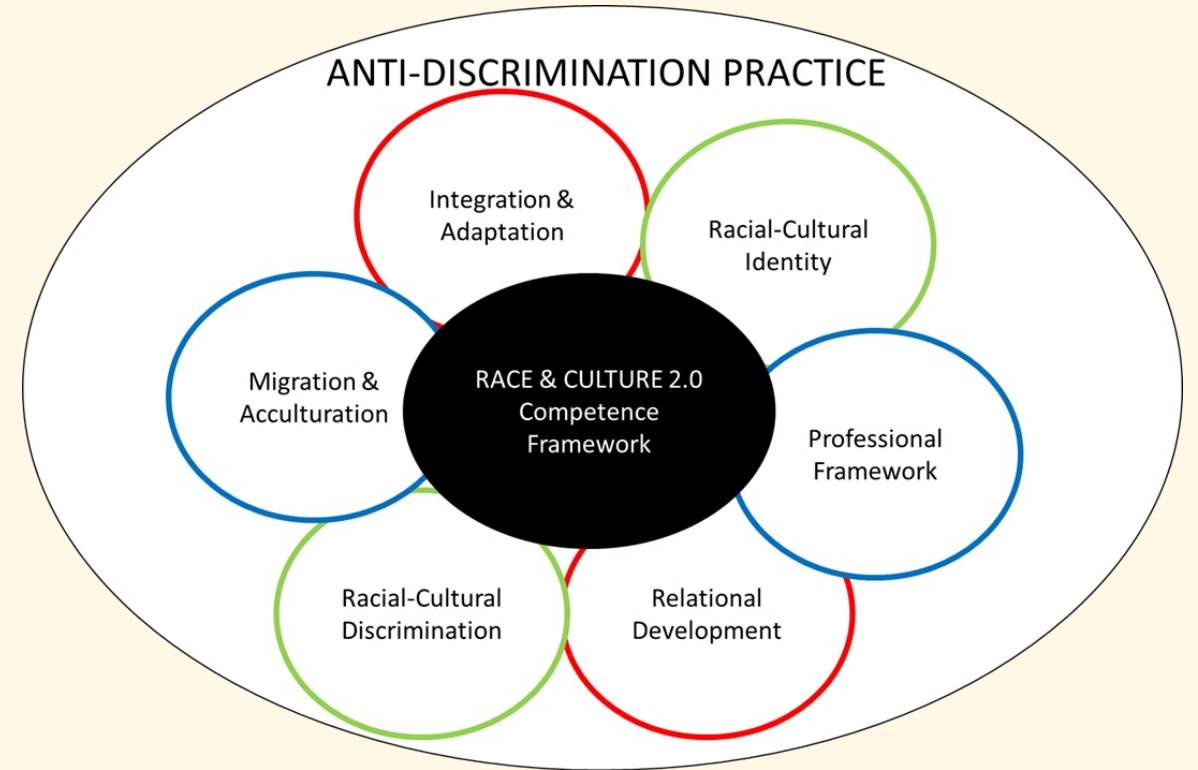
#TADF

Download the RCA-CF

[Available to download from TADF.UK](https://TADF.UK)

- ✓ Updates and overview lessons
- ✓ Community chat

Email: admin@tadf.co.uk



* RCA Terms

- ✓ **Race (features)** = racial inferiorisation (visible contrast)
- ✓ **Race (social)** = heritage/descent
- ✓ **Culture group/ethnicity** = group values and norms, including faith
- ✓ **Anti-discrimination** = active working towards ending injustice
- ✓ **Majority diverse group (MDG)** = collective label for the protected characteristics group, including socio-economic status and neurodivergence
- ✓ **RCA-CF** = Race, Culture and Anti-Discrimination Competence Framework, developed by #TADF

* What is RCA?

‘Race and culture 2.0 is an all-inclusive model of practice which considers the psychological impact on clients, as well as their experiences and strengths, in relation to their racial-cultural group assignments and meanings, whether by society, birth, geolocation, or self. ‘ [TADF, 2022]

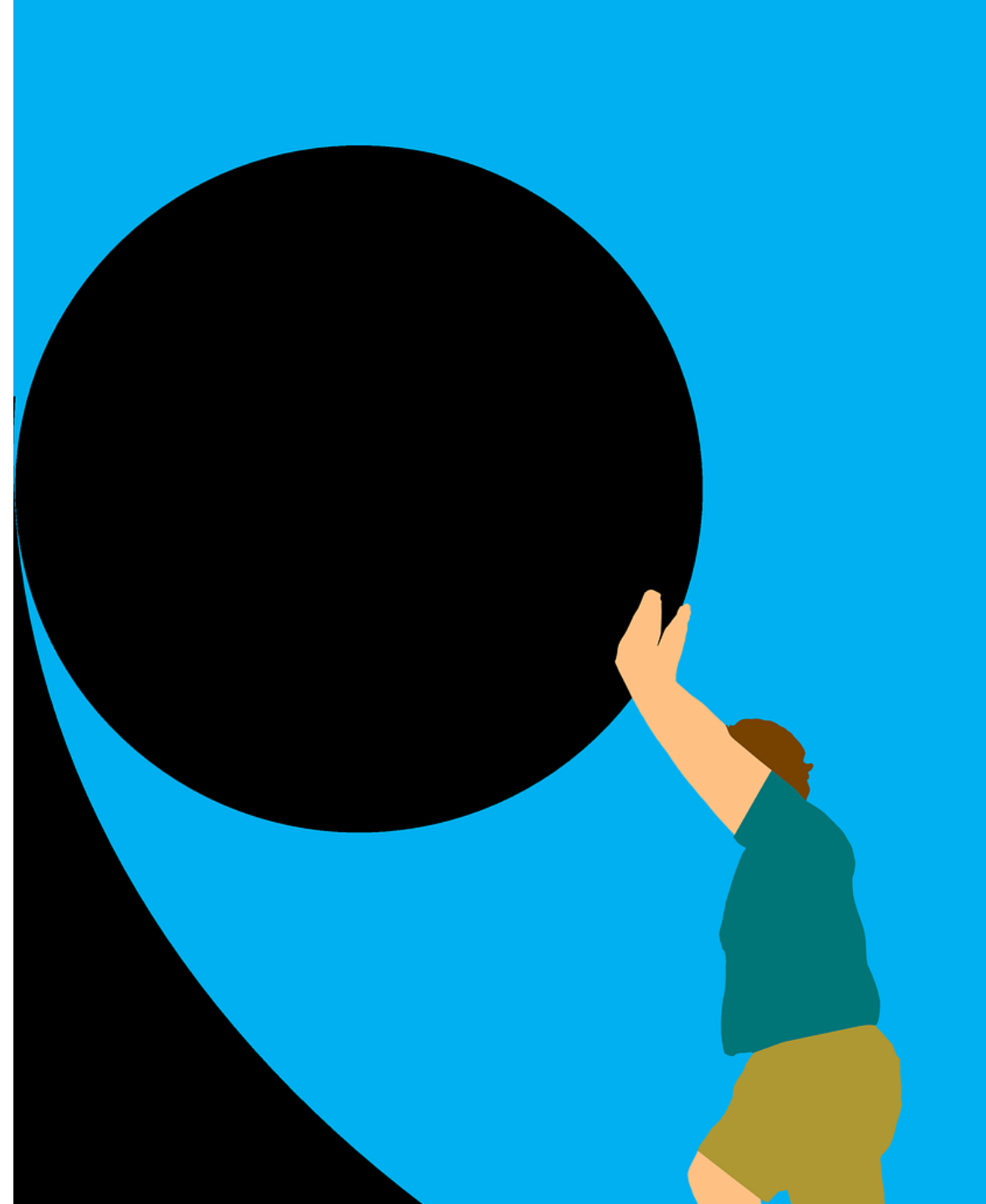
* **Racial-cultural groupings** may exist along intersections of phenotype, heritage and cultural group(s) such as ethnicity, language, citizenship status, nationality, migration history, homeland, common intergenerational and collective history, ultimate beliefs such as faith, and worldviews.



