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Plenary Session: Moving Toward Cultural Competency

Karen Francis: Reach into your wallets or your pockets and take out one of those business cards for me. For those of you who didn't come here this morning with your business cards, just take a pen and a piece of paper, and what I want you to write on that piece of paper is your name, the agency that you are from, the telephone number, and if you are fortunate enough to have an email address, put that email address down on that sheet of paper. I'm going to give you a couple of seconds to do that. This is what I want you to do for me. I want you to take a look around this room and find somebody that you have not yet met, somebody that you do not know. I want you to go over to them, introduce yourselves to them, and hand them that business card. That's what I want you to do. Get up, move around, look around and see who you haven't met.

[Mingling] Have we exchanged those business cards? Have we had some conversation? Let's sit back down then.

What we have in essence done here with the exchanging of these business cards and these conversations is you have just opened up your network by one more person. In some cases, if some of you have several conversations, you just opened up your network by that many. You have opened up some more resources that you can access. Because what you did is that you moved outside your box from what was familiar into unfamiliar territory to see what you could learn. You never can tell. That person that you have just exchanged that business card could very well be one of the most valuable resources that you might find you will have later on down the road here. Because you come to conferences to do what? Networking. You come to these conferences to what? Learn

something new. So we have at least walked away with yet one more business card. I read the agenda and I also saw that this afternoon, toward the end of the conference, there is also a networking session going on. So you will get a chance to exchange some more of those business cards and have some more conversations, and kind of learn about what your colleagues are doing and to see where you could possibly collaborate and gain some additional resources. So thanks for playing along with me this morning here. Now I know that everybody is up.

My mom always told me that you've got to be polite. You have to say thank you when you are invited someplace. I want to say thank you to all of you for having me here today. Thanks to the Research and Training Center for your hospitality and your collaboration with the Safe School/Health Students Action Center. During this conference, the Safe Schools/Healthy Students Action Center, with the assistance of RTC was able to conduct one of the regional meetings of our Safe Schools grantees here. I just want to say thank you so much. All that they say about the folks in the West and your hospitality is true for real. So thank you for having us. Nicole [Bossard] was here, has been here all week, and I'm sure is ready to go on home, but I hear that the conference went really well, and the regional meeting went really well.

So let me stop stalling, right. Let me get down to the business of why I am really here this morning, and that is to talk about the issue of cultural competence and its integration into service provision. With me this morning, you know, I never travel alone. Never travel alone. I've always been fortunate to travel in very good company. As Jennifer had mentioned, with me this morning I have Tammy Jackson. Tammy is the project director of the Safe Schools/Healthy Students site here in Portland, Oregon. Tammy is going to share along with me this morning some of the challenges that she has had as a Safe School site in implementing the Safe Schools initiative and ensuring that it is culturally competent. Tammy has had this passion for what? The last three years here. Or the last eight, the last three being with Safe Schools. The experience that she has and the stories that she will

be able to share with you this morning I consider very invaluable. Once again, Tammy, thank you so much. And also thanks for your patience I should really say, in helping to prepare for this, because I am sometimes not the easiest person to find. Tammy drove home with me on the beltway around Washington at least one time in the afternoon. That is how we talked, to be able to develop this presentation here. So Tammy, thanks for your patience and thanks for being here on this Saturday morning.

What is the Safe Schools/Healthy Students Initiative, and quite frankly, what gives Tammy and myself the right to stand before you here this morning? Let me answer the first question, what is the Safe Schools/Healthy Students Initiative? It is a pretty neat thing. It is an initiative that has brought three federal agencies together—the U.S. Departments of Education, Justice, and Health and Human Services. What the Safe Schools initiative was really born out of was it was launched by Congress in 1999. What this did was to provide significant financial resources that were made available to school districts. You want to know how significant these financial resources were? We are talking about \$1,000,000 to \$3,000,000 per year for a three-year period, \$1,000,000 to \$3,000,000 per year for a three-year period. We have 97 Safe School sites across the country that represent rural, urban, suburban and tribal communities. This initiative was unique for many reasons, or is unique for many reasons, but one of its primary strengths is collaboration and partnership at the federal level of, like I said, these three federal agencies. We all know that typically federal funds require collaboration at a community level, but the Safe School initiative basically was the first time that the federal government decided that they could get together and play nice in the sand box. Partnership is a hallmark of this program. The grants are required to bring education, mental health and juvenile justice to the table to tackle the issue of school violence prevention. You want to talk about three systems that are very different. Mental health is very different from education, which is very different from juvenile justice. You want to talk about varying cultures here, this would be it. What this initiative says

is that we ask all of these cultures come together to serve one common group, our kids, the kids in America, the kids in our community.

How do we define culture? Can anybody define culture for me? Culture is a set of norms, values, habits, morals and customs that are held by a specific group of people. As I said before, each of these systems—mental health, juvenile justice, and education—has a very different set of norms and values and customers sometimes. Sometimes being able to pull these three entities together, not only at the federal level, but also at the community level, is very hard. I know that most of you spend most of your professional careers trying to get that match going, right. Some days you scratch your head and you wonder why. How much more do I need to go? What the Safe Schools/Healthy Students Initiative tries to do is to bring all of these cultures together, as I said, all of these service provision cultures together so that they are able to work collaboratively with each other, to share resources, benefit from each other, and provide a continuum of services for kids that is integrated and more importantly, is able to be sustained. I know that if I start on that sustainment discussion this morning, we could be here all day. All of it is in the hope [that] we are going to be able to provide effective and appropriate services for kids.

Let me answer the second question. What gives Tammy and myself the right to be here this morning? It is not so much a right, really, as it is a privilege for us to stand here with you this morning and for the next hour and a half, basically, to share with you some of the lessons that we have learned, some of the ideas that we have, and some of the thoughts that we have, “If I only had this to do again, I would.” We want to be able to impact all of that to you this morning and also leave some time for us to have some discussion where you can ask us questions, and hopefully we will be able to respond to you. But we consider it a privilege here to stand before you here this morning. And basically, like I said, just to tell our story of Safe Schools and the story of cultural competence and its integration.

The cultural perspective that I come from, and I guess as I open my mouth this morning, you have more or less figured out that I wasn't from these parts. That's alright. I come from a cultural perspective that storytelling is a way we provide lessons in life. We provide information. We share knowledge. I want to tell you a story this morning. It is a fairy tale, but I think it is a very poignant story as it relates to the issue of cultural competence and integration. This story is the story of the elephant and the giraffe. Has anybody ever heard the story of the elephant and the giraffe? Raise your hands if you have. Nobody? This is going to be real good then.

