

5. cultural humility



This module explores how to approach peer support work through the lens of cultural humility. It will help us become aware of our cultural lens – and biases – so we can perceive other cultures with respect and a sense of humility.

1. welcome

2. gratitude

3. about this training

4. table of contents

5. our focus

6. core values

7. life application story

8. culture defined

9. worldview and culture

10. examples of societal culture

11. colonization: its impact on Indigenous peoples' culture

12. cultural humility

13. cultural appropriation

14. newcomers to british columbia

15. honouring other cultures in peer work

16. core values assessment


17. summary

18. next steps

19. module references

EXIT the module

1. welcome

A large yellow oval with a red shadow is centered on a light blue background. Inside the oval, the text "welcome to" is in white, "WHERE WE ARE AT" is in blue, and "cultural humility" is in white. Below the text is a circular logo containing a stylized figure with arms raised, composed of blue and white geometric shapes.

welcome to
WHERE WE ARE AT
cultural humility

Welcome to **Where We Are At**, a training course for Provincial Peer Support Workers. We're glad you're here! This course is made up of 16 modules, all designed to support your training in peer support work.

The purpose of **cultural humility** is to help peer support workers gain awareness of their cultural lens so they can let go of biases and perceive other cultures with respect and a sense of humility.

Any of the modules in this training can stand alone, but you'll notice they are very interconnected. All of the concepts and core values have many layers, and they will look a little different when you perceive them through the lens of different topics. For example, self-determination, one of the core values that is essential for peer support work, will look a little different when we look at it through the lens of learned helplessness, grief and loss, or goal planning, but the main message will always be the same.

You will get to experience all of those layers and intersections when you move through each module of the training. Feel free to navigate back and forth between modules as you move along since learning never has to be linear. There will be references to other modules intersected throughout.

Thank you for joining us on this educational journey!

2. gratitude



**Before we begin this
new *learning* journey, we ask that you
open your mind and heart to reflect on
the following question:**

What am I grateful for today?

Download the [reflection journal](#) below and use it to record your thoughts. Please don't rush. Take all the time you need. This journal will be used for several questions throughout the module.



M05_reflection-journal.pdf
65.7 KB

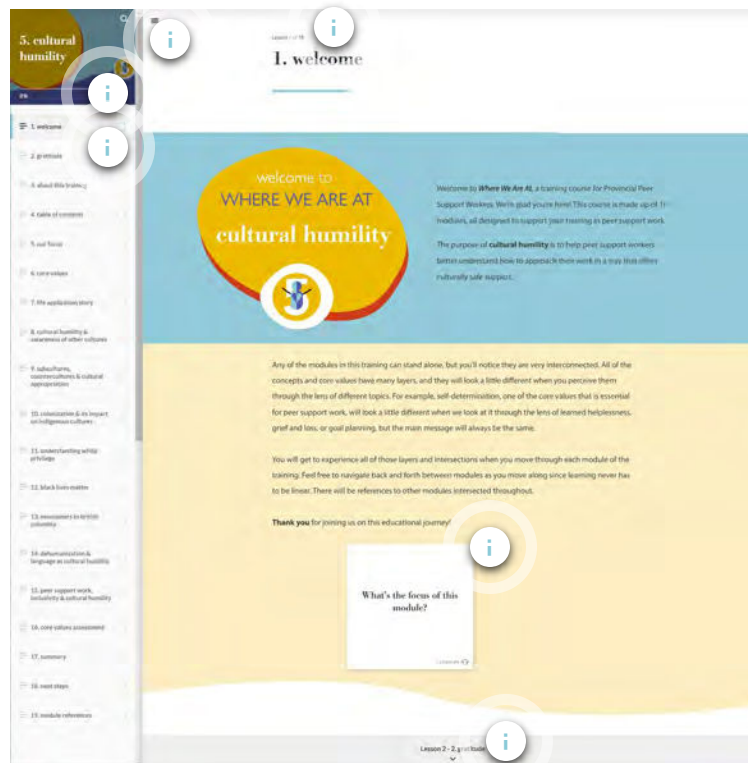


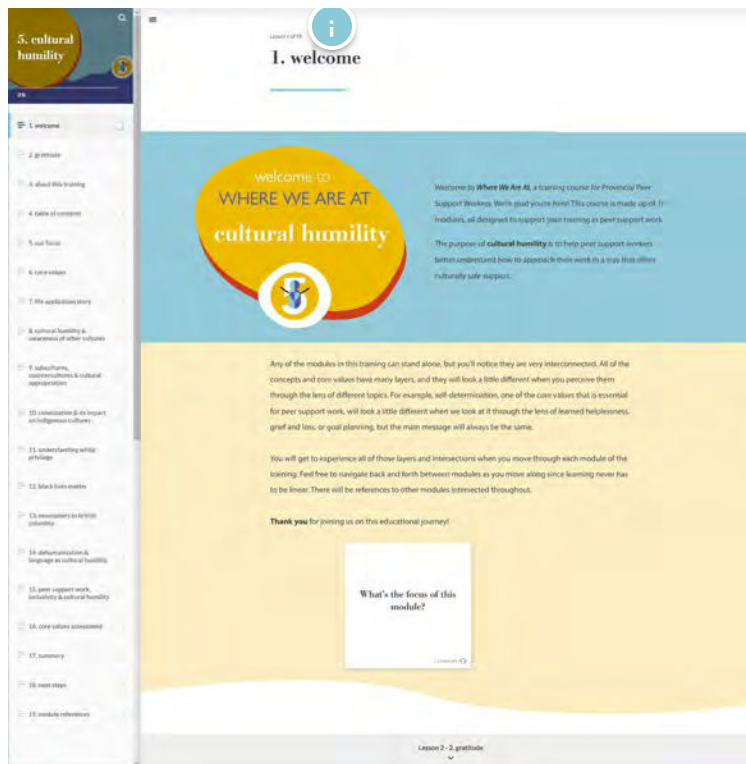
3. about this training

The course content has been guided by consultations that were held with peer support workers. It's with the utmost respect for their experience and wisdom that we share these learnings.

course navigation

You may have questions on how to use this course. We designed an interactive diagram to give you the chance to explore the different functions on the screen. Click the buttons below to learn more.





Lesson titles

Lesson 1 of 19

Above each lesson title, the lesson count is shown.

CONTINUE

reflection journal

As you discovered in the previous section, included in this training is a reflection journal. The journal is designed for you to use throughout the training. It's full of reflective questions related to the topics being explored that will get you engaging in the world around you with curiosity.

Feel free to use the journal in a way that works for you:

- 1 You can print it off and write in it or just use it to support reflective processing
- 2 You can use the fillable PDF version and complete it online
- 3 You can write in your own journal, using the questions as guides

We encourage you to find a safe, comfortable spot to engage with these questions.

CONTINUE

where we are at

provincial peer support worker training curriculum

The *Where We Are At* educational curriculum includes 16 modules. You'll find a brief description of each below.

1. the foundations

An overview of all the practices and knowledge that will be transferable to all of the modules in this training.

2. peer support & wholeness

Provides an introduction to peer support work and explores differences between the peer support role and other roles within the mental health and substance use systems.

3. categories & containers: unpacking our biases

Helps you understand how and why we judge.

4. self-determination

Looks at self-determination, the theory of self-determination and how peer support workers can support creating an ecology where people trust their own inner wisdom.

5. cultural humility

Explores how to approach your peer support work through the lens of cultural humility and helps you understand how culture (and the destruction of culture) shapes our lives.

6. understanding boundaries & what it means to co-create them

Examines boundary creation within the context of peer support, grounded in the core value of mutuality.

7. connection & communication —

COMING SOON

8. healing-centred connection: principles in trauma-informed care —

Brings together all the learnings from previous modules to support the creation of environments and relationships that are safe and trauma-informed.

9. social determinants of health —

Explores the social determinants of health and how social, economic and other factors lead to better or worse health outcomes.

10. supporting someone who is grieving —

Examines how to understand grief and loss in order to support someone who is grieving, without trying to “fix” or “save” them.

11. substance use & peer support —

Explores the principles and methodologies around the harm reduction approach to substance use disorders and some of the history around the criminalization of substance use.

12. mental health & supporting those in crisis —

Explores the mindset shift necessary to support someone through a crisis.

13. goal planning —

Focuses on how peer support relationships can support the creation and meeting of goals.

14. building personal resilience —

Explores ways to build resiliency, create wellness plans and practice self-compassion.

15. family peer support —

Explores family peer support work and how, by working from a place of shared lived experience, family peer support workers can create positive change for families by building long-term relationships based on trust with those supporting loved ones.

16. working with youth & young adults —

Explores the unique application of peer support principles to working with youth and young adults.

4. table of contents

Below you'll find a short overview of the topics in this module.

As you move through these topics, please remember you can always return to this page to revisit the main ideas being explored in each lesson.



life application story —

An interview with...

culture defined —

Looks at the meaning of culture, some of the components of culture and the need to be willing to question if all cultural components are worth keeping.

worldview and culture —

Look at how our cultural background affects how we see the world.

examples of societal culture —

Explores the meaning of societal cultures, pop culture, subcultures and countercultures.

colonization: its impact on Indigenous peoples' culture —

Explores the meaning of colonization in Canada, the process of decolonization and the relationship between culture and colonization.

cultural humility —

Discusses what we mean by humility in relation to culture, the meaning of ethnocentrism and the need for self-reflection on the path to humility.

cultural appropriation —

Looks at what it means to appropriate a part of another culture and how this is different from cultural appreciation.

newcomers to british columbia

—

Outlines the challenges newcomers to Canada face with regard to displacement and dehumanization.

honouring other cultures in peer work

—

Expresses the need to celebrate and honour every person's culture.



5. our focus

What's the focus of this module?

Culture is a very important aspect of humanity. When we identify with the dominant culture of a society, we can lose sensitivity to

1 of 1

Every community of people is woven together by an elaborate and unique mosaic of shared history, practices, language, beliefs and norms. We see that uniqueness show up in traditional cuisine, storytelling and art. Culture binds us together as people. Culture is how we collectively create meaning, while equipping us with tools to deal with the ups and downs of life.

All of us have connections with different communities, and each community has its own unique culture. That said, we must remember that the individuals within a people group aren't all the same. For example, (as of 2022) the B.C. government's website states that, "...there are approximately 200,000 Indigenous people in British Columbia. They include First Nations, Inuit and Métis. There are 198 distinct First Nations in B.C., each with their own unique traditions and history. More than 30 different First Nation languages and close to 60 dialects are

spoken in the province.” This means that the culture of each group will likely have differences, as well as some similarities. We must be cautious about assuming that culture is the same for everyone within similar broad people groups, or geographic areas, because that’s simply not the case.

Many factors can influence the forming and evolution of culture, as culture is as complex as the people, the history and the environments that make up that people group.

Culture can be viewed in different ways:

ETHNOGRAPHIC PERSPECTIVE

SOCIOLOGICAL APPROACH

An **ethnographic perspective** includes peoples and cultures with their customs, habits and mutual differences. This focuses on ethnicity and geographical cultures. For example, focusing on cultures of different people groups around the world, such as the Indigenous peoples of B.C.



ETHNOGRAPHIC PERSPECTIVE

SOCIOLOGICAL APPROACH

A broad **sociological approach** to culture means that pretty much any group of people creates its own culture. For example, peer support has its own culture. Any organization, community or religious group has its own culture. Even different families and friend groups create a culture.



In this module we'll look at culture from both these perspectives.

We want to spend the first part of this module looking at what culture means, the importance of culture in our well-being and how our culture impacts our worldview. Then we'll examine what it means to approach other cultures with humility.

cultural safety

In addition to working through our Cultural Humility module we encourage all Peer Connect B.C. learners to explore additional resources from Indigenous experts that focus exclusively on the topic of Cultural Safety. We believe that the teaching of Cultural Safety as distinct from Cultural Humility is best led by Indigenous educators and we advise our Peer Connect BC learners to seek out these resources and to incorporate these practices in your work as a peer.

You can begin your exploration here:

First Nations Health Authority

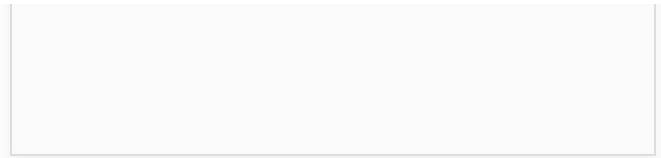
FNHA

In peer support work, it's essential that we create spaces that are safe for all cultures.

after reviewing this module, you'll be able to...



Observe and reflect on your own culture, including your practices, beliefs and values.



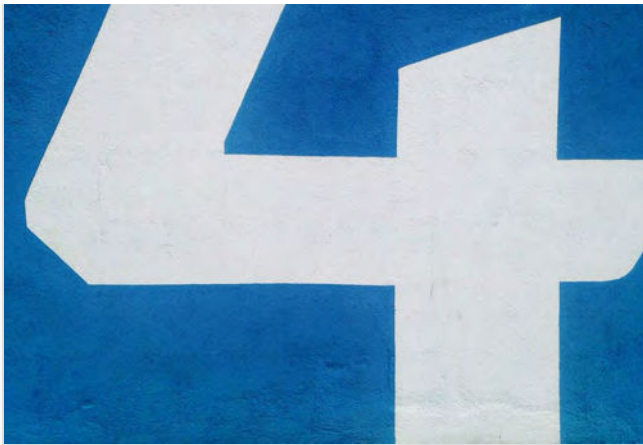
Demonstrate an awareness of the impact of colonization on Indigenous peoples in B.C.



Articulate a broad definition of culture and explain why having a sense of culture is important for one's well-being.



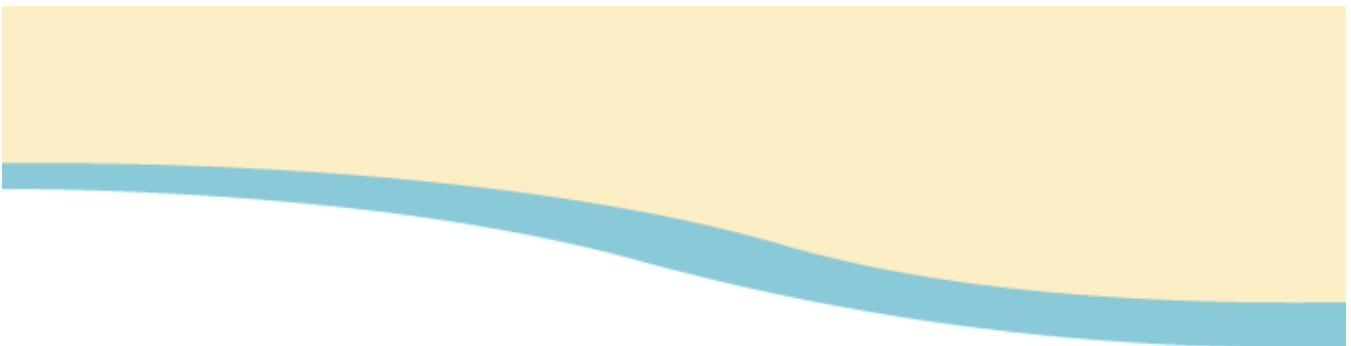
Demonstrate an awareness of the impact of colonization on Indigenous peoples in B.C.



Demonstrate openness and acceptance towards those who have different belief systems, cultural practices and lifestyle choices than your own.

