

DINE CULTURAL SENSITIVITY WITH ILLNESS.

By The Office of Native Medicine

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DINE CULTURAL SENSITIVITY WITH ILLNESS.

Objectives

- ✓ Explain culturally appropriate communication with terminally ill patients and their family.
- ✓ Identify ways to practice respect of the Din₄ Culture

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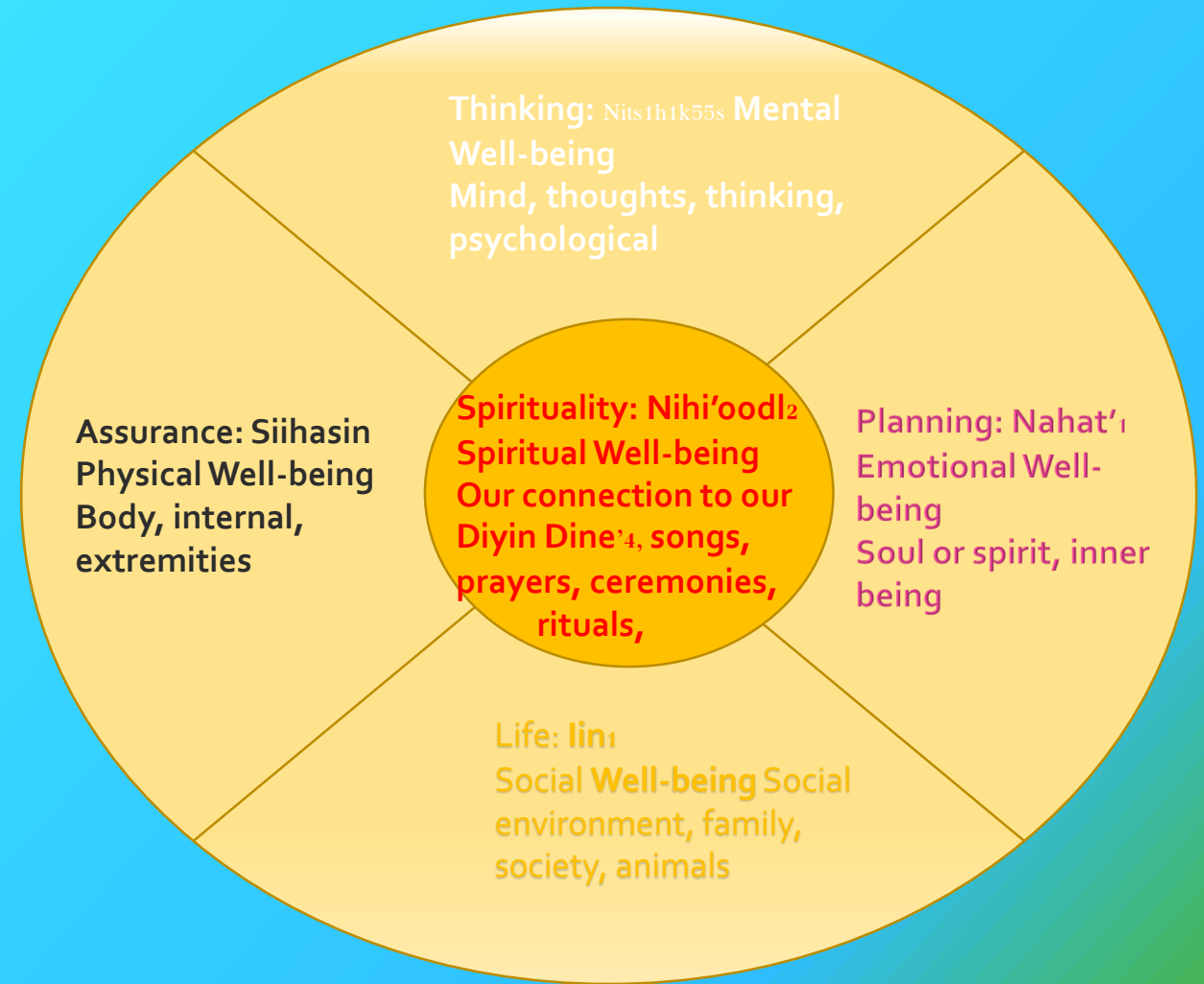
Dine Concept of Well being is total wellness.

To be balanced we have to consider the total well being of the individual.

Total wellness consist of five components.

They all connect and coexist.

When one is affected, it will affect the rest.



DINE CULTURAL SENSITIVITY WITH ILLNESS.

