Cultural Humility
Implications for Praxis

**2017 Statewide Integrated Care Conference
Resilience in a Changing Environment**

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Mental Health Disparities: Cumulative weight & interplay of …

Racism & Discrimination

historical and present day struggles

Access & Utilization

cost of care; no coverage

Barriers to Help-Seeking

societal stigma; client's fear and mistrust of treatment

Quality of Services

fragmented organization of services, providers' lack of awareness of cultural issues, bias, or inability to speak the client's language

Psychological Distress

Psychological Functioning

Economic, Social, Political Status

Cultural   Humility

HUMILITY

謙遜

"BE LIKE THE BAMBOO
THE HIGHER YOU GROW
THE DEEPER YOU BOW"

CHINESE PROVERB

*You should never increase in knowledge
until you also increase in humility.*
**The more in knowledge you increase, the
more humility you should have.**

Shaykh Yahya Rhodus
Islam2011.tumblr.com

true humility is staying teachable, regardless of how much you already know

In mental health – we privilege the western, Eurocentric perspective.

What would our practice look like and what would be its effectiveness if we privileged the perspective of our diverse communities?

Cultural Competence

- No one definition

- Has evolved over time since the Cross et al (1989) definition
  - A set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations

- SAMHSA:
  - Cultural competence means to be *respectful and responsive* to the health beliefs and practices—and cultural and linguistic needs—of diverse population groups. Developing cultural competence is also an evolving, dynamic process that takes time and occurs along a continuum.

- Culturally competent organizations:
  - Continually assess organizational diversity
  - Invest in building capacity for cultural competency and inclusion
  - Practice strategic planning that incorporates community culture and diversity
  - Implement prevention strategies using culture and diversity as a resource
  - Evaluate the incorporation of cultural competence

Cultural "Competence" Under Fire

Abe (2017)

- The use of 'culture' as a proxy for minority racial/ethnic group identity and the tendency to view 'culture' as an individual attribute possessed by an ethnic or racialized "Other," → "cookbook" approaches that can exacerbate stereotyping (Kumagai & Lypson, 2009; Johnston & Herzig, 2006; Chang, Simon & Dong, 2012).

- Assumes 'incompetence" stems from incomplete or incorrect knowledge (Kumas-Tan et al., 2007; Fisher-Borne, Cain & Martin, 2015)

- Simply gaining greater cultural knowledge ≠ increased desire to practice in a culturally competent manner (Isaacs, 2016)

- Increases in cultural knowledge without consequent change in attitude and behavior = limited value (Tervalon & Murray-Garcia, 1998)

Cultural Humility

- "…a lifelong commitment to self-evaluation and critique, to redressing the power imbalances in the physician-patient dynamic, and to developing mutually beneficial and non-paternalistic partnerships with community on behalf of individuals and defined populations" (Tervalon and Murray-García, 1998, p. 123).

Cultural Humility

- Practiced at individual, interpersonal, and collective levels

- Tasks involve
  - developing a critical consciousness,
  - seeing the other,
  - moving towards greater social justice.

Cultural Humility

- Places emphasis on an *orientation* toward relating to others (a way of being)

- Rather than *mastery* of a set of competencies (way of doing) in working with others (Hook et al., 2013; Walters et al., 2016)

Cultural Humility

- An interpersonal stance that is other-oriented in relation to aspects of cultural identity that are viewed as important to a client (Hook et al., 2013)

- In contrast to cultural competence, an important distinctive feature →emphasis on a socially transformative agenda

Cultural Humility: The Research (Mosher et al., 2016)

- **Intrapersonal dimension** (awareness of the limitations of one's own cultural worldview and ability to understand the cultural background of others)

- Consistently associated with **five attributes**: openness, self-awareness, egoless[ness], supportive interactions, and self-reflection and self-critique (Foronda et al., 2016)

- **Avoid** risk of reducing cultural humility to a set of individual characteristics or interpersonal behaviors (Abe, 2017)

  - → to do so neglects a focus on **structural sources of inequities** that could help us shift from a gaze that primarily focuses on the clinical encounter to one that also encompasses broader social realities (Metzl & Hansen, 2014)

Abe (2017)

- "Although it is absolutely important to examine cultural humility at an interpersonal level, ……the concept of cultural humility should not be exclusively regarded as interpersonal in nature.

- As a social practice, cultural humility can assist us to work with, and learn from, community members to make more visible the structural realities and injustices that result in dehumanizing the other, marginalizing communities and populations in society." (p. 19)

**Revealing some of the root causes
of mental illness and loss of well being**

Abe (2017)

- "….incorporate research on collective memory, historical trauma and its intergenerational effects, structural vulnerability, and social healing.

- Factors that might constrain or facilitate a social practice of cultural humility could also be identified, such as motivated forgetting at a collective level, collective denial/guilt, and reconciliation practices…" (p. 19)

Cultural Humility
A Liberation Psychology Lens

- At collective level, cultural humility = de-centering cultural practices and power dynamics so that the perspectives and experiences of those on the margins of society are privileged and recognized.

- A practice of cultural humility--individually, interpersonally, and collectively—reflects a commitment to the Other (without "othering" them) = a step towards greater social justice.   Abe (2017)

Liberation

"[It is]...*necessary to break the knots that hindered the reconstitution of our theoretical models, our professional practices, and our way of doing and being in the world.*"

(May 13, 2016)

Convencion de la Internacional de Psicologia HOMINIS

Manuel Calvino Valdes-Fauly

Universidad de la Habana, Cuba

The Struggle to "Be" is a Source of Stress (Adams, 2015)

- The struggle for an empowered existence, in a society infused with assumptions of inferiority.

- Historical, transgenerational, and contemporary trauma assaults the humanity of our youth, our men, women, families, and communities.