The Elephant and the Giraffe.

There was a giraffe that lives in a house. Remember it is a fairy tale here, so work with me, alright. The giraffe lived in a house. Now the giraffe's house, we all know what a giraffe looks like, a very tall long-necked animal, a very beautiful, very graceful animal. He lived in a house. For the house to be able to accommodate this giraffe, it had to be, obviously, a very tall house with extremely high ceilings, tall narrow windows, and a very tall and narrow front door.

The giraffe sat in his house one day, looked out his window onto the road and saw a variety of people passing by, a variety of animals passing by. And it just struck the giraffe, “I'm looking out my window and I see folks that look so different from me. I wonder who they are, I wonder how they think, I wonder what they do.”

So the giraffe one day decided that he was going to go to his front door, opened the front door, and invite a few of the people that he saw passing by in. So the giraffe stood at the front door and as he stood there he saw the elephant, an elephant walking by. We all know what an elephant looks like, right? An elephant is a fairly wide creature, right, long tusks. The giraffe decided that he wanted to invite the elephant in, because the elephant seemed like a pretty interesting character and he wanted to get to know this elephant. So he beckoned to the elephant and said, “Would you come on into my home. I want to get to know you.” So the elephant kind of looked around and wondered,

“This is kind of strange! People just calling me off the street into their homes. What is going on?”

The elephant thought about it for a while and decided that he would walk up the path to the giraffe’s front door. As the elephant got to the front door, the giraffe looked at the elephant and the elephant looked at the giraffe, and the giraffe said, “Why don’t you come on in?” The elephant said, “Thank you,” and attempted to walk in through the front door.

You know what happened, right? It was a little difficult for that elephant to go through that front door that remember, I told you, was tall and narrow. So with quite a bit of struggle, the elephant was able to make it through the front door. Took out part of the frame of the door, but the elephant made it in anyways.

As the elephant was walking through that door, the giraffe kind of looked at him and said, “Imagine, I am inviting this elephant in here, and he hasn’t even gotten into my house properly when he is already tearing stuff up. What’s going on.” So the elephant, a little bit bruised, got into the front door of the giraffe’s house and stood there. The giraffe said, “Why don’t you sit down.” The elephant did attempt to sit down, and guess what? The chair broke. The chair could not hold the elephant and the chair broke.

With every interaction that this elephant had with the giraffe, with every action there was a reaction. The giraffe found himself becoming more and more agitated by this elephant. The giraffe became more and more dumbfounded by the behavior of the elephant and started to say things to the elephant, “Don’t you know how to do this? What’s wrong with you? Look at yourself.” Almost derogatory.

The elephant began to feel very, very uncomfortable and decided that, “Listen, I don’t think that this is a place for me. I’ve got to get out here. This person really does not want to get to know me.”

That’s the story. With that the elephant just walked right out, walked down the street and kept on, a little bruised, ego bruised, and the giraffe still sitting there, “How dare this elephant come into my house and destroy stuff? How dare this elephant not understand

that I might have been disgusted by the fact of what he has done in my house?” So, the two parted company, not on the best of terms.

The moral of this story is that the giraffe did not give the elephant a chance. The giraffe saw the elephant only through his eyes, through his perspective, through his glasses. At no point in time did the giraffe want to, or was able to, or was willing enough to open up the perspective to recognize that this person is different. This elephant that I have in my house is different. That this individual might not have the same needs that I do. That all of the things that I have in my house may not necessarily meet the needs of that elephant. So as a host, what I should have done was to try to see how best I could understand that elephant and make that elephant comfortable. What this elephant and giraffe story tell us about cultural competence and integration is several things. I want to pay attention to what these things are.

It says to us that one size does not fit all. We all do not think alike, act alike, eat alike, feel alike. But by virtue of that fact, it doesn’t mean that we are right or wrong, we are just simply different. That understanding and tolerance of differences is crucial when we talk about cultural competence here. Fluency in and the understanding of a variety of perspectives is very important, because actually folks, when we are talking about cultural competence, what are we talking about here? We are talking about fluency. Anybody in here speak another language apart from English? Yes. And you are fluent, would you consider yourself fluent? Yes. Your fluency allows you to do what? What language is it that you speak apart from English? Wonderful, and you are fluent, right? What are you able to do in those languages? You are not fluent in all? You are fluent in Italian and because you are fluent in Italian, what abilities does that give you to do when you are communicating in that language?

Audience member: I can argue better.

Karen Francis: You can argue better. You can understand the nuances. You know when somebody is trying to insult you, right? What we talk about with cultural competence, we are talking about fluency. We

are talking about our abilities to be able to move in and out of these cultures with a great deal of ease, because we understand all of its nuances. We want to talk that there must be the ability to accommodate diversity and differences in our agencies and our organizations and how we go about providing services. We cannot say that we serve a diverse client population and so therefore we are culturally competent. That's not cultural competence. When we talk about cultural competence, we are talking about programs, policies, protocols, practices, staff service providers, and the environment that need to be modified to integrate, harness and utilize diversity in order to guide this effective and appropriate use of service provision here.

We should not see difference as a weakness that must be changed, but in truth and in fact strengths that we must utilize and harness. We have got to get rid of that ethnocentric thinking. You know, that thinking that tells us, "Guess what? My way or the highway." That is dangerous in any circumstances. We must be willing to accept that there are a variety of ways of doing things and acknowledging those ways. We've got to be able to learn to integrate them, because they are our strengths and not our weaknesses. And guess what folks? Round pegs do not fit into square holes. On no day of the week does that happen. In other words, when we talk about cultural competence, we need to talk about knowledge related to several cultures and the development of specific skills and attitudes in providing services in a manner that is consistent with the needs of our clients. This is absolutely essential. We've got to be able to provide services to clients in a manner that is consistent with their needs.

We are going to have a little bit of fun here this morning because with me I brought a little exercise. And for real, for real, I am going to find out how awake you are this morning. What Nicole is going to help me do here, is she has a transparency. On that transparency there are some words. I am going to ask you to do something for me. This is what it says: "Fifty-five men of unknown origins found fame and fortune in a marathon, and were all found to be sound of body and fit as fiddles because they followed the rules

of the race." A mouthful. Quickly, count the number of "f"s that you see on that transparency. Real quick, the number of "f"s. Turn it off, Nicole. How many "f"s did you count?

