



# Cultivating Cultural Humility (As a Privileged, Little, Old, White Lady) in the Field of Problem Gambling

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Life is a long  
lesson in  
humility.

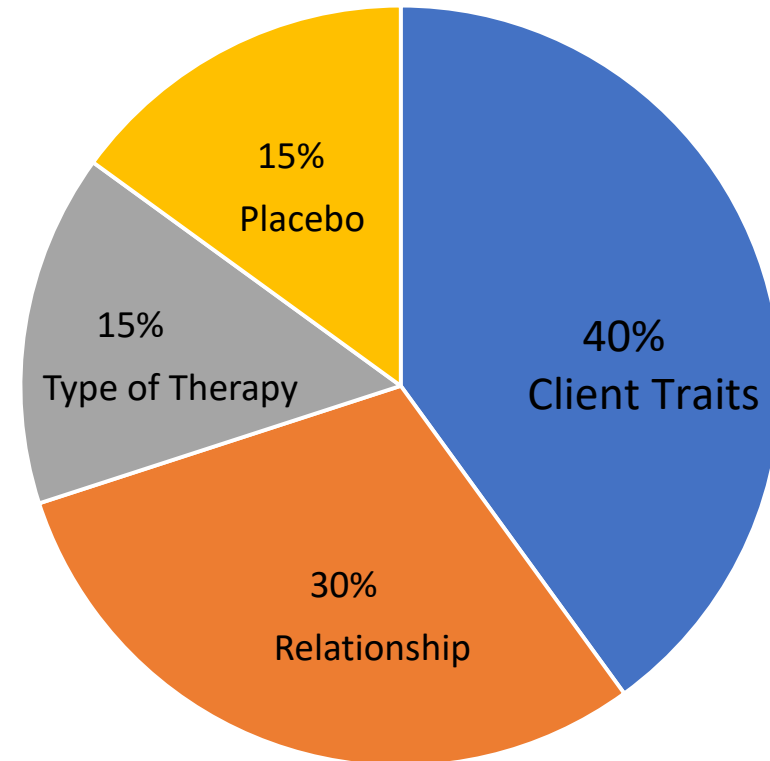
James M. Barrie

BrainyQuote®

## Beginner's Mind

*"In the beginner's mind there are many possibilities, in the expert's there are few"*

It may not matter what we do, but how we do it.



■ extra therapeutical ■ therapeutic relationship ■ type of therapy ■ expectancy/placebo



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## Cultural Competence

Cultural competence is characterized as a skill that can be taught, trained, and achieved and is often described as a necessary and sufficient condition for working effectively with diverse patients. The underlying assumption of this approach is that the greater the knowledge one has about another culture, the greater the competence in practice. (Stubbe, 2020)

What actions would someone take to become culturally competent?

# Cultural Competence: Limitations



Can remain an intellectual activity



Can lead to generalizations about groups rather than a process for understanding an individual as a whole, unique being



