LIVING ETHICS:
A CROSS-CULTURAL PERSPECTIVE

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LEARNING OBJECTIVES

• Explore cultural elements with potential to influence ethical service delivery.
• Explore hyperdiversity and its relevance to social work
• Examine use of self-disclosure in work with diverse populations
• Examine best practices for ethical work with clients
“EVERY TIME WE MEET SOMEONE, WE ARE HAVING A CULTURAL EXPERIENCE”

D R. R U M A Y A L E X A N D E R
C L I N I C A L P R O F E S S O R, U N C S C H O O L O F
N U R S I N G
F O R M E R P R E S I D E N T O F T H E N A T I O N A L
C H I E F D I V E R S I T Y O F F I C E R

retrieved from: https://diversity.unc.edu/2017/07/alexander-named-chief-diversity-officer/
CULTURAL LEARNING AND ENGAGEMENT
EVOLUTION OF LANGUAGE OF CULTURAL LEARNING AND ENGAGEMENT

Cultural Awareness

Anti-Oppressive Practice

Cultural Relevance

Cultural Competence

Cultural Humility

Cultural Diversity

Cultural Sensitivity

Tolerance
• The area where I grew up was:
• Something interesting about the area is:
• Assumptions made about the area and/or its residents:
• Commonalities between our areas/environments:
EACH ONE OF US VIEWS THE WORLD THROUGH A SPECIFIC SET OF UNIQUE LENSES...
Differences were found in the responses of administrators, clinicians, and patients in their:

- Understanding of cultural competence
- Relevant policies
- Perceptions of how culturally competent services should be delivered

Why?

Aggarwal, et al, focus group

retrieved from: https://www.ogdenoptical.com/oliver-peoples-glasses-wilmington-nc/
Shallow knowledge can lead to shallow interactions and shallow work with clients.
“THERAPISTS WHO HAVE MINIMAL KNOWLEDGE OF SALIENT CULTURAL VARIABLES AND LIMITED AWARENESS OF HOW THESE ISSUES MAY BE EXPRESSED IN TREATMENT MIGHT RELY ON MORE CASUAL INTERACTIONAL PATTERNS TO THE NEGLECT OF CLIENTS’ NEEDS.”

MADONNA CONSTANTINE AND KWONG-LIEM KWAN

CROSS-CULTURAL CONSIDERATIONS OF THERAPIST SELF-DISCLOSURE. JOURNAL OF CLINICAL PSYCHOLOGY

retrieved from: https://www.tcpress.com/madonna-constantine

retrieved from: https://counseling.sfsu.edu/people/faculty/kwong%ef%80%93liem-karl-kwan
“IN ORDER FOR THERAPISTS TO BE OPEN, RESPONSIVE, AND AUTHENTIC WITH CLIENTS WHO ARE FROM ALL SOCIOECONOMIC, ETHNIC, RACIAL, RELIGIOUS, GENDER, AND SEXUAL ORIENTATION BACKGROUNDS, THE THERAPISTS MUST FIRST DO SOME WORK DISCUSSING, CLARIFYING, AND EXPLORING THEIR OWN CULTURAL, RACIAL, ETHNIC, RELIGIOUS, GENDER, AND SEXUAL ORIENTATION BACKGROUNDS.”

DR. NANCY BOYD-FRANKLIN

Our work is key to supporting clients as they do their own work.
Cultural Ecomap

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GOAL: TO HELP VISUALIZE CULTURAL SYSTEMS THAT INFORM/HAVE INFORMED, OUR LIVES OR SHAPED THE WAY WE UNDERSTAND THE WORLD
• Place yourself in a circle at the center of a piece of paper.

• Draw circles around you that represent culturally influential systems (see example).

• Draw lines which represent your relationship to these systems.
Living Ethics: A Cross-Cultural Perspective
Karon F. Johnson, MSW, LCSW
May 19, 2020

Cultural Ecomap

Key:
Positive relationship: — — — — —
Tenuous/distant relationship: — — — —
Broken relationship: — — — —
Stressful relationship: — — — —
Flow of energy: ← →

ECOMAP
EXAMPLE
NASW
CODE OF ETHICS

(Adapted by the Delegate Assembly of the National Association of Social Workers, October 12, 1960)

Social work is based on humanitarian, democratic ideals. Professional social workers are dedicated to service for the welfare of mankind; to the disciplined use of a recognized body of knowledge about human beings and their interactions; and to the marshaling of community resources to promote the well-being of all without discrimination.

Social work practice is a public trust that requires of its practitioners integrity, compassion, belief in the dignity and worth of human beings, respect for individual differences, a commitment to service, and a dedication to truth. It requires mastery of a body of knowledge and skill gained through professional education and experience. It requires also recognition of the limitations of present knowledge and skill and of the services we are now equipped to give. The end sought is the performance of a service with integrity and competence.