Audience response: 10

Audience response: 12.

Audience response: 14.

Karen Francis: It is going to be a long day. How many? Let's do this one more time. One more time. Number of "f"s that are on that sheet of paper? How many "f"s? OK, Nicole, turn it off.

Audience response: 14.

Audience response: 15.

Audience response: 13.

Karen Francis: Alright, there is hope. In reality there are 16 [sic] "f"s on that transparency. For those of you who counted to 14 and to 10, and to 12, and to 15, what happened? What "f"s did you miss? The "of"s, right. This works every time. Most of us will do that. We constantly miss the f in the word "of." Let's go back a bit. Remember when you were in school, middle school, kindergarten, or back home when you are being taught the alphabet and the sounds that went with each of the letters of the alphabet. Do you remember the sound of the letter f that you were taught? What did it sound like? There you go. That is exactly it. But, you know, this English language is a beautiful, intricate thing... Sometimes we find out that when letters are combined with other letters their sounds sometimes vary. In other words, what we have just gone through here, folks, is a thing that we call perceptive perception. This is something that we go through every day in our cultures. As we have grown up, as we have matured, as we have developed, as we have gone through this life of ours, what we have done is gotten information, what I call cultural information, that we put into what I call our cultural file cabinets. All of you are familiar with a file cabinet, right? It has drawers in there with these files. Some of them are important, some of them are not so important; some of them have been dead for years.

They are gathering dust. If your life depended upon it, you wouldn't be able to tell what was in some of those files. Kind of take a look at your culture the same way. It is like a file cabinet that is chuck full of information that you have gathered over the period of your life, and that you will continue to gather until the day you die. In these file cabinets, as I said, it is information. We have gotten this information from a variety of sources. We have gotten it from parents, from family. We have gotten it from the environments which we have grown up in, the schools that we have gone to, the friends that we have had.

I come from a place in the world called the Caribbean, the island of Jamaica, where on a Sunday morning, one of the things that was always a tradition in my house is that you have to sit around a dining table. The meal that is served at that dining table—and, are you ready for this?—is boiled green bananas and fried fish. Now that is some good eating where I come from. This is a piece of my culture that I have taken to this day, living in the United States over 22 years. There is so much of my culture that I have brought with me. Some of these things that I've brought with me I have put into File 13, because guess what? They are no longer relevant for my particular situation, but there are some pieces of that information that I will carry with me until the day I die. For all of us, our cultures are very much the same way. We open and close our file cabinets and retrieve that information on a daily basis, without even thinking about it. It is an automatic pilot kind of thing for us. So culture is very important to us.

I'll show you how important it is. How many of you take the same route to work every day? How many? Yeah, OK. Have you ever tried taking an alternate route? No. What happens when you take that alternate route? You start to sweat. Am I going to be late for work? I don't remember seeing this thing on the side of the street here. Oh, Lord, did I miss my exit? Do I have enough gas in my car? Because you are out of what is familiar to you, you feel uncomfortable. You feel uncomfortable. Culture allows us or gives us the ability to be comfortable, to classify our lives, to put our lives in some type of order, to give our lives some

kind of normalcy. As we walk through this life, we are walking with our cultures and we are drawing upon those cultures unconsciously on a daily basis. Did anybody get up here this morning and decide they were going to come down to this room without being dressed? Buck naked; in other words, in your birthday suit. Did anybody think of that this morning? No, everybody came down here dressed. Because guess what? That is what we were taught. You get dressed. You got up this morning and probably your thought process went through, "What do I put on?" But the thought never was that I am not going to put anything on. That is culture talking to you, unconsciously, every single day.

I know all throughout this conference, you have talked about culture. You have been exposed to some programs and services and you have talked about the theory of this thing that we call cultural competence and its implementation. But if there is one thing I would like to leave you all with this morning is the issue of cultural competence and its importance as a part of integration. We cannot talk about cultural competence as one of those programs out there somewhere, or one of those add-on things. We have got to talk about it as an integrated system in whatever we do as service providers. It has got to be integrated into every aspect of our service provision. What I am talking about here with this integration is the fact that even the physical environment that we provide these services in needs to represent diversity. In other words, I am talking about the fact that the pictures you have on the walls in your agencies need to reflect the diversity of your client base. I am talking about the fact that even where some of your services are located is important, because [if] any of your clients have to take, in some cases, one or two or three different bus transfers to access services, more than likely you are not going to see a really good turnout, particularly when there are economics involved in making those bus transfers. We have got to get into the community here. I am talking about the fact that resources need to be accessible and relevant to all. I am talking about the fact that the assessments that we do need to consider the cultural perspective of the clients that

we are serving. I am talking about the fact that we need to ensure that we have trained professionals and that these professionals do represent the diversity of the client base that we are serving. I am talking about the fact that any program, services, planning and implementation needs to involve the community as a whole, and really does need to involve the natural helpers that we have in our communities.

We talk about natural helpers. The community that I come from, the natural helper that we have in my community, we call her Miss Kathy. She is a lady who has lived on the corner for a long time. Let me tell you about Miss Kathy. Miss Kathy knows everybody's business. Miss Kathy knows what is going on in the community any day of the week, and could probably tell you stuff about what is happening in your house that you don't know about. Let me say this to you, that all throughout America in our communities, we have Miss Kathys, all over America. We really do need to harness the importance of the Miss Kathys, our natural helpers here, and use them within our programs to provide some credence as well as some perspective as to how to go about providing those services. Let's not negate the importance of the Miss Kathys, our natural helpers in our communities. When we talk about cultural competence and its integration, again, we want to talk about policies and we want to talk about practices that really need to reflect practical—and I mean practical—application and practical understanding of cultural competence.

We also want to include the fact that there must be an established mechanism to assess the levels of cultural competence, and a way to make midcourse corrections when needed. When we talk about this thing called cultural competence, we are not talking about a place where we end up. This is a journey. This is a thing that is lifelong. As we move along this continuum, we move along it at varying levels. There are times when we will have to make some midcourse correction here. This is a journey always. Remember that. This is not a place that we end up at. It is forever evolving because culture, again, is a very evolving kind of process. Again, I want to say the importance of cultural

competence as it relates to integration: very, very important.

