

Beyond Tolerance:

How to build cultural humility in hospice teams



with
Rev. Dr. Carla Cheatham





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About the presenter

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Objectives

Describe cultural humility and its impact on patient/family care and outcomes

Explore your own unconscious biases

Apply methods for improving you own cultural humility

Overview

Our ability to connect with patients and families of all cultures, backgrounds, and beliefs is more than political correctness; it will make or break the trust and connection necessary to be effective in our work. Research indicates improving knowledge about outgroups impacts attitudes, but far less so than intergroup contact. With humor and authenticity, this presentation invites us to abandon shame, consider our cultural biases, and explore practical ways to grow past them.

Overview

Claim the space

Definitions

Why this matters

Cultural Humility

Case Scenarios

Questions for Reflection

Plan of Care



Invitations

Notice—body and mind.

Get curious about big energy that arises; give compassion.

Consider the challenges of virtual vs. in-person connection.

Presume good will.

Breathe. Practice — 4 square.

Be as honest w/ yourself and others as you feel safe being.

Be mindful how words may impact others... be gentle.



If you stumble,
make it part
of the dance.

—author unknown—



DIVERSE

INCLUSIVE

ACCEPTING

WELCOMING

SAFE SPACE

FOR EVERYONE

Qui tacet consentire videtur.

Who is silent seems to agree.

By silence, we unwittingly become
complicit with the dominant voice.

I recently visited with another clergy, who told me she had begun saying something like this every week to begin worship:

*“Welcome to _____. No matter where you’ve come from or where you’re going, for the next hour **you’re home**. We’re going to treat you like family, and here, that’s a good thing. We teach love, practice justice and compassion, and expect diversity. So get your coffee, sit back and relax, and let God love you because that’s what we plan to do.”*

She explained she had found it important to say those words because of the stories she heard from person after person who came to their faith community wounded, rejected, and disillusioned by the treatment they had received at other houses of worship...

The teenage son of a local pastor who overheard members bashing him one more time as a “good-for-nothing boy” because of his long hair and concert t-shirts, asked his father to find him another church. That afternoon, the father called my colleague in tears asking, “Will you give my son a church home?”

A family with a daughter with Down’s Syndrome whose fellow church members told the pastor they didn’t want the girl in the confirmation class with their children, because it was supposed to be a perfect, happy time and her presence in the class photo would mar that digital memory. The pastor refused their request, but the damage was done.

A woman from a faith community where members had called her on the phone and asked her if she was gay. It seems there was some controversy brewing, but members didn’t really know what was going on. So they decided that it *MUST* be that someone in the congregation was gay, and went through the directory and decided she was the most likely prospect, so they called to check.

As person after person came to them, broken and abused, the clergy felt compelled to speak directly to their need. So, one Sunday she said the words above. The feedback was good, so she said them again, and again.

But for some reason she can't remember, she did not say the words one day and, after the service, a long-time member came to her in tears, *"You didn't say it – those words you've been saying to us each week – you didn't say them. So I've gotta ask, I have to know, DO YOU STILL BELIEVE THEM?"*

My colleague was heartbroken. This woman, having known her pastor and her faith community's fierce love and gentle compassion for years, after NOT hearing those words just one week raised doubts that maybe, just maybe, they had decided not to love her just as she was. My new clergy friend says she now NEVER fails to say it.

(CC blog 2009)

A photograph of three women sitting around a wooden table in a cafe or office setting, laughing and talking. The woman on the left has curly hair and is wearing a light-colored blazer. The woman in the middle has blonde hair and glasses, also wearing a light-colored blazer. The woman on the right is partially visible, wearing a dark top. The table has a white coffee cup, a smartphone, and some papers. The background shows a bar area with bottles and a lamp.

Discussion

What is the difference between **acceptance** and **tolerance**?

Is one **preferable** to the other?

Is one more **ethical** than the other?

"We think the world would be saved if only we could generate larger quantities of goodwill and tolerance. That's false. What will save the world is not goodwill and tolerance but clear thinking. Of what use is it to be tolerant of others if you are convinced that you are right and everyone who disagrees with you is wrong? That isn't tolerance but condescension. That leads not to union of hearts but to division, b/c you are one up and the others one down. A position that can only lead to a sense of superiority on your part and resentment on your neighbor's, thereby breeding further intolerance."

- Anthony De Mello, *The Way to Love*

Definitions

Culture

a shared system of knowledge, belief, values, and behavior that may provide us with identity, meaning, and belonging

Cultural Competence

our ability to effectively interact with persons of cultures different from our own

Definitions

Cultural Humility

the ability to practice empathy, perspective-taking, and self-awareness about our own attitudes, biases, and preferences and how they may impact our care

Unconscious bias

stereotypes, attitudes, and other judgments we hold without realizing it about others or groups of persons that may impact the quality of our care for them

Definitions

Confirmation bias

tendency to embrace information that supports our beliefs while rejecting contradictory information.

