Mindful Parenting
Conceptualization and Measurement Meeting

Stimulating Our Thinking about the Role of Culture

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Introduction

Purpose and Nature of this Background Paper

Many participants in the 2009 and upcoming 2010 meeting on mindful parenting have talked about the importance of culture in mindful parenting – from research to program delivery. To further that conversation, I volunteered to pull together this background paper on culture and its relationship to mindful parenting.

Increased globalization and migration has heightened concerns about assuring that developmental theories and programs and practices are sensitive to variations in parental beliefs, practices and their impact on child outcomes. In the United States, ethnic minority populations are growing at such a rate that soon they will be the numerical majority. Current theories of human development (largely originating from data on predominantly white middle-class families) are based on an increasingly small proportion of the population both within the U.S. and internationally. (Hill, 2006)

Purpose: This paper is meant to stimulate our thinking before, during and after the 2010 Mindful Parenting meeting through a variety of perspectives and concepts related to culture.

Some of the content may be familiar, some may provide new angles, and perhaps some will cause discomfort or disagreement. I am offering this as a resource that might heighten our awareness of culture, give us some examples for discussion at the meeting, or provide tools for wondering what we are really seeing in video clips. Broadening research and practice of mindful parenting to include a wide range of cultural, religious and economic backgrounds will increase our understanding of human development and create credible and culturally sensitive and appropriate research practices, measurement, and programs. (Hill, 2006)

Nature of this Paper and Disclaimers: The first section is a smorgasbord of short excerpts related to culture and parenting from several perspectives. The sources were recommended by Zero to Three in its report entitled *The changing face of the United States: The influence of culture on child development,* [1] and/or Betty Emarita, or by individuals who were asked to recommend materials for this meeting. None of the resources suggested specifically addressed the role of culture in mindful parenting. Therefore, I selected excerpts that seemed to provide information or raise issues most related to the emerging field of mindful parenting.

At the end of the first section is a table containing concepts or practices from various cultures or traditions considered similar to mindful parenting. These were contributed by participants at the 2009 Mindful Parenting meeting in Seattle, invitees to the 2010 Mindful Parenting meeting at the Garrison Institute, and other experts in the field.

The second section contains two tools: one that may help in understanding participants of diverse participants in a mindful parenting offering, and one that illustrates how MBSR can be adapted to fit the culture of a particular participant group.

Hopefully, this paper is useful and relevant to your current practice. However, I make no claims that I've selected the "right" or "best" content. The paper is not comprehensive, nor does it

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[1] Maschinot, B. (2008). *The changing face of the United States: The influence of culture on child development.* Washington, DC: ZERO TO THREE.

contain analyses, syntheses, comparisons, or conclusions. I tried to select key points from the recommended resources that seemed most relevant to mindful parenting.

In most cases, the material is a direct quote from the sources. In a few cases, I made minor edits. There are a couple of sections that are repetitious because each seemed helpful to the collection of key points of different authors. I have not tried to provide the context, as that would have been an undertaking beyond our resources and my skills, and we would then be looking at 800-900 pages of material.

I humbly admit I am not an expert on culture nor mindful parenting, although I care deeply about both of them and believe they cannot be considered separately from one another.

Possible implications for conceptualization, research, delivery and measurement of mindful parenting

- How can we be aware of our own lenses and how they differ from those of people from other cultures?

- How can we account for differences in the contrasting developmental scripts of independence and interdependence?

- How can we better understand how differences in parent-child contact considered "favorable" by one culture are viewed as "unfavorable" by another?

- How can we remember that as our brains are shaped by different cultures we develop knowledge and skills in different ways and have different understanding of words and behaviors?

- How can we manifest in our work that culture influences ways of thinking and perceiving and is not isolated in discrete activities?

- Is it necessary to have observers of the same culture as the subjects to accurately perceive what they are seeing and what the parent and child are conveying?

- Do mindful parenting offerings need to be designed and delivered by people of the same culture and language as the participants?

In addition to these questions, a few key points or issues are noted in call-out boxes in the text.

Working definition/description of culture

(current version of a work in progress for discussion at the 2010 Mindful Parenting meeting)

Cultures are mental models or paradigms developed by communities over time to make sense of their physical, emotional and social environments and to determine how best to operate within them.

A culture is more than just observable beliefs, behaviors, or values. Each culture includes a deeper, less visible reality: unique world views or paradigms that structure and sanction communities' ways of perceiving, believing and evaluating reality.

There are both levels of culture and levels of participation in cultures. Culture may be described as a complex picture of micro and macro levels.

People learn particular cultural cues that lead them to perceive, feel, act, believe, admire, and strive in ways that make sense to them as well as to others who share those cues. Just as people learn the language(s) they speak from others almost unconsciously, they also learn the culture(s) they "speak."
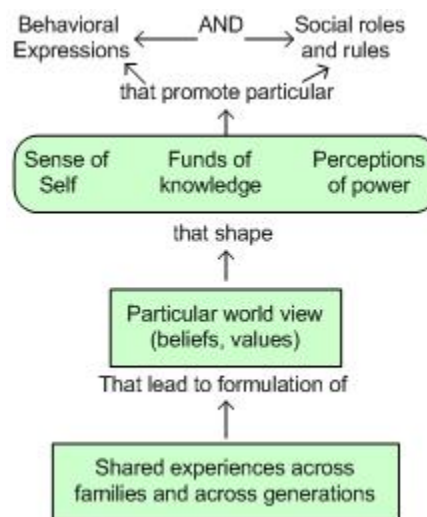
Barrera and Corso (2003). *Skilled Dialogue: Strategies for Responding to Cultural Diversity in Early Childhood.*

Section 1: An Assortment of Views about Culture, Child Development and Parenting

As noted above, this section offers a variety of views about the role of culture in child development and parenting. It is offered as one means to stimulate our thinking before, during and after the 2010 Mindful Parenting. The content is drawn from resources suggested by individuals with a deep knowledge of cultural issues.

The first source draws on recent brain science to help us understand the relationship between culture and the shaping of the brain. The second and third sources are from the field of anthropology, and the fourth source offers the view of a psychologist. The final source is the only one that specifically addressed fathering.

Doidge, N. (2007). *The brain that changes itself: stories of personal triumph from the frontiers of brain science.* New York: Viking Penguin.

Appendix 1: The Culturally Modified Brain
Not Only Does the Brain Shape Culture, Culture Shapes the Brain

We become cultured through training in various activities, such as customs, art, ways of interacting with people, and the use of technologies, and the learning of ideas, beliefs, shared philosophies, and religion.

> All of us have a specially wired brain that reflects our culture.

Neuroplastic research has shown us that every sustained activity ever mapped – including physical activities, sensory activities, learning, thinking, and imagining – changes the brain as well as the mind. So a neuroplastically informed view of culture and the brain implies a two-way street: the brain and genetics produce culture, but culture also shapes the brain.

Cultural Activities Change Brain Structure

In all cultures members tend to share certain common activities, the "signature activities of a culture." Signature activities require training and cultural experience and lead to the development of a new, specially wired brain.

Signature activities differ from such universal human activities as seeing, hearing, and walking, which develop with minimal prompting and are shared by all humanity.