Let's talk really quickly now, and I am going to ask you here to take some notes, the five elements of integrating cultural competence, we can talk about it on the organizational level or an individual level, but what we are talking about here is the issue of valuing diversity. An appreciation of mine, yours and ours. It can't be them against us. It has to be us together, because again when we are talking about this issue of cultural competence, folks, we are not talking a black/white issue here. We are not talking about the poor folks over here and us over there. That's not what we are talking about. This thing involves all of us. We all have a cultural perspective, we all have an ethnic background, we all bring varying thought processes to any situation. So culture involves all of us, and this issue of competence belongs to all of us. We have all got to own it. We want to talk about another one of the elements as a cultural assessment of the systems. In other words, identifying relevant case studies and determining where do we exist on the continuum of moving toward cultural competence. We want to talk about the fact that we need to manage for the dynamics of diversity, creating incentives to induce diversity. We want to talk about the institutionalization of cultural knowledge, and that should be a part of the everyday operation. We are not just talking about having that potluck lunch where everybody brings a dish from their culture. We are not talking about that, because that is easy to do. What we are also talking about here is reaching out again, folks, into the community, to identify community leaders from a variety of cultures that we can invite into our agencies to help impart some of the information that we need. Then we want to talk about the adaptation of this diversity. In other words, opening the door consistently to allow for a variation of norms and of our thinking.

I'm going to tell you all a little secret here. You want to talk about adaptation and diversity, wherever a group exists, there is no lack of cultural competence. I'm going to say it again. Wherever a group exists, there is no lack of cultural competence, because guess what? The competence and the cultural competence

exist within that group. What the challenge for us is always, how we engage the members of this group and how we share the power with them. Wherever there is a group, there is always cultural competence. We just have to talk about engagement and sharing power. You know what? That is hard sometimes, especially when we are fighting for resources out here. But as a group we are much stronger than as individuals.

We hear often about kids falling through the cracks. We hear about the number of families that go unserved in this juvenile justice system of ours. We hear of the number of families that go without programs and services. We kind of want to ask why in American, a first-world country, why in America are we having these issues and these concerns and these problems. Let me submit to you, if we talk about cultural competence and let me just define what I mean by cultural competence here. We are going to do two definitions, and Terry Cross was here with you, so I'm sure this is a revisit. When we talk about cultural competence, we define it as a set of congruent, alike, and in agreement behaviors, attitudes, and policies that come together in a system, agency, or professional and enable that system, agency or professional to work effectively in cross-cultural situations. In other words, being equipped in a personal, professional, organizational level to appropriately and effectively provide services for our culturally diverse population. That is what we talk about when we talk about cultural competence here.

Why is cultural competence important? Several reasons. It is no secret. America is a diverse place. We used to talk about the melting pot and now we are talking about the salad bowl. We talk about forced infusion to common sense inclusion here when we are talking about diversity in America. It is important because we must ensure that everyone has fair and equal access to services. That quite frankly, if we get it right the first time, if we are meeting the needs of clients, then we are talking about cost savings here, because we don't see the doors revolving. We have to ensure that we provide effective and appropriate services for all. That we need to look at eliminating

these long-standing disparities to access to treatment that exist in so many communities across this county, even in communities of color. We also have to talk about dispelling the mistrust in mainstream health and mental health systems that exist, particularly amongst minorities and communities of color. We also need to talk about the importance of improvement of the quality of care of services that we provide to all. Because guess what? When we have populations that have their needs met, we are talking about the ability to be more productive. You don't have to worry about the fact of that health care or the quality of that health care. You tend to be able to focus on some other things to move life forward. When we talk about cultural competence, the importance of it is not just for them out there, but for all of us here.

In closing I just kind of want to share a point again. You talk about tradition. I have been doing cultural diversity and cultural competency training for quite a number of years, and I've never ended any session that I have ever done without reading a poem. I want you to pay very close attention to this poem. Listen to it carefully, because it has some very, very powerful words, and again, words that I think sums up so well what we talk about when we talk about cultural competence. Unfortunately, the author of this poem is unknown. The poem is called *The Cold Within*. Anybody ever heard of it? Listen up, listen carefully.

This is what the poem says:

Six humans trapped in happenstance
By dark and bitter cold.
Each one possessed a stick of wood,
Or so the story's told.
The dying fire in need of logs,
The first woman held hers back
For on the faces around the fire
She noticed that one was black
The next man looking across the way
Saw one not of his church,
And couldn't bring himself to give
The fire his stick of birch.
The third one sat in tattered clothes
He gave his coat a hitch.

Why should his log be put to use
To warm the idle rich?
The rich man just sat back and thought
Of the wealth he had in store.
And how to keep what he had earned
From the lazy poor.
The black man's face bespoke revenge
As the fire passed from sight,
For all he saw in his stick of wood
Was a chance to spite the white.
And the last man of this forlorn group
Did not accept for gain.
Giving only to those who gave
Was how he played the game.
The logs held tight in death's still hands
Was proof of human sin.
They didn't die from the cold without,
They died from the cold within.

Thank you.

Tammy Jackson: I can't compete. Thank you very much for your time and persistence in this conference and being here on the last half day. Thank you Karen, for asking me here to tell my story. Really, that's what I have been invited here to do. One of the things that the Initiative, the Safe Schools/Healthy Students Initiative, has done repeatedly in its conferences has been doing something about theory into practice. So they invite the expert and then they invite kind of a site to do, so how does it work. Karen talked to you a little bit about how the initiative came to be from a federal level. Let me tell you how it translates on a local level. How many of you are from Oregon? How many of you remember 1998, and lived here in Oregon then? How many people know the name Kip Kinkel? There are more hands. Kip Kinkel, for those hands that weren't up, is a young man from Springfield, Oregon, who is responsible for Oregon's violent school shooting in 1998. That was a remarkable time for many of us. What is remarkable of the story out of Springfield, Oregon, and for those you not from Oregon, it is a little town south of here a ways, what is notable about Kip Kinkel is that he is a Caucasian man, a young man now, and he came from an intact white family, and he was no stranger to the systems

that Karen talked about—the justice system, the mental health system, and the education system. Kip was a high school student. Around this time in 1998, violence in American schools was really being looked at. What is important to note here is that one, schools are safe, and two, violence was no stranger to schools even then. Kids had been dying in schools before, but what was different in 1998, is that white kids started dying in schools in large numbers at one time. That is the remarkable piece. What that did was shake our nation. What happened next is the president called a bunch of people together, President Clinton at that time, and he said, “Golly, experts about violence. What can we do about violence in our schools?”