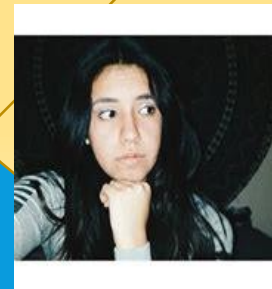
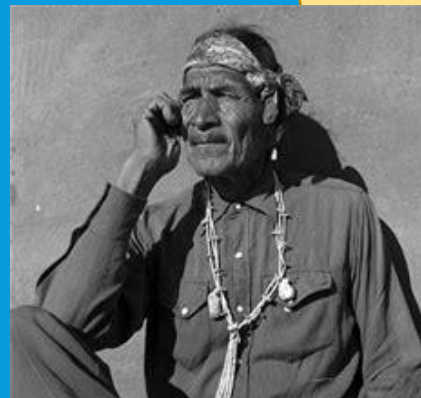
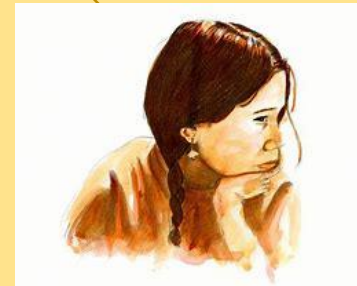
Nits1h1k55s: Thinking

Mental Well-being

- ✓ Our Mind is very powerful.
- ✓ Our mind is the first thing that awakens in the morning.
- ✓ We can succeed or fail if we put our mind to it.
- ✓ We are taught at a young age to always think positive.
- ✓ We highly practice mind over matter.



Thinking Nits1h1k55s :
Mental Well-being
Mind, thoughts,
thinking, psychological



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Planning: Nahat'í

Emotional Well-being

- ✓ Our spirit/soul plays a huge part in the emotions we have.
- ✓ Our emotions are the way we feel.
- ✓ We have many degrees of emotions.
- ✓ Our soul/spirit &/or inner being is who experiences the feelings we have about people, things, situations, etc.
- ✓ We can feel well mentally and physically but our inner being may not.
- ✓ We must also watch our speech and what we say about ourselves, and other people.



Planning: Nahat'í
Emotional Well-being
Soul or spirit, inner being

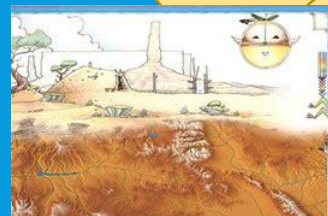
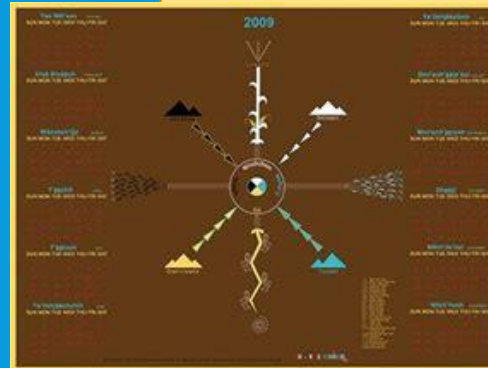


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Life: linı

Social Well-being

- ✓ Our social environment plays a significant role in our life.
- ✓ Our social environment consists of our family, relatives, friends, the people in our lives and the society
- ✓ Our social environment also includes the natural environment- Mother Earth, Father Sky, Wind, Air, rain, etc.,
- ✓ Our social environment also include all animals, insects, retiles, etc.
- ✓ Our social environment also include the our surroundings, mountains, plants, etc.



Life:linı
Social Well-being
Social environment, family,
society, animals

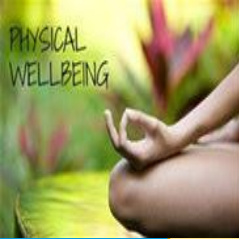


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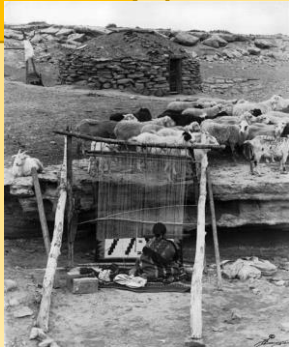
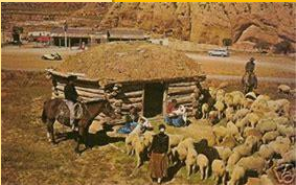
Assurance: Siihasin

Physical Well-being

- ✓ Our physical being is the body we are given from birth to old age.
- ✓ We are only given one body to last a life time. We must take care of it.
- ✓ Our body is considered sacred.
- ✓ We are taught healthy living from a young age.



