Miguel E. Gallardo, Psy.D., Associate Professor of Psychology
Program Director, Aliento, The Center for Latina/o Communities, Pepperdine University

Cultural Humility: Where Humanity and Justice Intersect
Remembering Who We Are and Building Relationships

“The fight is never about grapes or lettuce. It is always about people.”

- Cesar Chavez
Race and Ethnicity in Drug Courts

- On average, Caucasians represented two-thirds (67%) of participants in respondents’ drug courts in 2014, African-Americans represented 17%, and Hispanics represented 10%. Racial and ethnic representation varied widely, ranging from 0% to 98% across jurisdictions.

- In 2014, representation of African-American and Hispanic individuals in respondents’ drug courts was lower than for the arrestee, probation, and incarcerated populations.

- Based on available data from roughly 40% of U.S. states and territories, African-American and Hispanic participants graduated from some drug courts at rates substantially below those of other drug court participants.

- The averages listed above represent a slight increase in Caucasian representation and a slight decrease in African American representation since the last PCP report (2008)
Race and Ethnicity in Drug Courts

- Persons of Hispanic, Latino(a), or Spanish ethnicity represented 10% of participants in the respondents’ drug courts. This figure is unchanged since 2008.

- Based on available data from roughly 40% of U.S. states and territories, African-American and Hispanic participants are graduating from some drug courts at rates substantially below those of other drug court participants.

Best Practice Standards:

- Standard II. Equity and Inclusion: Drug courts ensure equal opportunity for everyone to participate and succeed, regardless of race, ethnicity, or gender. Drug courts take affirmative steps to detect and correct disproportionate census, inequitable services, and disparate outcomes involving those who have historically faced discrimination. Drug courts ensure that teams understand and are responsive to the cultural differences within their population.
RESOLUTION OF THE BOARD OF DIRECTORS

ON THE EQUIVALENT TREATMENT OF RACIAL AND ETHNIC MINORITY PARTICIPANTS IN DRUG COURTS

WHEREAS, more than 2.3 million adults are now behind bars in the U.S., representing one out of every 100 adult Americans\textsuperscript{1}; \textit{and}

WHEREAS, the burden of incarceration is borne disproportionately by racial and ethnic minority citizens, with one out of every 15 African-American men and one out of every 36 Hispanic men presently incarcerated in this country\textsuperscript{2}; \textit{and}

WHEREAS, Drug Courts have been credited with helping to alleviate unfair disparities in the incarceration of racial and ethnic minority citizens for drug-related offenses;\textsuperscript{3} \textit{and}

WHEREAS, Drug Courts perform their duties without manifestation, by word or conduct, of bias or prejudice based upon race, gender, national origin, ethnicity, disability, age, sexual orientation, language or socioeconomic status; \textit{and}
WHEREAS, Drug Courts are, first and foremost, courts, charged with safeguarding and advancing the constitutional rights of all citizens to due process and equal protection under the law; and

WHEREAS, more than one-fifth of Drug Courts cannot report reliable information on the representation of racial and ethnic minority citizens in their programs; and

2 Id. at 6.
WHEREAS, evidence suggests that racial and ethnic minority participants may be experiencing relatively lower success rates than non-minorities in some Drug Courts; and

WHEREAS, the adoption of evidence-based, culturally proficient interventions in Drug Courts has been shown to significantly improve outcomes for minority participants:

NOW, THEREFORE, BE IT RESOLVED THAT:

1. All Drug Courts have an affirmative obligation to examine, in an ongoing manner, whether there are potential racial or ethnic disparities in their programs.

At a minimum, the examination of potential racial and ethnic disparities should include the collection of reliable and valid data on:

- the percentage of racial and ethnic minority participants who are enrolled in the Drug Court;
- the degree to which these percentages reasonably reflect the respective arrestee population for Drug Court-eligible offenses in the jurisdiction;
NADCP Board Resolution

- the factors that might account for any discrepancies in the representation of minorities;
- the percentage of racial and ethnic minority participants who successfully graduate from the Drug Court; and
- the factors that might account for any discrepancies in graduation rates.

2. All Drug Courts have an affirmative obligation to take reasonable actions to prevent or correct any racial or ethnic disparities that may be found to exist by:
   - adopting evidence-based assessment tools, treatments and other interventions that have been proven through scientific research to produce equivalent or superior effects for racial and ethnic minority individuals; and

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• ensuring that all personnel involved in the Drug Court have received up-to-date training on how to identify and administer evidence-based, culturally sensitive and culturally competent interventions and assessment tools.

Approved by the Cultural Proficiency Committee of the NADCP Board on **05/31/10**

Approved by the External Policy Committee of the NADCP Board on **05/31/10**

Approved by Unanimous Vote by the NADCP Board of Directors on **06/01/10**
Family Pictures
Racism Revisited...Race Still Matters

Race refers to groups of people who have been deemed by society to have socially significant difference and similarities in biological traits, meaning that people treat other people differently because of them.
Where are we today?
“At the end of the day, American belongs to White Men.”

