

# Cultural Humility

## Working in Partnership with Individuals, Families and Communities

May 2015

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**We are the ones we have been waiting for**

# Part one: Cultural Humility





Objectives

Define

Explore

Apply

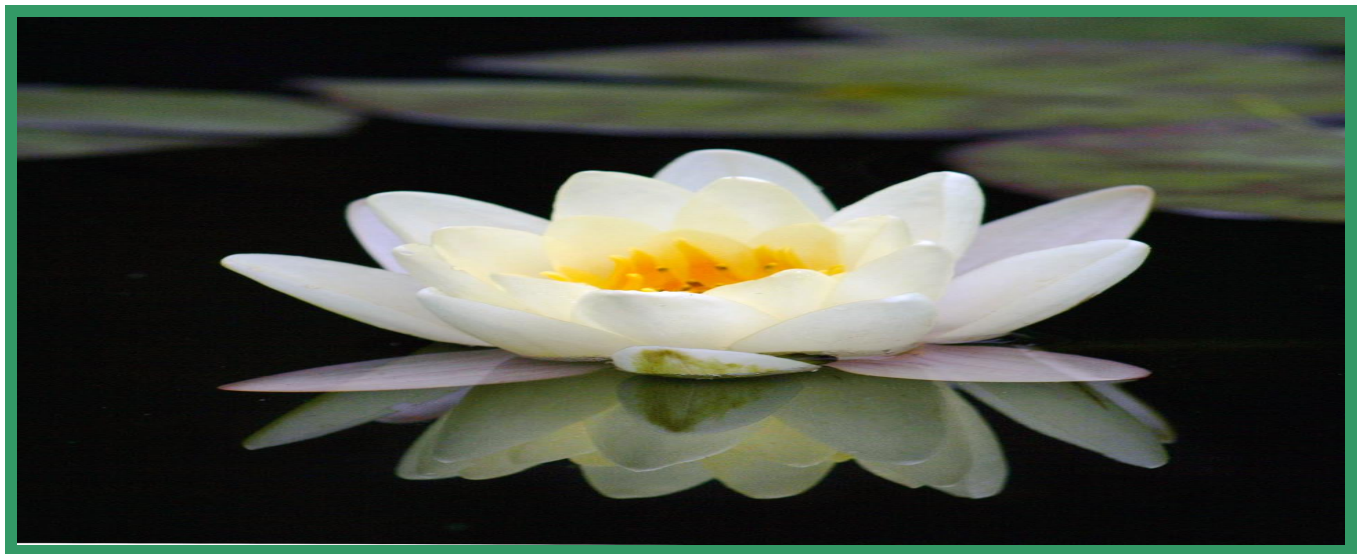


# Goals

- Encourage self-reflection as an essential component of effective partnership
- Encourage the practice of “patient as expert” in our partnership with individuals, families and communities
- Hold each other and our institutions accountable



# Agreements and Expectations

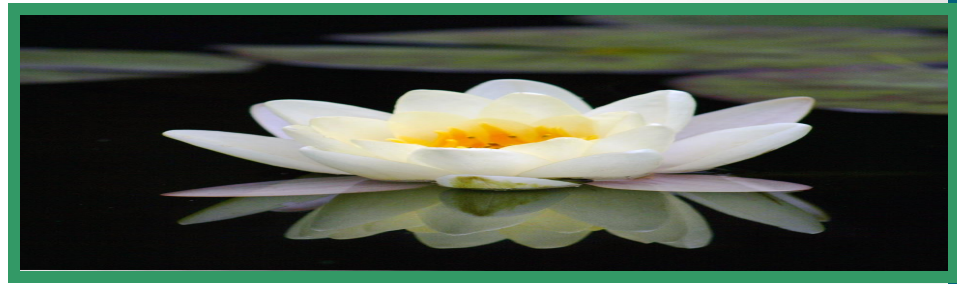


# Agreements



- Listen as if the speaker is wise; listen to understand
- Practice “I” statements when speaking
- Ok to respectfully disagree
- Take risks; No pressure to speak
- Be disciplined about not making assumptions

# Agreements



- No blaming, no shaming
- Confidentiality if stories are shared
- Courage to interrupt if something is going amiss or being left unsaid
- Voices, thoughts, ideas, experiences welcome
- Pay attention to what moves you; use oops and ouch



# Expectations

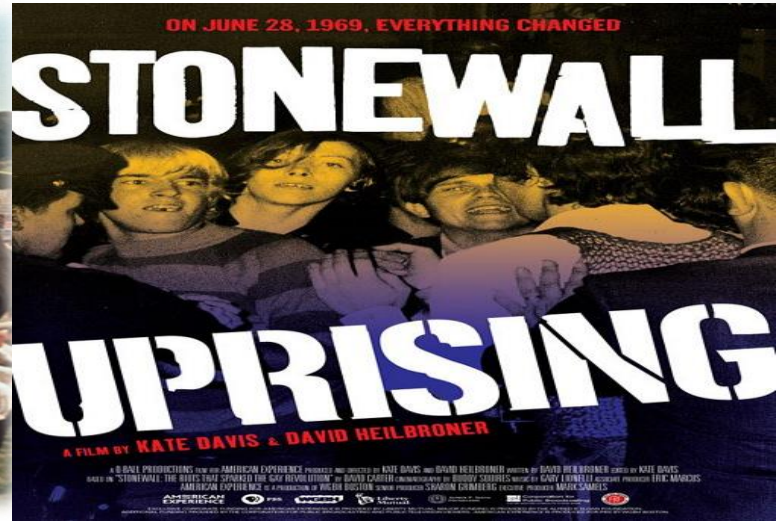
- Listen and learn
- Be fully present: attentive to oneself and others
- Share what you can
- Not everything will be covered
- We are perfectly imperfect



