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NAADAC WEBINAR
CULTURAL HUMILITY SERIES, PART VI:
WHY IT MATTERS NOW MORE THAN EVER
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>> The broadcast is now starting. All attendees are in listen only mode.

>> JESSICA O'BRIEN: Hello, everyone. And welcome to today's webinar on cultural humility. Why it matters, now more than ever. Presented by Dr. Miguel Gallardo.

I'm so happy that you can join us today. My name is Jessie O'Brien, and I am the training and professional development content manager for NAADAC, the association for addiction professionals. And I'm going to be the organizer for this training experience.

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questions and give them to our presenter during the live Q and A at the end of the webinar.

Any questions that we do not get to, we will collect directly from the presenter, and post the questions and answers on our website. Lastly, under the questions tab you will see no tab that says handouts, you can download the Power Point slides and a user friendly guide to get to the CE quiz. Please make sure to use the instructions in the handout tab when you're ready to take the quiz.

Without further ado, let me introduce you to today's presenter, Dr. Miguel Gallardo. Dr. Miguel Gallardo is a professor of -- sorry about that, psychology and director of Aliento and the center for Latino communities at Pepperdine University. He is a licensed clinical psychologist and maintains an independent consultation practice. Dr. Gallardo has published several journal articles, books, and book chapters in the areas of multicultural psychology, Latinx psychology, ethics and evidence-based practices, cultural humility, and racial color-blindness. He is currently a series editor for Cognella Academic Press, advances in culture, race and ethnicity book series. Dr. Gallardo is currently director of research and evaluation for the Multiethnic Collaborative of Community Agencies, he is also a fellow of the American Psychological Association.

Dr. Gallardo, thank you so much for being here with us today. If you're ready, I'm going to pass the baton to you.

>> MIGUEL GALLARDO: Great, great, can you hear me okay, Jessie? Yeah? We're good.

>> JESSICA O'BRIEN: Yes, we can hear you. You're good.

>> MIGUEL GALLARDO: Great. Thank you so much.

So first off, let me just say that I wanted to have my face on the computer screen --

(Laughter.)

And not just you to hear my voice but apparently the Mac book pro that I have, the year that I have, is not compatible with go to webinar, I have to jump through hoops so unfortunately you're not going to be able to see me this morning. That's not because I didn't want you to see me. It's because the technological advances that are happening and the safety I guess and protection of folks. So thank you so much for, you know, being here today and spending a little bit of time with me.

I think this topic is so important, and, you know, obviously I titled the presentation why it's important now more than ever. Obviously NAADAC has a entire series on a topical area. Obviously the timing makes sense and I'm hopeful that today you'll take away a few bits and pieces of information that will be helpful for you in just thinking about some of these issues and maybe how to continue to work through them and understand them in a different way.

I've presented at NAADAC before, you know, several times, and so

some of you may have heard me talk already, and so, you know, I have a lot of information that I think is relevant at this point in time, but also some you've maybe heard me talk about before so I think I want you also to be mindful about as well. Hopefully it'll all -- some of this will be a refresher for some of you, and new for others as well. So what I'm seeing today, you know, here in the United States is just a real push to try to, you know, make sure that we're being responsive at this point to these issues, and so I'm going to try to talk a little bit about that and why I think that's important and also some of the things we need to be cautious about as we're doing that.

Before I jump into the -- you know, the content more of my presentation, I have this slide that I think is important to put up, because it really -- it defines me in many ways. It defines my multiple social identities. I know some of the words look to be cut off, but essentially these are the different aspects of who I am, and why does this matter? It matters because it's how I negotiate the world, how I see the world, how I receive information and then put the information back out into the world, and so my content today and the way that I talk about these issues is very content and value laden, if you will. It's not value free, and I believe that, you know, there's nothing that's really value free that we -- when we sort of talking about some of these issues, and so I just want to make you aware that this is the lens, the multiple lens in which I see these issues and how I make sense of them, how I think about them, and how I put them back out into the world for other people to think about them and to maybe do something with these issues.

There are multiple ways to do this. What I always try to tell folks, we may have different ways of seeing this and different ways of conceptualizing and understanding, but I like to believe that we're all working towards the same thing, and that's just, you know, better relationships with each other, better ways of understanding each other, better ways of respecting each other, better ways of loving each other at the end of the day, which I think is a value and I still think something that we really should be mindful of.

And also our interconnectedness with each other. And so I talk about it in this way. You know, Catholicism influences me, I'm from Texas which influences me, I'm a father, a son, a sibling, a Mexican-American, I'm an oppressor, even as I think about these issues and talk about these issues, I find myself making a comment or thinking something in my head or whatever it might be which is not lifting others up but maybe potentially continuing to further oppress them, so I'm working as hard as everybody else is on some of these issues. I'm heterosexual, I'm a psychologist. I'm also on the oppressed side of experiences and comments and what's happening in the world at this moment in time, which impacts me

deeply, and so I'm also privileged. I'm middle class. You know, I'm a feminist, social justice matters to me. So all those things I think are really important for you to be aware of as you hear me talking about these issues today. These are the aspects and the identities of my life that really cultivate some of that for me.

I'm going to start with -- or I'm going to continue with where I hope we end today and where I hope you take something away from my brief time with you today. By the way, I'm going to save some time for Q and A at the end. I'm told you all are a very engaging group of individuals and enjoy asking questions and having that develop so I'm going to make sure I save time for that after my brief comments with you today.

But this story I think for me captures really what I hope my entire presentation and webinar today communicates and conveys to you about how I think about cultural humility.

So it's entitled no distinction.

During the war in Sarajevo, a reporter saw a child being shot. He ran to her. He guided her to a car and drove her to a hospital. Hurry, the man urged, my child is still alive. A moment later, he pleaded hurry, my child is still breathing. A moment later, please, my child is still warm. Although the reporter drove quickly, the little girl died.

In sadness, the man said, I must now go tell her father that his child is dead. He will be heart broken.

The reporter stood speechless. Looking at the grieving man, he said, I thought she was your child. The man replied, no, but aren't they all our children?

Normally I would give folks an opportunity to digest that for a minute or so and really even just invite some comments and some reactions to the story. Obviously in this format, it's a little bit harder to do that, so I'd invite you, if you have thoughts about it, just certainly feel free to ask me about it at the latter part of my presentation and time with you today.

But the story to me I think really captures the essence of what I think about when I think cultural humility and I'll give you a definition of that in a little bit, but this really captures how I think about cultural humility, how I make sense of it, and what it means to me about our interconnectedness always seeing ourselves in others, but also more importantly, when we're talking about issues of -- when we're talking about isms if you will, so racism, sexism, heterosexism, classism, whatever the ism might be, whatever the system of oppression that we're referring to, you know, calls for in that moment, it's not -- it's never about trying to shame people as much as it's about trying to help people develop empathy, and I think that's critical.

Let me say that again. So when I talk about these issues, and I'm going to talk about -- I always have a slight bit towards race and racism because that's really where my work and my experience

and some of my content is typically focused, so when I talk about race and racism and, you know, white supremacy, white privilege, white -- you know, white guilt, all these different terms that we're going to talk about and we're going to talk about today, my intent is not about shaming anybody in this process. And I mean that sincerely. It's about trying to help people develop a sense of empathy for a wide range of experiences and realities and traumas that many of us may not always know and experience firsthand.

And so, you know, are you going to have your own reactions to these discussions and these processes? Absolutely, I cannot control that. But I think it's more important to understand that the goal here is to how can we further examine ourselves in the context of what's happening in the world right now, not simply be reactionary to it and simply respond to this moment in time, which some people might call performative allyship, you know, this idea of I'm going to respond and I'm going to sort of put out a statement, I'm going to make -- I'm going to say I'm against this issue, but really understand what this means for you, what this -- where you're located, what's your position in this process, and really work through that process so that, you know, there's a genuine authentic understanding, empathic capacity to really connect with the experiences in some way or another for those who may be different than you and have diverse experiences than you. So it's about empathy for me, and I think that also represents cultural humility.

When I think about what's happening in our society today, you know, it troubles me. I mean we're in the year 2020, and I think we have begun to be as maybe as divided as we have been in a very long time, unfortunately, and I always find it interesting when we talk about, you know, we're in this together, if we're talking about this COVID-19 pandemic and I'll refer to this in a little bit, I sort of hear the message, we're in this together, and I got to be honest with you, it doesn't always feel that way to me.

I wish that as a society, we would be less -- we would be more apolitical and more humanizing as opposed to more political and more dehumanizing, and that is the concern I have in essence in terms of what's happening now. And so I like this quote. This quote has been attributed to various folks, Vice President Humphrey, Gandhi, Pearl Buck, I try to be respectful to all the variations of this quote, but the moral test of a society or the measure of a society is based on how it treats its most vulnerable members.

