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CLIMATE CHANGE AND HEALTH EQUITY

Toolkit

Prioritizing Cultural Safety During Climate-Related Emergencies

Introduction

Creating laws and policies that center cultural safety within institutional structures and practices is essential to supporting diverse communities during climate-driven emergencies. Cultural safety is distinct from the more familiar concept of cultural competency which tends to place emphasis on more privileged groups learning about non-dominant cultures. Cultural safety, unlike typical cultural competency models, focuses efforts on three key areas: (1) the cultural biases of providers and systems; (2) correcting for power imbalances that exist between systems/personnel and the community or individual being served; and (3) a commitment to letting individuals and community members define and decide when cultural safety has been achieved.[1] To put it simply, cultural safety calls for self-knowledge about the cultural biases reflected in dominant institutions in order to see how these biases frequently work as barriers to inclusive practices. The diverse knowledge and perspectives of traditionally underrepresented groups are social goods that are needed to shape best practices during emergencies. In the context of public health, practicing cultural safety is a valuable tool for promoting racial health equity. This resource is a short practical guide for understanding why cultural safety must drive community engagement and how it can be prioritized in emergency management and response during climate-driven emergencies.

Cultural Safety in Emergency Planning Must be A Priority

There are two primary reasons why a cultural safety model must replace systems that fail to account for culturally relevant differences (e.g., language barriers and racism) or that adopt more limited cultural competency models. First, as detailed in the Environmental Protection Agency (EPA) report discussed below, communities of color along with Native American and Alaska Native people experience some of the worst impacts of climate emergencies and their ongoing harms.[2]

Second, the history of emergency response is replete with stories of how communities of color, and others, have suffered due in large part to culturally biased systems that are centered around dominant cultural norms that give little weight to legitimate and relevant cultural needs. The examples in the section on unequal emergency preparedness and response highlighted below show that it is not the culture of the *individual (*or *group) being served* that is the barrier to effective response; rather, it is the cultural biases in systems (that often wear a mask of cultural neutrality) that operate as the true cultural barriers.

Cultural safety is a value that should be embraced to ensure equitable preparedness and response in a multi-cultural and diverse society. It is also a value that is central to meaningful community engagement. To understand what cultural safety is, it is important to understand what cultural bias looks like in practice during climate emergencies. As such, the next section first examines some disproportionate impacts of climate change on communities of color and Native American and Alaska Native people, followed by examples of harms caused by inequitable emergency response efforts rooted in dominant cultural norms.

I. Disproportionate Impacts

Drawing from the EPA's 2021 "*Climate Change and Social Vulnerability in the United States*: *A Focus on Six Impacts*" report (the "Report") this section identifies the ways in which people of color will increasingly bear a disproportionate share of adverse health, and other, impacts due to climate emergencies in the contiguous U.S.[3] The Report applies a social vulnerability lens assessing harms by race and ethnicity in areas where the greatest climate change impacts are likely to occur (with projected 2°C global temperature increase and 50 cm global rising sea level).[4] Social vulnerability generally refers to "how resilient a community is when confronted by external stresses on human health."[5]

The disparities identified in the Report help build the case for why a cultural safety framework is necessary. They underscore why systems must be responsive to diverse community needs and rectify power imbalances that can otherwise leave many communities of color and Native American and Alaska Native people behind during disasters or other public health emergencies. Some examples of expected disparate impacts of rising temperatures and sea levels are:

- Disparities in expected premature deaths due to extreme temperatures in which Black and African American people are 40% more likely than their counterparts to live in census tract areas where there are the highest projected increases in deaths;[6]

- Disparities in asthma risk in which Black and African American children are 41% more likely than their counterparts to live in census tract areas with the greatest projected impacts of climate-related increases in $PM_{2.5}$ on childhood asthma – a population that has already experienced disproportionate deaths and hospitalizations;[7]

- Disparities in projected labor hours lost in weather-exposed industries due to extreme temperatures in which people of color are 35% more likely than their counterparts to live in census tract areas where the greatest amount of lost labor hours are anticipated with Hispanic/Latino/a people and Native American and Alaska Native people being especially impacted: relatedly, many working in these industries lack workplace safety nets, such as a living wage or paid leave pitting individuals' immediate health and safety needs (e.g., avoiding heat stroke) against multiple Social Determinants of Health (e.g., having income to pay utility bills, healthcare, and housing);[8]

- Disparities in increased traffic delays arising from the highest projected changes in coastal flooding in census tract areas particularly impacting Hispanic/Latino/a, Pacific Islander, and Asian people – delays that may make emergency services inaccessible leaving community members to act as the de facto first responders irrespective of training or capacity; [9] and

- Disparities in who resides where the highest percentage of land is expected to be inundated with 50 cm of global sea rise significantly impacting Native American and Alaska Native people who are 48% more likely than their counterparts to live in these census block areas.[10] As discussed more below, this threatens the continued existence of Tribes.