*Multigenerational

*Unmitigated

*Early

　Messages

Affecting Self-image
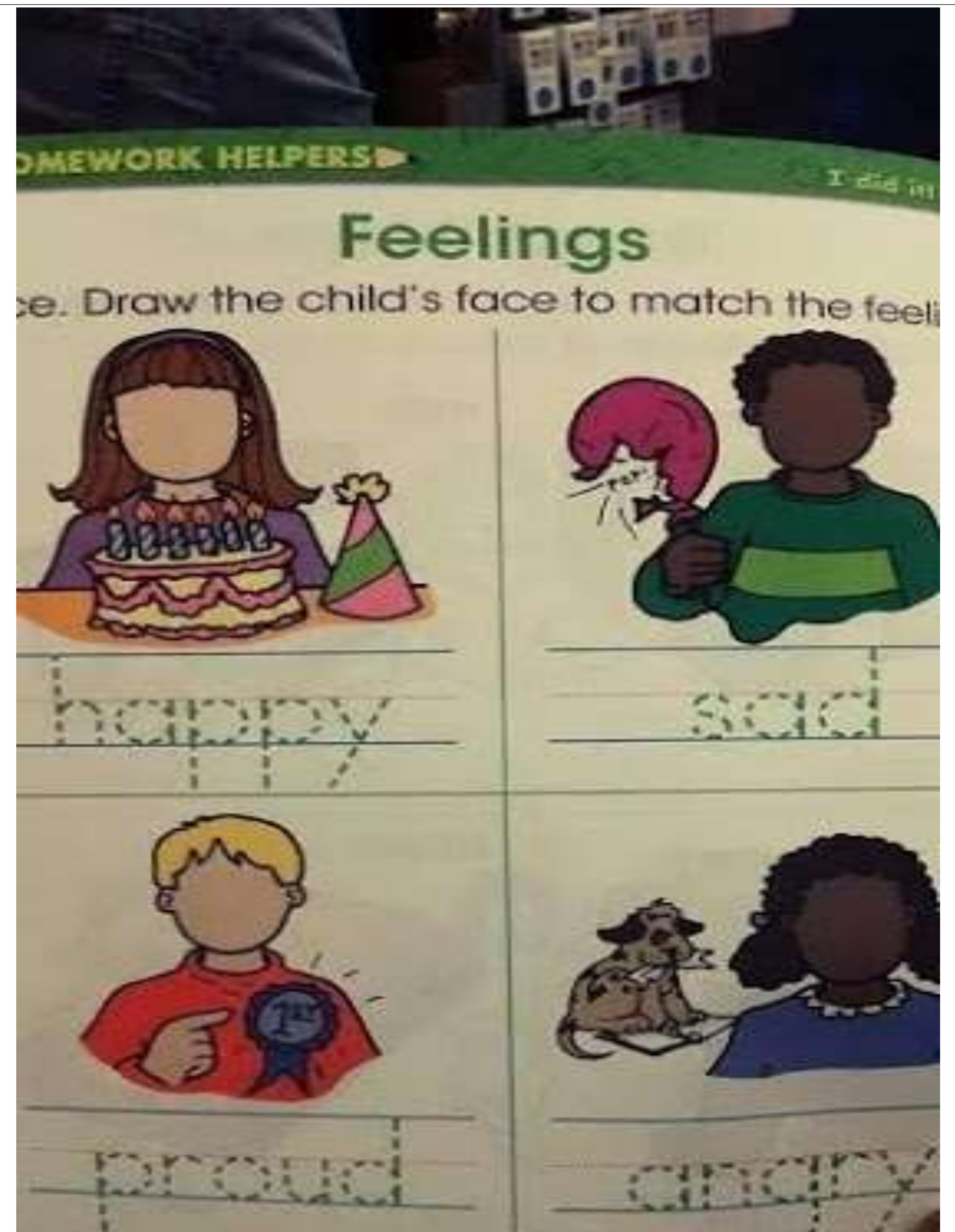
IMPACTS IDENTITY

"Yo no soy mexicano. Yo no soy gringo. Yo no soy chicano. No soy gringo en USA y mexicano en Mexico. Soy chicano en todas partes. No tengo que asimilarme a nada. Tengo mi propia historia." Carlos Fuentes

"I am not Mexican. I am not White. I am not Chicano. I am not White in the USA or Mexican in Mexico. I am Chicano in all parts. I do not need to assimilate to anything. I have my own history."

The Global Village

White people's culture, worldview, and narrative dominates the world's international culture

and

Psychology

even though Whites account for only 16% of the World's population.

World Population

Whites
■ All Others

0.08 Central / South American
0.21 South Asian
0.16 White
0.25 East Asian
0.15 Black
0.08 Middle Eastern
0.09 Southeast Asian
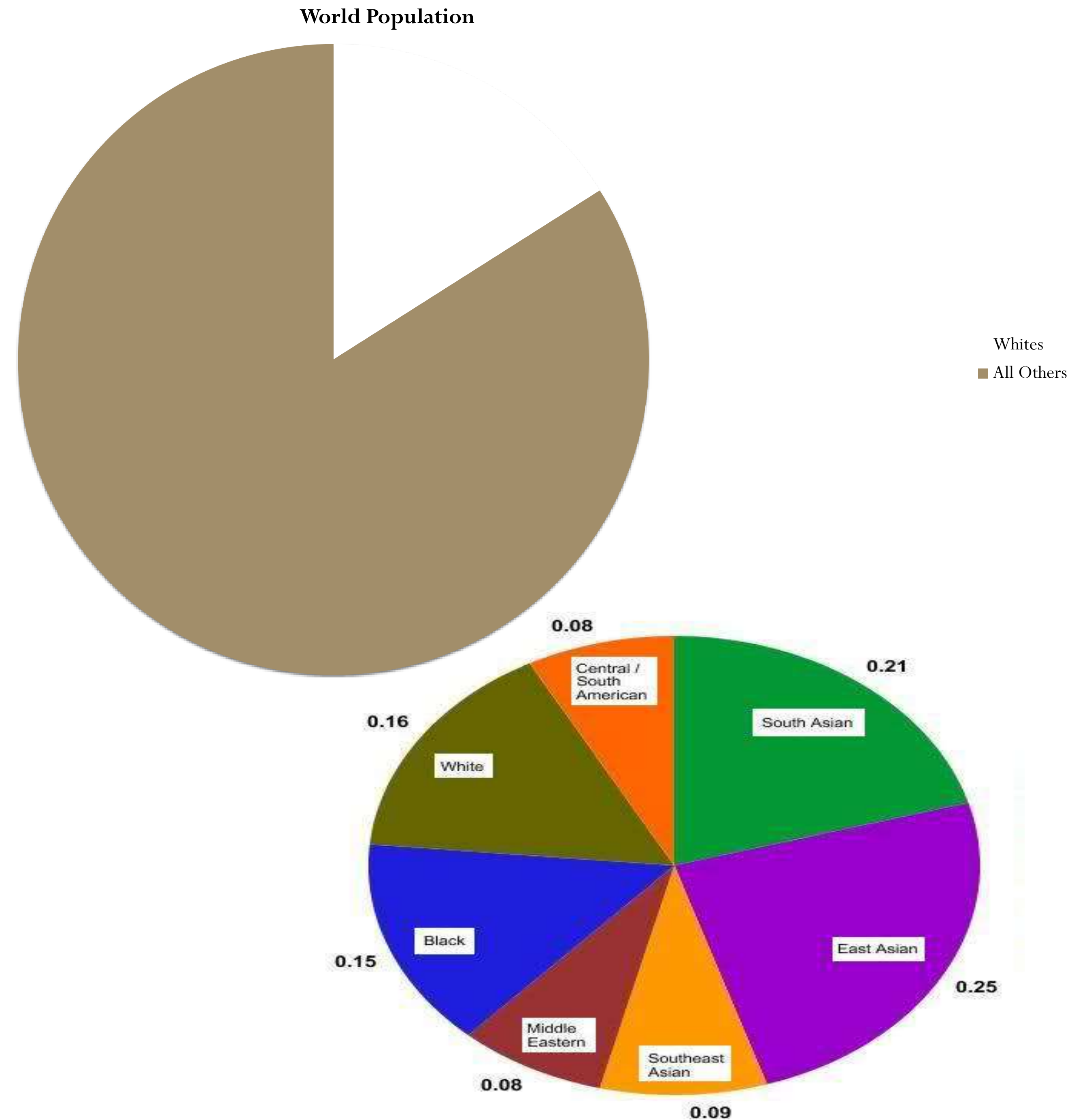
Context......

- "Indigenous Peoples [and historically oppressed people of color] think and interpret the world and its realities in different ways from non-Indigenous peoples because of their experiences, histories, cultures, & values. " (Rigney, 2017)

- "….indigenous perspectives of healing must be understood in the context of interdependent cultural selves." (Yeh, et al, 2004, p. 410)

- Given the existence of culturally informed, non-western, understandings of human behavior why do we continue to defer to the western biopsychosocial model and positivist tradition?
  - ➤ **Disciplinary hegemony**
  - ➤ **Intellectual incarceration**
  - ➤ **Internalized racism**
  - ➤ **Emotional & intellectual enslavement**

The Problem

- "The consistent findings on mental health underuse suggest that current mental health practices such as talking to a counselor, psychologist, or psychiatrist may be inadequate in meeting the needs of these groups." (Yeh, 2004, p. 83)

WHY?

- Western conceptualizations of counseling and therapy do not reflect the worldview of people from interdependent cultures which emphasize social connectedness, collectivistic relationships, and spiritual beliefs (Yeh, 2004, p. 83)

Instead

They are exposed to interventions that emphasize

- Individual relationships
- Verbal direct communication
- Internal processes
- Emotional expressiveness
- Cognitive restructuring and behavior change techniques
- Assume individuals are the agent and target of change in counseling (over family units, communities, or social systems)

And interventions that de-emphasize

- Spirituality and traditional values and beliefs
- Informal helping networks
- Other forms of therapeutic engagement (beyond talk therapy)
- Sense of and connection to community
- History, context, and culture
- Self-hood that is relationally and contextually driven involving cultural context, social unit, & social roles
- The perception that the nature of reality transcends the senses and that space and time are not fixed (Sue, 1998; Grills, 2004)

The Hegemonic Conundrum

CASE in POINT:

Wikepedia on Reiki Healing (October, 2017)

- *"…a form of alternative medicine developed in 1922 by Japanese Buddhist Mikao Usui."*
  - Alternative to what?
- *"Reiki is **pseudoscience**. It is based on qi ("chi"), which practitioners say is a universal life force, although there is no empirical evidence that such a life force exists."*
  - Pseudo by whose definition of science?
  - Where is the empirical evidence that qi does NOT exist?

The implicit bias and western-centric grounding is so deep one doesn't even know that one has fallen into the sunken place!

Understanding Reiki from Within the Culture

- Rei "soul, spirit" and
- Ki "vital energy"

What gives western psychology the authority to define reality for the culture that created and practices reiki?

………And affinity to other cultures

The Hegemonic Conundrum

CASE in POINT:

PEI Intervention: Ncig Teb Chaws

- *A way for Hmong people to become familiar with the environment and its natural resources*

- *An actual CDEP intervention in California*

- *It is not **pseudoscience**. It is based on Hmong culture and history*

- *Would you recognize it as a mental health intervention?*

The implicit bias and western-centric grounding is so deep one doesn't't even know that one has fallen into the sunken place!