* Anti-Discrimination Practice

*'Anti-discrimination practice is an attempt to eradicate discrimination and oppression from **our own practice** and challenge them in the practice of **others and in the institutional structures** in which we operate.'*

Thompson (2012, p. 48)

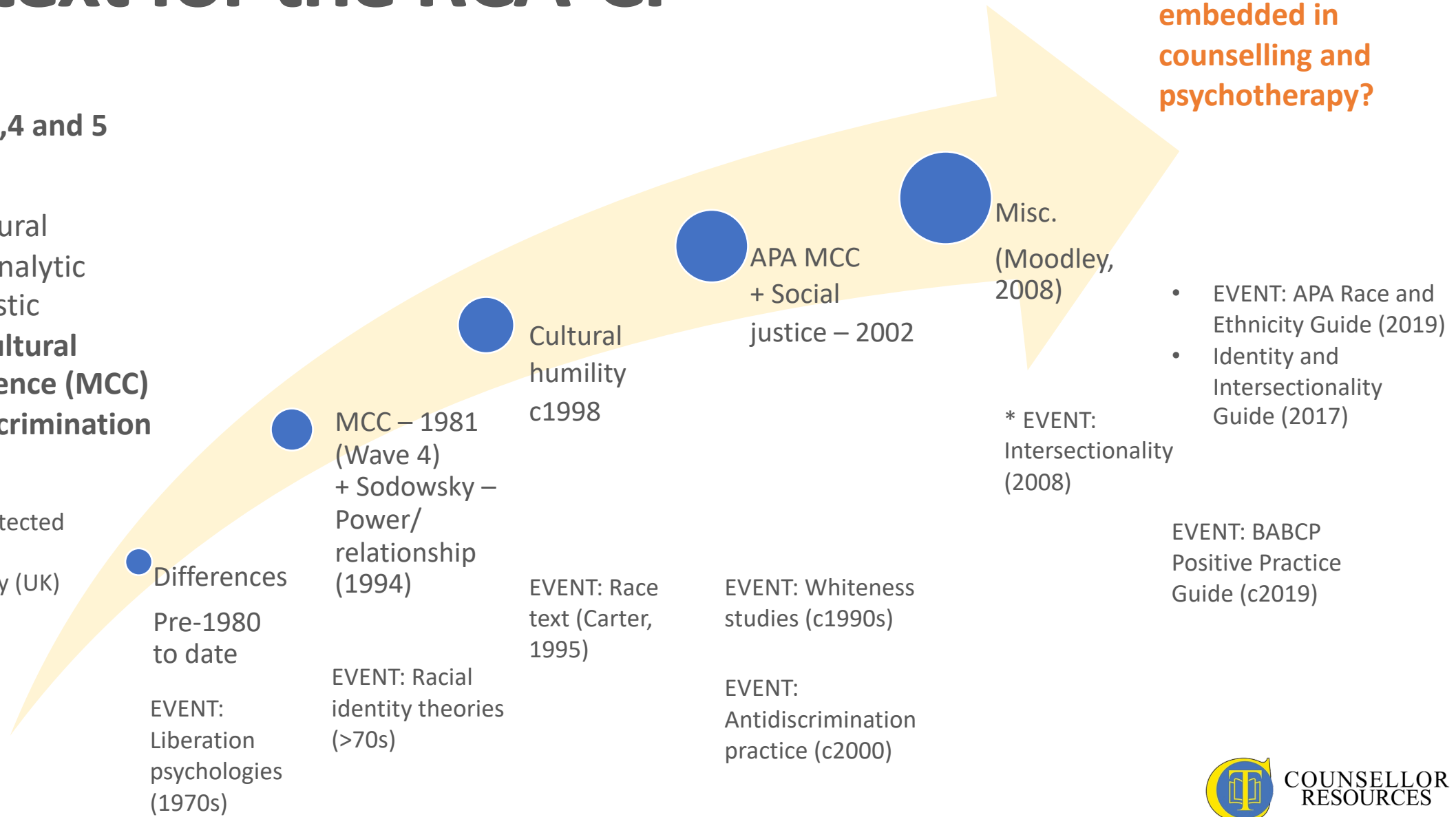


* Context for the RCA-CF

Wave 1,2,3,4 and 5 therapies

- Behavioural
- Psychoanalytic
- Humanistic
- **Multi-cultural competence (MCC)**
- **Anti-discrimination practice**

*Culture = protected characteristics versus diversity (UK)



* MCC Matrix of Competences

	Counselor's Awareness of Own Assumptions, Values, and Bias	Understanding the Worldview of the Culturally Different Client	Developing Appropriate Counselor Interventions, Strategies, and Techniques	TOTAL
BELIEFS	<ol style="list-style-type: none"> 1. Culturally self-aware 2. Aware of biases' influence 3. Realize personal limitations 4. Comfortable with client's racial, ethnic, cultural, and belief differences 	<ol style="list-style-type: none"> 1. Contrast own beliefs with client's in nonjudgmental fashion 2. Aware of stereotypes and preconceived notions about the different ways of racial and ethnic minority groups 	<ol style="list-style-type: none"> 1. Respect client's religious or spiritual beliefs/values 2. Respect indigenous helping practices and networks 3. Value bilingualism 	9
KNOWLEDGE	<ol style="list-style-type: none"> 1. How counselor heritage affects definition of normality/abnormality 2. How oppression, racism, discrimination, and stereotypes affect counselor work, allowing counselor to acknowledge individual racism 3. How counselor's social impact and communication style differences affect clients and how to anticipate their impact 	<ol style="list-style-type: none"> 1. Have information of particular group one is working with (e.g., life experiences, cultural heritage, and historical background of culturally different client) 2. Culture's affect on personality, choices and preferences for counseling approaches 3. Sociopolitical influences that impinge on minority life (e.g., poverty, racism, powerlessness) 	<ol style="list-style-type: none"> 1. How generic counseling skills may clash with cultural systems 2. How institutional barriers hinder minority usage of mental health services 3. Potential bias in assessment instruments 4. Minority family structure, hierarchies, values, and beliefs 5. Discriminatory practices in society 	11
SKILLS	<ol style="list-style-type: none"> 1. Seek out educational, consultative, and training experiences to enrich understanding of culturally different populations, recognizing the limitations of your competencies 2. Understand self as a racial and cultural being and actively seek a nonracist identity 	<ol style="list-style-type: none"> 1. Understand relevant research and latest findings on cross-cultural mental health issues, disorders, and service 2. Become actively involved with minorities outside the counseling setting so one's perspective is more than an academic or helping exercise 	<ol style="list-style-type: none"> 1. Able to engage in a variety of verbal and nonverbal helping responses 2. Able to exercise institutional intervention skills on behalf of client 3. Consult with traditional healers or religious leaders 4. Interact in client's language 5. Aware of cultural limitations in assessment and testing instruments 6. Seek to eliminate biases, prejudice, and discriminatory practices 7. Educate clients in goals, expectations, rights, and counselor orientation 	11
TOTAL	9	7	15	31