These disparities, along with the ones that are already occurring, have deep ties to structural racism and other injustices. Emergency preparedness frameworks that incorporate facially "culturally-neutral" standards will only further entrench these and other inequities. One reason is that seemingly neutral standards and practices often reflect covert cultural biases that are not expressly stated. Cultural safety requires eliminating existing cultural biases to make way for new cultural understandings within systems. The following section illustrates how cultural bias has harmed communities.

II. Unequal Emergency Response and Outcomes

This section provides select—but typical—examples of emergency preparedness and response efforts that created culturally unsafe environments and outcomes. The examples show that without intentional focus and commitment to addressing factors like cultural bias, power imbalances, and structural racism inequitable outcomes that negatively impact the health and well-being of communities of color are inevitable.

- **During Hurricane Sandy a group of residents from southeast Manhattan (Chinatown) were directed to go to evacuation centers, but when they arrived, many felt unwelcome**. For instance, the Executive Director of an organization that works with Asian immigrants shared that after arriving "When [people] asked for information, they were told, 'We're not giving out any information or we don't have any.'"[11] The centers also lacked interpreters to translate information for non-English speaking residents. Asian people are often treated as a monolithic ("model minority") group that is not vulnerable during climate emergencies.[12] This attitude masks relevant differences within a demographic that is diverse in terms of language, values, cultural practices, and needs.[13] Treating Asian people as a homogenous privileged group erases such cross-cultural differences. Here, there was a failure to meet even the most basic community need for effective communication.
- **The emergency response to the 2017 firestorms in California left many Latino/as behind**. A report on the emergency response in the North Bay area found the government did not provide signage at shelters or communications in Spanish despite a significant number of Latino/a residents in the area. As one community organizer expressed, this cultural gap created "[f]ear and panic" because "families weren't able to make decisions on safety without necessary, information, which led to a lot of rumors."[14] These omissions had concrete impacts. Many feared Immigration and Customs Enforcement officers would be at the shelters, making the shelters practically inaccessible as people were deterred by the perceived threat of negative immigration consequences.[15] Such fears should be accounted for at the outset of government planning given that the U.S. has many mixed immigration status households including 20% of Californians under 18 who are undocumented or live with an undocumented household member.[16] The failure to affirmatively address these and other culturally-based concerns led to reports of community members sleeping "in their cars, in fields, or near the beach, because they didn't know where else to go."[17] Culturally safety requires communications and spaces that remove barriers to getting people to safety.

There is broad agreement that culturally relevant translation requires more than using simple language translation tools and must at minimum include

- cultural framing for English to non-English translations
- oral communications for individuals who have limited literacy or for whom such communications are more culturally familiar than written word
- using plain easy to understand words that anyone can understand regardless of education
- providing information about culturally specific concerns, such as whether people may be subject to immigration enforcement at an emergency center
- not relying on family members and children to act as interpreters

- **Native Alaskan villages are facing a loss of culture and displacement due to flooding and erosion, yet the federal government does not sufficiently support their efforts to relocate their villages to safety.** The U.S. Department of Housing and Urban Development has denied Native Alaskan villages located in Alaska's unorganized borough relocation funds because federal law does not recognize their specific governmental structure as eligible government entities. Native Alaskan villages impacted by flooding and erosion have also been denied funds from the Federal Emergency Management Agency (FEMA) because FEMA has not issued the federal disaster declarations which are needed to access certain relief funds.[18] In general, FEMA is "less likely to grant requests for aid from native [T]ribes recovering from disaster, compared to non-Native communities."[19] Such treatment has resulted in Alaska and Louisiana Tribes filing a complaint with the United Nations alleging the U.S. "has failed to protect the human rights of Tribal Nations in Louisiana and Alaska, who are being forcibly displaced from their ancestral lands" in part by climate change.[20] Thus, it is not climate alone, but governmental action and inaction, including inadequate federal aid for relocation, that harms Tribes by contributing to the loss of Tribal community and culture.[21]

