Pragmatische Ansätze in der Interkulturellen Arbeit

Dialog der Kulturen - Kultur des Dialogs

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Marlborough Family Service

1000 neue Zuweisungen ('Fälle') pro Jahr

Babies, Kinder, Jugendliche, Erwachsene, Paare,
Familien, Helfer, Helfer-systeme
von
**Praktischen Ärzten, Jugendämtern, Schulen,
Beratungsstellen, Gerichten, Spezialeinrichtungen,
'selbst'**

Häusliche Gewalt, Miss-brauch, Vernachlässigung
('Zwangskontexte')
**Kinder- und Jugend- und Erwachsenen-
psychiatrische/ psychologische
Erkrankungen / Problematiken / Störungsbildern**

Pragmatische Anfänge und Dilemmas bei der Interkulturellen Arbeit

Pragmatic Beginnings and Dilemmas when working across cultures

Scenario 1 *Couple therapy - White therapist and mixed race couple (Pakistani / Afro-Caribbean)*

How do I construct them (culturally) as individuals / couple?
How do they / does each of them construct me?

Therapist's Considerations

1) to what extent will their relationship difficulties reflect and / or be shaped by their respective cultural experiences in their families of origin, the culture they grew up in, the host culture?

2) which cultural issues can I explore / address in the first meeting?

3) to what extent can I develop a frame to view the presenting problems as also being shaped by culture(s)?

4) how do they see me – as white (and male)? As belonging to 'dominant' culture? As 'migrant', as 'foreign', as 'faithless'?

Scenario 2 *Parental Counselling - Afro-Caribbean therapist - mixed race parents (Pakistani / German)*

How do I construct them (culturally) as individuals / couple / family? How do they / does each of them construct me?

Therapist's Considerations

What is the likelihood that I, as a black man and black therapist in this society, will be perceived by the couple as an 'underdog' without any authority?

What prejudices are they likely to hold about black men and how might these affect what each feels they can tell me?

What is my stance if they make subtle racist remarks? How free / constrained can I be in my responses?

What are their own experiences of being judged as a mixed raced couple , can I make a connection with these issues early on?

What approach do I take in overcoming their first impressions or assumption about what to expect from a black therapist?

Scenario 3 *Couple therapy - Muslim therapist - mixed race gay couple (German / Afro-Caribbean)*

How do I construct them (culturally) as individuals / couple?
How do they / does each of them construct me?

Therapist's Considerations

How does my experience of marginalization connect to their experience of marginalization?

How will it affect the couple if my faith and religion become visible to them? Will they be more open or less open?

What stance do I take if they ask me what I think and feel about same sex intimate relationships?

The Third Position

Difference as positional, relational and conditional (Derrida)

Was ist Mentalisieren?

Die Fähigkeit, das eigene Verhalten und das Verhalten anderer Menschen durch Zuschreibung mentaler Zustände zu interpretieren

Diese Fähigkeit entsteht in den ersten Lebensmonaten im Kontext einer sicheren Bindungsbeziehungsentwicklung

Es geht um das Erspüren oder 'Lesen' mentaler Zustände

Mentalisieren und Mentale Zustände

Intentionen

Gefühle

Stimmungen

Bedürfnisse

Überzeugungen

Vorstellungen

Gedanken

Motive und Motivationen

Sehnsüchte

Sichtweisen

Putting Culture on the Map

From Anti-Racist Training

to

Creating a bespoke Multi-Cultural Team with Culture becoming a Major Focus of Our Work

Tackling Institutional Racism

Institutioneller Rassismus

Die kollektive Weigerung einer Organisation Menschen auf Grund ihrer Hautfarbe, Kultur oder ethnischen Herkunft die angemessenen professionellen Dienstleistungen zukommen zu lassen

Institutioneller Rassismus ist abzulesen an diskriminierenden Verfahrensweisen, Einstellungen und Verhaltensmustern, in denen unwissentlich Vorurteile, Ignoranz, Gedankenlosigkeit und rassistische Stereotypisierungen reproduziert werden, die zur Benachteiligung ethnischer Minderheiten führen

(MacPherson Report 1999).

Creating a specialist cultural service

- Started in 1995 as a training and recruitment initiative
- Low uptake of therapeutic services by minority ethnic groups.
- Three targeted groups :
  - Bangladeshi,
  - Pakistani
  - Chinese
- And now Arabic speaking and a French speaking therapist.