And so again when we think about what does it mean to be culturally humble in our work in essence, I think it's around understanding that there are, our most vulnerable in society are lacking basic human needs, which is creating inequities in our society. So we know, and I'll talk about this in different ways

throughout the next, you know, hour or so, that in the United States, Black, indigenous, people of color, face a steeper climb to fulfill their basic needs. When you look at this pandemic, the pandemic has really -- we're in multiple pandemics. I think we're going to have a third pandemic by the way. I think that we had -- the COVID-19, we're dealing with the race and racism pandemic in the middle of the COVID-19. You know, for many of us, the race and racism pandemic has always been present. I think it's right before us as a society in a way that it has not been in a long time. And I think the third pandemic, and I'll be very honest with you, I think it's going to be this next election cycle in November. I think that's going to create a wave of another set of issues and circumstances that are going to really I think challenge us in certain ways.

And so the question that I think a lot of people are asking right now as we're dealing with this racism pandemic is, you know, are we at a tipping point, or is this Groundhog Day? And I hope we're at a tipping point. I hope that this hierarchy, you know, is being re-envisioned, redeveloped, redistributed in some ways, and we're not at Groundhog Day. I think when the dust settles, we will see whether we are at a tipping point or Groundhog Day, and I'm hoping that we're at a tipping point.

This pandemic has really highlighted our inequalities in society in a way that I think many of us who are sort of embedded in these processes have known for a long time, but, you know, I think for others, you know, they're seeing something in a way that maybe they haven't seen before, but the basic needs, you know, who are our most essential workers most of the time that are out there providing us with our -- with sustainability, with the foods that we need? I always ask folks when I do presentations, you know, to think about, for many of us, you know, most of the time I might be in a hotel conference room or auditorium or wherever it is, you know, doing a presentation. I always tell folks, you know, look at our facility that we're in. Look at the grounds, how they're maintained. Look at the cleanliness of everything, you know. When you left your room today, and you're going to go back to your hotel room today, you know, who are the folks that are creating and making sure that our environments are, you know, clean, they're like we never stayed in the room the night before. It looks like we're walking into it for the first time, and maybe we've been there for two days or three days. You know, sometimes the people are having meals when I'm doing my presentation or it's at a lunch keynote or whatever it might be, and who's serving our food? Who's picking up our plates? You know, who are the folks around us that are constantly -- and those individuals, those same individuals are -- have been deemed are essential workers at this moment in time. I'm going to come back to that.

But I think we are -- there's a -- there are perpetuations of

injustice that are created constantly within our society and I think this pandemic has really shed some light on that.

So what does it mean to be human? I think that's a good question for us to think about, and I think about -- Isaac Prilleltensky who said wellness cannot flourish in the absence of justice and justice is devoid of meaning in the absence of wellness.

And so I think, you know, as we think about -- as you think about your work that you do, and typically I might refer to, you know, substance use, drug -- and how it intersects with cultural humility. I'm not going to do that today. I know there's other presentations that are going to be doing that, and I want to sort of focus on larger issues today.

But as you think about your own work, and you think about the communities in which -- who find themselves addressing and dealing with these issues, and you think about the various systemic and societal contexts that they are trying to negotiate, you know, we can't try to heal people, if you will, or help people or facilitate their wellness if the environments and the contexts in which they find themselves continue to perpetuate injustice, oppressive situations, lack of resources, et cetera, and so Prilleltensky kind of challenges us to think about this idea of like how do we begin to not only impact the individuals, but also the very systems in which the individuals exist in to create sustainable long term change and care. And this could be applied to a number of different situations.

And I always refer to Aristotle, who sort of made this statement around believing that humans are political animals, and so there are many different -- there are different ways of interpreting this particular statement. The one that resonates most with me is if you are a human being, you are political. If you're sitting with me today in a room somewhere or wherever you might be, an office, you are human and therefore you are political. And so in all that we do, we need to carry our degrees in one hand and the most recent news issue in the other.

And when I say political, I'm not necessarily talking about, you know, are you a Republican, Democrat, independent. Are you liberal, are you conservative, are you right wing, left wing? I think those conversations, while they certainly matter in terms of how we see the world and issues at times, I think they can also distract us from really talking about some of the really more important issues. So when I talk about political and I think what Aristotle was referring to, it's impossible for you to remove yourself from the context in which you find yourself. So to think that what's happening in the world is not impacting you in some way or another, I think is a misguided and misconceived -- ill-conceived notion.

So the world that you exist in is very much determining and

guiding, you know, how you might think about issues, how you might understand and respond to certain clients or communities or whoever it may be based on their circumstances, lived environments, based on the color of their skin, whatever it may be, and I think -- so to say -- I always find it interesting when people say oh, I don't want to talk about politics, I don't want to talk about religion. Those things are off subject topics, and it's like, well, that's fine, but to act like those things aren't impacting, you know, how we might talk about issues, how you might talk about issues, how you might see things, I think we just -- it's a disservice to you, but also maybe to those who you're serving.

So I just want to kind of plant that seed that, you know, we are -- where we exist is deeply impacting us, and I'm going to come back to that in just a few minutes here.

Carlson said our new charge must be to comfort the afflicted and afflict the comfortable.

So I think that's powerful, because I think what's happening now is that a lot of the comfortable are being afflicted in ways that maybe some individuals and communities were not afflicted before. And so I'm hoping that this notion of wanting to comfort the afflicted and understand the afflicted's, you know, circumstances and situations again is long term and not simply responding to this moment in time.

Individuals encounter bias throughout our health care systems. Throughout the systems in which many of the folks you work with are trying to negotiate their health and wellness and their recovery process and sustaining those. And there's biases, including our own biases, which I'll refer to in a little bit.

And the -- these biases, the bias in these systems are intensified when race becomes a part of those dynamic as well.

I'm going to turn this back over to Jessie.

>> JESSICA O'BRIEN: Wonderful, thank you, Dr. Gallardo.

So I'm going to go ahead and launch our first poll for today, and the question is in the past year, how has your perception of the importance of learning about cultural humility, competence, and anti-racism changed?

Just as a reminder, you can continue to send in questions for our presenter in the questions box of the go to webinar control panel. We will have a live Q and A towards the end of the webinar, so ask your questions and we'll get to them in the order that they are received.

If you have any trouble participating in the poll, consider just switching your view in go to webinar from the full screen to a different view but for most of you it should pop up automatically on your screen.

I'm going to give you guys about five more seconds, so if you haven't had a chance to reach for it and answer the poll, go ahead and do that now. Thank you, everybody.

All right. I'm going to go ahead and close it and share the results with you all.

Looks like 51 percent said it's become more of a focus of my learning goals. 28 percent said it hasn't changed. I've always thought it was important. That's great, guys. And 20 percent said it remains equally important to my other clinical goals.

Thank you guys so much.

All right. I will turn this back over to you, Dr. Gallardo.

>> MIGUEL GALLARDO: Good. Thank you.

Thanks also for filling out the poll and it's good. I think people are going to be at this, you know, at this in different ways, and so it's good to sort of know where folks are, and there's a, you know, to get an idea, so thank you for doing that.

I will say that, you know, cultural humility is an aspect of this process. I think cultural humility and this idea of anti-racism, which I think has really been -- we've been talking a lot about lately, are important concepts obviously, but this idea -- I feel like a lot of people have sort of jumped from sort of being maybe not as active to sort of trying to be anti-racist, and I appreciate that jump. What I would say is that, you know, you want to understand -- let me just sort of -- I'm going to go to my next slide because I think it'll highlight this in some ways.

Jessie, I'm trying to -- let me try to go here. There we go.

Yeah. I'm going to come back to this, 'cause I want to go to one of my other slides that talks about where we are today and I'm going to come back to what I was just referring to with cultural humility and anti-racism based on the polling question.

Let me define cultural humility for you just briefly. Again I think -- when I think about this question of cultural humility, I don't want to intellectualize it and come as it from too academic of a space, because when we start intellectualizing, the more we intellectualize, the more we get away from the realities of the people that we're trying to understand in some ways, so I want you to really focus on the definition or the idea of cultural humility and what it means really as you think about this idea, the story of no distinction and some of the things around what it means to be human.

But if I'm thinking about it from academic perspectives and in that way, and trying to operationalize it, you know, cultural humility was first defined by Tervalon and Murray Garcia in 1989 who were in the medical profession and they defined it as a lifelong process of self-reflection, self-critique, continual assessment of power imbalances, and developing mutually respectful relationships and partnerships. You'll see overlaps between the different cultural humility definitions, some over cultural competence, cultural responses. There's a lot of reflection. I think really to me this idea of cultural humility, it really takes into perspective power imbalances and developing those mutually

respectful relationships.

The idea that it being a lifelong process I think it has always been in most of our definitions and understanding. I like that. I think that's important. You know, I always tell folks the more we start to understand and learn about issues, the more we realize how much we don't know, and I continue to face that reality on a consistent basis, and so another definition which is more recent by Mosher and colleagues, they define it as involving a lifelong motivation to learn from others, critical self-examination of cultural awareness, interpersonal respect, again developing mutual partnerships that address power imbalances, and an other oriented stance open to new cultural information, i.e., empathy.