A document was created called “Early Warning, Timely Response,” and some of you may be familiar with that. It was guidance to schools. It was information sent all the way across the country, to all the schools, by this body of experts on violence prevention. It gave guidance to us educators—I am from a school environment—about how to be better prepared for violence that might occur in schools. What are behaviors that we needed to look for? Were there ways that we might be able to figure out who kids were that would be most likely to be a danger to themselves or others, (and emphasis on others)? So that was put out in 1998. In the next spring, there was a proposal that was put out, which is the Safe Schools/Healthy Students Initiative. What the federal government said is, “Gee, we think the answer has to be a collaborative one. We think if we give people a lot of money, they will be able to figure out what to do about it.” Has anybody here ever applied for a grant? Have you ever responded to a proposal request? These are really interesting things. You get these dreamers over here and they say, “What if?” And they put it out to you and then you, the dreamer at home, the idealist and your committees, put together some kind of proposal. This is really neat. Nicole, show them what we did with this.

This is crazy. I'll explain to you what you see here. Remember that Karen told you that there needed to be funding from these three federal bodies, which were Education, Health and Human Service, and Justice.

They all thought they needed special strategies and responses to address their particular concerns. So you need to have a partnership with people in your community and you need to respond. That is grandiose in itself. Then you put that together with a group of other grandiose individuals, and you create something that looks like this. There are six components that you see listed up there. Those are required responses that they gave us. We had to craft something. We thought, silly us, we thought we were supposed to do something new, brave, and different for each of those six elements. So we did. The point up there is that one, you see a lot of stuff, two, the third line down you see something like school safety, FAST [Families and Schools Together], student attendance initiative, and those kinds of things, those are the activities. In the little boxes above, those are the partners that we have to work with. They are linked to a bigger whole of either law enforcement, health and human services, or education. That is the gist of that thing. I could spend the next hour explaining it, but I'll spare you that. I will say to you that what they don't ever tell you in grant proposals is that it is impossible. What we thought with three year's worth of a lot of money, which for us was roughly \$2.8 million a year, is that money doesn't fix problems. That is the one thing I learned, because I'll tell you, money gets people to come to a table, but it doesn't keep them staying at the table.

I'll tell you some stories about some main pieces within this puzzle. One of our primary partners is Multnomah County. For those of you not from this area, you are in Multnomah County. Portland Public Schools is the largest school district within this county. Some would say they think they are the only district within this county. We have about 60 percent of the students that live within the county, 54,000 kids, mostly Caucasian (64 percent). I had prepared for you today slides about how all these strategies had reached a very diverse population group. I've thought a lot about the various things that we have heard in the last few days, and that I had an opportunity to hear through the Action Center Conference that preceded this one. One of the things I learned is that you really are only

competent in your own culture. So it got me thinking a whole lot about what is our own culture and how does that fit into this initiative. My culture right now is education. I work for the school district. My partner, primarily, is Multnomah County Behavioral Health, and Multnomah County Juvenile Justice. I have some other partners that are community-based provider folks. Each comes with agency norms and values and beliefs. And together we got all excited about being able to make a difference for kids.

Remember I started out talking about Kip Kinkel. The question with Kip that everybody was forced to answer, as those of you may remember in 1998, if you are anything like me and read and read and read and read, kind of the autopsy of that event, was that Kip was a young man who was involved in mental health services. Kip was a young man who was known to law enforcement in his community. Kip was a young man who was known in his school. But you know what? None of those other two agencies knew what the one agency knew. That information never got shared. It never got shared. The question was raised, "what if?" What if we had a mechanism, an infrastructure in place that allowed us to communicate and provide services to children? That is the idealistic federal kernel, right there. I am equally idealistic, because I asked the same question, "what if?" And so were all the stakeholder groups that you saw up on that overhead. What if? So we thought that this was about infrastructure development. Karen said something a moment ago that one size doesn't fit all. We know that about cultures. How does that work in systems? Because if you are about infrastructure development, how do you create a structure that allows people to kind of go in and out of it?

I'm going to tell you a little bit about our response to increasing kids' access to mental health services in school, because I think it represents a really nice example of how we are trying to get people to be on the same page. In Kip Kinkel's case, those agencies didn't know what each other's business was. One of the issues that comes up first when you put mental health people, education people, and justice people in the same room is not only do they see the world

through a different lens, but there are just sort of legal, confidentiality issues. How do you wrestle with that? Well, I know things, but I can't tell you. And you know things but you can't tell me. And by the way, if I tell you, what exactly will you do with that information? So there is a whole trust thing that has to be built. Knowing roles and responsibilities have been very, very helpful to us in working through some of these things. I mentioned a little bit earlier that around mental health we were primarily concerned with kids who were potentially dangerous to themselves or others, [with the] focus on others. I'm not saying that is right, but I am saying that is where the focus was, because that is what got us all started in the beginning. We put together some procedures—we call them safe school procedures—that were to be guidance to educators and administrators about what to do when they had a kid that they were concerned about. Many of you are probably well familiar with research that says educators are just outstanding at being able to identify kids who will develop problems later in life. There has been work done with kindergarten teachers. It is phenomenal. They have a sense about it. So teachers have kids that they are worried about, but they don't always have resources or avenues to address the concerns that they do have. So these procedures were put in place to help them get the kid, help the student, help the family, get to those resources. That is really great.

For us, in Portland Public Schools, our partner is Multnomah County Behavioral Health. That's really great. We defined, gee, these are great procedures and we are going to hire mental health consultants. This is going to be wonderful. They are going to be able to spend time in schools. They are going to be able to see the kids that the school has concerns about. They are going to be able to evaluate their level of need and support the child and family to reaching community-based services. Isn't that exciting? That's really great. And the school counselors said, "I think they are going to take my job. I think that you are bringing these people in here because they are going to take my job." And that was like, whoa, that wasn't it at all. But there was a culture thing. The mental

health consultants, one of the ways that mental health people were thought of from the school perspective is, these people are about a pathology perspective, not about a prevention perspective. Well, gee, that is interesting. Hadn't really thought about that either. So now we are talking about organizational differences of perspective.

How many of you work in schools? How many of you have children in schools or have maybe experienced the educational system? How many of you think it is a little odd? OK, it is a little odd. Remember that education came about in this country because we really wanted kids to read the Bible, not the Koran, the Bible. We were American's big melting pot. We were about sameness. That is really what founded education. When you think about that, it is no wonder that educators have a really hard time working and playing well with others. Some of you are from Oregon, and you know that we have been experiencing sort of a funding constriction in educational funding. Those of you who are not from Oregon, you are also experiencing the same thing. It is kind of a national thing right now. When people have less, they tend to hang on tighter, and they tend to get a little more worried. You can't imagine a better or more ripe time for collaboration, because what happens is, and I am being very sarcastic, because what happens is you have to be willing to put your stick on the fire. And that's collaboration. These are very challenging times.