Highlight: *The Declaration of Commitment to Cultural Safety and Humility in Emergency Management Services for First Nations People in British Columbia* adopted three guiding principles that support community voice and power

- **Acknowledging that cultural humility is needed to build trust and cultural safety**
- **Implementing cultural safety and humility at each level of emergency service (governance, organizational, and individual)**
- **Recognizing that cultural safety is not achieved until First Nations and Indigenous People say so.**

signed by Emergency Management BC and First Nations Health Authority

- **Emergency responders disregarded the value of kinship that was central to daily living for Black communities impacted by Hurricane Katrina by placing their own assumptions about family structures onto those they were helping.** This lack of cultural understanding was apparent when emergency responders expected Black residents to evacuate and ignore those who would be left behind.[22] The failure to grasp "the importance of religion and extended family to evacuees" reflected a cultural disconnect which made it hard for emergency responders to effectively help those in need.[23] Cultural safety requires understanding these values and how they intersect with other factors like structural racism. For example, some Black residents did not initially evacuate because they had family members who were elderly or disabled who could not readily do so (e.g., because evacuation buses refused to enter Black neighborhoods).[24] Black residents also reported police blocked direct routes to shelters, by "restricting residents of African American neighborhoods from crossing neighboring parishes en route to designated shelters."[25] Emergency responders must be equipped with the right knowledge to sufficiently respond to the context in which some Black communities make decisions during disasters and how those decisions might be constrained by structural racism.

Why Cultural Safety?

The examples above illustrate the need to anchor community driven emergency response within a cultural safety framework. What is cultural safety? The concept of cultural safety is rooted in Indigenous lived experiences and culture. It was developed by Maori nurses in New Zealand working to support better healthcare for Maori people who were experiencing poor health outcomes.[26] Cultural safety was initially adopted into training programs for nurses to help undo the harms of colonization and racism and their impact on Maori people in health care settings.[27] At its heart, cultural safety is grounded in taking a critical look at

power imbalances and examining the biases and attitudes of the person delivering services to transform the way that systems operate.

In the U.S., many people are more familiar with the concept of cultural competency, which is the predominant way that culture has been addressed. Cultural competency standards have been codified into law and widely adopted through policy—in contrast to cultural safety, which has received scant attention by lawmakers.[28] A recent CDC publication states that: "Cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes."[29] Depending on how cultural competency or cultural safety are defined, they may share some overlapping features. Nonetheless, there are compelling reasons to reimagine and move beyond concepts of cultural competency towards a community-centered cultural safety model.

Challenging Culturally Biased Assumptions About What Constitutes Knowledge The communities routinely being flooded, poisoned by toxic overflows, burned, and roasted have invaluable and essential knowledge of their communities' needs including: what practices have been and continue to be harmful; what solutions have failed to produce results; and what solutions would (or do) work. Data has been a centerpiece of public health's evidence-based approach, with too little attention given to the value of alternative forms of knowledge, such as the knowledge that comes from lived experiences. In Indigenous cultures, for instance, lived experience knowledge has been of equal or greater value to data based on studies and evaluation. Appreciating this perspective requires rethinking the assumption that such knowledge is not an "evidence-based" approach.

Dr. Elena Curtis et al., have identified some of the key shortcomings of cultural competency models, including that cultural competency is often defined as individual knowledge acquisition, which: (1) promotes the myth that one can become "'competent' in interacting with patients from diverse backgrounds much in the same way as one is competent in performing a physical exam or reading an EKG"; (2) encourages viewing individuals with different cultures as the "exotic" other; (3) promotes an essentialist and static view of culture; (4) encourages stereotyping by focusing on individuals (not systems); and (5) ignores system biases and power imbalances.[30] Cultural competency requirements also usually involve single or intermittent trainings (a one-and-done system) rather than sustained ongoing trainings.

