

# **Cultural Competence: Considerations for End-Of-Life Care October 2, 2014**

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# Cultural Competence: Why?

- Racialized, Immigrant, and Aboriginal Canadians are gaining increasing space in society. Historical social injustices are being addressed, conditions affecting Aboriginal peoples are being recognized, immigration and engaging heretofore disenfranchised Nova Scotians is key to future of Nova Scotia economy

# Cultural Competence: Why?

- Cultural competence is being recognized as foundational knowledge for health care professionals. (Nova Scotia produced a Cultural Competence Guide for Primary Health Care Professionals in 2005)

# Cultural Competence: Why?

- There is evidence that there are racial variations in end-of-life care. Whether that is due to cultural patterns of health seeking behaviour or structural barriers for racialized and Aboriginal persons, cultural competence is the path to understanding these variations.

# Circle of Safety

- Race and diversity are extremely sensitive issues
- We are all at different stages and levels of our understanding
- To have productive conversations about race and diversity we need to have a “circle of safety”

# Draw a “circle of safety”

- Agree to make this a “culturally safe” space:
  - Allow each other space to ask sincere questions without the fear of being judged and accused
  - Share from experience, but do not request that others do so
  - Ask about words or language you may not understand rather than avoid sensitive topics
  - Avoid inflammatory words or phrases (n-word, etc)
- What else can we do to ensure that we conduct the day in a way that ensures your safety?

# Cultural Competence: Questions?

- What are your questions as we begin this day?

# Cultural Competence: Definition

- Cultural competence refers to an ability to interact effectively with people of different cultures. Cultural competence comprises five essential capacities. We must:
  - A. understand our own cultural positions and how they differ from and are similar to others
  - B. understand the social and cultural reality in which we live and work and in which our clients live and work
  - C. cultivate appropriate attitudes towards cultural difference
  - D. be able to generate and interpret a wide variety of verbal and non-verbal responses
  - E. understand structural oppression and demonstrate awareness and commitment to social justice



# A) Nichols' Model for Understanding Cultural Difference

Philosophical Perspective on Cultural Difference. Edwin Nichols (cf. work of Jung)

Different world cultures developed out of differing physical environments.

These world views have differing constructs:

- Axiology (values)
- Epistemology (way of knowing)
- Logic (principles of reason)
- Process (practice of reason)

# THE PHILOSOPHICAL ASPECTS OF CULTURAL DIFFERENCE DEVELOPED BY EDWIN J. NICHOLS, PH.D.

ETHNIC GROUPS ETHNIC WORLDVIEW	AXIOLOGY	EPISTEMOLOGY			LOGIC	PROCESS
		APPLIED	PEDAGOGY	METHODOLOGY		
<b>EUROPEAN</b> <b>EURO-AMERICAN</b>	<b>Member-Object</b> The highest value lies in the object or the acquisition of the object	<b>One knows through Counting and Measuring</b>	<b>Parts to Whole</b>	<b>Linear and Sequential</b> <i>-Assembly line-</i>	<b>Dichotomous</b> <i>Either/Or</i> <i>-Newtonian theory-</i>	All sets are repeatable and reproducible <i>-Technology-</i>
<b>AFRICAN</b> <b>AFRICAN AMERICAN</b> <b>LATINO/A</b> <b>ARAB</b>	<b>Member-Member</b> The highest value lies in the relationships between persons	<b>One knows through Symbolic Imagery and Rhythm (function)</b> <i>-Gladwell <u>Blink</u>-</i>	<b>Whole Holistic Thinking</b> <i>-The BIG picture-</i>	<b>Critical Path analysis</b> <i>-Cut to the chase-</i>	<b>Diunital</b> <i>Union of opposites</i> <b>Difrasismo</b> <i>-Aztec thought-</i> <b>The In Between</b> <i>Ibn 'Arabi</i> <i>-Quantum theory-</i>	All sets are interrelated through human and spiritual networks <i>-Black church-</i>
<b>ASIAN</b> <b>ASIAN AMERICAN</b> <b>POLYNESIAN</b>	<b>Member-Group</b> The highest value lies in the cohesiveness of the group	<b>One knows through Transcendental Striving</b> <i>-Tree the forest-</i>	<b>Whole and parts are seen simultaneously</b> <i>-To read a Chinese word-</i>	<b>Cyclical and Repetitive</b> <i>-Stroke order in writing a Chinese word-</i>	<b>Nyaya</b> <i>-The objective world is conceived independent of thought and mind-</i> <i>-Chaos theory-</i>	All sets are independently interrelated in the harmony of the universe <i>-Keiretsu-</i>
<b>NATIVE AMERICAN</b>	<b>Member-Great Spirit</b> The highest value lies in oneness with the Great Spirit	<b>One knows through Reflection and Spiritual Receptivity</b> <i>-Purification rites-</i>	<b>Whole is seen in cyclic movement</b> <i>-Seasons-</i> <i>-Medicine Wheel-</i>	<b>Environmentally experiential reflection</b> <i>-Rites of Passage-</i>	<b>Great Mystery</b> <i>-A set of 4 and a set of 3 form the whole-</i> <i>-Super string theory-</i>	All sets are interrelated through the elements, plant, animal, and spiritual networks <i>-White Buffalo-</i>

# Traditional Ecological Knowledge

- Nichol's Model is consistent with a growing understanding and articulation of Aboriginal Traditional Ecological Knowledge: an Ancient and yet ever evolving body of knowledge, practice and belief which concerns itself with the inter relationship of all living things with and within their environment.