# Facilitator perspective

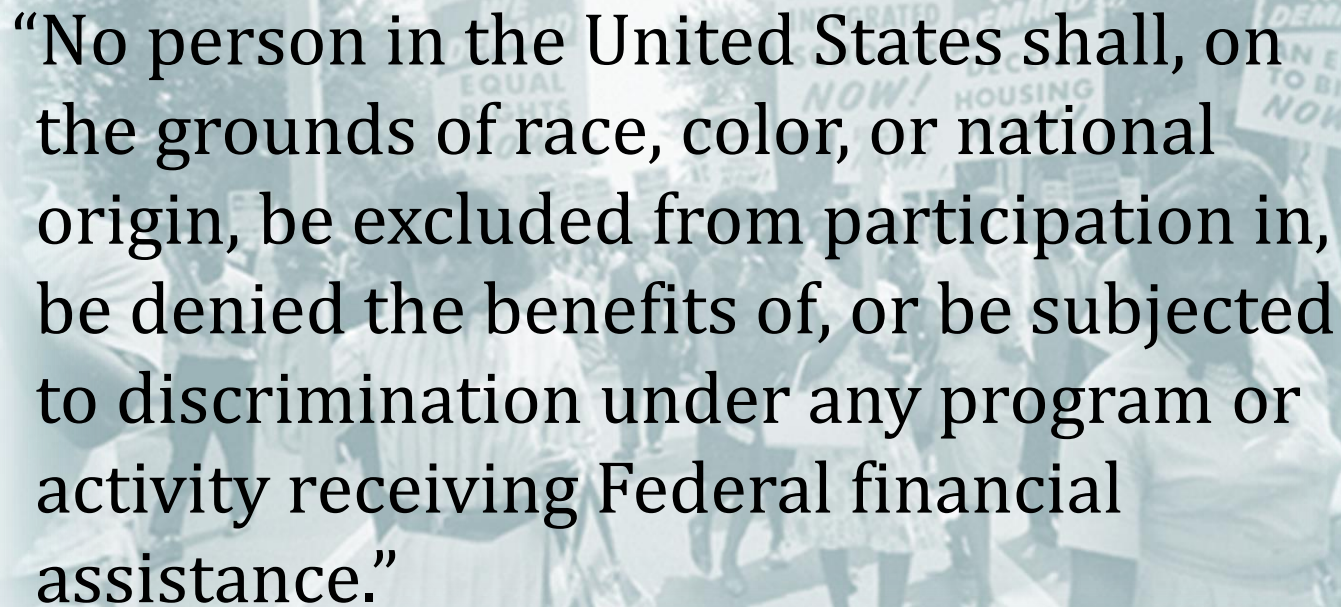
- There are always more questions than answers
- This is an ongoing learning process
- We are equals – peers- in this learning space
- Our values, cultural identities, and past experiences matter
- Conflict is always possible, and conflict is OK and can be transformational
- We are all prejudiced; prejudice is learned and can be unlearned
- We are here to *learn* from each other

# The ground on which we stand



## **Title VI of the Civil Rights Act (1964):**

“No person in the United States shall, on the grounds of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.”