Marlborough Cultural Therapy Centre

- Specialist service integrated into general psychological / psychiatric service to provide culturally and faith sensitive services in clients' preferred languages.

- 7 Clinicians speak Arabic, Bengali, Sylheti, Urdu, Punjabi, Hindi, French, Cantonese, Mandarin, Hakka and are themselves first or second-generation migrants.

Why the need for a specialist service?

- Language barriers
- Distrust of mainstream services
- Seeking help from outside seen as a taboo
- A high level of social deprivation
- High level of traumatisation in country of origin
- Diverse family structures, gender relationships
- Individualist & collectivist world views
- Non-Medical explanations of symptoms and unfamiliarity with talking therapies

Culture / Kultur

- Much of culture is outside of our awareness and operates at an unconscious level. It takes the form of 'taken for granted knowledge' and automatic assumptions that we make

- It is a coherent system of meaning

- It is not static, it is dynamic, changing all the time

First Impressions - how we may get organized

Clip 1 rap

When sound and picture do not seem to match

Clip 2 twins

'Typical Jamaicans'

How to explore and address difference pragmatically? How to deconstruct stereotypes?

1) Show these clips to families and get them to think about the their belief systems re what's 'typical' in a culture

2) MFT exercise - different heights and skin colour

'How Turkish are we?'

Where do we come from - stories of Migration

Exploring Hi-Stories
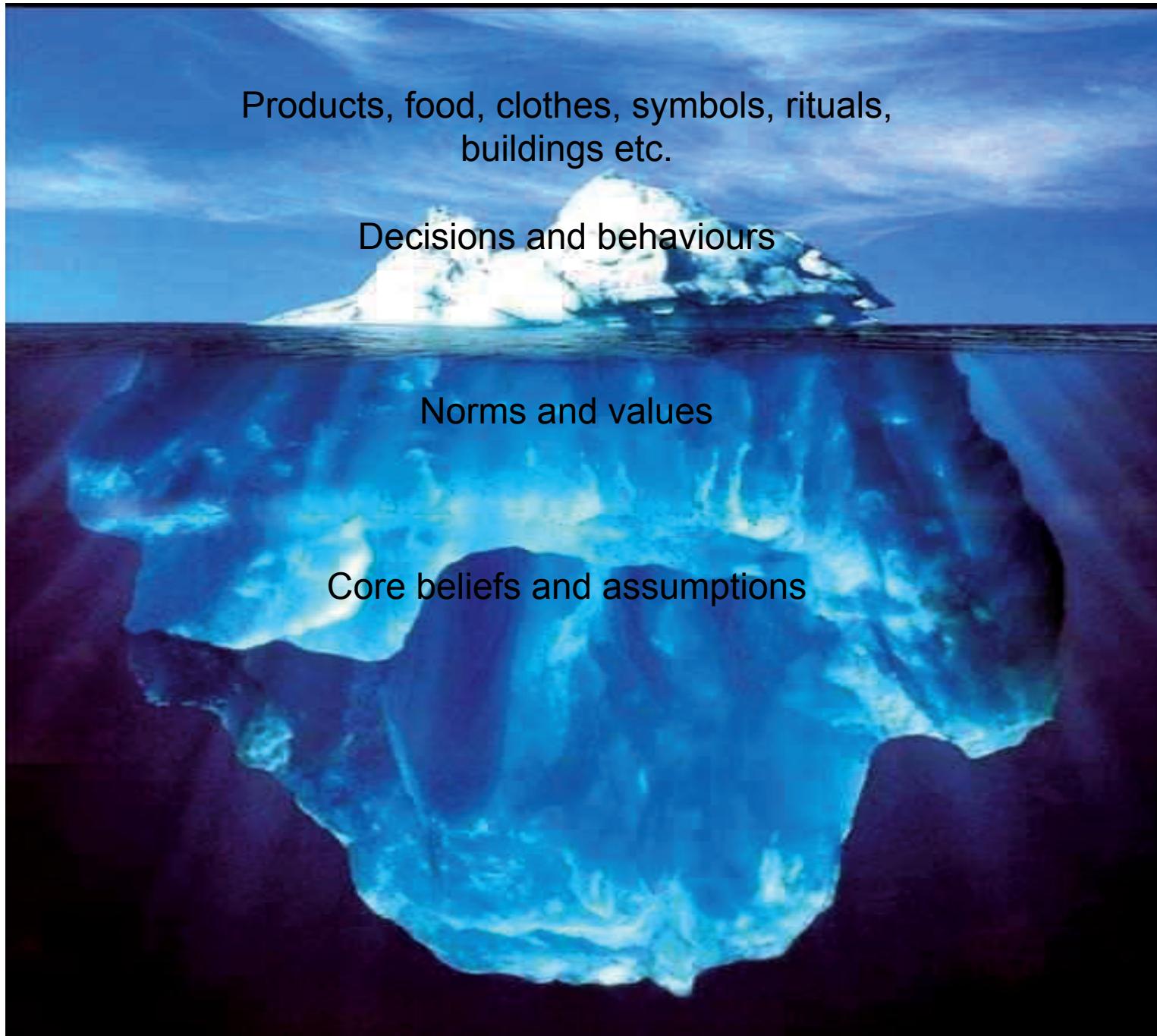
Products, food, clothes, symbols, rituals, buildings etc.

