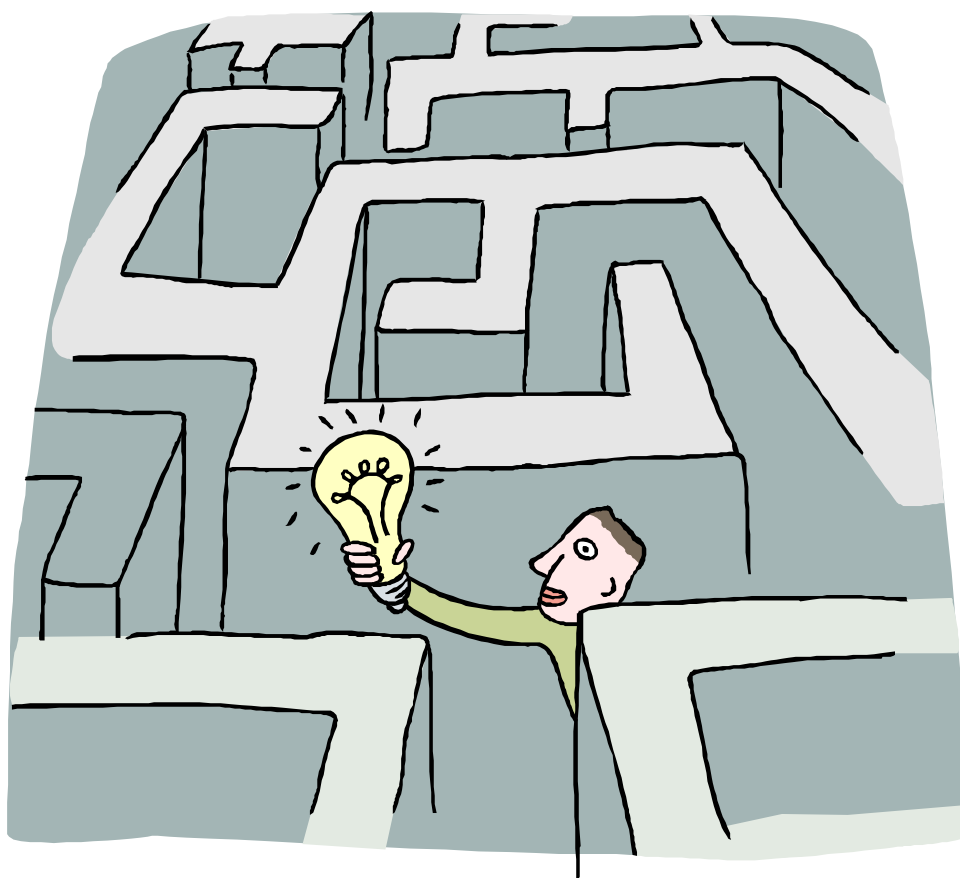


# Participant Materials

## Module 3: The Ethics of Culture in Case Management



Ethnic Communities Council of NSW and  
NSW Community Options  
2006



This training package was developed out of a research project auspiced by the Ethnic Communities Council of NSW (ECC). The project was initiated as a partnership between the ECC and NSW Community Options, and was directed by a project reference group made up of a variety of representatives (see acknowledgments). The project was funded by the Home and Community Care (HACC) Program through the NSW Department of Ageing, Disability and Home Care (DADHC).

The project was undertaken by Carrie Hayter and Jenny Bray, Community Services Consultants, who also designed this training package.

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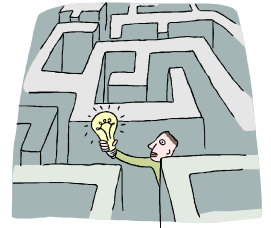
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**- DISCLAIMER -**

*This training and the handouts are general in nature and give a broad overview of cultural competency within the context of providing community care case management services. This training package may not provide you with ALL the information you may need to know about this topic, or your role.*

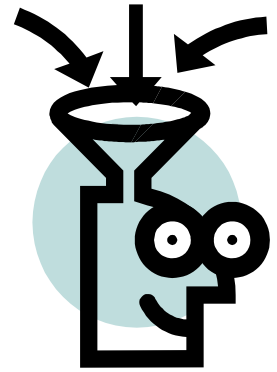
*Independent professional advice should be sought about specific issues.*

# Module Outline



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# Learning Objectives and Assessment Tasks



## Learning outcome

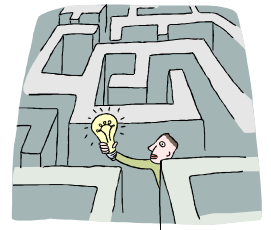
1. Define and describe the core purpose of the case management role.
2. Analyse and describe the cultural competency continuum.
3. Analyse and describe your own cultural values and discuss their effect on the practice of case management.
4. Formulate a personal position about the ethics of case management as it relates to cultural difference.

## Assessment task

1. Define and describe the core purpose of the case management role.
2. Analyse and describe the cultural competency continuum by placing a series of statements onto the continuum, providing reasons for the placement position.
3. Analyse and describe your cultural values by completing a cultural heritage questionnaire and discussing the implications on your case management practice.
4. Compare the ethics of case management to a video discussion on the ethics of culture in the counselling setting. Formulate and discuss your position on the ethics of culture in case management.

## Introduction

Practising cultural competency involves using skills to “move beyond the bounds of our own cultural interpretations” in order to try to understand the world from someone else’s cultural perspective (Walker, 1991). It means addressing our inherent cultural biases.



Cultural competency requires us to address our inherent cultural biases.

To practise cultural competency means to take on a process of lifelong learning. It requires us to explore our perceptions, behaviours and communication patterns, as well as attempt to understand those of others.

Today’s lesson is about exploring:

- the culture of case management;
- your own culture; and
- the ethics regarding culture in case management practice.

