

- Cultural Safety: Ethical and Equitable Health Care for Indigenous Patients, Families, and Communities

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brainXchange Webinar

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OBJECTIVES

- Cultural Safety – why, what, how?
- Identity, Culture, and Worldviews
- History, Colonialism, and Relationships
- Settler Responsibility
- Ethical and Equitable Health Care

Cultural Safety

Truth and Reconciliation Calls to Action (Health)

- #23 – provide cultural competency training for all health-care professionals
- #24 – require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools...this will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism

Cultural Safety

- Beyond cultural sensitivity, cultural competence, and cultural awareness.
- We are not learning about, but learning from
- Any other approach risks:
 - subtly or overtly recreating experiences of colonial violence
 - eroding relationships
 - ignoring client's experiences, worldviews, and perspectives

Cultural Safety

- Effective care offered to an individual and family whose culture is different from the culture of the health care provider, as determined by the recipient of care.
 - Concept of culture is inclusive and evolving
- Requires the person delivering service to have undertaken a process of reflection on personal cultural identity, and the effect on professional practice
- Requires a recognition of diverse worldviews both within and between cultures
- An awareness of the effects of colonialism, conflicts, history, oppression, bias, assumptions, and contexts.

(Nursing Association of New Zealand, 2011)

Identity, Culture and Worldviews



Identity, Culture and Worldviews

- Why Settler?
- Settler Worldviews:
 - Are we able to understand that we are all bearers of culture? Our specific cultures have given us culturally constructed worldviews, ideas, and values.
 - Our personal cultures affect our professional practice

Identity, Culture and Worldviews

- A privileging of the dominant culture's specific ideology, history, and worldviews.



The Cultural Iceberg

Surface Culture

Food
Flags Festivals
Fashion Holidays Music
Performances Dances Games
Arts & Crafts Literature Language

Deep Culture

Communication Styles and Rules
facial expressions gestures eye contact
personal space touching
body language tone of voice
handling and displaying of emotion
conversational patterns in different social situations

Notions of:
courtesy and manners
friendship leadership
cleanliness modesty beauty

Concepts of:
self time past and future
fairness and justice
roles related to age, sex, class, family, etc.

Attitudes toward:
elders adolescents dependents
rule expectations work authority
cooperation vs. competition
relationships with animals age sin death

Approaches to:
religion courtship marriage raising children
decision-making problem-solving

History, Colonialism, and Relationship

Historical Impacts

1400s-1600s – arrival and settlement of Europeans on North American lands

1610 – Introduction of Roman Catholic religion to Mi'kmaq Nation. Grand Chief Membertou is baptized at Port Royal, Nova Scotia.

1700s – Peace and Friendship Treaties

1700s – Scalping Proclamations against the Mi'kmaq issued by Cornwallis.

1876 – Indian Act passed by parliament

1930s – Residential and day schools established in Nova Scotia

1942 – Centralization: attempt to relocate the Mi'kmaq and Maliseet to designated parcels of lands in Nova Scotia and New Brunswick.

1956 – Federal government recognizes First Nations people as Canadian citizens

1985 – Government passes bill that mandates reinstatement to women who lost their status through marriage

2007 – Grandchildren of women who lost their status able to be registered with status

History, Colonialism, and Relationship

Learning to understand how the history of colonialism has affected people:


- Local/community history – what stories are held within the community? (ex: community relocations, proximity to residential school, environmental disaster – A'sek/Boat Harbour)
- Regional/nation-level history – what stories are held within the nation or region? (centralization, scalping proclamation, nutrition experiments at Shubenacadie Residential School)
- National/inter-nation history (legacy and experience of residential schools, 60s scoop, banning of traditional ceremonies and other laws imposed by the Indian Act, colonial laws, delivery of health care – federal responsibility)

Settler Responsibility

- Trust Takes Time – relationship building, relinquishing control, expertise, and agenda
- Guidance is a Gift – embracing learning, exploring colonial violence, and critically examining our colonial mindsets
- Conscientiously Considering the Colonizer – colonialism is the context in which we live our lives, an understanding of this is essential for cultivating a culturally safe and ethical practice, and for engaging in respectful and restorative relationships

Cultural Safety as a Means to More Equitable and Ethical Care

- Requires a willingness on the part of settlers
- Negotiating Moments of Uncertainty – cultivating the vulnerability, humility, and willingness to learn from cultural missteps and discomfort.
- What is essential:
 - Commitment to critical reflection and examining one's colonial location
 - Making ourselves the subject under inquiry
 - Engaging discomfoting emotions that arise such as guilt, anger, sadness, shame, frustration, grief, and disappointment
 - A desire to seek new understandings



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