

1 **NADCP All Rise 20 Virtual Conference**

May 26, 2020

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No distinction

3 **Remembering Who We Are and Building Relationships**

"The moral test of a society, or the measure of a society, is based on how it treats its most vulnerable members." Variations of this quote have been attributed to Vice President Humphrey's, Gandhi, and Pearl Buck.

4 **What does it mean to be Human?**

➤ I recently saw a Marriot Hotels T.V. commercial that stated, "Wouldn't it be great if Human beings were great at being Human?"

➤ Important to combine our commitments and obligations as professionals with our commitments and obligations as citizens in society.

➤ We have become accustomed to keeping our social commitments optional and our work settings "safely neutral."

➤ Isaac Prilleltensky has argued, "wellness cannot flourish in the absence of justice, and justice is devoid of meaning in the absence of wellness."

➤ Aristotle believed humans are "Political Animals." If you are a human being, you are political. If you are in this room, you are human and therefore, you are political. In all that we do, we need to carry our degrees in one hand, and the most recent news issue in the other.

5 **What does it mean to be Human?**

➤ Sebastian Junger's book, *Tribe: On Homecoming and Belonging*, he prompts us to ask the question, "Who is your Tribe?"

➤ Junger reminds us that for thousands of years, humans lived and worked side-by-side, sharing resources, and in many ways, protecting one another.

➤ He states that the irony in a society of affluence, which brings safety and stability, and a variety of other resources, leaves many in those communities with poor psychological health.

➤ Psychological research, as wealth goes up, suicide and depression rates tend to also rise. Study that examined urban North American women and rural Nigerian women, and found that suicide rates were the highest in the wealthiest of those - the urban North American women.

- The poorer the society, the more collaborative the society needed to be to the benefit of its survival.
- From an evolutionary perspective, we are wired to be collaborative. Junger argues that today we do not need our community to survive anymore, when we lose that idea we lose a sense of who we are.

6 **An Invitation to Revisit Our Discourse...The Personal Is Political**

- Carlson (2013) states, our new charge must be to “comfort the afflicted and afflict the comfortable” (p. 284).
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- Individuals with drug and alcohol concerns encounter bias throughout the criminal justice and health care systems.
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- This bias in these systems is intensified when racial dynamics become part of the treatment process.
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- Family Pictures

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Cultural Humility

9 **Cultural Humility**

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- Cultural Humility has been defined as a life-long process of self-reflection, self-critique, continual assessment of power imbalances and developing mutually respectful relationships and partnerships (Tervalon and Murray-Garcia, 1998).
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- Cultural humility involves (a) a lifelong motivation to learn from others, (b) critical self-examination of cultural awareness, (c) interpersonal respect, (d) developing mutual partnerships that address power imbalances, and (e) an other-oriented stance open to new cultural information (Mosher, Hook, Farrell, Watkins, & Davis, 2017).

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2 "isms" Revisited...They Still Matter...and Race Still Matters

11 **Overt Racism**

➤ Focusing attention only on overt racial events/situations: "(1) legitimatizes an erroneous conceptualization of racism, (2) clouds efforts to bring to the fore discussions about how race matters in the everyday life, and (3) helps sustain the notion of America as a nation that is no longer "racist...because racially-motivated incidents are...isolated incidents." (Bonilla-Silva, 2015, 23-24).



➤ These definitions do not allow us to conceive of racism as a systemic, national problem and leads us to think about racism as a matter of good versus bad people, of the racists versus the non-racists.

12 **We need a vaccine to address the disease of racism in society.**

• *"Racial capitalism is a fundamental cause of disease in the world and will be a root cause of the racial and socioeconomic inequities in COVID-19 that we will be left to sort out when the dust settles."* (Laster Pirtle, p. 1, 2020).



• Racial Capitalism impacts access to resources. Those with high SES have access to more knowledge, and more accurate knowledge, financial resources, power, and advantageous social connections/relationships, all of which alleviate the consequences of the disease.



• The wealthy can also afford to pay others to do their grocery shopping or order online, meanwhile part-time Amazon workers, migrant farmworkers, grocery store staff, are forced to be on the front lines.