The Hegemonic Conundrum
Case in Point: African Psychology

- Human beings are vital force in participation

- Not just an individual or social being – also a vital force that is in close and continuing contact with and in reciprocal influence with other vital forces

- There is no existence apart from these vital forces that are interacting with other forces acting above and below the person in the ontological hierarchy of forces

- Vital force is not time bound so past and future also important

Self and World

- Seriti
  - The human being is like a live electric wire exuding seriti (similar to radiating sunsum) (or possessing ngolo)
  - Siriti has same root word -riti from moriti (shadow or shade)
  - Like an aura around the person
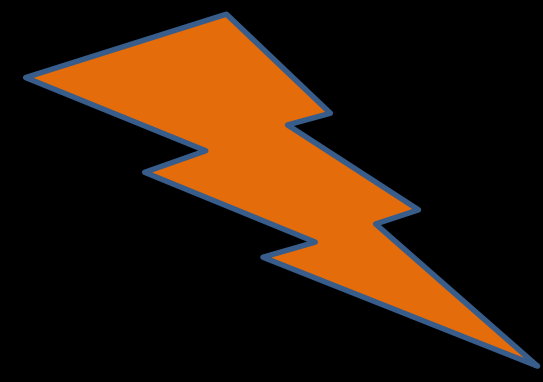
Sunsum/Seriti/Ase/Ngolo

Connectivity
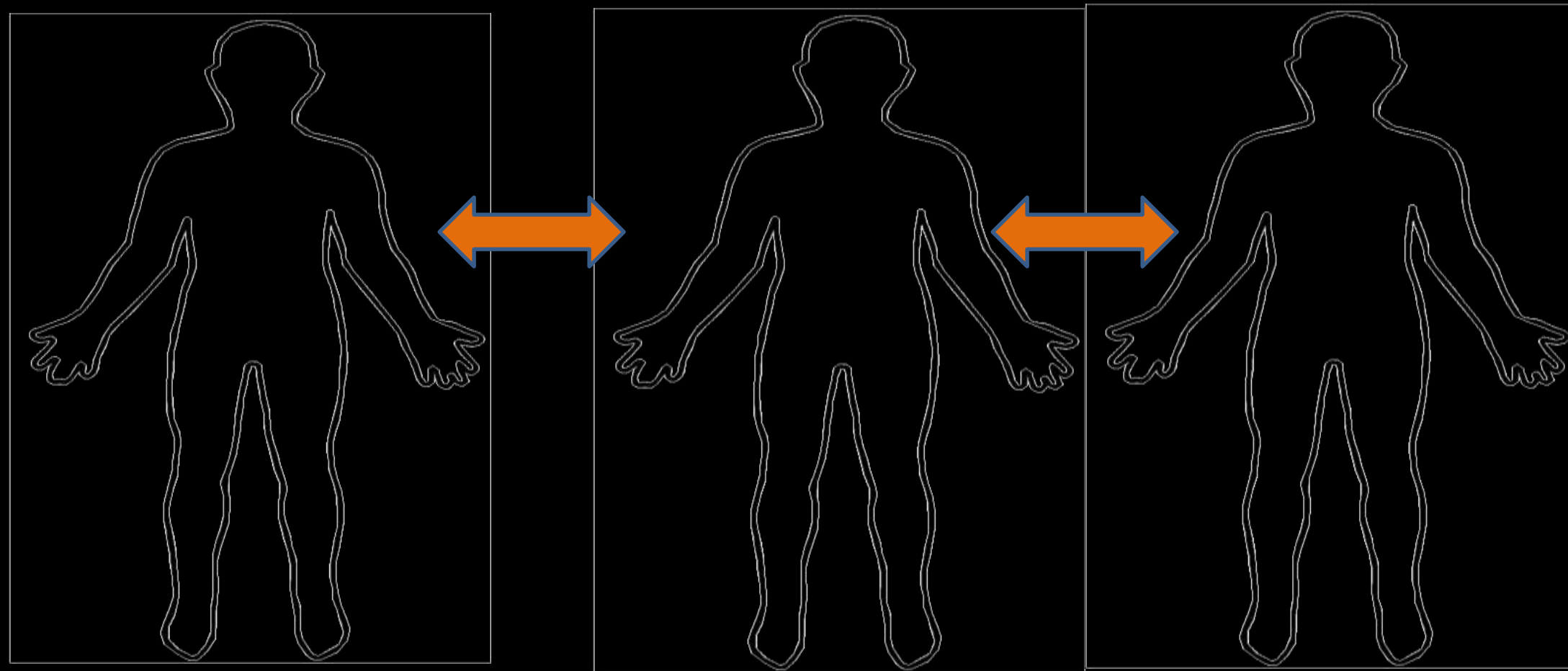
Personality
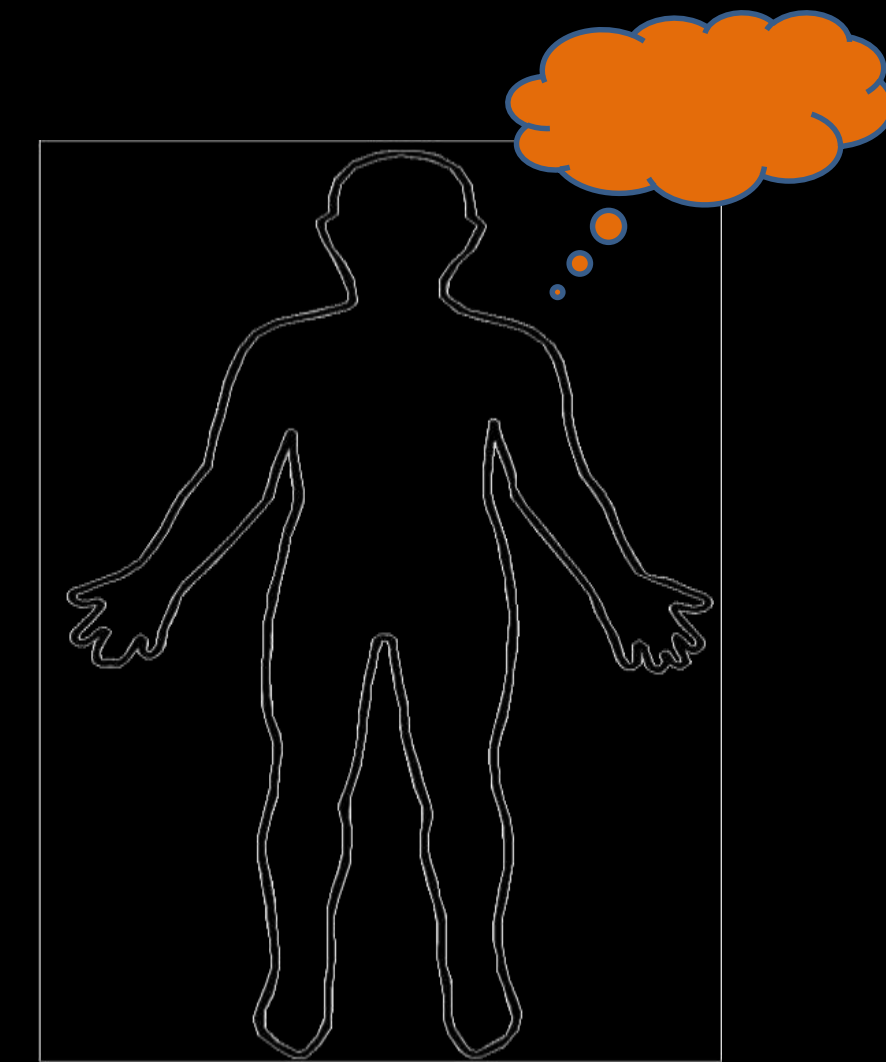
Sunsum: Conduit for the potential connection of its owner to everything else in the universe

Personality and character

Translate to Practice
African Americans – Cultural Retentions

- African American youth
  - I'm feelin you
- African American adult colloquialisms
  - Vibin, feel the funk, catch my drift, good vibes, catchin your drift, I got eyes in the back of my head, catchin the spirit/holy ghost, I see you…..true
- Aka: Cultural retentions – often unconscious that reflect an African worldview of human beingness

UBUNTU

"Umuntu ngumuntu ngabantu"
(A person is a person because of other persons.)