A Non-Darwinian Way to Alter Biological Structures

When two brain modules are linked in a new way in a cultural activity. . . the modules for both functions are changed by the interaction, creating a new whole, greater than the sum of the parts. A view of the brain that takes plasticity and localization into account sees the brain as a complex system in which, as Gerald Edelman argues, "smaller parts form a heterogeneous set of

components which are more or less independent. But as these parts connect with each other in larger and larger aggregates, their functions tend to become integrated, yielding new functions that depend on such higher order integration."

When the Brain Is Caught Between Two Cultures

How can we work with immigrant parents who are in culture shock?

Immigration is hard on the plastic brain. The process of learning a culture – acculturation – is an "additive" experience, of learning new things and making neuronal connections as we "acquire" culture.

Immigration is usually an unending, brutal workout for the adult brain, requiring a massive rewiring of vast amounts of our cortical real estate. It is a far more difficult matter than simply learning new things, because the new culture is in plastic competition with neural networks that had their critical period of development in the native land. Successful assimilation, with few exceptions, requires at least a generation. Only immigrant children who pass through their critical periods in the new culture can hope to find immigration less disorienting and traumatizing. For most, culture shock is brain shock.

Cultural differences are so persistent because when our native culture is learned and wired into our brains, it becomes "second nature," seemingly as natural as many of the instincts we were born with. The tastes our culture creates – in foods, in type of family, in love, in music – often seem "natural," even though they may be acquired tastes. The ways we conduct nonverbal communication – how close we stand to other people, the rhythms and volume of our speech, how long we wait before interrupting a conversation—all seem "natural" to us, because they are so deeply wired into our brains.

What if we can't perceive the same way as the parents we are observing?

Sensing and Perceiving Are Plastic

"Perceptual learning" is the kind of learning that occurs whenever the brain learns how to perceive with more acuteness or in a new way and in the process develops new brain maps and structures. To a larger degree than we suspected, culture determines what we can and cannot perceive.

Many experiments confirm that Easterners perceive holistically, viewing objects as they are related to each other or in a context, whereas Westerners perceive them in isolation. Easterners see through a wide-angle lens; Westerners use a narrow one with a sharper focus. Everything we know about plasticity suggests that these different ways of perceiving, repeated hundreds of times a day, in massed practice, must lead to changes in neural networks responsible or sensing and perceiving.

Other experiments confirm that when people change cultures, they learn to perceive in a new way. After several years in America, the Japanese begin to perceive in a way indistinguishable from Americans.

Neuroplasticity and Social Rigidity

The relative decline in neuroplasticity as we age explains many social phenomena. As we age and plasticity declines, it becomes increasingly difficult for us to change in response to the world, even if we want to. It is very distressing and difficult to think and perceive in unfamiliar ways.

A Vulnerable Brain – How the Media Reorganize It

Television watching, one of the signature activities of our culture, correlates with brain problems. Media change our brains irrespective of content. Each new medium creates a unique form of awareness, in which some senses are "stepped up" and others "stepped down." Television, music, videos, and video games, all of which use television techniques, unfold at a much faster pace than real life, and they are getting faster, which causes people to develop an increased appetite for high-speed transitions in those media. It is the form of the television media – cuts, edits, zooms, pans, and sudden noises – that alters the brain, by activating what Pavlov called the "orienting response," which occurs whenever we sense a sudden change in the world around us, especially a sudden movement. We instinctively interrupt whatever we are doing to turn, pay attention, and get our bearings.

> How does high-speed media interfere with mindfulness?

The orientation response is physiological: the heart rate decreases for four to six seconds. Television triggers this response at a far more rapid rate than we experience it in life, which is why we can't keep our eyes off the TV screen, even in the middle of an intimate conversation, and why people watch TV a lot longer than they intend.

Electronic media are so effective at altering the nervous system because they both work in similar ways and are basically compatible and thus easily linked. Both involve the instantaneous transmission of electric signals to make linkages. Because our nervous system in plastic, it can take advantage of this compatibility and merge with electronic media, making a single, larger system.

Value Orientations: A Key Aspect of Cultural History

The key fact about human culture is its intergenerational transmission through the socialization process. Socialization is used in its broadest sense to include informal education in the family as well as formal education. Value orientations incorporate different goals or endpoints of development, which become the developmental scripts for intergenerational socialization.

Only by viewing behavior and thought processes in relation to people's goals and values is it possible to go beyond the identification of cultural or other group differences and understand the adaptive function and meaning of those differences for the actors. By inserting a value dimension, we are able to go beyond differences to people's own reasons for those differences. Interdependence/independence (often termed *collectivism/individualism*) is the primary value theme and subsistence survival/schooling is the secondary theme.

Independence/Interdependence: Two Contrasting Developmental Scripts

What parenting scripts have you encountered and how did you adapt your work to embrace them?
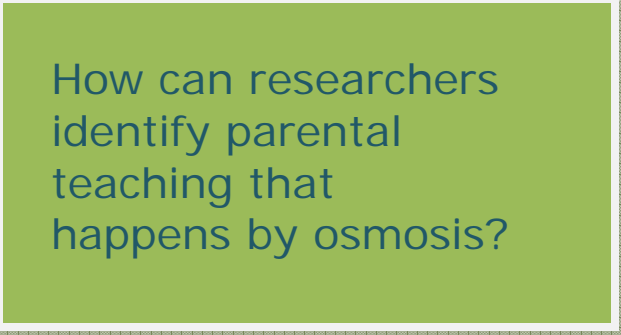
Psychology as the science of the individual was born and nourished by the philosophical foundations of individualism. We now discover that the independent individual is not a universal fact, but a culture-specific belief about the development of a person. There is an important alternative belief system that is held by about 70% of the world's population; it is called *interdependence* or *collectivism*.

Every group selects a point on the independence/interdependence continuum as its developmental ideal. When groups move from a homeland to a new country, the scripts move with them.

Consequences of the Independence and Interdependence Scripts for Socialization and Development

Transmission of Interdependence Through Mother-Child Contacts and Communication. In East Asia, Kim and Choi (chapter 11, this volume) describe a primary interdependence between Korean mothers and their children, in which the devoted mother feels at one with her children. This is reflected in mother-child co-sleeping arrangements, which are typical of cultures that stress interdependence.

These modes of physical closeness between mother and child in a society oriented toward interdependence have implications for mother-child communication, as Asuma (1991) points out. He contrasts teaching by osmosis, emphasized in Japan, with verbal teaching, emphasized in the United States. He sees osmosis as based on the closeness that is obtained in the mileau of interdependence, whereas he sees verbal teaching as a method that can bridge the separation between mother and child that occurs in a society oriented toward independence

> How can researchers identify parental teaching that happens by osmosis?

Respect for Elders: A Source of Cultural Continuity in New Societal Contexts. According to Suina and Smolin (chapter 6, this volume), respect for elders is an important aspect of Native-American socialization among the Pueblos; Suina eloquently describes the disparate standards by which respect is gained in Native-American and Euro-American cultures. In the former, it is wisdom and knowledge possessed by elders; in the latter, it is educational achievement, which often elevates younger over older.

Family Relations and Interdependence. Extended families are extremely important in cultures oriented around interdependence. Joe (1991) noted that a Navajo child will have multiple mothers, both fictive and real. In the world of the dominant Euro-American society, the expended family of Native Americans serves as a buffer against poverty and isolation. Where the Euro-American locates others in the world of professions ("What do you do?"), the Navajo locates others in the familial world ("What clan do you belong to?")