# Afrocentricity

- There is also a growing global and local understanding of the fundamental elements of African thought, culture and philosophy. Somewhat controversial, certainly not standardized, nevertheless its growing legitimacy has been established. Its hallmark is the assertion of a worldview that places all people of African descent at its centre, asserts a common culture, philosophy and history and critiques and perhaps even rewrites global history from this perspective.

# This does not suggest pigeon-holing

- Just because a person is identifiably a member of a particular ethno-cultural, racial or aboriginal group does not mean they will ascribe to a pre-set notion of that groups culture.
- The model does give us some understanding of how people can differ in themes related to values, worldview, etc.

## B) Social, Cultural and Historical Context

North American Diversity is fraught with complicated and tragic history

- **Enslavement of Africans, Genocide of First Nations, Global strife resulting in trans-global immigration etc.**

A local knowledge of how our racist history is a living legacy is necessary: Africville, Cornwallis.

## C) Appropriate Attitudes

- Cultural competence requires that practitioners actually *value* diversity, not just tolerate it. In a nation that acknowledges multiple founding peoples, that was built up on the foundation of ethnic/immigrant labour and whose future depends on immigration any other attitude should reasonably be seen as unacceptable.

# D) Communicating Across Cultures

- Cross cultural communication is a complex study in cultural hermeneutics. In sociology: the context of a person's world view is necessary for the proper understanding and interpretation of behaviour and rhetoric.
- Before meaningless, unnatural, non-human or immature behaviour and corresponding values are attributed to people of another culture, it is better to begin by doubting the adequacy of one's own judgment and knowledge.

**Elmar Holenstein**

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# Elmar Holenstein Paraphrased

Before you conclude that I  
am crazy you should consider  
the possibility that you are  
stupid!

# Communicating About Culture

- Cultural competence requires the ability to comfortably and competently ask clients about cultural issues that may be a consideration in the context of your work with them.

# E) Social Justice Commitment

- Most racial variants in social phenomena are better explained by systemic exclusion than by cultural difference
- We must demonstrate an awareness of how structural issues affect our sector, its members and clients
- We must demonstrate an active programme aimed at addressing systemic issues of exclusion and oppression

# Exploring Values Differences

European

Member-Object

The highest value lies in the object or the acquisition of the object

African/Arab  
/Latino

Member-Member

The highest value lies in the relationships between persons

# Exploring Values Differences

- To demonstrate how we differ in values, let's try the following exercises:
- First, spend some time considering what are the most important things in our life. Things, persons, ideals, places. What are the most important things to you? List 3
- Next, get up from your seat and find a person or two whose values most closely resemble yours. Discuss those similarities.
- Now, move about and find a person or two whose values are very different from yours. Discuss those differences.

# Exploring Values Differences

- Another exercise:
  - Many of us will consider “family” as our highest value. Consider different aspects of our adult role in family: Being in “relationship” with our family vs. being a good “provider” for our family.
  - To help clarify, let’s ask the question, who here has ever made a decision of relationship over provider role . . . How about vice versa?

# Bottom Line

People are Different  
And we can not treat  
different peoples as if we  
were all the Same

# Racial Variations in E-O-L Care

- Typical variations found for White and non-White patient in E-O-L Care
  - Use of advance directives
  - Use of life sustaining therapies
  - Family/clinician communication
  - Intra-familial conflict
  - Restlessness and delirium at e-o-l
  - ? Does health literacy influence these variations?
  - ? Is age at death a factor?



# Towards CC in E-O-L Care

- Education
- Communication
- Trust
- Engagement of culturally appropriate e-o-l decision makers/liaisons/educators
- Targeted outreach education/health literacy promotion
- Culturally appropriate e-o-l care providers
- Early death considerations – who dies where

# A Few Questions

- What cultural patterns are we seeing in e-o-l care?
- How do we currently engage families about cultural considerations in e-o-l care?
- What can we do differently to promote competent e-o-l care for all patients?

# Cultural Competence: How?

- Pre service training/internships/apprenticeships
- Conduct organizational assessment of Cultural Competence
- Develop organizational plan to increase Cultural Competence
- Employ and support culturally competent (not just culturally diverse) practitioners as agents of change
- **Make available systematic coaching/consulting**
- Provide continuing education in Cultural Competence

# Cultural Competence: How Not

- Do not place the responsibility for cultural competence solely on the shoulders of “diverse” staff – particularly when these persons are among the most junior persons on staff.
- Do not confuse cultural celebrations for cultural competence training.

# Q & A

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