- The quality of your personhood is not judged by the skills you have or the things you have collected.
- Your personhood is qualified by the relationships between you and others

= Community Centered Interventions

Translate to Practice

- What strategies do we have that reflect this perception or worldview?

- What strategies do we have in current EBPs that build on this and emphasize strengthening people's sense of connection to one another?

- What strategies do we have to help people connect with their own energy, intuition, spiritual selves?

"Amagesi sigomu" (Bantu – Kiganda)
(No one (culture) owns the exclusive right to produce knowledge)

Nabudere (2011)

To develop indigenous knowledge and practice does not mean wholesale rejection of other knowledge traditions.

Plurivocality vs Monovocality Mikhize, 2016

Fundamental Tasks

Challenge

- The mindset

- The assumptions

Practice

- Cultural humility ➔ *a process – not a destination*

Discern

- The body of knowledge related to culture and context to be understood*

Respect

- Indigenous methods and metrics for credible evidence

Build

- The knowledge base and praxis

- Requisite skills

Fundamental Tasks

Expand

- The inclusion of culturally, linguistically and contextually grounded approaches in substance abuse prevention and treatment

Engage

- Community members and cultural brokers from the community in a a collaborative process to understand, prevent, and address issues that contribute to the health and well-being of diverse communities

Use Culture and Context to Shift the Balance

- for the historically unserved, underserved and/or inappropriately served communities in CA

Question

- EBPs and business as usual evaluations of outcomes

Requires Change
Leading from the Inside Out

- <u>Perspective</u>

COMMUNTIY DEFENIED EVIDENCE PRACTICE

A Pathway to Liberation

from the
"*Bondage of an Imposed Epistemological Paradigm*" (Ramose, 2016)
"Freedom from the Stranglehold of *Meta-colonialism*" (Bulhan, 2017)
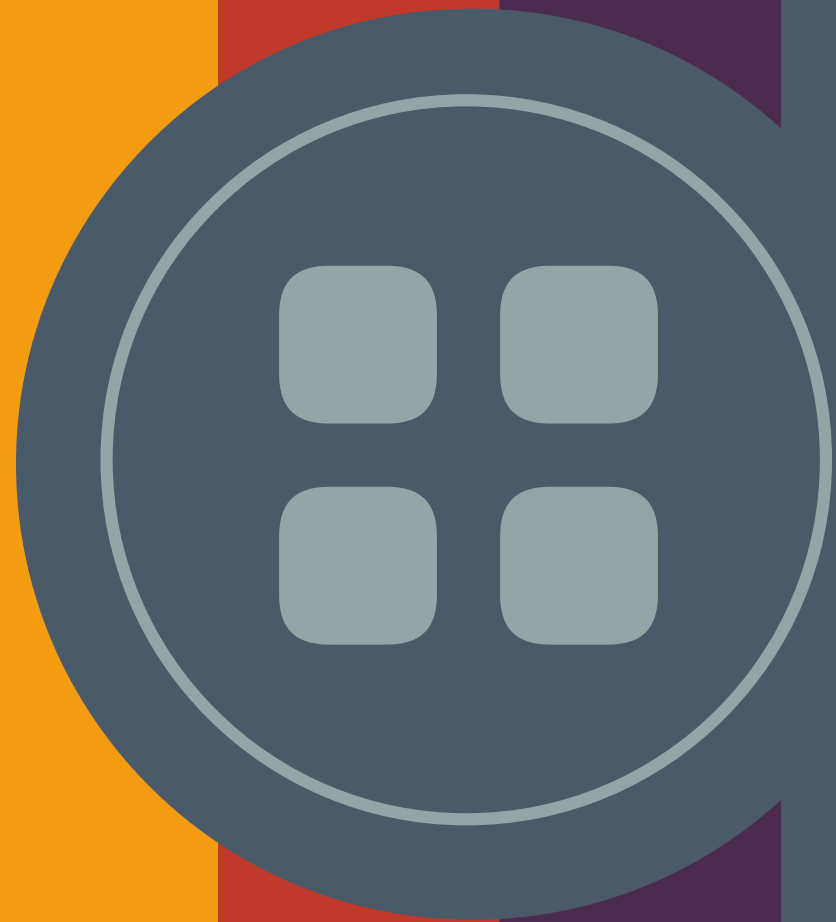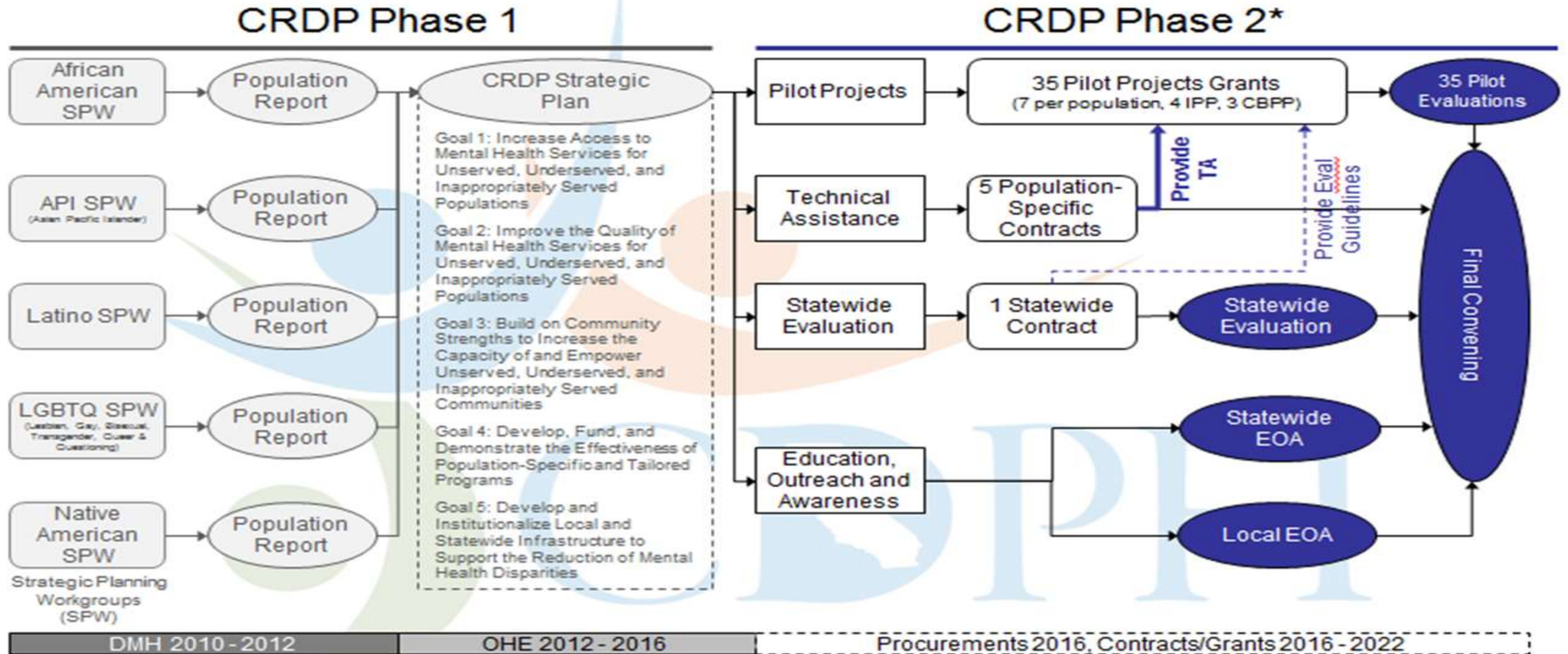
→ **CRDP**
→ **Cube**
→ **CBPP**

The California Reducing Disparities Project
CRDP

California Reducing Disparities Project (CRDP)

Community Defined Evidence Practice (CDEP)

- A set of practices that communities have used and determined to yield positive results by community consensus over time and which may or may not have been measured empirically but have reached a level of acceptance by the community.

And they are NOT beholden to authoritative permission or approval from western psychology gatekeepers and empiricism

CRDP Phase II

- Initiative to identify and validate promising CDEP practices and systems change recommendations to address persistent disparities in historically underserved populations.