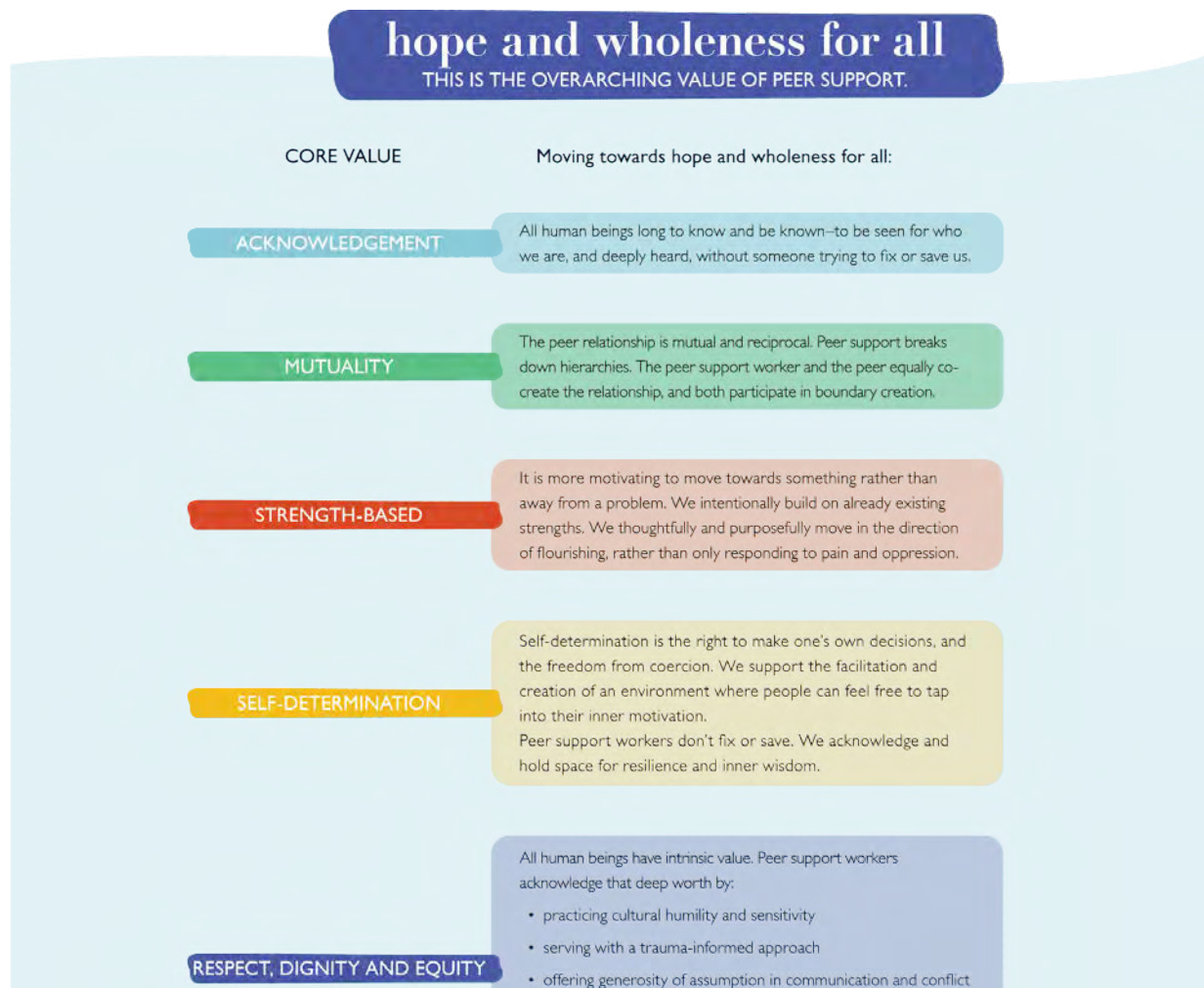


Develop skills to be able to create safe, culturally sensitive, humble environments for the people you'll support.



6. core values

The following core values are essential for peer support work. At the end of this module, you'll be asked to decide which ones are key to this topic.



- mindfully addressing personal biases

Peer support is about meeting people where they are at and serving others with a knowledge of equity.

BELONGING AND COMMUNITY

Peer Support acknowledges that all human beings need to belong and be a part of a community. Peer support recognizes that many people have barriers that keep them from developing community. We actively work towards deconstructing those social blockades that prevent inclusion and acceptance. Peer support workers serve with a social justice mindset, and intentionally practice empathy, compassion & self-compassion.

CURIOSITY

We are always intentional about how curiosity and inquiry support connection, growth, learning and engagement.

This curiosity isn't fueled by personal gain but by a genuine interest in connection. We encourage curiosity while respecting the boundaries and protecting the privacy of the people we support.

We are continually curious, but not invasive, while challenging assumptions and narratives. We ask powerful questions. We offer generosity of assumption to those who think differently than we do. We know that listening and asking questions are more important than providing answers.

***Note on the meaning of the term "generosity of assumption" from the glossary of terms:** Assumptions happen when we don't know the whole story, and allow our brains to fill in the blanks. Often we make negative assumptions about people or situations. Generosity of assumption means that we extend someone the most generous interpretation of their intent, actions, or words.

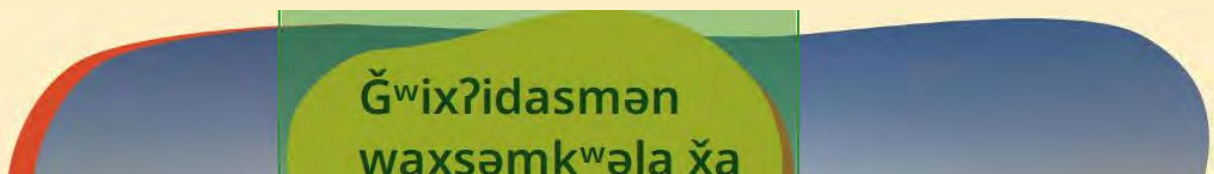
7. life application story

i get to carry the learning

Rachel Plamondon is a member of the Wei Wai Kai (Cape Mudge) Nation and grew up in Wei Kai Kum (Campbell River). She has been a tireless voice for equity-deserving communities in Vancouver's Downtown Eastside for over a decade, first as a drug user activist and now as manager of RainCity Housing's Peer Services Department.

Rachel shared the story of her life's journey with us—a story, like the stories of many other Indigenous people, that begins with her being driven from her home and culture by the structural racism she encountered as a young woman. She speaks passionately about harm reduction as a powerful form of cultural safety and humility that kept her alive and held space for her until she could find the innate power and purpose that guided her home to her culture, her medicine and her family.


In the presentation below, roll your cursor over the Kwákwála text to see the English translation.






This life application story was translated by Kʷakʷala language keeper Emily Aitken. Emily is from the Tlowitsis Tribe, she lives in ʔəmataʔw (Campbell River). Emily's first language was Kʷakʷala, and her Kʷakʷala name is Ǿʷixsisəʔas. In the last twenty years has learned to read and write Kʷakʷala and works at keeping Kʷakʷala language alive by teaching in the Mentor/Apprentice Program. Team teaching in the Campbell River School District in the Kʷakʷala Likʷala program at the Ripple Rock elementary. She also teaches Kʷakʷala/Likʷala at Carihi and Robron Centre.

A print version of Rachel's story can be downloaded from the link below.

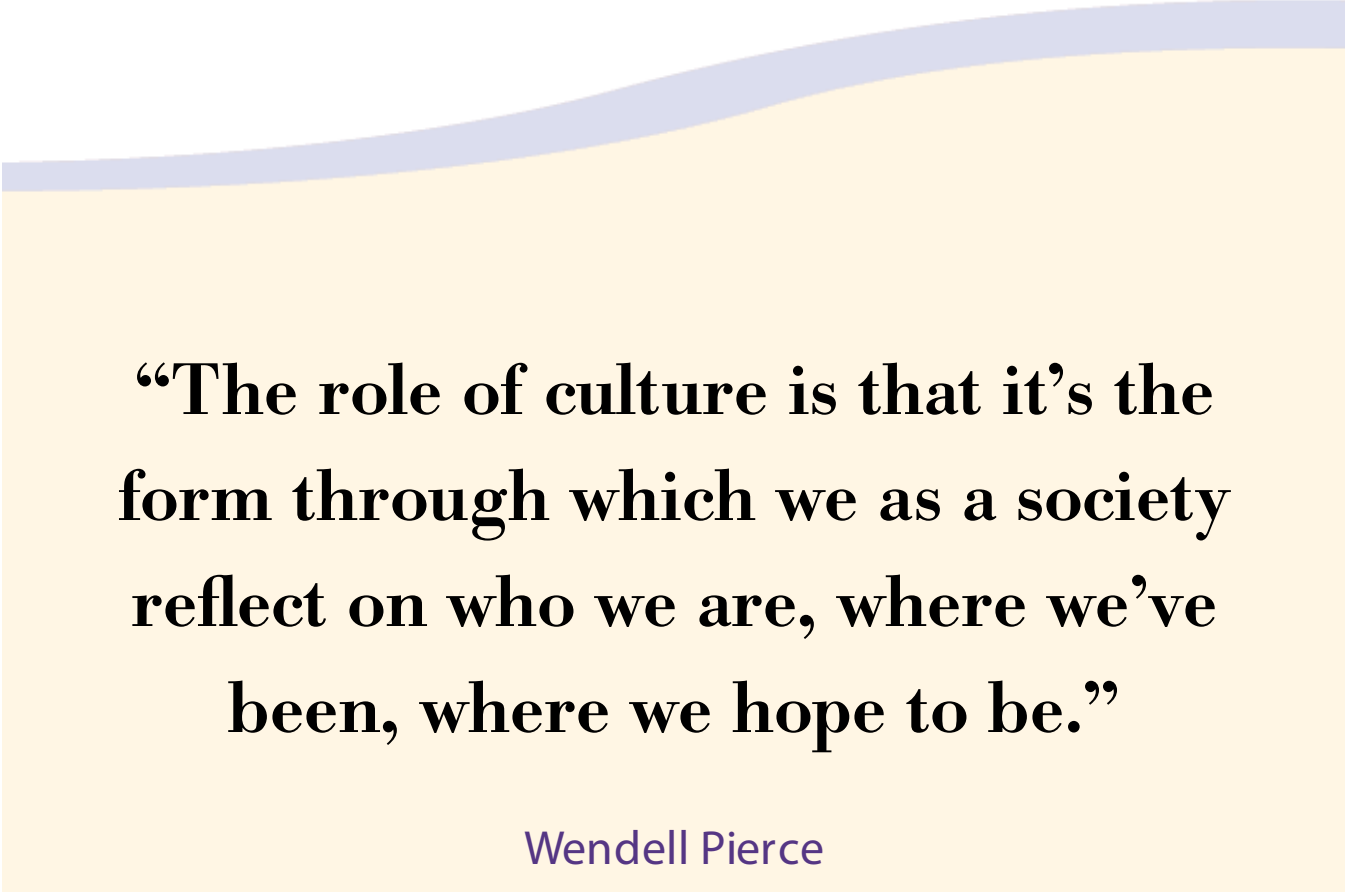


I Get to Carry the Learning.pdf

1.8 MB



8. culture defined



“The role of culture is that it’s the form through which we as a society reflect on who we are, where we’ve been, where we hope to be.”

Wendell Pierce



what is the broad definition of ‘culture’?

As mentioned above, culture is a complex combination of beliefs, values, traditions and ways of life shared by a people group.

We tend to equate culture only with ethnicity. However, everywhere people gather, culture is cultivated. And while culture and ethnicity are certainly entwined, we also find distinct cultures form within cities, neighbourhoods,

schools, workplaces, community associations, religious organizations, activism work and family and friend groups.

The Merriam-Webster dictionary defines culture as

1

“the customary beliefs, social forms, and material traits of a racial, religious, or social group”

2

“the set of shared attitudes, values, goals, and practices that characterizes an institution or organization”

3

“the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic”

material culture

Material culture refers to the objects or belongings of a group of people. Stores, cars, phones and physical structures where people worship like mosques or churches are all part of material culture.

non-material culture

Non-material culture, in comparison to material culture, refers to the ideas, attitudes, values, norms and beliefs of a people group.

Let's look at the interconnection of culture and well-being.

Culture and belonging —

When we embrace a culture, our sense of belonging and purpose is increased. As we talked about in **module 3. categories & containers: unpacking our biases**, as humans we create helpful categories to make sense of the world around us. These categories then help us to create meaning while discovering our place in society. Identity with culture is intrinsic to belonging.

Culture isn't relegated to our ancestry; it's much broader. Every people group has a distinct culture, whether it's a family, an organization, a church community, a group of people who have immigrated from the same country, people who love The Grateful Dead or even a group of friends who play Dungeons and Dragons every Saturday.

Shared culture connects people —

When we experience shared culture, we feel connected to others and less alone. As we have covered in other parts of this training, connection and interconnection are essential elements of well-being. We will explore different aspects of culture including popular culture, subcultures and counterculture movements.

Consider your own personal connection to culture —

Whether that culture is related to your national culture or to a subculture you're involved in, how important is that culture to your well-being? How can you nurture your connection to culture?

After we've explored our own connection to culture, we want to increase our acceptance for other cultures through exploring:

- 1 Why it's essential that in peer support we honour those who identify with cultures that are different from our own, engaging them with humility and deep respect.
- 2 How disconnection from one's culture combined with pressure to blend in with a dominant culture can be very detrimental to one's well-being.
- 3 Aspects of Canada's colonization that have stolen culture from our First Nations, Métis and Inuit Peoples, and what we can do to support reconciliation.

We begin with the WHY: the importance of culture.

Then we will move into the HOW: implementing culturally humble practices.

what is culture?

Culture is learned. As time passes, and current events become history, culture evolves. Culture is like a pair of glasses that influences the way we see and experience the world.

Consider the previous module where we covered worldview as well as categories and containers, and let's link those concepts to culture. Remember, we create categories and containers to make sense of the world around us. And our worldview is the cumulative sum of all our life experiences. Culture and worldview are very intertwined; a person's culture makes a huge impact on how they experience and function in the world. The categories we form will be different depending on the culture in which we are immersed.



In the BCcampus textbook Introduction to Sociology – 2nd Canadian Edition, the author William Little states the following in the “What is culture?” section:

1

“Firstly, almost every human behaviour, from shopping to marriage to expressions of feelings, is learned.”

2

“Secondly, culture is innovative. The existence of different cultural practices reveals the way in which societies find different solutions to real life problems... Culture is, therefore, key to the way

humans, as a species, have successfully adapted to the environment. The existence of different cultures refers to the different means by which humans use innovation to free themselves from biological and environmental constraints.”

3

“Thirdly, culture is also restraining. Cultures retain their distinctive patterns through time.”

This means that the culture retains its uniqueness even amidst large global changes.

Historical events can have long-term impact on the culture of a people group. When an event occurs that’s shared by many in a people group, together the people create meaning from the event. These events affect collective norms, social practice and belief systems.

History and lived experience leads to deep-seated beliefs and the development of worldview. An essential way to understand a particular culture is to look at its history.

As you can imagine, storytelling is an important part of culture. Storytelling is essentially the way we make meaning from past experiences and then share that meaning with others. Storytelling keeps culture alive through the passing down of important meanings from one generation to the next.



The University of Wisconsin-Madison Department of History website states:

History Builds Empathy Through Studying the Lives and Struggles of Others

Studying the diversity of human experience helps us appreciate cultures, ideas, and traditions that are not our own – and to recognize them as meaningful products of specific times and places. History helps us realize how different our lived experience is from that of our ancestors, yet how similar we are in our goals and values.

CONTINUE

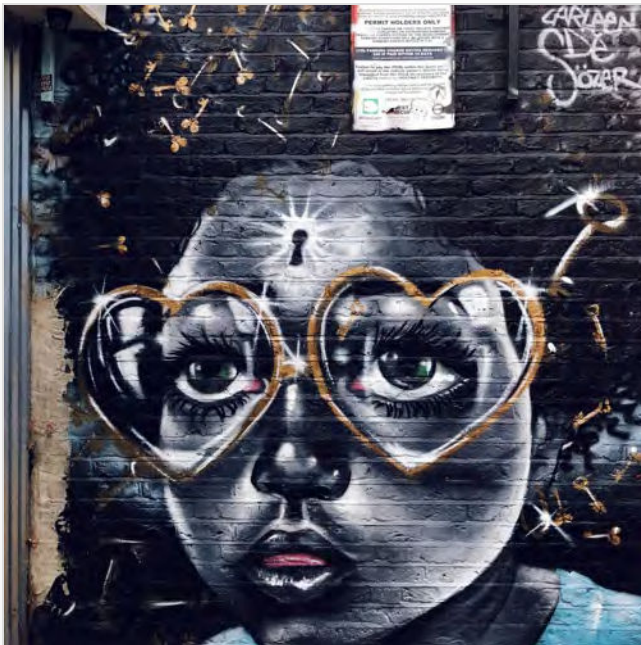
questions for reflection

Answer these questions in your reflection journal.



What is a culture you identify with?

1 of 2



How do you see history affecting the culture of that group?

2 of 2

components of culture

In the open source textbook Leading with Cultural Intelligence (2012) published by Saylor Foundation, the author defines culture this way:

Culture consists of the shared beliefs, values, and assumptions of a group of people who learn from one another and teach to others that their behaviours, attitudes and perspectives are the correct ways to think, act and feel. It is helpful if you can think about culture in the following five ways:



Culture is learned —

From the time we are children, we learn about our culture through our interactions with others in our community, especially our caregivers. As we grow, we learn through observing others, listening and asking questions.

Culture is shared —

We all engage in multiple different cultures. Culture is connected to our ancestry. Culture is also shared in the communities we live in. The places we work. Anytime people gather and share experiences, culture is formed. The way we collectively interpret the meaning of experiences, adds to the cultural tapestry. Each different group will all have its own culture. Spending time with people who understand all aspects of our lives can feel comforting.

Culture is dynamic —

Culture doesn't stay the same. It's fluid. It moves and changes as time moves forward. Since culture is shared, we all influence the forming of culture in small (and sometimes big) ways, and over time it shifts. Consider how the introduction of various technologies has impacted our own culture. Perhaps you remember a time before smartphones, social media and texting. How do you think the introduction of smartphones has impacted culture?

Culture is systemic —

We'll cover a bit more about systems in future modules. Some examples of systems within a society are healthcare, law, governance, capitalism, education, social services and our economy. This is just a sampling, there are many more systems that impact society. When speaking specifically about culture, we must try to understand that these systems contribute many different layers to our lives, and therefore our culture. Some of these layers can be helpful while others are quite harmful. The history of each of these systems – and how they have helped, hurt or harmed people – influences culture and therefore the behaviours of people who live within the society.

Culture is symbolic —

Symbols are most often something material that stands in for something else. Symbols can be important to certain cultures and can also communicate a message.

Consider the symbol of the eagle or an eagle feather. What would one of these symbols mean to you if you saw it? While it may mean nothing to one person or people group, in Indigenous culture the eagle is sacred. It's considered the messenger of the Creator. The eagle is also the national symbol of several countries, including the United States. Depending on your culture, you would interpret the symbol differently.

