



PRACTICING CULTURAL HUMILITY

RECORDING HERE

Stepping Stones to Cultural Safety

Donna Forget 2022

- What is culture?
- What culture do you identify with?
- What is your perception of Indigenous cultures?
- Where did you get this information?
- Can you identify any potential biases or stereotypes in the sources of that info?

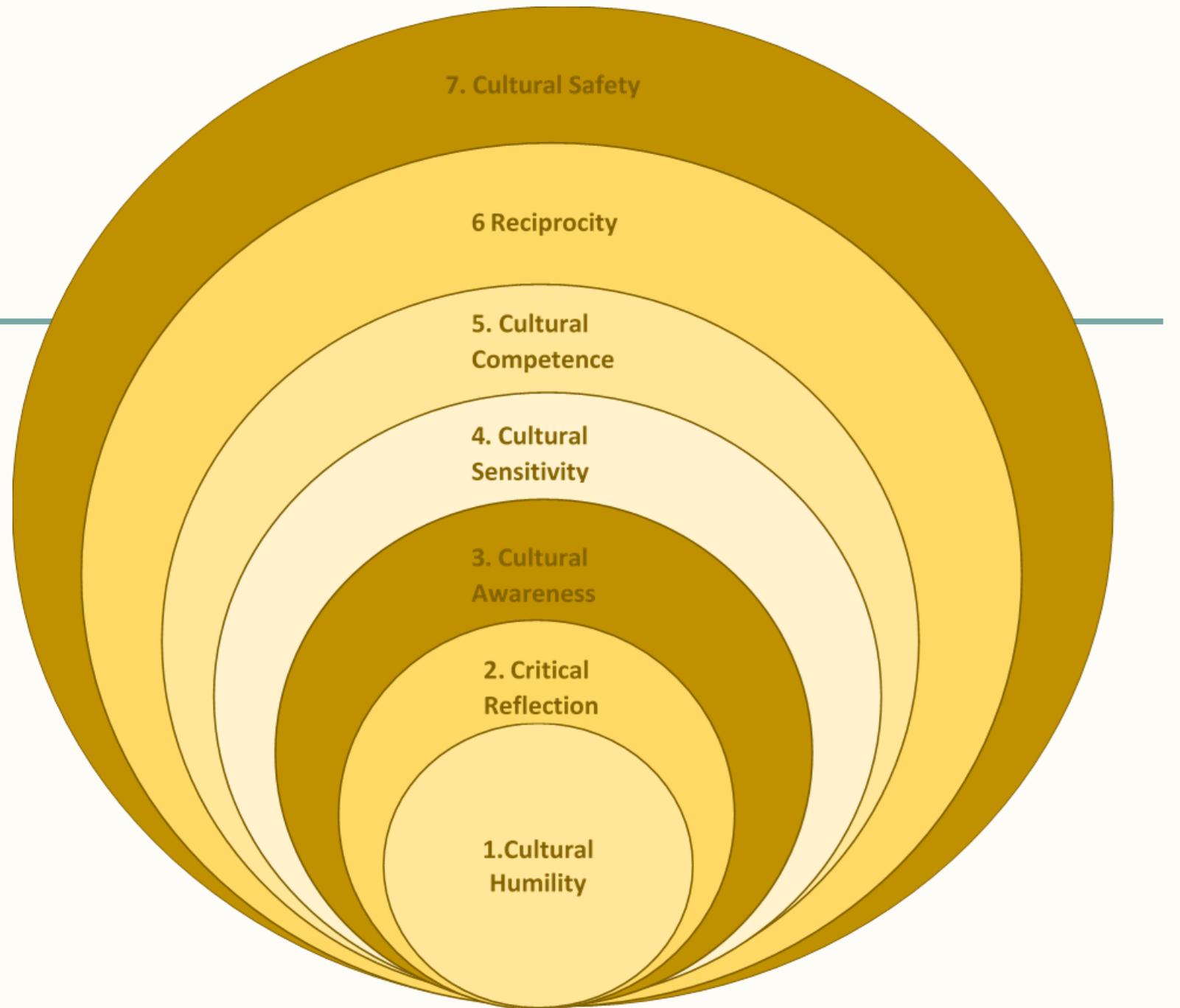




Defining Cultural Safety

- Cultural safety refers to what is felt or experienced by a individual when a service provider communicates with the individual in a respectful, inclusive way
- Empowers the individual in decision-making and builds a relationship where the individual and provider work together as a team to ensure maximum effectiveness of care.
- Culturally safe encounters require that providers treat individuals with the understanding that not all people in a group act the same way or have the same beliefs.
- An effect of strengthening, encouraging, and empowering the cultural identity of Individuals throughout the systems they encounter

Stepping Stones for Cultural Safety





1. *Cultural Humility* - must be the foundation.

- The client's knowledge is central so the health care provider can learn from the client to understand their needs.
- The health care provider would accept their perspective is not universal.
- To practice cultural humility is to maintain a willingness to suspend what you know, or what you think you know, about a person based on generalizations about their culture. Rather, what you learn about your individuals' culture stems from being open to *what they themselves have determined is their personal expression of their heritage and culture*, what I call their *personal culture*.