So I think these questions are good. I think they're really helpful to kind of give us the meat to that process, but for me it's really about the -- this idea of what it means to be human. You know, there's a great book, it's called *Tribe: On Homecoming and Belonging*, by Sebastian Junger. It was a New York Times best-seller several years ago, but he prompts this question of who is your tribe, and not so much around, you know, trying to sort of separate as much as highlight that, you know, he argues that today, more than ever, we have forgotten that we sort of need one another for our survival, and if you look at the evolution process of human beings and you look at where we have come from, there was a reliance and dependence on one another from an evolutionary perspective, and he argues that the more we move away from that, the more we have lost the sense of who we are. And so -- and while I know that geographically some of this may vary from maybe across the country and even for maybe certain neighborhoods and communities to another, I would say by and large, we have lost a sense of who we are, because I believe that we no longer believe we need one another for our survival.

And I think if there were ever a -- if there was ever an example that highlighted that, it's this -- it's even this notion of putting on a mask or not, because I think it really highlights this idea of, you know, somehow it's become a political issue, as opposed to putting a mask on as a way to take care of somebody else. Not only ourselves, but someone else, and I think, you know, I think if there was ever an example before us that really highlights this, that we lost a sense of who we are and no longer believe we need one another for our survival, I believe it's in that very issue. And I realize that for some of you, you may have a hard time hearing that, and again, if you go back to my first slide around who I am and how I make sense of the world, keep that in context and in perspective, but that is how I understand it and how I conceptualize and make sense of it from my multiple perspectives and world views, if you will.

Now, we may see it differently, and I understand that, but on some level, that's okay. It's okay for us to have different

perspectives. But hopefully at some point, we start working more collaboratively together, even if we don't start off in the same space.

So I think that's a sort of an intellectual definition of cultural humility.

And so isms still matter. Isms, they still matter. Race still matters. I think we're seeing that today more than we ever have.

I love these -- my sister-in-law took the picture on the left and sent it to me and then the one on the right someone else sent to me. I guess it was on Instagram and they saw it and said, hey, this is really cool. I thought you might like to see this. I love these two things.

The one on the left I think is very powerful and I think it really kind of captures people's reactions to this whole -- this idea of racism, Black Lives Matter. Racism is so important that when you protest it, people think you are protesting America.

I think that's powerful. I know it's also probably -- it creates reactions in folks, but I think for me it captures why people have a hard time with us, you know, talking about these issues. It's sort of like the kneeling for the national anthem. I'm not anti-American at all, but when I think about what the United States flag stands for, including justice, you know, I understand -- I can understand why there's a pushback to say, hey, let's honor what we say we stand for, not because I don't value who -- I don't value what I have and the opportunities that I have as a United States citizen who was born here in this country. I very much do. In fact I believe that when I protest and -- against some of these issues, I'm trying to make us better, and I think the kneeling in some ways is a symbol of that for a lot of people as well.

The one on the right, Black Lives Matter, treat racism like COVID-19, assume you have it, listen to experts about it. Don't spread it and be willing to change your life to end it.

I couldn't say it better. I could not say it better and more succinct than this gentleman has on this particular homemade cardboard sign. So I think those are two powerful statements.

I have this here because I think this is important. We are very ahistorical in the United States unfortunately, and I like this quote by George Santayana, those who cannot remember the past are condemned to repeat it.

I think that's powerful, because in many ways, it really I think highlights, you know, where we are today. You know, a lot of our discussions today at this moment in time are around immigrants, particularly immigrants from Mexico. You know, the border wall, you know, the derogatory comments that have been made and whatnot, and, you know, it wasn't that long ago that, you know, the Irish and the Italians were the targeted individuals. There were signs in the United States that said help wanted, no Irish need apply.

And so -- and then at some point, somehow we just -- they just became white, white individuals, white folks, and so there was a loss there of I think identity and culture, but the Irish and Italians, and we could -- if we look at our history, it's been different groups throughout our time, and yet we continue to target and identify individuals, communities, countries, whoever it may be, immigrants who are coming to the United States, in the same way that we have been doing for generations, for generations, and I don't understand, you know, how this continues to happen. Well, I do, but from a human being perspective, it's hard for me to understand it, but I understand how the systems in which we -- in factually we know that as our economic sustainability and stability decreases and becomes more vulnerable, our anti-immigration sentiments rise and become more present and more powerful.

And so, you know, there's something to be said about supply and demand in this process, and resources and access to resources, but we're ahistorical in the United States.

I think what we have -- I think what most of the time when we're talking about issues of race and racism, it's really interesting to me, because I think what I find a lot of people do is that they sort of compartmentalize, if you will, some of these issues as isolated circumstances or events. And I worry about that.

I think really what's before us today at this moment in time is not necessarily these isolated events, although I do believe that there are probably some people who are still understanding these circumstances as isolated events.

So for example when we see, for example, the death of George Floyd, you know, which was sort of right before us in plain sight, if you will, I think that there are people who are, you know, who will say it's just that circumstance, it's just that police officer, it's, you know, systemic racism does not exist, et cetera.

So those comments and those statements and seeing it that way, social psychologist Elliot Aaronson said human beings are not -- rationale human beings, we're rationalizing, we rationalize everything. We're not rational. We rationalize, you know, and try to make things make sense to us, if you will. And so I think there's something to be said about that.

And so what happens, I think, when we focus on really those overt -- only those overt really racial, oppressive, discriminatory situations that we know can lead to the death of individuals, and we see them as though -- and compartmentalize them, as Bonilla Silva says, it legitimate might have an erroneous conceptualization of racism, clouds efforts to bring the fore discussions about how race matters in the every day life and helps sustain the notion of America as a nation that is no longer racist because racially motivated incidents are isolated incidents.

It does not allow us to see racism, sexism, heterosexism, classism, as systemic national challenges and issues and it leads

us, in the case of racism and other isms as well, to think of it as good versus bad people, the racist versus the non-racist, and that I think is where we go and we start to go off track and where the conversations die and where the situations continues to remain the same.

I will tell you one of my greatest concerns in us having these situations surface and situations arise is that I think when we talk about what it means to move from being unaware to being more critically conscious and aware of the impact of systems of oppression, racism, sexism, et cetera, in that process, we always talk about how people are going to make mistakes. People are going to stumble and fall. People are going -- good well-intentioned people are going to unintentionally violate others. And my concern sometimes is that when people mess up and sometimes it's happened very publicly, our first reaction is to punish them, is to send them off and we fire them. Sometimes literally, sometimes metaphorically. We call for their job.

Look, I think there have been legitimate situations where that has needed to happen, but I think there's also been situations where I think people have been unaware of how they have perpetuated a racist perspective and been unaware of it, and I think we have to do a better job sometimes. I want people to hear me. I think there have been legitimate situations where severe consequences and actions have needed to be taken. But I think there are so many more where I think we have to figure out how to do a better job of letting people stumble and fall to a certain degree, and helping them understand how what they said or did is impacting other people, because what happens if we don't figure out how to do that in a better way, people leave more resentful, more angry, less willing to see these issues, less willing to talk about them, and less willing to create and make any change within themselves. And that concerns me and I think that perpetuates more of what we're trying to avoid at the end of the day. So I think we have to do a better job of that in some ways.

We need a vaccine, and actually Kamala Harris just mentioned this in her acceptance speech around we need a vaccine to address the disease of racism in our society. And so this -- I want to just mention racial capitalism, which is really many have argued is the fundamental cause of disease in the world and will be the root cause of the racial and socioeconomic inequalities -- inequities in COVID-19 that we will be left to sort out when the dust settles.

Racial capitalism is this notion of economic gain for some at the expense of others, essentially are, in the most simplest terms. Racial capitalism impacts access to resources. Those with higher socioeconomic status, and I would put myself in that middle class, you know, middle, middle upper middle class category at this moment in my life, so I am -- I have access to more knowledge, more accurate knowledge, more access to resources, not always power, but

sort of advantageous social relationships and connections.

Those in the high socioeconomic status, those who are in that sort of the wealthy categories, middle class and upper middle class and beyond, I think benefit. We benefit, which helps alleviate the consequences of the disease.

The wealthy can afford to pay for others to do their grocery shopping, order on online. Meanwhile we have part time Amazon workers, migrant farm workers, grocery store staff, all forced to be on the frontline.

We've talked about these folks as heroes, and I appreciate that. I feel like for the medical professions, the health care professions, I've heard a lot of people say this is what I committed an oath to do and I'm going to do it, and I am so thankful, and I have so much respect for those doctors, nurses, medical staff across the hospital staff at all levels who are sustaining the health care system in that way. And who in many ways can make a choice to do that.

When I think about -- and so I think, yeah, seeing those folks as heroes, okay, I get that. But when I think about a migrant farm worker or a grocery store staff worker or, you know, someone who is sort of an hourly type job or with maybe no health insurance or no benefits, I think more they're in a hostage situation in many ways, where if they don't go to work, they don't survive. They don't have -- they don't make a living. They don't -- and this goes -- there's a lot of professions and a lot of, you know, people who fall in this category.