Consider religious symbols like a Star of David or a cross. What would one of those symbols communicate to you if you saw the symbol on a building?

What if you saw a rainbow sticker outside a store; what would that mean to you?

Or what if someone you passed on the street gave you a Vulcan salute (Star Trek: means live long and prosper)? Would that mean anything to you, or would you scratch your head in confusion? What about a thumbs up sign? Do you think these symbols have the same meaning in different parts of the world, or could they mean different things depending on the culture?

Depending on your connection to a culture, you may interpret a symbol differently than someone from a different culture might.

Some elements of culture are:

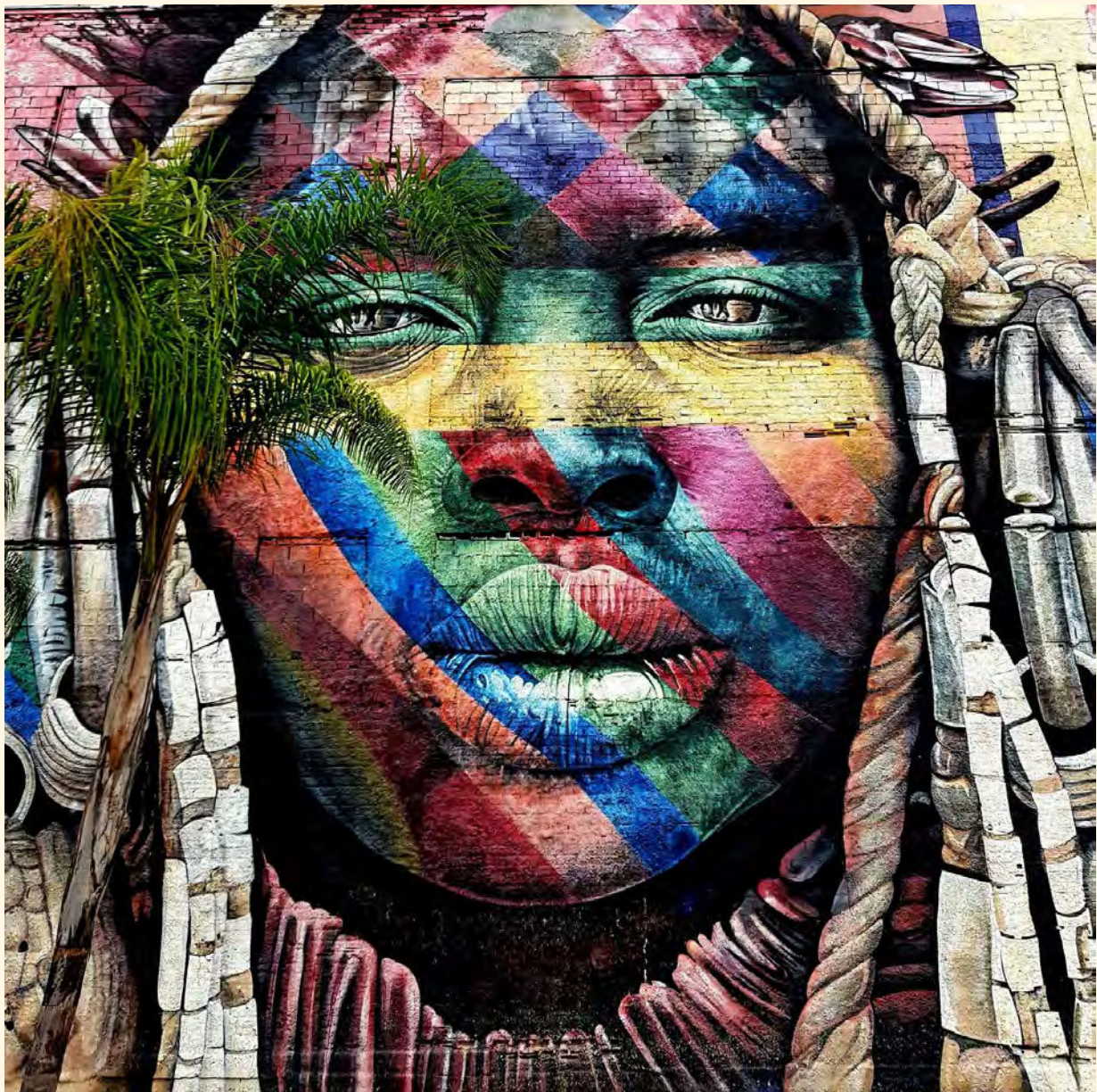
- Values and beliefs
- Social norms
- Symbols and language
- Stories
- Artifacts
- Heroes

Culture can show up in many ways including art/drama/music, customs, faith/religions, food, attitudes and rituals.

Cultures can change and shift over time. However, since so many people influence culture, any change can happen quite slowly.

“A nation’s culture resides in the hearts and in the soul of its people.”

Mahatma Gandhi



Culture is the soul connection of a society. It bonds people together and creates a sense of belonging with people who “get” us (at least certain parts of us). Without some sense of connection to culture, we risk becoming disconnected and displaced.

Participating in a culture can be a source of wonder and delight. Culture can come with a wellspring of creativity. We can find identity in alignment within our cultures. Through our cultural expression we tell stories and pass wisdom to the younger generations, we celebrate the goodness of life, we create artistic expression, we remember the past and nurture hope for the future.

“Traditions are the guideposts driven deep in our subconscious minds. The most powerful ones are those we can’t even describe, aren’t even aware of.”

Ellen Goodman

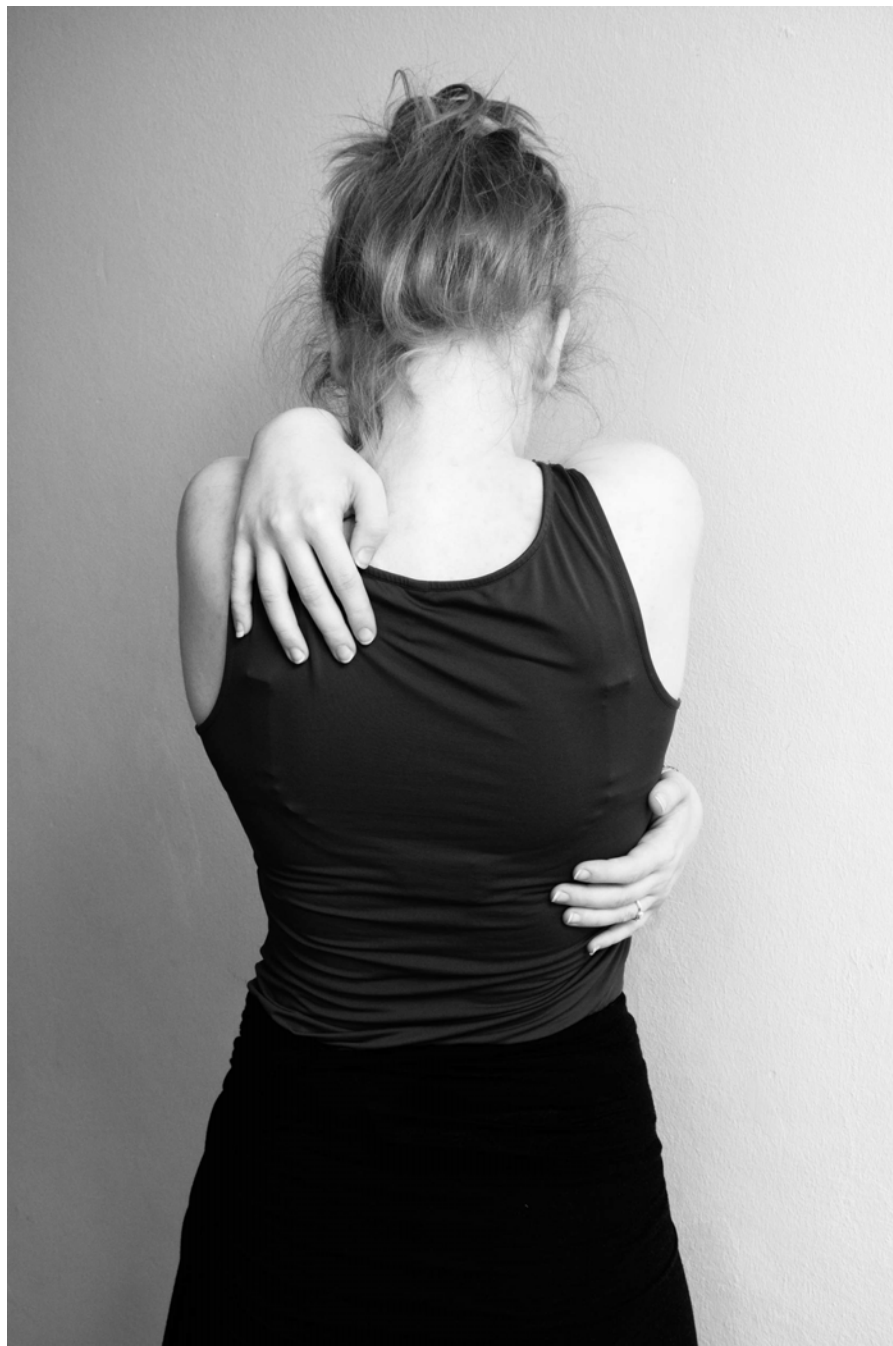
This is important to keep in mind when doing peer support work, because we shouldn’t assume that people will always feel a connection to a certain group or culture. We must be cautious about pushing anything on anyone, even if that’s engagement with a cultural group. We must remember the principles of self-determination and create space for them to choose what they need for their own well-being.

when identifying with a culture doesn't fit anymore

Culture isn’t always connection, beauty and art. Sometimes belonging to a certain culture can be oppressive and constrictive. Some people choose to leave a community they’ve grown up in, or one they’ve chosen themselves, if they find the culture of that group to be limiting or oppressive. As humans, we evolve and grow, and something that resonated and felt meaningful to us at one time might not resonate anymore. Our values and priorities can

shift over time, and if we don't feel like the community culture aligns with our values, we might feel the need to pull away from that specific group.

It's not uncommon for people as adults to leave a religious community in which they grew up because it doesn't feel right for them anymore. Some communities can place high demands on people that they're no longer willing or able to meet. Pulling away can be hard to do, because religion can be so tied to culture, including family culture.



We're often attracted to a community because we resonate with the culture of that community. We all have this deep need for belonging. However, as time moves on and we shift and grow, we might need that community less. Some people have been hurt or abused by certain communities, and it can be made worse if the culture of that group keeps people from acknowledging the hurt.



This is important to keep in mind when doing peer support work, because we shouldn't assume that people will always feel a connection to a certain group or culture. We must be cautious about pushing anything on anyone, even if that is engagement with a cultural group. We must remember the principles of self-determination and create space for them to choose what they need for their own well-being.

CONTINUE

questions for reflection

Answer these questions in your reflection journal.



Has there been a time in your life when you had to leave a community or group, because you didn't align with the culture of the group anymore? How did it feel?

1 of 2



Was it hard to find another community that you trusted? If so, what made you trust the community?

2 of 2

9. worldview and culture

In **module 3. categories and containers: unpacking our biases**, we examine how our worldview affects the way we perceive the world. Every single one of our past experiences influences our worldview, and therefore, the meaning we give to our experiences.

Our involvement in cultures plays a big part in creating the way we see the world. Both the way we assess a situation and how we approach decision making are filtered through our cultural lens (or lenses). We notice these lenses especially when we travel to a new area. We might find ourselves feeling confused by a new culture. We might find the experience of being in a new culture to be odd, interesting or just plain different. We might feel invigorated, uncomfortable or even frightened by the differences in culture.



When we find ourselves exposed to new situations and experiences like this, we face uncertainty. As we have discussed in other sections of this curriculum, we humans really like to avoid the discomfort of uncertainty, so

we – without even being aware of it – seek certainty. When we don't know something, our brain goes to fill in the blank with something we do know – and that something will come from our own cultural lens!



Our lens is simply what we know or consider to be “normal.” So it’s understandable that we can have a really hard time becoming aware of our cultural lens. It feels much easier to just rely on what we already know and believe to be true for us. This is why it’s simple to make assumptions and judgements about people from other cultures. When we’re home in our usual environments, with our usual community, we most often forget that we even have a cultural lens that’s always at work. This is especially problematic when we interact with people from different cultures within our usual settings (work, community, etc.).

The goal of cultural humility is to become aware of our cultural lens and choose to let go of our biases so that we can perceive other cultures with respect and a sense of humility.

“Our cultural lens is so much a part of us that we are not even aware of how

obvious it is to others. Like the nose on your face, you may forget that it is there, but everyone else sees it. I can't look at you and not see your nose."

Susan C. Young

CONTINUE

questions for reflection

Answer these questions in your reflection journal.



Has there been a time when you felt uncomfortable or nervous in a different culture? Why? Do you



**think that has anything to do with
your own cultural lens?**

1 of 2



**Have you ever felt invigorated
by another culture? If so, what
attracted or intrigued you?**

2 of 2

CONTINUE

social norms

Science Direct defines social norms as “a way of thinking, feeling or behaving that is deemed by the group as appropriate.”

Every culture and community has a different set of norms.

Let's look at some from different countries. This isn't meant to be exhaustive, it's just meant to give some examples:

Here are a few more social norms from different countries:

- It's considered rude to sit in the back seat of a cab in Australia or New Zealand if you're traveling alone. Riding in the back suggests that you think you're better than the driver.
- A thumbs up sign in the Middle East is equivalent to the middle finger in Canada. In Brazil, Germany and Russia, the “okay” gesture is considered very rude.
- In some cultures, flowers have significant and specific meanings, and can communicate a message that may not be intended.
- Here in Canada, a head shake means no and a nod means yes, but in several other countries these gestures have the opposite meanings.
- While in Canadian culture eye contact is considered a cultural norm, plenty of other cultures see it as being disrespectful (including China, Japan, Vietnam, Cambodia, South Korea).

Canada —

- It's customary to tip in restaurants. Servers rely on tip money, and it's considered rude not to tip.

- It's considered rude to slurp or burp while eating.
- If you get on an empty bus, it would be considered inappropriate to sit next to the only other person on the bus.
- It's considered polite to look people in the eye and say hello when you pass them on the street. It would be rude if you didn't reciprocate a hello or a smile on the street by a passerby.
- When speaking to someone, eye contact is considered polite, but also breaks are good. Constant eye contact can be too much.
- Canadians value promptness.
- Regardless of COVID protocols, people expect others to give them personal space.



China

- Family heritage is very important, therefore people are addressed by their last names. Calling someone by their first name is considered rude.
- Burping is considered a form of gratitude.
- It's customary to refuse a gift a few times before accepting it.

- People sleep in open public places.
- Harmony is very important, and people will go to great lengths to avoid causing anyone public embarrassment.
- Tea is an important part of culture. Teacups are continually filled as they're emptied. It's customary to tap the table with two fingers to say thank you.



France —

- It's considered rude and an insult to the chef if you ask for salt or other condiments.
- It's considered good manners to arrive at someone's house 10–15 minutes late, so that you don't interrupt the host as they're preparing.
- Most people in France practice a double kiss (on each cheek) greeting, although in some areas it's four kisses.



India —

- The right hand is used for eating, greeting people, touching things, because the left hand is used for toileting. This is also the same in much of the Middle East, Sri Lanka and parts of Africa.
- Feet and footwear are considered unclean. Footwear is always removed when entering a home or place of worship. It's important to avoid pointing feet at other people.
- Being late is very normal and not considered rude.



Japan —

- It's considered an insult to tip any service industry workers (taxi drivers, servers, etc.).
- Eye contact during conversation is considered disrespectful.
- Slurping your noodles is the norm. By slurping, you're complimenting the chef.
- It's considered impolite to introduce yourself; instead you wait for someone else to introduce you.
- The oldest person in the room is revered. They're to be served first.
- Long before COVID, people have been wearing masks in public to avoid spreading germs.
- It's common to greet people with a bow.



Latin America

- It's considered a faux pas to be early to something. It's considered better to be late.
- It's considered rude to have your hands in your pockets.
- People stand close to one another in conversation. In conversation, it's considered rude if you step back in need of personal space.



Middle East —

- It's important to dress modestly, despite the heat.
- Public displays of affection are frowned upon.
- Excessive complimenting can make people feel uncomfortable.

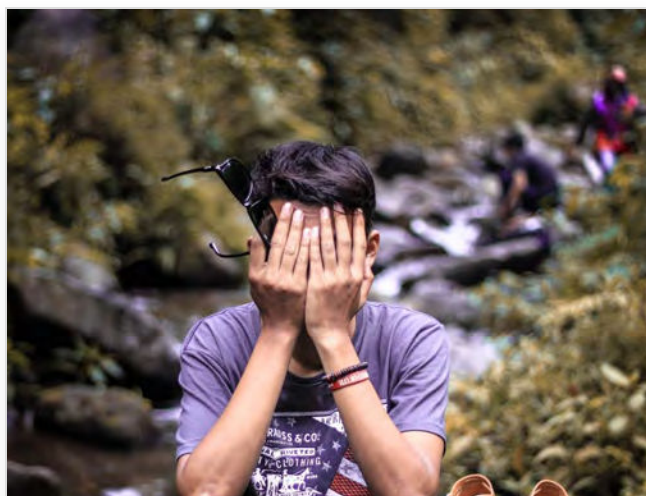


It's impossible to know every culture's different societal norms. Because of this, it's important to recognize that we have assumptions and biases based on our own cultural lens. When we feel like someone is acting weird or odd, instead of assuming something about them, what if we take a humble approach and realize that they might be from a different culture, and therefore have different cultural norms and practices?