The purpose of the day is for you to identify and discuss your own personal values as well as the professional values related to case management.

We’ll start by looking at motivation and how our motivations are affected by culture. Then we’ll look at how cultural competency is a continuum and where we are placed on that continuum. In this module we will be using two case studies to explore these issues.

### Activity 1 (Introduce Yourself)

Introduce yourself, telling us:

- your name;
- the service you work for and the programs you case manage in; and
- what you’d like to get out of the day or what you expect of the day?

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## Activity 2 (Ground Rules)

If we are going to get the maximum benefit out of the day we need to feel free to engage and explore our personal ethics. This will involve exploring some of our emotions and motivations, as well as discussing issues that relate to our values and beliefs. To be able to do this, we will need to feel safe and supported.

What ground rules do you think the group should have?

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## TOPIC 1: The Role of the Case Manager

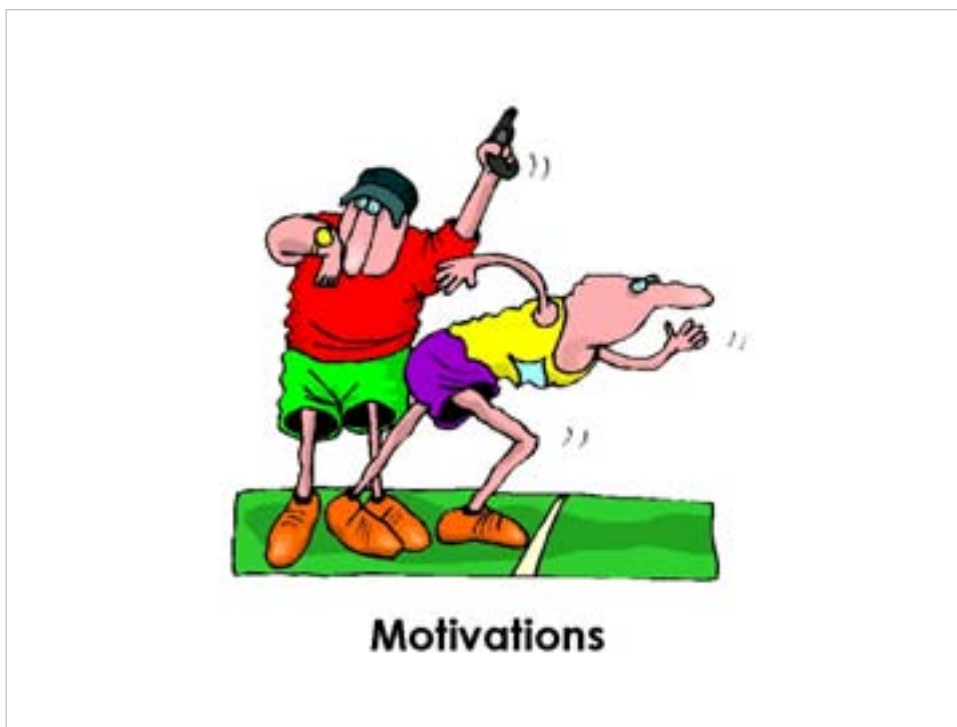
### Motivation

If you have completed Module 2: Self-Awareness, you'll know that self-awareness is one of the core skills of cultural competency. This includes the choice and ability to be aware of our own emotions and motivations.

Motivations are fundamental to our relationships with clients. Ask yourself the following:

- Why am I in the client's life?
- What do I get out of my work on a personal level?
- Why does the client allow me into his or her life?
- What does the client want?

These motivations drive the interaction between client and case manager and lie at the core of case management practice.



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## Engine Room

Our motivations are affected and express by our culture.

When we walk through the client's door as case managers, we carry with us the culture of the service sector, the culture of the country and all the other elements in our individual 'culture bubble'.

All of these come together in your role as case manager. So we must ask ourselves, what are the motivations of a case manager? And what are our individual motivations in our job?



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### Activity 3 (Define the Role of Case Management)

The purpose of this activity is to identify the motivations that are built into the role of 'case manager'. You will also be asked to examine some of your personal motivations for choosing such work.

We'll then consider the cultural implications of these observations.

You WILL NOT be asked to share your answers unless you choose to. You WILL be asked to share your experience of trying to identify your motivations, for example, did this come easily to you or was it difficult for you to do?

#### Questions:

What is the role of the case manager?

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Why do we have case managers?

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What factors cause case management to be delivered in the way that it is?

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What do you get out of your job?

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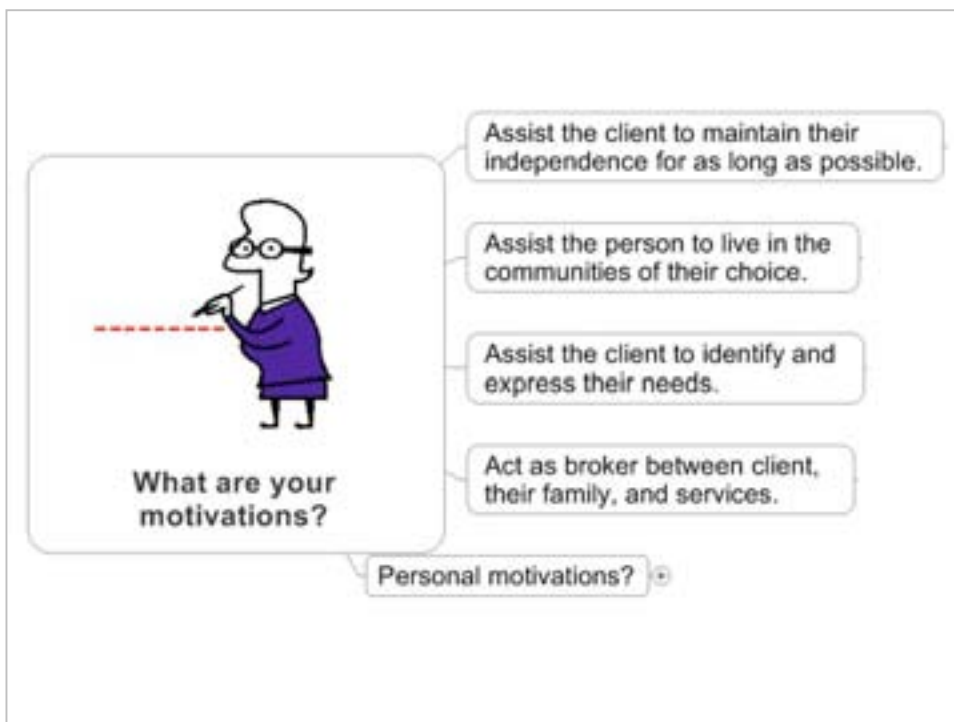
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## Our Motivations are Culturally Specific