Also known as *hypersociability* or *myside* bias.

(Mercier and Sperber)

<https://www.newyorker.com/magazine/2017/02/27/why-facts-dont-change-our-minds>

February 27, 2017 *Why Facts Don't Change Our Minds*

by Elizabeth Kolbert

Definitions

Self-preference

the human tendency to feel most comfortable with and favor those who share similarities with us

Values-neutral care

the perhaps unattainable, yet still worthy goal to so carefully monitor and manage our own biases and preferences that they do not interfere with our professional duties

Why this matters...

Values-neutral care is critical to our clinical practice

- Prevent harm to patients, caregivers, colleagues, and ourselves
- Honor dignity and provide respect
- Build trust / Maintain open communication
- Support treatment adherence
- Assist with difficult conversations
- Heal old wounds and decrease risk of complicated grief

The stories we tell ourselves



Mary and Dr. A's Beard

The stories we tell ourselves



“Not kicking grandmama to the back of the bus!”

(it's a privilege to be aware or shocked...)

Values neutral care

There's the story, then there's the story under the story.

Can we hear theirs? Can we hear ours?

(perspective-taking → empathy) (reflection and boundaries)

We tend to project what works for us onto others.

Our square peg + their round hole = Unintended consequences

Values neutral care

Be mindful of judgments, assumptions, projection

(Sons of Anarchy)

If only I could throw away the urge to trace my patterns in your heart,
I could really see you.

~David Brandon, Zen in the Art of Helping

Boundaries & values neutral care

Need vs. want

Filled vs. fulfilled

For vs. with

Help vs. empower

Whose journey is it?

Autonomy and dignity

Paternalism in palliative care — “our patients?”

Being a Midwife by Lao Tzu

The wise leader does not intervene unnecessarily. The leader's presence is felt, but often the group runs itself. Lesser leaders do a lot, say a lot, have followers and form cults. Even worse ones use fear to energize the group and force to overcome resistance. Only the most dreadful leaders have bad reputations.

Remember that you are facilitating another person's process. It is not your process. Do not intrude. Do not control. Do not force your own needs and insights into the foreground.

If you do not trust a person's process, that person will not trust you.

Imagine that you are a midwife. You are assisting at someone else's birth. Do good without show or fuss. Facilitate what *is happening* rather than what *you think* ought to be happening. If you must take the lead, lead so that the Mother is helped yet still free and in charge. When the baby is born, the mother will rightly say: "We did it ourselves."

p.33 from Heider, J. (1985) [The Tao of Leadership: Lao Tzu's Tao Te Ching Adapted for a New Age.](#) Atlanta, GA: Humanics Limited

Cultural Humility

Attitude

“a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor.”

(Eagly & Chaiken, 1998)

Prejudice

"feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on, actual experience.”

(Gordon Allport 1979)

“Tweak area”

Cultural Humility

- ❑ Ethnicity
- ❑ Language
- ❑ Gender
- ❑ Gender identity
- ❑ Religion/Spirituality/Ideology
- ❑ Sexual orientation
- ❑ Age
- ❑ Political views
- ❑ Class
- ❑ Ability
- ❑ Personality (ENTJ, ISFP)
- ❑ Others...?

People who wade into
discomfort and vulnerability
and tell the truth about their stories
are the real badasses.

~ Brené Brown, *Rising Strong*

Feeling vulnerable, imperfect, and afraid is human.

It's when we lose our capacity
to hold space for these struggles
that we become dangerous.

~ Brené Brown, *Interview with Krista Tippett - On Being*

Discussion...

What are your tweak areas?

How did you learn this about yourself?

Where do you think they stem from?

How do you manage them?

Cultural humility

Project Implicit—Harvard

Implicit Association Test (IAT)

<https://implicit.harvard.edu/implicit/takeatest.html>

Cultural humility

Be still and quiet within ourselves.

There is a silence that matches our best possibilities when we have learned to listen to others. We can master the art of being quiet in order to be able to hear clearly what others are saying. . .

We need to cut off the garbled static of our own preoccupations to give to people who want our quiet attention.

~Eugene Kennedy

Cultural humility

Theory of Planned Behavior (Ajzen, 1985)

Powerful and predictive model of human behavior

- 1) Attitudes toward behavior
- 2) Subjective norms
- 3) Perceived Behavioral Control

= *greater Behavioral Intention*

(Ajzen, 2002)

What is our behavioral intention for how we will show up for those who differ from us?