- Priority Populations:
  - African American; Asian and Pacific Islander; Latino; LGBTQ; and Native American communities

CRDP Foundational Components

CRDP AWARDEE CATEGORY
Statewide Evaluator (SWE)*
Technical Assistance Providers (TAP)s*
Capacity Building Pilot Projects (CBPPs)
Implementation Pilot Projects (IPPs)
*Statewide Contractor

Legend:
- SWE, TAP, CBPP and IPP
- TAP, CBPP and IPP
- TAP and IPP
- TAP and CBPP
- CBPP and IPP
- CBPP
- IPP
- Non-CRDP County
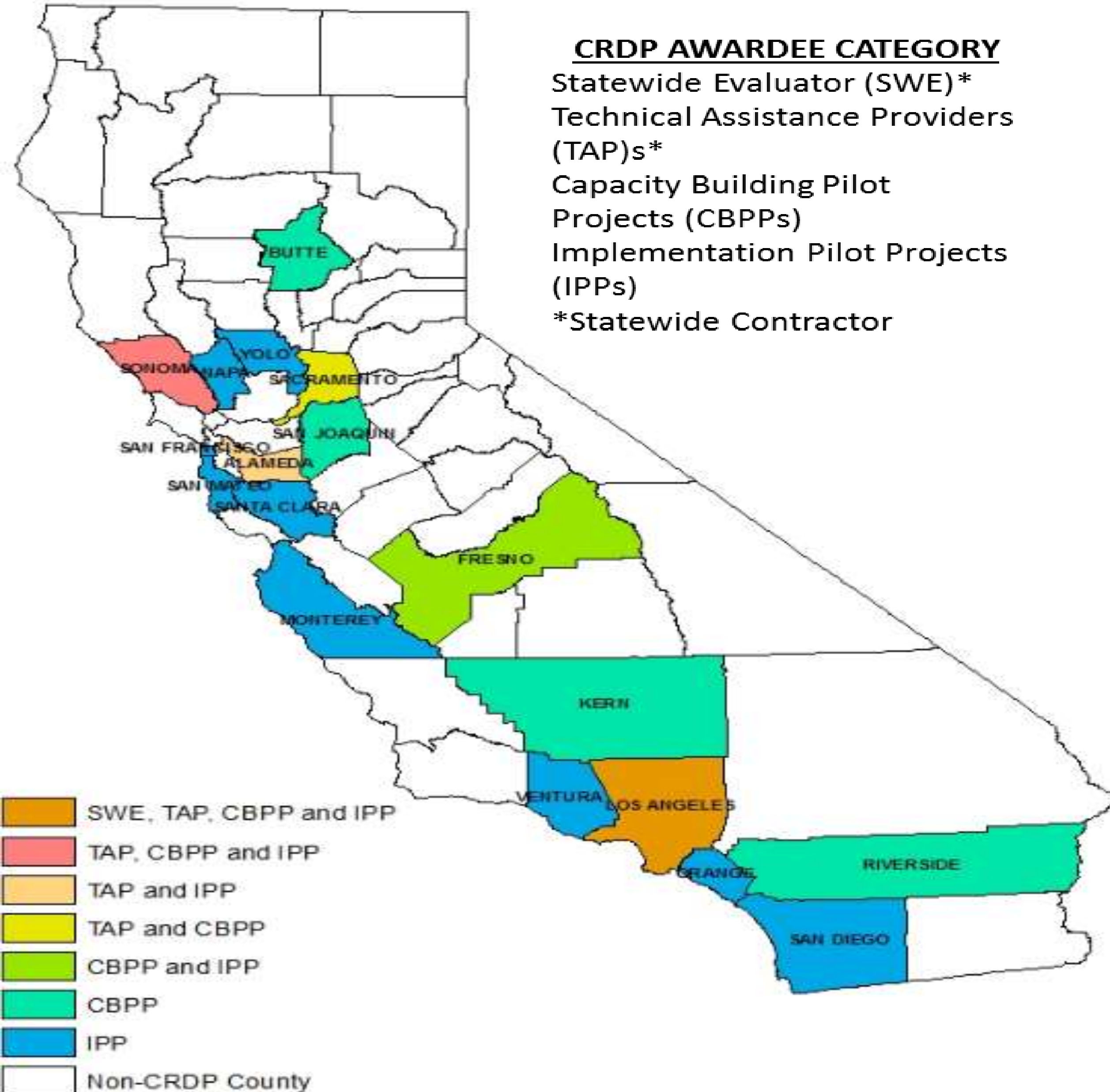
- Statewide Evaluator

- Technical Assistance Providers

- Pilot Projects
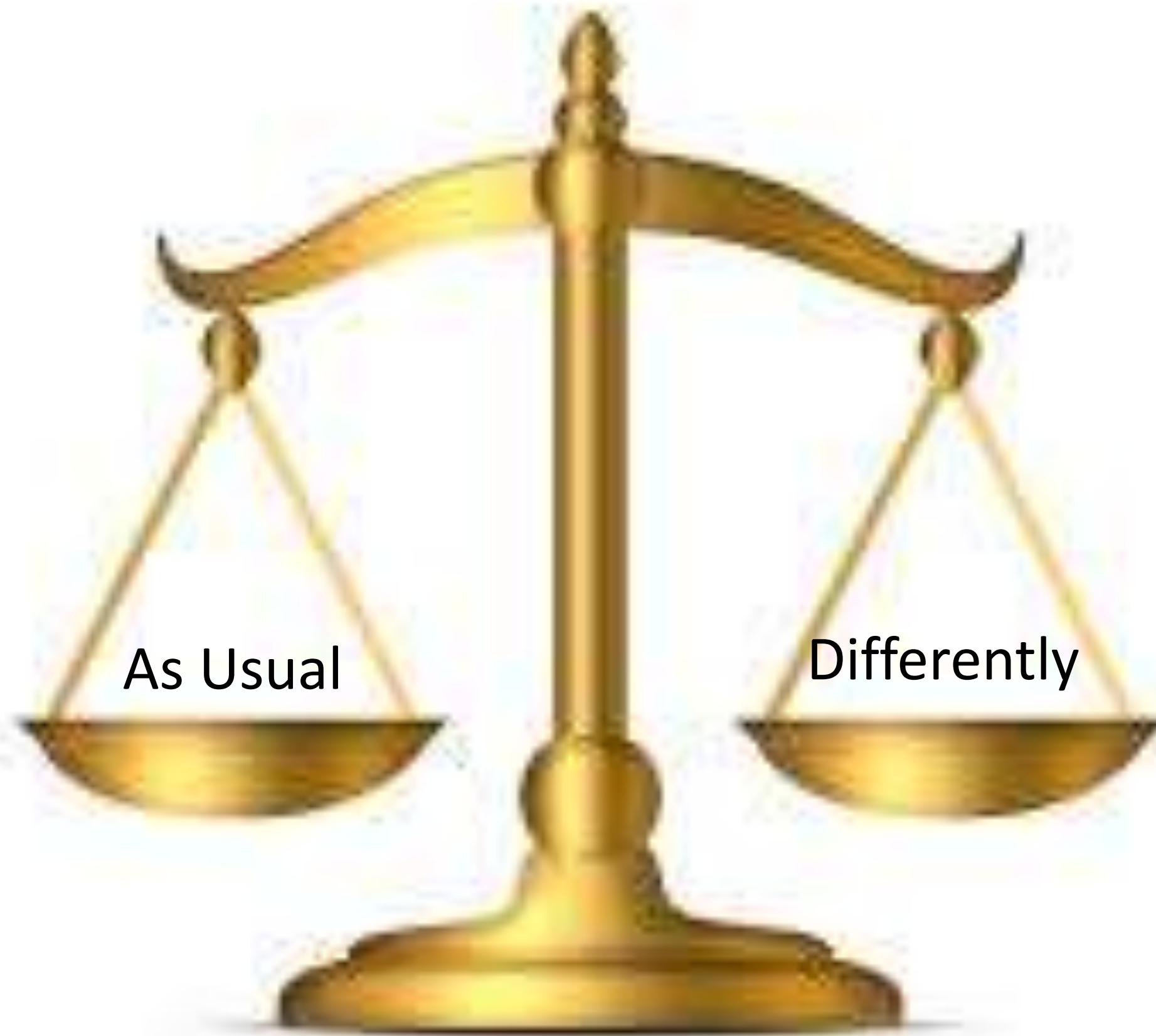 - Capacity Building
  - Implementation

- Education, Outreach and Awareness

The Statewide Evaluation (SWE)

Psychology Applied Research Center at Loyola Marymount University
PARC@LMU

A Delicate Balancing Act

As Usual

Differently

Local IPP and
SWE Evaluation

CDEP Evaluation - Balancing Act

CDPH Agenda

Western Empiricism

Policy/Systems Organizational Realities

"Doing Business Differently"

Decolonize Research and Evaluation
Community Centric, CBPR, Context, Culture + Research Activism