CONTINUE

questions for reflection

Answer these questions in your reflection journal.



Have you ever been in a situation where you thought someone was being rude, and then realized the person was working within a different set of norms? Describe:



1 of 3



What are some different norms you have noticed while traveling or engaging with a different cultural group?

2 of 3



Have you noticed different norms within different families, organizations or community groups? What were they?

3 of 3

CONTINUE

Now that we've explored cultural norms a little, you can see how it can be so easy to misinterpret behaviour from someone who's from another culture. When doing peer support work, it's quite common to work with people from other cultures. It's important that we understand that their norms could be different than what we're used to, and we must choose to take a humble approach and challenge our assumptions.

humour and culture



Humour and laughter are universal. However, what we experience as humorous is different depending on our cultural lens. Not all cultures value humour as a desirable personality trait. Cultures that practice collectivism tend to place less value on humour than cultures which celebrate individualism, like the West.⁹

There have been several studies done on this phenomenon. The study called Cultural Differences in Humor Perception, Usage, and Implications (2019), by Tonglin Jiang, Hao Li and Yubo Hou, states the following in the summary:

... Westerners and Easterners' views toward humor fundamentally differ from each other. Westerners regard humor as a desirable trait of an ideal self, associate humor with positivity, and stress the importance of humor in their daily life. On the contrary, Easterners' attitudes toward humor are not that positive. Specifically, ... Chinese [people] have ambivalent attitudes toward humor. Even though Chinese might sometimes admit that humor is important in daily life, they do not think they are humorous themselves. For Chinese, humor is a talent that exclusively belongs to experts and is not a desirable trait of their ideal personality.

Our cultural lens plays a big part in our perception of humour. For example, when we say, "that person has a great sense of humour," that statement is an assessment of someone's humour based on our cultural lens. Maybe someone else thinks that the person we are referring to is not funny. Maybe whether or not they have a sense of humour is irrelevant to them. We may think someone isn't funny while another person thinks they're the most hilarious person in the world. Of course, we want to ensure that jokes or attempts at humour aren't at the expense of another person's sense of worth or safety.



We must always make room for different perceptions, even in something as simple as humour. You might work with someone who has a different sense of humour than you, and that's okay. Cultural humility is about creating safe space for everyone.

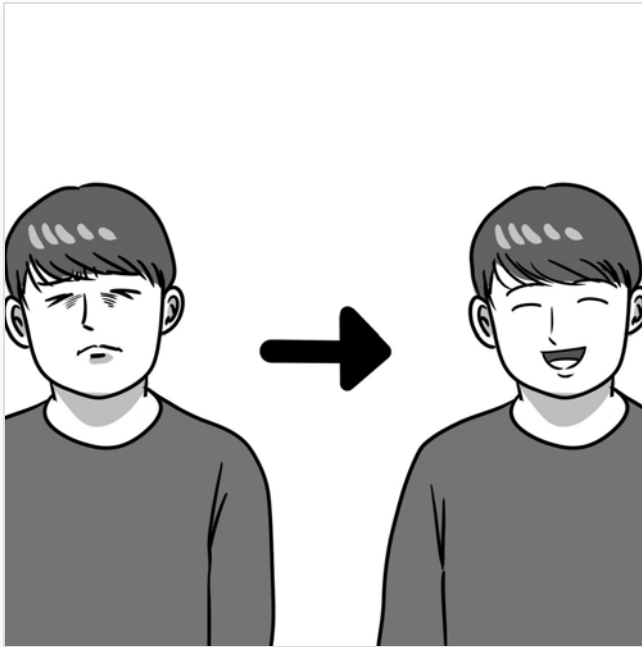
CONTINUE

questions for reflection

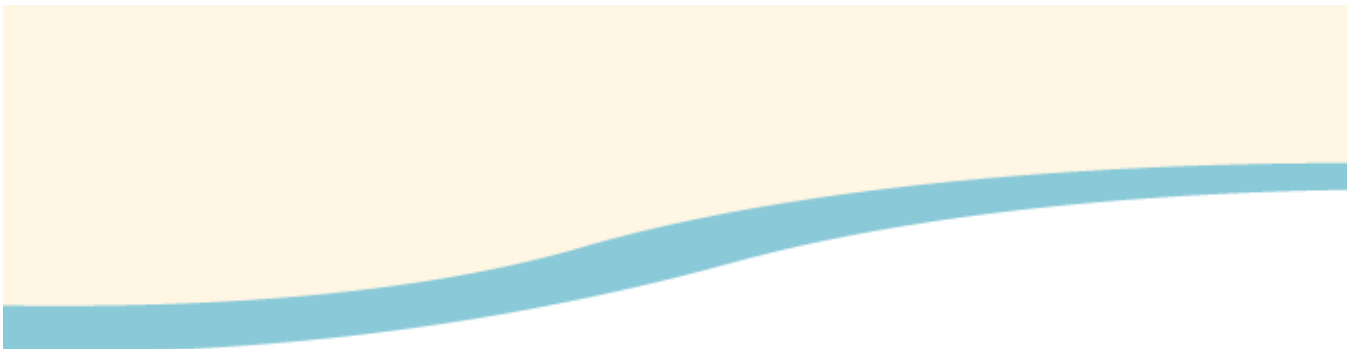
Answer these questions in your reflection journal.



Have you ever noticed your own cultural lens regarding humour? If so, describe.

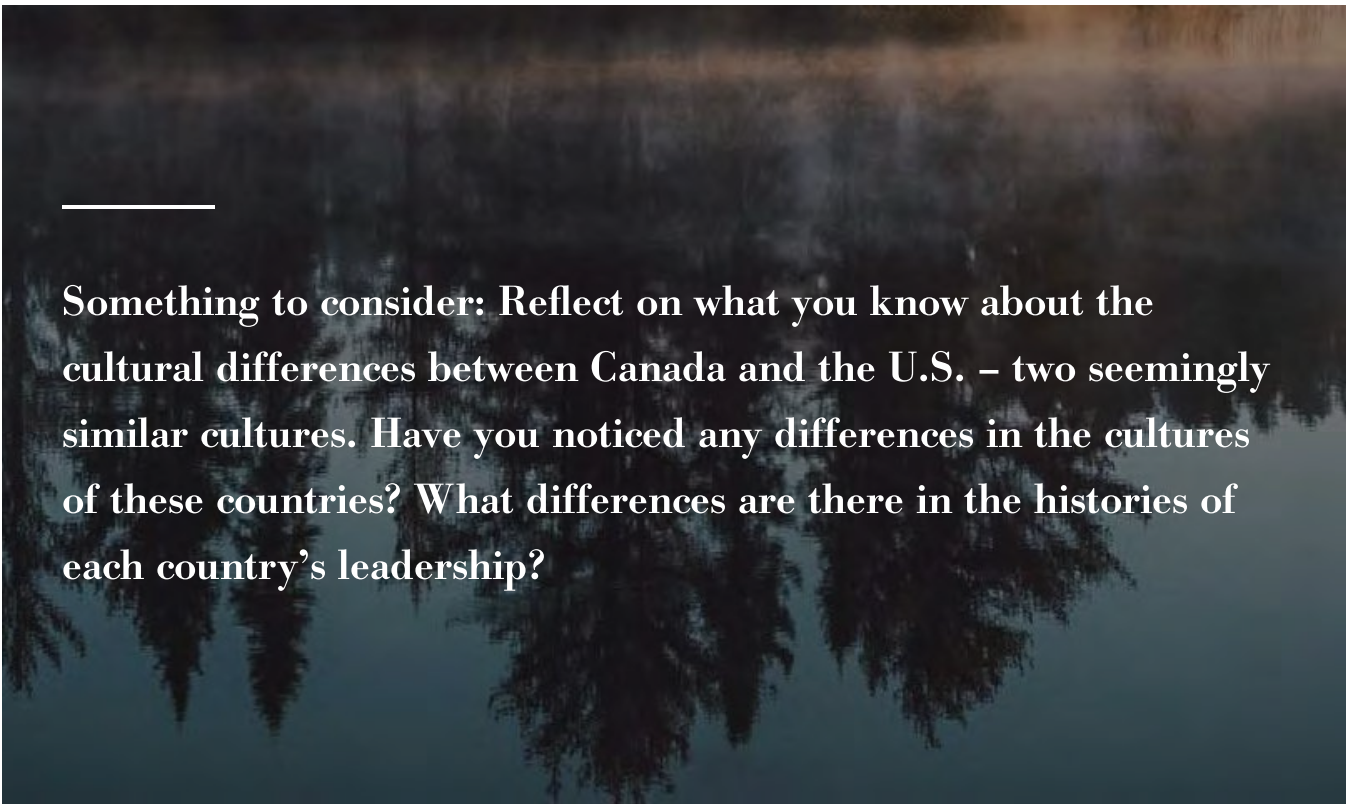


Think of a time when someone older or younger than you thought something was funny and you didn't (or vice versa). What was it that you didn't find funny? Why do you think you perceived it differently than they did?



10. examples of societal culture

Leaders, and those who are revered by the people, influence culture.




Something to consider: Reflect on what you know about the cultural differences between Canada and the U.S. – two seemingly similar cultures. Have you noticed any differences in the cultures of these countries? What differences are there in the histories of each country's leadership?

When we're looking at an organizational culture, leaders create some of the major building blocks. The mission and vision of the organization support the shaping of the culture. Organizations that include all stakeholders (leaders, staff, people served) in the development of the vision will have a more inclusive culture than an organization that doesn't consider all stakeholders. When stakeholder involvement is purely tokenistic, it will negatively impact culture.

In this way peer-run organizations are counterculture in that people who serve in various capacities are chosen because of their lived experience. The dynamic of all staff having lived experience and coming from diverse backgrounds will very much impact the organizational culture.



Though the leadership of an organization directly gives shape to the organizational culture, members also have an influence on the overall culture. For example, two different offices under the umbrella of the same organization can feel quite different. Perhaps in one of them the majority of employees are private and prefer to just do their work and go home. In the other office, the group of employees have decided to do a potluck once a week, and monthly they go out together for karaoke. The culture or environment in each of those offices will feel different, though they're under the same leadership.



**What have you noticed about the
cultures of the workplaces you have
worked in?**

CONTINUE



popular culture, subcultures & counterculture

popular (pop) culture —

This is a definition of pop culture from the LumenLearning website:

The term popular culture refers to the pattern of cultural experiences and attitudes that exist in mainstream society. Popular culture events might include a concert, parade, a baseball game, or the season finale of a television show. Rock and pop music – “pop” is short for “popular” – are part of popular culture.

Popular culture is usually spread and expressed in commercial media like TV, movies, music, books or corporate websites. Pop culture tends to be known or at least familiar to most people (if they have media access) and tends to represent mainstream cultural ideas. Most often, representation of marginalized groups is lacking in popular culture.

What are some aspects of pop culture that you like?



subcultures

Subcultures are a minority culture within a broader culture.

Like-minded people who often feel left out of the dominant culture sometimes come together and create subcultures. A subculture will have symbols that differentiate themselves from the dominant culture. These symbols support the subculture's identity. These symbols show up in style, image, tastes and perceptions.

A subculture can function quite well within the dominant culture.

Here are some examples of groups where subcultures form:

- Music (punk rockers, goth, grunge, hip hop, rave...etc.)
- New age wellness
- Yoga
- LGBTQ2+
- Hippies
- Minimalists
- Outdoor special interest
- Religious
- Surfers
- Skaters
- Trekkies

Can you think of any other subculture groups? Have you been in any subcultures over your lifetime?



counterculture

Counterculture is both similar and different to a subculture.

Counterculture groups are also smaller groups of like-minded people who gather within a more dominant culture. However, different from a subculture, a countercultural group goes against the mainstream culture. In fact, the key difference between a counterculture movement and subculture is the strong desire to change the dominant culture. These groups are created to fight against the pervasive values of a larger culture. They are formed around interests, dislikes and disdain.

Sometimes these small groups can grow and gather momentum, and eventually become a larger movement.

Some examples of countercultural groups that have become movements are:

- Hippie protesters in the 1960s
- Civil rights activists
- Peer movement
- Feminist groups
- LGBTQ2+ groups
- Environmental groups

Can you think of other counterculture groups?

Who are some leaders you can think of who led some of these groups?



11. colonization: its impact on Indigenous peoples' culture



Colonization is the practice of domination. Colonization is when a country violently invades another and claims the land as its own. New inhabitants move in and forcibly push out, control and oppress people who are indigenous to the land. Not only is land stolen in the colonization process but the colonizers also steal much of the Indigenous people's culture.

Canada exists as we know it today because of colonization.

Here in B.C., 95% of the land belonging to First Nations, Métis and Inuit peoples was unceded.

This means that the land wasn't legally signed away to the Crown. When the land was taken, there was no compensation or treaties. The land we live on was stolen. Alternatively, Alberta was broken up into Treaties 6, 7 and 8, meaning that the land was ceded (or signed away) by the First Nations peoples. That's not to say that there wasn't immense pressure or coercion from the government throughout that process.

Colonization is what set the DNA or pattern of North America. As we mentioned earlier, culture is connected to history. The way something begins (such as a country), sets the direction for centuries to come. Though the act of officially colonizing Canada was hundreds of years ago, the damage of colonization continues to this day.

Colonization was both a cultural and literal genocide (as we have seen from the residential schools).

We will look at the historical and ongoing impact of colonization, and its impact on culture.

the process of decolonization today

We discuss some of the impacts of colonization in other modules, including module **8. healing-centered connection: principles in trauma-informed care** and module **9. social determinants of health**, but

we want to spend some time looking at the historical and ongoing impacts of colonization. In particular, we want to look at it in relation to culture and cultural humility, and the process of decolonization.”

Decolonization is about dismantling oppressive practices while supporting Indigenous peoples to reclaim land, culture, language, community, family, history and traditions that have been taken away during the process of colonization.

In a way, the word “decolonization” can be confusing. We are not saying that settlers need to move back to England or wherever they came from. That would be impossible. When we speak of “decolonization,” we’re talking about dismantling and deconstructing the systems that continue to cause harm to First Nations, Métis and Inuit peoples. As Canadians we can do this by supporting our nation’s genuine efforts for reconciliation, and we must do what we can to support the shifting of harmful systems so that healing can begin to happen.

To create an environment where people feel safe to look for and receive support, we must commit to practicing cultural humility and to providing culturally safe spaces and practices. It’s about offering spaces (physically and emotionally) that’s are free of racism and discrimination. This is something that takes personal commitment, as well as policies and government rulings, to ensure it turns into direct action.

“In 2015 the Ministry of Health, Ministry of Mental Health and Addictions, the First Nations Health Authority and provincial health authorities signed a Declaration of Commitment to cultural safety and humility. This is a commitment that each signatory will have an action plan and make advancements within their organization to ensure health care in BC is culturally safe and appropriate for those who reside here.”



DECLARATION of COMMITMENT

Cultural Safety and Humility in Health Services Delivery for First Nations and Indigenous people in BC

Our Declaration of Commitment is an important step toward embedding Cultural Safety and Humility among physicians who are involved in the delivery of health services to First Nations and Indigenous populations in British Columbia. This includes working with government, health authorities and other health care system partners to support a system wide approach. This commitment reflects the high priority we place on Cultural Safety and Humility as essential dimensions of quality and safety in reaching our shared objective of promoting the highest standard of health care with and for First Nations and Indigenous populations in British Columbia.

This Declaration of Commitment is based on the following guiding principles of Cultural Safety and Humility. These principles are based on principles developed collaboratively with the First Nations Health Authority, Provincial Health Authorities and the Ministry of Health:

- Cultural Humility is a process of self-reflection to understand personal and systemic conditioned biases, and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a life-long learner when it comes to understanding another's experience.
- Cultural Safety is an outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in the health care system. It results in an environment free of racism and discrimination, where people feel safe when receiving services.
- Cultural Safety and Humility must be understood, embraced and practiced at all levels of the health care system including governance and institutions, as well as within individual professional practice.
- All partners, including First Nations and Indigenous individuals, Elders, families, communities, and Nations must be involved in co-development of action strategies and in the decision-making process with a commitment to reciprocal accountability.

Strong leadership on developing and committing to concrete actions is essential to achieving our vision of a culturally safe health system for First Nations and Indigenous people in our province. We, the undersigned leadership of the Doctors of BC, will:

CREATE A CLIMATE FOR CHANGE BY:

- Articulating the importance of establishing Cultural Safety and Humility as a framework to improve health care services for First Nations and Indigenous people in BC.
- Opening an honest, informed and respectful dialogue with stakeholders to show that change is necessary.

- Participating as a member of a coalition of influential leaders and champions who are committed to the priority of embedding Cultural Safety and Humility in health care services.
- Contributing to a provincial vision of a culturally safe health care system and co-creating a set of actions that enable our shared vision of Cultural Safety and Humility.
- Encouraging, supporting and enhancing Cultural Safety and Humility among physicians in BC.