Socialization for Survival/Socialization for Educational Development: A Related Value Dimension. Based on studies in five cultures, LeVine and colleagues (LeVine, 1987; Richman et al., 1988) concluded that maternal interaction emphasizing close physical contact occurs in societies with the highest infant mortality (and correspondingly high birthrates), where the immediate perceived need is to protect infants, rather than to educate them. This is infant socialization for survival. Mexico and Kenya provide examples of such societies in their research.

In contrast, maternal interaction emphasizing distal modes of communication, notably vocalization and talking, characterize societies such as the United States, Sweden, and Italy, societies with low infant mortality and low birthrates, where immediate survival is not usually in question and the perceived need is to invest in a long-term educational process. In Mexico, as in Africa, maternal education appears to act as a trigger, provoking a change from the first model of socialization to the second.

Dissociating High Mother-Infant Contact from Subsistence Socialization. Ho (chapter 14, this volume) criticizes the dichotomy of socialization for survival versus socialization for educational purposes. He points out that, in Asian cultures, babies have a high degree of physical contact with their mothers even though infant survival is no longer a major concern. . . My interpretation of this interesting paradox is that, for Mexicans of primarily Indian descent, as for Africans, school-based education is not part of their indigenous cultures. Therefore, school experience is required for mothers to develop the value of formal education, which is not part of their indigenous cultures. In China, in contrast, scholarship and education are installed in all members of a society at all social levels independently of their particular experience with formal education.

U.S. Schooling and the Independent Individual

Schooling entails and engenders individualism because in school assessment, cooperation receives powerful negative sanctions: It is called cheating.

Examples of the oppositional nature of schooling and the interdependence script include:

- In Africa, informal education emphasizing subsistence skills and the sharing of resources among the extended family is the indigenous tradition. Schooling, with its emphasis on developing the potential of separate individuals was imposed by European conquerors. Dozon (1886) found that school attendance develops aspirations to be released from the duties of the lineage (extended family).

- Nsamenang (1991) noted that in Cameroon, schooling, in the absence of suitable jobs, causes alienation from the family – an inability to make the traditional contribution to family welfare through subsistence work.

- Based on her research in Nigeria, Oloko (chapter 10, this volume) observes that it is parents with the most formally educated children who are most deprived. The children do not take care of the parents when they are old and sick.

- In Mexico, Tapia Uribe, LeVine, and LeVine (chapter 2, this volume) note that school attendance is seen as a challenge to parental authority.

- Joe (chapter 5, this volume) notes that when Native-American children were sent to government boarding schools, they were taught to be ashamed of their own culture. They returned from these schools lacking basic attributes of Native-American culture, such as respect for elders.

School-based literacy undermines interdependence. Literacy undermines social intelligence, an important part of the interdependence script. Books and things, rather than people, become the authorities for knowledge. In the Pueblo world view, parents and grandparents are the repositories of knowledge, and this fact provides a social connection between the generations. School-based literacy, independent of the particular arrangements in the classroom or the cultural-specific goals of schooling, undermines an interdependence developmental script by undermining known people as sources of knowledge.

> How can adult and child learning benefit from both independent and interdependent scripts?

Schooling reduces willingness to share resources with the extended family. Although schooling becomes increasingly important to survival in an urban, industrial society, it may be impossible to attain the rewards of formal schooling while retaining the willingness to share these rewards broadly. For minority families who look upon a child's education as an investment for the whole extended family, this conclusion points up a paradox: The very process of becoming highly educated may make the recipient of the investment much less willing to share his or her fruits with the extended family.

Ways to Integrate Socialization for Schooling and Orientation to Interdependence

Some means by which integration can take place:

Positional and Empathy Socialization. In Japan, empathy is emphasized at infancy. Positional socialization, which involves verbal instruction about one's position in every social situation, becomes increasingly important as children get older. Positional socialization among Japanese Americans may make Western schooling intrinsically compatible with Japanese culture because the desirability of adapting to each distinct social situation is built into positional socialization.

Emphasis on Social Skills. Japanese education, unlike education in the United States, is based on the premise that social skills and social relations with the teacher must precede school-based learning. Japanese preschool education is based on the sense that there are a variety of social skills that have to come first before you can focus fruitfully on the intellectual development of the child. In almost every Japanese setting where education goes on, the greatest attention is first given to the building of the teaching-learning relationship, and secondly, to making that relationship motivating for the child, and only after that to the actual promotion of cognitive development.

Addressing Varied Familial and Community Goals for Formal Education. In Asian and Asian-American contexts, a major goal of education is to bring honor to the family. The Pueblo Indians see schoolwork as providing pride, cohesion, and future sustenance to the group as a whole. The goal of schooling in Mexico is to provide aid to the group as a whole.

Bringing an Interdependent Developmental Script to an Independence-Oriented Society: Adaptation and Biculturalism

A cross-national study found that childrearing values persist over several generations, even when samples from cultures oriented toward interdependence raise their children in a society favoring independence as its developmental script.

> In what ways can we honor a parental philosophy of interdependence?

When interdependently oriented people are minority members of a dominant society oriented toward independence, an unequal meeting of values occurs. There is a tendency for members of the dominant individualistic society to evaluate negatively members of a minority whose behavior, goals, and attitudes reflect an emphasis on interdependence.

Ancestral cultures do not stand still; the immigrants of today are not necessarily coming with the same cultural background as their

compatriots did in past generations. This is a particularly compelling point for African Americans, most of whose ancestors were brought to the U.S. as slaves hundreds of years ago; they came from societies organized around subsistence farming. Current immigrants from African countries such as Nigeria are coming from a society that is in transition from a subsistence orientation to a schooling orientation.

SOCIAL HISTORY AND UNEQUAL SOCIAL POWER

Historical Power Relations between Majority and Minority Groups

Coping with unequal power relations between minority and majority groups exerts a tremendous influence on minority child development.

Involuntary minority groups (those who enter a country through conquest, slavery, or colonization) tend to define themselves and their cultures in opposition to the cultural values of the majority. This is because conquerors, enslavers, and colonizers try to wipe out indigenous cultures. In reaction, involuntary minorities feel they cannot adopt any of the majority's ways without losing their own.

On the other hand, voluntary immigrants are secure in their ethnic identities but want to learn the new ways that will enable them to take advantage of opportunities in their new country.

CHANGING PARADIGMS: TOWARD A SCIENCE OF MULTIPLE PERSPECTIVES

Historical Power Relations between Majority and Minority Groups

There is a need to redress the situation in which many groups and societies in the world have been studied almost exclusively by European and Euro-American outsiders. Most researchers view themselves as objective in studying their own culture, as well as those of other groups.

However, in studying their own cultures, psychologists or other social scientists are *unacknowledged* insiders. Using an insider's perspective provides the advantage for research that methodological procedures and interpretations of data are unconsciously adapted to the culture of the subjects. What is culturally specific to one's homeland is taken as universal.

> How do we become aware of assumptions we are imposing on our studies?

When psychologists leave their own culture to study another, the lack of acknowledgment of culture generally leads to disaster. All too often we are completely unaware that we are imposing assumptions about conditions, values, and pathways of socialization and development that are foreign to the people being studied. This point holds as much for studying different ethnic groups within the researcher's own society as it does for development in another country.