The new therapy session

Using cultural principles, values, practices, and beliefs

"If it be the design of Providence to extirpate these Savages in order to make room for cultivators of the Earth, it seems not improbable that rum may be the appointed means." Benjamin Franklin

The new therapy session
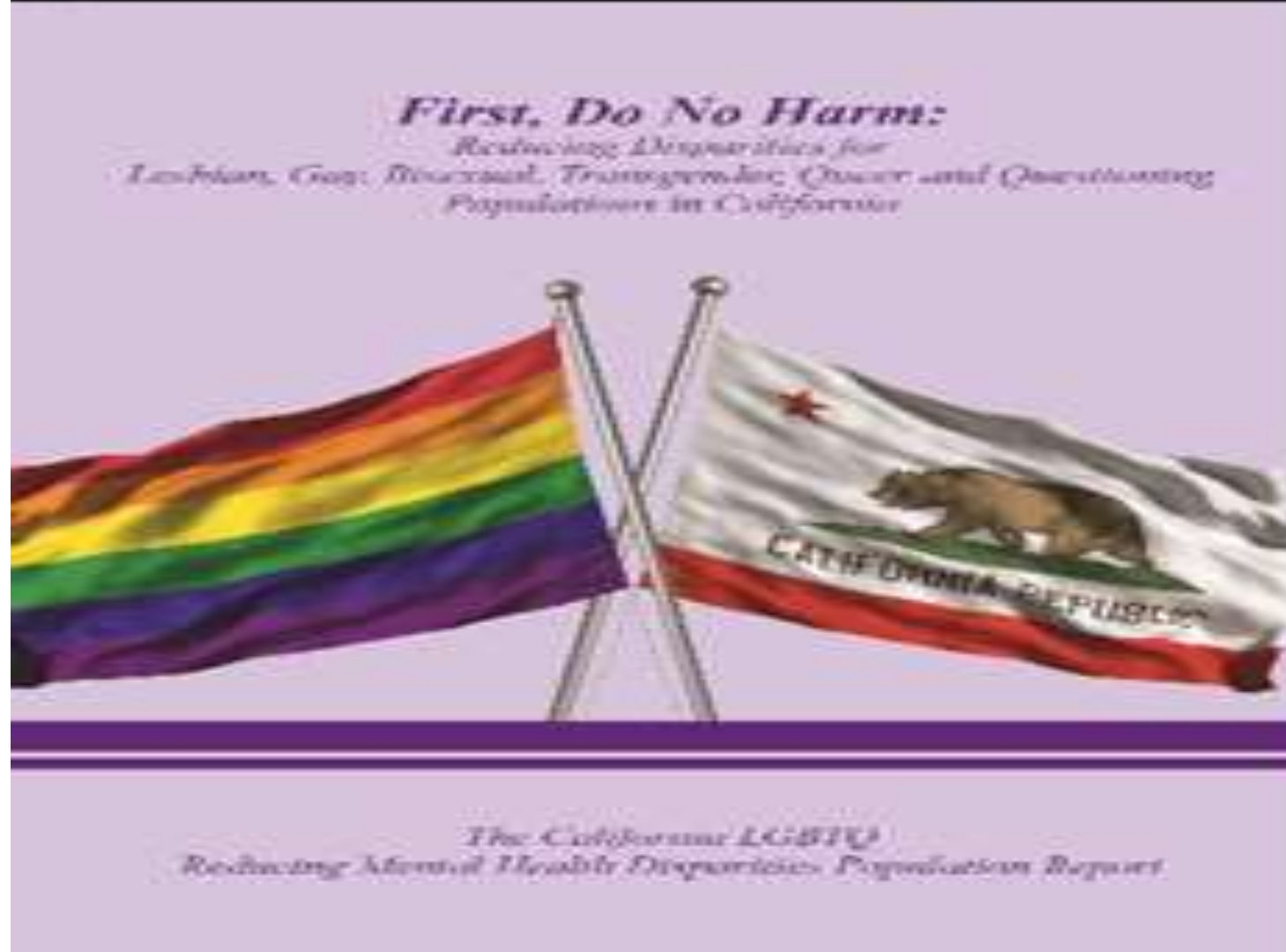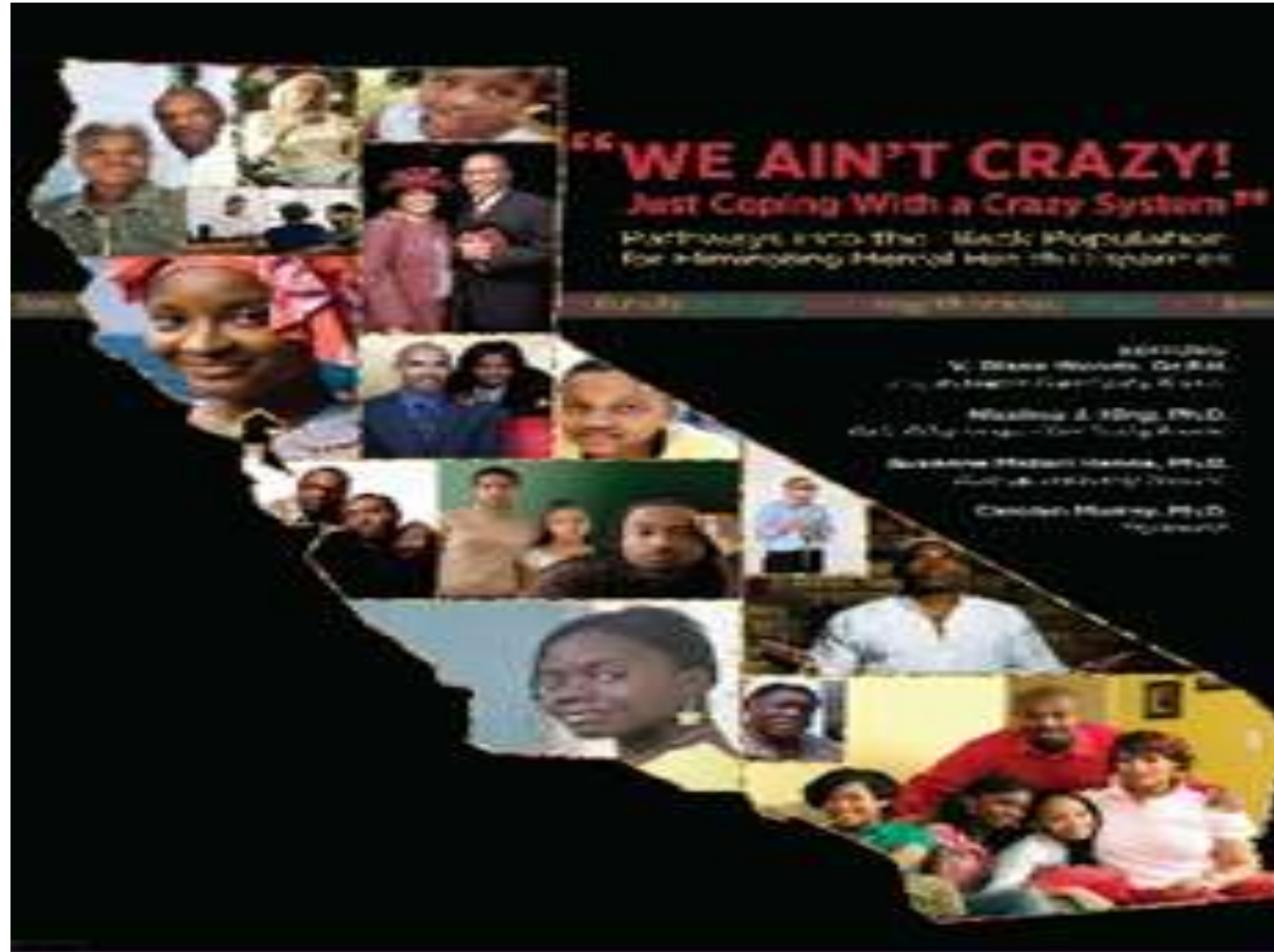
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TRUTH TELLING

&

Healing Historical Trauma

Strategies and Lessons Learned

① Unearth culture & cultural retentions and nuances

   a.   CRDP Phase I Priority Population Reports

Strategies and Lessons Learned

② Break out of epistemological straight jacket in program development and program evaluation

   a. Do not be guided by or seek legitimacy from western-centric models, scholarship and mechanisms of control or legitimization

   b. Keep community and traditional practitioners at the table

③ THE CUBE

Epistemological Incarceration

Purporting openness to CDEPs and cultural humility while privileging a western episteme is like ……..