ENGAGE AND ENABLE STAKEHOLDERS BY:

- Communicating the vision of a culturally safe health system for First Nations and Indigenous people in BC and the critical need for commitment and understanding among stakeholders.
- Openly and honestly addressing concerns and leading by example.
- Identifying and removing barriers to progress.
- Tracking, evaluating and visibly celebrating accomplishments.

IMPLEMENT AND SUSTAIN CHANGE BY:

- Looking for opportunities to continue embedding Cultural Safety and Humility into Doctors of BC work.
- Encouraging and empowering our organization and members to develop Cultural Humility and foster a culture that strives for cultural safety.
- Supporting processes where individuals can raise and address problems without fear of reprisal.
- Enabling successive waves of actions until Cultural Safety and Humility is embedded within all levels of the health care system.

REPORTING ON PROGRESS BY:

- Working with the First Nations Health Authority to prepare an action plan that includes a timeline for annual reporting on strategic activities and demonstrating how the commitment is being met.

Our signatures demonstrate our long-term commitment to providing culturally safe health services for First Nations and Indigenous people in British Columbia and to champion the process which includes Cultural Humility required to achieve this vision.

This Declaration of Commitment is endorsed by the First Nations Health Authority and Doctors of BC and signed by their representatives:

the truth and reconciliation commission

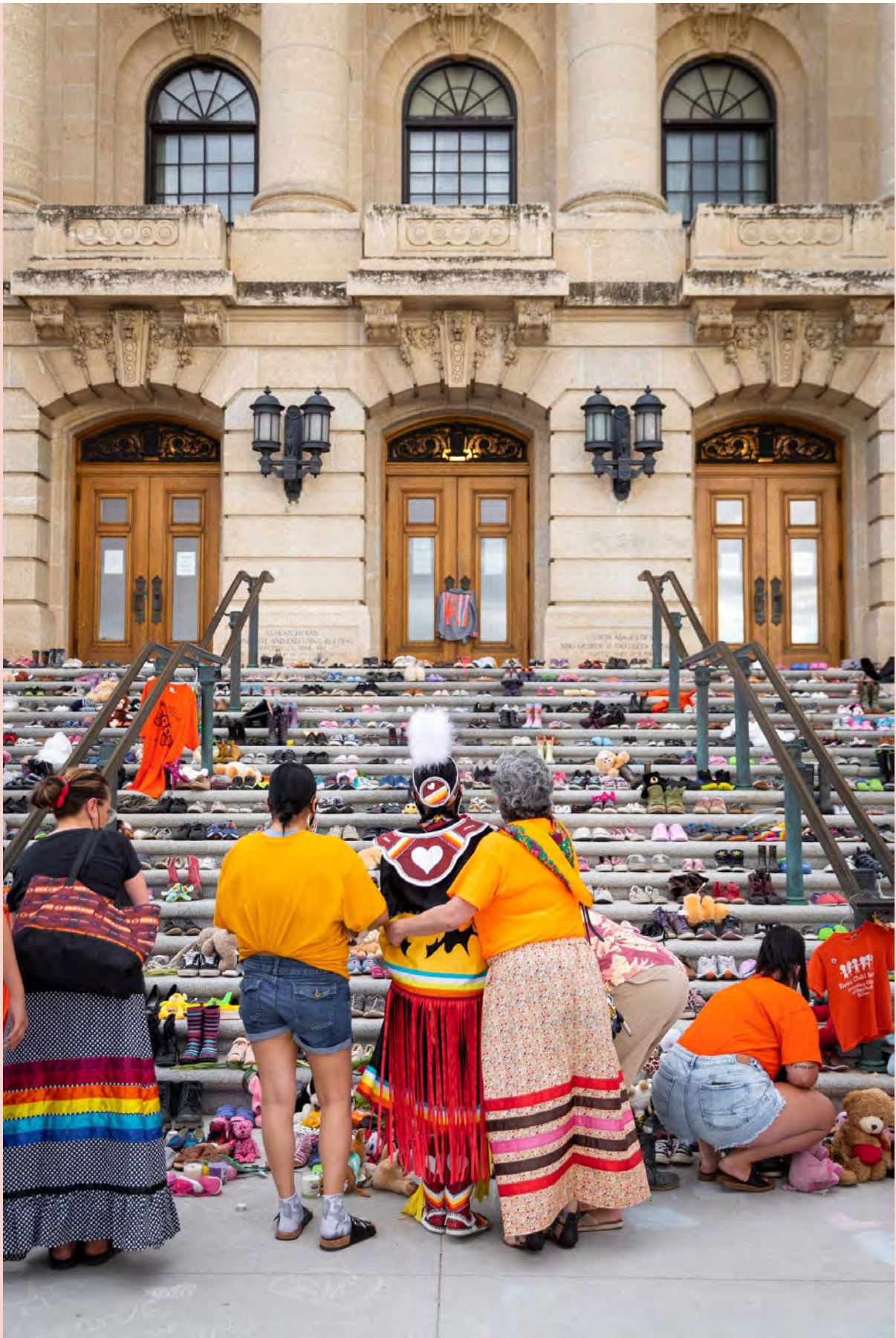
Canada's Truth and Reconciliation Commission (TRC) ran from 2008 to 2015 as a part of the Indian Residential Schools Settlement Agreement. The purpose of the TRC was to document the history and severe damage done to Indigenous peoples by the residential school program in Canada. During this program, Indigenous children were taken from their families and sent to government-run schools. The children were victimized in so many ways, including having their culture and everything they knew ripped away from them. This program ran for more than 160 years. The last residential school in Canada wasn't closed until 1996.

Residential schools are a part of Canada's history, and one of the ways in which our country committed cultural genocide. It's essential that we as a nation talk about this – that we listen to and share stories from those who were affected by these atrocities. We can only change as a nation if we understand the severity and ongoing impact of our past. We must collectively and individually learn from our history and do better.

See more about the Truth and Reconciliation Commission at <http://www.trc.ca/about-us>.

The following is an excerpt from a statement by The Honourable Jack Layton, M.P. at the House of Commons, on June 11, 2008:

Though the Commission is over, we have much work to do in our country with regard to reconciliation. Colonization of Canada – including residential schools – has created much individual, collective and intergenerational trauma for Indigenous peoples. We as individuals and together as a collective have much work to do.



"Today we mark a very significant moment for Canada. It is the moment when we, as a Parliament, as a country, take responsibility for one of the most shameful periods in our history. It is the moment for us to finally apologize. It is the moment when we will start to build a shared future, a future based on equality and built on mutual respect and truth. It was this Parliament that enacted, 151 years ago, the racist legislation that established the residential schools. This Parliament chose to treat First Nations, Métis and Inuit people as not equally human. It set out to kill the Indian in the child. That choice was horribly wrong. It led to incredible suffering. It denied First Nations, Métis and Inuit the basic freedom to choose how to live their lives. For those wrongs that we have committed, we are truly sorry. Our choice denied their children the love and nurturing of their own families and communities. It denied children the pride and self-esteem that come from learning one's heritage, language, culture and traditions. In addition to these wounds, they experienced our neglect, inadequate health care, mistreatment and sexual abuse, all of which harmed so many children and even killed some. Because of Canada's policies, those who survived learned to be ashamed of who they are. For these terrible actions, we are sorry."

why we do land acknowledgements

Land acknowledgement is becoming increasingly common these days, however it's important to understand why we do it. Land acknowledgement is about recognizing the damage done by colonizers, historically and in the present day, in stealing the land from Indigenous peoples. It's about recognition of the hurt and pain that was caused. It's about humbly acknowledging those who have been impacted. It's important that we deeply respect the process of a land acknowledgement and that we don't just spout off words. It's important that we appreciate the deep meaning in what we are saying.

Here in B.C. we use these words:



Traditional: We recognize how this land was traditionally used or occupied by Indigenous peoples



Ancestral: Land that is handed down from generation to generation



Territory: The geographic area traditionally occupied by Indigenous peoples



Unceded: This means that the land was never legally signed away to Canada

Have you lived in a different province,
or do you live outside of B.C. now? Do
you have a different way of doing land
acknowledgements based on the
colonization history of that province?

culture and colonization

Let's look a little closer at the impact of colonization on Indigenous culture. To understand this more clearly, we must look at the Indian Act.

Here is a telling and horrendous quote by Canada's first Prime Minister regarding the Indian Act: "The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change." – John A. Macdonald, 1887

18. An Act to amend and consolidate the laws respecting Indians ..

ACTS
OF THE
PARLIAMENT
OF THE
DOMINION OF CANADA,

PASSED IN THE
THIRTY-NINTH YEAR OF THE REIGN OF HER MAJESTY
QUEEN VICTORIA,

AND IN THE
THIRD SESSION OF THE THIRD PARLIAMENT,
*Begun and holden at Ottawa, on the tenth day of February, and closed by
Prorogation on the twelfth day of April, 1876.*



HIS EXCELLENCY
THE RIGHT HONORABLE, SIR FREDERICK TEMPLE, EARL OF DUFFERIN,
GOVERNOR GENERAL.

VOL. I.
PUBLIC GENERAL ACTS.

OTTAWA:
PRINTED BY BROWN CHAMBERLIN,
LAW PRINTER TO THE QUEEN'S MOST EXCELLENT MAJESTY.
ANNO DOMINI, 1876.

Canada became a country in 1867. The Indian Act became law in 1876. Amendments were made to the act in 1951 and 1985, and the act is still legal today. This act controlled every aspect of Indigenous life, from language to the right to vote. This act made practicing First Nations culture illegal! Indigenous people were considered savages by the colonizers, and the government wanted to strip them of their ancestral culture so they could be assimilated into the new culture of the colonizers.

According to the Elections Canada website, First Nations people did not have the full right to vote without conditions until 1960.

The Indigenous Corporate Training Inc. website has a great article called, **21 Things You May Not Have Known About The Indian Act**. Founder and President of this resource, Bob Joseph, has published a book by the same name. In this article, Joseph lists the 21 sections of the Indian Act. Let's look at a few here that directly relate to culture:

Residential schools

From the UBC Indigenous Foundations website:

Residential schools systematically undermined Indigenous, First Nations, Métis and Inuit cultures across Canada and disrupted families for generations, severing the ties through which Indigenous culture is taught and sustained, and contributing to a general loss of language and culture. Because they were removed from their families, many students grew up without experiencing a nurturing family life and without the knowledge and skills to raise their own families. The devastating effects of the residential schools are far-reaching and continue to have a significant impact on Indigenous communities. The residential school system is widely considered a form of genocide because of the purposeful attempt from the government and church to eradicate all aspects of Indigenous cultures and lifeworlds.

The following is a quote by John A. McDonald, from said in 1879:

"When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men."

Karen Chaboyer, an Indigenous woman from Ontario who lived in a residential school as a child, says the following in her book, *They Called me 33: Reclaiming Ingo-Waabigwan* (2020):

"When I left residential school, I became confused and saw life from a different perspective. I was not aware of society. I was now living in the world, seeing people other than priests and nuns. I was ashamed of who I was. After nine years of having negative messages drilled into my head at residential school, my mind was tattered by the time I was released. I had been taught that to be Native meant I had no value: that I was not human. I felt defective and did not know how to change this. I was overflowing with shame."

~Karen Chaboyer

Names —

Indigenous people were renamed with European names.

Spirituality —

Practicing Indigenous spirituality was forbidden (this included the use of traditional medicines and practices).

Regalia —

Wearing traditional regalia was forbidden.

Potlatches

Potlatches and other cultural ceremonies were declared illegal (this ban was not lifted until 1951).

Considering everything we have covered so far about culture and well-being, what do you think the repercussions of these laws are for Indigenous people today?

Regaining the culture that was repressed is an important part of healing for First Nations, Métis and Inuit people.

There is so much more to learn about this topic that we couldn't include in this module. Please seek out First Nations, Métis, and Inuit perspectives on the topics of decolonization and culture. Part of our personal work in decolonization is taking responsibility to learn the history on your own, while considering what you can contribute to breaking down the harmful systems of colonization.

12. cultural humility

As we discussed in **module 3. categories & containers: unpacking our biases**, we aren't wired to be objective. By nature, all human beings think that their truth is the "right" truth. While feeling like we are "right" may have been helpful in ensuring the survival of the human race, it hasn't added to a more peaceful world.



what do we mean by “humility” in relation to culture?

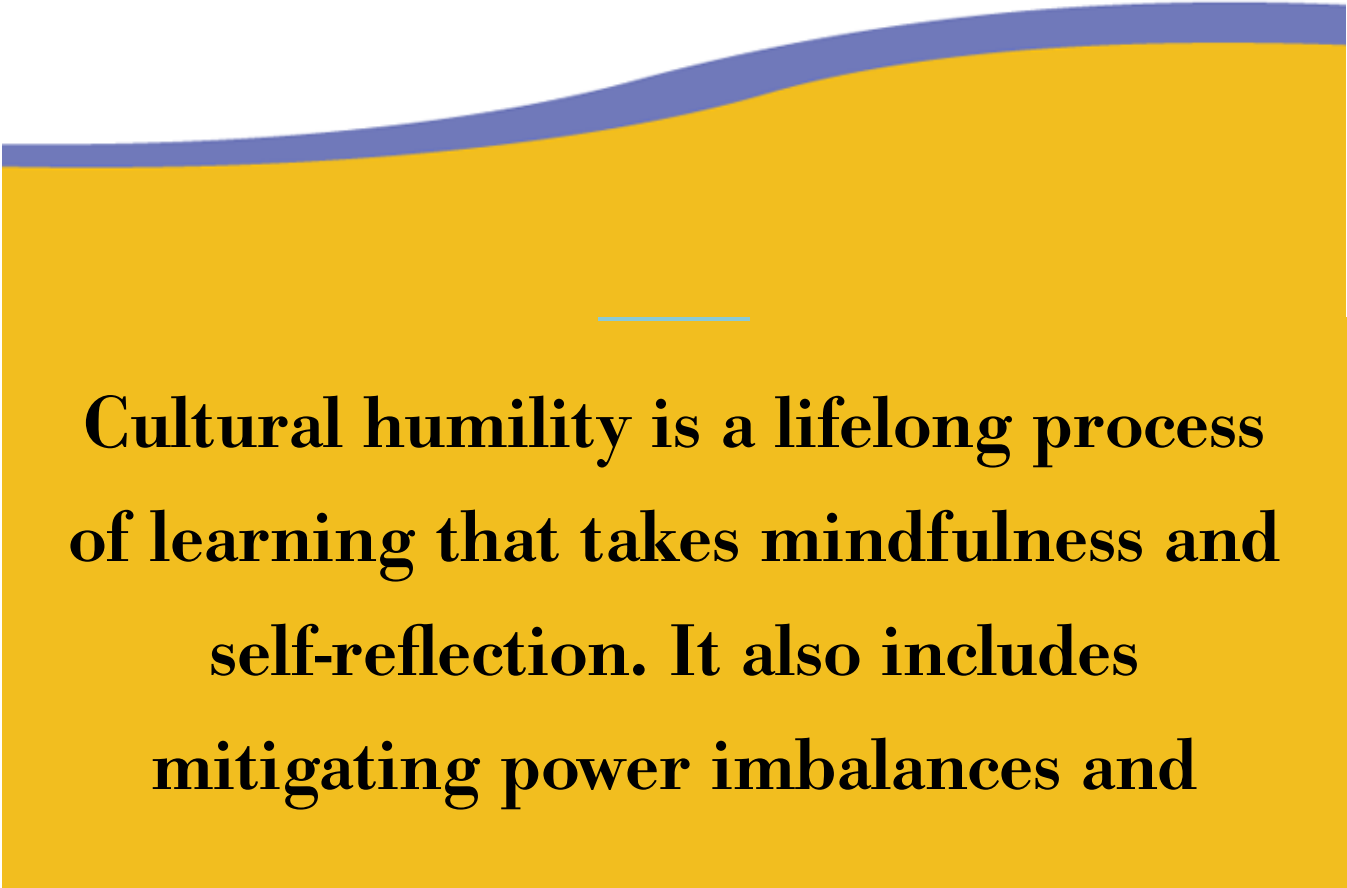
Humility is freedom from pride and arrogance. When we are humble, we realize that our value isn't higher than anyone else's. Cultural humility means that we don't approach other cultures from a position of superiority. We recognize that there's much we don't know, and we choose to not make assumptions.

It's important to recognize that we have biases because of our own worldview and cultural lenses, and we mindfully choose to put those biases aside. We are intentional not to raise our sense of importance over another person's.

When we practice cultural humility, we approach other cultures from a position of "not knowing;" we don't elevate our importance over theirs, and we're willing and open to learn from another culture.

We must actively choose humility

That means that we must engage in an internal wrestle that challenges the way our brain processes differences. It's easy to listen to others in a way that may "look" like we're humble, but underneath we still think ours is the better way. We must challenge performative humility. When we engage with people who have different cultural backgrounds than we do, we must actively choose to listen from a place of not knowing, with genuine humility and kind curiosity.



Cultural humility is a lifelong process of learning that takes mindfulness and self-reflection. It also includes mitigating power imbalances and

institutional accountability (Miyagawa, 2020).