And so those folks are the folks who are, you know, having to make tough decisions at this moment in time, and I talked -- and I'm working with a lot of these individuals from Latinx communities to fall in that lower resource categories, and I will tell you they're contracting COVID-19 at times because of the fact that they have to continue to put themselves in situations where they're vulnerable. They're vulnerable.

And so what's challenging is that when we try to come up with interventions that are designed to sort of lessen some of these health inequalities, inequities, it's hard to fully get rid of the relationship between racism, poverty, and health, because they get replaced by other processes, like gentrification, raises in rent, you know, unregulated stores in barrios and neighborhoods where low resource communities may exist in.

I live next to, you know, in California, we have Ralph's and Vaughn's and Albertson's and those things. I have access to those stores where there's regulations where they can't raise prices legally.

In some of the communities where the folks I work with live, they're sort of mom and pop stores and cantitas and on the sidewalks and the neighborhood, et cetera. There's no -- they can do what they want, and so prices -- I've had clients who have told

me, yeah, I went to go buy -- try to find a small bottle of sanitizer and it was \$15. You know, one that could fit in the palm of my hand. And before it was like, you know, 3 or 4 bucks. You know, and so people who are already financially strapped being asked to pay more for basic necessities, and whereas my income has not changed, and I still have access to resources and supplies that, you know, have not necessarily gone up, or I can go look in multiple places to try to find them.

And therein lies the unjust inequities that I think contribute to some of these challenges.

I don't have if folks saw this New York Times article, it was maybe a few months ago, a former farm worker on American hypocrisy, and I thought it was really powerful because essentially, you know, the farm workers are out there continually to provide and sustain our grocery stores with vegetables, fruits and other supplies, our restaurants, the places we eat at, et cetera. Most of these -- not all, but some of these folks are not residents or -- and certainly -- and if they're not residents, they're obviously not citizens of the United States. So they're vulnerable to detainment and deportation at any moment in time.

The Department of Homeland Security in this article, one of the farm workers that agreed to be interviewed, he said he received a letter from the Department of Homeland Security. The exact same department that has been trying to sort of deport him for the last 15, 20 years, has deemed him an essential worker in the United States at this moment in time, and has asked him to continue to serve in that capacity.

Now, if there were ever a sort of cognitive dissonant moment in time, it's that one. And so -- but I think that really highlights the way in which we continue to see people in the United States as a sort of how can they be useful to us and to the systems that we have set up, versus valuing the human being who is engaging with and a part of the very fabric of our country?

And so he says in this article, I'm saving the letter because I know at any moment in time, the United States could change its perspective about this issue. And he's right. And that has happened before.

And so I think this pandemic has been really powerful in highlighting the unjust inequalities that many ethnoculturally diverse individuals experience on a daily basis and have for a very long time.

Racism restricts our freedoms. These unfreedoms, as Alexander and others have talked about, or the lack of control that many of us have in our lives, whether it be attributed to historical systems of slavery or mass incarceration today, puts us at heightened risks for mental and physical health problems.

By the way, racial capitalism, the notion of racial capitalism, is what set up our system of slavery over 400 years ago, and it is

still manifesting today in different -- in sort of different iterations, if you will, at this moment in time, all the way to our incarceration system today, which disproportionately incarcerates Black and Brown individuals at this moment in time.

The vulnerability and unfreedom of detained populations at the border and in prisons, who are overwhelmingly Black and Brown and poor, this is going to increase our risk and for harsh consequences of COVID-19. And other, you know, vulnerabilities in society.

And so history tells us that pandemics exacerbate race and class inequalities, and we're certainly seeing it at that moment in time, and I think that's why we have -- we were sort of on this tipping point on the verge here, and then obviously the death of George Floyd happened.

We know that every social indicator from salary, housing, education, life expectancy, reveals that there is an advantage to being white, and I would say even lighter skinned in the United States. So as a Mexican-American, and I know you can't see me. You saw my picture a little bit ago. As a lighter skinned Mexican-American, I have some advantage over my darker skinned family members and colleagues and friends and whoever it may be who are also Mexican-American.

And so this idea of being advantaged because of the color of our skin, we -- if statistics could save lives, we'd be in a very different place, but we have data and statistics that demonstrate this, and I think that's -- again I'm not trying to shame people, as opposed to help people begin to understand how who they are might impact how they negotiate the world and also how it might impact how others see them and respond to them, et cetera, so that we know what our stimulus value is in all of this, and I think that's important for us to be aware of, as we think about cultural awareness, cultural humility, and then moving towards this idea of being anti-racist.

Prejudice, I always get this question around, you know, can ethnocultural communities be racist? So can Blacks, can African-Americans, can Latinx, can Mexicans be racist? And I always ask this question: Can women be sexist? It's similar -- it's different but related. Can women be sexist?

I ask this question a lot of times when this question comes to me, and normally I would say raise your hand, kind of let me know what you think, and sometimes -- a lot of times the women in the room will say, yeah, they raised their hand. Absolutely.

And then I ask the question, who benefits when two women are being discriminatory and oppressive to one another? And then at that point, there's this moment where it's like, well, I'm not benefitting, and she's not benefitting. I say, well I'm benefitting. As a man, I benefit when the two of you are discriminating and being oppressive to each other.

And it's the same thing with racism. If Black and Brown folks,

as we kill each other, I'm not benefitting from that, when Mexican Americans kill -- when Blacks kill one another or Black communities or one another. We're not benefitting from that. Who is benefitting from that? In the case of women, the patriarchal system benefits and the status quo remains the same. In the case of racism and Black and Brown folks killing each other and others, a system of white supremacy, white ideology, white privilege, et cetera, the status quo continues to remain intact, and unaffected. And unaffected.

And so -- but can women be prejudiced? Can I as a Mexican-American be prejudiced and have preconceived judgments and opinions about other people that may not be based on sufficient information? Absolutely. But the definition of racism and sexism involves power and privilege, and in those circumstances, we don't have the power and privilege necessarily when we think about the systems of oppression that we exist in.

And so I would argue we can be prejudiced, but when we're -- but if we're thinking about a definition of racism as it has been defined, it's not classified as racism. I will tell you on the streets, and when I talk to people in communities, they tell me it's racism. So there's certainly a different, I think, level of understanding and experience that happens on the ground than maybe how I talk about it or we talk about it sometimes, you know, on this intellectual, academic level to a certain degree. But I would argue that power and privilege are very inherent within those experiences, and Black and Brown folks don't have the power in the larger systems that we exist in as a whole, and women certainly are not necessarily always in positions of power where that I think benefits them.

Our assumptions about others come not just from what we have been told but by what we have not been told. So we're influenced by what we don't know, and maybe even more so than what we do know.

Dr. Beverly Tatum has this great analogy, and she talks about, you know, being in an airport and, you know, there's those sort of walkways. It's like a conveyer belt. There's a walkway. On one side you can stand, and on the other side you can walk. And -- but she argues that regardless of if you're walking or standing, you're being carried in the same direction. You're being carried in the same way.

Racism, sexism, heterosexism, homophobia, classism, whatever it might be, it is like the air that we breathe in society. Going back to Aristotle's, we are political animals, we cannot deny how the air and the context in which we exist in deeply impact how we understand ourselves and others and the world.

Racism in this particular case, when I'm talking about now -- what I'm talking about now, it's in the air. It's like the air that we breathe. It's like Kareem Abdul-Jabbar wrote this great article in the New York Times after George Floyd's death. Racism

is like dust in the air, you cannot see it necessarily, but when you shine the light on it, and the sun shines on all of it, you see all the particles in the air.

Powerful, and that's the difference between active and passive racism.

So obviously the active is actively doing things, but this idea of passive racism, it's like if you are not intentionally and actively working against these isms, then you might be unintentionally and passively perpetuating and creating and sustaining the very things that are creating pain and suffering for others. And I want you to just think about that.

So we have to be actively aware of that, and then actively doing something to combat it. That's the difference between active versus passive racism.

And I'm going to give Jessie a chance to do this poll question.

>> JESSICA O'BRIEN: All right. Thank you again.

Okay, guys. I'm going to go ahead and launch the second poll. Which have you seen more among co-workers or more often among co-workers or clients? Active racism, passive racism, prejudice, D, I'm not aware of their existence among co-workers or clients.

So which have you seen more often? Go ahead and make your vote or answer the poll. Just a reminder that you can put your questions into the question box. I love what we've seen so far. I'm sure you guys have a lot. So just write them in there and we'll get to them at the end of the webinar.

I see the votes coming in. I'll give people five more seconds to answer, and then I will close it and show the results and then Dr. Gallardo, I will hand it back to you.

All right. And we'll go ahead and share the results now, and Dr. Gallardo, you can go ahead and comment if you want, and then I'll hide the results and you can take over.