opening the door to a prison cell, while leaving all other exits bolted, chained, and locked, and telling us we *are now free to explore and promote indigenous knowledge.*

The Cube As A Method of Discernment

The Cube

- **Three-dimensional model—cannot be separated from context**
- **Contains visible and invisible elements and represents a cultural activity**

CDEP Visible Elements:
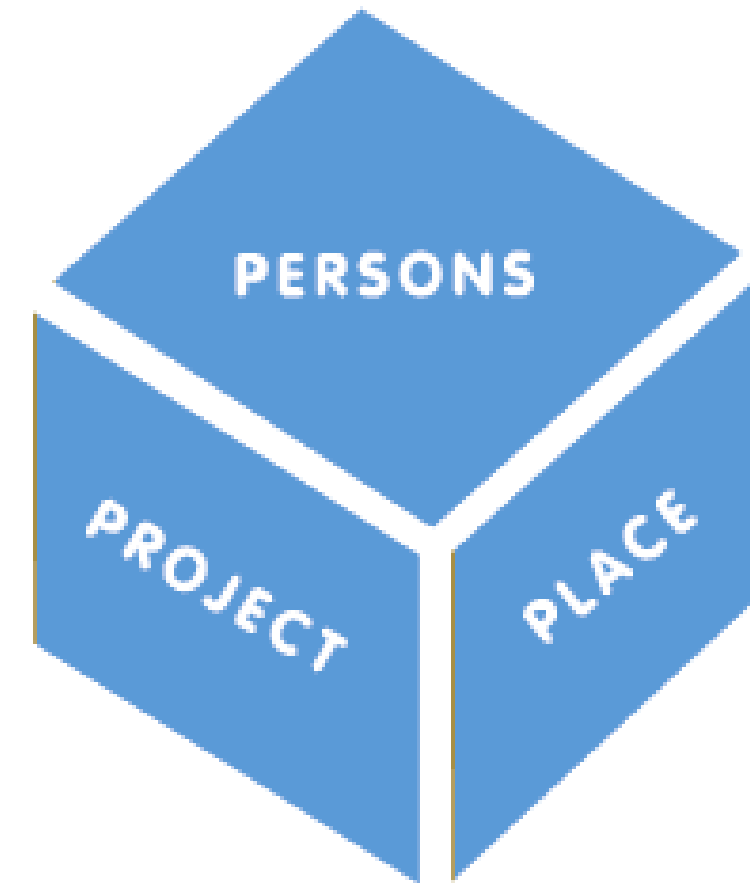- **Project**

What is the activity?
- **Persons**

Who is involved?

What do they do?
- **Place**

Where does it take place?

THESE ELEMENTS ARE:
- **OBJECTIVE**
- **EXPLICIT**
- **MANIFESTATIONS OF CULTURE**

CDEP Invisible Elements:
- Cultural understanding/worldview,
- Perceived Causes and Influences,
- Expectations for Change Due to Intervention

THESE ELEMENTS ARE:
- **SUBJECTIVE**
- **IMPLICIT**
- **EXPRESSION OF CULTURE**

African Psychology
→Third Dimension

Vital Force

Vital Force

Vital Force

Vital Force

PERSONS
CHANGES
CULTURE
PROJECT
PLACE
CAUSE

African Universals Re Concept of the Person

The Relation of Pláticas & Atención Plena to Academic Success

Integral Community Solutions Institute

The Project

A prevention and intervention program using Latino-based wellness therapies to reduce issues such as: suicide ideation, low self-esteem, depression, and anxiety for Latin@ male/female youth, ages 14-19 by decreasing unwanted school behavior, school absenteeism, and academic disinterest and increasing positive school behavior, school engagement, and academic achievement.

Two Strategies

1. **Pláticas**
   - culturally responsive conversations grounded in the Latino indigenous wisdom traditions. Specifically, a plática is a storytelling practice used to communicate cultural knowledge and connect with one's well-being, mental wellness, psychological, and the healing of trastornos (emotional imbalances); implemented in Círculo (participants commune in dialogue in a circle)
   - Includes use of dichos, cancionero, cuentos, poesia, chistes, and other oral traditions
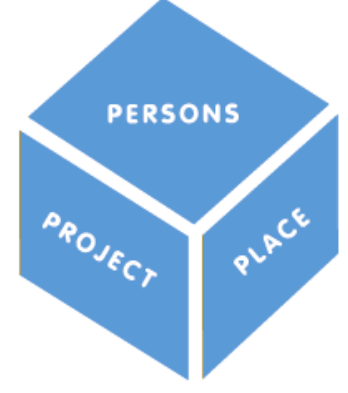
Dichos: THEY TRIED TO BURY US. THEY DIDN'T KNOW WE WERE SEEDS

Two Strategies

2. **Atención plena**
   - a progressive relaxation technique and guided meditation in periods of 5 to 15 minutes in duration to prepare and engage participants in a longer centering meditation (meditación centrante)
   - More than just mindfulness – spiritual grounding

The Relation of Pláticas & Atención Plena to Academic Success
Integral Community Solutions Institute

Visible Elements

Persons: teachers, MFTs, 14-18 y.o. students

Project: Storytelling using hip hop/mindfulness skills, learn history and context

Place: School setting

Invisible Elements

Culture: Latino indigenous wisdom traditions (Pláticas and atención plena), community, elders

Cause: historical and current structural racism, oppression, classism

Changes: Decrease in mental health, behavioral and academic problems, increased sense of community

Change Includes: Understand & Incorporate Into Thinking, Theory, Assessment and Practice