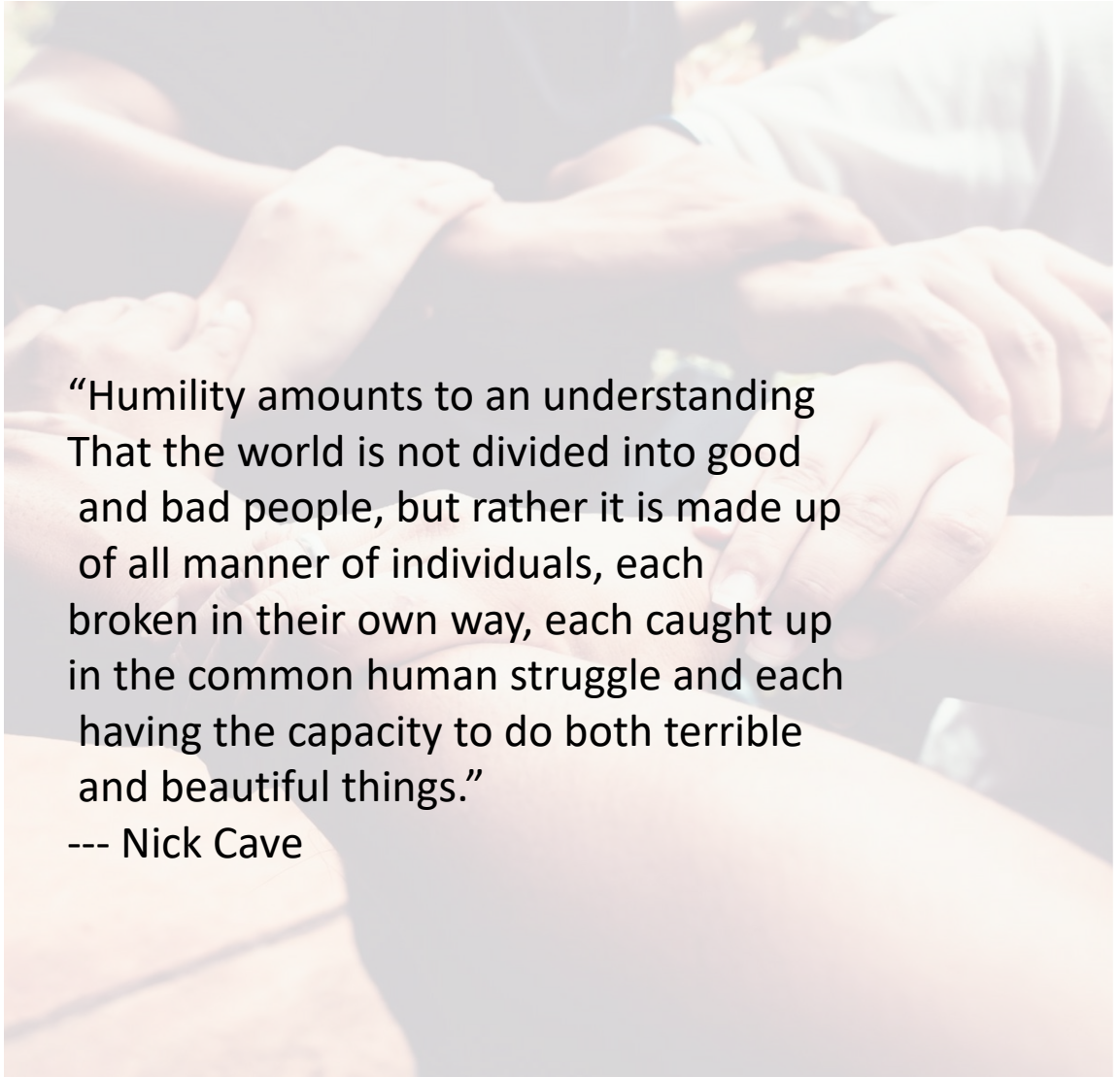
Think of the impossibility of learning about every culture we are likely to work with or of learning the details of every form of gambling our clients participate in or every video game they play



# Cultural Humility

Cultural humility involves entering a relationship with another person with an attitude of respect, the intention of honoring their beliefs, customs, and values and a willingness to learn.

It entails an ongoing process of self-exploration and self-reflection (Stubbe, 2020).



“Humility amounts to an understanding  
That the world is not divided into good  
and bad people, but rather it is made up  
of all manner of individuals, each  
broken in their own way, each caught up  
in the common human struggle and each  
having the capacity to do both terrible  
and beautiful things.”

--- Nick Cave

# Cultural Humility

Cultivating an appreciation for the multifaceted components of each individual (culture, gender, sexual identity, race and ethnicity, religion, lifestyle, etc.), which promotes patient-centered approaches to treatment.

Acknowledging and challenging our own biases and assumptions in order to develop self-understanding, and interpersonal sensitivity.

Promotes awareness of power imbalances based on cultural identities

Involves the perspective of live long learning and recognizes the limitations of becoming fully competent in another person's culture(s)