>> MIGUEL GALLARDO: Yeah, yeah, yeah, and it doesn't surprise me. I think the passive -- the not being aware and not knowing. And so if you go back to my earlier comment around if the majority of the folks are in this sort of unaware place at times, obviously we hope that people will take the action and initiative to become aware and understand what that means and why that matters, but I think if you go back to my earlier comment around like if the majority of the people in this passive space, where they're like I'm not racist. I don't do anything that's going to harm others or whatever it is, but yet they may be unintentionally doing things, we have to figure out how to allow people to stumble and fall and make mistakes, you know? And here's the thing. I make mistakes. I sort of still stumble and fall. I get a little bit of flexibility and I think leeway because I'm Mexican-American, because I talk about these issues, et cetera. But quite frankly, like I might say things unaware and someone may tell me that. If someone said it or if a white individual said that, the reaction

would be very different. And I understand why that is and why that happens.

However, I would just argue that I think, you know, it's not that it's an equal situation per se, but I think it's certainly how can we be equitable if that process? In other words, sure, I talk about these things. I think I have a commitment to these things, and so maybe someone gives me a little bit of flex because they know me and they know what my values are and it was an honest mistake. I think for someone else who they may not know, who they may perceive to have a perspective or see things in a certain way, et cetera, I think we don't maybe give them that flexibility. Again I know that there are historical processes playing out here, but I think we have to figure out how to do that better, and I think -- I worry that when we still sort of publicly shame and chastise and punish people, I just don't know if that's going to ultimately help us get to the space that we need to. I think there are certainly -- we're going to see a lot of -- a lot of different things, a lot of different reactions, and I think all the should be understood and there should be a space for the variety of responses and reactions that people are going to have, because people are coming at this from different places.

But at some point, I'd like to see us move to a space where we're giving people an opportunity to understand and learn from some of those things that they have done.

So systems of oppression and trauma. Let me just talk a little bit about that. I think it kind of follows up with some of this stuff.

I think this -- I want to talk about this intersectional oppression. I'm not going to spend a ton of time on this because I've talked about this in different ways already. But what we're seeing is traumatizing. I feel traumatized by some of the things that I've been seeing. I have been personally just deeply impacted by the atrocities that I've been seeing, the senseless deaths of Black, primarily Black women, and Black men, and some Black women, and also some Latinx individuals too locally and nationwide and others. You know, look, any senseless death to me is painful. I just -- it's painful to me, and I'm sort of one of those individuals who it's like I feel it, you know? I feel it when these things happen. You know, I think there's some people who can kind of hear it and sort of be affected by it and really understand it and sort of -- but I feel it on a physiological, emotional level.

And so this has been hard, these past several months in particular, and I think what we're seeing is trauma, and people being retraumatized.

So the racial trauma can be exacerbated by intersectionality, because people who live with multiply oppressed statuses, for example African-American Muslim woman, a Jewish transgender men,

undocumented Latinx individuals who are differently abled, a homeless Asian-American gender nonconforming adolescent.

So I think these are -- the intersectional oppression I think has also been highlighted in all of these discussions, and so our Western notions, traditional notions of trauma, you know, highlights really interpersonal violence, including sexual assault, war, child abuse, et cetera, natural disasters, but there's been very little research that has focused on the traumatizing impact of acts of oppression, such as racism, sexism, classism, et cetera.

And so I think that's why, you know, when people -- when we talk about these issues, people sometimes question the legitimacy of our experiences, and so Burstow states that oppressed people are routinely worn down by the insidious trauma involved in day after day living in a sexist, racist, classist, homophobic and ableist society and also hearing racist innuendos from one's white allies.

So these are processes that I think are impacting people at this moment in time, and so, you know, there's been a lot of research that has been -- not a lot. The research that has been done has primarily demonstrated that the frequency of racial discrimination has been connected to a PTSD diagnosis. Some of the research has highlighted African-Americans and Latinos, for example. Janet Helms and her colleagues, by the way, Janet Helms wrote the book racism is a nice thing to have. That's a good read for folks if you haven't read it.

Helms and her colleagues, we're talking about this idea of police violence several years ago and they said this police violence against racial and ethnic and marginalized individuals is a direct cataclysmic racial and cultural event. And that's powerful. And I think we're seeing this at this moment in time and the events can range from witnessing police violence against one another, racial microaggressions, such as being called a racial slur by a police officer, to the threat of harm, physical assault, and to what we've seen, death or even murder. These are very real circumstances that many communities have been really grappling with and trying to negotiate as a means of survival for a very long time.

I'll give you an example just briefly. You know, there's been some research that has been conducted on intimate partner violence and women of color, and when they did qualitative interviews with some of these individuals, the African-American, Black women, they asked them, why didn't you call the police on the individual who was -- and these were in the very traditional heterosexual relationship intimate partner violence circumstances. And they asked why didn't you call, you know, the police on your abuser, you know, who was a partner, a husband, whoever it may be? And the women, you know, one of the thematic areas that they pulled from these interviews was that the women felt like they did not want to experience a racist encounter or a discriminatory or a judgmental

encounter with a police officer, and that that was -- that was a deterring factor and they'd almost just rather deal with what was happening in the house than have to deal with that outside judgment, discrimination, racism, et cetera. So that's powerful, you know, and I think people might go like, well, come on, like, you know, call the police. But it's traumatizing. It's painfully traumatizing to be on the receiving end of these circumstances and situations, today point where for some of these women, that was more traumatizing than trying to figure out how to survive in an intimate partner violent relationship, and I think that's a powerful example, at least as I see it.

Our traditional trauma theory has imposed with one size fits all perspective. It's beginning to change, which is great. But it has not necessarily accounted for this notion of intersectionality, and so there's been some who have written about this postmodern feminism, which can offer a template that really kind of helps us look at the complexity of trauma and also remain socially justice oriented, and so it really helps. This framework is inclusive of all of these issues of intersectionality and understands the local, social, cultural positions that people exist in and how those positions interact with the systems of oppression and power, which also impacts how people make sense of themselves and their lives, their daily lives.

Barstow also said trauma is a reaction to a kind of wound. It is a reaction to profoundly injurious events and situations in the real world and indeed to a world in which people are routinely wounded.

Some effects of the exposure of isms, and there's been research to demonstrate this, both outside of, you know, across cultural communities, high blood pressure, cardiovascular issues, maybe engaging in more negative types of health behaviors. So as I think of alcohol and drug use, I think of the susceptibility and vulnerability many people are exposed to at this moment in time given everything that's happening. And I'm almost a hundred percent sure that each of you in your work are seeing the cascading effects of these pandemics that we're in the middle of, and so the work becomes -- our work is essential in this moment in time. Maybe more than it ever has been or as much as it ever lab.

Obviously depression, anxiety. Maybe anger, hostility. These uprisings that we're seeing I think can be very healthy and very purposeful and can effect change.

You know, avoiding apathy, feeling powerless, impacting interpersonal relationships. So a range, a range of things.

Let me talk a little bit about implicit bias, because I think that's important. This goes back to our -- the comment -- the Bev Tatum active versus passive racism.

Folks have probably heard this a lot lately. If you've heard me talk, I always talk about it because it's important, but, you know,

implicit biases arise through overlearned associations, which can be rooted in our early childhood experiences and socialization processes, maybe repeated personal and professional experiences with other people and situations. Media exposure. And then, you know, what are the cultural representations of some of those groups that we have known and unknown biases about. And explicit biases are those explicit, constant endorsements of negative beliefs, whereas the implicit ones is the negative socializations.

So implicit biases can affect us and our behavior and those subtle cognitive processes that operate below conscious awareness and maybe without intentional control.

Research has found that implicit biases are automatically activated for the majority of Americans regardless of age, SES, and political orientation. When the majority of psychological and social psychological research has demonstrated that human behavior is automatic and involuntary, we have to figure out how to make ourselves more intentional and conscious about what we're doing. Otherwise we run the risk of this idea of passively contributing to some of the issues that we're seeing today.

There's been a lot of neuroscience and implicit bias research. They have done prefrontal -- they have done scans of the brain, of the medial prefrontal cortex and the amygdala, the medial prefrontal cortex activates when we see one as highly human. It fails to activate when we dehumanize people. The amygdala is where our motivations are involved. Amygdala reacts when we feel fear, anxiety and distrust.

There was a study out of Princeton several years ago, act the participants were asked to make judgments -- by the way, the folks were a diverse set of participants and they were asked to make judgments about people who were socioeconomically disadvantaged, homeless folks, and middle class people, IV drug users and non-drug users and while making these judgments, their brains were being scanned. When the participants made judgments about middle class people, their medial prefrontal cortex activated, which means they were encoding the middle class folks as highly human.

When they made -- when they were asked to make the same judgments or saw pictures of the homeless individuals, the medial prefrontal cortex was not as fully activated. The same occurred when they were making judgments about IV drug users versus non-drug users. The non-drug users were encoded more as highly human.

And so what's powerful about that is that they were not intentional and perhaps even unconscious reactions. So it's like the air we're breathing. It's all around us. It's there.

Devine and colleagues have I think given us a template, if you will, to think about how to maybe change some of these perspectives, in our implicit biases, there's a title called break the prejudice habit and they have some suggestions. Sometimes I deal in longer trainings and what I have people do in longer

sessions, stereotype replacement. Counter stereotypic imaging, individuating, perspective taking, contact, and in each of these trainings and processes, they give some descriptions of what you can do. So recognizing that you have stereotypic responses within yourself and society. Identify them, name them, replace them with non-stereotypic images and there's things we can do to help things understand that better.