There are many descriptions of the role of the case manager. Within the context of community care, the role of the case manager includes to:

- assist the client to maintain their independence for as long as possible;
- assist the client to live in the community of their choice;
- assist the client to identify and express their needs;
- act as broker between client, their family and services; and
- personal motivations – why you have chosen to work in this field.

In *Module 1: What is Cultural Competency*, we learnt that EVERYTHING is affected by culture. The same is true of these motivations. Our motivations are heavily influenced by our culture.



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For example: "Assist the client to maintain their independence for as long as possible."

Does this mean that being independent is seen in the same way by all cultures, by all individuals and in all circumstances?

Can you think of a situation you have encountered where your client did not have the same focus as case managers may have on independence and individualism?

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"Assist the client to live in the communities of their choice."

Whose choice are we talking about? How are decisions made in the client's family? How does the client make decisions?

Can you think of a situation where choices about your client involved more than one person? And where the reasons for this were culturally prescribed?

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"Assist the client to identify and express their needs."

Many cultures and individual families strongly believe that attending to the needs of the family is a private matter and not that of 'government' or 'services'.

Can you think of a situation that you have encountered where this was the case?

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The underlying purpose of case management is infused with cultural mores and traditions. Further, these may not align to the prevailing culture of your client's family, or to the client themselves.

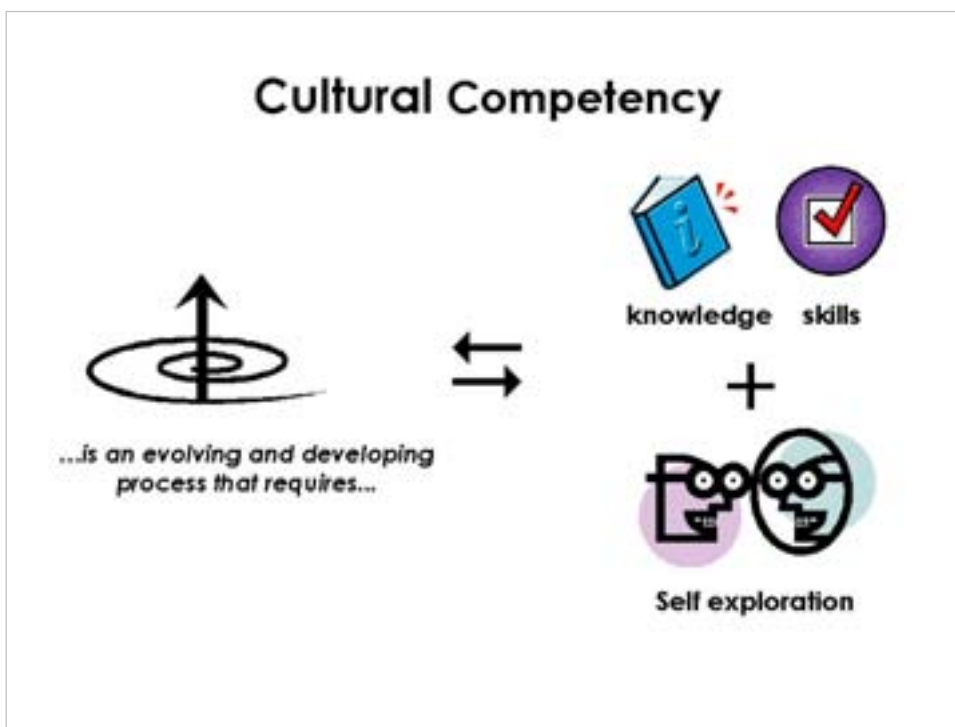
## TOPIC 2: The Cultural Competency Continuum

Cultural competency theorists, Wells and Black (2000:147) say that cultural competency is:

“lifelong learning, designed to foster constructive relations between people of various cultures and differences.”

Cultural competency is an evolving and developing process that involves knowledge, skills and the process of self-exploration.

This process of self-exploration requires us to grapple with our identity and to be willing and capable of exploring beyond the bounds of our own cultural interpretations.