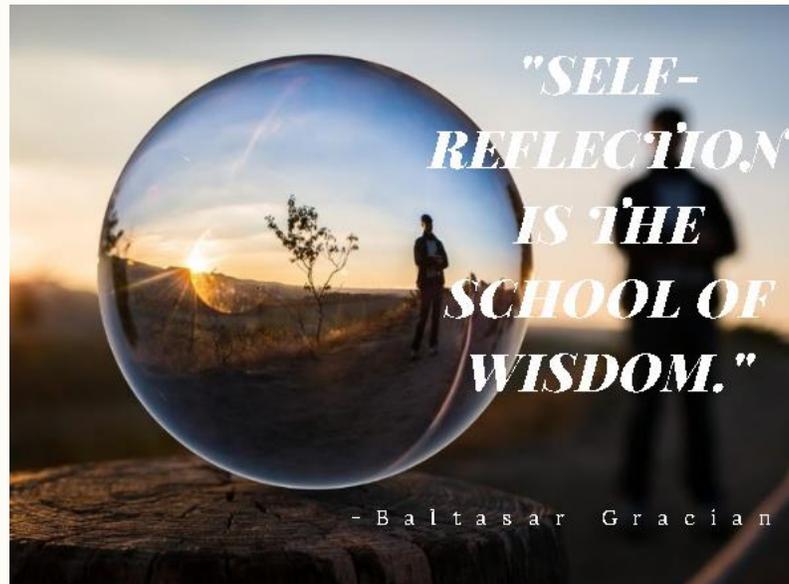


Cultural Humility

- cultural humility has ‘three dimensions.’
- 1) **Lifelong learning & critical self-reflection** — to practice cultural humility is to understand that culture is, first and foremost, an expression of self and that the process of learning about each individual's culture is a lifelong endeavor, because no two individuals are the same; each individual is a complicated, multi-dimensional human being who can rightfully proclaim *“My identity is rooted in my history... and I get to say who I am.”*
- 2) **Recognizing and challenging power imbalances for respectful partnerships** — while working to establish and maintain respect is essential in all healthy and productive relationships, the root of effective social work practice is in acknowledging and challenging the power imbalances inherent in practitioner/individual dynamics.
- 3) **Institutional accountability** — organizations need to model these principles as well (from micro, to mezzo and macro practice)

2. Critical Reflection

- Reflecting on one's experiences, observations, theories, beliefs, assumptions, bias in order to be open to learning about other people and their cultural needs.



3. *Cultural Awareness*

- Awareness of differences in peoples' beliefs, values, protocols, etc.



4. *Cultural Sensitivity*

- A step further than critical reflection because it examines how self's realities impact others and insight into the concept of culture.

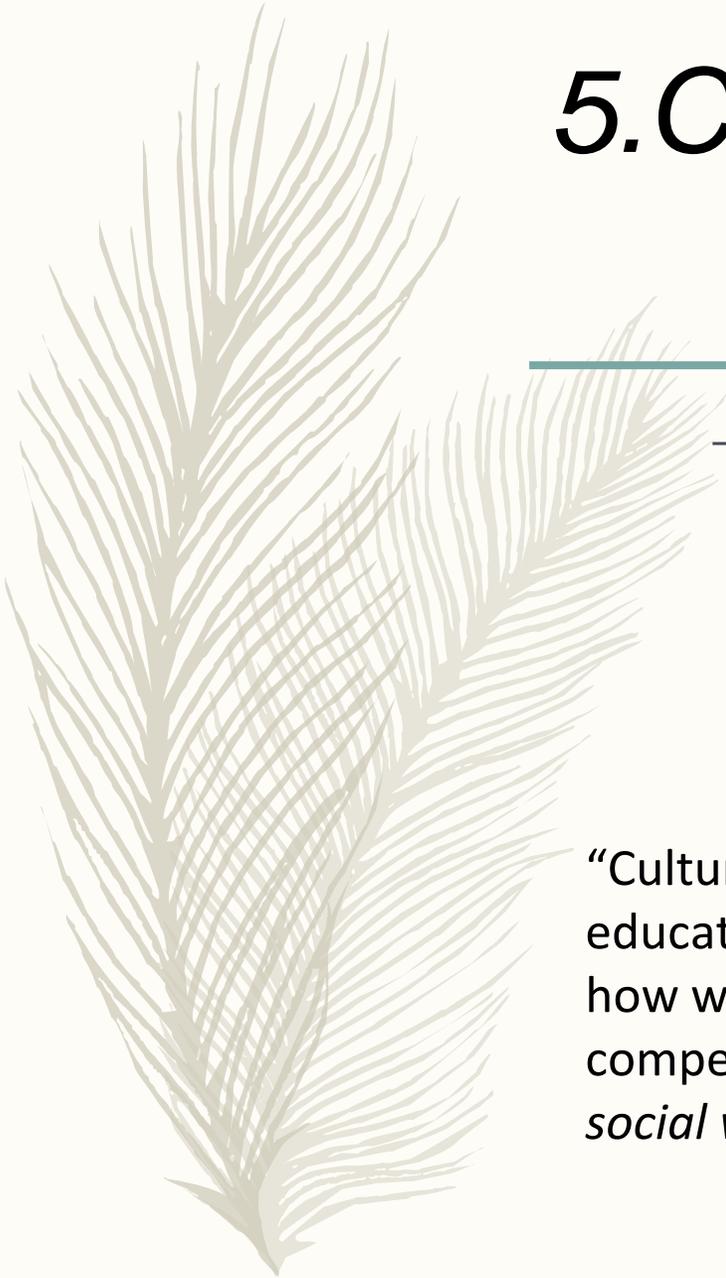
Reflective thinking turns
experience into insight.

John C. Maxwell

5. Cultural Competence

- The health care provider communicates and works effectively within the client cultural needs by respecting and understanding culture historical trauma as well as social, economic and political issues they face

“Cultural competence means we’ve been educated about other cultures, humility is how we should be practicing that competence in the field.” *Sarah Elizabeth, social worker who blogs at RootedInBeing*



6. *Reciprocity*

- Keeping the balance within the relationship, as well as building trusting relationships.