SOURCE: A summary of Sue et al.'s (1992) expanded construct of multicultural counseling competencies

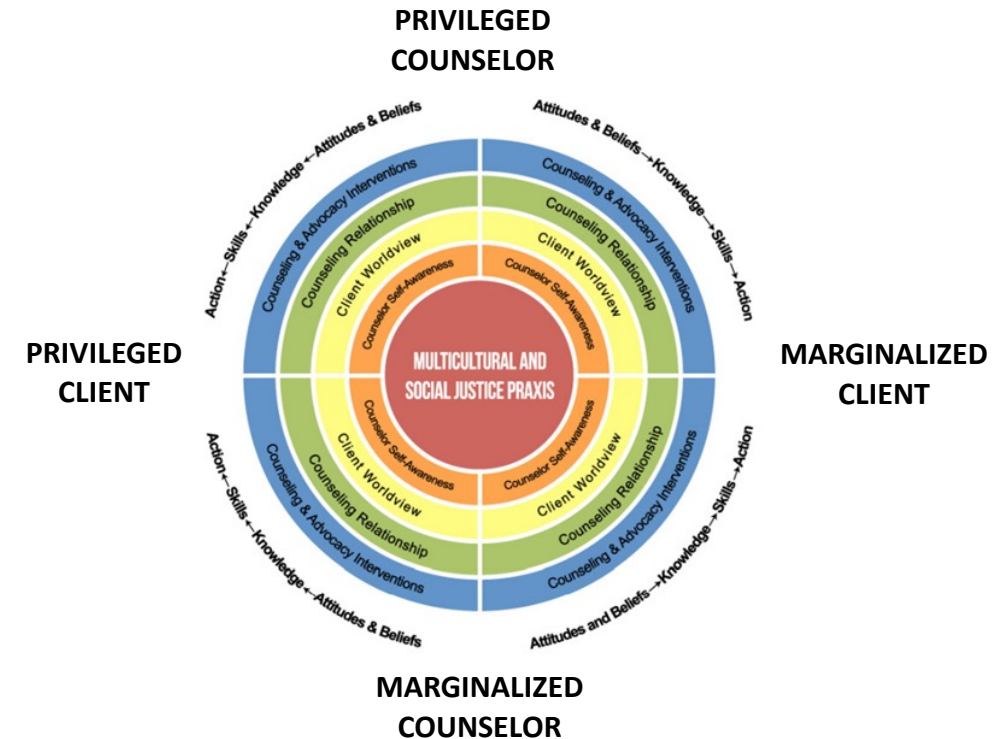
* Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015)

✓ Domain 1: Counselor Self-Awareness

‘Privileged and marginalized counselors develop self-awareness, so that they may explore their attitudes and beliefs, develop knowledge, skills, and action relative to their self-awareness and worldview.’

✓ Domain 2: Client Worldview

‘Privileged and marginalized counselors are aware, knowledgeable, skilled, and action-oriented in understanding clients’ worldview.’



SOURCE: Ratts et al., 2015

* Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015) ... continued

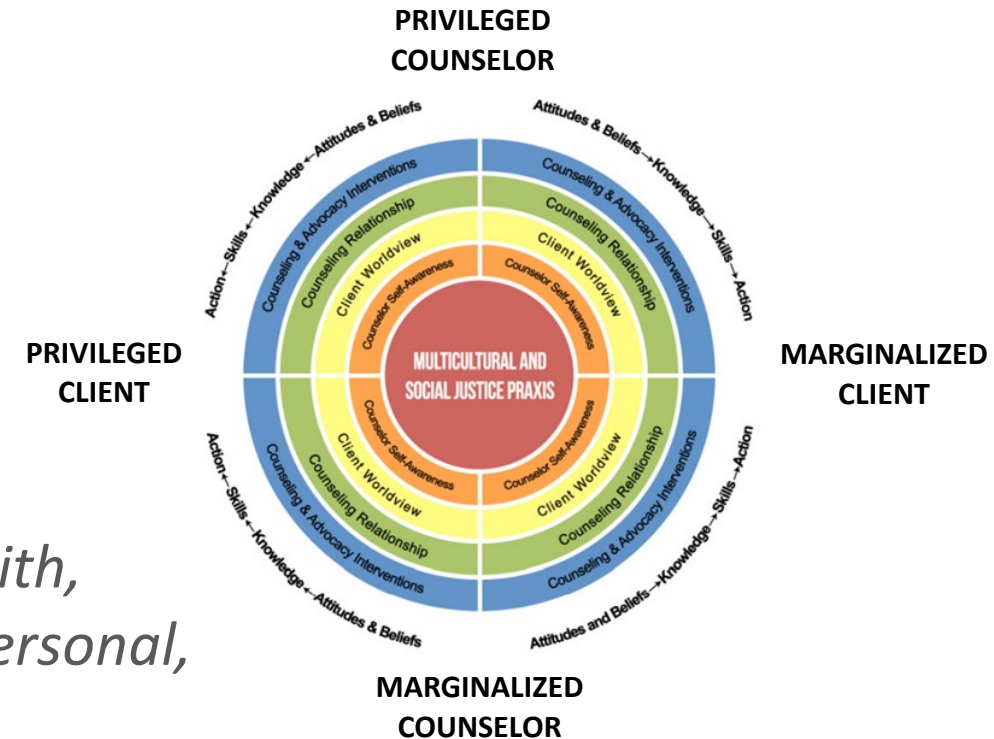
✓ Domain 3: Counseling Relationship

‘Privileged and marginalized counselors are aware, knowledgeable, skilled, and action-oriented in understanding how client and counselor privileged and marginalized statuses influence the counseling relationship.’

✓ Domain 4: Counseling and Advocacy Interventions

‘Privileged and marginalized counselors intervene with, and on behalf, of clients at the intrapersonal, interpersonal, institutional, community, public policy, and international/global levels.’