• Interventions designed to lesson some health inequities, cannot fully get rid of the relationship between racism, poverty, and health because they are replaced by other processes, like gentrification and raises in rent, unregulated stores in barrios, which all leads to instability and homelessness.



13 **Race, Racism and Pandemics**

• "Racism restricts our freedom. Unfreedoms, or the lack of control Black, Latinx, Native communities have over our lives in the United States, whether it be attributed to historical systems of slavery or mass incarceration today, puts us at heightened risks for mental and physical health problems (e.g., Alexander, 2020; Phelan & Link, 2018).



• The vulnerability and unfreedoms of detained populations at the border and in prisons, who are overwhelmingly Black and Brown and poor, increases their risk for harsh consequences of COVID-19 (Morse, 2020).



- Racialized capitalist pursuits have left behind the poor, people of color, devaluing our lives so much so that we are dying by the coronavirus pandemic at disproportionate rates to our populations in society.



- History tells us that pandemics exacerbate race and class inequalities.

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14 **Covert Racism**

- Every social indicator from salary, housing, education, life expectancy reveals that there is an advantage to being White/Lighter Skin in the United States.
- Prejudice – preconceived judgment or opinion most typically based on limited information. Can devalued communities be racist? Can women be sexist?
- Our assumptions about others come not just from what we have been told, but by what we have *not* been told.
- Active vs. Passive Racism



15 **Examples**

- Income gaps across racial and ethnic groups persist and, in some cases, are wider than in 1970 (Pew Research Center, 2018).
- While the income gap between blacks and whites closed somewhat from 1970 to 2016, Latinx communities fell even further behind at all income levels.
- Housing –Since the Fair Housing Act of 1968 was signed, residential segregation remains almost as high today as it was during the 50's and 60's, and by extension school systems (U.S. News and World Report, 2018).
- Criminal Sentencing – 1 in every 10 Black men in his 30's is in prison or jail on any given day and American Indian youth are 3 times as likely as White youth to be held in a juvenile detention center (The Sentencing Project, 2019)



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Implicit Bias

17 **Implicit Bias Defined**

- Implicit biases arise through overlearned associations (Kawakami, Dovidio, Moll, Hermsen, & Russin, 2000), which may be rooted in early childhood socialization, repeated personal experience, widespread media exposure, or cultural representations of some target group.
- Implicit bias is the bias in judgment and/or behavior that results from subtle cognitive processes (e.g., implicit attitudes and implicit stereotypes) that often operate at a level below conscious awareness and without intentional control.

- Explicit prejudice reflects people's conscious endorsement of negative beliefs, implicit biases often involve the internalization of negative cultural associations.
- Research finds that implicit biases are automatically activated for a majority of Americans regardless of age, socioeconomic status, and political orientation (Blair et al., 2013).

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18 **Neuroscience and Implicit Bias**

- Medial Prefrontal Cortex (mPFC) activates when we see someone as "highly human." Likewise, that same part of our brain fails to activate when we dehumanize people.

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- Amygdala is the integrative center for emotions, emotional behavior, and motivation.

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- Studies have shown that the amygdala, activates when we feel fear, threat, anxiety and distrust.

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19 **Neuroscience and Implicit Bias**

- A Princeton University: Participants were asked to make judgments about people who were socioeconomically disadvantaged (specifically, homeless people) and then to make judgments about middle class people. (They were also required to make judgments about IV drug users and non-drug users). While making these judgments, the participants' brains were scanned using a process called functional Magnetic Resonance Imaging (fMRI). (Harris & Fiske, 2006)

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- As participants made judgments about the middle class people, their mPFC activated, showing that the middle class people were encoded as human.

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- However, when asked to make the same judgments about homeless people, the mPFC of the participants was not fully activated. (The same contrast occurred when people made judgments about IV drug users versus non-drug users).

- These reactions were not intentional and perhaps even conscious.