7. Culturally Safety



- An effect of strengthening, encouraging, and empowering the cultural identity of Individual people throughout the systems they encounter
- Ensuring all the Stepping Stones are in place.

What is Cultural Safety?

"Cultural Safety is defined as our understanding of our own personal culture and the way in which these personal cultural values can affect the way we interact within our new culture. This is not only about knowing how to protect the cultural rights of another person, but also about ensuring that we feel safe when operating outside the comfort zone of our own cultural norms". (Franklin, 2017)

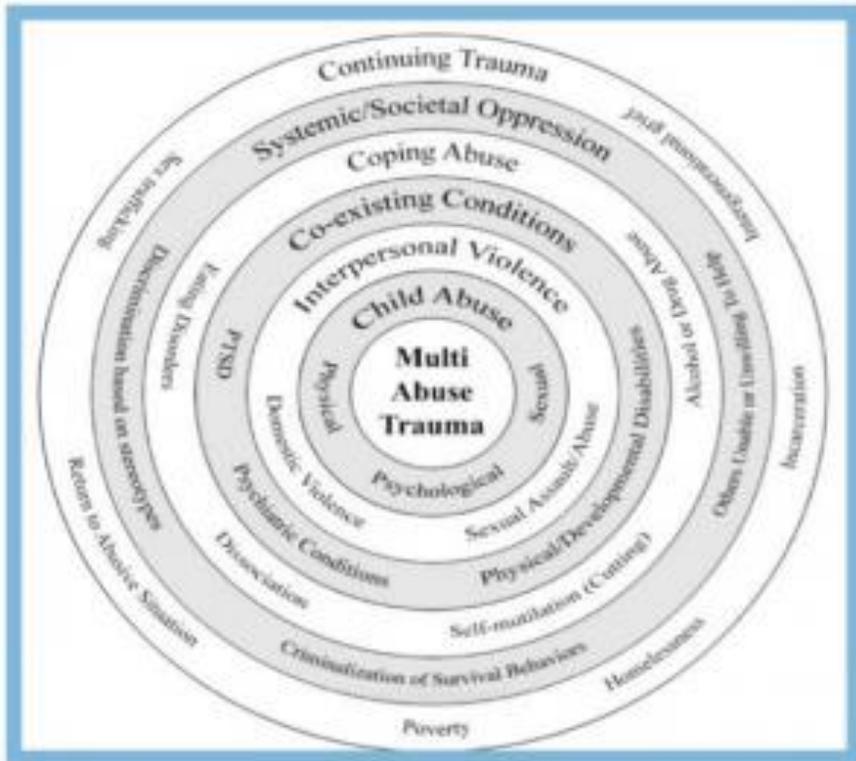


Trauma Centered Care is Incomplete

1. Presumes trauma is an individual experience and not a collective one
2. Does not attend to root causes (environment, policies, systems, practices)
3. Runs the risk of focusing on trauma and not wellness



Impacts of Trauma are Multi-Layered



- Individual & Family
- Mental
- Emotional
- Physical
- Spiritual
- Relationships & attachment
- Arrested development
- Poor modeling of healthy identity, coping and autonomy
- Loss of cultural understanding and cultural behaviors to effectively deal with trauma



Biology of Trauma

- Many trauma individuals experience symptoms that may limit their ability to function normally such as:
 - ✓ regulate emotions
 - ✓ maintain steady relationships
 - ✓ function competently
 - ✓ maintain a steady pattern
- Can be misdiagnosed as depression, anxiety, and other mental illness

Collective trauma can modify community functioning:

Community level changes:

- erosion of basic trust
- Silence
- deterioration in social norms, morals and values
- poor leadership

Community impacts:

- unconcealed alcohol and drug misuse among community members
- lack of cultural opportunities including transmission of language skills, history, traditional values and spirituality
- unwillingness to reclaim community members
- low levels of capitalism such as trust, reciprocal helping relations and social engagement

Nation impacts:

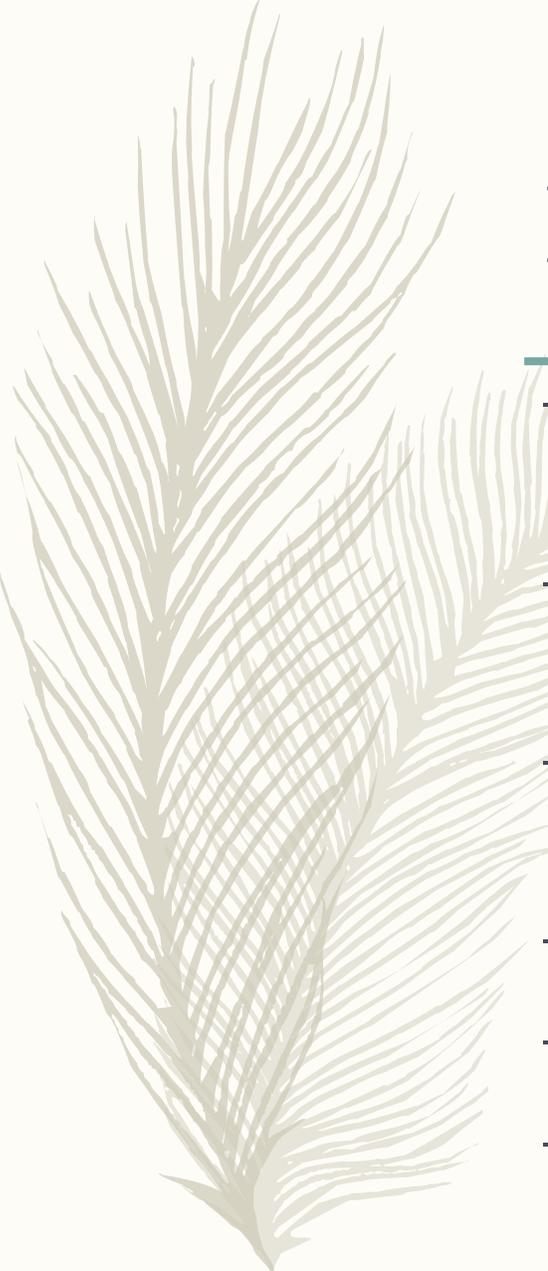
- popularization of negative stereotypes
- social policies that perpetuate colonization of Indigenous peoples
- lack of support for holistic programs and services targeting Aboriginal needs
- lack of support for community
- lack of support for community self-determination