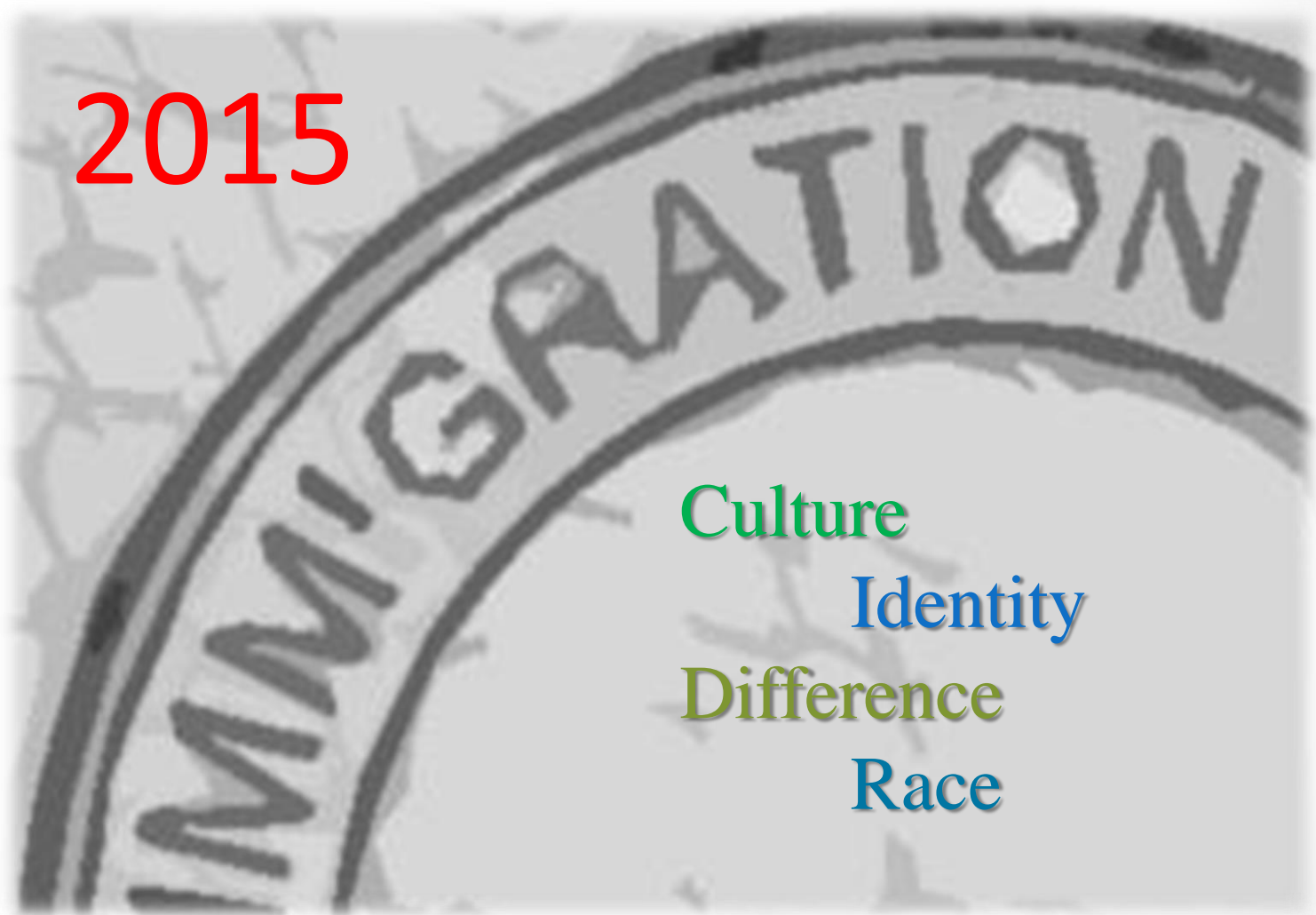
A faded background image of a civil rights march. The image shows a group of people walking, holding various protest signs. Visible signs include "FREEDOM", "WE MARCH FOR INTEGRATED SCHOOLS NOW.", "WE DEMAND AN END TO BIAS NOW!", "EQUAL RIGHTS", and "WE DEMAND HOUSING". The image is semi-transparent, allowing the text to be overlaid on it.







2015



Culture

Identity

Difference

Race

2015



# The words we use

*cultura*

diversity

race isms  
power

privilege

# Exercise



[thinkstockphotos.com](http://thinkstockphotos.com)

# Diversity – Differences - Identity

- **Race**
- **Religion**
- **Ethnicity**
- **Nationality**
- **Appearance**
- **Body structure**
- **Physical ability**
- **Sexual identity**
- **Class**
- **Gender**
- **Age**
- **Primary language**
- **Immigration status**
- **Family of origin**
- **Occupation**
- **Sexual orientation**
- **Gender identity**

adapted from - Pinderhughes EB: *Understanding Ethnicity, Race and Power: The Key to Efficacy in Clinical Practice*. New York: The Free Press, 1989, p. 25



# Culture

Culture is a society's style, its way of living and dying. It embraces the erotic and the culinary arts; dancing and burial; courtesy and curses; work and leisure; rituals and festival; punishments and rewards; dealing with the dead and with the ghosts, who people our dreams; attitudes toward women, children, old people and strangers, enemies and allies; eternity and the present; the here and now and the beyond.

Octavio Paz

# Examples of Cultural Groups

- **Ethnic, Religious**
- **Age, physical ability**
- **Gender and Sexual Orientation**
- **Professional/Educational**
- **Formed by social circumstance**
  - **Homeless, previously incarcerated, veterans**
- **Special Interest**  
    **sports, arts**
- **Socioeconomic**
- **Geographic**

# So what is culture?

- Shared systems of values, beliefs,
- “World lens”
- **Learned** patterns of behavior
- Ever changing, socially framed
- Expressed in views, attitudes and behaviors
- Sometimes referred to in categories
- Often individually defined

# Culture in Our Work



# Culture in our work

- In pairs, listen to each other and talk about a time in the recent past where:
  - Your cultural identity played a part in influencing another persons comfort or discomfort with asking for services or getting help *or* when offering a criticism. Choose your role in **your current job** if possible.
  - Describe how cultural identity made a difference in that episode – positive or negative – in the context of your role.
  - Be ready to share out loud



# So what is culture?

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# Cultural Competence and Cultural Humility



# Definitions and context

## Cultural Competence

“Cultural and linguistic competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations.”

