The Psychotherapy Institute Fall Symposium 2016

Psychotherapy & Social Justice: A Dialogue on Othering & Belonging

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I. What is “race?”

II. Othering & Belonging

II. Mind sciences: implicit bias, racial anxiety, and stereotype threat.

III. Race and anxiety in therapy and other psychoanalytic practices.

III. Problem identification & targeted interventions.

IV. Question & answer session
First, a brief exercise…
Race in America; it is a part of all of our lives.

- From trending hashtags, popular memes, Saturday Night Live skits, and the daily news, the word “race” is showing up everywhere; all the time.
  - e.g., In 2016, the Pew Research Center found that Twitter users turned to social media to talk about race 1.5 million times per day.
Why is talking about race difficult?

- Long history of violence, oppression, and injustice toward people of color.
- Can triggers feelings of guilt, resentment, fear, and hostility.
- Fear of being labeled a racist.

- Can trigger the effects of stereotype threat, or self-fulfilling prophecies.
- Lack of information about the consequences of racial inequality.
- Implicit bias.
How many of you have dreamed that you could fly? Where you human, or, where you an animal? How many of you have dreamed that you were of a different gender? What about race?

Why?
What is “race?”

What is race? How does one define the term race? Should we even seek to define this term in the first place?

https://www.youtube.com/watch?v=bOYzr3mupbk
We all have different ways of relating and being.
“…The history of blackness in this nation has been a struggle to escape subordination and achieve membership, while the history of whiteness has been overwhelmingly concerned with providing a space where exclusion, exploitation, conquest, and violence could be rationalized and normalized.”

-- John Powell, Racing to Justice (2012)
...too often we tend to focus on particular borders or boundaries. This limits our understanding of the fluid and relational nature of the sources of the hierarchy.”

-- john powell, Racing to Justice (2012)
“We are all androgynous, not only because we are all born of a woman impregnated by the seed of a man but because each of us, helplessly and forever, contains the other – male in female, female in male, white in black and black in white. We are a part of each other. Many of my countrymen appear to find this fact exceedingly inconvenient and even unfair, and so very often do I. But none of us can do anything about it.”

-- James Baldwin
Now, a brief exercise…

Who do you call in an emergency?

Does it matter whether you are . . .

- White?
- Latinx?
- Female?
- Living life in the U.S. undocumented?
The necessity of solidarity

Addressing issues like climate change, poverty, health and disease, requires us to think about how we are all related and connected....how we structure our societies, policies, and practices, and how we can achieve our common goals in a way that acknowledges our deep connection to each other.
All of our lives are made up of multiple networks. Our lives are made up of many different networks. Social networks; business and professional networks; community networks; and opportunity networks.
Social networks and health outcomes.

Our social networks impact our health and well-being.

- A person’s social network is a key predictor in whether an individual will become a victim of a gun homicide, even more so than race, age, gender, poverty, or gang affiliation.
- Individuals who lack social networks tend to suffer higher rates of morbidity and mortality, as well as infection, depression and cognitive decline.
- Social disconnectedness is associated with worse physical health, regardless of whether it prompts feelings of loneliness or perceived lack of social support.

Source: Cornwell et al, Social Disconnectedness
We carry our histories in our bodies/minds due to stress caused by racialization. For example:

- Children exposed to racial and other traumas early on versus those who are not are more likely to engage in risky behaviors, including violence.
- College educated Black women more likely to have premature babies than white women without high school diploma.
- Twins who grow up in different environments of opportunities have dramatically different health outcomes.
In nature, the edges where diverse ecosystems meet are a source of greatest fertility and novelty: The more diversity, the more stability, innovation, and resilience.

In American, the fastest growing segment of the married population is interracial marriage.

- In 2013, a record-high 12% of newlyweds married someone of a different race, according to a Pew Research Center analysis of census data.
- Looking beyond newlyweds, 6.3% of all marriages were between spouses of different races in 2013, up from less than 1% in 1970.
- Some racial groups are more likely to intermarry than others.
- Of the 3.6 million adults who got married in 2013, 58% of American Indians, 28% of Asians, 19% of blacks and 7% of whites have a spouse whose race was different from their own.
Among Blacks, men are more likely than women to marry someone of a different race. (25% and 12%, respectively.)

For Asians, the opposite is true: women are more likely than men to marry someone of a different race. (37% and 16%, respectively.)
America’s future.

The changing face of America, 1965–2065

% of the total population

Note: Whites, blacks and Asians include only single-race non-Hispanics; Asians include Pacific Islanders. Hispanics can be of any race.