- ❑ Racism & Racial Microaggressions
- ❑ Racial Stress
- ❑ Psychological Trauma
- ❑ Historical Trauma and Cultural Trauma
- ❑ Stereotype Threat
- ❑ Cultural Mistrust
- ❑ Ethnic and Racial Identity
- ❑ Internalized Racism
- ❑ Racial and Cultural Socialization
- ❑ Resiliency and Positive Youth Development
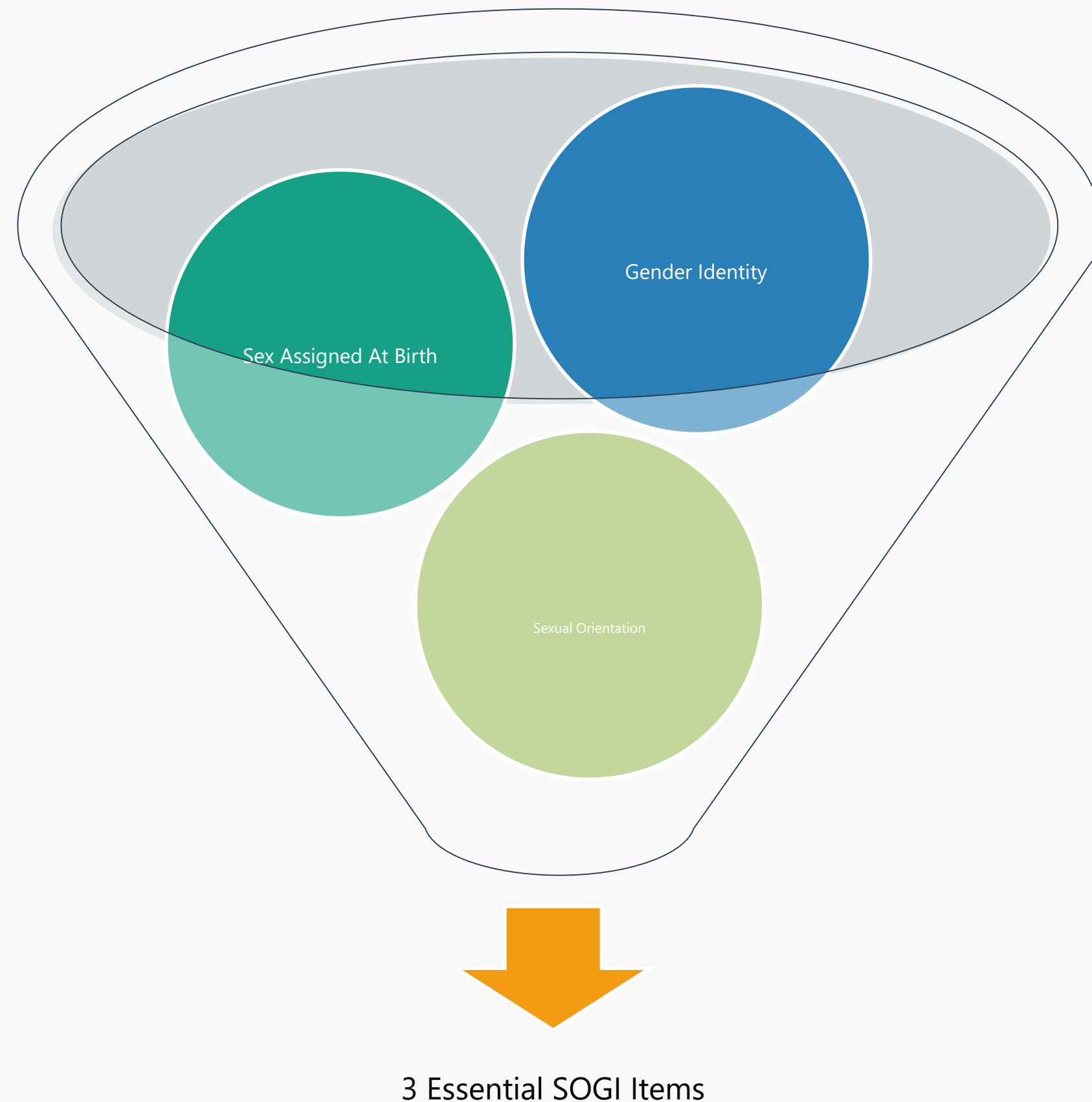- ❑ Community Healing
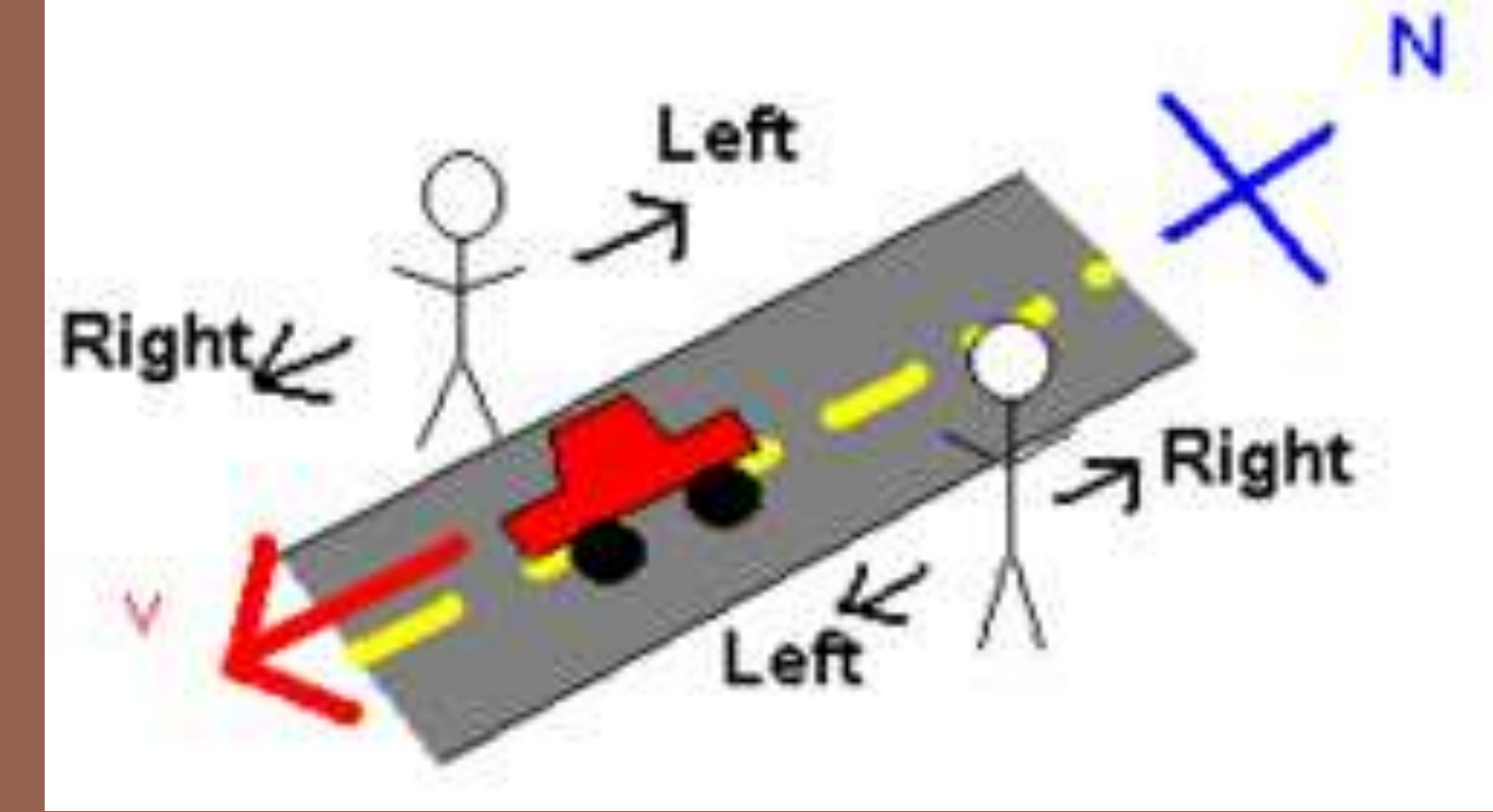
And BROADEN the Frame of Reference
→ **THEORY**
→ **PRACTICE**
→ **RESEARCH**

Sexual Orientation and Gender Identity (SOGI)

3 Essential SOGI Items

Gender Identity

Participants will be asked to select the label(s), as many as apply, that best capture how they personally prefer to describe their gender. Through the instructions, participants will be informed that there are no right or wrong answers, and will be encouraged to answer honestly and openly.

Sex Assigned at Birth

Participants will be asked to choose "one best answer" that describes the sex they were assigned at birth. Participants will also have the option to select "I do not wish to answer this question."

Sexuality Orientation

Participants will be asked to choose "all that apply" to describe their sexual orientation The instructions can be eliminated by LGBTQ-serving grantees whose respondents already know the terms and concepts, and modified by grantees working within cultural environments with difficult language and trust issues to address related to sexuality.

In August 2017, the 7 LGBTQ IPPs came together as a priority population to refine a set of essential SOGI items in the SWE Core Measure items. There is no way to assess whether CDEPs are effective with LGBTQ individuals unless we know who they are, and LGBTQ people living in stigmatizing environments will disproportionately need mental health prevention services to help them cope with stigma. They are likely part of the service community whether they are acknowledged or not. Collecting cross-site sexual orientation data represents an important step in assessing whether CDEPs are effective with LGBTQ people in intersectional settings.

"Tribal Critical Theory is a theoretical framework and method ...for...indigenous people throughout the world....emphasizes the importance of Tribal beliefs, philosophies, and customs for understanding the lived reality of Indigenous people ....."

Bowman, Francis, Tyndall (2016)

"It's about legitimizing and liberating our indigenous voice & perspective while deconstructing majority educational paradigms that incarcerate us"

(Hood et al, 2015, p. 139)

"Thinking of some methods as intrinsically better than others, despite the nature of the research task is absurd. It's akin to asking: "what's better, a banana or a wristwatch?" One obviously cannot tell time with a banana, nor are wristwatches edible."

McKinlay, Behavioral & Social Science Research

"The debate about criteria for credible evidence is neither academic nor trivial. How we deal with issues of evidence will shape the nature of social innovation, programs, and policies—what is and what is not allowed, promoted, and incentivized—for years to come."

Schorr & Farrow, 2011

Higher Ground (via cultural humility)

People keep on learnin'
Soldiers keep on warrin'
World keep on turnin'
'Cause it won't be too long

Powers keep on lyin'
While your people keep on dyin'
World keep on turnin'
'Cause it won't be too long

I'm so glad that he let me try it again
'Cause my last time on earth I lived a whole world of sin
I'm so glad that I know more than I knew then
Gonna keep on tryin'
Till I reach my highest ground

Lovers keep on lovin'
Believers keep on believin'
Sleepers just stop sleepin'
'Cause it won't be too long.....Oh no

I'm so glad that he let me try it again
'Cause my last time on earth I lived a whole world of sin
I'm so glad that I know more than I knew then
Gonna keep on tryin'
Till I reach my highest ground

Woo!
Till I reach my highest ground
No one's gonna bring me down
Oh no
Till I reach my highest ground

Don't let nobody bring you down (they'll sho 'nough try)
God is gonna show you higher ground

Stevie Wonder