

UNDERSTANDING THROUGH DIVERSITY: ETHNOCULTURAL EMPATHY

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#EDI Conversations 2019

ETHNOCULTURAL EMPATHY



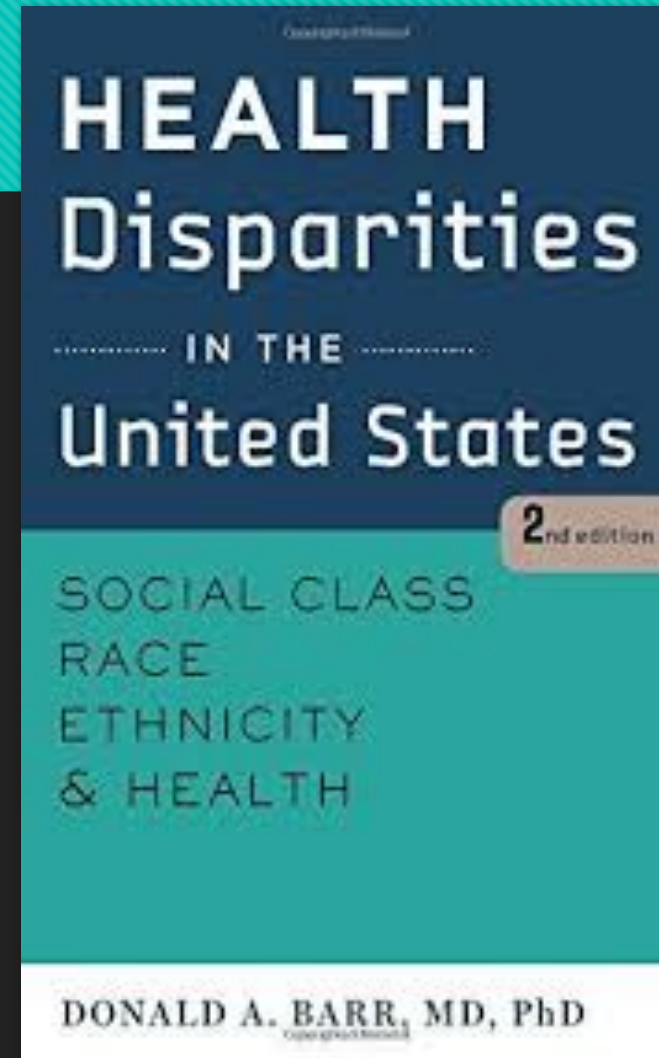
○ (Plaza de Pino 2013)

Wang et al. 2003 Ethnocultural Empathy Scale

Intercultural (mis)communication



RACE & HEALTH



DATA & PARTICIPANTS

- Faye: occupational therapist
- Etta: client, stroke survivor

Etta & Faye

etta_faye140828

01. FA: aah what else ?
02. (.3)
03. ET: Well
04. FA: Your umm in terms of your (.) what do you expect ah to-to
05. improve or to ah [axxxx]
06. ET: well I **D[e]finitely** want to improve in all the
07. things that I mentioned
08. FA: yeah ye[ah]
09. ET: [de]finitely definitely want to im- you [know xxx]
10. FA: [yeah] but
11. I have to really uhh kn- know exactly from you [what]
12. is.what are
13. ET: [mmm mm]
14. FA: what are your your concerns what [and what] are the
15. priority
16. ET: [Hmmm]
17. FA: [ok] let me go
18. Et: [hmm hmm]
19. FA: let me go through the list [...]



Goals

01. FA: yea so so tell me ms [] what is the w-w-what is the
02. the most important that you would like to get out of
03. it ah toward the end of occupation therapy service
04. what [is the
05. BE: [well when I go]
06. FA: (important factor)]
07. BE: back to work then I'm not going to ^have this stress
08. of the worry about having to do the shift work the
09. evenings and the lifting of the heavy crates (.) you
10. know I r-really like not to have to (.) run you
11. know? a city block (.hhe) down one to the end of the
12. or to the other pick up a forty pound crate and run
13. back you kno[w]?^
14. FA: [s]o in other words you would like to
15. determine your limitations? yeah.
16. BE: ye:s
17. FA: like how much ahh
18. BE: yes
19. FA: yea: ok determine physical limitations and your
20. endurance as well yea:
21. BE: yea:
22. FA: yea endurance