Domains 1 to 3 are underpinned by attitudes and beliefs, knowledge, skills and action (AKSA).



SOURCE: Ratts et al., 2015

* The Need for RCA as a Therapeutic Competence

Multicultural competencies attempt to be all-inclusive by considering many diverse identities.

Theorists have argued that this approach lacks precision in understanding which competencies work best for what aspects of diversity (Helms and Richardson, 1997).

Theorists have also commented such an approach can lead to avoidance of sociopolitical histories of race and culture (Carter, 1995).

Furthermore, our understanding of diversity and culture is 'othering' if race and culture are not recognized within dominant diverse identities.

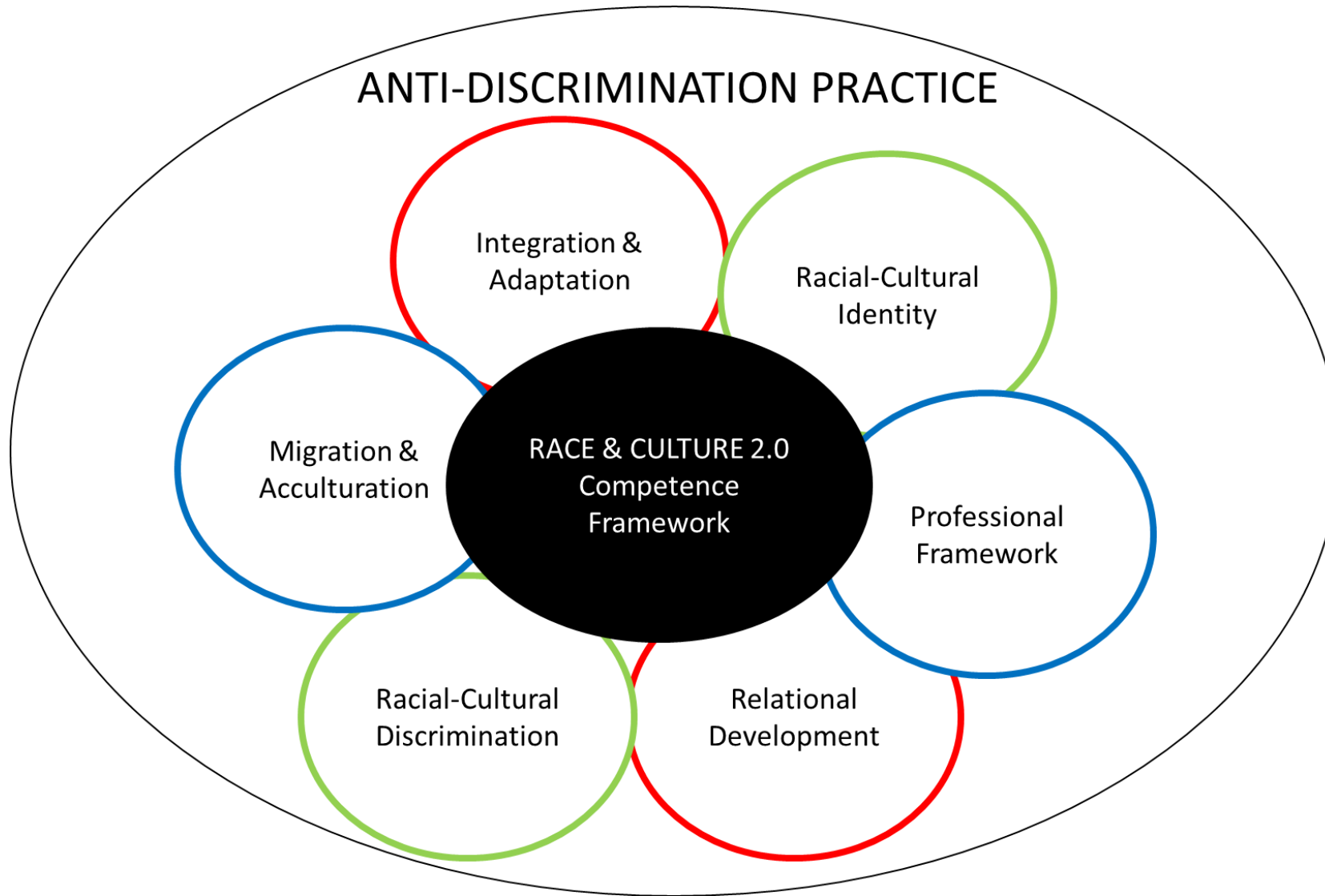
* Why the RCA-CF?

- ✓ Gaps in psychological theory and existing framework(s)
- ✓ Inequity in outcomes for majority diverse group (APA, 2016; Cox, 2017)
- ✓ Salience of 'race' (Helms and Richardson, 1997)
- ✓ Inclusive forms of racial-cultural discrimination
- ✓ Systemic forms of 'race'-based discrimination (power-based)
- ✓ Practical: individual and institutional self-assessment