When an outsider goes through the process of getting to know another culture by participating in it, the outsider's viewpoint has its own special strengths. Having to adapt to basic cultural assumptions about life in general and socialization, the outsider is forced to perceive and

recognize them. Because of his or her comparative perspective, the outsider sometimes identifies patterns that an insider would not see. Examples include:

- Lebra (chapter 12, this volume), an anthropologist and Japanese immigrant to the U.S., was able to contrast the mother-child relationship for male adolescents in Japan and those in the U.S. Male adolescence in the U.S. actualizes and symbolizes both the establishment of independence through rebellion from the preceding generation and the priority of the romantic couple relationship over the intergenerational relationship between parents and children. In Japan, intergenerational continuity and intergenerational relationships have cultural priority.

- For Ogbu (chapter 18, this volume), an anthropologist and Nigerian immigrant to the U.S., knowledge of his own society provided the insight that explanations for low African American achievement school achievement (poverty and low parental education) could not be true. His resulting explanation of low African-American achievement was the following: The U.S. possesses a caste-like system that makes formal education worth much less in terms of societal rewards for African-Americans than for Euro-Americans.

- As a Nigerian, Ogbu also realized that the same minority group will behave very differently depending on whether its origin in a particular country is voluntary or involuntary.

The key theoretical point is that the same historical culture has quite different consequences for socialization and development, depending on the history of the intergroup relations in its current societal context.

Toward Multiple Perspectives

The postmodern condition of cultural mixture and fragmentation has led to a recognition in various fields that what has been reified as **the** viewpoint is but one of multiple potential perspectives. A complete picture of socialization and development must describe, relate, and synthesize these different viewpoints.

> How do we bring the perspectives of both researchers and subjects into studies?

Once we recognize the psychological reality and scientific validity of multiple perspectives, we have a principled theoretical reason for replacing a single monolithic scientific view with a multiperspectival, multicultural view of development and socialization. This produces a new scientific paradigm in which the perspectives of researchers and subjects are specified and studied, not assumed.

IMPLICATIONS FOR THEORY AND PRACTICE

Toward a Model of Minority Child Development

The further understanding of the cross-cultural roots of minority child development will hopefully help society and research move . . .

Away from a deficit model in which differences are seen as deficits; and

Beyond a coping model in which differences are seen simply as adaptations to unfavorable conditions in the dominant society. . .

. . to a diversity model, in which learning differences are viewed as rooted in historical cultural values that need not be assimilated out of existence, but, instead, can make an important contribution to a diverse society.

Increased knowledge of their cultural roots on the part of both members of the minorities and members of the dominant society is a possible way out of the impasse of an oppositional identity and a step toward the recognition of positive bicultural identities.

Successful biculturalism implies that ancestral values are retained, often embodied in new practices, as new values and practices are learned and incorporated into life in general and socialization in particular.

Implications for Developmental Theory

Major theme: There is a need to recognize that patterns and norms of development previously thought to be universal are often specific to Euro-American culture, the culture of most developmental scientists.

Conceptual Steps To Begin To Remove Current Ethnocentric Bias

There first must be a scientific recognition that different cultures value different developmental trajectories and that different trajectories arise as adaptations to different ecological niches.

Independence and school-based cognitive development cannot continue to be assumed as the universal goals of development. (Our cultural script of the independent individual has led to serious scientific misconceptions: Many researchers have assumed that certain kinds of autonomy must be achieved at certain age levels by all humans when the standards actually derive from their own culture.)

Cultural values are internalized and travel with people into new or changed societal contexts.

The same cultural value can be expressed by different means in a different ecological context.

The same cultural values have different developmental outcomes in different societal contexts. (Korean adolescents associate parental strictness with parental warmth in Korea, whereas they associate it with parental coldness in the U.S. and Canada.)

Cultural history must be part of any serious theory of development.

Every cultural group contains diverse individuals within it. (Individual differences are as great in minority groups and their societies of origin as they are in members of the dominant groups in North America or Europe.)

There are differences in social and cultural adaptations that have implications for the intelligence characteristic of different populations. Different modes of sociocultural adaptation seem to require different "intelligences" or repertoires of cognitive skills. These are functional cognitive skills that members of the population transmit to their children through various techniques of socialization.

> Would parents of varied cultures approach interviews or self-reports the same way?

The difference between some minorities such as African Americans and Euro-Americans arise in important part from the status of the minorities *qua* minorities (i.e., from their minority status and all that it implies). Further differences arise based on other factors generated by their minority status, such as their cultural frame of reference (i.e., how they perceive and interpret the cultural differences between them and the dominant group).

INTELLIGENCE AND CULTURE

The ability theory of intelligence makes no allowance for the fact that subjects from different cultures may perceive the test items and situations differently and may approach the test with different strategies from those intended by the testers. IQ tests measure only a set of cognitive skills functional in Western middle-class culture.

Capacities for categorizing, remembering, generalizing, forming concepts, abstracting, and logical reasoning appear to be universal, although the ways these things are done vary by culture.

Voluntary and Involuntary Minorities

Voluntary or immigrant minorities are people (and their descendents) who have moved more or less voluntarily to the U.S. or to any other society because they believe this will lead to more economic well-being, better overall opportunities, and greater political freedom. These expectations continue to influence the way immigrants perceive and respond to obstacles that confront them in their host society, including discrimination in education.

Refugees are not voluntary or immigrant minorities. They are affected by unique factors. For example, they often suffer from broken families and have been either prevented from planning their departure from their country of origin or their entry into a new country. Therefore, they have different psychological and social profiles.

Involuntary minorities are those groups (and their descendents) who were initially incorporated into U.S. society against their will by Euro-Americans through slavery, conquest or colonization. Thereafter, these minorities were relegated to menial positions and denied true assimilation into the mainstream U.S. society (as were the non-White immigrants). Native Americans, African Americans, Mexican Americans and Native Hawaiians are examples.

Voluntary minorities do relatively well in school; involuntary minorities usually do not.

Types of Cultural Differences

One can classify cultural differences in the educational context into three types:

Universal: These cultural differences describe those that every child who goes to school must make a transition from home culture to school culture. The transition involves adjusting to (a) new cultural and language behavioral requirements, (b) new social relations, (c) new styles of language use or communication, and (d) new styles of thinking.

Primary: Primary cultural (and language) differences arise because members of two populations had their own ways of behaving, thinking, and feeling before they came in continuous contact with each other or before members of one population began to attend schools controlled by members of another population.

Voluntary minorities do not perceive their cultural frame of reference as oppositional to the cultural frame of reference of the dominant group of their host society. They consider not knowing how to participate in the cultural frame of reference of their new society a barrier to be overcome. They strive to participate in the host cultural frame of reference without fear of losing their own culture, language, or identity.

Secondary: These differences lie in the nature of the relationship between the dominant group's culture and the culture of minorities. These differences arose as a result of the dominant group kept the minorities in a subordinate position. The cultural differences arose as part of coping mechanisms used by the minorities to deal with the problems they face in relationship with dominant group members and the societal institutions controlled by the latter.

Secondary cultural differences often become part of boundary-maintaining mechanisms. Therefore, involuntary minorities have no desire to overcome the cultural (and language) differences that would threaten their cultural or language identify. Bearers of secondary cultural differences have a cultural frame of reference that is oppositional.

One of the devices in the oppositional cultural frame of reference is "cultural inversion." Cultural inversion refers to various ways in which the minorities express their opposition to the dominant group. In a narrow sense, it refers to specific forms of behaviors, events, symbols and meanings that involuntary minorities regard as not appropriate for them because they are characteristics of Euro-Americans. Cultural inversion includes in-group meanings of words, different notions of time, or an outright rejection of Euro-American preferences.