PEW RESEARCH CENTER
Changing demographics, continued.

What does all of this mean?
Race in 2016: as diversity grows, so does anxiety…

- Increase in diversity
- Increase in anxiety
- Fear & anger
- Empathy, belonging, & inclusion

Leadership, meta-narrative
The idea of America where most people are not white bothers me.

Percent who agree among white, non-Hispanic Americans

<table>
<thead>
<tr>
<th>Category</th>
<th>Direct Response</th>
<th>Indirect Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Whites</td>
<td>13</td>
<td>31</td>
</tr>
<tr>
<td>Born-again Protestant</td>
<td>15</td>
<td>50</td>
</tr>
<tr>
<td>South</td>
<td>16</td>
<td>42</td>
</tr>
<tr>
<td>Democrat</td>
<td>11</td>
<td>33</td>
</tr>
<tr>
<td>Age 50+</td>
<td>17</td>
<td>32</td>
</tr>
<tr>
<td>Republican</td>
<td>18</td>
<td>30</td>
</tr>
<tr>
<td>Age 18-49</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>Non-South</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Not born-again Christian</td>
<td>14</td>
<td>23</td>
</tr>
</tbody>
</table>

Sources: PRRI, Religion, Values, & Immigration Reform, March 2013; PRRI, Religion & Politics Tracking Poll, March 2013

"Exposure to the changing demographics of the United States evokes the expression of greater explicit and implicit racial bias."

How do these ideas show up in structures?
How a Changing World Looks to White America

A 2016 survey rated whites by ethnocentrism, the belief that whites are superior to others. Here is how white respondents rated these groups — blacks; Hispanics; Muslims; gays and lesbians; and transgender people — as a whole, compared to whites. The survey sorted respondents by political affiliation.

<table>
<thead>
<tr>
<th>Party</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Unfavorable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democrats</td>
<td>38%</td>
<td>20</td>
<td>41</td>
</tr>
<tr>
<td>Independents</td>
<td>16%</td>
<td>25</td>
<td>59</td>
</tr>
<tr>
<td>Republicans</td>
<td>11%</td>
<td>16</td>
<td>73</td>
</tr>
<tr>
<td>All white respondents</td>
<td>23%</td>
<td>20</td>
<td>57</td>
</tr>
</tbody>
</table>

Democratic figures do not add up to 100 percent because of rounding.

Source: Analysis of American National Election Studies survey data, collected by YouGov, by Drew Engelhardt and Marc Hetherington, Vanderbilt University

Charts by Bill Marsh/The New York Times
White Against Black

Whites were surveyed and placed on a 17-point scale that gauges the racial resentment they feel toward African-Americans. Here is the percentage of Democrats, independents and Republicans who fell into the least resentful (having a positive view of blacks) and most resentful ends of the scale.

Democrats

LEVEL OF RESENTMENT:
Least 23% of Democrats
Most 22

Independents

LEVEL OF RESENTMENT:
Least 10%
Most 42

Republicans

LEVEL OF RESENTMENT:
Least 0.4%
Most 58

24% of white Republicans were at the extreme end of the resentment scale.

Partisans’ average feelings thermometer rating toward blacks

“The various forces challenging the core American culture and creed could generate a move by native white Americans to revive the discarded and discredited racial and ethnic concepts of American identity and to create an America that would exclude, expel, or suppress people of other racial, ethnic, and cultural groups. Historical and contemporary experience suggest that this is a highly probable reaction from a once dominant ethnic-racial group that feels threatened by the rise of other groups. It could produce a racially intolerant country with high levels of intergroup conflict.”

— Samuel Huntington, *Who are We?* (2004)
“Inequality, if it keeps growing, can at some point be more accurately described as a type of expulsion. For those at the bottom or in the poor middle, this means expulsion from a life space; among those at the top. This appears to have meant exiting from the responsibilities of membership in society via self-removal, extreme concentration of the wealth available in a society, and no inclination to redistribute that wealth.”
In-group preference

Along with or instead of negative associations toward an out-group, most people tend to hold favorable attitudes toward in-groups. “In-group” preference explains how people can legitimately feel “non-racist” or free from gender stereotypes.
Susan Fiske’s Stereotype Content Model

- **Paternalistic stereotype**: Low status, not competitive
- **Admiration**: High status, not competitive
- **Contemptuous stereotype**: Low status, competitive
- **Envious stereotype**: High status, competitive
In-Group members: “more human”

Esteemed  Pitied  Envied  Despised

We all need to belong.
Many studies show that belonging and group identity impacts performance. There is a direct correlation between students belonging and doubts about their ability to perform well in academic settings. This doubt creates an incentive to drop out of school, thus continually perpetuating the cycle of “othering” in the nation’s collegiate system.