Assurance: Siihasin
Physical Well-being
Body, internal,
extremities



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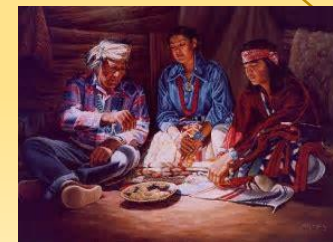
Spirituality: Nihi'oodl₂

Spiritual Well-being

- ✓ Spirituality plays a role in all healing.
- ✓ We connect to the Divine through our prayers, songs and ceremonies.
- ✓ Ceremonies heal us.
- ✓ We consider all sacred and alive.

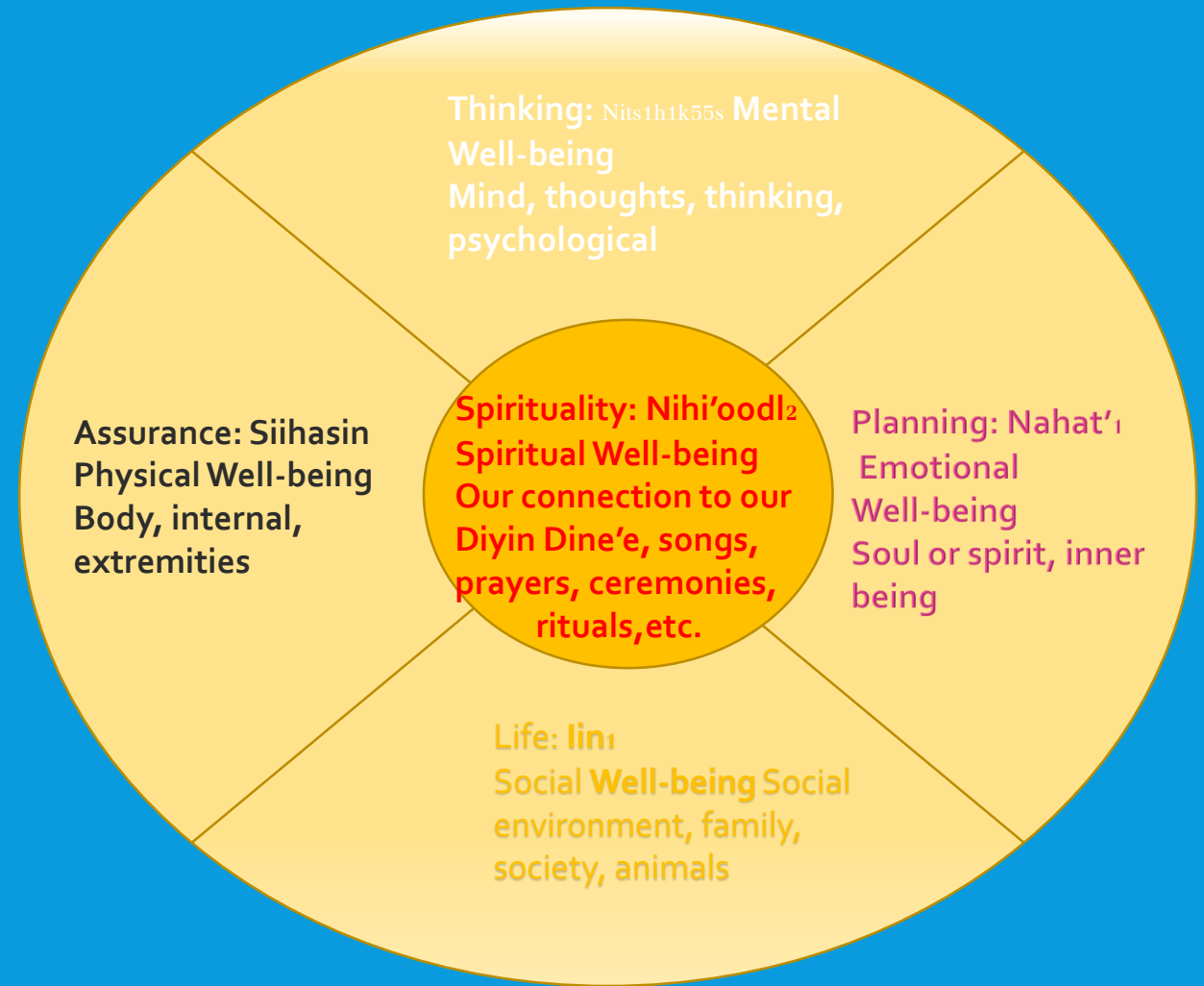


Spirituality: Nihi'oodl₂
Spiritual Well-being
Our connection to our
Diyin Dine'e, songs,
prayers, ceremonies,
rituals,