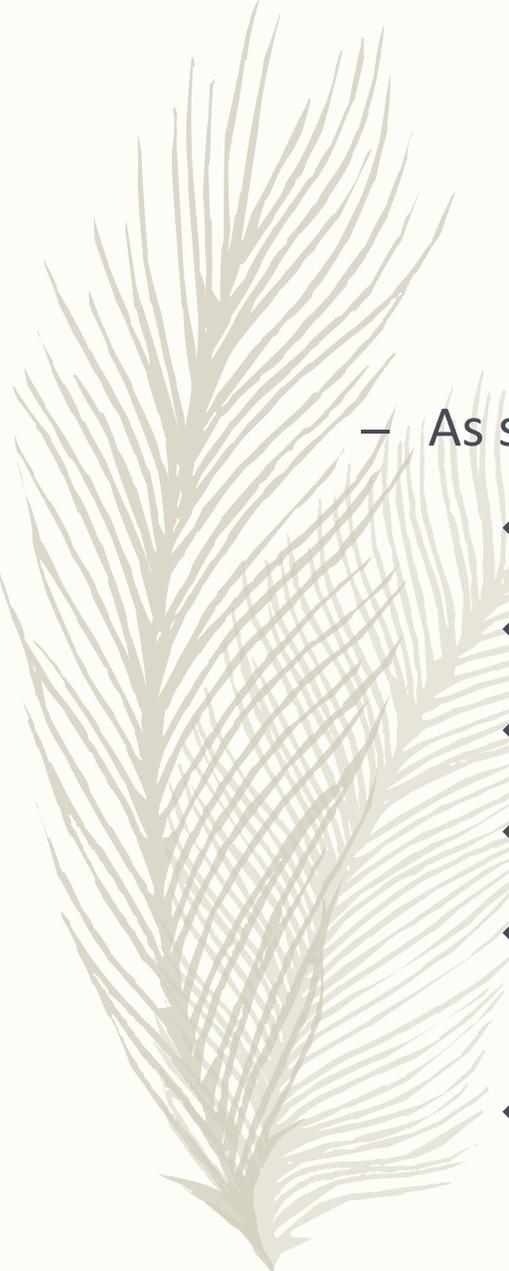
A culture of dependency and ongoing trauma





Qualities of a Culturally Safe Care Provider

- Flexible with programs and policies by adapting them to Indigenous values
- Has a clear understanding of the impact of colonialism and the historical traumas it has caused Indigenous people
- Practices cultural humility to ensure a less controlling, less authoritative style of communication
- Practices critical reflection by addressing their own perceptions and bias
- Acknowledges the power relations and tries to minimize them
- Participates with community functions as trust building