## Cultural Humility

- ▶ Self-reflection and life long learner
- ▶ Patient-focused interviewing and care
- ▶ Community-based care and advocacy
- ▶ Institutional consistency


# **Cultural Humility:**

## **The story, principles, and practice**









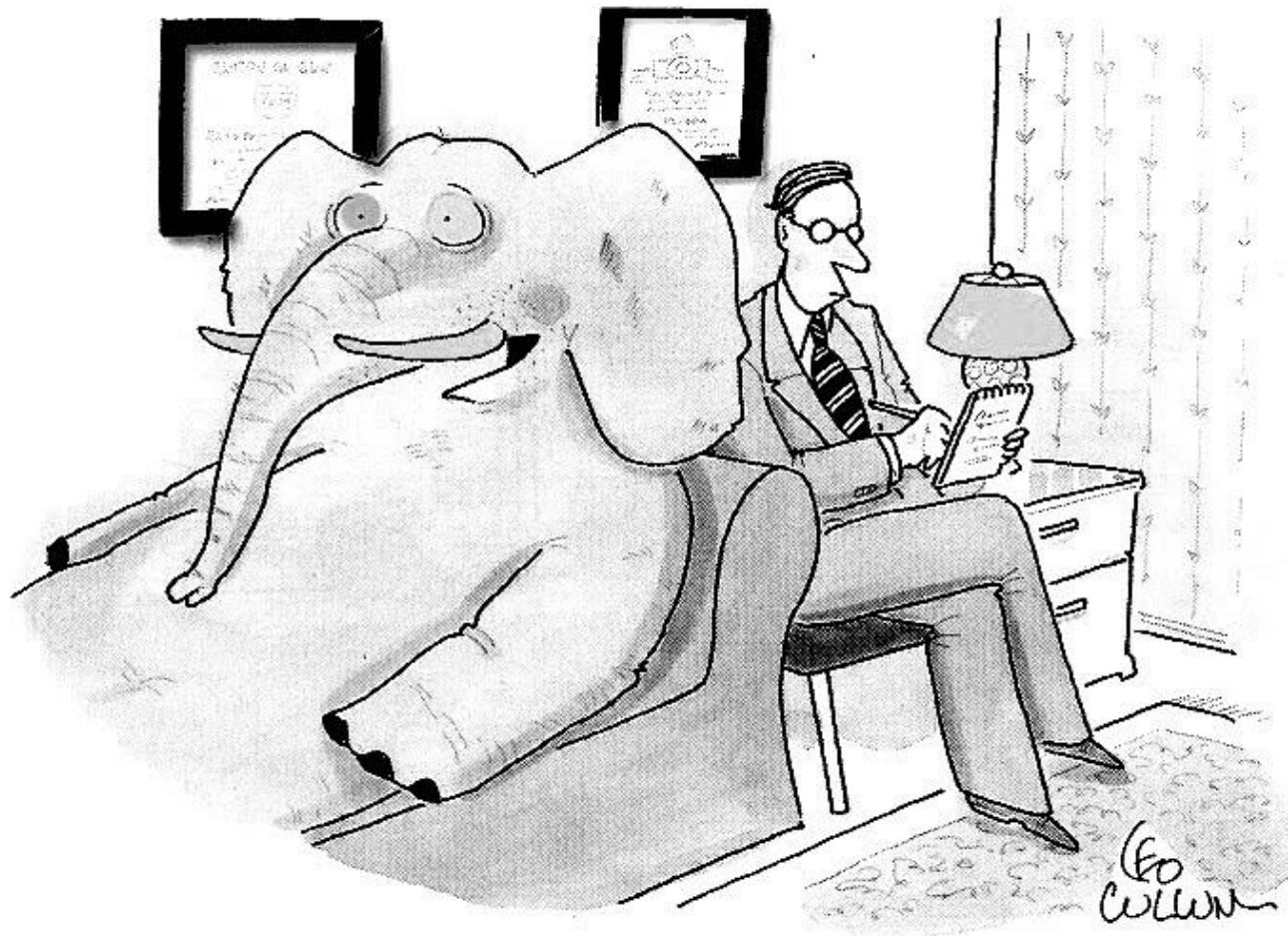
# Children's Hospital Oakland's Multicultural Curriculum Project 1994 - 1997

# Cultural Humility

- A lifelong commitment to self-evaluation and self-critique
- Redressing the power imbalances in the patient-physician dynamic or learner and educational leader
- Developing mutually beneficial partnerships with communities on behalf of individuals and defined populations
- Advocating for and maintaining institutional consistency

Tervalon M, Murray-Garcia J: "Cultural humility versus cultural competence: a critical distinction in defining physician training outcomes in multicultural education," Journal of Health Care for the Poor and Underserved 1998; 9(2):117-124.

# POWER & PRIVILEGE



*"I'm right there in the room, and no one even acknowledges me."*

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# Cultural Humility

“...not a discreet endpoint, but a commitment and active engagement in a lifelong process that individuals enter into on an ongoing basis with patients, communities, colleagues, and with themselves.”

(Leland Brown 1994)

# Humility

- Marked by modesty in behavior, attitude or spirit ; showing patience, gentleness and moderation about ones own abilities and values
- Not arrogant or prideful, which in the context of the original article meant curbing the physician drive towards being all right and all knowing in all areas of all things!