Richard Spencer, December 7, 2016, Texas A&M University

"I think (the United States) was at one time (a white nation)..."I think the reaction to Trump being elected, and the reaction with the alt-right being popular, is a reaction to it declining as a white nation."

Preston Wiginton, Texas A&M Alumnus
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).

A folk definition of racism is the irrational beliefs some people have about the presumed inferiority of others, “a doctrine of racial supremacy, that one race is superior” (Schaefer, 1990, 16).

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.
Wellman (1977), racism is a system of advantage based on race. It is a systemic, structural and a societal problem.

Every social indicator from salary, housing, education, life expectancy reveals that there is an advantage to being White 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.

The question should not be are all White people racist. It should be *How can we get more White people to work towards being antiracist?* (active vs. passive racism)
“New Racism” (Bonilla-Silva, 2001)
The racial prejudice and racial language of the past are no longer the primary ideological tools used to defend the status quo.

Racial supremacy in post-racial America is primarily accomplished in a more refined and much more dangerous manner, both in terms of behaviors as well as the justifications for the racial status quo.

Today racism is subtle, institutionalized, and apparently non-racial (Prejudice vs. Institutional and Systemic Structures)
Income (in 2011, Black household income was 59% of White household income, Latina/o household income was 60% of White income and Asian income was 102% of White income). Wealth (in 2011, Latinas/os had 1/12th of the wealth of Whites and Blacks 1/20th).

Housing -Blacks and Latinos are 1/3 less likely to own their own homes (Alonso-Villar, Del Rio, & Gradin, 2012; Everett, Rogers, Hummer, & Krueger, 2011; Pew Research Center, 2013).

Residential segregation remains almost as high today as it was during the 50’s and 60’s.

Criminal Sentencing – those with Afrocentric facial features impacted longer term sentences when controlling for legally relevant factors. Blacks with more Afrocentric features (e.g. broad noses and thick lips) are more likely to be given the death penalty (Blair, Judd, & Chapleau, 2004; Eberhardt, Davies, Purdie-Vaughns, & Johnson, 2006).
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.

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

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

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.
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)

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

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).

Implication and Question – Is it possible for people to feel more human emotions with greater ease for people from non-stigmatized groups than for human beings who have been deemed socially unacceptable?

These reactions were not intentional and perhaps even conscious.
Another fMRI study showed an increase in the activation of the amygdala when White participants viewed African American male faces versus White male faces (Phelps et al., 2000).

The level of amygdala activation correlated with how subjects performed on the Race IAT.

Subjects who demonstrated more bias against African Americans, as measured by the Race IAT, had matching higher amygdala or fear reactions to African American male faces.

Nationwide, statistically significant samples show that 70 to 87 percent of Whites in the United States demonstrate bias against African Americans on the Race IAT.

Recent studies on the Latino IAT demonstrate that people who show implicit bias towards Latinos are more likely to oppose both illegal and legal immigration (Perez, 2010).
Color-Blind Racial Ideology (CBRI)


Old Adage: “You need to get into someone’s house before you can help them rearrange the furniture”
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).

Believe that ignoring skin color when interacting with people is the best way to avoid racial discrimination (Devos & Banaji, 2005).

The basic concept underlying colorblindness is that we should ignore racial differences and treat everyone as an individual.

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 individuals to feeling excluded in situations where ethnic diversity is valued; they might believe their identity as a racial majority group member leaves them unable to contribute in these contexts (Plaut, Garnett, Buffardi, & Sanchez-Burks, 2011).

Although many of the reasons listed above apply primarily to White individuals or members of a racial majority, racially devalued group members may have their own reasons to endorse colorblindness—e.g., to avoid conflict in daily interactions with White people (Rattan & Ambady, 2013).
The American Psychological Association (APA; 1997) published a pamphlet answering the question: Can—or Should—America Be Color-Blind?

APA uncovered fallacies in individual and collective color-blind approaches to racism and concluded, “Despite society’s best attempts to ignore race, the research indicates that race does matter” (p. 7).

CBRI argues that racial color-blindness is unattainable, reinforces racial prejudices and/or inequality, and is actually an expression of ultramodern notions of racism among White Americans and of internalized racism or the adoption of negative racial stereotypes among people of color (Neville, et al., 2013).
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).

Apfelbaum and colleagues (2010) exposed elementary school children to one of two narratives—one promoting racial equality through a color-blind approach (“We are all the same”) and the other endorsing a value-diversity approach (“We appreciate and celebrate our differences”). Children who listened to the color-blind story were less likely to identify and report overt acts of racial discrimination.