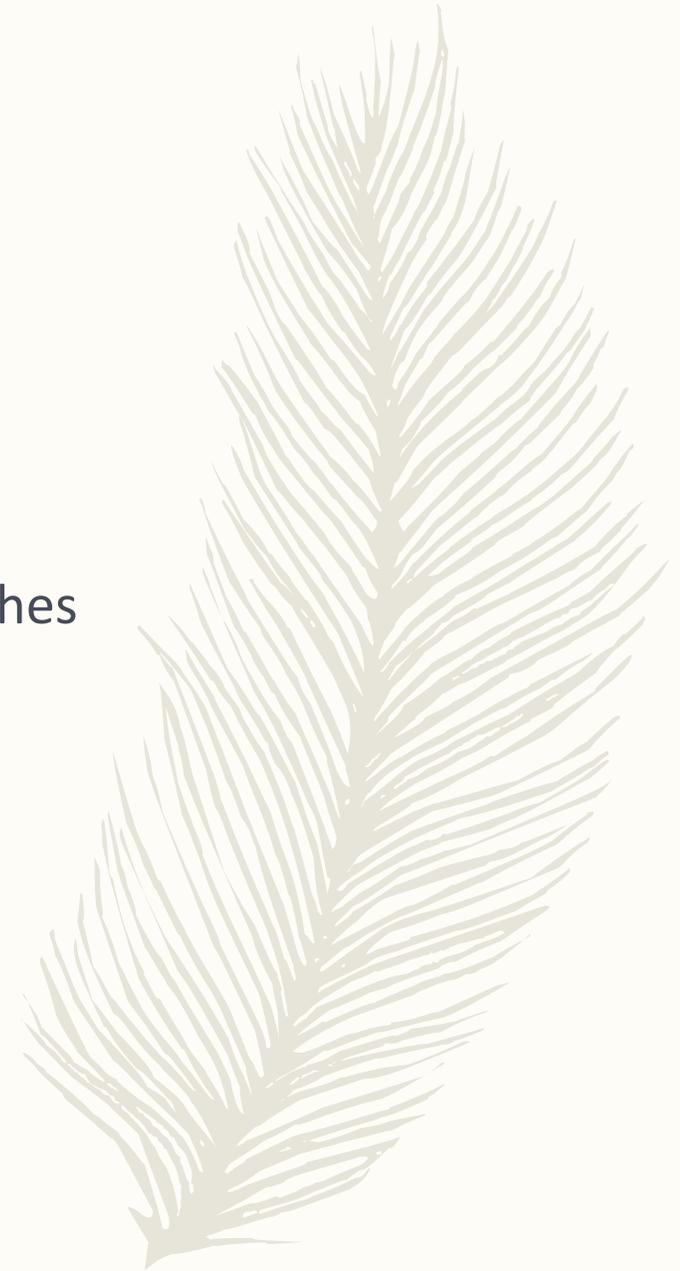
What does this mean

– As service providers we must:

- ✓ Recognize any conscious or unconscious biases we may have
- ✓ Be aware of our own cultural lens
- ✓ Recognize and balance power differences
- ✓ Learn about the impact of colonialism on Indigenous people
- ✓ Critically analyze the colonial aspects of our health system and how they continue to be imposed on Indigenous people
- ✓ Work to utilize initiatives, decisions, policies, and recommendations that ameliorate colonialism

Creating Safety

- Safety is the first step to healing!
 - ✓ Ask the individual what safety means to them.
 - ✓ Use the information to set a safe environment
- Establish a safe and comfortable environment
- Informing individual about service delivery and all aspects of approaches
- Listening and validating their story
- Going at the pace of the individual
 - ✓ Meet the individual where they are at
- Checking with the individual on his/her level of safety
- Help identify safe coping strategies currently being used
- Other ideas?



Engagement with the individual

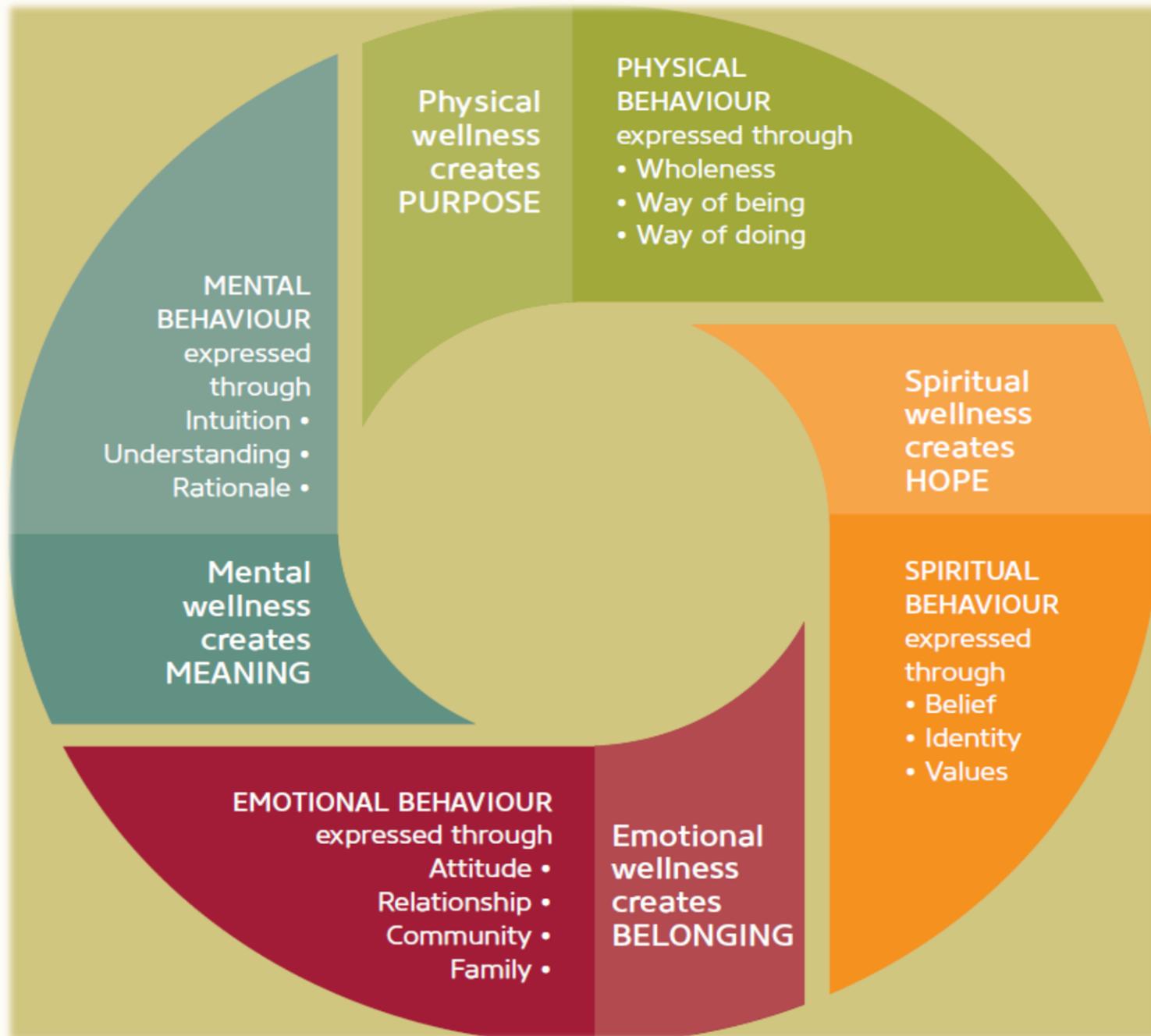
- Strive to be culturally competent and informed. Practice cultural humility
- Understand the meaning the individual gives to the trauma from their own (cultural) perspective.
- Understand what healing means to the individual.
- Advocate on behalf of individuals who speak English as a second language
- Work through historical distrust (Brokenleg, 2008).
- Teach Western ways as skills, not as identity replacement (Brokenleg, 2008).
- Involve other service providers that are already involved in the individual's approaches.