**Why humility?**





# Cultural Humility

- Self reflection and life long learner
- Patient focused interviewing and care
- Community based care and advocacy
- Institutional consistency



# Self Reflection

- Know who you are –  
*Your* history  
*Your* experiences  
*Your* world view
- Engage in honest self reflection about your social and cultural identity



# Self-Reflection and Life Long Learning

Courageously ask:

- What do I think about this cultural group(s)?
- How do I know this to be true?
- What are my biases?
- What are they based on?
- What are the consequences in my relationship with this person, this community, if I act on these biases?
- What can I learn here? And how?
- What are my responsibilities?

**Client focus**  
**Client as expert**

**Student focus**  
**Student as expert**



**Client focus**  
**Client as expert**

**Student focus**  
**Student as expert**



Avoid the check list of  
“cultural traits”

- Practice respectful, curious inquiry
  - encourage rather than obstruct the telling of the story
  - anticipate multiple cultural identities



# Client/student-focused interviewing and care

Challenge power imbalances - demonstrate humility

- Individual or community as rich expert, teacher on the content of culture, “isms, community life
- Practitioner as student, partner and facilitator with access to resources and knowledge
- Determine access to resources, knowledge and services in the best interest of the individual



# Take off the masks

“...even the most familiar and generally accepted of social practices and traditions often mask an unfairness and inequality that frequently is not recognized or appreciated by those not directly harmed by those practices or traditions.”

Chief Justice Ronald M. George  
May 15, 2008

# Community-based Care and Advocacy



Listen as if the speaker is wise

- respect the defining health priorities
- build on existing strengths
- act as effective students of and partners with community

# Institutional Consistency



- Demonstrate cultural humility in organizational strategies and practices
- Hire staff with shared history, heritage, knowledge and skill who can
  - STOP the particular cultural, social and political practices that reinforce discrimination in access, services and treatment in the health care system and social services system
  - EXPEDITE trust and relationship building that powerfully influences whether individuals and identified communities, fully access and utilize the services that are available

# Institutions and cultural humility

- The basics
  - Community representation in every opportunity, and pay people - key decision making infrastructure committees
  - Match Human Resources practices to deep and careful review for non discriminatory hiring and treatment.
  - Pay attention to small instances where power, privilege and cash trump love, health and healing as the motivating social forces.

# Institutions and cultural humility

- Consider a public review of the client experience
  - Humble and courageous self reflection
  - Dialogue with the community and hear their input as expert - in the community venue of choice
  - Work with the power imbalance by distributing the knowledge and decision making often and freely
  - Create “Communities of Dialogue” to work with community members, and clients, and each other on tough issues

# Part Two: Race and Racism



Courtesy photo

# The words we use

*culture*

diversity

race isms  
power

privilege



# Shared Language: Race and Racism



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# Race and Racism

- Objectives:
  - Develop shared language and shared definitions about race and racism.
  - Practice talking about race and racism in our work.

# Racial identity

- Turn to the person next to you and talk together about these questions:
  - If you knew your biological parents, what did they call their race?
  - If you knew your biological grandparents, what did they call their race?
  - What do you call your race today?
  - What did you call your race when you were age 10?

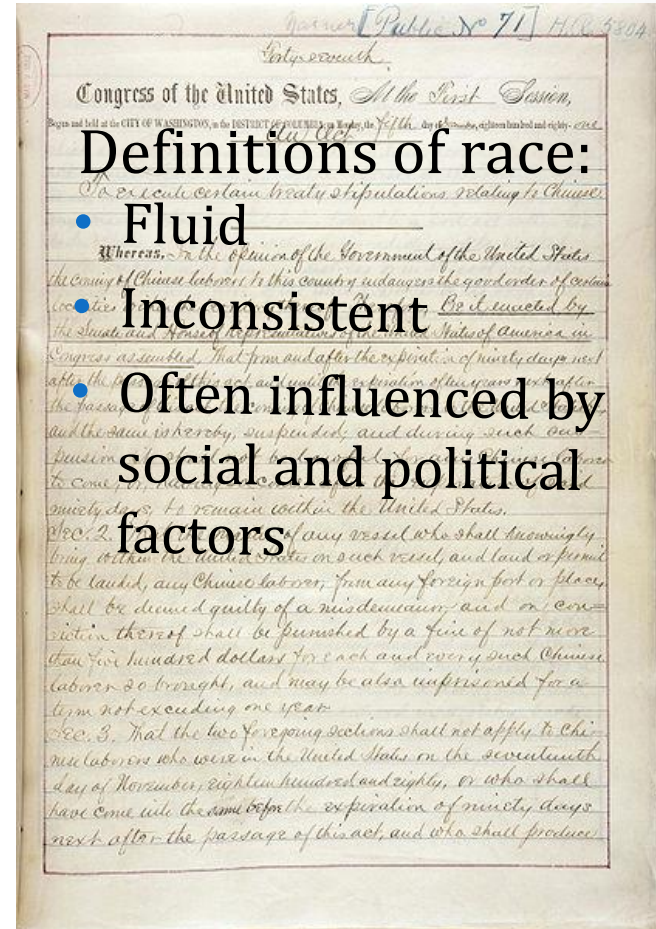
# Race

- A way we categorize each other, based on what we think about external appearances, physical characteristics, behaviors and often, skin color.