Who decides who gets to belong?

The problem of “Othering” is the problem of the 21st century

http://haasinstitute.berkeley.edu/circle-human-concern
The circle of human concern.

- Sexual Minorities
- Undocumented Immigrants
- Incarcerated Persons
- Muslims
- Citizens
- Children
- Mothers
- Elderly
Domains of space.

- PUBLIC
- PRIVAT E
- Non-public/ non-private
- CORPORAT E
Addressing the misalignment of power.

- The issue is not public vs. private, it is public vs. corporate.
- Expansion of corporate prerogative.
- Corporate space diminishes public and private space.
“Othering,” defined...

We define othering as a set of processes, structures, and dynamics that engender marginality and persistent inequality across any of the full range of human differences. Othering and marginality can occur on a group basis or at the individual level.
Dimensions of othering

Dimensions include but are not limited to, sex, religion, race, ethnicity, socioeconomic status, disability, sexual orientation, and skin tone.
By any common definition, Trump’s statements and policies are racist. Yet we are researchers on implicit bias—largely unconscious, mostly automatic social biases that can affect people’s behavior even when they intend to treat others fairly regardless of their social group identity. Our concern with implicit bias might seem like a relic of a bygone, pre-Trump era, in which explicit bigotry was on the wane, at least in mainstream political speech.

Does implicit bias have anything to add to our understanding of our current political moment? Our answer, you won’t be surprised to hear, is yes.

-- Jennifer Saul & Michael Brownstein (April 18, 2016)
Belonging, defined.

To belong is to be a part of something greater than yourself. The term “belonging” connotes something fundamental about both how groups are positioned within society as well as how they are perceived and regarded.

The term belonging reflects an objective position as well as the inter-subjective nature of group-based identities. In that respect, the process of othering and belonging are deeply relational and important in forming group identities and the self.
The role of the unconscious mind

The human brain processes 11 million bytes of information per second

• Consciously aware of any 40 of these, at best
• Only 2% of emotional cognition is available to us consciously
• Messages can be framed to speak to our unconscious
• The process of **Othering** occurs in our unconscious network: this can lead to racial, ethnic, or religious bias

Neurological origins

- Limbic system – categorizes what we perceive
  - The limbic system is a very old part of the brain; it can be found in animals.
  - It is also very fast.
- One part of the limbic system, the amygdala, is responsible for strong emotional responses (i.e., fight or flight)

The role of the unconscious mind, continued…

The subconscious mind uses three processes to make sense of the millions of bits of information that we perceive:

1. Sorting into categories
2. Creating associations between things
3. Filling in the gaps when we only receive partial information
These three processes together add up to schemas – the “frames” through which our brains help us understand and navigate the world.
Schemas, continued…

They help us organize information into broader categories

- Meanings associated with those category are then activated

Schemas are social. They exist in our environment, language, and metaphors

- The unconscious is not just an individual or internal phenomenon
Our brains in action: creating associations.

<table>
<thead>
<tr>
<th>Blue</th>
<th>Red</th>
<th>Green</th>
<th>Black</th>
</tr>
</thead>
<tbody>
<tr>
<td>Green</td>
<td>Black</td>
<td>Blue</td>
<td>Red</td>
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<tr>
<td>Black</td>
<td>Blue</td>
<td>Green</td>
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</tr>
<tr>
<td>Green</td>
<td>Green</td>
<td>Black</td>
<td>Blue</td>
</tr>
</tbody>
</table>

Please state the *colour of the text*.
Our brains in action: filling in the gaps.

What shapes do you see?
Our brains in action: filling in the gaps, continued…

Our subconscious fills in the lines for us, to form a shape we are familiar with.
Today, explicit bias has largely been condemned in American society.

- Does not mean that bias does not exist. It can exist implicitly:
  - Unconsciously and unintentionally
  - Explaining the mismatch of our values and our behaviors
Sometimes our subconscious leads us to make mistakes.

The Checker Shadow Illusion
Uncivil discourse can affect one’s health. Post 9/11, there was an increase in harassment and discrimination of Arab Americans. A study was done that looked at Arab American Women given birth six months before 9/11 and six months after. The study found that Arab American women who gave birth six months after 9/11 were more likely to give birth to low-weight infants and premature infants.

Source: Here's how racism and uncivil discourse can affect your health, Washington Post
Implicit bias and society

- There is a strong connection between the individual and society.
- Bias is social rather than individual.
- Role of material conditions as primes.
Stereotypes & biases: cognitively, we cannot avoid them!