Engagement with the individual

- Involve the individual in the decision-making process
- Inquire about counselling in the past and offer referrals
- Ensure that the individual feels comfortable during assessments and procedures
- Allow the individual to set the pace
- Continually inform the individual of what is happening (Havig, 2008).
- Where possible, give the individual choices

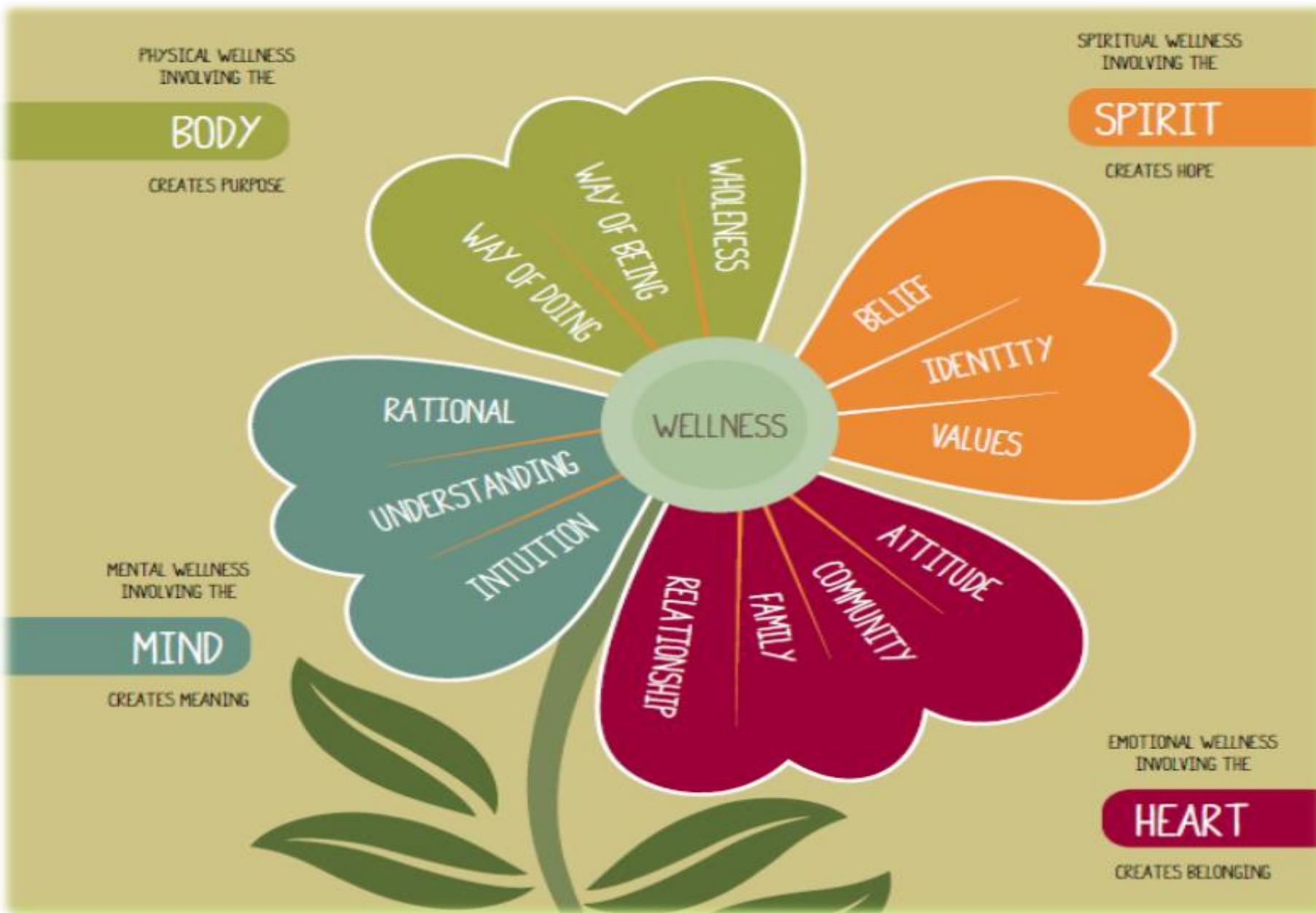




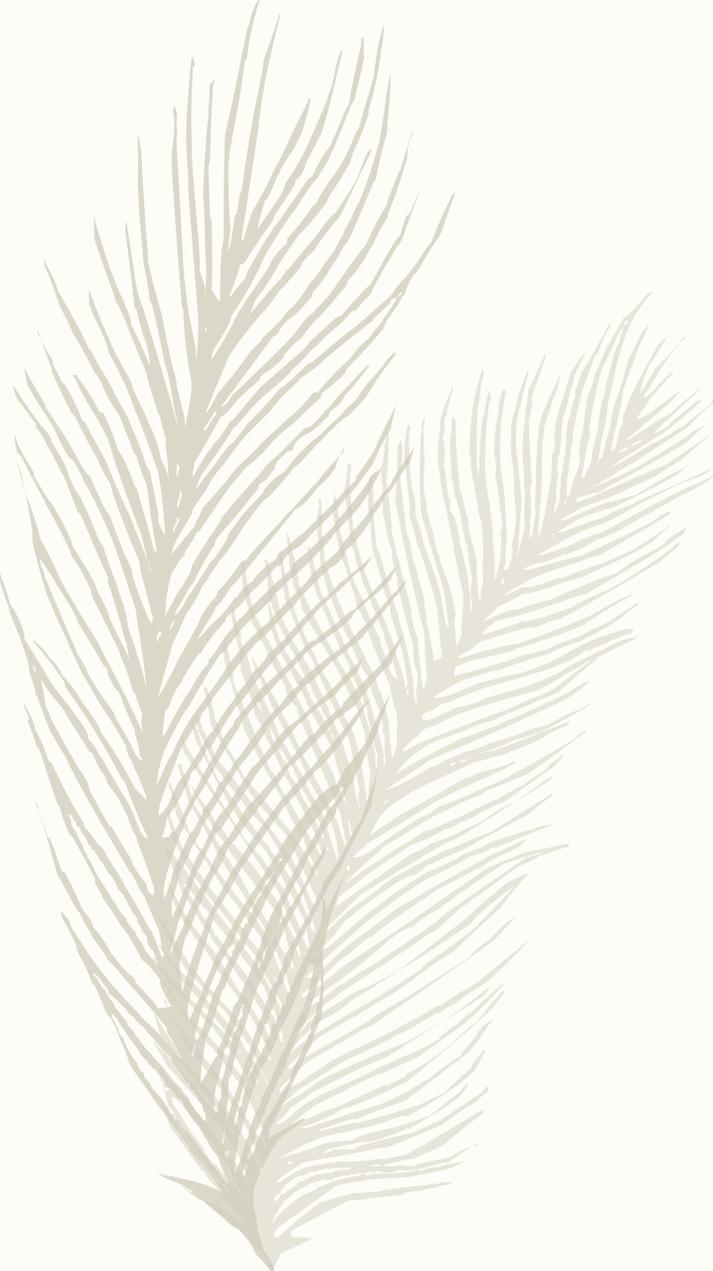
Indigenous Wellness Framework



Elder Jim Dumont, National Native Addictions Partnership Foundation, Honouring Our Strengths: Indigenous Culture as Intervention in Addictions Treatment Project - University of Saskatchewan. (2014). *Indigenous Wellness Framework* © Muskoday, Saskatchewan: Author. Canadian Institutes of Health Research, Funding Reference Number AHI-120535.