# Historical Analysis



## Classification of Irish and Italians as races

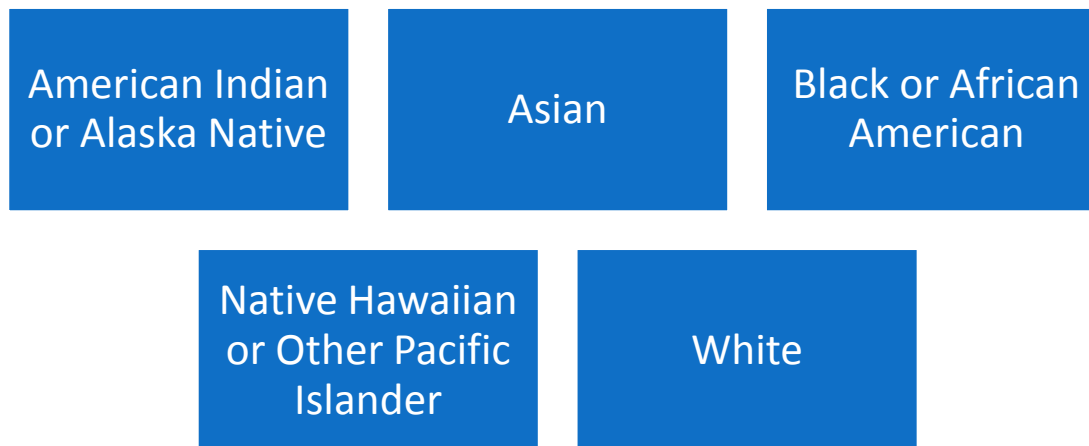


## Chinese Exclusionary Act

# Revised Race and Ethnicity Categories

## OMB Directive 15

Designates Five Races



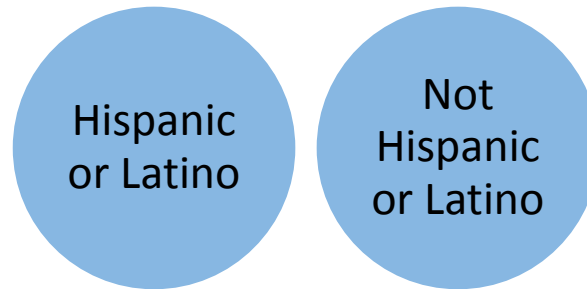
Persons May Identify More Than One Race



# Revised Race and Ethnicity Categories

OMB Directive 15

## Ethnic Categories:



Persons May Identify More Than One Race

# Summary points

- Race is an idea created by human beings
- Definitions of race have been fluid, changing over time, based on history, geography, economics and societal norms
- Our ancestors do show up in our genetic information, which may influence our responses to the environment, including being well or ill

(More on)  
**Racism**

From the work of  
Camera Jones, MD, MPH, PhD

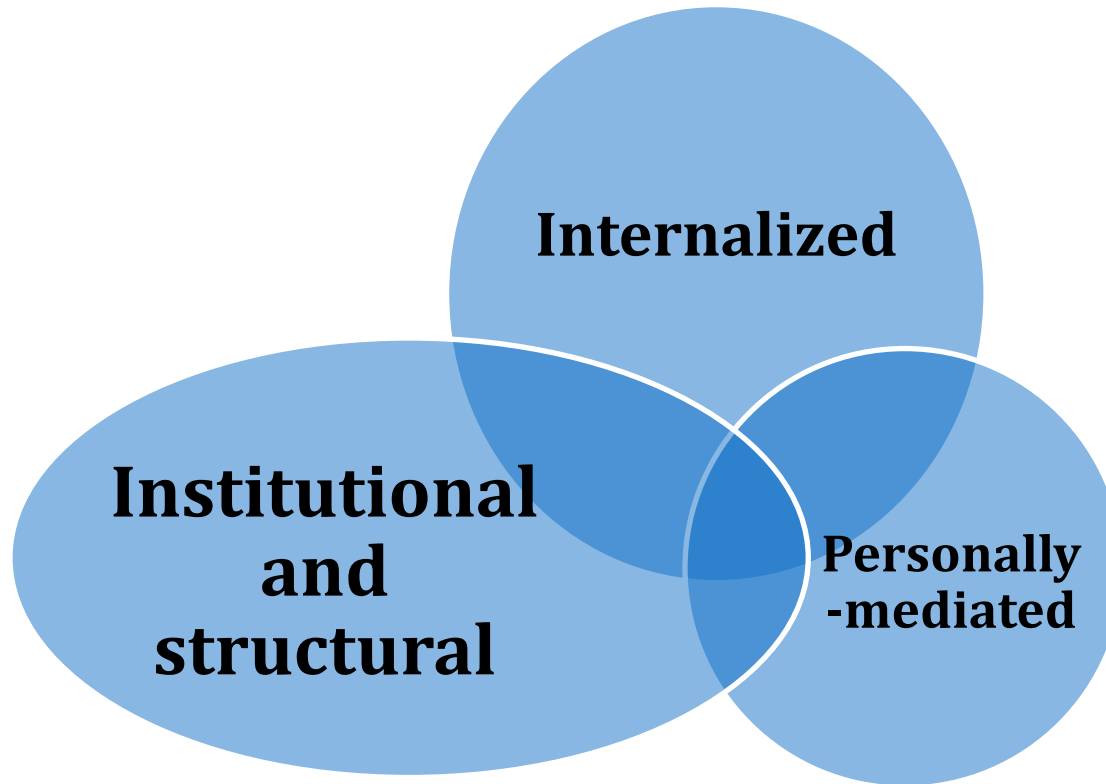
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# Racism