- Intelligence is associational and emotional: we cannot live without schemas
- Having biases and stereotypes, however, do not make us racist: it makes us human
- Working for equity and justice requires engaging at three levels
  - Structural
  - The conscious
  - The unconscious
Mind science & the cycle of implicit bias.

- Historical & Ongoing Segregation
- Racialized Schemas
- Structural & Systemic Inequalities
- Self-Reinforcing Expectations
- Implicit Bias
Racial anxiety is discomfort about the experience and potential consequences of interracial interaction.
People of color can be anxious that they will be the target of discrimination and hostile or distant treatment.

Whites can be anxious that they will be assumed to be racist and, therefore, will be met with distrust or hostility.

People experiencing racial anxiety often engage in less eye contact, have shorter interactions, and generally seem and feel awkward.
Not surprisingly, if two people are both anxious that an interaction will be negative, it often is.

Both parties approach interaction with anxiety

Fears and Stereotypes are Confirmed

Cognitive depletion leads to awkward interaction
Reducing racial anxiety

**Direct Intergroup Contact:** Direct interaction between members of different racial and ethnic groups can alleviate intergroup anxiety, reduce bias, and promote more positive intergroup attitudes and expectations for future contact.
Indirect forms of Intergroup Contact: When people observe positive interactions between members of their own group and another group (vicarious contact), they report lower bias and anxiety, and more positive inter-group attitudes.
Stereotypes and stereotype threat.

- Categorizing People:
  - Schemas about people are referred to as “stereotypes” and we use them all the time.

- Stereotypes:
  - traits associated with a particular group.

- Attitudes:
  - warmth or coldness toward a particular group.
Stereotype threat occurs when a person is concerned that she will confirm a negative stereotype about her group.

Stereotype threat can affect anyone, depending on the prevailing stereotypes in a given context.

Whites can suffer stereotype threat when concerned that they may be perceived as racist.
Confirmation Bias:
We judge behavior differently depending upon the stereotypes or negative associations.
Effects of stereotype threat...

- When people are aware of a negative stereotype about their group in a domain in which they are identified, their attention is split between the activity at hand and concerns about being seen stereotypically.

- Stereotype threat diverts cognitive resources that could otherwise be used to maximize task performance.
Research on stereotype threat shows...

**Effects:**
- Elevated levels of anxiety (cardiac functioning)
- Higher levels of stress (cortisol)
- Lower working memory
- Worse performance

**Examples:**
- Women and math
- Blacks on standardized tests
- Working class and verbal tests
- “White men can’t jump”
- “White people are prejudiced”
- People with disabilities
- People with mental illness
- Age
Impact of implicit bias and stereotype threat.

Implicit bias can leak into everyday interactions.

- Stereotype threat, “the threat of being viewed through the lens of a negative stereotype, or the fear of doing something that would inadvertently confirm that stereotype” (Claude Steele)
- “Micro-aggressions” and subtle body language affect interpersonal interactions
- Cumulatively, these interactions reinforce or exacerbate already existing inequalities within and across systems
- A recent survey found that white college students bought into the trope that Asian Americans are more competent, and blacks and Latinos need to “work harder.” (Park et al. 2015)
Stereotype threat interventions.

- Social belonging interventions
- Wise criticism
- Behavioral scripts
- Growth mindset
- Value-Affirmation
- Removing triggers
Stereotype threat interventions, continued…

- Goff Protocol
  - Specific reason to stop.
  - Articulate to individual.
  - Use respectful but firm language.
  - Ensure rights are respected.
  - You are not a racist.

- Inter-racial mentoring
  - Avoid attribution ambiguity that accompanies unadorned criticism.
  - Avoid lack of authenticity of generic praise plus criticism.
  - Explain high standards and expectations and specific reasons particular person shows capacity to meet standards – criticism is then received as constructive.
To recap...

- Bias affects what we see, how we behave, and how we react to certain stimuli.
- Bias affects the structures we create and inhabit.
- Combining uncertain evidence with widespread beliefs underwritten by cultural stereotypes leads to unconscious reasoning or implicit bias.
- Racial anxiety leads to avoidance of interracial interaction.
- Racial anxiety inhibits solidarity between races.
- Stereotype threat can result in the unintentional self-perpetuation of existing stereotypes.
- Stereotype threat depletes cognitive resources that could otherwise be used to maximize task performance, resulting in, among other things, disparities in academic achievement.
Race and anxiety in therapy.