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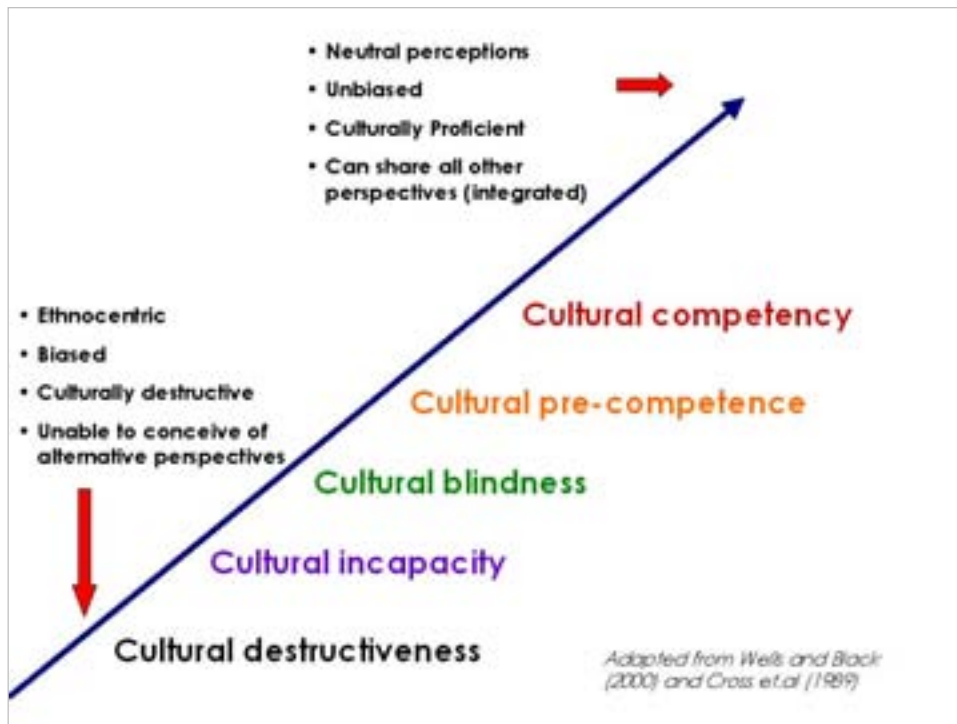
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## The Cultural Competency Continuum

Wells and Black describe the process of self-exploration by saying that as we move towards cultural competency our “attitudes become less ethnocentric and biased ... and perceptions become more neutral and appreciative of all persons”.  
(Wells and Black, 2000:147)



Looking at the above slide, on the left we have the ‘culturally destructive’ end. At this end we are completely culture-bound by ethnocentrism. Ethnocentrism is judging other cultures by the standards of our own culture, which we believe, either consciously or unconsciously, to be superior (US National Centre for Cultural Competency, 2005).

Incidentally, ALL CULTURES have a tendency towards ethnocentrism because of the way we think and construct our identities. And because we believe our way of perceiving the world to be correct and true, we continue to hang onto those beliefs and cultural biases that in turn support that view. Otherwise we would have to change our views.

In other words, ethnocentrism is the complete opposite of cultural competency. And it is something we ACTIVELY have to challenge in ourselves at a very deep level.

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## The Cultural Competency Continuum

What does being culturally destructive mean? On a political level, this may include genocide, or one culture deliberately attempting to replace an existing culture.

For example: Henry VIII banned people who only spoke Welsh from holding public office in Wales. In Australia, the deliberate attempts to stamp out Aboriginal language, law and customs can be seen as another example of cultural destruction (Tatz, 1999).

Yet another element of being culturally bound is the inability to acknowledge perspectives and ways of thinking other than our own.

At the other end of the cultural competency continuum we are totally unbiased, have neutral perceptions, display cultural proficiency and can integrate another cultures' perspective (Wells and Black, 2000:147).

The continuum is infinite because the hypothetical end point is an ideal of perfection and as such, beyond our reach. However, when we see cultural competency as an on-going and life-long process, we can strive to become as culturally competent as possible.

Think of athletes who train for 100m athletic sprint. They strive to be faster and faster every year. But there is no 'end point' to this goal. The end point would be to arrive at the finish line as soon as the starter's pistol had gone off. This is clearly impossible, but it does not stop the athletes from striving to get closer to that point.

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## Activity 4 (Discuss the Cultural Competency Continuum)

Form into small groups. Each group is required to draw the cultural competency continuum on a piece of flip chart paper (see diagram below). On the following page you will find a description of each stage on the continuum for your reference.



Each participant is to write the statements below on a 'sticky note' and place it on the continuum at the point where they think it belongs.

### Statements

All clients should be treated the same.

Australia. Love it or leave it.

Aboriginal people should have preferential access to services.

Services are delivered regardless of race, ethnicity, religion or sexual preference.

This service promotes and supports individual choice.

For each statement, justify why you have placed the statement at that point on the continuum. If there are differences of opinion in your group about where the statements are placed, examine these differences. Differences of opinion are OK. You do not have to reach consensus. Please respect the diversity in your own group.

The purpose of this activity is to enable you to become more familiar with the cultural competency continuum and to apply the concepts by relating them to a series of statements.

THERE ARE NO RIGHT OR WRONG ANSWERS.

## The Cultural Competency Continuum – Definitions

The following information adapted from work by the US National Centre for Cultural Competency (2005), Goode and Harrison (2004) and Cross et al (1989)

### Cultural destructiveness

Cultural destructiveness is where there is an active process to destroy or replace another culture. An example is where people invade or settle another, and the dominant culture deliberately sets about replacing and destroying the pre-existing culture by banning the speaking of language and the practice of rituals etc. People in this stage see their own culture as fundamentally superior, and think others would be 'better off' if they assimilated. In this context, culture can be seen as 'a problem' or 'something to get around'.

### Cultural incapacity

In this stage, people lack cultural awareness and skills. They may have been brought up in a homogenous (sameness) environment and have never questioned the way they think or behave. In this stage there can be a tendency to see one's own culture as 'better'. And incidentally, we all start at a disadvantage because all cultures have a tendency to view themselves as the 'right' culture. If we didn't think we were being 'right' in our culture, we would change to other practices and beliefs. People in this stage might maintain stereotypes and/or take on a 'paternalistic' position.

### Cultural blindness

In this stage, a person assumes all people think the same, and that their needs are fundamentally the same. They may also believe that treating everyone 'the same' is the ultimate ideal in service delivery.

### Cultural pre-competence

In this stage, individuals begin to realise that others can see the world completely differently from themselves and that this difference is not better or worse, only different. They may start to educate themselves about differences. At this stage, individuals may also become a bit 'complacent' just learning enough to get through, learning enough to adapt the service according to what they know about the tip of their client's culture.