So Multnomah County Mental Health comes into the schools and we have learned some things. First of all we have learned a mental health consultant can't do a school counselor's job. The number one objective for us was, and also a requirement of the grant, that you can't supplant existing services. So in other words you can't use grant funds to fund an activity that is already occurring in your community, like you can't use the money to pay for your school counselors that are already there. You can't use it to pay for your community-based mental health providers that are already there. What we were lacking in Multnomah County was a link. So we said, very narrowly, these are the functions that these consultants can do. This

and only this. We made everybody know about it. That is an effective strategy to dealing with cultural difference of that type.

What about issues around poverty, ethnicity and those types of things? How do we deal with that? Mental health is riddled with stigma, first of all, and mental wellness varies culture to culture. So how do we begin to deal with some of those things? I am extremely fortunate to have a wonderful partner who is our mental health supervisor. The reason why I am saying I am really fortunate about it, is because our vision is about wanting services that are accessible and an infrastructure that is navigable by people of all types. So Betty, my partner, has a passion and a wonderful skill for being able to attract and hire a pretty culturally diverse group. So we have a very culturally diverse staff, and that is really awesome. But it is not diverse enough. So she has partnered with Portland State University. We have a group of interns that work with some of our kids and families. That is really awesome.

Let me tell you a story. I was working with an elementary school and the story in this elementary school is that there were a few boys who had supposedly committed a violent act. I'm not going to go into the details of the act, but it was an aggressive act, and kind of picking on one other boy. So this targeted boy's mom is very, very upset, as she should be. She comes to the school and she talks about her concern. She talks about what her son had told her. She knows the boys that had victimized her son. And she says, "You know, those boys come from families that don't care about their kids, that don't watch their children, that don't supervise their children, and I don't like them. They are the problem." This is really great. When I first heard about the story, I heard about the boys that had supposedly caused the trouble. In our safe school procedures, we want to be able to evaluate those kids who are threatening violence or participating in acts of violence. I am involved for two reasons. One, this is a discipline issue and I provide a lot of technical assistance to our district administrators around those issues. And two, because the question looms about what is the appropriate intervention and is a mental health referral appropriate.

What I learned about this group of boys is that they are Latino. I think this is great. I know who the mental health consultant is that we need to send out there, because he is going to work really good with these families. But, you know, as the story plays out it becomes very clear that the boy who was targeted also needs services. I learn about this boy. He is Latino. These two Latino groups don't like each other. There is difference within ethnicity, and it is really, really important. It sounds like a no-brainer. But I have to tell you it is not. I think sometimes we look for cultural competency as, "We have somebody who speaks Spanish, and therefore we can talk the language." That is not cultural competency. Cultural competency is about being able to listen and hear. It is about suspending judgment. It is about thinking about a different perspective, and being able to kind of step into somebody else's shoes. Cultural competency is not about color. It is not about economic grouping, and it is not about sexuality preferences.

I'll tell you another story. One of the things that I think was given to us in order to respond to this grant request, was a desire to work collaboratively. Multnomah County is no stranger to collaboration. In fact the most difficult thing in Multnomah County, and some of you who work here may appreciate this, is figuring out to collaborate within the collaborations, because we all do it. At the time that our proposal was written, I think we were at sort of a peak of collaboration. These agencies, Justice, Education, Health and Human Services, we were used to kind of sitting down and talking. What is happening now as resources are becoming more scarce for all of our agencies, is that we are going back and we are making a lot of budgetary decisions, and we are not talking about it with our partners. We have a lot . . .

[break due to changing tapes]

. . . some families getting underserved. It is really, really quite frustrating, actually. But at the heart of it all, is that there still remains this idealistic, grandiose group of people, I consider myself part of this, that really think it is possible to keep the collaboration going, that we have the vision. I heard somebody say the

other day that vision is about something that you can't necessarily attain in this lifetime. I really believe that. I really believe that the day that we all sit down as a humanity and embrace it and go, "Gosh, we are one," I don't know that I will live to see that day. But that is the spirit that keeps our collaboration going. We have some common values, and our values are that we all care about kids. This is really, really important because it transcends the difference of, "The way I care about kids is better than the way you care about kids," and that we all believe that family involvement, whatever the family looks like, whatever that constellation is for an individual, that it is critical to one individual's success. We all believe that. The other thing that we believe is valuing differences, differences of all types.

I got an email a couple of weeks ago from one of the counselors out in one of the schools who is delivering a curriculum called "Reconnecting Youth." "Reconnecting Youth" is a research-based pro-social skills development curriculum for high school students, high-risk high school students. It works on skill development in the areas of communication, problem solving, decision making, things like that. It helps kids with decreasing depression, increasing self esteem, and lowering substance abuse kinds of things. It is pretty hot, pretty cool. Kids like it. It is dependent upon a really close-knit group-like atmosphere, unlike a classroom where you would have a large number of kids. This is like 12, 15 kids at the most, and has a lot of dialogue going on in it. One of the things that came up in a group was issues around sexual preference, sexuality. This started a huge, huge riff. It is like, "Oh, my God." This is high school kids, remember, and some of the kids thought this is just totally outrageous. This has no place for discussion here. Some kids felt like if they didn't talk about who they were, because that is what they had been learning to do in this group, then they couldn't be in the group. This was a very, very important time. So I get this email from the instructor of the class going, "Oh, my God. Help." What is interesting is that there are a lot of things going on about this issue. The person, the instructor for the class, works for juvenile justice in a school setting. Working with me, this collaborative

person, in an educational setting, who really likes to do things by themselves. So I am even on the fringe of my own system. What ended up happening was that within that school, that particular school, there were resources and supports for that instructor to deal really effectively with those kids and those families. It was how to link all the resources. But it was also how to teach those kids a real valuable lesson about differences. Had our initiative not had the value of diversity, we might have just kind of have blown that right off. But that counselor, instructor, saw very quickly that this is something that deserves very, very keen attention. Some people may say, "We are here to deliver a curriculum, thank you very much. We are not here to get into all this stuff. We are here to deal with sameness, not difference." So that is one example of how difference has entered into the project.