- ◆ Belief in the superiority of a group
- ◆ Legitimized by exclusion of some groups from resources and power
- ◆ A negative expression in a race-conscious society

# Race-conscious

# Three Types of Racism



# Internalized Racism

- ◆ Negative messages about worth
- ◆ Limitations to ideas and dreams
- ◆ Self-devaluation
  - ◆ Ranking skin color
  - ◆ Racial slurs
  - ◆ Hopelessness





# Personally Mediated Racism

- ◆ Prejudice
- ◆ Assumptions: abilities, motives, intentions
- ◆ Suspicion
- ◆ Scapegoating
- ◆ Devaluation



# Institutional Racism

Differential access to material conditions



- ◆ Housing
- ◆ Jobs
- ◆ Clean environment
- ◆ Health care

# Dialogue and practice



# Take your work area

- In pairs talk about:
  - ❖ How you will talk about racial identity – how it will be determined, described and acknowledged in your day to day work ; be specific, who is included, who is excluded and why
  - ❖ How the levels of racism – internalized, personally mediated, institutional – could be operating as you set out to work towards anti-racist policies and practices, through a lens of humility. Be specific, and give examples.
  - ❖ What would you do in your role, to be certain that barriers are not present for clients and colleagues , that are specifically related to racial identity or racism? Be specific
  
- Who will you turn to for help in this work? Be specific

# Quiet self-reflection



# Quiet self-reflection

- What did you learn from listening and participating today?
- Will you change your behaviors and actions? If so, how and why?
- Will you change parts of your work content or processes? How and why?
- Will you ask for help when you are unsure, uncertain, confused? Who will you ask for help?



# Part three - applications



# Real time

cases, examples,  
your practice



# Skills:

## Dialogue and Practice



# Dialogue

- To learn
- To hear and understand different perspectives
- To offer, reflect and inquire
- To explore collective thinking and meaning
- To allow for common ground
- To discover/create shared visions
- To seek coherence between thought and action

# Discussion

- To fix
- To advocate a single perspective
- To present a position as "right"
- To sell, persuade, enlist
- To succumb to one strong opinion
- To prove one's own vision

# Listening





*“listen as if the speaker is wise”*

“To understand what another person is saying, you must assume that it is true and try to imagine what it could be true of”

Miller’s Law

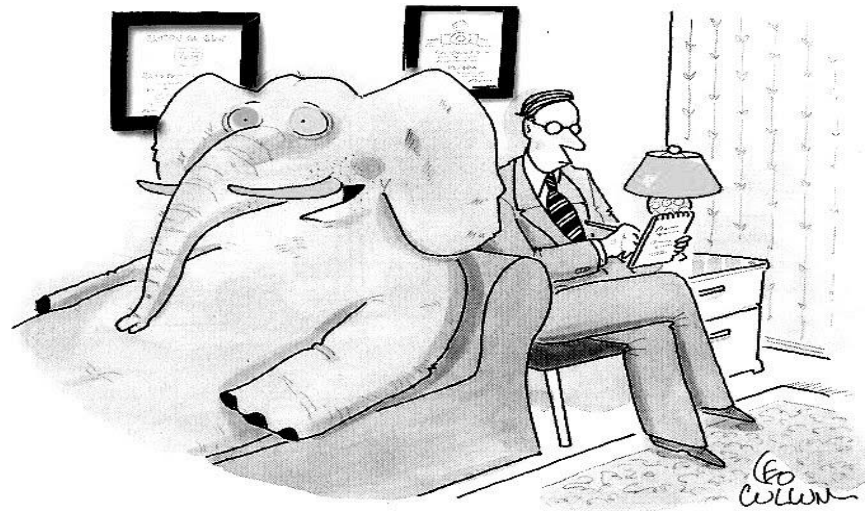
# Cultural Humility - Review



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# Cultural Humility: Application

- **Critical Self-Reflection and Life Long Learning:**
  - Know your own identity and what you are bringing to an interaction.
  - In what ways are you bringing your identity, power and privilege to the work?



*"I'm right there in the room, and no one even acknowledges me."*

# Cultural Humility: Application

## Client as Expert:

- Can you listen and respectfully inquire in order to determine how best to meet your client/partner/students where they are?
  - “no laundry list of cultural traits to check off”
- Choose to be a servant leader; choose humility.

# Cultural Humility: Application

- **Community Advocacy and Care:**
  - Community is central to the work and we advocate in partnership.
  - Are you listening? – and creating the conditions for community voice?