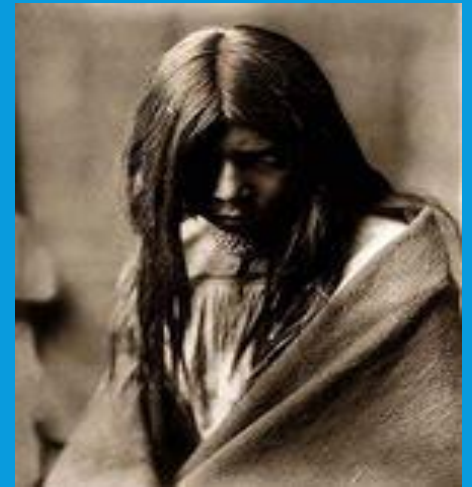
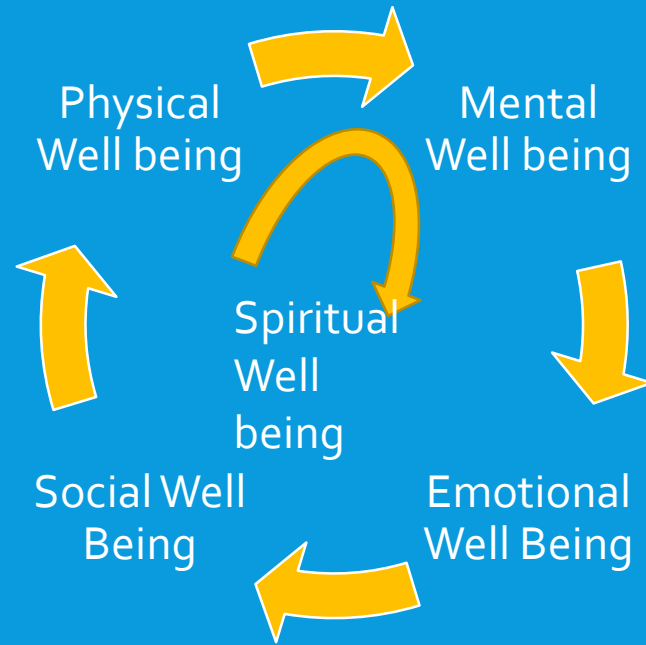
DINE CULTURAL SENSITIVITY WITH ILLNESS

- ✓ When one is ill all of the wellness of one is off balanced.
- ✓ Even though it may be a physical illness it will affect all the well being of the individual.
- ✓ This will lead to more chronic or heighten the illness.
- ✓ The total well being of the person all interconnect.
- ✓ In this regard, an ill person must be treated as a whole.



DINE CULTURAL SENSITIVITY WITH ILLNESS

- ✓ When one is told he/she is terminally ill and given a timeframe of their life span, their mind will automatically get offset.
- ✓ One will begin to worry, and think of what lies ahead.
- ✓ The worrying will lead to a drastic decline in health.
- ✓ The information will have a domino effect on the individual.



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- ✓ When one is approached with a terminal illness, 3rd person explanation is preferred.
- ✓ Ex: “A person with your type of condition usually experience or will have.....” is a better approach than, “You only have a month to live or you will experience heart failure, etc.”
- ✓ Precautions are the Din4 belief that if you tell someone “they will die or you experience this!” you are wishing it upon them.
- ✓ Talking about death or timeline of a person is strictly prohibited in Din4 Culture when the individual is still living.



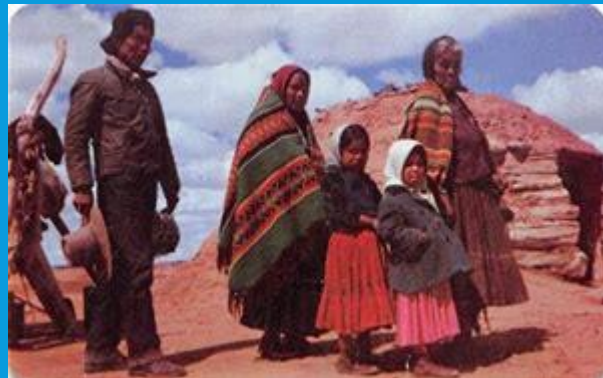
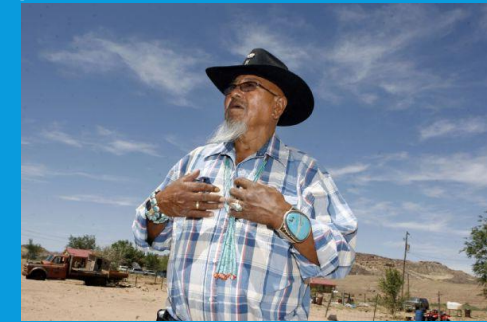
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- ✓ Even though the patient may accept the illness, the spirit/soul could still be in denial.
- ✓ This will create a quick manifestation of the illness or a rapid decline in health could occur.
- ✓ The patient might refuse treatment or intense therapy to help their illness.
- ✓ The spirit/soul may not have the willpower to heal, improve or empower to get better.