Each member of the profession carries responsibility to maintain and improve social work service; constantly to examine, use, and increase the knowledge upon which practice and social policy are based; and to develop further the philosophy and skills of the profession.

This Code of Ethics embodies certain standards of behavior for the social worker in his professional relationships with those he serves, with his colleagues, with his employing agency, with other professions, and with the community. In shaping by the code, the social worker views his obligations in as wide a context as the situation requires, taking all of the principles into consideration, and chooses a course of action consistent with the code's spirit and intent.

As a member of the National Association of Social Workers I commit myself to conduct my professional relationships in accord with the code and subscribe to the following statements:

- I regard as my primary obligation the welfare of the individual or group served which includes action for improving social conditions.
- I give precedence to my professional responsibility over my personal interests.
- I hold myself responsible for the quality and extent of the service I perform.
- I respect the privacy of the people I serve.
- I use in a responsible manner information gained in professional relationships.
- I act with respect to the findings, views, and actions of colleagues, and in appropriate channels to express judgment on these matters.
- I practice social work within the recognized knowledge and competence of the profession.
- I recognize my professional responsibility to add my ideas and findings to the body of social work knowledge and practice.
- I accept responsibility to help protect the community against unethical practice by any individuals or organizations engaged in social welfare activities.
- I stand ready to give appropriate professional service in public emergencies.
- I distinguish clearly, in public, between my statements and actions as an individual and as a representative of an organization.
- I support the principle that professional practice requires professional education.
- I accept responsibility for working toward the creation and maintenance of conditions within agencies which enable social workers to conduct themselves in keeping with this code.
- I contribute my knowledge, skills, and support to programs of human welfare.

(Renewed from the NASW News for February 1961.)

Retrieved from: https://www.socialworkers.org/About/Ethics/Code-of-Ethics/g/LinkClick.aspx?fileticket=lPpjxmAsCTs%3d&portalid=0
This was the year that nondiscrimination was included as part of the Code.
1979

Expanded to six standards and 82 principles.

Retrieved from: https://www.socialworkers.org/LinkClick.aspx?fileticket=eKQXR46sasc%3d&portalid=0
1990'S

• 1990
  Solicitation of clients, financial matters

• 1993
  Additional principles related to impairment and dual relationships

• 1996
  Major revision

• 1999
  Clarification of confidentiality
2006
Summit held: no revisions needed

2008
Nondiscrimination language added related to sexual orientation, gender identity, and immigration status.

2017
Substantive revisions related to the use of technology
1.05 Cultural Awareness and Social Diversity

A. Social workers should understand culture and its function in human behavior and society, recognizing the strengths that exist in all cultures.

B. Social workers should have a knowledge base of their clients’ cultures and be able to demonstrate competence in the provision of services that are sensitive to clients’ cultures and to differences among people and cultural groups.

C. Social workers should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical ability.

D. Social workers who provide electronic social work services should be aware of cultural and socioeconomic differences among clients and how they may use electronic technology. Social workers should assess cultural, environmental, economic, mental or physical ability, linguistic, and other issues that may affect the delivery or use of these services.
HYPERDIVERSITY
“Good and Hannah use the term **hyperdiversity** to identify our nation’s dynamic population transition to a complex and mosaic-like mix of national origin, ethnicity, race, immigration status, and nativity.”
“...the growing multidimensionality of identity... individuals often occupy multiple forms of identity at once and may contextually shift which form of identity is most important to them.”

Essentialist vs. Constructivist Perspective: a way to reframe what we see
Essentialism

The assigning of fixed attributes across a category. For essentialist, there are naturally occurring immutable traits which define a group of people.
FOUR DISTINCT MEANINGS OF ESSENTIALISM:

• Stereotyping
• Reification of the relevant stereotypical property
• Homogenization
• Identity policing

Constructivism

Sees identities as socially constructed, contextual, and evolving over time to incorporate new understandings. This perspective views norms, institutions (including cultural), social ills, and inequality as dynamic and unrelated to inherent traits which define people or groups of people.
“Essentialism would view cultural competence from the traditional standpoint of culture and ethnicity as pre-determined, static and homogenous…

From this point of view, cultural competence can be acquired in a developmental and cumulative learning process.”

“Constructivism, however, views identities as socially constructed and therefore as embedded within a context, as well as continually changing and evolving under internal and external circumstances…

Cultural competence thus depends more on the skills of professionals in exploring the diverse identities of the people they are working with.”

Nadan, Y. (2017)
“Here, the social worker is asked to operate from a position of **not-knowing**... as an ethnographer who explores the uniqueness of people within a specific context.”