Counter stereotypic imaging, examples of outgroup members who counter popularly held beliefs. Sometimes I'll take people through an imagery exercise where I'll read them descriptions of people and I'll start off with, you know, Asian man, and I'll give them a second to conceptualize an Asian man in his 60s, and they'll kind of have to add the Asian man, come up with an image of an Asian man in their 60s and I'll say gay identified, and then they'll -- sometimes they're like, oops, what's happening? Sometimes people think of it automatically, and then I'll say drug user, and then it's like at that point, sometimes they have a hard time kind of coming up with the imaging, you know, in some ways.

So it's around kind of highlighting their negative counter -- their negative stereotyping and countering it with something else that might be different.

So it's around trying to understand that we're susceptible to that, I'm susceptible to that.

Individuating, seeing others according to their personal rather than stereotypical characteristics. That's important.

Perspective taking, adopting the perspective in the first person. Empathy again. There's a theme of empathy that we're sort of -- I talk about quite a bit.

And then contact. You know, increasing exposure. And not just being voyeuristic but meaningful contact in exposure. The article is great. It has some great exceptions and there are definitely strategies and things we do to help people deal with some of those situations.

So they talk about, you know, take aways, we must be aware of our biases. We must be concerned about the consequences of our biases before we can be motivated to really do anything to eliminate them. We need to know that -- when bias responses are likely to occur, under what circumstances and situations. And then we want to replace those and learn how to replace those that are in a way that's more consistent with our values maybe and our goals and who we are.

So I want to quickly talk about color-blind racial ideology. You know, what is color-blind racial ideology? This is a strategy we've relied on to try to deal with these issues in the spirit of trying to do good. I think it actually has not been so helpful for us, and so color-blind -- racial color-blindness is this denial of racial differences and racism by emphasizing that everyone is the same or has the same life opportunities.

The basic concept underlying racial color-blindness is that all people are fundamentally the same, and thus we should ignore racial differences and treat everyone as an individual.

Let me give you an example. There's been research that's been conducted on parenting practices and they looked at parenting practices between, you know, white parents and Black, indigenous, people of color, and so what they found, and again I want to make it clear that, you know, not all white parents do it the same way and not all Black, indigenous, people of color parent the same way, so I want to be clear about that, but what they found in some of this research is that good, well-intentioned white parents were trying to teach their kids, you know, look, we're all the same. We're all human. We don't -- you know, we don't -- color doesn't matter. You know, because you have a Black student, Black friend in your class or whatever, you know, that doesn't matter. We don't want to -- don't talk about it. Don't address it.

And good, well-intentioned. I think there's good well intentions there. And then you have the Black, indigenous, people of color who are parenting, it's like if I don't talk to my child about the experiences that they're going to encounter, then I'm not preparing them for what life's going to look like. I don't know if some of you saw the YouTube video that was going around about how Black parents are talking to their kids with racism and race, and I mean painful. But a reality, and the reality of like, you know, preparing them for what they're going to experience.

I have kids myself, and we have those conversations with our kids. And so fast forward, you know, it's kind of like, you know, it's equated to in some ways, we shouldn't talk about sex with adolescents, because if we start talking about it, they're going to start doing it. News flash, it's happening anyway, right?

Little kids by third grade, fourth grade, they're already noticing racial differences. And, you know, by the time they're, you know, in kindergarten, they know what those differences mean. So by not talking about, by not preparing them, we're ill equipping them with what to do with these situations when they come up.

So you fast forward, you have a set of kids who are reared with this idea of don't talk about it. You shouldn't talk about it because we're all human, we're all the same and another group of folks who are actually if we don't talk about it, then you're invalidating my very existence.

So herein lies I think some of the clash and the conflict that we see in having conversations or trying to have conversations. And so it's not that acknowledging the existence of these issues is inherently problematic. It's when we categorize people because of the color of their skin or where they come from that's problematic.

So we need to acknowledge it. We are not -- our human experiences are not all the same. Are we all humans? Absolutely. But our human experiences do not look the same, and whether we try

to assume that they are, there's an invalidation of my experience as a Mexican-American. There's an invalidation of a Black American's experiences, et cetera.

So we have to, I think, have conversations. One of the most important things I hear from folks around why they want to avoid these conversations is because they're afraid of saying something that inadvertently might be offensive to someone else, and/or being labeled a racist. And I get that. I understand that, and I can appreciate that. But I also will tell you that what we know from research, the higher -- the more one is likely to endorse a racial color-blind ideology, the less friendly, the more uncomfortable, and the more -- and the less open you come across to other people. So you might actually be creating the exact circumstance and situation that you're hoping to avoid by endorsing a racial color-blind perspective and ideology.

So I just want to make that -- this is not a helpful strategy. We need to address it.

So its impact, you know, we know that it's impacting how we respond to people. People are, you know, these things are happening automatically in our processes. What I mentioned earlier, people who endorse greater levels of color-blind racial ideology actually engage in more racially insensitive behavior and appear less friendly. That's powerful. I think people need to hear that. I think that's important for people to hear.

So what is our role in helping others? I love this comment, this statement by Bryan Stevenson, his book in just mercy, a story of redemption and justice. There's also a movie that came out about this as well. And he talks about that every time he saw his grandmother, his grandmother would just tell him, Bryan, come and just hug him and hold him in tight and she would say you can't understand most of the important things from a distance, Bryan, have you to get close.

And so I think that's powerful, because it's this notion of, you know, what are the things that you're keeping at a distance? What are the things that you're afraid of uncovering? What are the things that you might be hesitant to talk about? What are the things that you might be hesitant to sort of, you know, open the box up about and really address as it comes to some of these issues? And I think we have to ask ourselves what are we safely keeping ourselves at bay from, at distant from.

And we're doing it on some level with some issue or issues so it behooves us.

Our greatest failings as human beings has been our inability to hold two opposing positions at the same time, which has led to conflict, discord, and an inability to create any meaningful change.

So ultimately these shortcomings have led to the continued oppression of communities and dehumanization.

On a daily basis, these shortcomings challenge us in a the way that we manage daily encounters with people who may have opposing views of the world than we do, may have different ideas about what they perceive to be just versus unjust, which all lead to an inability to sustain dialogue with those who hold opposing views than we do.

So as I mentioned, our humanity is interconnected. Every encounter provides us with opportunities for healing but also opportunities for potentially recreating the exact actions and behaviors that continue to create pain in those who we are most connected to, and that is one another, ourselves.

And so I'd like to see us even just change one word, so it's like when we're talking about issues, it's like, yes, this is my -- yeah, I hear your experience, but here's my experience, and I think at the moment we say but, it's like we're sort of like, yeah, but your experience is not as important or not as valid as mine. I'd like to even see us change but to and. It's like I hear you, I hear what your experience is, and I also want you to hear this other experience that I have. And so in some ways it's like we're still honoring that experience, but we're sort of also saying, but are there others that are important to hear?

So when someone tells me that, you know, I always get challenged and, you know, look, I'm almost a hundred percent sure that I'm saying things today that some people who are listening maybe don't agree with or are having an issue with, et cetera, and inevitably someone comes up to me afterwards and says I want to listen to that, because I think it's important, and I want other people to hear that these -- everything I'm talking about today are realities for many individuals in our society, and many realities of what's happening in their lives on a daily basis and right at this moment in time in our history.

And so it's not that I want to invalidate your experience. I want to hear your experience, and I also want you to hear these other realities that might be going on as well and I think that's important for us to be able to hear.

I think we have to continue to focus on personal and professional development. You know, differences obviously can be experienced as challenges, but also opportunities for learning and growth. We have to confront and actively process our differences, and that can be empowering. Conflict and disagreement are accepted as a part of dealing with differences.

You know, here's what I would say. I told you I would come back this idea of (indiscernible). This is not the first time that many people have seen a Black man die. And if it is, I know it's not the first time that people have heard of Black individuals dying senselessly for no good reason. And so what is different about this moment in time for many of us and for many people, for organizations, for individuals and, you know, and I think this idea

of trying to be anti-racist is important, but I think it's a process. It's kind of like when I -- this idea, I'll get the question of what does it mean to be a white ally and it's not a box that you check off. It's not a checklist of things that you check off. It's a process in which you genuinely authentically understand how you're positioned and what that means for you and what's happening and how you can move yourself along this continuum.

So it's important for us to work towards being anti-racist, which is more than just acknowledging that racism exists, but actively doing things to combat it and to create more just outcomes.

The challenge is if you're not understanding how you're entering into this process, you run the risk of potentially unintentionally creating some of the exact circumstances that you were trying to work so desperately to change. Good, well-intentioned, but you might unintentionally violating processes and people along the way. So it's around -- it's important to think about what it means to be culturally humble and the process of -- in the process of becoming anti-racist. You can't go from all of a sudden being woke to be an antiracist. There's a process in there that one must engage in, and I worry a little bit that there's a lot of folks that want to be anti-racist all of a sudden, which I'm appreciative of, but I've also seen some people make missteps along the way, and sometimes I worry if I say to you you've made a misstep, that at some point the question goes, well, I don't know what to do then. I wasn't doing anything. Now I'm doing something. You tell me I'm not doing it right. It's like, well, you know, let's think about this. Let's talk about this. Let's understand this, because it's not just what you're doing, but how you are doing it that matters, and I think that's most important at the end of the day.