Cultural humility

Meta-analysis of 515 studies, 1/4 million participants, 38 nations (Pettigrew & Tropp, 2008)

Intergroup contact reduces prejudice

Mediated by

enhancing knowledge (*less predictive*)

reducing anxiety

increasing empathy and perspective taking

Cultural humility

Attitude—In groups & Out groups

Cognitive

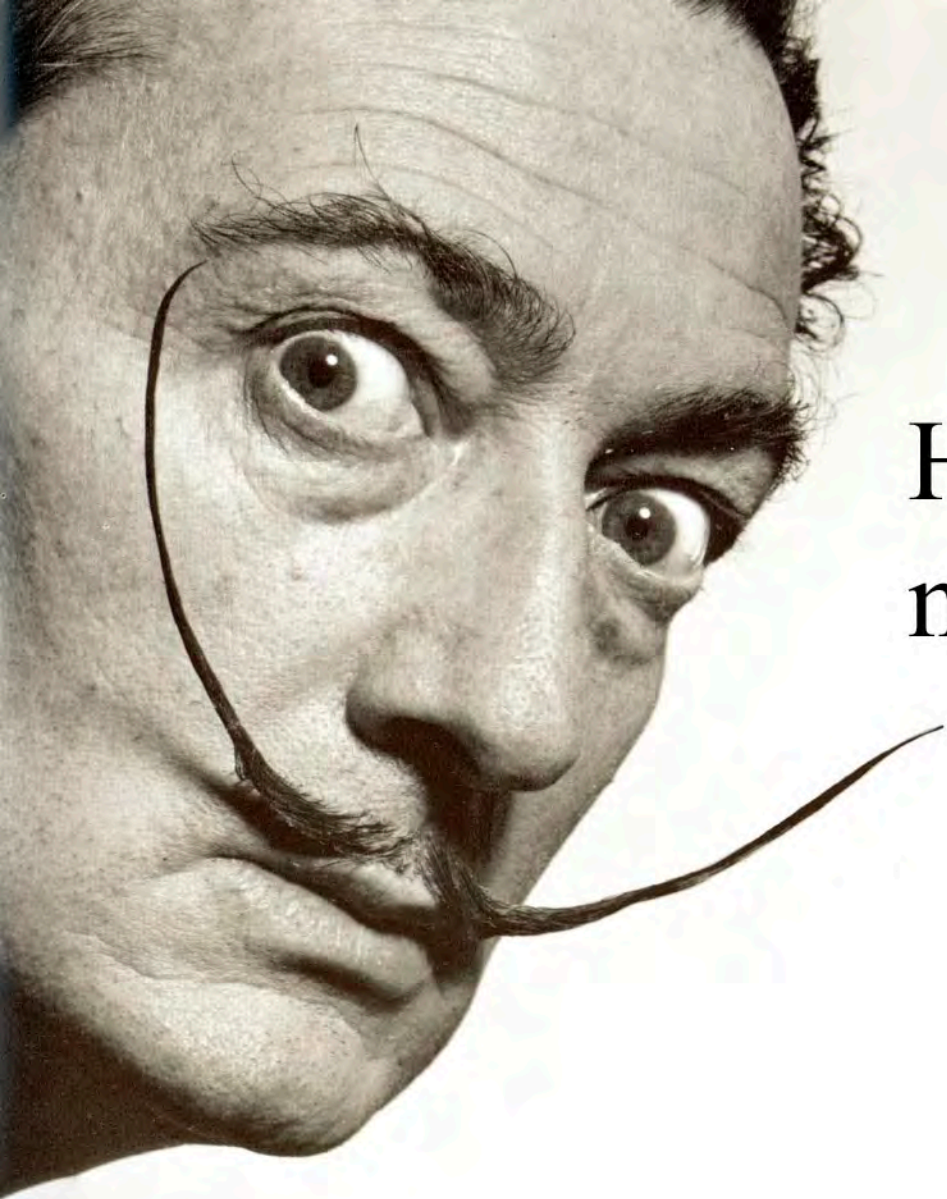
Affective

Prejudice

The solution...

Intergroup contact

Beyond difference, beyond tolerance, toward
compassionate equanimity and acceptance



Have no fear of perfection - you'll
never reach it.

Salvador Dali

Plan of care

Self-care

Are we personally grounded?

Self-focus

Are we aware of our tweak areas / preferences?

Knowledge

Are we doing our homework?

Attitudes

Are we making assumptions or noticing and challenging those stories?

Building comfort and connection

Are we willing to stretch and be a little uncomfortable in order to build comfort with others?

“You can have many great ideas in your head,
but what makes the difference is the action.

Without action upon an idea, there will be no
manifestation, no results, and no reward”

Ruiz, 1997

Plan of care

Eat at a restaurant where no one else looks like you.

Read about privilege, others' experiences and perspectives.

Watch movies, shows r/t and from cultures different from yours.

Volunteer in an area that stretches you (i.e., those w/o shelter).

Engage in dialogue—but be careful about how and where you ask.

Attend festivals of those whose culture differs from yours.