### Cultural competency

Cultural competency is the start of the continuous process of learning. There is no 'end point' where you say "ah-ha! I'm competent. No more learning for me!" At the basic end of this stage, individuals:

- accept, appreciate, and accommodate cultural differences;
- value diversity and accept and respect differences;
- accept the influence of their own culture;
- can start to manage the dynamics of interacting with diverse cultures; and
- are willing to explore cross-cultural interactions.

Beyond this position, an individual may actively seek out new knowledge and skills when working in a context of diversity and even to educate others about cultural differences.

### TOPIC 3: Exploring Difference and the Culture of Case Management

The United States National Centre for Cultural Competency says that for a system or a person to become more culturally competent, five elements are required. They should:

- value diversity;
- have the capacity for cultural self-assessment;
- be conscious of the "dynamics" that can occur when cultures interact;
- work to institutionalise cultural knowledge; and
- develop adaptations to service delivery reflecting an understanding of diversity between and within cultures.

(National Centre for Cultural Competency, 2005)

In addition, in order to move towards cultural competency, we have to identify where we are on the cultural competency continuum (Cross et.al, 1989).

The following activity is all about trying to look at yourself objectively and identifying and acknowledging our deeply held beliefs. Be as honest about your thoughts and feelings as you can be.

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## Activity 5 Cultural Self-Assessment

The culture you were raised in has a great influence on your views and attitudes. In order to appreciate difference, value diversity and practice self-awareness, you need to have a good understanding of your own deeply held beliefs.

On the following few pages, you will find a questionnaire designed to help you to identify your own cultural upbringing and perhaps some deeply held views that you may not have been immediately aware of. This is a tool used by many cultural competency theorists in order to heighten our awareness of our own cultural position and values (Wells and Black, 2000; Wintz and Cooper, 2000-3).

There are no right or wrong answers here. You will NOT be asked to share your answers with anyone, but you will be asked to comment generally on your experience of completing the questionnaire.

You may find some of the questions very challenging or provoking. The questionnaire was DESIGNED to evoke thoughts and emotions, so that you can develop self-awareness about those responses. Try to be an observer to your own responses. Try to name those thoughts and feelings from an 'outsiders' point of view.

Be as honest with yourself as you can. You may feel you SHOULD think a certain way, but deep down, you feel a little differently. This is a good discovery, because it means you are 'tapping into' deeply held attitudes or beliefs that you have absorbed throughout your upbringing.

The following questionnaire has been adapted from similar tools designed by Randall-David (1989) and Witz and Cooper (2000-2003). The strategy of completing a cultural self-assessment is now a widely used technique in cultural competency training.

The cultural self-assessment starts on the following page.

## Your History

1. When were you born? (Please circle)

Before 1939  
Depression baby

1939-1945  
War baby

1945-1961  
Baby boomer

1962-1981  
Generation X

After 1981  
Generation Y

2. In what ways do you relate or not relate to the 'people of your generation'?

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3. Where did you grow up? What assumptions did other people make about this place?

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4. When you were growing up, was there... (Please circle)

A lot of money in the family

An average amount of  
money in the family

Very little money in the  
family

5. When you were a child, what do you remember your family saying about a) Aboriginal people and b) People who were born in non-English speaking countries? If you are Aboriginal or were born in a non-English speaking country, what do you remember your family saying about Anglo-Australians?

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6. When you were a child, what was your favourite story/fairytale and why? What parallels can you draw between that story and your life?

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## Exploring Attitudes

	Agree	Disagree
It is the responsibility of children to care for their elderly parents in their own homes.	<input type="checkbox"/>	<input type="checkbox"/>
Men and women are equal.	<input type="checkbox"/>	<input type="checkbox"/>
Australia should not accept migrants into the country who do not speak English.	<input type="checkbox"/>	<input type="checkbox"/>
Having too many Muslims in this country will cause problems.	<input type="checkbox"/>	<input type="checkbox"/>
Rich countries are only rich because they oppress poor countries.	<input type="checkbox"/>	<input type="checkbox"/>
I believe Aboriginal people have trouble in modern Australia because their culture is 'stone age' and they have trouble adjusting to a more advanced culture.	<input type="checkbox"/>	<input type="checkbox"/>
The death penalty should be reinstated for certain crimes.	<input type="checkbox"/>	<input type="checkbox"/>
Many of my friends are ethnically different to myself.	<input type="checkbox"/>	<input type="checkbox"/>
There is too much explicit talk and images of sex in contemporary Australian culture.	<input type="checkbox"/>	<input type="checkbox"/>
It reflects shame on a family if they place their elderly in a residential aged care facility.	<input type="checkbox"/>	<input type="checkbox"/>
Everyone should give to charity.	<input type="checkbox"/>	<input type="checkbox"/>
I feel uncomfortable around rich people.	<input type="checkbox"/>	<input type="checkbox"/>
Homosexuality is socially acceptable, but morally wrong.	<input type="checkbox"/>	<input type="checkbox"/>
Human beings are basically good.	<input type="checkbox"/>	<input type="checkbox"/>
I avoid confrontation.	<input type="checkbox"/>	<input type="checkbox"/>
Children should respect their parents, no matter what.	<input type="checkbox"/>	<input type="checkbox"/>
I believe you make your own luck.	<input type="checkbox"/>	<input type="checkbox"/>
All children should have a religious education of some sort.	<input type="checkbox"/>	<input type="checkbox"/>
I laugh at ethnic jokes.	<input type="checkbox"/>	<input type="checkbox"/>
Anglo-Australians have too high an opinion of themselves.	<input type="checkbox"/>	<input type="checkbox"/>
I enjoy working with people who are from other cultures.	<input type="checkbox"/>	<input type="checkbox"/>
Americans are loud and obnoxious.	<input type="checkbox"/>	<input type="checkbox"/>

## Who Could You Work With?

This exercise was again adapted from work conducted by Randall-Davis (1989). Below are a series of statements indicating levels of acceptance towards various types of people.