So check-ins with yourself and others. Understand what your go to strategies are. How do you usually cope when you are presented with information or experiences that make you uncomfortable or that you don't understand?

This cognitive miser strategy. I love this concept. It was developed a long time ago by Fiske and Taylor, and it refers to this general idea that individuals frequently rely on simple and time efficient strategies when evaluating information and making decisions.

So we assign new information to existing categories that are easy for us to process mentally.

The cognitive miser strategies have been defined in other ways. Cognitive adapting, et cetera, but I like this idea, because it essentially it says that when we might receive information that may make us uncomfortable, we may not understand, we may not agree with whatever it may be, we're more than likely trying to cognitively consolidate and adapt that information in a way that makes it

easier, more comfortable, and better for us in that moment, which may not require a whole lot of cognitive energy on our part to understand it in a different way, and to understand why we're being challenged.

And so we have the capacity to be aware of -- when we are being cognitive misers.

So a couple of questions to ask you. When and under what circumstances do we rely on cognitive miser strategies and what is the role of values, attitudes, and motivation in implementing those particular strategies?

So, you know, this -- it's important to kind of lean in, if you will, in these moments in time as opposed to when we are cognitively using cognitive miser strategies and cognitively adapting information in the most time efficient, simple and most comfortable way for us, we are also distancing ourselves from that moment in time cognitively and we are no longer fully present into what's happening, what's being said, and maybe what the experiences are of the person who is trying to communicate those -- that moment in time or those experiences to us.

And so I think it's part of what happens and part of the challenge as well.

A final comment, as we wrap up, and as I wrap up, and then save some time for some Q and A. Again I said I wanted to start where I was going to end, and so I'm sort of bringing this together, and there's this ancient Mayan greeting, I am you and you are me, and I think this is really powerful, and it sums up what I think cultural humility means and why I think it's important now more than ever. You are my other me, if I do harm to you, I do harm to myself. If I love and respect you, I love and respect myself.

And I think that's important right now. It always has been, but I think that we're being called to respond. We're being pumped and prodded as a society, as a community, as communities, and I think how we respond is going to have long term consequences, and I'm hopeful and one of the positive outcomes that I've seen is that there are so many people who are doing and engaging in activism, in trying to create different outcomes and change that I think it's important, and I want to support that and I want to encourage that and I think that's good, and so -- but how we do that will matter, and what that will look like matters. And so self-examination is important in understanding where you sit in all this process, what's your positionality in this as we move forward. I think that will matter at the end of the day.

This is my contact information. I have a podcast. I don't -- there's no financial benefit to me on the podcast. I don't get paid to do it. In fact it costs me money to do it.

(Laughter.)

But, you know, I talk about these issues with people. I do interviews with folks around these issues.

The last three that I just did and just posted were white supremacy as a public health crisis was one of them. What it means to be white in a racist society. And the other one is Brown silence and Black lives. All I think very important topics right now. And I think you're going to -- when you hear me talk -- hopefully you heard this today, but when you hear me talk about these issues, particularly as I talk about what this means for white community members, white individuals, and communities, Black, indigenous, people of color, and again it's not about shaming people, it's just about trying to develop empathy and understand how we can do things better moving forward.

So if you found some of what I said today helpful, please feel free to take a listen to the podcasts and see if that can be helpful for you as well.

I really appreciate those of you who were present today, and I hope that you took home something and take away that will help you think about things differently and maybe even do some things differently as well.

Thank you so much. Jessie, I'm going to turn it back over to you.

>> JESSICA O'BRIEN: That was fabulous. Thank you so much. Let me just move on the slide here.

I'm speechless. You really brought to life all of that content and I really value this presentation. I'm sure everyone else did, and I know they did because we have a ton of questions, so I'll be quiet and just get to those.

The first question that we have is from Harris in Ocala. What areas of cultural humility would you recommend online colleges focus on in today's current climate?

>> MIGUEL GALLARDO: What areas of -- for online college programs?

>> JESSICA O'BRIEN: Uh-huh.

>> MIGUEL GALLARDO: I mean, you know, I mean I'm biased. Remember everything is evaluated. But I think the first thing around is this idea of self-reflection and self-critique, and openness to others. I think those are fundamental tenets and principles that I think really apply to whether we're talking about race relations, whether we're talking about, you know, sexism, you know, homophobia, trans phobia, whatever it might be. I think that there are -- the idea of understanding what we're bringing into this -- into these processes and discussions I think is of utmost important as a starting point, particularly I think for many of our college students who are sort of developmentally moving through many of these processes and kind of learning about who they are and their identities in many ways.

So I would say there, I think self-critique, self-awareness, you know, and maybe the limitations and blind spots that they have with regards to that. And then how that impacts how they are open to

understand others, receive others, make sense of those relationships, et cetera. I think those are important. Those are important.

If you're asking about sort of an ism that I think is important, again my bias is I think we need to really do a better job around our discussions around race and race relations, and, you know, the color of one's skin absolutely matters, and I know that we would like to believe it doesn't, but it does. It does.

So hopefully I answered the question, Jessie.

>> JESSICA O'BRIEN: Yeah, I think you did. That was great.

The next question that we have is from Fiona. Oh, she said what about the children raised in these environments? How does this impact their biological and social development?

A question I'm not completely sure what environment she was talking about.

>> MIGUEL GALLARDO: Yeah. Good question. Yeah.

Well, I'll -- Fiona, I'll answer it as maybe when you say these environments, I'm going to assume we're talking about what's happening right now with these pandemics, if you will, and hopefully that will address it. I'm not sure, but I would say that, you know, it's really interesting, because, you know, just to put some context on it, our -- many of our high school graduating seniors were born around 9/11, you know, if that kind of puts some perspective on it. So their developmental -- this part of their developmental processes are book ended with 9/11 and then, you know, COVID-19, and so I definitely think that we are going -- I don't know quite yet what the effects will be on the children, our kids today, who are being impacted by what's happening with obviously the school systems being obviously impacted, race relations that are really at an all time high in terms of what we're seeing in our -- in these uprisings and protests.

But I can tell you it will have an effect. The effect that I think it will have largely depends on how we respond to it, and how we talk about it with them. And so one of the things I think about, like even in thinking about our own kids, like I think about like, you know, we were faced with the decision of like do we think about a hybrid model when it's possible or distant learning for at least through this December, with the first trimester of school, and we said, you know, look, we can't recover from dying. You don't come back from dying. You don't come back from death. But we can help our kids develop and understand how to negotiate the social and emotional processes that come out of these circumstances, whether it's COVID-19 or race and racism that we're seeing.

And so we made the decision as parents, like we're going to keep our kids home, because we can -- we can deal with the social emotional processes and they can become stronger as a result of it if we do it well. We're not perfect. Trust me, you know, we have

bad days and bad weeks. But, you know, we do the best we can.

But I think how we negotiate it is going to matter at this moment in time. It's kind of like when I -- we've been having discussions -- I've been having discussions with a lot of people around these issues, and it's like you want to respond to this moment in time, but you're not thinking of the long term effects of what you do, and what you do now will have long term effects. So I think we have to be intentional as best as we can, and remember I'm talking from a place of privilege, because I have the privilege of being able to think about these issues and being able to support my kids through some of these issues in a way that I know some parents do not, simply because of their life circumstances, their work situations, et cetera, and so I'm aware of that. So I know that it's coming also from my privilege as a person who has some control over my work schedule and what that looks like. And so does my wife, my partner.

And so I think -- I will say though, that there will be some effects. I don't know what that will be, but I don't know that they necessarily have to be negative ones.

Hopefully that answered your question, Fiona.

>> JESSICA O'BRIEN: That was great. Thank you.

Question three is from Dedrick. How do we translate this information into educating U.S. communities and in school systems beginning with early childhood and throughout the educational process?

>> MIGUEL GALLARDO: Well, I think it's around, you know, when you are a part of those systems, you know, really advocating for training and education around these issues in those systems. You know, I think, you know, at this point, you know, everyone's trying to get trained or wants to be trained on some level or understand these issues, and so I think that's good on some level, but I think, you know, we need to be advocates, and so there's information to be disseminated around from early childhood development all the way through obviously, you know, the life span, and so I think, you know, if you find yourself in those systems, and you feel like there's a need there, how can you really advocate for the inclusion of, you know, diversity and inclusion or cultural humility training and awareness and the implications and, you know, child development, you know, teacher-student interactions, parent discussions and conversations and, you know, I mean there's been great research that's been done on parenting and really trying to help parents, you know, really include some of these topics and these -- in their processes. In fact I did a podcast with a colleague who did some research on, you know, how to talk to kids about these issues, and she's got a whole program that's free to the community, and so I think things like that are really important to make people aware of it and to advocate, because I think it needs to be in all of our systems in some way or another. And I

think there's a need for it. Again I think now more than ever we have a deep need for that.