* How the RCA-CF Was Developed

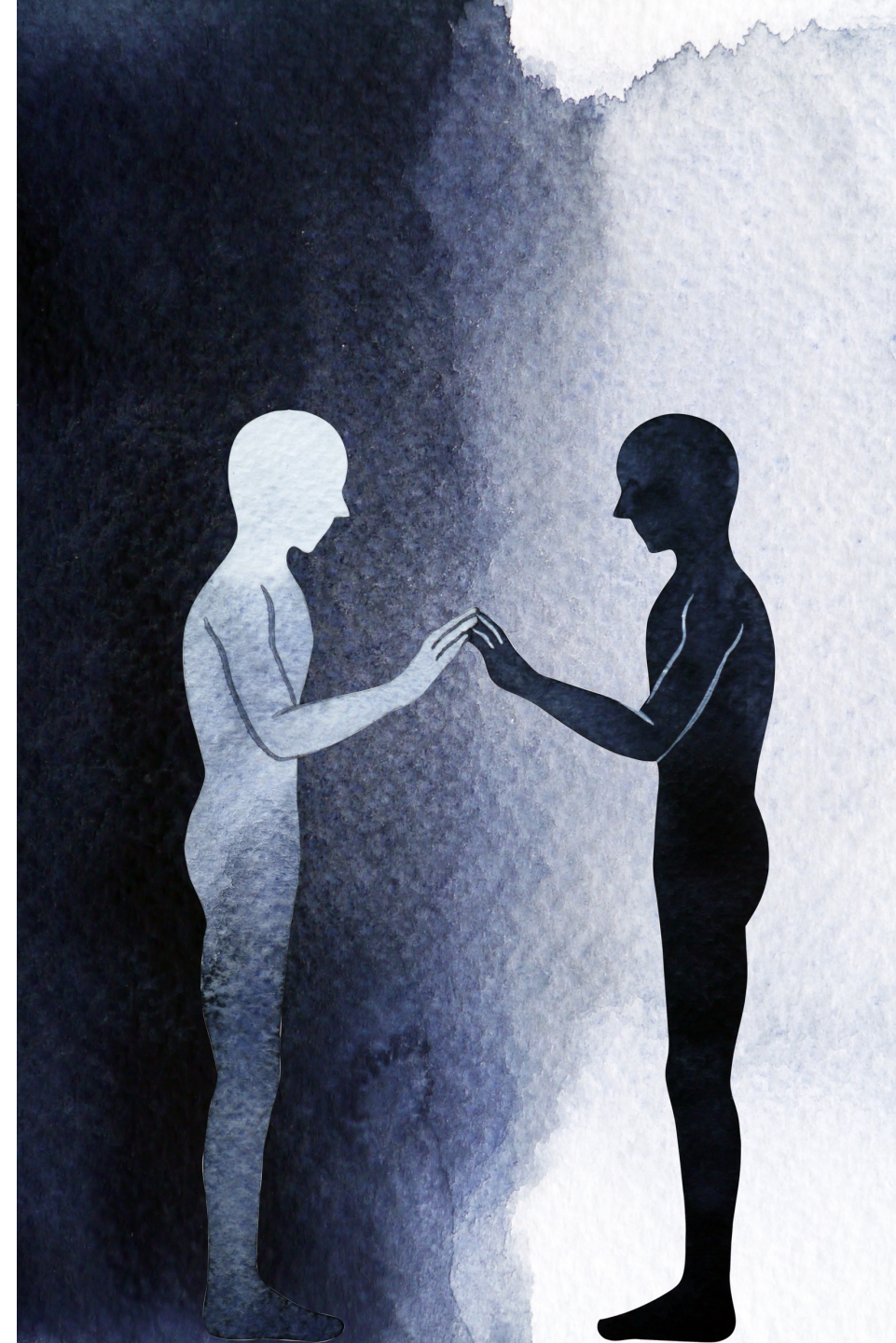
- ✓ Review of current frameworks (strengths/weaknesses)
- ✓ **Experience**
- ✓ Collaborative review with peers/diverse heritage
- ✓ Not perfect but organic, agile and peer-reviewed (good enough)

* RCA-CF Structure



* Eight Overarching Principles of RCA in Practice

1. Anti-discrimination ethos
2. Embedding as standard (all clients)
3. Salience of observable characteristics: 'phenotype'
4. Own racial-cultural identity/own stance towards systemic equality
5. Affirming groups and strengths
6. Responsibility for reaching clients
7. Ongoing practice
8. Humility



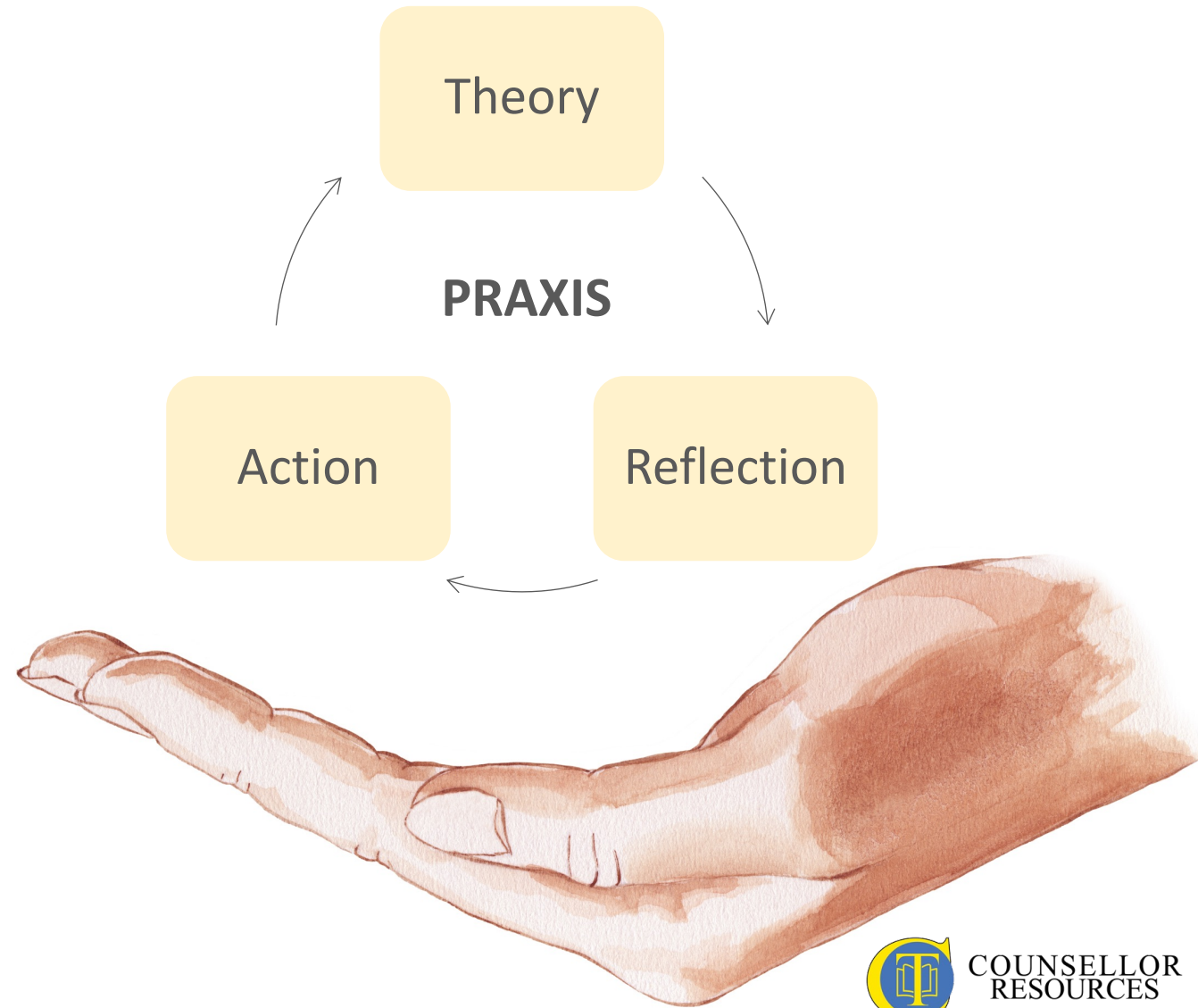
* Self-Development Best Practice

- ✓ Overarching considerations
- ✓ CAHV: congruence, authenticity, humility and vulnerability
- ✓ Development areas

* Overarching Considerations:

Tools, Guides and Maps

- ✓ Open to reflect
- ✓ Open to learn
- ✓ Open to feel discomfort (experiential and body-based)
- ✓ Open to act



* Authenticity, Vulnerability and Humility

The developmental combination of congruence, vulnerability, humility and authenticity leads to better relationships.