Even though historically devalued communities comprise 37% of the United States population (U.S. Census Bureau, 2012), an astounding 30% of Americans interact exclusively with family members, friends, and coworkers who are of their own race (Reuters, 2013).
In summary

- One of the first things that we notice about other people is their racial background. (Allport, 1954; Fiske, Lin, & Neuberg, 1999; Ito & Urland, 2003).

- Racial stereotypes are activated automatically. For example, seeing a Black man makes Whites more likely to mistake a tool for a gun.

- Blacks with more Afrocentric features (e.g. broad noses and thick lips) are more likely to be given the death penalty.

- Blacks are more easily associated with negative concepts than positive concepts, even by those who profess to be egalitarian (Dovidio, Kawakami, & Gaertner, 2002; Eberhardt, Davies, Purdie-Vaughns, & Johnson, 2006; Payne, 2006).
Courageous Conversations (Singleton, 2005)

Courageous conversation is a strategy for breaking down racial tensions and raising racism as a topic of discussion that allows those who possess knowledge on particular topics to have the opportunity to share it, and those who do not have the knowledge to learn and grow from the experience.
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).
Race in my life?

...how much is my life impacted by race? (0 – 100%)
Race Conscious

To what degree am I conscious of Race In My Life...

Earliest Memory

Most Recent Memory
Recommendations: Working Against the Single Story

1) Personal definition of culture
2) Identity, privilege…and not always knowing
3) Transforming guilt/anger into action
4) Understanding racism in context
5) The dangers in not knowing
6) The benefits of understanding race, privilege and power
7) A life-long process
Recommendations: Working Against the Single Story

Defining Culture
“…The invisibility of “Whiteness,” or “Whiteness” as the norm, along with the discomfort that many people feel when engaged in conversations about race, have contributed to a limited notion of culture and multiculturalism.

Identity, Privilege…and not always knowing
“Being white is a big part of my life.” I stood there and thought: I know I’m “white”…Everyone else who looked white also stayed in their place. And I was suddenly struck by the dichotomy. Why did so many people of color consider their race to be a big part of their lives, but white people didn’t seem to give it much thought?

Transforming Guilt/Anger Into Action
“One of the important lessons I was taught early in antiracism training, and by mentors of color, was that guilt around privilege was not useful to the cause of eliminating oppression. In fact, some argue that guilt is another form of maintaining focus on oneself and remaining complicit with the status quo.”
Recommendations: Working Against the Single Story

Understanding Race in Social Contexts

“Our mother was a public elementary school teacher, but during our younger years she ran a small day-care out of our home. On occasion, she recalled a story about a woman who called to inquire if there was room for her daughter, Sherri. Upon learning that there was space, the woman asked, “Is it a problem for you that we are Black?” My mother assured her that this was perfectly fine, but shared in the retelling that it troubled her deeply that the question needed to be asked. Clearly, others had conveyed that they had a problem with their race.”

The Dangers in Not Knowing

“As we talked, I began to understand that I was imposing my expectations about communication onto the group, and the differences in the communication styles...were culturally quite different. My lack of understanding of these cultural dynamics rapidly became apparent... I had not considered the idea that I could potentially be perceived as biased, and I was shocked that I had never considered this perspective.”
Recommendations: Working Against the Single Story

The Benefits of Making Mistakes

“While making such mistakes is one of my great fears of participating in this work, I have found it has also been the most rewarding and consistent mechanism for discovering where my assumptions and biases continue to operate.”

A life-long process

“Cultivating awareness is a lifelong and sometimes painful thing.” We must not forget that we are either being oppressed or oppressing. This realization can be a painful reality for people, whether they are on the receiving end of this oppression or oppressing someone else.
Recommendations: Working Against the Single Story

Different Paths, Same Journey

“Here I was, the presumed multicultural expert, teaching the multicultural counseling class and multicultural practicum, and I never thought to ask any questions about, or express an interest in, my first generation Latina doctoral student’s family. I had never felt so inadequate as a professor, adviser, and mentor. What had been missing from our relationship was the personal element. On the contrary, I think that people of color also have lessons to be learned, as evidenced by the anecdotes I shared of my own missteps...For those of us who embrace multiculturalism and social justice, we are on this journey together.”

The Traumatic Impact of Privilege and Power

“Our home was vandalized with racial slurs etched into the snow in our front yard. These painful events indicated to me and my family that being seen as different meant that one is an outsider, even though we were seemingly acculturating to mainstream culture and learning how to participate from the inside at school and work. We spoke English fluently, wore Western dress, and ate Western food. However, these changes did not secure insider status, but instead, created feelings of otherness and hopelessness about belonging in our new country.”
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)
Miguel E. Gallardo, Psy.D.

Associate Professor of Psychology

Program Director, Aliento, The Center For Latina/o Communities
Pepperdine University, Graduate School of Education and Psychology
18111 Von Karman Avenue, Suite 209
Irvine, CA 92612

Miguel.Gallardo@pepperdine.edu

For a complete list of references, please email: Miguel.Gallardo@pepperdine.edu