In a 1992 study of the African American community in San Francisco, African American women said in interviews that "speaking proper" or using standard English is considered an attempt to disassociate oneself from the race; an attempt to demonstrate superiority; an act of betrayal. It angered and disgusted the community.

An Example of How Mothers from Different Cultures Respond Differently to Comparable Infant Behaviors

Comparing Mother-Infant Interaction in Gusii Community of Southwestern Kenya and in Suburban Boston, Massachusetts

The Gusii-Boston comparison showed that two groups of mothers differed by conventions of conversational interaction and norms of mother-infant interaction are both responsive to their infants, though differently.

The Gusii are an agricultural people with a distinctive language and culture who number more than 1 million and inhabit the highlands east of Lake Victoria in the southwestern corner of Kenya. The Boston area sample consisted of white middle-class Americans.

The Gusii are physically responsive, particularly to crying rather than nondistress vocalization; the Boston mothers are predominantly verbally and visually responsive, about equally to babbling and crying. These cultural differences are evident at 3-4 months but more pronounced at 9-10 months, partly because of the greater physical distance that Boston mothers put between themselves and their babies at the later age, when Gusii mothers retain the earlier pattern of close proximity and tactile contact.

The authors interpreted this cultural difference in maternal style of responsiveness in terms of the Gusii mothers' goal of soothing and minimizing infant arousal, in contrast to the Boston mothers' goal of visual and vocal engagement, stimulation, and positive emotional arousal. The gaze aversion of Gusii mothers in videotaped face-to-face situation when their babies were becoming positively excited was one of the distinctive findings of the microanalysis.

> What meanings do different cultures assign to averting their gaze from their children?

These group differences in behavior reflect divergent cultural scripts for mother-infant interaction, one of which promotes conversational exchange as understood in the West, the other of which promotes a distinctly different model of maternal responsiveness that seems to be consistent with nonpathological development.

The findings of this study involved a contrast between verbal and nonverbal forms of maternal responsiveness. The determinants and consequences of verbal interaction during infancy remain promising topics for investigation, but an even greater challenge is presented by the description and analysis of nonverbal forms of maternal responsiveness.

LeVine, R. Ed. (2010). *Psychological anthropology: a reader*. West Sussex, UK: Wiley-Blackwell.

Chapter 14: Self-Construction through Narrative Practices: A Chinese and American Comparison of Early Socialization. Authors: Peggy J. Miller, Heidi Fung, and Judith Mintz

An Example of Differences in Responses to Violation of Cultural Codes for Young Children in Taipei and a Middle-Class Chicago Neighborhood

One of two frameworks analyzed in this comparative study of personal storytelling practices is ego's violation of cultural codes. The different experiences observed and recorded in studying children from ages two-and-a-half to age five are briefly described below in a very simplified manner.

Children from Taipei

General framework: Experiences were likely to be interpreted within an explicitly evaluative and overtly self-critical framework.

- This interpretive framework was maintained by the coordinated efforts of caregivers, older siblings, and the children themselves.

- The findings support other studies that indicate discipline begins early in life for Chinese children and suggest that evaluation and criticism, identified as key cultural constructs in accounts of Chinese culture have their roots in early socialization practices in the family.

- Committed to a moral ideology in which shame is positively valued, the parents felt that they would be remiss as parents if they did not raise their children to know shame and to abide by the rules of appropriate conduct.

Children from Chicago Neighborhood

General framework: Implicitly evaluative and overtly self-affirming.

- Caregivers use a network of practices to protect the child's self-esteem: handling discipline in the here and now without dwelling on the child's past misdeeds, conducting serious discipline in private, putting the best face on the child's shortcomings or even recasting shortcomings as strengths.

- As with the Chinese, this framework was maintained by several participants.

LeVine, R. Ed. (2010). *Psychological anthropology: a reader.* **West Sussex, UK: Wiley-Blackwell.**

Chapter 19: Clinical Paradigm Clashes. Author: Joseph D. Calabrese

This article aims to remind us of an important fact: psychotherapeutic intervention is a basic human activity, and it was a basic human activity long before clinical psychologists and psychotherapeutic office sessions existed. It is not owned by any particular cultural group or professional organization but is a generic activity of humankind. Claims that Freud or whoever else "invented" psychotherapeutic intervention are similar to claims that Columbus "discovered America": they are insulting to members of other cultural traditions who have also "discovered" the phenomenon in question for themselves.

The author uses the term "psychotherapeutic intervention" to refer to the full range of psychological and relational (as opposed to purely biomedical) methods of healing the mind or soul. His aim is to draw attention to the existence and importance of a more inclusive category, referencing all behaviors and meaning structures that support mental health, including not only psychotherapy but also hypnosis, mutual help organizations, support groups, religious or spiritual explanatory systems, faith healing, and the traditional healing rituals of indigenous people.

A corollary of the view that European doctors invented psychotherapeutic intervention is the view that ritual interventions of premodern societies are "precursors" that merely reflect the ignorance of people who still believe in magic rather than science. However, effective psychotherapeutic intervention is actually something that exists across a diverse range of human cultures, although its forms differ radically.

> How do other cultures regard Euro-American methods of healing the mind or soul?

The author argues that if psychotherapists and clinical scholars are serious about culturally relevant treatments and multicultural competency, a broader understanding of therapeutic processes and practices is needed. This will involve an increased awareness and questioning of Euro-American ideological and cultural commitments.

The author highlights ten areas of cultural difference contributing to a paradigm clash in basic approaches to psychotherapeutic intervention between Euro-American and Native American interventions:

1. Individual dyad versus communal group process
2. The role of the healer
3. The expectation of calm self-disclosure to a professional stranger
4. The time factor
5. Secular versus spiritual intervention
6. Change as rational decision versus ecstatic experience or hypnotic suggestion
7. Individual narratives versus preformed narratives
8. Psychotherapeutic intervention as remedial-stigmatized versus preventive-valorized
9. Dualist separation of meaning-centered and pharmacological interventions versus integration
10. Clashing psychopharmacologies: synthetic-processed versus natural plant forms

An attack on non-Western community based approaches to intervention that can be shown to work in favor of classic Western techniques that do not work amounts to an attack on the very mental stability of Navajo and other Native American individuals and families. This sort of psychiatric imperialism is not the role of clinicians and clinical researchers. Instead, the full range of human psychotherapeutic interventions requires critical study. Therapeutic practitioners need to work to support all peoples in their efforts at self-healing.

LeVine, R. Ed. (2010). *Psychological anthropology: a reader.* **West Sussex, UK: Wiley-Blackwell.**

Chapter 20: The Psychosocial Experience of Immigration. Authors: Carola Suarez-Orozco and Marcelo M. Suarez-Orozco

Immigrant children experience a particular constellation of changes that have a lasting effect on their development. However, surprisingly little systematic research has focused on the psychological experiences of immigrant children.

A high proportion of immigrant children are separated from one or both parents for a few months to a few years. How the children experience the separation, their social conditions back home, and their perceptions of what is going on play a critical role in their subsequent adaptations in the new land.