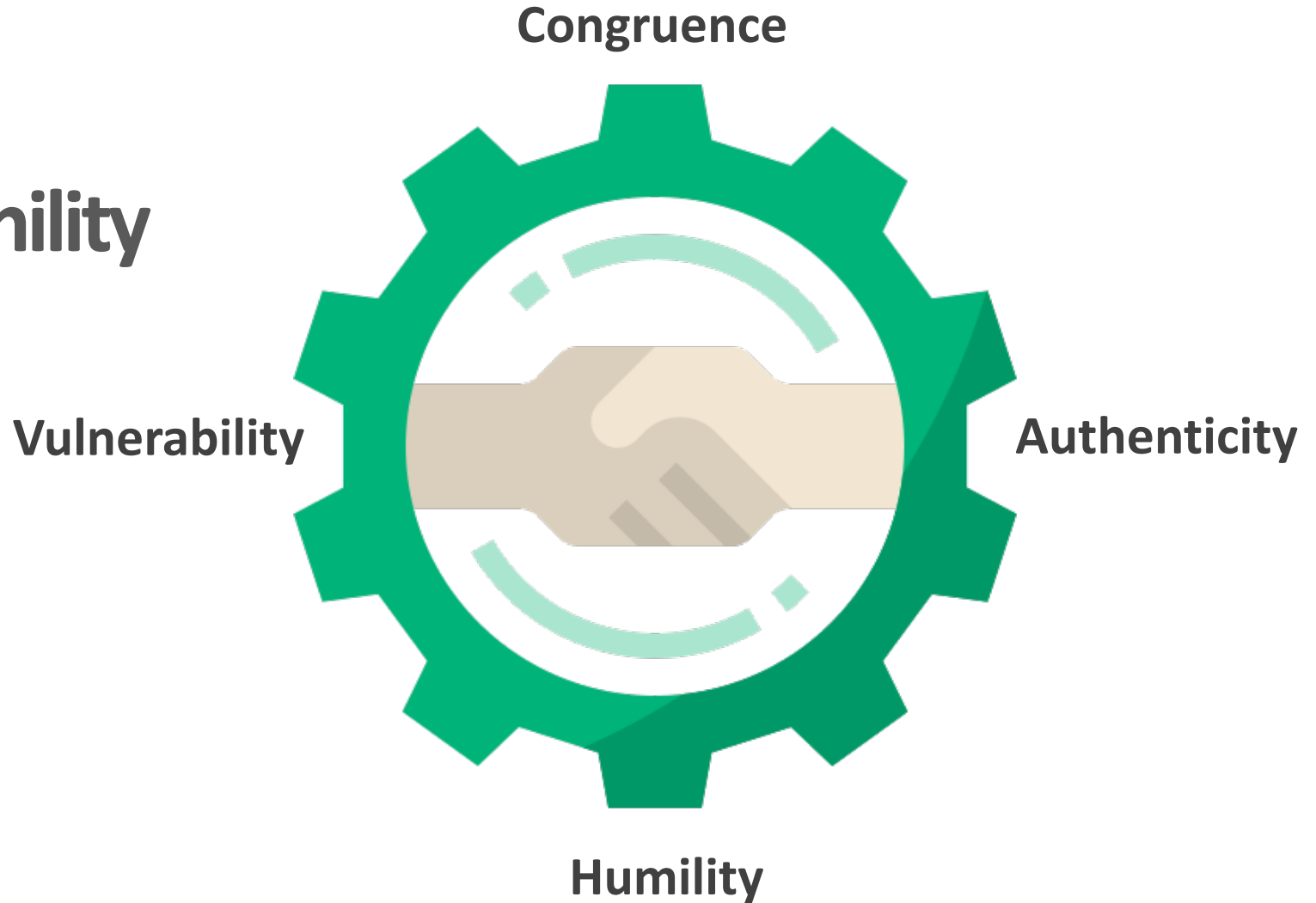


Image: Flaticon.com

* What is Cultural Humility?

(Tervalon and Murray-Garcia, 1998)

What comes up when thinking about humility?

Cultural humility is the *'ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]'*.

Hook et al. (2013)

Implications for practice: resources, meaning of symptoms, how to heal, process and answers