Nadan, Y. (2017)
Respectful, compassionate curiosity should permeate every aspect of our work.
“In my own personal crucible of learning, I have had the good fortune to have been challenged, to have felt seemingly unending layers of scales drop from my eyes, and to hope that in the process I am coming to greater — and always tentative — political lucidity regarding the power-laden complexities of my varied roles in education.”

Describing The Emperor's New Clothes: Three Myths of Education (In-)Equity

The Gender Question In Education: Theory, Pedagogy, And Politics

Ann Diller
Living Ethics: A Cross-Cultural Perspective
Karon F. Johnson, MSW, LCSW
May 19, 2020

Cultural Ecomap

Key:
Positive relationship: ____________
Tenuous/distant relationship: ————
Broken relationship: -/-/-/-/-/-
Stressful relationship: ~~~~~~~~~~~
Flow of energy:  ————

[Diagram of cultural ecomap with relationships and labels]
USING SELF-DISCLOSURE IN WORK WITH DIVERSE POPULATIONS
TYPES OF SELF DISCLOSURE

- Deliberate
- Unavoidable
- Accidental
- Inappropriate
- Client-initiated

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DELIBERATE

Intentional; can be verbal or visual

Example: Client sees pictures in your office

retrieved from: https://webstockreview.net/explore/communication-clipart-nonverbal-communication/
UNAVOIDABLE

Non-deliberate, harmless, and encompassing a wide range of information.

Example: Tattoos, pregnancy, jewelry

retrieved from: http://clipart-library.com/non-verbal-cliparts.html
ACIDENTAL

Spontaneous reactions or unplanned encounters while outside your office or place of work.

Example: Client is the cashier at the take-out window.
INAPPROPRIATE

Sharing of information solely to benefit the practitioner.

Example: The "at least" moment.

retrieved from: https://www.123rf.com/clipart-vector/arm-wrestling-women.html?stid=mdh1pyzpmamc7hndjs
CLIENT-INITIATED

When client actively seeks out information about a helping professional.

Example: Client tries to friend you on social media.

retrieved from: https://www.kissclipart.com/girl-question-mark-clipart-question-mark-clip-art-me8w8e/
Therapist self-disclosure can be a tool for developing and maintaining therapeutic alliances between clients of color and their therapists.

retrieved from: https://www.mountaingoatsoftware.com/blog/focus-on-benefits-rather-than-features
INCREASING BEST PRACTICES

BOUNDARIES & USE OF SELF


retrieved from: https://www.ogdenoptical.com/oliver-peoples-glasses-wilmington-nc/
• Listening to unique narratives.
• Engaging with mutual respect.
• Willingness to ask hard questions of yourself and of your process.

• Checking in with professional peers/friends in order to be accountable.
• Exit the silo!
* Respectful, compassionate curiosity toward self, leading to continual, intentional self-reflection.

retrieved from: https://www.meng.co.uk/science-blog/how-do-children-develop-a-sense-of-self
ENDEAVORING TO MEET THE NEEDS OF CHINESE PATIENTS IN THE HEALTHCARE SETTING, RESEARCHERS DONG, CHANG, AND SIMON REALIZED THE VALUE OF INCORPORATING CULTURAL HUMILITY INTO THEIR INTERACTIONS WITH PATIENTS.

THEY USED THE ACRONYM QIAN, OR “HUMBLENESS” IN CHINESE, TO SUMMARIZE THE CORE VALUES OF CULTURAL HUMILITY IN HEALTH CARE PROFESSIONAL EDUCATION AND TRAINING.
THE QIAN METHOD

QUESTION

What specific upbringings, cultural and social contexts inform my understanding of health and illness? What are the assumptions I make about mental health? How would I like to be treated if seeking help?

IMMERSION

Remembering the inherent power imbalance

Equal investment and respect

ACTIVE LISTENING

Awareness of disparities in time spent and quality of listening to marginalized clients

“Listening out”

NEGOTIATION

An ongoing, equal information exchange

Willingness to find mutually acceptable alternatives with client, family, and community systems

(Dong, Chang, Simon 2011)
“RATHER THAN AN END POINT, ATTAINING CULTURAL HUMILITY BECOMES AN ACTIVE PROCESS OF BEING IN THE WORLD AND BEING IN RELATIONSHIPS WITH OTHERS AND WITH ONESELF.

IT IS CRITICAL TO PLACE EMPHASIS ON HUMILITY AS THE CENTER PIECE IN CROSS-CULTURAL COMMUNICATION, AS IT IS A PROCESS AS WELL AS THE ULTIMATE GOAL.”

YOU THE CLINICIAN START.
YOU MODEL.
YOUR INTENTIONS CAN SET THE TONE.

See the process not through the lens of power, but of opportunity.
References