Decisions and behaviours

Norms and values

Core beliefs and assumptions

Working Across multiple contexts
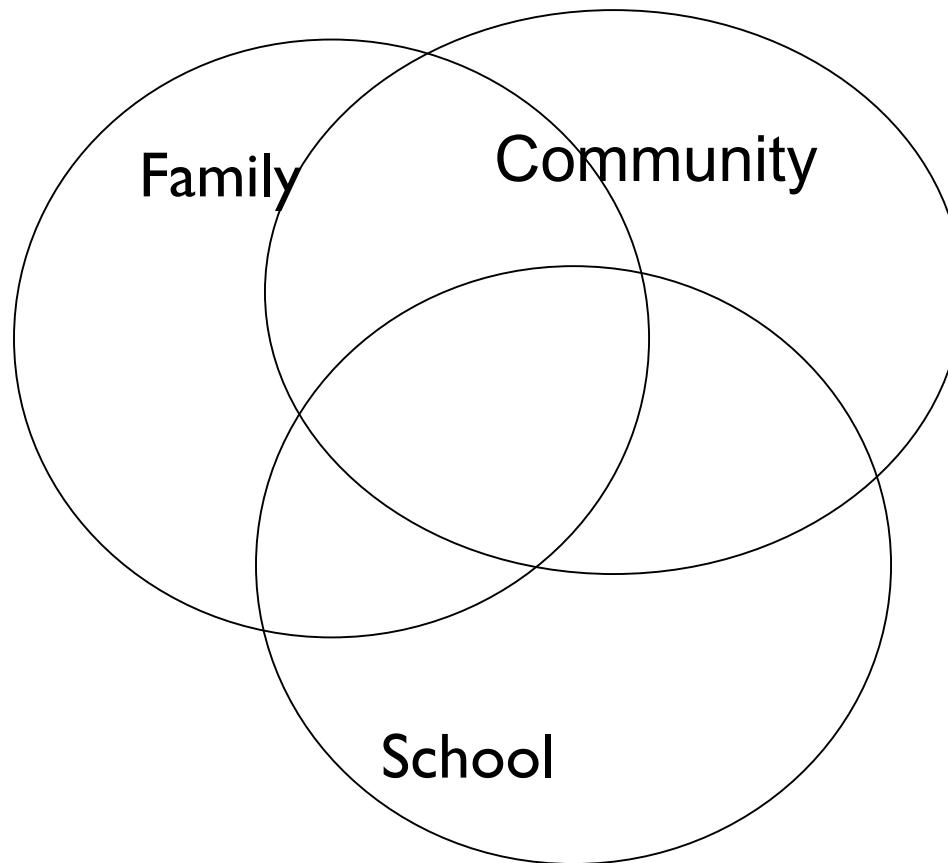
Bridge Building with Religion

- Religious identities as markers of difference in the contemporary political context
- Religion as a social reality is inevitably inventive and changed as it is lived and applied (Bauman)
- Islamic counselling – spiritual resources
- Ethics and re-working beliefs / themes eg 'Honour'