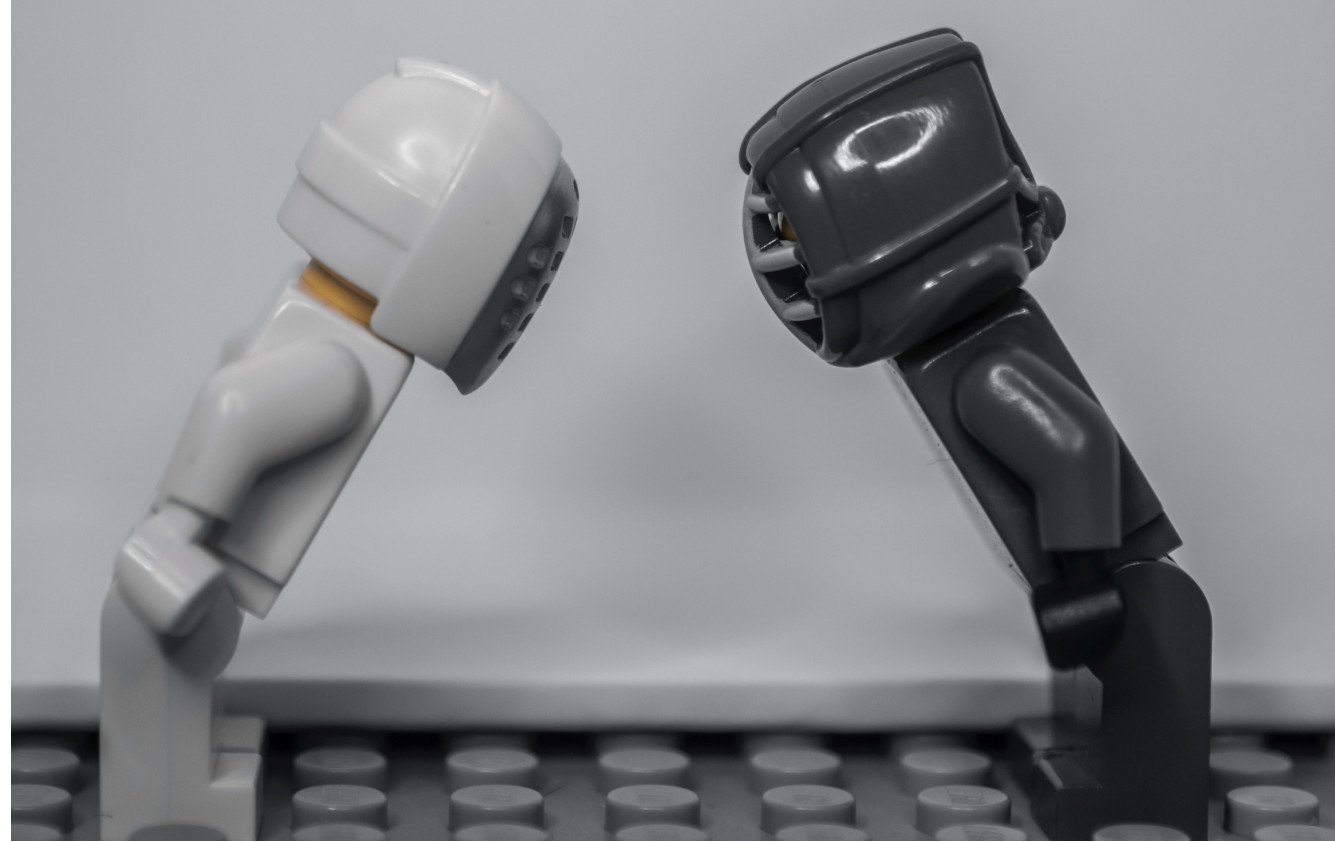
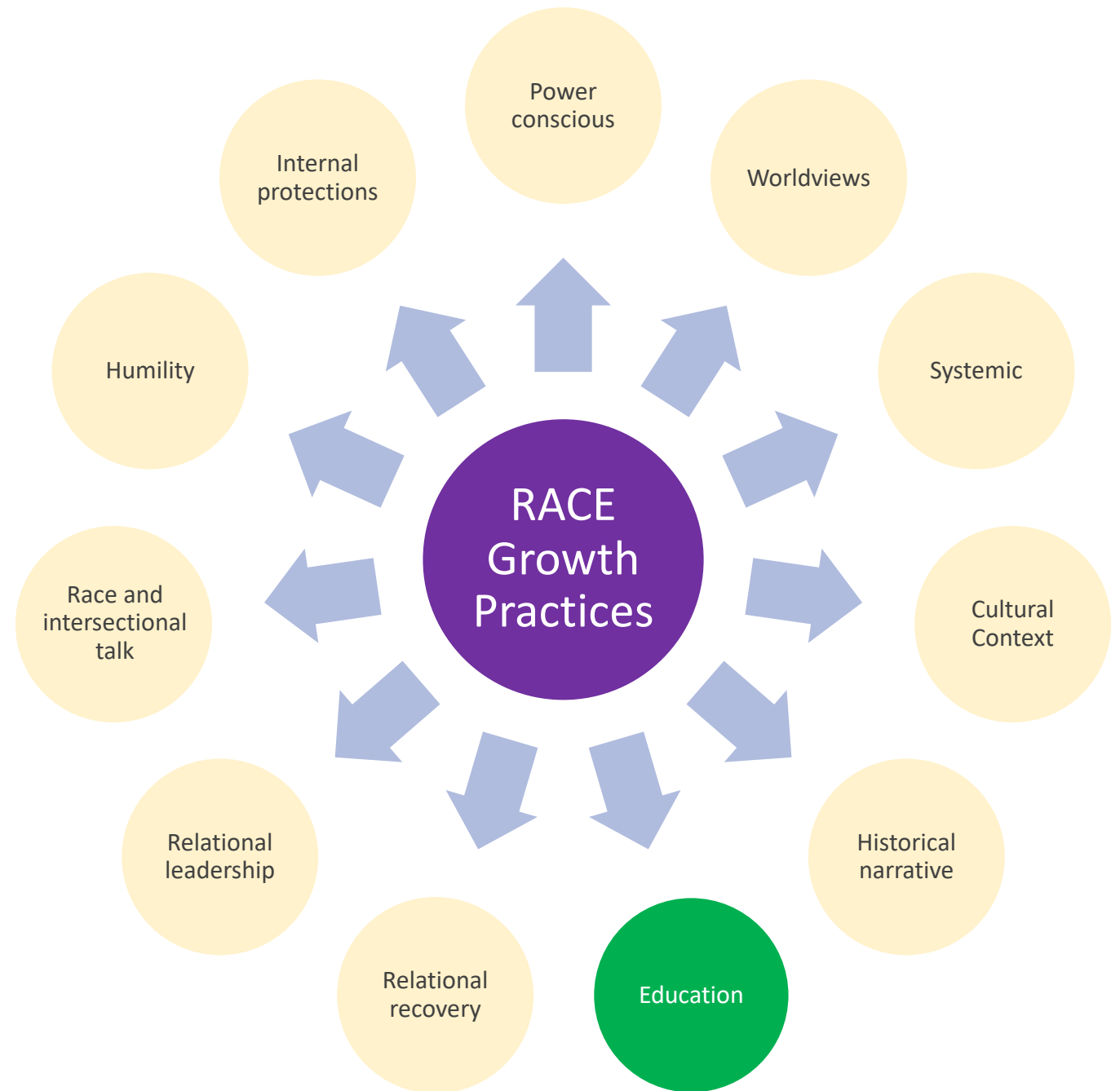


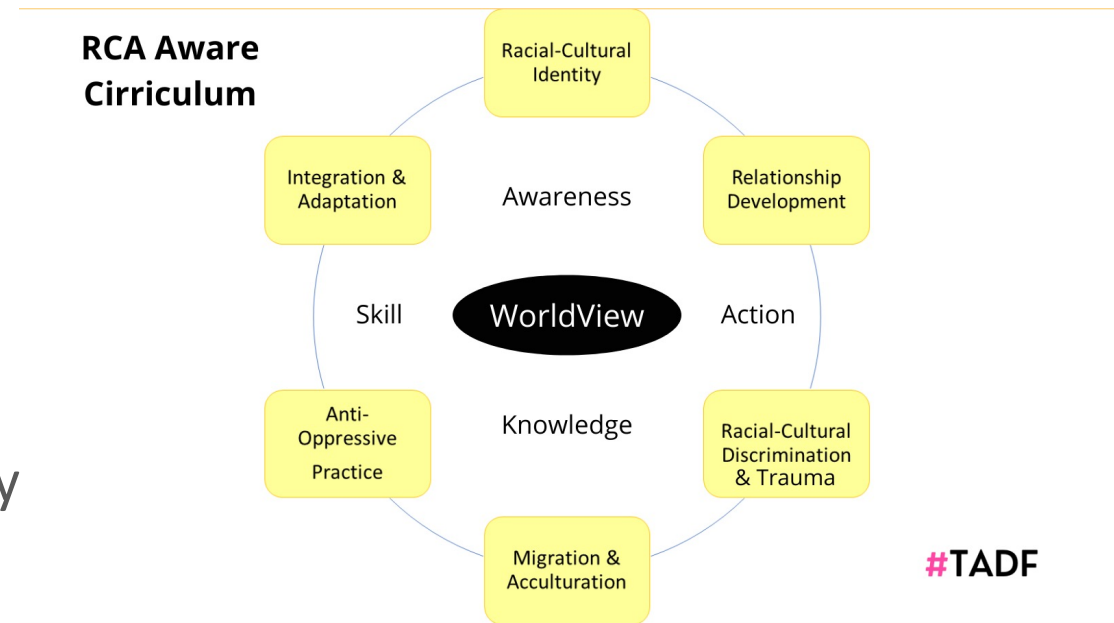
Photo by [Stillness InMotion](#) on [Unsplash](#)

* TADF Growth Practices (Enabling Processes)