By any measure, immigration is one of the most stressful events a family can undergo. It removes family members from many of their relationships and a predictable context: community ties, jobs, customs, and (often) language. They also lose social roles that provide them with culturally scripted notions of how they fit into the world. Initially, without a sense of competence, control and belonging, many immigrants will feel marginalized. These changes in relationships, contexts, and roles are highly disorienting and nearly inevitably lead to a keen sense of loss.

> ### What types of stress do immigrants experience?

At the most dramatic end of the stress spectrum are the events that result in PTSD. Experiencing or witnessing killing, rape, or torture often leads to transient as well as long-term symptoms. PTSD symptoms include recurrent traumatic memories, a general numbing of responses, as well as a persistent sense of increased arousal leading to intense anxiety, irritability, outbursts of anger, difficult concentrating, and insomnia.

Hill, Nancy E. (2006). Disentangling ethnicity, socioeconomic status and parenting: Interactions, influences and meaning. *Vulnerable Children and Youth Studies*; 1(1): 114-124.

In psychology and sociology, culture is studied differently among ethnic minority and majority families. Among ethnic minority families, it is the proximal aspects of culture that are often studied. In contrast, among majority families, the proximal influence of culture is almost ignored. Everyone has culturally-based experiences, and parenting, family dynamics and children's development within all families are shaped by culturally-based beliefs and practices.

Consistently, research shows that goals, values and types of parenting strategies vary based on ethnic background. Apart from ethnicity and cultural background, socioeconomic status (SES) also impacts parenting beliefs and practices. SES, defined as family income, parental education levels, prestige of parents' occupations, wealth and material possessions, influences parents' theories about child development, the characteristics parents wish to develop in their children and their beliefs about parenting.

Ethnicity and SES are often confounded in research. Many scientists and theorists have written about the problems of comparing ethnic minority families from low SES backgrounds with Euro-American families from middle and upper SES backgrounds. Based on such comparisons, one cannot determine whether observed differences are due to ethnic background or to socioeconomic differences. In addition, community characteristics and resources, which are often correlated with SES and ethnic minority status, are often confounded. Observed ethnic differences may be due to differences in community resources or characteristics that than ethnicity or socioeconomic status.

Additional limitations in research on the roles of ethnicity, SES and community characteristics include the overemphasis on comparative designs and on examining mean differences rather than differences in meaning and influences. Variations among families representing a single ethnic group may be equally large as variations across ethnic groups. Similar parenting behaviors may have different meanings and influences on children's development.

In the study of children and families within their ecological niches, there are four emerging issues that should be addressed through research to assure that programs and policies are culturally sensitive and effective:

1. Through research, we need to identify ethnic and cultural practices as they influence development. Although qualitative research methods have been valuable for examining culture and identifying cultural values and practices, for research using quantitative methodologies, Cauce (2002) identified acculturation (i.e., adapting to a host country), enculturation (i.e., learning about one's own culture) and ethnic minority socialization (i.e., preparation for discrimination and the effects of social stratification) as constructs that are easily measured and related to family dynamics and children's developmental outcomes in quantitative studies.

2. Research is needed that disentangles cultural influences from the influence of variables associated with social stratification. Doing so has explicit implications for developing the most appropriate prevention/intervention policies and programs.

3. The tacit assumption of within group homogeneity in developmental research needs to be challenged by identifying diversity within ethnic and socioeconomic groups and through understanding the interactions among ethnic, economic and cultural variables.

4. Careful attention needs to be paid to understanding the unique and universal developmental processes and influences that may offer particular strengths or risks for children embedded within their cultural and contextual niches.

Phoenix, A. and F. Husain (2007). *Parenting and ethnicity.* **York, UK: Joseph Rowntree Foundation.**

Fathering

A preoccupation in the literature with the effect of 'father absence' on children (with particular reference to African American and African Caribbean fathers) has resulted in little attention being given to fatherhood in general..However, as lone motherhood and divorce has increased in the USA and Britain, more attention is being paid to studying both resident and non-resident fathers.

Where disadvantage arises from fathers being non-resident, it is suggested this is because non-resident fathers invest less time and money in their children than resident fathers. However, the notion that fathers are simply 'absent' from their children's lives if they are non-resident is no longer assumed as readily as it was in the past.

Using a life-course, historical perspective to study the period of the depression in the USA, Elder *et al.* (1984, 1985) showed a link between stressful socio-economic circumstances, fathering and child outcomes. They found that economic hardship was associated with fathers' increased irritability, depression, and explosive, inconsistent, behaviour. Fathers experiencing hardship were harsher and more arbitrary in their disciplinary practices and their children showed increased behavioural and socio-emotional problems. In a survey of 175 young African American men and their mothers found that socio-economic disadvantage was most strongly associated with delinquent behaviour in father-absent families. This appears to fit with the findings referred to above concerning non-resident fathers' involvement with children and socio-economic status, and with other findings that young people are less likely to engage in delinquent behaviour if they are closely monitored and supervised by their parents.

Researchers have found that older adolescents and those with fathers born outside the USA reported lower levels of father involvement than younger children and those with US-born fathers. Gender also made a difference in that white, Hispanic and Asian boys reported more contact and greater likelihood of talking through personal issues than girls. However, black girls reported themselves to be as close to their fathers as white, Hispanic and Asian boys did. These findings support the idea that it is important to take an intersectional approach to the understanding of non-resident father involvement with their children.

When fathers are present in a family, there are suggestions from national USA data that Hispanic and African American fathers are more likely to monitor and supervise children's activities that white fathers. The same study found no ethnic differences in fathers' expressions of affection for children. This fits with suggestions that Hispanic and African American parents use higher levels of behavioural control than white parents. However, these findings run counter to other findings that Indian fathers who were more culturally adapted to US life were more engaged with their 18- to 44-month-old children than those who were less 'acculturated'. Once again, however, social class intersects with ethnicity. One review suggested that African American fathers in middle-income, dual-earner families were as involved with their pre-school children (or more so) than fathers from other ethnic groups. Their level of involvement increased in relation to the number of hours the mothers worked, but this did not necessarily include increased caregiving activities with infants. African American fathers in marital couples tended to spend equal amounts of time with daughters and sons.

Responses to the Mindful Parenting Survey 2010:
Concepts or Practices in Various Cultures or Traditions Similar to Mindful Parenting

Survey question: *What do you believe are concepts or practices present in cultures or traditions other than your own that lead to the same or similar qualities of relationship and presence of being as mindful/reflective parenting?*

Concept/Practice	Description/Definition	Resources for More Information
Infant Minds and Behaviors		
Co-sleeping	The term co-sleeping refers to any situation in which an a committed adult caregiver, usually the mother, sleeps within close enough proximity to her infant so that each, the mother and infant, can respond to each other's sensory signals and cues.	http://www.naturalchild.org/james_mckenna/
Infant Massage	Ancient practice for physical and emotional attunement and bonding between parent and child	http://www6.miami.edu/touch-research/About.html http://www.liddlekidz.com/tiffany-field.html
Mind-mindedness	This term refers to the parent's ability to perceive the infant or young child as motivated by a rich variety of mental and psychological states.	Elizabeth Meins's work, especially as it relates to attachment security
Promoting First Relationships	Mindful intervention between a professional and parents	School of Nursing, University of Washington
Reflective Function	This term refers to the parent's capacity to comprehend deeply and sympathetically the mental and emotional states of the child.	Peter Fonagy's work within the attachment literature
Talaris Institute Everyday Moments	Short visual conversation starters that bring adults into children's moments	Talaris Institute