Several things to think about:

- Race of therapist vs race of patient, and its role in affecting:
  - Racial anxiety, stereotype threat, bias, body language, doctor-patient relationship, trust, etc.

- Different beliefs and stereotypes related to mental health:
  - E.g. beliefs about medication, overall awareness of mental health “issues,” ability to relate (or not relate) to therapist, etc.
Race and anxiety in therapy, continued…..

- **Shaping identity**
  - E.g. the problem of whiteness
    - “The problem is not the ever changing structures that form and defend whiteness. The problem is whiteness.” – John Powell, *Racing to Justice* (2012)

- **The role of empathy**
  - “Empathy requires experience. Although we are genetically predisposed to care for others, the development of empathy requires a lifelong process of relational interaction.” – Bruce Perry & Maia Szalavitz, *Born to Love*, (2010).
We need to create a culture of *belonging*.

**Sawubona**: Zulu greeting “We see you”

1. An invitation to a deep witnessing and presence
2. This greeting forms an agreement to affirm and investigate the mutual potential and obligation that is present in a given moment

“Justice is the public face of love.”
Framing the conversation on race
Framing the conversation on race; continued...

**UNITY**
- Focus on expanding the circle of human concern to include all humans.
- Focus on terms that bring people together rather than those that are divisive.
- Focus on a “we” mindset and perspective, rather than an “us/them” mentality.

**LINKED FATE**
- We are all deeply and profoundly connected.
- The fates of all people are inextricably linked.
- We need to understand the effect that structures, systems, and institutions have on all individuals.
Understanding types of problems.

<table>
<thead>
<tr>
<th>Types of Problems</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Losing a credit card.</td>
</tr>
<tr>
<td>Interpersonal</td>
<td>Having a credit card stolen.</td>
</tr>
<tr>
<td>Structural</td>
<td>Being charged high interest rates on credit card debt.</td>
</tr>
</tbody>
</table>
Bad apple or rotten tree?

What about the soil underneath?
## Problem Identification

<table>
<thead>
<tr>
<th>Level of Analysis</th>
<th>Problem</th>
<th>Possible Intervention</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Individuals sign loan documents that they don’t understand</td>
<td>Borrower education</td>
</tr>
<tr>
<td>Fix the Individual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institutional</td>
<td>A particular bank won’t make loans in historically red-lined neighborhoods</td>
<td>Organize a local, regional or state action, file a lawsuit, etc. to force that particular bank to change its lending practices</td>
</tr>
<tr>
<td>Fix the institution</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structural</td>
<td>All of the major leaders in the area have stopped giving loans or will only give sub-prime loans in historically red-lined neighborhoods</td>
<td>Collaborate with national alliances working to increase and enforce fair lending practices, community reinvestment act, etc. through community organizing and advocacy at the state and national level</td>
</tr>
<tr>
<td>Fix the system</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global</td>
<td>Loans are no longer held by local or even national banks, but are owned by foreign governments</td>
<td>Work with national and transnational organizations to increase regulation of multinational corporations, and reduce regulation of transnational population migration</td>
</tr>
</tbody>
</table>
Targeted universalism is...

- An **intervention strategy**.
  - Repairs social cleavages not just distribution.
- A **communications strategy**.
  - Employs strategic communications regarding universal goals and targeted approaches to inform the allocation of resources and policy approaches.
Why targeted universalism?

Structural inequity produces consistently different outcomes for different communities

Targeted universalism responds with universal goals and targeted solutions

VS.

Diagram showing comparison between structural inequity and targeted universalism.
Why targeted universalism, continued...

- Universal programs alone are not truly universal.
  - Often based on a non-universal standard.
  - Example: social security. Able-bodied white males working outside the home full-time for pay.

- Targeted programs alone are not desirable because they appear to show favoritism toward a certain group, thus stigmatizing them.

- Targeted universalism recognizes racial disparities, while acknowledging their presence within a larger inequitable, institutional framework. Set a benchmark for all.
This strategic framework…

- Starts with identifying the universal goals for all, yet the current position of whites should not be normalized in the system whereby becoming the universal goal for all.

- Set a universal benchmark/goal not dependent on the dominant group. As we move all to universal goal, disparities also addressed. This is not simple distributive. Should support the identification of specific obstacles in particular geographies that limit certain populations from reaching those goals.

- Should identify particular barriers and enhancement for target group.

- Situate targeted group as canary in mine if possible.
Closing thoughts & remarks

Q&A
QUESTIONS & ANSWERS SESSION
Read *Racing to Justice* today!

For more information, visit: [http://www.iupress.indiana.edu/catalog/806639](http://www.iupress.indiana.edu/catalog/806639)

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