Cultural safety is deeply rooted in examining power imbalances which exist on inter-personal and systems levels, examining a provider's own biases (e.g., about what constitutes knowledge), and allowing the recipient of services to determine when cultural safety has been achieved.[31] Rather than pointing the "culture" lens outwards, and treating the culture of the individual from the non-dominant culture as presenting a barrier to be overcome, cultural safety points the culture lens inwards to examine the cultural biases of system and providers.[32] Elaine Papps and Irihapeti Ramsden explain that everyone has a culture and that in any interaction both individuals bring their cultural identities: for those whose identities are shaped by dominant values their cultural values are built-into existing systems.[33] They further explain that cultural safety adopts an intersectional lens and encompasses a "way of living in the world, attitudes, behaviors, links and relationships with others" which is not reducible to ethnicity because it includes "groups from within cultures e.g., cultures of class, socialisation, sexual orientation, age etc."[34] Thus, cultural safety is not reducible to a commitment to educating oneself on the cultural practices and customs of other racial and cultural groups.[35]

Reworking power relationships in a way that creates conditions of safety for the recipient of services is at the heart of cultural safety. As applied to emergency management this shift is reflected in the "The Declaration of Commitment to Cultural Safety and Humility in Emergency Management Services for First Nations People in BC" cited above, which expressly states that cultural safety is not achieved until First Nations and Indigenous Peoples say it is—in contrast to the emergency management system deeming it so.[36] In some cases there may be diverse community perspectives on what is needed to establish cultural safety, signaling the need to develop fair processes for determining when a governmental agency has successfully met that goal. Practical guidance for obtaining and measuring this outcome for Indigenous communities can be draw from the human

rights concept of seeking the free, prior, and informed consent of Indigenous communities "in accordance with [Indigenous peoples'] customary laws and practices" as set forth in Declaration on the Rights of Indigenous Peoples.[37] For these and other communities the Spectrum of Community Engagement to Ownership tool can also help determine what government systems changes are needed to support inclusive community-driven decisions and consensus on questions like what the conditions for cultural safety require at different points of emergency planning and response. Creating systems that give communities the power to say when a government has institutionalized cultural safety should be welcomed by government agencies who are working to create new avenues for community engagement and self-determination as part of health equity initiatives.[38] This commitment, however, if adopted throughout emergency management systems, would represent a significant paradigm shift for many organizations who typically have the final word on how processes will work and what solutions will get implemented.

There is not a single definition of cultural safety, but the state of Washington has essentially adopted into law the definition recommended by Curtis et. al, in its continuing education requirements for health care professionals. Under the Washington statute:

> "Cultural safety" means an examination by health care professionals of themselves and the potential impact of their own culture on clinical interactions and health care service delivery. This requires individual health care professionals and health care organizations *to acknowledge and address their own biases, attitudes, assumptions, stereotypes, prejudices, structures, and characteristics that may affect the quality of care provided*. In doing so, cultural safety encompasses a critical consciousness where health care professionals and health care organizations *engage in ongoing self-reflection and self-awareness and hold themselves accountable for providing culturally safe care, as defined by the patient and their communities*, and as measured through progress towards achieving health equity. Cultural safety requires health care professionals and their associated health care organizations to influence health care *to reduce bias and achieve equity within the workforce and working environment*.[39]

Although developed in the context of health care, this definition is easily transferable to emergency response systems seeking to prioritize community voice, community safety, and community power.

What are some examples of how to implement cultural safety in practice? During climate emergencies, safety centers can provide access to cultural healing which generally refers to historically rooted healing practices of non-Western and underrepresented cultures that are often neglected within traditional mainstream Western institutions.[40] Incorporating cultural healing during disasters helps correct for power imbalances and systems biases that have traditionally ignored non-Western, non-mainstream healing practices. Cultural safety in practice also includes examining institutional biases and asking: when individuals are sent to safety centers will what they find their make them feel welcomed? For example, having individuals in government uniforms stationed at safety or other emergency centers, such as cooling centers, may signal safety to some: but for undocumented individuals or those who are living in mixed immigration status families it may signal that the center is in fact unsafe.

Cultural safety addresses such concerns because it calls for creating culturally safe communications by sharing culturally relevant information. This may require sharing whether officials will be checking immigration status at emergency centers. In other contexts, it may call for reporting on the status of sacred sites threatened by wildfires to impacted Tribal communities. What cultural safety looks like can vary in different contexts. Nonetheless, at each point of emergency response and preparedness there are a multitude of opportunities to practice cultural safety.