The Oxford dictionary defines humility as this:

humility

The quality of not thinking that you are better than other people; the quality of being humble.

the practice of cultural humility

The Psych Hub video [“What is Cultural Humility?”](#) on YouTube states that to be culturally aware means to be aware of power imbalances and biases, to respect others’ values and beliefs and to continuously reflect on our

own biases.

The video also shares the following ways we can practice this:

- ☐ Recognize that no culture is better than another
- ☐ Continuously engage in self-reflection (about our own biases and mistakes we've made)
- ☐ Practice vulnerability: be honest when you aren't sure of something
- ☐ Learn about other cultures, but know that you can't possibly know everything
- ☐ Find support systems and accountability

A key component of cultural humility is that no one gets it right all the time. In fact, a huge part of cultural humility is openness to understanding that there's much we haven't learned yet. This creates opportunity for more learning, and potential for more equity and inclusion in our communities.

what is ethnocentrism?

Being ethnocentric means believing your own culture and behaviour is the only valid one.

An example of ethnocentrism often shows up in attitudes towards food. For example, in some cultures, it's normal to eat guinea pig or dog meat, but many other cultures would view this as disgusting, even though they wouldn't question their own diet that also includes eating animals, just different ones like cows or pigs.

Another example of ethnocentrism would be thinking that immigrants should adopt the culture and practices of the country in which they now live, abandoning the practices and beliefs of their country of origin. This implies that the culture of their country of origin is inferior and that to succeed or be a 'proper' citizen in their new country, they must assimilate.

The early colonization of Canada was deeply rooted in ethnocentrism; this was shown in the belief of British colonizers that they were superior to Indigenous peoples. In 1907, R.B. Bennett (Canadian Prime Minister from 1930–35) told British Columbians that their province "must remain a white man's country." These attitudes can and do still surface today.

self-reflection & cultural humility

As we talked about in **module 2. peer support & wholeness**, our experiences shape the way we see the world. That means that our worldview is grounded in our beliefs and the culture(s) we identify with personally. Unless we very intentionally choose to do the work to understand a culture different from our own, we won't

even begin to understand it. We need to take a humble position of ‘not knowing’ in order to begin to understand other cultures.

Standing in a place of cultural humility when connecting with someone helps us create space that’s safer, more respectful and freer from racism and discrimination. This takes practice.

“Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a learner when it comes to understanding another’s experience.”

– First Nations Health Authority (FNHA), Creating a Climate for Change



13. cultural appropriation



The topic of cultural appropriation can be controversial at times. There are many layers to it, and approaching this topic requires humility, sensitivity and kindness.

Before we dig in, please pay attention to what you feel as you think about the concept of cultural appropriation. Is it a term you've heard before? Does it cause some resistance in you? Why? Have you heard other people's opinions about this, and either agreed or disagreed? Do you feel indifferent about this topic?

Let's consider everything we have covered up to this point:

☐

The importance of culture to our well-being

☐

Your involvement in culture

☐

The damage colonization had and continues to have on Indigenous culture

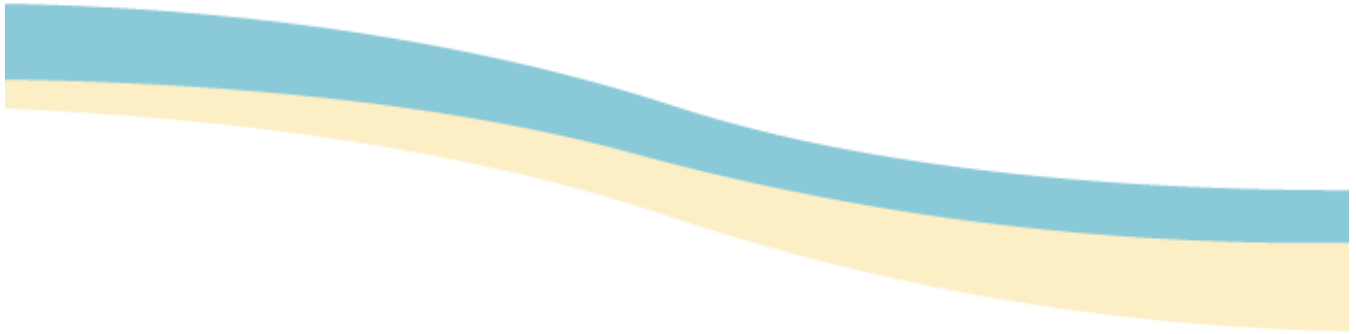
☐

The way history interconnects with culture, and the need for people groups who have been oppressed to have a strong sense of culture

One of the big arguments that comes up with the topic of cultural appropriation, is that nothing is original. All cultures borrow from each other. Sharing ideas is unavoidable. Some people view cultural appropriation more as cultural appreciation. It's true that ideas are shared between cultures. A lot of us are grateful that the Italians shared pizza, bolognese and espresso! The furniture industry is very influenced by Scandinavian style. The British have very much influenced the music scene throughout the years. Many pop bands today are influenced by the Beatles, 80s British pop and the 90s Manchester music scene. Is it a big deal if you pick up a Beatles, Rolling Stones or Ramones knock-off t-shirt at your local big box store just because you think it's cool, even though you're not a fan? Likely not. Your purchase probably won't affect the band members or their descendants. They do not have a history of being oppressed by society.

**However, when we steal or borrow
from an oppressed culture,**

especially for financial gain, it's a different story altogether.



The difference between appropriation and appreciation

cultural appropriation

The following is a great definition of cultural appropriation. It's from an article by Christine Nguyen (chef, writer and activist) called Not Just a Sandwich: A Cultural Perspective on Banh Mi:

Cultural appropriation happens when a dominant culture adopts the practices of another culture for monetary or societal gain. The marginalized culture however, remains stigmatized for maintaining their

**cultural practices and are constantly
pressured to assimilate into the dominant
culture.**

It's more likely to be appropriation than appreciation when a practice, art or even food that is considered sacred to a marginalized culture is borrowed from, or changed for personal gain without understanding the cultural significance of the practice for its originators.

**For example, let's look at the First Nations
cultural practice of smudging.**



Sacred —

Smudging is a sacred, powerful practice.

According to the Indigenous Corporate Training website, smudging is traditionally a ceremony for purifying or cleansing the soul of negative thoughts of a person or place.

Four elements —

There are four elements involved in a smudge.

Tobacco, white sage, cedar and sweetgrass are used for smudging, and they're considered sacred medicines.

Do other cultures practice smudging? Yes, other cultures practice the burning of sacred plants. However, the term "smudging" is used by the First Nations peoples of North America.

Illegal —

The Indian Act made cultural ceremonies illegal (including smudging) until the act was amended in 1951 in Canada. In the U.S. smudging was illegal until 1978 with the passing of the American Indian Religious Freedom Act.

TNR —

Point 22 in the Truth and Reconciliation calls to action states this:

We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

Smudging is a deeply sacred practice that has a rich history. Many people from the dominant culture in North America are likely (perhaps unconsciously) noticing that colonization has destroyed many ties to sacred practices. This has created a desire for people to start practicing smudging and other sacred Indigenous practices. However, they are missing the cultural element and the breadth and depth of its history. Smudging is a trend by influencers on apps like Instagram. Big chain stores like Sephora, Anthropologie, Urban Outfitters and Amazon all sell smudging kits. Who's benefiting from the sales of these kits? Essentially big companies are capitalizing off sacred Indigenous spirituality.

The smudging trend has also led to overharvesting and shortages of white sage. Many big companies are illegally harvesting it from protected areas (especially in California). This issue of overharvesting directly affects Indigenous peoples.

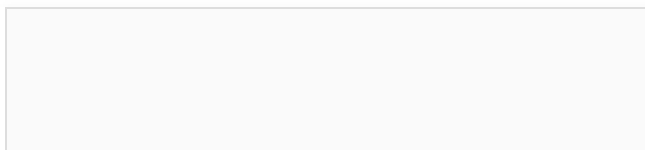

In a HuffPost article entitled, Indigenous People Want Brands to Stop Selling Sage and Smudge Kits (2018), Kory Snache (Giniw), who is Anishinaabe from Chippewas of Rama Mnjikaning First Nation states:

“People who utilize sage spiritually have a very different concept of what sage is, and that should be respected,” said Snache, who organized a medicine walk in Toronto over the summer. “It is deep rooted with medicinal and spiritual understandings that are reinforced with teachings passed down through generations.”

Romeo LeBlanc (Former Governor General of Canada)

question for reflection

Answer this question in your reflection journal.





Knowing that, not long ago, practices such as smudging were considered illegal, and people had to do them in secret, how do you think it would feel for an Indigenous person to see dozens of smudging kits selling on Amazon for \$30.00?

1 of 2



Do you think that smudging is always considered cultural appropriation? Why or why not?

2 of 2

Clothing and fashion —

This can show up in both costumes and high fashion.



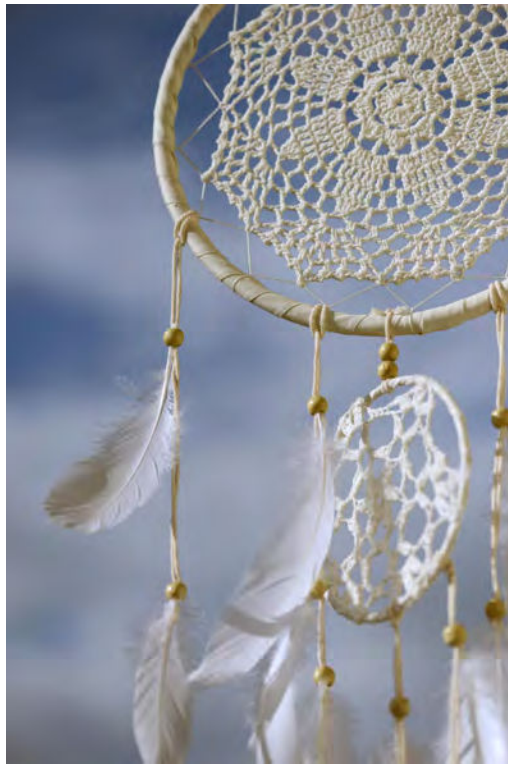
Food

- No one culture can own a food or even one way of preparing food. However, certain foods can be deeply tied to a culture and the history of a people group. When the dominant culture takes elements of that cultural food and adapts and changes it to fit the palette of the dominant culture, even food can have elements of cultural appropriation. This is especially the case if businesses or restaurants owned by someone of the dominant culture take business away from someone who is actually from that culture. (For more reflection about this, consider reading the Medium article [Not Just a Sandwich: A Cultural Perspective on Banh Mi](#) by Christine Nguyen).



Artifacts —

Artifacts such as dreamcatchers and teepees.



Tattoos —

When people tattoo symbols from a culture that isn't their own.



Hairstyles —

The article *A History Of African Women's Hairstyles* (2020) on the [Africa.com](https://www.africa.com) website, states:

Hair played a significant role in the culture of ancient African civilizations. It symbolized one's family background, social status, spirituality, tribe, and marital status.

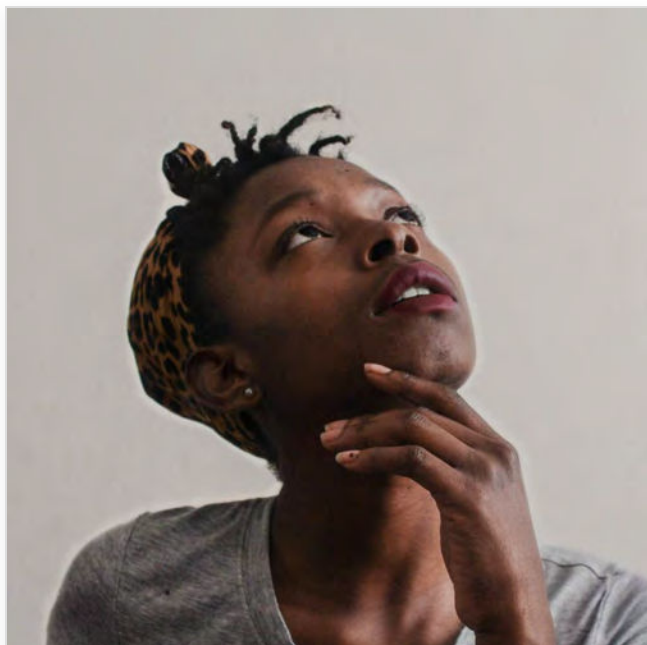
Hair was considered a sacred part of the body, and was treated accordingly. Styling hair was a social activity. Some tribes used beads and shells in their hair. Different hairstyles (such as cornrows, braids and dreadlocks) were – and are – deeply connected to culture.

Here in North America, many black people have experienced discrimination because of their hairstyles, including dreadlocks or braids. Yet when a white person has dreadlocks or braids, it can be considered fashion forward. Because of the history of oppression here in North America, taking traditional black hairstyles can be considered appropriation.



question for reflection

Answer this question in your reflection journal.



How does all of this sit with you?

1 of 4

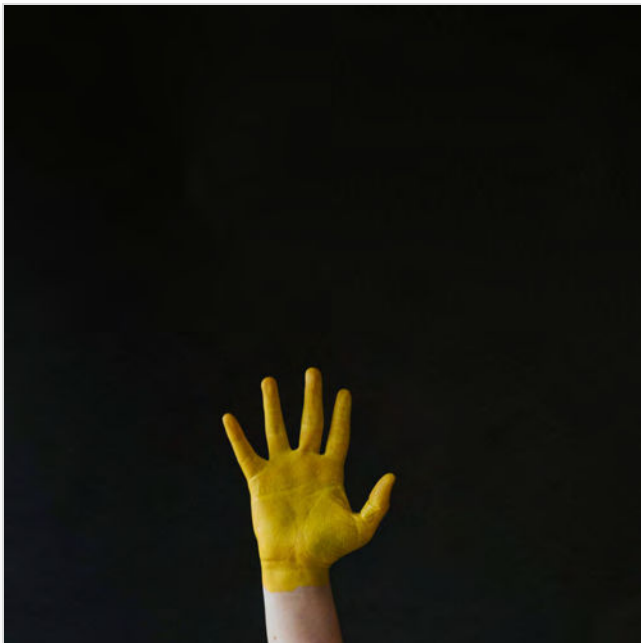


Which do you feel is more important?

- the intent of one’s actions**
- or the impact of the actions on an oppressed people group?**

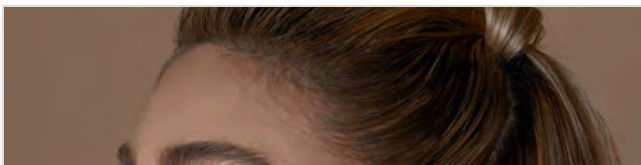
Why or why not?

2 of 4



Do you feel like cultural appropriation is complicated with many layers? Does it seem simple and straightforward?

3 of 4



Do you think there are times when



Do you think there are times when a situation would be considered cultural appropriation and a situation where something similar leans more towards cultural appreciation?

4 of 4

cultural appreciation

Cultural appreciation is when we earnestly seek to engage and understand another culture. It's when we seek to understand others, outside of our own personal gain. Cultural appreciation always comes with an attitude of deep respect and humility.

We must think about how we can engage with those cultural practices in a way that doesn't appropriate them but instead honours, respects and learns from them.

Some examples of cultural appreciation:

☐

Appropriately engaging in a tradition such as a sweat lodge, led by Indigenous peoples

☐

Appropriately engaging in a tradition such as a sweat lodge, led by Indigenous peoples

☐

Eating traditional food at an Indian restaurant

☐

Visiting a mosque or other place of worship





Attending a wedding or event for someone of a different culture and asking what's expected with regard to attire. Many Indian weddings encourage all women to wear traditional saris



What are some other ways you can engage in cultural appreciation?

Is it always easy to figure out if something is cultural appropriation or cultural appreciation? No, it's not.

However, if we do some research and reflection, we'll be better equipped to make that distinction.

cultural appropriation and language

Intentionality around culturally appropriating language is important as well. Some examples of this are:

☐

Using the term “pow wow” for a meeting

☐

Using the term “spirit animal” flippantly or out of its cultural context. Spirit animals are sacred to some Indigenous cultures. When people who don’t understand or care about the significance of spirit animals use this term, it’s appropriation

☐

Using African American Vernacular English (AAVE) when you’re not black, or using a “Blaccent”

Can you think of any other ways the use of certain phrases can be problematic?



14. newcomers to british columbia



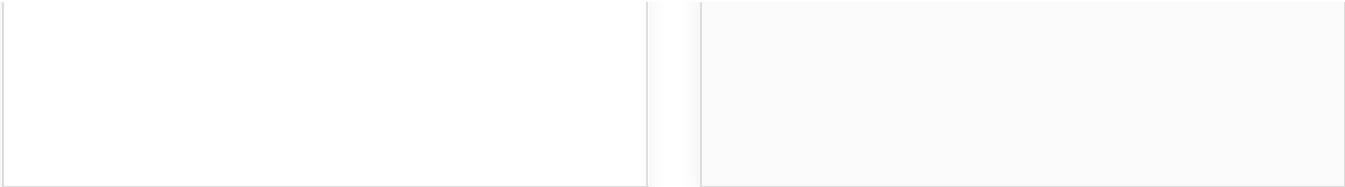
While acknowledging its history of colonization, Canada has a long, rich history of multiculturalism. According to the 2016 Census, 28.3 percent of B.C.'s population (almost 1,293,000 people) are immigrants. The 2016 Census also tells us that more than 1 in 5 people living in Canada were born outside the country. That's a significant segment of our population.