### Levels of Response

1. **Greet:** I feel I could acknowledge and greet this person.
2. **Help:** I feel I could put aside any feelings I may have about this person and provide case management to them.
3. **Accept:** I feel I could really accept this person and get to understand their point of view.
4. **Advocate:** I would happily advocate of behalf of this person.

### Instructions

On the following page is a list of groups. Start with the "Greet" column and place a 'tick' next to anyone you think you could **NOT** Greet. Then move to the "Help" column. Place a tick next to anyone you think you could **NOT** help. Continue by considering each column in turn.

Be as honest as you can. This activity will help you to identify your initial responses to people.

## Exploring Difference and the Culture of Case Management

Individual	1 Greet	2 Help	3 Accept	4 Advocate
HIV Positive Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jewish Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Communist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muslim	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal Or Torres Strait Islander	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
White Supremacist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Alcoholic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scientologist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anglo-Australian	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Heroin Addict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gun Lobbyist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radical Feminist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay / Lesbian Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Atheist (Does Not Believe In Any God)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pro-Abortonist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elder Abuser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jehovah's Witness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vietnamese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child Abuser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Protestant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Japanese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Zionist (Pro-Israeli Lobbyist)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arab	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radical Islamist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Afrikaans (South African Dutch Heritage)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Scoring Guide:**

The previous activity was made up of a list of 24 different 'types' of people. These can be divided into four categories: ethnic/racial, social issues/problems, religious and political. Transfer your ticks to the following form. If you have a number of 'ticks' in a particular area, it may indicate some underlying attitudes that you have gained during your upbringing. These views may get in the way of working with people who are different from you. Alternatively, this activity may help you to identify areas where you need to use your skills to overcome your underlying biases.

	<b>1 Greet</b>	<b>2 Help</b>	<b>3 Accept</b>	<b>4 Advocate</b>
<b>Ethnic / Racial</b>				
Aboriginal Or Torres Strait Islander	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anglo-Australian	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vietnamese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Japanese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arab	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Afrikaans (South African Dutch Heritage)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Religious</b>				
Jewish Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muslim	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scientologist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Atheist (Does Not Believe In A God)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jehovah's Witness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Protestant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Social Issues / Problems</b>				
HIV Positive Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Alcoholic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Heroin Addict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay / Lesbian Person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elder Abuser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child Abuser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Political</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Socialist Or Communist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
White Supremacist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radical Feminist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pro-Abortionist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Zionist (Pro-Israeli Lobbyist)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radical Islamist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### How Would You Describe Yourself?

This exercise was adapted from work conducted by Randall-Davis (1989).

**Instructions:** Circle the items in each column that best describe you. Also place a mark next to the item that **most** describes you.

A	B	C	D
Poor, Middle Income, Wealthy Militant Radical Indifferent Non-Political Conservative	Anglo-Saxon Celtic Anglo Aboriginal Torres Strait Islander Iranian Vietnamese Syrian Lebanese Iraqi Iranian English New Zealander Maori Other: _____	Female, Male Married, Defacto, Single, Separated, Divorced, Engaged, Betrothed Wife, Husband Mother, Father Step-Mother, Step-Father Sister, Brother Step-Sister, Step-Brother Half-Sister, Half-Brother Aunty, Uncle Grandmother, Grandfather Niece, Nephew Cousin	Professional Student Philanthropist Capitalist Volunteer Drinker, Non-Drinker Smoker, Non-Smoker Morning Person, Evening Person Gambler, Non-Gambler Ambitious, Non-Ambitious
Liberal Labour National Greens Democrat Festival Of Light Family First No Immigration Party Other: _____	White Black Asian Latino Persian Arab European African Pacific Islander Other: _____	Love Match, Arranged Marriage	Educated, Not Well-Educated Academic, Practical Methodical, Impulsive
Religious Secular Atheist New Age Attend Religious Services, Do Not Attend Religious Services Other: _____	Western Australian New South Welsh Queenslander Territorian Tasmanian South Australian Victorian	Dog Lover Cat Lover Animal Lover Other: _____	Bi-Lingual, Monolingual, Multi-Lingual Renter, Home Owner, Landlord, Mortgagee
Patriotic, Unpatriotic Left Wing, Right Wing, Middle Of The Road	City Slicker Outback Person Country Person International Citizen		Active, Sedentary Tidy, Messy

**How did you describe yourself?**

1. I best describe myself as a (an)

Column A: \_\_\_\_\_

Column B: \_\_\_\_\_

Column C: \_\_\_\_\_

Column D: \_\_\_\_\_

2. According to the above activity, the most important roles or aspects in my life at the moment are:

\_\_\_\_\_

**Some Questions to Think About**

With the above description in mind, think about the following questions:

1. What are the advantages or disadvantages of being this type of person?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. In what ways do you differ or align with 'mainstream Australia'?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. How does being this type of person help or hinder your career or how you do your job?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Attitudes

This final exercise was again adapted from work conducted by Randall-Davis (1989).

In this exercise you are required to read through a list of statements relating to Aboriginal people and people from non-English speaking countries and to indicate if any of them have some truth for you. This exercise may draw to your attention some deeply held thoughts, beliefs or attitudes that you may or may not act on.