Concept/Practice	Description/Definition	Resources for More Information
Tavistock Method of Infant Observation	Developed by Esther Bick, organizing tutor of the first Child Psychotherapy Training Program created by John Bowlby at the Tavistock Clinic in London, in about 1946. This method is a non-clinical, non-intervening method of observation, undertaken for the purpose of studying development of the infant and parent-infant relations. It consists of the observer making one-hour weekly home visits with a family from late pregnancy through the birth of the baby, continuing for one to three years. Observer makes richly detailed notes after each meeting, which are then presented in a weekly infant observation seminar, led by an experienced seminar leader (often a psychoanalyst or senior child psychotherapist). Participants in the seminar reflect in depth on the experiences of both observer and observed. The observation consists of a theoretical collection of data, inclusive of environmental information as well as mental states and behaviors (including that of observer), as well as suspension of premature conclusions and judgment. This process of observation develops the observer's intuitive instrument, cultivates observer's capacity to see with bare attention, offers first-hand knowledge of 'ordinary' infant development, and enhances observer's capacity to bear emotional pain.	Diane Reynolds has developed a PowerPoint presentation with provides an introduction to this practice, and can provide it upon request; there is a Journal of Infant Observation published by Taylor and Francis; and there are many mental health clinicians internationally who utilize this method or applications of this method in clinical settings. Mindful Parenting Groups are one group application of this method.

Concept/Practice	Description/Definition	Resources for More Information
Meditation		

All forms of meditation:
    Centering Prayer
    Sant Mat
    Brahman Kumari
    Blue Mountain
    Zen
    Vipassana
    Tibetan		

Compassion Meta-Meditations	Buddhist Practices	Work of Sharon Salzberg
Native American Traditional Practices		
American Indian spirituality	The comfortable relationship between Indian culture and nature maybe a guide to constructive behavior	
Native American Healing Ceremonies	Some share common quality of bringing people together to focus on an individual's need or pain	Joseph Gones, Lewis Mehl-Madrona
Sweat Lodge traditions	Groups of adults taking sweats, sharing struggles, being present as a group, parenting and family issues often come up	This is not written about much, but it was/is a major aspect of Native American spirituality, and was also central to 'pagan' spiritual traditions in Europe.
Vision Quests	Focused journey, openness to discovery of purpose or message.	The Sacred by Beck et al. The Ceremony by Leslie Marmon Silko
Ways of listening among many Native American peoples, for example the talking circle	Focused listening in silence without interruption, highly valued, sign of respect	The Sacred by Beck et al,, Personal communications from various tribal spiritual leaders

Concept/Practice	Description/Definition	Resources for More Information
Prayer/Spirituality		
Centering Prayer	Focusing mind on a sacred word for about 20 minutes	http://www.contemplativeoutreach.org/site/PageServer?pagename=about_practices_centering
Prayer	Act of developing and maintaining a communion with one's "Creator"	
Praying and fasting	The intentional linkage of the disciplines of prayer and withdrawal/abstinence from sensory indulgences.	Celebration of Discipline
Hymn/Spiritual--Sing	The incorporation of songs of celebration and reflection, often born out of life's vicissitudes.	History of the Fisk Jubilee Singers Autobiography of Mahalia Jackson
Testifying/Testimonials	The practice of verbally relaying narratives of overcoming obstacles, deliverance or resilience.	James Washington's "The Black Church in America."
Cultivation of a state of being that simply "is"(in the African Diaspora there is a persistent emphasis on cultivating this state)	The starting point is the recognition of self as a spiritual being. Parenting is one of the places in which it is applied. There is no one particular activity in which this state of being is to be exclusively expressed.	John Coltrane Maya Angelou Toni Morrison James Baldwin W.E.B. DuBois Nelson Mandela Alvin Baptiste Charlene Hunter Gault
Compassion and Awareness		
Expressing gratitude	The notion of expressing gratitude before meals, as you get up and you go to sleep etc. raises awareness and mindfulness.	Different religious practices
Second Step	Giving 6-7 year olds words to resolve conflict	Committee for Children
Ubuntu - South Africa - practices related to compassion	Practices related to compassion	Bishop Tutu

Concept/Practice	Description/Definition	Resources for More Information
Council	Council is the practice of speaking and listening from the heart. Through compassionate, heartfelt expression and empathic, non-judgmental listening, Council inspires a non-hierarchical form of deep communication that reveals a group's vision and purpose. Council offers effective means of resolving conflicts and for discovering the deeper, often unexpressed needs of individuals and organizations. Council provides a comprehensive means for co-visioning and making decisions in a group context. Council is about our personal and collaborative story. Today the practice of Council is the core of The Ojai Foundation's programs in schools and in our peace and reconciliation work abroad. It is the major component of our youth and adult outreach to both public and private schools and businesses and is utilized by the Foundation staff and community regularly, both personally and professionally.	http://www.ojaifoundation.org/Council

Section 2: Tools for Addressing Culture as Part of Mindful Parenting

Amaro, H. and Vallejo, Z. (2008). *Moment-by-Moment in Women's Recovery: A Mindfulness-Based Approach to Relapse Prevention, Facilitator's Manual: An educational group curriculum for women in recovery*. Boston: Northeastern University.

Example of Adaptation of MBSR to the Culture of Clients

Moment-by-Moment in Women's Recovery: A Mindfulness-Based Approach to Relapse Prevention (MBRP-W) is a group intervention that enables women in recovery to cope with the myriad stresses in their lives. It fosters the capacity to observe – with an open, curious and non-judgmental mind – how stress plays out, moment by moment, in the body, thoughts and emotions. By refining self-awareness at these three levels, MBRP-W teaches a healthy way of working with the urges, cravings and triggers that lead to relapse.

This nine-week intervention is tailored to women in substance abuse treatment – women who typically also have experienced trauma in their lives and are struggling with mental health issues.

Over six years, the team of collaborators implemented 26 MBRP-W group cycles, during which they continuously adapted and refined the original MBSR program to make the course more effective for women in recovery. The adaptations were based on the academic literature, field experience, staff recommendations, and – most important – feedback from the women themselves. Participants were a racially- and ethnically-diverse population of poor marginalized women with low literacy.

Among the adaptations are:

- Frame MBSR as a relapse prevention intervention that helps women understand the role of stress in drug craving and relapse.
- Because "yoga" was an unfamiliar word, it was changed to "stretching."
- Because "homework assignments" had a negative association with school failure, they were called "daily practices."
- Shorten the practices so women would experience early success. Meditations were cut from 50 minutes to five minutes initially, to adapt to the women's brief attention spans.
- Women were given the option to closing their eyes or lowering their gaze to respond to fears evoked by their histories of trauma.
- The body scan was modified to avoid drawing attention to the pelvis or throat – common sites of physical assault and abuse.

See Appendix R: Adapting MBSR to MBRP-W on the following page to see how client responses to traditional MBSR shaped the adaptations.