Case Study

- History
- Fragmented identities
- Religion and culture as deeply meaningful and as impasses
- Reworking religious and cultural symbols and meanings

Therapy as Symbolic Nodal Point

The therapeutic context can (also) act as a nodal point – recognising and validating human subjectivity

Interkulturelle Kompetenz - Prinzipien

- Respekt und Wertschätzung dem ‚Fremden' gegenüber
- Reflexion über die eigene Kulturgebundenheit und Zugehörigkeit zur dominanten kulturellen Gruppe
- Reflexion über eigene Vorurteile und institutionalisierten Rassismus
- Aufmerksamkeit für die Relativität von ‚unseren' Werten und Therapiemodellen
- Interesse an den Wandelmodellen unserer KlientInnen
- ‚Wohlwollende Neugier' das Wissen über andere Kulturen zu erhöhen, ohne das kulturelle Wissen zu stereotypisieren
- Expertise in verbalen und non-verbalen Kommunikatio-nen, die für beide Kulturen akzeptabel sind
- Bestimmung des kulturellen Platzes des Klienten (Kontext und Geschichte), um da anzufangen wo der Klient ist
- Zusammenarbeit mit dem informalen natürlichen Netzwerk des Klienten, z.B. Nachbarschaftsgruppen, Kirchen, Moscheen, spiritual healers - 'kulturelle Mittler'
- Bildung von multi-kulturellen Teams, die die Klientenpopulation und deren Problematiken reflektieren
- Gegenseitige Schulung mit und von Dolmetschern

Inter-cultural competence - principles

- Respect for, and appreciation of, the ‚other', the foreign', the ‚alien'
- Reflecting on one's own cultural roots and belonging to the dominant cultural group
- Reflecting on one's own prejudices and considering and combatting institutional racism
- Critically examining the relativity of ‚our' values and therapy models
- Interest in the models of change which our clients bring
- ‚Benign' curiosity in other cultures and their customs, without stereotyping cultural knowledge
- Expertise in verbal und non-verbal communications which are acceptable for both ‚cultures' during the therapeutic encounter
- Determining a client's cultural location (context and history), in order to 'start where the client is at'.
- Working in conjunction with clients' natural, informal community support networks eg, neighbourhood groups, churches, spiritual healers - 'cultural mediators'
- Formation of multi-cultural teams which reflect clients' ethnicity / values / faith /
- Mutual training with and by interpreters

Pragmatische Techniken

Mentalisiere die Kultur-geprägten Vorstellungen, Hoffnungen und Ängsten bezüglich Therapie und Therapeuten

Mentalisiere wie Deine Klienten Dich konstruieren mögen

Eruiere Zugehörigkeit, Identität und Migrationsgeschichten, durch Kinder, durch die verschiedenen Kontexte und Sub-kulturen in denen Familien leben

Fokussiere auf Gebräuche / Rituale / Bilder / Symbole aus der Kultur der Familie (*exercises: packing suitcases, finding your place, exploring differences, using black images / rap*)

Beleuchte Unterschiede and zelebriere sie

Mach' Interventionen, die zu den kollektivistischen / individualistischen Modellen und Orientierungen Deiner Klienten passen

Konstruiere mit Familien ‚Landkarten', die ihre gegenwärtigen Beziehungen mit Menschen aus ihrer eigenen Kultur beschreiben - und exploriere wie diese Resourcen und Hindernisse sein können

Erwäge religions-basierte Interventionen

Arbeite in den Wohnungen / Gemeinden der Familien

Benutze MFT um Rassismus anzusprechen und zu bekämpfen

Pragmatic Techniques

Mentalize your clients' 'culture(s)' and assumptions

Mentalize how your clients construct you

Elicit belonging, identity and migration stories via children and the different contexts (sub-cultures) family members live in

Find out about meanings

Focus on customs / rituals / images / symbols from clients' culture(s) (*exercises: packing suitcases, finding your place, exploring differences, using black images / rap)*

Highlight and contain difference(s) - safely manage it

Make interventions fit with clients' collectivist vs individual models / orientations

Map your clients' current relationships with people from their own culture(s) and explore how these can be resources to them, or be constraining

Consider faith-based interventions

Undertake home-based / community out-reach work

Tackle racism via MFT

Danke für Ihr Interesse!

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