Statement	Some Truth	No Truth
If Aboriginal people receive white man's money they should accept white man's rules and ways of living.	<input type="checkbox"/>	<input type="checkbox"/>
'The Aboriginal issue' is only relevant to Anglo Australians.	<input type="checkbox"/>	<input type="checkbox"/>
When in Australia, Australians should try to speak English.	<input type="checkbox"/>	<input type="checkbox"/>
White Australians have nothing to feel 'sorry' about.	<input type="checkbox"/>	<input type="checkbox"/>
If people migrate to Australia, they should leave their 'past political or religious squabbles' behind them.	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal people should not be given any special privileges.	<input type="checkbox"/>	<input type="checkbox"/>
Non-Anglo people are 'harder workers' than Anglo people.	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal people have a better standard of living than they would have if white man did not come here.	<input type="checkbox"/>	<input type="checkbox"/>
Men from the Middle East tend to oppress their women folk.	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal people would be better off if they could 'forgive and forget'.	<input type="checkbox"/>	<input type="checkbox"/>
Australia should not let Muslim people outnumber non-Muslim people.	<input type="checkbox"/>	<input type="checkbox"/>
White Australians have a superiority complex.	<input type="checkbox"/>	<input type="checkbox"/>
Jewish people want to control the financial sector of this country and that of other countries too.	<input type="checkbox"/>	<input type="checkbox"/>

### Think On This

Hopefully this series of exercises have made you think about your beliefs and perhaps some beliefs that were deeply held without you really realising it. Have your views changed over time? How might these views affect your role as case manager?

## Challenging Our Cultural Identity

Identifying, acknowledging and even challenging our deeply held beliefs can be difficult because:

“We are all vulnerable. So anything that probes our identities is likely to prove threatening. We like to think of ourselves as autonomous and not governed involuntarily by elements embedded in us by our cultural heritage. Awareness is an EMOTIONAL event rather than an intellectual process.”

(Hoopes 1979 cited in Wells and Black, 2000:155)

Sometimes our attitudes and beliefs are so deep within us that they can be unconscious. These attitudes and beliefs can interfere with our ability to learn and practice cultural competency. Resistance to self-learning in this area stems from an emotional and/ or unconscious level (Wells and Black, 2000: 147).

Learning and trying to practice cultural competency can prove very challenging and we therefore need to feel safe and comfortable in order to allow this process to occur.

This fact needs to be acknowledged. Supervisors need to take this into consideration when assisting case managers on their personal journey towards cultural competency.



## TOPIC 4: Putting It All Together – Culture and Case Management

We're now going to undertake an activity in which we'll apply all the concepts that we've considered so far, both in this module and in others.

### Activity 6: Motivations, Difference and Attitudes

In this activity we'll look at the case study on the following page and consider the motivations behind the situation, the behaviour and the perceptions of the people involved.

We'll also begin to identify and discuss elements of culture in the context of case management. This will prepare us to consider the ethics of accommodating and acknowledging culture in case management.

Form into small groups. Read the case study below, then discuss the items in the table on the following page. Complete the table by providing brief observations in relation to the points. When you have finished, we will report back to the main group.

**Roni (Father)**

**Stephanie (Case Manager)**

**Sue (Manager)**

What factors may be motivating this person?			
In what ways is this person 'different' to the others?			
What attitudes or values might this person have that 'clashes' with the other people?			

## Case Study: Roni

Stephanie works as a case manager for a Community Options Service. She recently received a referral from a Lebanese family where there are three children with muscular dystrophy.

Sam, Mohammed and Jim are aged 6, 10 and 12 respectively. All have high care needs because of their illness. Mohammed and Jim are both in wheelchairs and it's likely that Sam will also need a wheelchair soon, as it's becoming increasingly difficult for him to walk.

Their mother, Jana, cares for the children full-time and gets some support from her mother, who also lives with her. Jana speaks some English but prefers to speak Farsi. She spends most of her day at home caring for the children and her husband, Roni, who runs his own home-based plumbing business. He expects Rana to help run the business as well as caring for the children.

Stephanie undertook an initial visit with an accredited interpreter. During the assessment she felt uncomfortable because the father, Roni, remained standing throughout the interview. Roni is over 6 feet and is a large man with a strong physical presence. Jana, the three boys and the grandmother were all very quiet during the interview. Whenever Stephanie asked Jana or the grandmother a question, Roni would answer while the women would lower their eyes.

After the interview and discussions, which were primarily with Roni, it was agreed that Community Options would provide brokerage respite in the home for three hours a week. Roni explained that it would be an ideal arrangement as during the respite, Jana could then work in the business.

About six weeks after the respite care has been provided, Stephanie receives a phone call from the manager of the respite service. The manager reported that her worker is refusing to go back into the home because Roni was physically and verbally threatening her. The worker had reported that Roni would stand over her when she was assisting the boys. He would yell, point and shake his hand at her. The worker felt intimidated and was concerned for her own safety. As a result, she has refused to work in such an environment.

Stephanie requested that the organisation detail their concerns in writing and agreed to suspend services while she went and visited the client. She decided to discuss this with her Manager, Sue and they agreed to visit the family together.

When they visited the home a few days later, Roni appeared angry, was verbally abusive and swore at them. Both Stephanie and Sue felt physically intimidated. Sue explained to Roni that they could not continue the visit if he kept on threatening them. When he continued the abusive behaviour, Stephanie and Sue left.

## Putting It All Together - Culture and Case Management

The next day Roni called Sue to apologise for his outburst. He said that he wanted to discuss what had been going on. Sue and Stephanie made another visit and explained the concerns of the respite provider and why the worker would not be returning.

Roni explained that he did not mean to be intimidating but he just wanted the best for his boys and he felt the worker was not giving them the right activities. He said that while the doctors had said the boys had muscular dystrophy he believed that with a physical program they would get better and be able to run his business, eventually taking over when he'd retire. He had spoken to members from the local mosque and they assured him that prayer would make his boys better.

Stephanie and Sue agreed to look at the respite program to develop a more appropriate program for the boys. They also agreed to act as Case Managers for the family and as the contact point should they need further services or information. Sue explained that workers should not have to deal with intimidation or feeling threatened. Roni agreed to try and be less critical and to allow the worker to do her job.