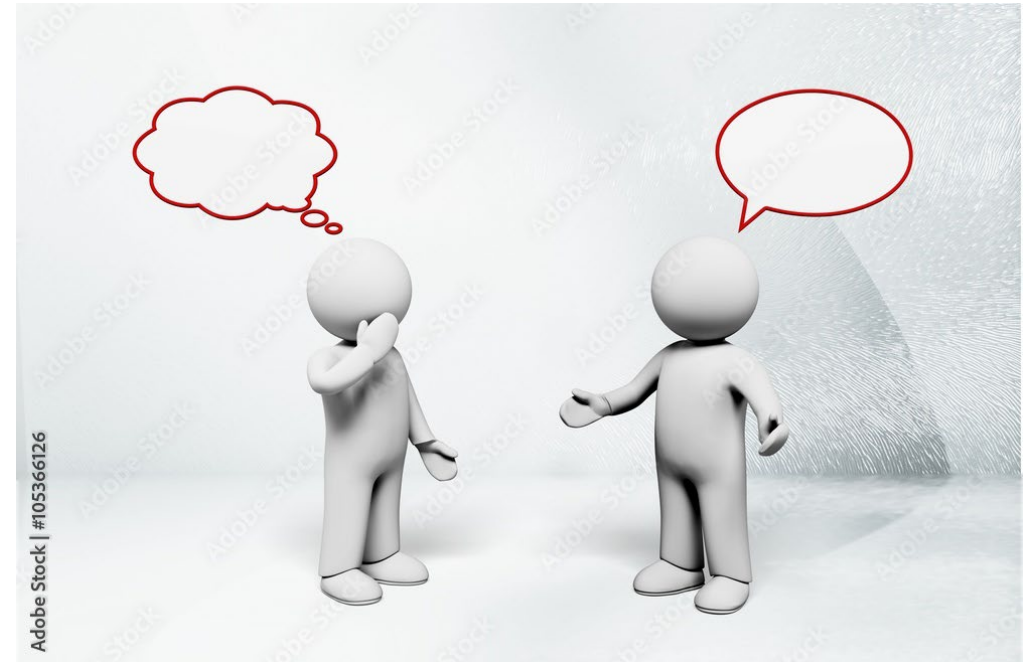
On the highest throne in the world,  
we still only sit on our own bottom.  
-- Michel de Montaigne

# Gambling and Problem Gambling Experience and Cultural Competence and Humility

A client asks you about your experience with gambling (sports betting, card playing etc) and/or with having a problem with gambling/being in recovery.

How could you respond from a cultural competence perspective?

From a perspective of cultural humility?





Curiosity and questions will get you further  
than confidence and answers.

-- Maxime Lagace



# Cultural Humility

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- What actions would a person take to develop cultural humility?
- What supports would be helpful in this process?
- What would be barriers?

# Container of Safety

- Willingness to be vulnerable
- How would you like to be treated?
- How would you like to treat others?
- Diversity – We all come from different social and cultural backgrounds, gender and sexual identities, trauma histories, illnesses, ages.
- How best to create an environment that is welcoming and creates a sense of belonging for all.



# Container of Safety

- You are your own best teacher
- Allow yourself to be a slow learner
- How can you best regulate your experience to maintain sense of safety?
- Be aware of opening and closing – Your need to close, regroup, integrate.
- Backdraft

# HOW TO OPEN YOUR HEART

Do not try to open your heart now. That would be a subtle movement of aggression towards your immediate embodied experience. Never tell a closed heart it must be more open; it will shut more tightly to protect itself, feeling your resistance. A heart unfurls only when conditions are right; your demand for openness invites closure. This is the supreme intelligence of the heart.

Instead, bow to the heart in its current state. If it's closed, let it be closed; sanctify the closure. Make it safe; safe even to feel unsafe. Trust that when the heart is ready, and not a moment before, it will open, like a flower in the warmth of the sun. There is no rush for the heart.

Trust the opening and the closing too; the expansion and the contraction; this is the heart's way of breathing; safe, unsafe, safe, unsafe; the beautiful fragility of being human; and all held in the most perfect love.





# Implicit Bias





# KNOW YOUR BIAS: IMPLICIT BIAS



## Idiographic Guidelines

- Bias can obscure clinical judgment.
- What are yours?
- *Ethno cultural transference and counter transference: ethnicity and culture can touch deep unconscious feelings in many persons and become targets for projection by both patient and therapist, thus becoming more available in therapy*

Comas-Diaz, L. & Jacobsen, F. (1991). Ethno cultural transference and counter transference in the therapeutic dyad. *Amer. J. Orthopsychiatry*. 61(3), 392-402.