DO MY HAIR

etta_faye140828_1.mp3@[00:15:43]

01. F: is there any^thing.e^lse?=
02. E: =<yeah>, then to braid my hair to do my hair I
03. would like to be able to do that also because some time I will
04. wash my hair it's difficult for me to do it but when I'm taking
05. a shower I try to wash it
06. FA: yeah
07. BE: and then it's gonna stay loose like all three weeks four weeks
08. just like loose like your own now and then you know it gets
09. tougher and tougher for me to handle it so I'll be able to
10. do th- to do my hair to style it you know?
11. FA: to [style your hair ?]
12. ET: [ye- yeah like] to to braided it you know so it doesn't be
13. too hard for me I would like to be able to do those things 14.
14. again
15. FA: um you mean so what- uhh what kind of uh what kind of Things
16. do you wanna do to (.) like styling what is uh what are the
17. little (.) if you break down the styling what are the=
18. ET: = like you know like let's say for instance I wannu (.) PLait
19. plait the hair
20. FA: ° plait the hair?°
21. ET: yeah (.) like to braided it
22. FA: ° breded it?°
23. ET: mmm like you put it in cane-row?
24. FA: hmm ↑hmm
25. ET: you know I'd like to be able to do those tings again





"Hair is an important representation of identity for a lot of women, regardless of race. Women who feel certain hairstyles affirm their aesthetic values, self-worth, or central identity maybe more reluctant to alter the style or state of their hair for any reason."

"Hair is meaningful to the lived experience of most women, and may be particularly central for Black women because of its historical and deep-rooted cultural significance."

Versey, 2014

American Journal of Public Health

Hair . It may seem like a mundane subject, but it has profound implications for how African American women experience the world."

L. Jacobs-Huey

Associate Professor in American Studies, and, Ethnicity, and Anthropology



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And Empathy??

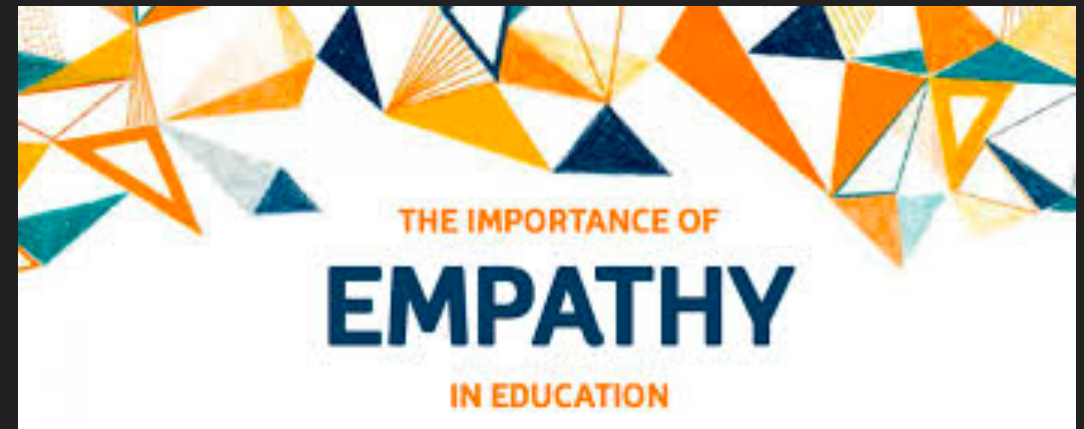
08. ET: just like loose like your own^ now? and then you know it gets
09. tougher and tougher for me to HANdle it so I'll be able to
10. do th- to do my hair to style it **you know?**
11. FA: to [style your hair ?]

25. ET: **you know** I'd like to be able to do those things again.

““You know” can serve as a meta-knowledge indicator, and its function of calling attention is evident as well, it ultimately leads to the increasing of shared knowledge or cognitive mutuality between the participants.”

EDUCATION

- empathy is essential in counselling process.
- imperfect linguistic ; cultural understanding affects learning strategies & performance on assessment tasks
- cultural differences in communicating knowledge and learning techniques.



CONCLUSIONS

- Research has consistently demonstrated the **influence of a positive academic culture on educational outcomes** and that **teachers have control over changing school culture variables**.
- **Enhancing empathy** on the part of instructors might be one way to **improve school culture** and **an awareness of cross-cultural issues**, that are then attended to, can **increase learning** and **augment communications** .



THANK YOU!