So yeah, that's what I would say to that.

>> JESSICA O'BRIEN: Awesome. Thank you so much.

This next question is from Alicia in South Carolina. What are the challenges to CBRI with multiracial individuals?

>> MIGUEL GALLARDO: Oh, excellent -- tell me who asked that question again?

>> JESSICA O'BRIEN: Alicia in South Carolina.

>> MIGUEL GALLARDO: Alicia, awesome. Excellent question. Not that the other ones weren't awesome and excellent, but this one is I think in particular. It's a really I think -- it's an important question because when you look at statistics and sort of where we are going to be over the next 10, 20, 30 years plus, we're transforming into a multiracial society, and so I think we have to, you know -- there's the -- for some multiracial or biracial folks, there's the question of intersectionality, which comes from the multiply oppressed identities, but for some there's a contrast between maybe having a privilege and a non-privilege sort of identity that's connected to their biracial or multiracial identities in some ways. But again I think, you know, we are -- we internalize.

So when I said earlier that, you know, let me just say, I did not come out of my mother's womb culturally aware and conscience and culturally humble. I'm still working towards those things. I'm working as hard as everybody else is. So I have internalized -- I can internalize ideologies and values that I think are unhelpful and further perpetuate oppressive behaviors and comments or whatnot.

So I think from biracial and multiracial individuals, they have to sort of understand the juxtaposed positions in which their identities situate them, and how they affect them and what that means for them going forward. So I still think the process is important around self-reflection, self-analysis, self-critique, but also understanding the intersection and the division even between those two identities. Because what I often times hear is when I talk with biracial or multiracial people, there's often a conflicted relationship between their identities, their racial identities, because it's like -- that's like, okay, well this side, you know, has their own perspectives about this other side. And vice versa, whatever it may be.

So I think it certainly I think adds a level of complexity. I think these issues are already complex, but I think it certainly adds another level of complexity that I think is, you know, maybe takes some time for the individual to sort through, but I think the analysis and the understanding of how both impact and influence and the limitations and blind spots that both of those -- our multiple sides really engender and are interwoven in how the individual sees

the world, understands themselves, et cetera, is powerful and necessary, and necessary. And also if there are power and privilege conflicts within those identities, I think it can be challenging.

So I think there's a lot of times when someone might be a mixture of Black and white or Latinx and white or whatever it might be, and I think anytime there's a white aspect to their process, I think people feel conflicted around it, because, you know -- and I think what also comes up, it's like, okay, well I'm not fully accepted here and I'm not fully accepted there. So where is my identity? How do I make sense of and consolidate my identities in a way that makes sense for me and in a way that affirms both of my identities?

So what I would say that we know from ethnic identity and racial identity, if we are connected to and understand the role that those aspects play in our lives and we have a sense of -- a level of peace and comfort within those -- within those identities, those can serve as protective factors for us. Those can serve as a source of resilience for us. So I think it behooves us to sort of investigate, if you will, and move into what those identities mean for us and how we can consolidate what those mean in terms of how we see how fasts and how -- how we see ourselves and how they help with our relationships and understanding of others.

So hopefully that's helpful.

>> JESSICA O'BRIEN: That was great. Let me check the time. We have five more minutes.

This is a question from Jess in Pittsburgh. And she stated your comparison to the frontline staff being in many ways hostage gave voice to feelings that I have around staff members of our own organization. I'm wondering if you have thoughts about how to demonstrate value for these individuals in these situations.

>> MIGUEL GALLARDO: Well, great question, great question.

First off, even acknowledging that I think is important, because, you know, I think naming it, being transparent about it I think is so important, because, you know, that matters, and I think as we're thinking about, you know, how we can be more, you know, I guess inclusive in our processes and policies as a system, as an organization, whatever it may be, you know, how can you honor and support those particular individuals in a way that maybe the system has not always done so well before, or maybe not acknowledge or maybe not had to think about or even consider before, because I think what's happening, a lot of folks are needing to adjust and modify schedules, processes, policies, et cetera, and so how can you, while knowing that you probably have demands and requirements and obligations that you have to meet as a system, how can you collaboratively include the voices and the perspectives of those individuals in what happens and in what that looks like in a way that, you know, you're not going to be able to potentially

eliminate every vulnerable, risky situation that they may find themselves in, but how you do it in a way that gives them some sense of control in that particular situation, knowing that everyone has some limited control in the situation at this moment in time.

So I think being transparent about it, involving them in that process and in the decision making, you know, I think can be helpful. Again I know that there's limitations, and I'm just giving you sorts of overarching things to consider, knowing that every context, every circumstance might look differently but I think there's something to be said. When people feel like they are helpless and hopeless in a situation, it engenders a sense of desperation, of anxiety in some ways. I think when we feel like we have some control, even if it's limited control, that in some ways I think helps us adjust, cope, and develop resiliency in times of stress and crisis in many ways.

And so if you haven't acknowledged it, I think really acknowledging it. I've always -- in fact the next time I see this, I'm going to go to the local -- or try to write a letter -- I think it was McDonald's or someone who was like offering a free breakfast to, you know, the health care frontline workers, et cetera, and I thought to myself, like we have farm workers working not far from us here, and I was like I wish McDonald's would also offer the free breakfast to any essential worker, you know, in many ways. And so I think as you think about how you honor folks and how you recognize folks with whatever benefit it may be or whatever, being inclusive of those folks on the frontline that are, you know, maybe don't feel like they have a choice, but how can we make them feel supported and acknowledge what they're experiencing and validate it for them as they're continuing to make tough choices in their processes. And again I think that will look differently, but, you know, just things to consider and to be mindful about.

Hopefully that's helpful.

>> JESSICA O'BRIEN: Yeah. It's great.

>> MIGUEL GALLARDO: Even just asking that. I think even you asking the question I think says a lot about you, and so take that back to ask that question to them and to people in the system to sort of work collaboratively to decide what would make sense and include those individuals in those processes.

>> JESSICA O'BRIEN: All right. Well, the clock ticks from 1:54 to 1:55. So even though it's been two hours, I feel like I have to wrap up, and I'm just not ready for it to end. The good news is, everybody, one, we now know your podcast, so I think I'm going to be checking out. Hopefully everyone else will. But obviously Dr. Gallardo will be joining us at our annual conference in September for our virtual town hall on trauma in 2020, addiction, COVID-19 and social injustice. This is scheduled for Thursday, September 24, and he's going to be on a panel with Dr. Janice

Dienson, Malcolm Horn. I know I'm going to be there and very excited that Dr. Gallardo is going to be there because then I know when I'll next see him and get to hear him. We don't have to apply to Pepperdine.

Thank you so much for being here today.

Just a few reminders for everybody, that immediately following this live event, you'll find the online CE quiz link at the exact site you use today register right here on this page, so everything you need for this webinar will be there for you.

Check out the schedule of our upcoming webinars. Tune in if you can, the next one is August 26, the continuation of the cultural humility series, with Don Coyhis.

The NAADAC annual conference is right around the corner in September. Check out the website at the bottom of the screen, NAADAC.org, annual conference, as I just mentioned, Dr. Gallardo will be joining us for that. And you can earn up to 28 CEs.

It includes 20 breakout sessions, three days of live keynote sessions, a virtual town hall, virtual exhibit hall, networking opportunities, lots of fun stuff. So I hope to see all of you guys there, at least virtually.

If you haven't, bookmark this web page so you can stay up-to-date on the latest in this series. All trainings are open for free registration now. We have Don Coyhis coming up. I will be wrapping up on September 9 with Samson Teklemariam.

Additionally we have six excellent free webinars on our COVID-19 resource page so we recommend you check that out as definitely still applicable. Presented by leading experts in the field. You can find the web address also on the slide here.

If you're not familiar with our specialty online training series, I recommend you check them out. The first is clinical supervision in the addiction profession, which you can visit at the website on the bottom of the slide. This series complements our newest workbook on clinical addiction by Thomas Durham who is a protégé of the late David Powell.

Our second specialty online training series is addiction treatment in military and veteran culture, and the website is also right there at the bottom of the page. These are both great series. I highly recommend them.

Just as a reminder, as a NAADAC member, there's lots of benefits to joining. You'll have immediate access to over 145 CEs, which are included as an exclusive NAADAC member benefit. You'll also receive our quarterly magazine. So many more benefits, so take and consider joining if you're not already a member.

Finally a last ask of you all. Please take the time to complete our post training survey. Give us your honest feedback, share any notes for the presenter and tell us how we can improve. We want to ensure that these learning experiences are educational and rewarding and the only way to make them better is to get your

thoughts and feedback.

Thank you again for participating in this webinar, and thank you, thank you, thank you, Dr. Gallardo, for your valuable expertise, leadership, and support in the field. I encourage you to take some time to browse our website, learn how NAADAC helps others. Stay with us on our social media, LinkedIn, Facebook and Twitter. I hope everyone has a good day. Thank you, everyone and take care.

(End of webinar.)

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