Haynes, S., & Pinson, C. (2009). Idiographic assessment: Conceptual and psychometric foundations of individualized behavioral assessment. *Clinical Psychology Review*, 29(2), 179-191.  
<https://doi.org/10.1016/j.cpr.208.12.003>



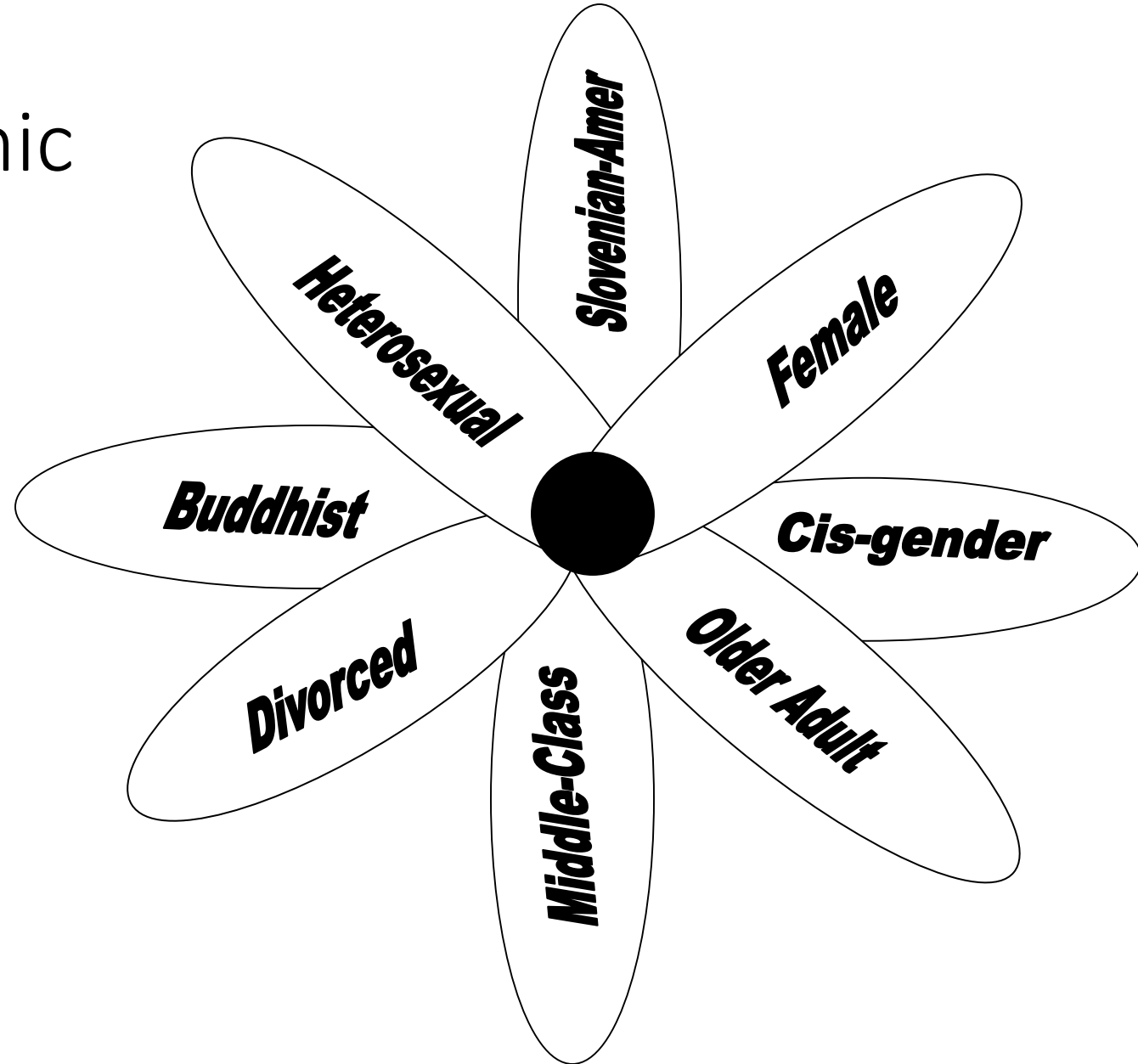
# Idiographic Center

Derived from the Greek word *idios*, meaning unique or individual

Emphasizes need to perceive each client as a *unique* person rather than a person *reduced to 1* (e.g., race, “low-income”) or more sets of characteristics