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20 **"Breaking the Prejudice Habit" (Devine, Forscher, Austin, & Cox, 2012)**

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21 **Breaking The Prejudice Habit (Devine, Forscher, Austin, & Cox, 2012)**

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1. People must be aware of their biases;
- 2.
2. They must be concerned about the consequences of their biases before they will be

motivated to exert effort to eliminate them;

- 3.
 3. People need to know when biased responses are likely to occur; and
 - 4.
 4. How to replace those biased responses with responses more consistent with their goals.
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23 **Term for Addictions and Implicit Bias (Ashford, Brown, and Curtis, 2018)**

- Brown & Curtis (2018) suggest that stigmatizing terms used to describe individuals who have a substance addiction, including “addict,” “alcoholic,” and “substance abuser,” may be associated with negative explicit and implicit biases.
- They suggest that terms such as ‘substance abuser,’ ‘addict,’ ‘opioid addict,’ ‘alcoholic,’ and ‘relapse’ should be used sparingly, if at all.
- More positive terms such as ‘person with a substance use disorder,’ ‘person with an opioid use disorder,’ ‘person with an alcohol use disorder,’ and ‘recurrence of use,’ and are likely to elicit stronger positive implicit bias and minimize any negative explicit or implicit bias.

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24 **Implicit Bias and Substance Abuse Treatment**

- Robert Wood Johnson’s Substance Abuse Policy Research Program (2009) found large racial and ethnic disparities in substance abuse treatment, including placement in appropriate care.
- These disparities can look like minimizing the need for intensive services, making assumptions about social supports or not understanding the day-to-day barriers to treatment.
- Implicit bias can impact diagnosis and treatment planning, misinterpreting behavior as non-compliant, oppositional, or resistant.
- Implicit bias plays out in how treatment unfolds, how effective it is and potentially premature termination.
- As a provider creates treatment goals and reports on progress, unchecked bias can have an enormous impact. Our perception of behavior can be off without us realizing it.

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25 **Criminal Sentencing and Implicit Bias**

- Research on racial disparity utilizes broad racial/ethnic categories such as Black, White,

and Latino, and has examined the ways in which these broad categories impact sentencing outcomes.



➤ Tonry (2010) states that overt bias based on racial categories is no longer a factor in most sentencing decisions, but he reports that unconscious bias undoubtedly has an effect on judicial decision making.



➤ Viglione, Hannon, & DeFina, (2011) examined sentencing outcomes for Black females in North Carolina. When researchers controlled for legally relevant case characteristics, results demonstrated that lighter-skinned females received 12% shorter sentences and served an actual sentence that was 11% shorter than darker-skinned females.



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Color-Blind Racial Ideology (CBRI)

Neville, H.A., Gallardo, M.E., & Sue, D.W. (2015). What does it mean to be color-blind? Manifestation, dynamics, and impact. American Psychological Association.

Old Adage: "You need to get into someone's house before you can help them rearrange the furniture"

27 **What is CBRI?**

- CBRI is the denial of racial differences and racism by emphasizing that everyone is the same or has the same life opportunities (Neville et al., 2013).
- The basic concept underlying colorblindness is that all people are fundamentally the same, and thus we should ignore racial differences and treat everyone as an individual.
- The implication is that acknowledging the existence of racial groups is inherently problematic, because it is as a result of categorization that prejudice and discrimination occur (Brewer & Miller, 1984; Tajfel & Turner, 1979; Wolsko, Park, Judd, & Wittenbrink, 2000).
- Avoiding or ignoring racial categories in interpersonal interactions and barring them from consideration in institutional decisions would, according to this reasoning, decrease racism and potentially lead to increased equality (for reviews see Apfelbaum et al., 2012; Markus, Steele, & Steele, 2000; Peery, 2011; Rattan & Ambady, 2013).

28 **What is CBRI?**

- Some individuals may truly believe that not discussing race advances racial harmony and equality, by preventing people from being judged by their race (Goff, Jackson, Nichols, & Di Leone, 2013).
- For others, colorblindness may be a way to ignore racial inequalities and thus preserve the status quo to their own benefit (Saguy, Dovidio, & Pratto, 2008).
- Some may avoid any mention of race to ensure that they do not *inadvertently say*

something offensive and risk being labeled a racist (Apfelbaum, Sommers, & Norton, 2008).