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- ✓ In most cases a patient will have numerous family members and friends that will be present with the patient during a hospital stay.
- ✓ Diné way of life have a clan system that reflects family, therefore clan relatives will often be present with a patient. This is a cultural norm.
- ✓ A patient may also be alone. They may not have relatives, family or friends.
- ✓ Many Diné people have livestock as their livelihood. This is considered their family.
- ✓ Some people may live in remote areas with minimal means.



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- ✓ Many patients may start to feel like a burden to family due to lack of health.
- ✓ A patient might start to decline in many physical functions due to knowing they are ill.
- ✓ A patient might proceed to a “failure to thrive” because of their illness.
- ✓ A lack of physical agility can become a huge barrier to patients.



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- ✓ A patient may lose faith and hope.
- ✓ A patient may feel anger and give up on their belief.
- ✓ A patient may feel a lost of direction.
- ✓ A patient might reject any means of spiritual or religious help.
- ✓ A patient might isolate themselves.

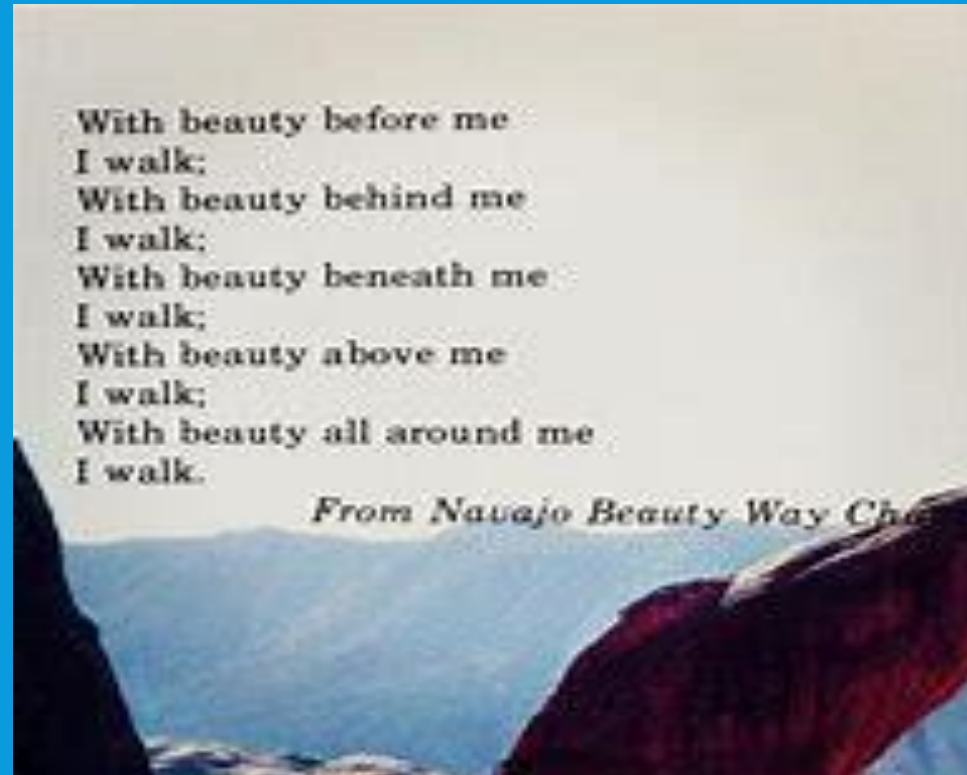


DINE CULTURAL SENSITIVITY WITH ILLNESS.

- ✓ We must consider the total well being of a Din⁴ patient we treat with any illness, terminal or acute.
- ✓ We have to understand where they come from to better serve our Din⁴ patients.
- ✓ We must thrive to look at every well being of the patient to deliver appropriate care and meet their needs.



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AHXEHEE : Thank you