One of the strategies that you saw, maybe, in that quick overview was something called FAST, Families and Schools Together. Are people familiar with that? Some, yes. A wonderful, wonderful program. Another research-based strategy. The way that it works, it works right now in elementary and middle schools for us. You put teams together that consist of families, a parent partner, a school partner, community agency partner. You bring families together, you do some activities together with adults, kids and as families. You have a meal together. There really is nothing magical about what is done, except one thing. That is that it is a team approach to delivering services in school. That team composition changes all the time. It is not an agency that comes in and does something to your school or to your community center, but it is a team that is crafted for each specific location to look like, quite literally, the community where the service occurs. We've had some amazing, amazing results with non-white families. I say that because it has been something that has surprised our group. We've offered FAST in Spanish only. We have offered it bilingually, Spanish-English. We are now getting ready to do one in Cantonese and branching out to other language groups. But we are finding that this particular strategy is a magnet for families of all types. They stay there, and they like it. One of the arguments, if you will – I

love the woman who said speaking Italian allows you to argue well – I’ve learned, I can talk psychobabble. My first job, I was a mental health nurse. So I have that kind of health care thing going on. It really helps me argue well with my mental health partners. I find that the language piece is something that people have this real huge passion about. Some people think that bilingual services are really ineffective. That if you have bilingual, bicultural services, you are not really appealing to those people in their home culture and you are really missing a lot. I don’t know. I don’t know about that. What I know is that families are feeling pretty good about their experience in a bilingual and a monolingual kind of environment, and that they stick around. It allows us to have this discussion, because the value, remember, is in valuing diversity and valuing difference and how you reach various populations. We couldn’t have had that conversation three years ago. It is kind of an interesting [outgrowth]. Those are just a couple of ways that ethnic diversity has really been a part of this project.

Remember that I said this was something about infrastructure development. We wanted to leave a structure behind. You know services come, go, change. What is in vogue today may not be in vogue tomorrow. What there are resources for today, there may not be resources for tomorrow. What we hope to leave behind...This is a three-year grant, we are finishing our third year at the end of September. We will use some carryover resources to carry us into a fourth year, to sustain some of the work that we initiated through this funding. I’m pretty happy to say that I think we will leave most of it behind. I think it really will live within our community – not all of it, but some of it. I think that in order to do that, we need to keep justice, mental health and education talking together. That is a huge, huge challenge. Those are the cultures that right now are going to float the infrastructure. And within those organizations are people of various cultures. The personal truly is what this system will be about.

I guess I want to stop here and reflect a little bit on something that Terry Cross said. Terry Cross said, “Culture is to people what water is to fish.” I really,

really like that, in that these systems that we are talking about, people are very much entrenched in. That is not going to get any different. On my more idealistic and frustrated days, I really want to take the fish out of the water and only work in the ideal. Culture organizes the response to basic human need. What I know is that under stress, people regress. I know that. That is sort of a basic human way we operate. That pertains to culture. If culture is about organizing yourself in response to basic human need, the project that I started three years ago, in more healthy economic times to now, my partners are not the same. Our ideals may be somewhat the same, and our direction may be the same, but I need to be fluid. I need to be able to let go of the, “Gee, we want it to say just like this.” Culture is dynamic. I heard Karen say that. So we need to be in a place where we can grow and flow. One of the other things that has been sort of a cultural experience for me in this initiative is that I am not an early childhood expert. My background was with adolescents primarily, the adolescents that people love to hate. The difficult kids. I love them. I didn’t know much about ECE. What Karen didn’t tell you in the idealistic world either, is that the federal government thought that we should impact kids 0 through school-age, so birth on. Wow. How do we even begin to do that? Multnomah County has some wonderful early childhood people. We did a best practice lit. review, because that work had never been done, it is like what works in ECE. I found it fascinating, because it was a great way for me to get educated. But it was also a way to bring people together from diverse areas—medicine, social work, child care, education—all these people. They had never sat in a room together around young children. There is some wonderful, wonderful mobilization that has happened as a result of what was supposed to be a short-term activity that has expanded and expanded and expanded. It didn’t take very long for the group to realize that they weren’t dealing with culture competency, and nobody has, by the way. There is not a lot out there. But that has fueled itself and that is not where the group is taking its interest. It is like, “OK, here’s what we do about little kids. How do we do it in a culturally sensitive kind of way?”

If I stop my remarks with one thing, I think that what I have learned about collaboration is that collaboration means conflict. Everything I ever learned in my life, my personal life, about conflict, I get to look at, because, remember, the professional is about the personal. This is like a therapeutic journey. I have learned to attempt, not always an easy task, to suspend my judgment. Time is critical. I've only got three years to get the job done. We don't have time to mess around with all this stuff. So suspending judgment and letting the process happen is way, way more important than what it is you think you are going to achieve with kids. Because otherwise you are not going to achieve anything.

In one of our schools—and then I'll stop—it is a school in transition. There are a great number of Latino kids coming into this particular school. The school is not prepared. It is a school with a staff that has been there forever, they are white, and they like the way they do business, thank you very much. They don't really know much about various Latino cultures. The kids are feeling pretty disenfranchised, and they are mad. There is a little bit of gang activity that crops into this school. They don't know what to do about it. Well, they kind of know what to do about it. But the staff piece, inside the school, doesn't know what to do about it. The school has invited community partners in to help deal with some of those new groups of people that are coming into their school. That's really great. It all came to a head. A bunch of these kids got into a big old fight and a bunch of them got expelled. We don't like to expel kids, so we offered something to them. We offered, "Hey, if you participate in these intervention services, we will keep you in school." They said, "Groovy, that's OK." So they kept coming to school and they worked with one of our staff. They were mad, remember they are mad. They were mad because nobody was listening to them. The person they were working with, whose name is Amy, is a white girl. Why is this important? Because they don't trust the white people in their school. Nobody was listening to them. The white people weren't listening to them, and they broke it right along color lines. Amy is one, very gifted, and two, had a lot

of time to kind of invest in the relationship with these kids. Amazing things started happening, and she started channeling some of their energy to help the school figure out how to work better with the kids, that these kids were talking about. It was very, very helpful to the school. One day we were talking and I said, "You are a white girl, Amy." And so she was talking to the kids being a white girl working with these Latino kids who were really angry at all the white people. The kids said to her, "You know, it is about you listen to us. You hear what we have to say. You care about what we have to say. That's what makes a difference. It is not about what language you speak or don't speak." Amy speaks Spanish quite well. "It is not about what color your skin is. It is about how well you listen." So I think that is the message about competency. How well we listen, how well we suspend that perception, those judgments, and how well we really embrace each other as individuals. That is cultural competency. That is my experience as I have learned it through others in this project. Thank you.