Colleen Anne Dell, Debra Dell, Laura Hall, Barbara Fornssler and Carol Hopkins (2014). Connecting With Your Culture: Growing a Wellness Flower. *Facilitators' Handbook*. Saskatoon, SK: University of Saskatchewan, Research Chair in Substance Abuse.



Spiritual wellbeing is the quality of being alive in a qualitative way. Spirit is central to the primary vision of life and worldview and thereby facilitates hope.

Hope for our future and the future of our families that is grounded in a sense of identity, unique Native values and having a belief in spirit



The elasticity in Indigenous peoples resiliency comes from one's spiritually endowed identity & values

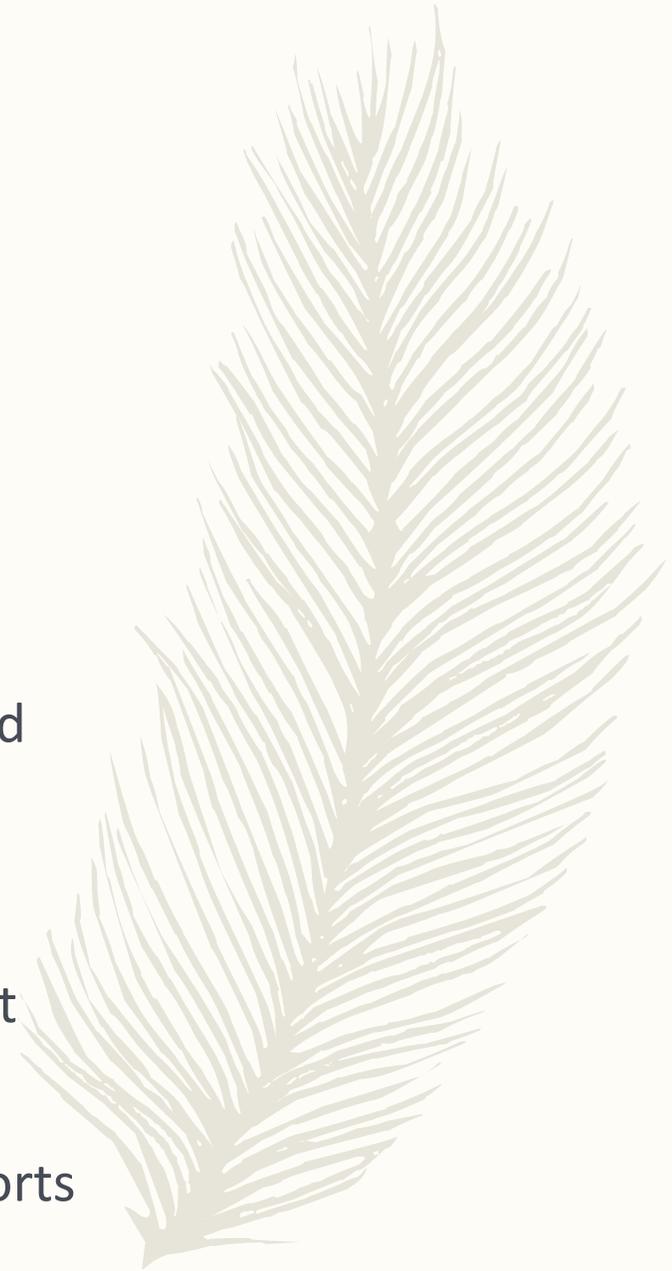
A core constellation of values have been found to be sufficiently resistant to acculturation so as to persist over time and through various assimilative forces. (Dumont, 1993)