How does that affect peer support work?
Are we choosing to create safe,
welcoming spaces for people who are not
from Canada? Are we aware of the
barriers that immigrants may be facing?
Or the challenges that are impacting
their lives as they adjust to a new
country, language and culture?

Many new Canadians may be living with trauma, grief and loss. They may have had to leave family behind and may be experiencing a loss of connection while battling feelings of not belonging. Language barriers can also cause feelings of disconnection and isolation. They may also be experiencing culture shock, which can impact their well-being.

Culture shock

Culture shock can include a range of emotions people have as they try to adapt.



People may experience excitement, fascination and a romanticizing of the new culture (a bit of a 'honeymoon' phase), homesickness, physical challenges as their body adjusts to new food or water supply, frustration, depression, or fear of the unknown as they try to adjust.



cultural mosaic vs. melting pot



A society that values a cultural mosaic sees the beauty of honouring each individual culture that makes up the whole. Imagine a beautiful mosaic art piece hanging on a wall in a museum. The mosaic features all nationalities represented in the country, and each group has a section of the mosaic to represent their culture through art. It would be beautiful!

In societies that value cultural mosaics, immigration is seen as a collective value, and people are generally encouraged to keep their own cultures when they move there. The underlying belief is that the country is stronger when we embrace cultural diversity.

However, the metaphor of a melting pot suggests that all cultures should blend together and assimilate into the dominant culture. In societies that value melting pots, unity – and uniformity – are of utmost importance and individual cultures can be lost within the dominant culture.

CULTURAL MOSAIC

MELTING POT

In societies that value cultural mosaics, immigration is seen as a collective value, and people are generally encouraged to keep their own cultures when they move there. The underlying belief is that the country is stronger when we embrace cultural diversity.



CULTURAL MOSAIC

MELTING POT

The metaphor of a melting pot suggests that all cultures should blend together and assimilate into the dominant culture. In societies that value melting pots, unity – and uniformity – are of utmost importance and individual cultures can be lost within the dominant culture.



cultural displacement

Cultural displacement occurs when people are separated from their cultural roots, which can happen when they immigrate to a different country.

Cultural displacement can also come from gentrification. Gentrification is when a city, developers and homebuyers decide to take an older area and fix it up. Affordable housing and shops get replaced by new,

trendy homes and shops. This is happening now in most major cities. The downside is displacement, and it tends to negatively affect poorer people and many who are immigrants.



Colonization is a huge example of cultural displacement.

dehumanization

Dehumanization happens when people are denied the acknowledgement of their inherent positive human value, and when they're denied recognition of their human qualities, personality or dignity, being viewed and treated as 'less than human'.

As the Merriam-Webster Dictionary explains, it also means

1. "to subject (someone, such as a prisoner) to inhuman or degrading conditions or treatment"
2. "to remove or reduce human involvement or interaction in (something, such as a process or place)"

“Dehumanization is a psychological process whereby opponents view each other as less than human and thus not deserving of moral consideration. Jews in the eyes of Nazis and Tutsis in the eyes of Hutus (in the Rwandan genocide) are but two examples.” –

Maiese and Burgess, 2020

Dehumanization usually starts with language and is reinforced in imagery. A common example is comparing a people group to animals or insects. This dehumanization can be absorbed deeply into culture and begin to shape the way people are viewed and even the way they view themselves.

As Brené Brown explains:

“During the Holocaust, Nazis described Jews as Untermenschen—subhuman. They called Jews rats and depicted them as disease-carrying rodents in everything from military pamphlets to children’s books. Hutus involved in the Rwanda genocide called Tutsis cockroaches. Indigenous people are often referred to as savages. Serbs called Bosnians aliens. Slave owners throughout history considered slaves subhuman animals.”

the power of language in the fight against dehumanization



It's essential that we realize the power our language has on others. When we think of cultural humility, we need to reflect on our language. One of the best antidotes to dehumanization is to be mindful of our language, willing to make changes and rejecting any and all dehumanizing imagery. It's important to remember that all dehumanizing language and imagery is harmful, even if the person being dehumanized may not be someone with whom we agree.

It's also important to stand up and challenge others who use dehumanizing language or depictions of others.

Remaining aware of language regarding people and cultural groups is so important. Preferred terms shift and change over the years. It can sometimes feel hard to keep up with the changes, but it's important to approach this with kindness and humility. People directly affected by language choices feel the effects of language very personally.

Language can also impact systemic racism; either by adding to it, or by deconstructing it.

In our role as peer support workers, it's important that we remain sensitive to the impact of language. We must continue to challenge our own biases and examine our own worldview and cultural lenses.



15. honouring other cultures in peer work

As we've talked about, part of the journey of supporting someone in their unique road to recovery includes recognizing, respecting and honouring their cultural background and beliefs. This is an active process that must be at the forefront of our minds as we support people.

As we desire to have our own cultures respected, we must also respect the cultures of others.

It can never be our goal to change anyone's beliefs, and we also never want to negate or put down anyone's culture or belief system.

There are many sentiments and behaviours around diversity that are culturally insensitive and unfortunately common. It's important that we as peer workers avoid these, and that we understand why they're so damaging. Among them are:

- Behaving as though "culture doesn't matter" because in recovery "everybody is the same" or "everybody is equal"
- Pretending that your program or approach is "colour blind" and ignoring cultural differences

We must never take a one-size-fits-all approach to any aspect of peer work, including the way we approach culture. It does matter.”

9. social determinants of health expands on this topic in relation to race and racism. An article covered in that module, Peggy McIntosh’s “Unpacking the Knapsack of White Privilege” , highlights the ways that people in the dominant culture might not notice what life is like for those who are in a minority group. A link for it can be found in the Appendix of this manual.)”

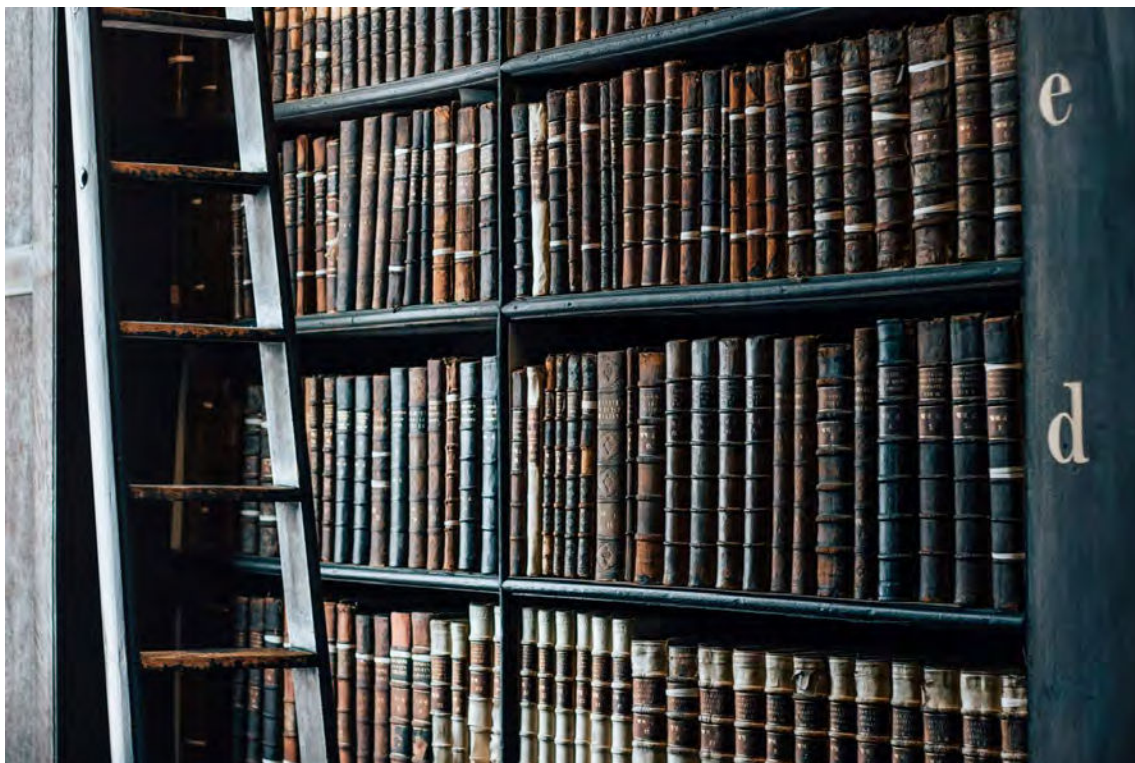
“People of different religions and cultures live side by side in almost every part of the world, and most of us have overlapping identities which unite us with very different groups. We can love what we are, without hating what—and who—we are not. We can thrive in our own tradition, even as we learn from others, and come to respect their teachings.” ~Kofi Annan

Putting it all together

What can you as a peer support worker do to be more culturally sensitive aware, and inclusive?

What can you as a peer support worker do to be more culturally sensitive aware, and inclusive?

Personally challenge your understanding of what it means to be culturally aware, humble and sensitive.



Again, reflecting on your own relationship with culture and belonging will remind you how you want others to respect your culture. In doing so, it becomes easier to be culturally sensitive to others.

Come back and read this module regularly. As well, do your own research about cultural competency and cultural sensitivity.

If you're part of the dominant culture in Canada, the chances are quite high that this isn't a topic you've been forced to think about very often. However, if you're in a minority group, and especially if you experience oppression and/or racism on a regular basis, then this is a topic you don't have the luxury of forgetting. Part of being culturally competent and culturally aware involves a level of action, advocacy and activism. This means paying attention empathetically to those who are different from you, putting yourself in their shoes.

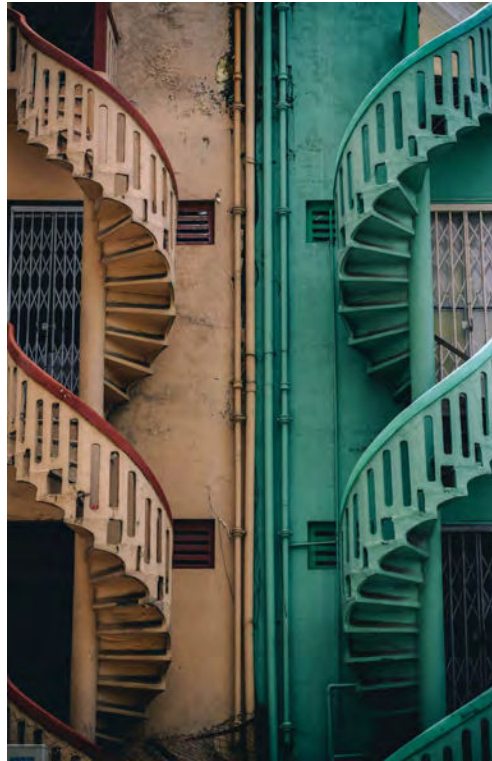
This also means noticing our language and how we may – intentionally or unintentionally – put down

other cultures or people groups. When we notice this happening, we need to challenge ourselves to stop the behaviour. Being culturally sensitive and competent also means calling out others who make comments that are racist and oppressive about any people group.

A great way to build the muscles of cultural sensitivity and competence is to get interested in history. Learn about the struggles other cultures and minorities have faced and continue to face. This kind of curiosity and active learning create a deeper understanding. They challenge us to step up and do something active to change the ways people are oppressed and are forced to deal with racism (or any kind of “ism” for that matter).

Like the author Peggy McIntosh says in *Unpacking the Knapsack of White Privilege*, “the key to not repeating the past lies in knowing it.”

Pay attention to your judgements and implicit biases. e



According to a ThoughtCo.com article called Implicit Bias: What It Means and How It Affects Behaviour, “An implicit bias is any unconsciously-held set of associations about a social group.”

As we have discussed in previous modules, we all make judgements and have biases.

The first step is to create space so that we can mindfully pay attention to our biases. This is not easy to do, but it’s essential. When we notice our biases, we can challenge them. There are many books available, and online supports that can help us work through our biases. We can also talk to a friend or colleague.

“Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.”

Viktor Frankl (Man’s Search For Meaning)

Work with other cultural groups. Get involved. Talk to people.



Find out what cultural groups are within your community. Figure out ways to partner with them! Perhaps you can sponsor an event together or support each other in different ways.

Ask yourself:

Can you think of some potential groups you can work with?

List some ideas of how you might be able to work together.

Get curious about other cultures that are different from yours.



Continue to learn about other cultures. You don't need to know everything about all cultures of the world. Studying ALL cultures would be a lifetime worth of work and exploration. Understanding the importance of culture and honouring that in your work is the most important thing.

As you meet people from other cultures, choose to be respectfully curious. By respectful, we mean an awareness not to ask so many questions that someone feels like they're being interrogated. Pay attention to their social cues when asking them about their culture. Ask them if they're comfortable sharing, and if they're not, be respectful about their answer.

We can also learn a lot from books, documentaries and movies. Get curious and find some good resources to learn about other cultures.

If you come across something within another culture that makes you think, "gosh, that's odd" – challenge that thought. Instead of judging it, try to understand why that culture might approach something differently than yours does. When you engage in simple practices like this regularly it will help to challenge your implicit biases.

Celebrate other cultures.



Celebrate different holidays and traditions. Ask your team and the people you support what they want to celebrate. You could do things like have a potluck and everyone brings a dish that represents their cultural heritage. Or go out together to a local cultural community event.

Ask yourself:

How else can you celebrate other cultures?

Choose to dialogue regularly with your team about cultural humility and the importance of being culturally sensitive.



Make this a topic that you regularly talk about. Ask the question, "How can we improve our cultural sensitivity?"

Be aware of the physical environment. Does it reflect cultural sensitivity and diversity?



Does your office space reflect an organization that's culturally competent? Are there things that might be considered culturally insensitive?

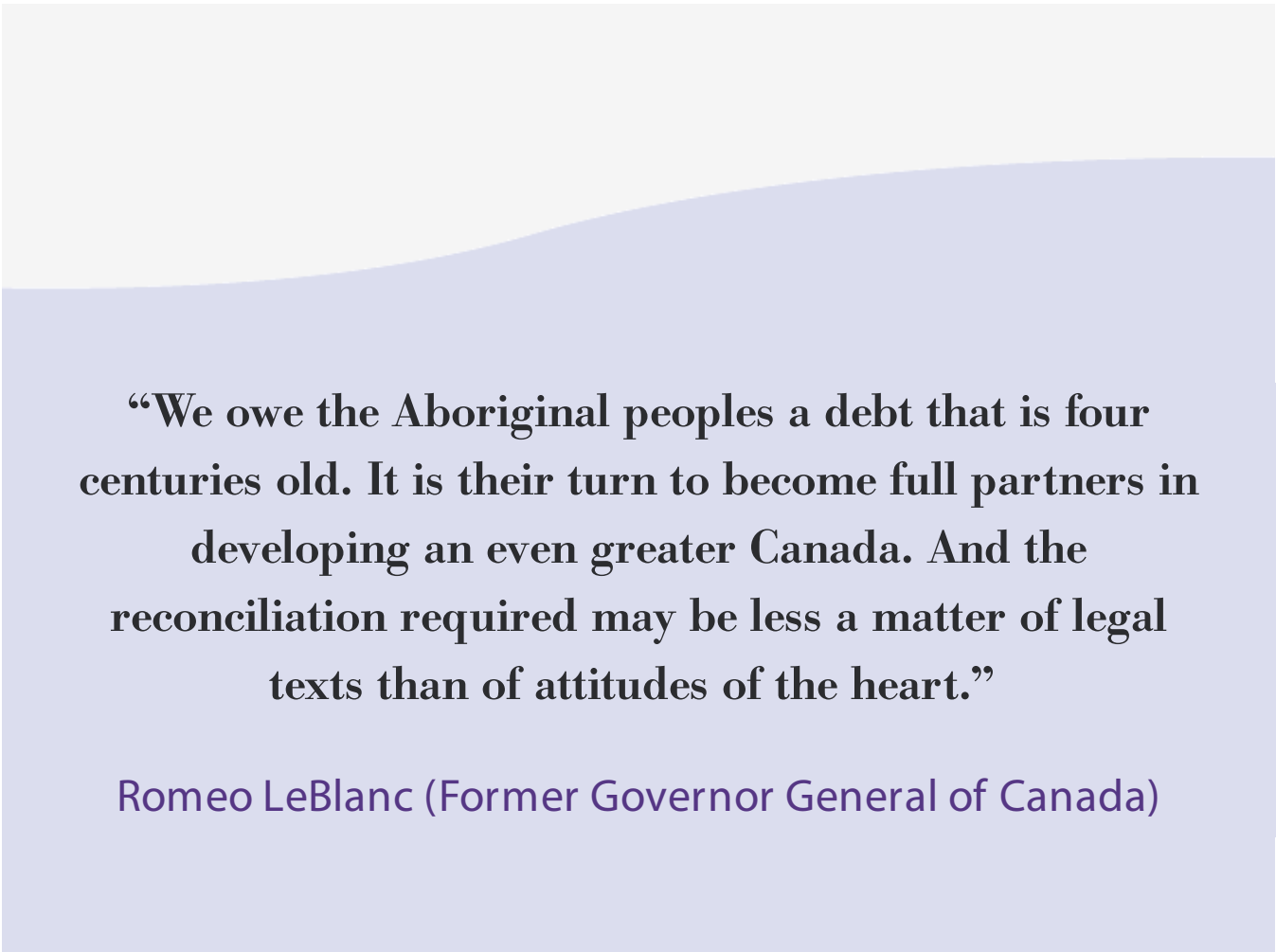
Perhaps you can choose to display art from different cultures, with care that it's not cultural appropriation. (Cultural appropriation is when a dominant culture takes the art or customs of another potentially disadvantaged culture and modifies it to fit in with the dominant culture).