Appendix R:
Adapting MBSR to MBRP-W

"Traditional" MBSR Program	Characteristics of Mother's Hope Groups	Client Response	Adaptation	Client Response to Adaptation
Full body scan lying down, eyes closed.	High incidence of trauma and/or sexual abuse history.	Can trigger body memory and flashbacks and induces anxiety in some.	Shorter, interspersed with yoga, seated, eyes open, no scan of pelvic region or breast area.	Sense of being in control of body. Sense of awareness with safety.
Body scan is scan only.	Drug use has disrupted the ability to feel sensation.	"I don't feel anything."	Guide movement, then scan.	Awareness of sensation.
Breathing meditation, eyes closed.	Trauma history, physically tired.	Can trigger PTSD symptoms and/or sleep.	Shorter meditation, eyes open.	Learn the skill sooner and without negative associations.
Guided meditation on body sensations, sounds, thoughts, emotions, and choiceless awareness.	Body still adjusting to medication and absence of drugs of choice, highly distractible.	Some are unable to do it. Experience of failure and discouragement.	Strongest emphasis on attention to sound.	Better ability to learn the skill.
Walking meditation starts slowly, goes in circle or line.	Seeks sensation, difficulty with authority.	Participants disliked it. High resistance to more rules/authority.	Start fast, not in circle or line, then normal pace, then slow.	Laughter, ease and eventual ability to engage in slower pace.
Yoga is called "yoga" and includes pelvic rock.	Many Latin Americans associated yoga with "evil" and/or religion. Sexual abuse history.	Some refused to participate. Triggered PTSD symptoms.	Yoga is called "stretching exercise." No pelvic rock.	Participation without negative associations.
Teaching is primarily experiential and verbal, with few handouts.	Cognitive process still "foggy," muddled, from drug/alcohol use.	Boredom, "tuning out," sleep.	Displayed written objectives, more visual props, handouts with more explanation.	Able to retain more information. Stronger sense of manageability of material.

"Traditional" MBSR Program	Characteristics of Mother's Hope Groups	Client Response	Adaptation	Client Response to Adaptation
Limited time spent on biophysical aspects of stress.	High levels of shame about selves and past actions.	High interest and many questions about biophysical aspects.	Spend more time on biophysical aspects.	Normalizes their experience. Perception of, "It's not all my fault." Increased hope.
Little need for self-disclosure by instructor.	Distrust credibility of non-addicts and of staff.	Little "buy-in" of the program.	Instructor discloses more personal vulnerabilities.	More identification with and trust in instructor.

Additional Differences and Adaptations

Instead of a seven-hour retreat with participants bringing their own food, there is a four-hour retreat with food provided.

CD's are played in 5-10 minute segments instead of for 45 minutes.

Participants have rarely done homework (here called "daily practice") in spite of much encouragement, so the emphasis on homework has been decreased in order to avoid provoking shame and guilt. The emphasis is on using mindfulness skills in a variety of ways, including the recognition of early warning signs of potential relapse.

"Informal practice" based on the Triangle of Awareness (body sensations, emotions and thoughts) is strongly emphasized in every class.

Offered mixture of raisins and nuts in the mindful eating guided meditation.

Yoga serves an additional role in helping to moderate the energy of the group.

Therapists help deal with feelings and reactions after group sessions.

The instructor must note that group dynamics in the residence strongly influence the dynamics in MBRP-W sessions.

Participants tend to resist following instructions while working in dyads; thus, working in pairs is limited.

The instructor uses the problem-focused coping and emotion-focused coping framework from *Full Catastrophe Living* to deal with immediate or recent conflicts within the group.

Instructors must cope with grief reactions within the group and oneself when a participant relapses and drops out of the program.

Excerpted from *Skilled Dialogue: Strategies for Responding to Cultural Diversity in Early Childhood*
by Isaura Barrera, Ph.D., with Robert M. Corso, Ph.D., and Dianne Macpherson, MSW, CISW

Guide to Identifying Cultural Data Related to Potential Culture Bumps

Child's name: _____ Date: _____ Completed by: _____

Note: The questions in the second column tend to arise frequently. There may be others that are not identified on this form. Feel free to add any other questions that need to be answered. Use this guide prior to completing the Cultural Data Table.

Developmental/curricular area	Questions to answer
Communicative-Linguistic	
Language(s) of the child's primary caregiving environment(s)	1. Which language(s) is spoken in the child's primary caregiving environment(s)? 2. Which caregivers speak which language(s) with the child?
Child's relative language proficiency (degree of proficiency in English and other language[s] used)	1. How proficient is the child in understanding and using the language(s) other than English for communicating? 2. How proficient is the child in understanding and using English for communicating? 3. Would the child be considered monolingual? Partial bilingual (speaks and understands one language, only understands another)? Bilingual, dominant in one language (speaks and understands both languages but is significantly more proficient in one)? "Balanced" bilingual (similar levels of proficiency in both languages—may not be strong in either, or may be equally strong in both)?
Patterns of language usage in the child's primary caregiving environment(s)	1. With what situations and topics does each language tend to be associated? 2. Which varieties of each language are spoken (e.g., if English is spoken, in which ways is it similar to or different from what is considered the "standard" variety of English)? 3. If two or more languages are used, what seems to govern which language is used when?
Relative value placed on verbal and nonverbal communication	1. To what degree is communication in the home verbal? To what degree is it nonverbal? 2. What is the relative value placed on nonverbal communication as compared with verbal communication? Is this true in all situations, or only in some?
Relative status associated with the languages other than English and with bilingualism	1. What is the social status accorded in the community to the language(s) other than English spoken in the child's home (e.g., is the accent associated with it considered a mark of distinction or of low education)? 2. What is the social status accorded in the community to persons who are bilingual? Is being bilingual considered a desirable goal?

(continued)

Figure 8.   Sample version of the Guide to Identifying Cultural Data Related to Potential Culture Bumps.

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Excerpted from *Skilled Dialogue: Strategies for Responding to Cultural Diversity in Early Childhood* by Isaura Barrera, Ph.D., with Robert M. Corso, Ph.D., and Dianne Macpherson, MSW, CISW

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Figure 8. *(continued)*

Personal-Social

Degree of acculturation into EuroAmerican Normative Culture (ENC)	1. How familiar is the child/family with ENC? 2. How much experience does the child/family have participating in this culture? 3. How skilled is the child/family at negotiating within this culture (e.g., accomplishing desired activities/goals)?
Degree of acculturation into U.S. early intervention/early childhood special education culture	1. How familiar is the child/family with early intervention/early childhood special education culture (e.g., rules and expectations)? 2. How much experience does the child/family have participating in this culture? 3. How skilled is the child/family at negotiating within this culture (e.g., accomplishing desired activities/goals)?
Sense of self (e.g., relative weight given to independence, dependence, and interdependence)	1. How does the family define autonomy? To what degree is it valued? 2. To what degree is cooperation and group interaction/support valued? 3. What are the characteristics of persons with high credibility in the family's culture? Which characteristics/behaviors seem to be most highly valued?
Perceptions of identity and competence	1. How do family members define themselves; (e.g., by ethnic, professional, or other labels; by personal attributes)? 2. Which characteristics denote competence?
Roles and rules associated with parenting and child rearing	1. How would family members describe "good" parenting? 2. What skills/attributes do they consider desirable in a "well-brought-up" child? 3. What roles do different family members play in child rearing? Who is responsible for what?
Knowledge and experience related to power and social positioning	1. What is the family's experience regarding social and personal power? In what situations, if any, would family members describe themselves as powerless or "at a disadvantage"? 2. Does the family belong to and identify with a group with "minority" status?
Values and beliefs associated with instrumental support (e.g., additional services) and emotional support (e.g., personal support)	1. How does the family obtain support? What sources are valued? 2. When does the family believe that it is acceptable to seek instrumental support? Emotional support?