# Cultural Humility: Application

- *Balance the Power Imbalance*

- ✓ Client as rich expert

- Culture, identity,  
What is – and is not - important

- ✓ Provider as rich expert

- Resources; Keys to Kingdoms  
Servant leader

- ✓ Client and provider in dynamic partnership

- determine the course of action  
in the interest of the individual being served



# Cultural Humility: Application

- **Organizational Parallel:**
- Consistent and reflect social Justice, equity, inclusion and humility.
  - Hiring, participation, and viewpoints - are you able to hear the different viewpoints, as you are able to develop strategic plans, and program implementation?
  - See the community as rich expert on culture, identity; on what is – and is not – important.
  - See the institution as rich with resources - “keys to the kingdoms” and servant leaders.
  - Balance the power imbalances by determining the content and course of action as dynamic partners with the community in the interest of the community being served.

# Organizational change and cultural humility

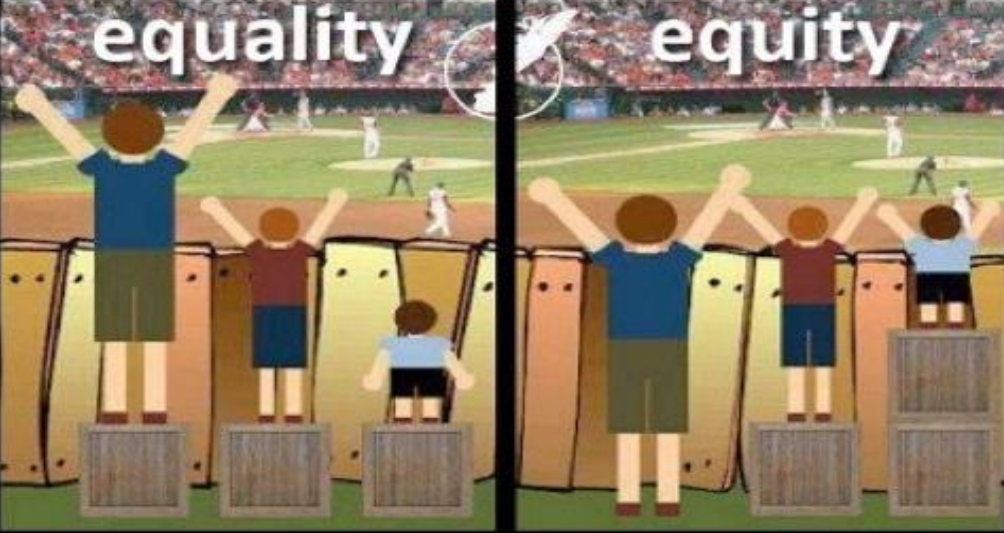
Guiding principles ( individuals and organizations)

- Addresses the role of power and privilege in a system and the imbalanced power of voice and power to make decisions: opens avenues to equity
  - Self-reflection and life long learner model: beyond the detached description of “The Other”, no stereotyping
  - Individuals and community as content experts on identity, cultural life, and isms associated with race, gender, sexual identity, class, primary language, immigration, ability, education, literacy, ethnicity
  - Partnership in the relationship; relationships are central
  - Organizational consistency
  - Process vs. endpoint; ever-changing; relationship integrity
  - Skills: dialogue, self reflection and critique, transformational conflict, negotiation, curious and respectful inquiry

# Organizational change and cultural humility

- Honest, thorough, ongoing critique and change agenda regarding
  - Institutional power and privilege: inappropriate exploitation of the power imbalance in the establishment of priorities and activities for communities served.
  - Stance of mutually beneficial partnership - as student of and partner with the community
  - Attends to
    - Content construction, delivery and desired outcomes of educational forum and opportunities
    - Composition of leadership, management, staff
    - History of institution with community served
    - Present model of relationships with community served

# Equality vs. Equity



**equality**

**equity**

**Equality = SAMENESS**

**Equity = FAIRNESS**

**Equality is about SAMENESS**, it promotes fairness and justice by giving everyone the same thing.

**EQUITY is about FAIRNESS**, it's about making sure people get access to the same opportunities.

**BUT it can only work IF everyone starts from the SAME place**, in this example equality only works if everyone is the same height.

Sometimes our differences and/or history, can create barriers to participation, so we must **FIRST ensure EQUITY** before we can enjoy equality.

# Equity - 2015

Equity means just and fair inclusion. An equitable society is one in which all can participate and prosper. The goal of equity must be to create conditions that allow all to reach their full potential. In short, equity creates a path from hope to change.

- PolicyLink

# Transformation: ideas to action - hope to change



## **“The Transformation of Silence into Language and Action.”**

We can learn to work and speak when we are afraid in the same way we have learned to work and speak when we are tired. For we have been socialized to respect fear more than our own needs for language and definition, and while we wait for that final luxury of fearlessness, the weight of that silence will choke us.

The fact that we are here and that I speak these words is an attempt to break that silence and bridge some of those differences between us, for it is not difference which immobilizes us but silence. And there are so many silences to be broken.

*Audre Lorde*, (1934-1992)