Karen Francis: We have a few seconds here. One or two questions. Are there any questions. If there are no questions, does anybody have anything terribly profound that they want to share?

Audience member: I have a question. A lot of people come to America and they have never been to school and have never learned to read or write. [*Inaudible*] resources about that. I don't know if there are places, but usually when children come to the school communities, [*inaudible*], many of the forms, write with a red check and things like that, and they lose a lot of [*inaudible*]. I don't know if there are things for those kinds of families.

Karen Francis: There are communities across the country, on the east coast, in Fairfax County, Virginia, over the last I would say 15 or so years, that county has become tremendously diverse with a lot of refugee populations coming in from a lot of Asian countries. What the school district has done in Fairfax County is to open up classes to parents, teaching them just the basics of the English language and the basics of living [in the U.S.]. So the school systems has expanded

itself beyond just educating the children of these individuals, but also the adults themselves, too.

Audience member: The difficulty I find is that they have never learned to write. They had to learn Spanish when they came [*inaudible*] completely different. And they don't know how to read or write, and most of the classes are for people who don't speak English and are written. There are classes where already people will come [*inaudible*]. I find difficulty. I have been working for ten years with one family in particular. The father drives a car and he has driven it for years and he has no license, because he doesn't read and write and he doesn't have the Spanish. That is not his language. It is very, very difficult to find help there.

Karen Francis: Also remember that when we talk about this issue of acculturation and assimilation, people acculturate and assimilate just to the point that they have their personal needs met. If there is a point at which we can function, and beyond that we don't need to do anymore then, hey, that's where it stops. Again, in the neighborhood that I live I have a gentleman who came from Honduras. He has been in the United States over, gosh, it has to be at least 20 or so years. He has limited English. But you know what? He pays his taxes, all of his kids have gone to school and gotten college educations, he owns his own home. He is driving to and from all the places that he needs to go on a daily basis. Acculturation or assimilation, people do to the point that it makes them feel comfortable and meets their needs. We have got to be able to step outside ourselves into the lives of some of these individuals to kind of understand. Where is the limit and what level are they at, really?

Audience member: [Speaking in Lakota]. I just wanted to share a little bit of my language or the fluency of it. The identity for us as a people is just coming about. I also wanted to share the values that we as Lakota people have sustained our existence as, perhaps. What I told you this morning, I told you good morning with a warm handshake and a good heart. I told you I come from the seven campfires and I am from the Teton band and from Standing Rock. [Lakota language] is my Indian name. I just shared my name

with another gentleman back here. One of the values that we as Lakota people include is [Lakota word], which is prayer. Another one is [Lakota word] respect, [Lakota word], generosity, [Lakota word], caring and compassion, [Lakota word] to stand in honesty and truth, [Lakota word] to have pity, [Lakota words] humility and knowledge and wisdom as Indian people, [Lakota words]. Our people live by these. If we look today, in today's societies, or gangs rather, I see a sense of energy with all these gangs. With that also a sense of belonging, a sense of community. Maybe not so much a positive energy, but an energy, which needs direction. The people of Lakota—that is how we survived. We had our societies; [Lakota word] means brave heart society. Many of you know the history of the Battle of Little Bighorn. The place where I come from, Sitting Bull was one of our leaders who led the charges. He was the chief, one of the leaders, we don't like to call them chiefs. That is an English interpretation: the leaders. But we didn't vote on who, like a polling place, where, "OK, we are going to name you chief," or like that. They had to earn that right. You always work for your people. You always gave back to your people. You thought of your people first before anything. You thought of everything as a group. The [Lakota word] were the poorest of the people, because they gave everything back to the people, whatever they gained. Getting back to [Lakota word], the sense of identity, the sense of belonging, all of these societies had their own structure, their infrastructure, their rules and regulations, like today's society, values that they lived by. And for them it was to protect the people. We have seven sacred ceremonies, and the [Lakota word], the warrior societies, the people who prepared them, and who cleaned up after. It was a high society comprised of warriors, yet they humbled themselves to do the dirty work, to do the hard work, for all people to participate. I don't know if any of you have heard of the Red Road approach of how [*inaudible*] among reservations, but the basics of that were you take care of the spirit first. You offer a prayer. And mentally you do something about it, put yourself in a good frame of mind. Physically you do something about it. Emotionally is your report card of how things were

done, is emotional state of how things happened for you. In the cultural competence, the values we have that have sustained us, we go back to the core of the inner being of a person, a sense of belonging. The right to exist, the right to be who they are. We try to instill it in our youth, but first, second, and third generation—we see our youth becoming involved, in third generation, to lose values and systems. So they are kind of confused. Somewhere if we could bring to mainstream society what existed for us as a people, that they have the same, what they have existed on, as far as what we have existed. It was just something that I wanted to share and share a little bit of my language. [Lakota words] I say that so our people may live. [Lakota words] I say that so our people may live and I am just a common man. Thank you.

Karen Francis: I think there are a couple of housekeeping notes here, but before I sit down, there is a little publication I found a couple of months ago that is a pocket guide thing here. It is absolutely wonderful, providing information on cultural competence. It is called, *Cultural Competency: A Practical Guide for Mental Health Service Providers*. It is done by Dr. Delia Saldana, from the University of Texas by the Hogg Foundation. For those of you who have access to the Internet, you can get this on the Internet, and the address on the Internet, you can download it, because it is free, free, free, and we all know that we like free things, the Internet address is [<http://www.hogg.utexas.edu/hfweb/comm/Publications/pubs.html>]. If you are interested in getting a copy of it, you can call (512) 471-5041. I see that Jennifer is here.

Jennifer Simpson: I'll make it very quick. I just wanted to respond to the poem so that people knew who wrote that poem. It is called the Cold Within, it was written by Patrick Kinney, and it was published in the Liguorian Magazine for the first time in 1970.

Karen Francis: Please give this lady a round of applause because I have been walking years not knowing this. Thank you so much. Thanks so much for having me. Blessings above, and I ask, always like we say back home in Jamaica, walk good all the time. Thanks.

Jennifer Simpson: I know you are ready for your break. I want to say a quick thank you to Karen Francis and Tammy Jackson. I am reminded of Barbara Friesen's bridge yesterday between research and advocacy. It seems like that is what we are talking about this morning, too, between cultures and systems, between languages, between theory and practice. So we've come full circle almost. So thank you again.