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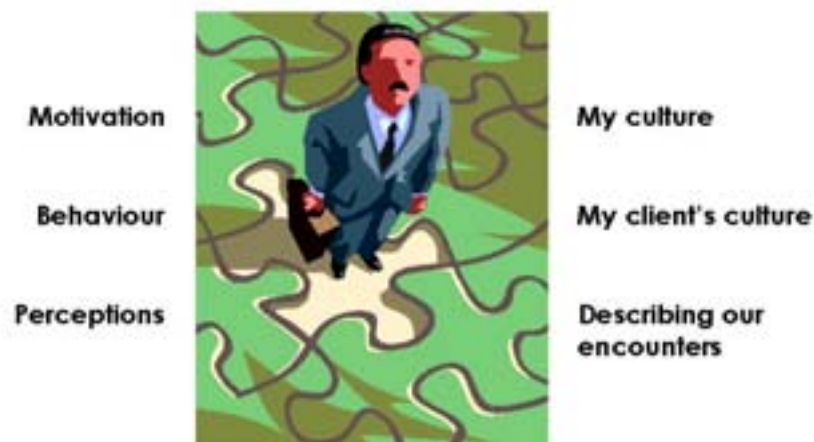
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### Putting it all together



## TOPIC 5: Discuss the Ethics of Culture in Case Management

### Activity 7 Ethics and Culture in Case Management 1

In today's final session you will be asked to formulate a position on the ethics of culture in case management. You'll be required to take a personal position on this topic because this is something that you will encounter every day.

We'll do this by watching a video titled *Counselling Across Cultures*, which was made by the Fremantle Migrant Resource Centre in Western Australia, for counsellors working in the context of family therapy. However, just about all the concepts can apply to your profession, case management in community care.

The speakers in the video are psychologists, psychiatrists and counsellors, who offer a number of perspectives on the ethics of culture in family therapy.

As you watch the video, substitute 'therapist' with 'case manager' and 'family therapy or counselling' with 'case management'.

We'll then have a brief discussion on the ethics of culture in case management, before moving on to our final case study.

#### VIDEO: "Counselling Across Cultures"

One family therapist said that it is the role of the family therapist to accept all the values and culture of a client, as well as to assist the client to adapt to the 'dominant' culture. Do you think this is true for the case manager? How and in what ways?

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Do you think it is the role of the case manager to accept anything and everything of a client's culture? Where would you 'draw the line'? What would you do if you found you did not accept something of a person's culture?

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Other Comments:

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### Activity 8 Ethics and Culture in Case Management 2

Formulate a personal position about the ethics of case management as it relates to cultural difference.

Divide into groups and consider the case study on the next page. Then, complete the table below.

In relation to the case study, discuss the aspects listed in the left-hand column. Under 'Mrs Hanoun's culture' list what you think would be Mrs Hanoun's view of this issue. Under "case management culture" list the predominate view of the community care sector. In the final column, decide what aspects of culture should be accommodated in service delivery and what should not. Provide reasons for your views.

Aspect of Culture	Mrs Hanoun's culture	Case Management culture	What should be accommodated? What not? Why?
Roles and behaviour of women			
Individual rights of adults who have a disability			

**Case Study: Kayla**

Sharon is a case manager who has received a referral from a local disability service for Kayla Hanoun – a 19 year-old Kurdish woman who has an intellectual disability. Kayla had been attending the recreation and peer support program but recently she stopped attending.

Kayla lives at home with her parents. The family were refugees from Iraq and have been in Australia for two years. She lives in a two bedroom Department of Housing unit with her family, which includes her mother, father and two brothers. They do not have any relatives in Australia but have some friends who are also Kurdish.

The family fled Turkey because of racial persecution. Kayla and her parents had been tortured. Both Kayla and her mother were raped. In addition, she had seen one of her cousins doused with petrol and set alight. Kayla often has nightmares and wets her bed. The disability service provider is worried about how Kayla has coped with what happened while they were living in Turkey.

Sharon undertakes a home visit and meets with Kayla and her mother, Mrs. Hanoun who raises her concern about Kayla undertaking activities with boys at the centre. She is worried about her daughter's safety. Mrs. Hanoun said she had explained to the manager that her daughter was a Muslim and it was important that the Centre respect Muslim practices. The manager had said the Centre would accommodate Kayla's needs but Mrs. Hanoun does not believe this will happen.

Mrs Hanoun decided not to send her daughter back to the service stating that she would prefer that Kayla stay at home with her as her daughter could also help around the house. Mrs. Hanoun said that this would be better for Kayla. During the interview Kayla said that she liked going to the Centre and that she missed her friends. She did not want to stay at home all day with her mother because she gets bored.

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## Summary

Today we've examined and explored our professional and personal motivations as case managers. We've discussed in what ways case management is an expression of cultural norms and how our role reflects our own cultural perspectives and biases.

We discovered that motivations are heavily influenced by culture.

We then explored the ways in which cultural competency requires not just a set of knowledge and skills, but also an ability and willingness to engage in a life-long process of self-exploration.

We emphasised the point that cultural competency is not fully attainable. It is an ideal, which manifests as an on-going process of self-development.

Being asked to position yourself on the cultural competency continuum challenges you to consider to what extent you can step outside your own culture bubble. This is an ethical position where you assess where culture appears in your practice and how you respond to difference.

Finally, we looked at how cultural competency requires us to work at a deep level of our identity. In doing so, we become aware of what a challenging process we face. Some people will simply not be ready to undertake the journey or be willing to progress further on their journey. Resistance to such self-development is not unusual and often comes from an emotional unconscious level (Wells and Black, 2000: 147).

PLEASE COMPLETE YOUR EVALUATION FORM