Be aware of language barriers. Perhaps you might have some of your organization's material translated into another language.

Ask yourself:

What are some other things you can do to be culturally sensitive in your environment?

The bottom line is this: Trust is central to peer relationships; we don't want to erode the sense of trust we develop by mishandling the issue of culture. We want to make it a priority to recognize, honour and respect other cultures.



“We owe the Aboriginal peoples a debt that is four centuries old. It is their turn to become full partners in developing an even greater Canada. And the reconciliation required may be less a matter of legal texts than of attitudes of the heart.”

Romeo LeBlanc (Former Governor General of Canada)

CONTINUE

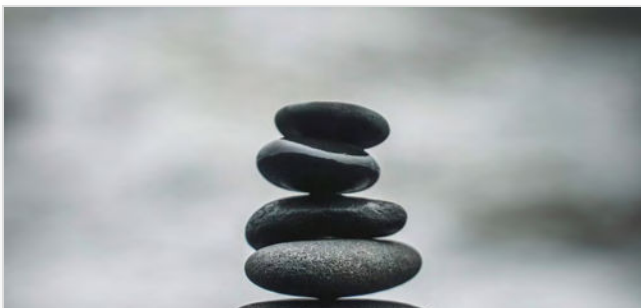
questions for reflection

Answer these questions in your reflection journal.

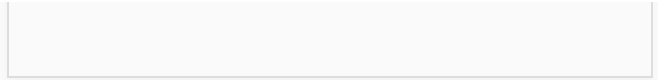


Have you ever run into difficulties with someone and realized the issues were related to cultural differences? Were you able to overcome them?

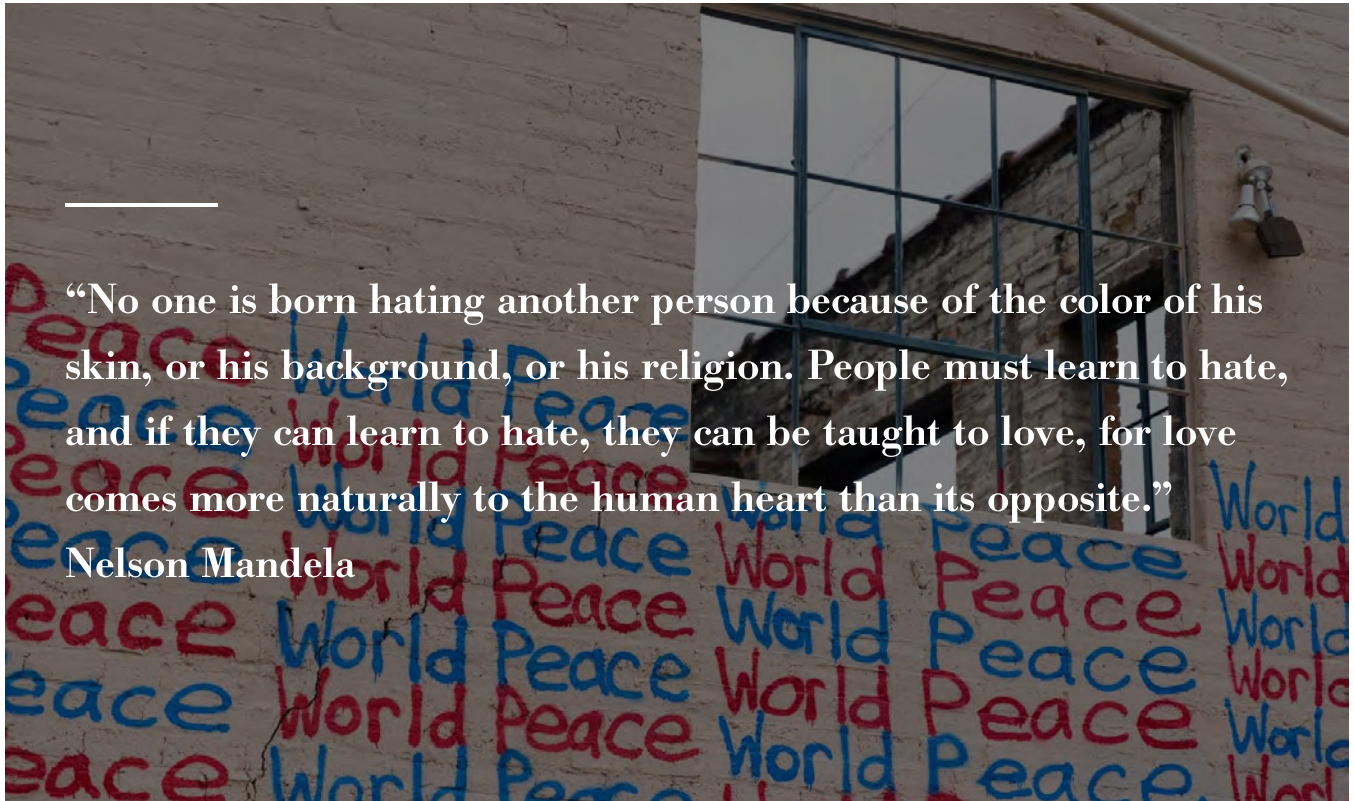
1 of 4



Briefly list a few ideas that you have about what it means to be “mentally healthy.” Then consider the



4 of 4



16. core values assessment

question for reflection

Answer this question in your reflection journal.



**In what ways have the core values
(see list below) intersected with the
topic of cultural humility?**

1 of 1

CONTINUE

core peer support values



acknowledgement —

All human beings deserve to be seen for who they are.

IN ACTION: Peer support strives to acknowledge – and deeply hear – people where they are in their journey.

PSWs SUGGEST: Asking open-ended questions and actively listening to the PSW to see if they feel comfortable sharing their experience. Ask: “What do you think about that situation?” “Is there a coping strategy that you have used in a previous similar experience that worked for you?”

mutuality —

All healthy relationships are mutual and reciprocal.

IN ACTION: Peer support relationships are co-created, with all parties participating in boundary creation.

PSWs SUGGEST: Having a conversation about what is and isn’t okay to discuss with the PSW.

“...Even though I am a PSW, it’s painful for me to make eye contact with people. Hopefully, clients will see that if I’m looking away that it actually means that I am deeply listening to them. Being vulnerable and open seems to allow the other person to do their version of the same, building trust and respect and co-creating the relationship.”

strength-based —

Every human being has strengths.

IN ACTION: Peer support intentionally builds on existing strengths. It thoughtfully and purposefully moves in the direction of flourishing, rather than only responding to pain and oppression.

PSWs SUGGEST: Finding things that the PSW feels really confident about and expanding on those areas or delving into those areas and supporting their choices.

self-determination —

Motivation works best when it's driven from within.

IN ACTION: Peer support encourages self-determination and acknowledges and holds space for resilience and inner wisdom.

PSWs SUGGEST: Support the PSW in making decisions and doing things on their own – based on their wants, needs and goals.

respect, dignity & equity —

All human beings have intrinsic value.

IN ACTION: Peer support honours human value by

- Practicing cultural humility and sensitivity
- Serving with a trauma-informed approach
- Offering generosity of assumption
- Addressing personal biases mindfully
- Meeting people where they are
- Serving with a knowledge of equity

PSWs SUGGEST: Treat PSWs as you would like to be treated and expect to be treated. Learn about them on a personal level and treat them as equals.

belonging & community —

All human beings need to belong and be a part of a community.

IN ACTION: Peer support recognizes that many people have barriers that keep them from developing community and it actively works towards deconstructing those social blockades that prevent inclusion and acceptance. Peer support encourages a social justice mindset, and intentionally promotes empathy, compassion and self-compassion.

PSWs SUGGEST: Help PSWs feel wanted and cared about. Help them find resources that foster a sense of community and belonging.

“My quality of life improves immensely when I am surrounded by one or a community of people who understand me. I don’t feel alone. I can be myself among people who I know understand me on a deeper level. When I feel like I can be myself, I feel more confident and able to take positive risks, thus improving the quality of my life. The root of this is connection and being able to be seen for who I truly am. Peers can help people be seen in a real way.”

curiosity —

Curiosity and inquiry support connection, growth, learning and engagement.

IN ACTION: Peer support

- Is continually curious
- Challenges assumptions and narratives
- Asks powerful questions
- Offers generosity of assumption to those who think differently
- Knows that listening and asking questions is more important than providing answers

PSWs SUGGEST: Ask questions and be engaged in learning about your PSWs. Find out about their culture and explore with them.



17. summary

Let's review some of the key concepts covered in this module.

☐

Culture is complex and is made up of beliefs, learned behaviours, values, traditions and ways of life; it's present anywhere people gather.

☐

Social norms are a way of feeling, thinking or behaving that a group deems as appropriate. Social norms are part of culture.

☐

Subcultures are cultural groups that share an identity or beliefs and that form within a larger culture.

☐

Countercultures are a types of subculture that form usually in opposition to the larger cultural norms and might even actively try to defy mainstream values; countercultures often develop their own set of rules outside of the mainstream or create communities that operate outside of 'normal' society.

☐

Colonization is when new inhabitants move in and forcibly push out, control and oppress people who are indigenous to the land being colonized; Canada's colonial history has had traumatic impacts on Indigenous peoples and has affected culture, language and tradition.

☐

Decolonization is about dismantling oppressive practices while supporting Indigenous peoples to reclaim land, culture, language, community, family, history and traditions that have been taken away during the process of colonization.

☐

Canada's Truth and Reconciliation Commission (TRC) documented the history and severe damage done to Indigenous peoples by the residential school program in Canada. Another source of damage and trauma to Indigenous people has been the Indian Act.

- ☐ Practicing cultural humility means not making assumptions about other cultures and people; it's about not raising our importance over another culture's.
- ☐ Cultural humility takes practice, self-reflection and a willingness to be a lifelong learner; it also means holding institutions accountable when they're not offering culturally safe practices and about eliminating power imbalances that exist.
- ☐ Ethnocentrism is the belief that your own culture and behaviour is the only 'correct' or valid one; colonization in Canada was deeply rooted in ethnocentrism.
- ☐ Cultural appropriation happens when a dominant culture adopts the cultural practices of a marginalized group for their own gain; it can include art, dress, language or other expressions of that culture.
- ☐ Cultural appreciation is we earnestly seek to engage and understand another culture with an attitude of deep respect and humility.
- ☐ Canada is made up of many cultures, and newcomers to Canada bring their own traditions, beliefs and norms; cultural humility is a way for us to work with new Canadians in a safe, respectful way.
- ☐ Dehumanization is the act of denying another person's humanity and depriving them of their human qualities, personality or dignity by viewing them as 'less than human'; our use of language and imagery can have a dehumanizing effect, and avoiding such practices is something we need to be mindful of in our daily lives.
- ☐ Peer support workers must always strive to be more culturally sensitive; to pay attention to their biases; work with other cultural groups; celebrate other cultures; and dialogue regularly about ways to deepen a sense of cultural humility.



18. next steps

We want to thank you for taking the time to walk alongside peer support workers on a shared path of learning from lived experience.

You are now ready to visit another module of the Peer Support Worker training curriculum!

Please head home to <https://peerconnectbc.ca> where you will find the individual training modules and facilitation guides. You will also find a [resource page](#) at that site to continue your learning about peer support work and the issues surrounding it.

A Project of BCcampus, Funded by B.C. Ministry of Mental Health and Addictions

Released July 2021

Curriculum Developer and Writer: *Jenn Cusick*

Project Manager: *Jonathan Orr*

Consultant and Former Project Manager: *Corey Ranger*

Life Application Story Writer: *Robyn Thomas*

Editor: *Annie Brandner*

Graphic Designer: *Jeseye Tanner*

Peer Portraits: *Jesse Winters Photography*

Instructional Design & Development: *PathWise Solutions Inc.*



19. module references

The following sources were used
for this module:



Brown, Brené. (2018). Dehumanizing Always Starts With Language, available at
<https://brenebrown.com/blog/2018/05/17/dehumanizing-always-starts-with-language/>

Canadian Geographic. (2018, June 15). History of Residential Schools. Indigenous Peoples Atlas of Canada.
<https://indigenouspeoplesatlasofcanada.ca/article/history-of-residential-schools/>

Chaboyer, K. (2020). They called me 33 : reclaiming Ingo-Waabigwan. Tellwell Talent.

Cuncic, A. (2020, August 29). What Is Cultural Appropriation? Verywell Mind.

<https://www.verywellmind.com/what-is-cultural-appropriation-5070458>

Defino, Jessica. It's Time to Rethink the "Trend" of Burning Sage on Instagram. (2019, November 13).

Fashionista.com.

<https://fashionista.com/2019/11/burning-sage-cultural-appropriation>

Elections Canada. (n.d.). First Nations and the Right to Vote Case Study | Elections Canada's Civic Education.

[Electionsanddemocracy.ca](https://electionsanddemocracy.ca).

<https://electionsanddemocracy.ca/voting-rights-through-time-0/first-nations-and-right-vote-case-study>

Government of British Columbia. (n.d.). B.C. First Nations & Indigenous People. www.WelcomeBC.ca. Retrieved January 18, 2022, from

<https://www.welcomebc.ca/Choose-B-C/Explore-British-Columbia/B-C-First-Nations-Indigenous-People>

Government of Canada, S. C. (2017, November 1). Immigration and ethnocultural diversity: Key results from the 2016 Census. The Daily.

<https://www150.statcan.gc.ca/n1/daily-quotidien/171025/dq171025b-eng.htm>

Hanson, E. (2011).

[The Indian Act. Arts.ubc.ca. https://indigenousfoundations.arts.ubc.ca/the_indian_act/](https://indigenousfoundations.arts.ubc.ca/the_indian_act/)

Hanson, E. (2009). The Residential School System. Arts.ubc.ca; Indigenous Foundations.

https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

Jiang, T., Li, H., & Hou, Y. (2019). Cultural Differences in Humor Perception, Usage, and Implications. *Frontiers in Psychology*, 10.

<https://doi.org/10.3389/fpsyg.2019.00123>

Joseph, B. (2018). 21 Things You May Not Have Known About The Indian Act.

[Ictinc.ca](http://ictinc.ca)

<https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act->

Joseph, B. (2016, September 22). OPINION | Indigenous or Aboriginal: Which is correct? | CBC News. CBCnews.
<https://www.cbc.ca/news/indigenous/indigenous-aboriginal-which-is-correct-1.3771433>

Knickerbocker, N. Project of Heart – Illuminating the hidden history of Indian Residential Schools in BC. Teach BC: Your go-to site for BC teaching resources.
<https://teachbcdb.bctf.ca/permalink/resource517>

Lebo Matshego. (2019, June 18). A History Of African Women's Hairstyles – Africa.com. Africa.com.
<https://www.africa.com/history-african-womens-hairstyles/>

Lewis, Haley. Indigenous People Want Brands To Stop Selling Sage And Smudge Kits. HuffPost. (2018, November 30).
https://www.huffpost.com/entry/indigenous-people-sage-and-smudge-kits_n_610874f5e4b0497e67026adb

Little, W. (2016). Introduction to sociology, 2nd Canadian Edition. BCcampus.

Lumen Learning. (n.d.). Introduction to Sociology. Introduction to Sociology | Simple Book Production.
<https://courses.lumenlearning.com/sociology/>

Messenger, S. (2018, September 24). Why a blanket exercise made me disappointed, uncomfortable and angry. techlifetoday.ca
<https://www.techlifetoday.ca/articles/2018/blanket-exercise>

Moua, M. (2012). Leading with Cultural Intelligence. Saylor Foundation.

Nguyen, C. (2020, September 17). Not Just a Sandwich: A Cultural Perspective on Banh Mi. Medium.
https://medium.com/@christine_45163/not-just-a-sandwich-a-cultural-perspective-on-banh-mi-16b0fad332e5

Psych Hub. (2020). What is Cultural Humility?
https://www.youtube.com/watch?v=c_wOnJJEfxE

Social Norm – an overview | ScienceDirect Topics. (2015). Sciencedirect.com.

<https://www.sciencedirect.com/topics/psychology/social-norm>

Truth and Reconciliation Commission of Canada Website. What is the TRC?

<http://www.trc.ca/about-us/faqs.html>

Truth and Reconciliation Commission of Canada Website. (2015). Appendix 4. In Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada (p. 376). Essay.

University of Wisconsin. (n.d.). Why should you study history? Department of History.

<https://history.wisc.edu/undergraduate-program/history-careers/why-history/>

EXIT the module

You've completed this module.

Click the button to EXIT.

EXIT MODULE