- Colorblindness may further be a response among White people to feeling excluded in situations where ethnic diversity is valued; they might believe their identity as racial majority group members leaves them unable to contribute in these contexts (Plaut, Garnett, Buffardi, & Sanchez-Burks, 2011).



29 **CBRI and Its Impact**

30 **CBRI and Its Impact**

- One of the first things that we notice about other people is their racial background. Within a matter of milliseconds, our brains have done the work of categorizing and classifying the people we encounter using physical cues to race, gender, and age (Allport, 1954; Fiske, Lin, & Neuberg, 1999; Ito & Urland, 2003).

- Racial stereotypes are activated automatically.



- The adoption of CBRI does not reduce racial prejudice and, moreover, people who endorse greater levels of CBRI *actually engage in racially insensitive behavior and appear less friendly* (Apfelbaum, Pauker, Ambady, Sommers, & Norton, 2008).



31 **Courageous Conversations (Singleton, 2005)**

"You can't understand most of the important things from a distance, Bryan. You have to get close."

In *Just Mercy: A Story of Redemption and Justice*
Stevenson (2014)



32 **What is Our Role in Helping Others?**

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- Our the greatest failings as humans has been our inability to do hold two opposing positions at the same time, which has lead us to conflict, discord, and an inability to create any meaningful change.
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- Ultimately, our shortcomings has lead to continued oppression of communities and dehumanization.
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- On a daily basis, these shortcomings challenge us in the way that we manage daily encounters with people who may have opposing views of the world, may have different ideas of what they perceive to be just vs. unjust actions by others, leading to an inability to sustain dialogue with those who may hold opposing views as we do.
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- Our humanity is interconnected and every encounter provides us with opportunities for healing, but also with opportunities for recreating the exact actions and behaviors that continue to create pain in those who we are most connect to – Ourselves.



33 **What is Our Role in Helping Others?**

- Focus on continual personal and professional development
 - Differences can be experienced as challenges and also as opportunities for learning and growth
 - Confronting and active processing of our differences can be experienced as empowering
 - Conflict and disagreement are accepted as a part of dealing with differences
- Check ins with self and others
 - Awareness of when you are triggered by difference or when you may have participated in triggering others
 - Asking about the impact you may have had
 - Awareness of your “go to” strategies – how do you usually cope when you are presented with information or experiences that make you uncomfortable or that you do not understand?



34 **Cognitive Miser Strategies**

- Term was coined by Fiske and Taylor in 1984
- Refers to the general idea that individuals frequently rely on simple and time efficient strategies when evaluating information and making decisions
- We assign new information to existing categories that are easy to process mentally; these categories arise from prior information, including schemas, scripts and other knowledge structures, that has been stored in memory such that the storage of new information does not require much cognitive energy.
- Results in a tendency to not stray far from established beliefs when considering new information
- We have the capacity to be aware when we are being cognitive misers
- Important questions
 - When and under what circumstances do we rely on cognitive miser strategies?
 - What is the role of values, attitudes, and motivation?



35 **The Four Agreements of Courageous Conversations (Singleton & Linton, 2006)**

- 1) Stay engaged: Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue” (p.59)
- 2) Experience discomfort: This acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society and in our systems. It is through dialogue, even when uncomfortable, that healing and change begin.

- 3) Speak your truth: This means being open about thoughts and feelings and not just saying what you think others want to hear.
- 4) Expect and accept non-closure: This asks participants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp. 58-65).

36 **A Final Comment**

In Lak'ech Ala K'in (I Am You and You Are Me)

*Tú eres mi otro yo.
You are my other me.
Si te hago daño a ti,
If I do harm to you,
Me hago daño a mí mismo.
I do harm to myself.
Si te amo y respeto,
If I love and respect you,
Me amo y respeto yo.
I love and respect myself.*

Luis Valdez (1973)

37 **Q&A**

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