* #TADF Individual Training Options

- ✓ RCA Certificate Training (36 hours)
 - <https://www.tadf.uk/courses/race-culture-and-antidiscrimination-practice>
- ✓ Unlimited self-development (12 months)
- ✓ Rolling schedule of workshops most weeks (7 domains)
- ✓ Race process group (quarterly)
- ✓ Anti-discrimination practice one-day CPDs
 - Applying Anti-Oppressive Practice in Therapy
 - Working with Race-Based Trauma & Stress
 - <http://learn.tadf.uk>
- ✓ Subscribe to events:
 - www.tadf.co.uk
 - or email admin@tadf.co.uk



* We Need Your Help

We're looking for:

- ✓ Existing counselling and psychotherapy tutors or accredited training institutes who run level 4 diploma courses or above
- ✓ Individuals and students from the majority diverse group who can support and show passion for work (to support our emerging mentoring programme).
- ✓ Contact: admin@tadf.co.uk



#TADF Training Customers & Testimonials

The course was amazing. I have become more aware of my learnt internal racism and am finally tuning in to what affects those of diverse heritage ~ J.M

The training was a brilliant experience. It was informative, insightful, and hugely valuable. I would most definitely recommend it to other therapists ~ E.M

This was a life changing course for me which enabled me to really and honestly address issues that I have avoided albeit unconsciously' ~J.B

you both worked superbly as a team! creating an open and safe space for us all ~ T.S

The validation from the group was healing. By asking the group a honest and yet challenging question. I felt something release ~ N.A

Ethics says we need to work within our client's framework – without this competence we {...} would be unable to even start working within black and brown people's framework. (D.P)

Very enjoyable and thought provoking – thank you! ~ J.S

Without {this} therapists risk being blind to the issues and experiences clients bring with them into the therapy room. Nuances and subtleties can be missed, relationships damaged, and clients re-traumatised or harmed. (E.M)

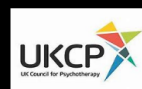
Fantastic overall structure of the programme including teaching and group process. You're individual and collective knowledge, experience and skill was inspiring. ~ S.K

Your individual and collective knowledge, experience and skill was awesome ~S.T

Even from the same background, {...} It brings the social context back into the room instead of individualising all issues which can be harmful in the long run ~ L.S



#TADF



Wessex Counselling & Psychotherapy
est.1983



* References

- ✓ American Psychological Association (APA). (2016). *Stress in America: The impact of discrimination*. Washington, DC: APA.
- ✓ Carter, R. T. (1995). *The Influence of Race and Racial Identity in Psychotherapy: Toward a racially inclusive model*. John Wiley & Sons.
- ✓ Cox, P. K. (2017). Exploring unintended harm in psychotherapy. Webinar hosted by Online Events. September 28th.
- ✓ Helms, J. E. and Richardson, T. Q. (1997). 'How "multiculturalism" obscures race and culture as differential aspects of counseling competency', in: D. B. Pope-Davis & H. L. K. Coleman, eds. *Multicultural Counseling Competencies: Assessment, education and training, and supervision*. Sage Publications, pp. p. 60–79.
- ✓ Mercer, L., Evans, L. J., Turton, R. and Beck, A. (2018). Psychological therapy in secondary mental health care: Access and outcomes by ethnic group. *Journal of Racial and Ethnic Health Disparities*, pp. 1–8.
- ✓ Ratts M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K. and McCullough, J. R. (2015). Multicultural and Social Justice Counseling Competencies online. American Counseling Association. [Viewed 24/5/22]. Available from <http://www.counseling.org/knowledge-center/competencies>
- ✓ Sue, D.W., Arredondo, P. and McDavis, R.J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling & Development*, 70(4), pp. 477–486.
- ✓ TADF. (2022). Competence Framework: Race, Culture & Anti-Discrimination [online]. TADF. [Viewed 3/5/22]. Available from: <https://www.tadf.uk/courses/competence-framework-race-culture-anti-discrimination>
- ✓ Tervalon, M. and Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved*, 9(2), pp.117–125.
- ✓ Thompson, N. (2012). *Anti-Discriminatory Practice: Equality, Diversity and Social Justice*. United Kingdom: Macmillan Education UK.

* Implications of RCA

RCA is a process of becoming aware of and acting upon that awareness to rectify structures, systems, practices which can cause inequality and unjust service* to clients.

*Injustice to the MDG primarily, but can also apply to individuals and social groups

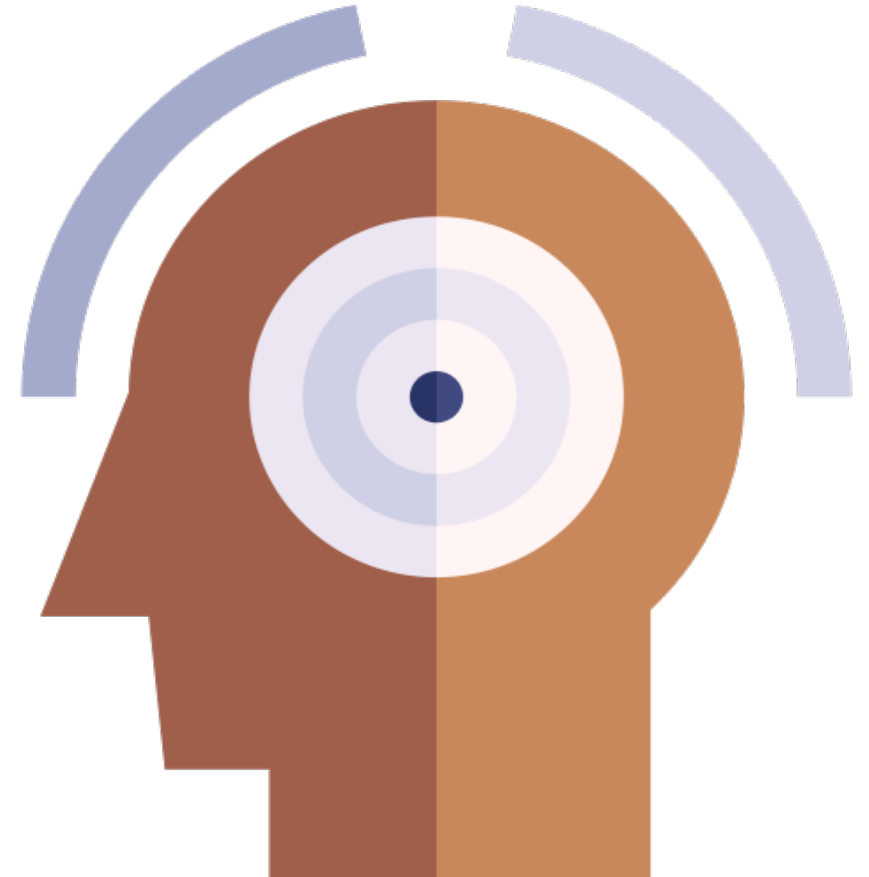


Image: Flaticon.com