Cultural Safety in Practice

During the 2013 Rim Fire, first responders made sure to stay in constant communication with the Tuolumne Me-Wuk tribe about their traditional sites. Tribal members supported first responders with care packages and home cooked meals. After the fire was put out, first responders escorted Tribal members back to their sacred site. These steps fostered an inclusive relationship and helped build trust.[1] It shows how culturally safe communications during disasters requires communicating culturally important information and is not just about translating general emergency messages.

[1]Pedro Reyes, *New Relationships with First Responders*, SAMHSA Disaster Technical Assistance Center (2018)

To sum up, the discussion of the examples of emergency responses to hurricanes, flooding and erosion, and wildfires, show how system biases, power imbalances, and limited community input create unsafe conditions that further harm communities of color and Indigenous communities. Lessons learned from these responses provide guidance on what types of reforms are needed to implement changes that will center cultural safety. We can start to work through what cultural safety looks like in practice by asking how those communities' experiences would have been different if a cultural safety model had been in place.

Cultural safety requires ongoing reflection, training, community engagement, and more equitable power structures. This is precisely the type of work that institutions should be doing as they seek to engage and support communities impacted by climate harms. As climate-driven emergencies increase, it is critical to ensure that the story of emergency preparedness and response is a story built on engaging with and helping communities in ways that actually benefit everyone.

SUPPORTERS

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[1] Elana Curtis, Rhys Jones, David Tipene-Leach, et al., *Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition*, INTERNATIONAL JOURNAL FOR EQUITY IN HEALTH (Nov. 14, 2019) https://equityhealthj.biomedcentral.com/articles/10.1186/s12939-019-1082-3#Sec2;

[2] Native Americans and Alaska Natives are frequently labeled as a racial group and treated as such. Individuals within these groups may also identify as people of color. Such classifications, however, are not uniform. INDIAN RESOURCE LAW CENTER, *Tribes are governments, not racial classifications*, https://indianlaw.org/story/tribes-are-governments-not-racial-classifications. Last visited Nov. 28, 2022 (providing an analysis of how U.S.

constitutional law has defined Tribal Governments as political—not racial—groups). Moreover, although the examples discussed here focus largely on race it is important to keep in mind that all racial categories are imperfect and fluid.

[3] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts* (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report.

[4] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 11-14 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report. In the Report Native American and Alaska Native people fall under the umbrella of race/ethnicity. In addition to race and ethnicity the Report also assesses age - defined as 65 or older, educational attainment - specifically individuals who are at least 25 and have a high school diploma or less, and those who live on low-incomes - defined as households whose incomes are at or below 200% of the federal poverty level.

[5] U.S. CLIMATE RESILIENCE TOOLKIT, *Social Vulnerability Index* (Last modified Sept. 18, 2021) https://toolkit.climate.gov/tool/social-vulnerability-index.

[6] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 35-36 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report.

[7] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 26-27 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report; U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES OFFICE OF MINORITY HEALTH, *Asthma and African Americans* (Last modified Feb. 11 2021) (compared to non-Hispanic White children, in 2019 non-Hispanic Black children had eight times the death rate and in 2017 had a five times higher hospital admission rate).

[8] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 40-41 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report.

[9] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 48-49 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report. In fact, the reality that community members play a pivotal role in emergency response is so well-known that the federal government created the Community Emergency Response Team program to train community members in disaster response. U.S. Department of Homeland Security, Ready, ready.gov (Last updated April 12, 2021) https://www.ready.gov/cert.

[10] UNITED STATES ENVIRONMENTAL PROTECTION AGENCY, *Climate Change and Social Vulnerability in the United States: A Focus on Six Impacts*, p. 58-59 (Sept. 2021) https://www.epa.gov/cira/social-vulnerability-report.

[11] Jim McKay, *Sandy Created a Black Hole of Communication*, GOVERNMENT TECHNOLOGY (Jan. 17, 2013) https://www.govtech.com/recovery/sandy-black-hole-of-communication.html.

[12] Brooke Zhang, *Through the Eyes of a Grassroots Leader: How the Asian American Community Reclaims Its Voice in Environmental Justice*, EARTH JUSTICE (May 12, 2020) https://earthjustice.org/blog/2020-may/aapi-heritage-month-tribute-giving-voice-to-asian-american-communities.

[13] *Id*.