Change is directed toward connecting to one's identity vs. changes to fix deficits



Create Hope

- Acknowledge the individual’s abilities to survive and even grow from adversity.
- Acknowledge the strength it takes to get to where the individual currently is.
- Refer to the individual as “someone who has experienced trauma,” and who is more than what has happened to them.
- Focus on healing and recovery as “possible.”
- Move beyond mere survival to the context of a healing process, and let the individual decide what their path to healing consists of.
- Let the individual know that you believe in them and support their efforts to heal.





Within an Indigenous worldview, being rooted in family, community and within creation as extended family is the foundation of belonging and relationships. At this heart level of one's being, **emotional** and relational wellbeing is nurtured by one's belonging within interdependent relationships with others and living in relation to creation, including beings in creation.

A sense of **belonging** and connectedness within our families, our community and our culture



Create Belonging

- Encourage relationship development
- Encourage stability and predictability in life
- Help them recognize their relationship to all things and being interconnected
- Focus on strengths
- Maintain hope





The mind operates in both a rational and intuitive capacity.

Mental wellbeing is the conscious and intelligent drive to know and activate one's being and becoming.

Having a reason for being gives meaning to life.

A sense of **meaning** and an understanding of how our lives and the lives of our families and communities are part of creation and a rich history.



Create Meaning

We use our minds to understand our rational and intuitive spiritual thought. We find meaning in our lives when we connect with the knowledge that we all share as Native people. We are able to make connections between what is happening now and what has happened in the past.

There are three types of actions we can take to increase our mental wellness.

Action	Explanation	Examples
Intuition	We can't always explain how we know something. There are things we didn't learn at school and work or from our family. We also have knowledge and understanding about life that comes from our ancestors, through dreams or through our connection to the land.	<ul style="list-style-type: none">• Knowing that we need our grandparents' wisdom and guidance to live life in a good way• Knowing that we are all part of Mother Earth
Understanding	Our Native culture helps us to connect to our spirit and to live life with the gifts we were given. We understand the meaning of our own life when we can bring our spiritual gifts into our everyday life.	<ul style="list-style-type: none">• Talking to an Elder about the meaning of our spirit name, clan family and Nationhood to help us understand what we can do in life, in school, for a job• Speaking a Native language and understanding that the language we speak guides the way we think
Rational	We find meaning in our lives by linking what we are thinking or feeling with a Native way of seeing the world. We're not alone but are part of a larger Native community.	<ul style="list-style-type: none">• Learning about the original family and the clan family structure• Discussing traditional ways to feast and honour our family



The body is the most outer part of our being and is comprised of the most immediate behavioral aspects of our being.

Physical wellbeing is that way of behaving and doing that actualizes the intention and desire of the spirit in the world. This and the knowledge that the spirit has something to do in the world generates a sense of purpose, conscious of being part of something that is much greater than they are as an individual.

Purpose in our daily lives, can be found through education, employment, caregiving activities or cultural ways of being and doing.



Create Purpose

Action	Explanation	Examples
Wholeness	Our body is the home for our spirit, heart and mind. These four parts of our being make us who we are. Our spirit, heart, mind and body are always connected. They make us whole.	<ul style="list-style-type: none"> • Gardening • Sharing traditional foods with our community • Feasting with our ancestors
Way of Being	No matter how we grew up or live our life now, our Native identity never goes away because it was given to us by the Creator. As Native people, we have a unique way of being in the world and in our relationships.	<ul style="list-style-type: none"> • Relating to the land as our mother • Being thankful for berries, the first food our Mother, the Earth, gives us every year • Being thankful for the life we've been given
Way of Doing	We can actively grow towards wellness. We can take care of our bodies. We can help other people. We can offer thanks.	<ul style="list-style-type: none"> • Exercising • Planning a feast for a relative who has passed away • Offering gifts to the Creator, such as tobacco, food or sacred items



Our daily physical activities – work, school, chores – bring purpose to our lives.

By increasing our physical wellness, we can increase our sense of purpose.

There are three types of actions we can take to increase our physical wellness.

Creating Systems that Support Wellness-Using Trauma Informed and Cultural Safety
Concepts in our Workplace-Dr Brenda Restoule January 2020

https://www.prevnet.ca/sites/prevnet.ca/files/brestoule_workshop.pdf

[Dr. Brenda Restoule's Keynote on Indigenous Knowledge in Addressing Trauma \(afn.ca\)](#)

Colleen Anne Dell, Debra Dell, Jim Dumont, Barbara Fornssler, Laura Hall and Carol Hopkins [in alphabetical order] (2015). Connecting with Culture: Growing our Wellness. Activity Guide. Saskatoon, SK: University of Saskatchewan, Research Chair in Substance Abuse.

Cultural Humility: People, Principles and Practices -https://www.youtube.com/watch?v=Mbu8bvKb_U

First Nations Mental Wellness Continuum Framework-[First Nations Mental Wellness Continuum Framework | Thunderbird Partnership Foundation \(thunderbirdpf.org\)](#)

[Cultural Humility, Part I — What Is ‘Cultural Humility’? | The Social Work Practitioner](#)



Questions/Comments



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Thank you for attending!



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