Attend faith communities different from your own or interfaith events.

Take a faith leader to coffee.

Videos to consider

Jane Elliott's Original exercise

<https://www.youtube.com/watch?v=KHxFuO2Nk-0>

Jane Elliott performs exercise on Oprah Show audience

<https://www.youtube.com/watch?v=5NHeFgaVWs8>

All That We Share video

<https://www.youtube.com/watch?v=jD8tjhVO1Tc>

Privilege Walk activity video

<https://www.youtube.com/watch?v=hD5f8GuNuGQ>

Books to Consider

Dr. Beverly Daniel Tatum (2003). **Why Are All the Black Kids Sitting Together in the Cafeteria: And Other Conversations About Race** (5th Ed), Basic Books.

Barbara Ehrenreich (2011). **Nickeled and Dimed: On (Not) Getting By in America** (1st Ed), Picador Publishing.

Laurie Kaye Abraham (1993). **Mama Might Be Better Off Dead: The Failure of Healthcare in Urban America**, University of Chicago Press.

Websites to Consider

- Research and training on diversity from the woman behind the *Blue Eyes/Brown Eyes* exercise. <http://www.janeelliott.com/>
- Information and training on diversity issues for teachers
<https://www.tolerance.org/>
- <https://www.racialequitytools.org/home#>
- <http://citizenshipandsocialjustice.com/curriculum-for-white-americans-to-educate-themselves-on-race-and-racism/>

Articles to Consider

- **White Privilege: Unpacking the Invisible Knapsack** by Peggy McIntosh
<http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>
- <https://www.newyorker.com/books/page-turner/the-origins-of-privilege>
- <http://thewireless.co.nz/articles/the-pencilword-on-a-plate>
- <https://medium.com/@realtalkwocandallies/white-people-stop-asking-us-to-educate-you-about-racism-69273d39d828>

Constructive engagement

Presume good will

Get curious

Find common ground

Perspective taking (not comparison)

Validate

Monitor your own reactions

Out beyond the ideas of wrongdoing
and rightdoing, there is a field.
I will meet you there.

When the soul lies down in that grass,
the world is too full to talk about.

Ideas, language, even the phrase
each other doesn't make any sense.

- Rumi



Perhaps the most important thing we bring to another person is the silence in us. Not the sort of silence that is filled with unspoken criticism or hard withdrawal. The sort of silence that is a place of refuge, of rest, of acceptance of someone as they are. We are all hungry for this other silence. It is hard to find. In its presence we can remember something beyond the moment, a strength on which to build a life. Silence is a place of great power and healing. Silence is God's lap.

Many things grow the silence in us, among them simply growing older. We may then become more a refuge than a rescuer, a witness to the process of life and the wisdom of acceptance.

A highly skilled AIDS doctor once told me that she keeps a picture of her grandmother in her home and sits before it for a few minutes every day before she leaves for work. Her grandmother was an Italian-born woman who held her family close. Her wisdom was of the earth.

Once when Louisa was very small, her kitten was killed in an accident. It was her first experience of death and she had been devastated. Her parents had encouraged her not to be sad, telling her that the kitten was in heaven now with God.

Despite these assurances, she had not been comforted. She had prayed to God, asking Him to give her kitten back. But God did not respond.

In her anguish she had turned to her grandmother and asked, "Why?" Her grandmother had not told her that her kitten was in heaven as so many of the other adults had.

Instead, she had simply held her and reminded her of the time when her grandfather had died. She, too, had prayed to God, but God had not brought Grandpa back. She did not know why. Louisa had turned into the soft warmth of her grandmother's shoulder then and sobbed. When finally she was able to look up, she saw that her grandmother was crying, too.

Although her grandmother could not answer her question, a great loneliness had gone and she felt able to go on.

All the assurances that Peaches was in heaven had not given her this strength or peace.

"My grandmother was a lap, Rachel," she told me, "a place of refuge. I know a great deal about AIDS, but what I really want to be for my patients is a lap. A place from which they can face what they have to face and not be alone."

Taking refuge does not mean hiding from life. It means finding a place of strength, the capacity to live the life we have been given with greater courage and sometimes even with gratitude.

A Place of Refuge by Dr. Rachel Naomi Remen

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Allport, Gordon (1979). *The Nature of Prejudice*. Perseus Books Publishing. p. 6.

Eagly, Alice H., & Chaiken, Shelly (1998). "Attitude, Structure and Function." In *Handbook of Social Psychology*, ed. D.T. Gilbert, Susan T. Fisk, and G. Lindzey, 269–322. New York: McGowan-Hill.

Pettigrew, Thomas F.; Tropp, Linda R. (2008). "How does intergroup contact reduce prejudice? Meta-analytic tests of three mediators". European Journal of Social Psychology 38 (6): 922–934.

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