[14] Jesse Hardman and Deborah Ensor, *Desconectado: How Emergency Information Got Lost in Translation During The Northern California Wildfires*, INTERNEWS, p. 23 (Sept. 2018) https://internews.org/resource/desconectado-how-emergency-information-got-lost-translation-during-northern-california/.

[15] *Id*. at 4-5.

[16] CALIFORNIA IMMIGRATION DATA PORTAL AND USCDORNSIFE EQUITY RESEARCH INSTITUTE, *Mixed-status Families: Many Californians live in households with family members who have different citizenship or immigration statuses*, https://immigrantdataca.org/indicators/mixed-status-families#/ (Last Accessed, June 8, 2022). In general, mixed-immigration households are not limited to documented versus undocumented individuals and can also refer to a variety of immigration statuses.

[17] Jesse Hardman and Deborah Ensor, *Desconectado: How Emergency Information Got Lost in Translation During The Northern California Wildfires*, INTERNEWS, p. 5 (Sept. 2018) https://internews.org/resource/desconectado-how-emergency-information-got-lost-translation-during-northern-california/.

[18] UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE, *Alaska Native Villages: Limited Progress Has Been Made on Relocating Villages Threatened by Flooding and Erosion* (Jun 30, 2009) https://www.gao.gov/products/gao-09-551. The U.S. Government Accountability Office has issued a recent report with a detailed discussion and chart outlining federal barriers to relocation assistance and other types of federal assistance. UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE, *Alaska Native Issues: Federal Agencies Could Enhance Support for Native Village Efforts to Address Environmental Threats*, p. 38 (May 2022) https://www.gao.gov/products/gao-22-104241.

[19] Christopher Flavelle and Kalen Goodluck, *Dispossessed, Again: Climate Change Hits Native Americans Especially Hard*, NEW YORK TIMES (Updated Oct. 28, 2021) https://www.nytimes.com/2021/06/27/climate/climate-Native-Americans.html.

[20] *Rights of Indigenous People in Addressing Climate-Forced Displacement* (Jan. 15, 2020) (the complaint was submitted to ten special rapporteurs, including the Special Rapporteur on the Human Rights of Internally Displaced Persons, the Special Rapporteur on the Rights of Indigenous Peoples, and the Special Rapporteur in the field of Cultural Rights) https://www.uusc.org/wp-content/uploads/2020/01/Complaint.pdf.

[21] Some climate-threatened Tribes recently received some federal funds to help with relocation. U.S. DEPARTMENT OF INTERIOR, *Biden-Harris Administration Makes $135 Million Commitment to Support Relocation of Tribal Communities Affected by Climate Change* (Nov. 30, 2022) https://www.doi.gov/pressreleases/biden-harris-administration-makes-135-million-commitment-support-relocation-tribal.

[22] Bridget Murray Law, *Katrina's cultural lessons*, AMERICAN PSYCHOLOGICAL ASSOCIATION (Oct. 2006) https://www.apa.org/monitor/oct06/lessons.

[23] *Id*.

[24] Keith Elder, Sudha Xirasagar, Nancy Miller, et al., *African Americans' Decisions Not to Evacuate New Orleans Before Hurricane Katrina: A Qualitative Study*, AMERICAN JOURNAL OF PUBLIC HEALTH (April 2007) https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1854973/.

[25] *Id*.

[26] It was initially adopted as a training model for nurses to deliver better access to healthcare. Elaine Papps and Irihapeti Ramsden, *Cultural Safety in Nursing: the New Zealand Experience*, INTERNATIONAL JOURNAL FOR QUALITY IN HEALTH CARE, p. 492 (Jan. 1, 1996) https://academic.oup.com/intqhc/article/8/5/491/1843006?login=false.

[27] NATIONAL ABORIGINAL HEALTH ORGANIZATION (NAHO), *Fact Sheet: Cultural Safety* (Jan. 31, 2006), https://fnim.sehc.com/getmedia/c1ef783b-520a-44cf-a7b8-d40df5e406e7/Cultural-Safety-Fact-Sheet.pdf.aspx?ext=.pdf.

[28] For instance, a simple terms search of all statutes in a legal database yielded over 200 results for "cultural competency" whereas Washington is the only state that has adopted and defined "cultural safety" in law. Similarly, a search of law review articles yielded over 2,000 hits for cultural competency and 16 for cultural safety.

[29] CENTERS FOR DISEASE CONTROL AND PREVENTION NATIONAL PREVENTION INFORMATION NETWORK, *Cultural Competence in Health and Human Services* (Sept. 10, 2021), https://npin.cdc.gov/pages/cultural-competence#3.

[30] Elana Curtis, Rhys Jones, David Tipene-Leach, et al., *Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition*, INTERNATIONAL JOURNAL FOR EQUITY IN HEALTH (Nov. 14, 2019) https://equityhealthj.biomedcentral.com/articles/10.1186/s12939-019-1082-3#Sec2. Systems biases include culturally shaped biases about what constitutes knowledge. Joseph Gone provides an insightful discussion of Indigenous perspectives of knowledge as lived experience. Joseph P. Gone, *The (post)colonial predicament in community mental health services for American Indians: Explorations in alter-Native psy-ence*, AMERICAN PSYCHOLOGICAL ASSOCIATION, p. 9-10 (Dec. 2021) https://pubmed.ncbi.nlm.nih.gov/35266761/.

[31] Elaine Papps and Irihapeti Ramsden, *Cultural Safety in Nursing: the New Zealand Experience*, INTERNATIONAL JOURNAL FOR QUALITY IN HEALTH CARE, p. 493-494 (Jan. 1, 1996) https://academic.oup.com/intqhc/article/8/5/491/1843006?login=false.

[32] This is not to say the there is no value in cultural competency efforts. For example, in 2019 California passed a law (SB 160) requiring cities and counties to incorporate cultural competency in emergency planning. As part of that effort, Sonoma County, CA now requires in its emergency planning "elimination of questions regarding immigration status at evacuation shelters, a practice in alignment with federal policies" along with other positive reforms. Under SB 160 "'Cultural competence' means the ability to understand, value, communicate with, and effectively interact with people across cultures in order to ensure that the needs of all community members are addressed, with priority given to 'culturally diverse communities.' 'Cultural competence' includes, but is not limited to, being respectful and responsive to the cultural and linguistic needs of diverse population groups."

[33] Elaine Papps and Irihapeti Ramsden, *Cultural Safety in Nursing: the New Zealand Experience*, INTERNATIONAL JOURNAL FOR QUALITY IN HEALTH CARE, p. 493-494 (Jan. 1, 1996) https://academic.oup.com/intqhc/article/8/5/491/1843006?login=false.

[34] *Id*. at 493.

[35] Elana Curtis, Rhys Jones, David Tipene-Leach, et al., *Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition*, INTERNATIONAL JOURNAL FOR EQUITY IN HEALTH (Nov. 14, 2019) https://equityhealthj.biomedcentral.com/articles/10.1186/s12939-019-1082-3#Sec2.

[36] This commitment was driven in part by a report on wildfires in Canada detailing a lack of processes and planning that incorporated the expertise and knowledge of First Nations during wildfire emergencies, which created response systems that put these communities in unnecessary harm. The report also contains several recommendations for remedying these and other issues impacting First Nation communities during such emergencies. HOUSE OF COMMONS, *From the Ashes: Reimagining Fire Safety and Emergency Management in Indigenous Communities: Report of the Standing Committee on Indigenous and Northern Affairs* (June 2018) https://www.ourcommons.ca/Content/Committee/421/INAN/Reports/RP9990811/inanrp15/inanrp15-e.pdf.

[37] UNITED NATIONS HUMAN RIGHTS OFFICE OF THE HIGH COMMISSIONER, *Free, Prior and Informed Consent of Indigenous Peoples* (Sept. 2013) https://www.ohchr.org/sites/default/files/Documents/Issues/IPeoples/FreePriorandInformedConsent.pdf.

[38] Dawn Hunter and Betsy Lawton, *Centering Racial Equity: Disparities Task Forces as a Strategy to Ensure an Equitable Pandemic Response*, SAINT LOUIS UNIVERSITY JOURNAL OF HEALTH & LAW (2021) https://scholarship.law.slu.edu/cgi/viewcontent.cgi?article=1260&context=jhlp.

[39] Wash. Rev. Code Ann. § 43.70.613 (emphasis added).

[40] April Shaw, *Cultural Healing: A New (Old) Paradigm For Creating Healthy Communities*, THE NETWORK FOR PUBLIC HEALTH LAW (April 7, 2022) https://www.networkforphl.org/news-insights/cultural-healing-a-new-old-paradigm-for-creating-healthy-communities/.