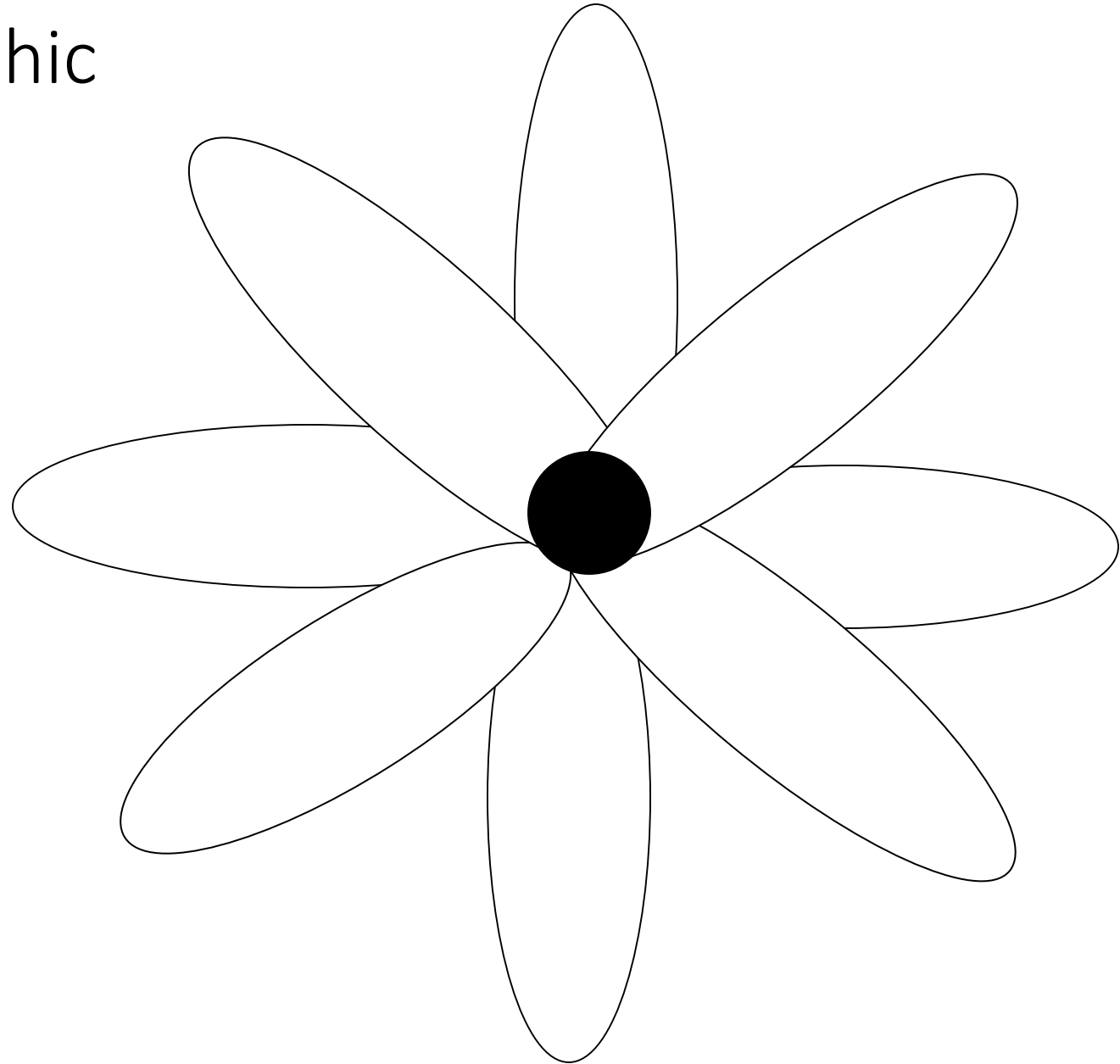
Ridley, et. al. (2002) recommends we strive not to make generalizations about clients based on race, gender, age, & SES *without fully exploring the nuances of these qualities in the lives of clients*

The  
Idiographic  
Center  
Lori





Your Idiographic  
Center





# Identity Worksheet Exercise

Exercise – Find a person who you share an identity with and talk about your shared identity. (10 min)

Find a person who is different than you on some identity and talk about your different identities. (10 min)

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# Knowing What We Are and What We Aren't



# Self Compassion Break

This exercise evokes the 3 components of self-compassion: mindfulness, common humanity, and self-kindness.

When you notice that you're under stress, see if you can find the stress in your body. Where do you feel it the most? Make gentle contact with the stress as it arises in your body.

Then say to yourself:

***This is a moment of suffering***

That's mindfulness. Find language that speaks authentically to you, such as:

*This is stress.*

*This hurts.*

*Ouch!*

***Suffering in a part of life***

That's common humanity. Other options include:

*Other people feel this way.*

*I'm not alone.*

*We all struggle in our lives.*

Now, put your hands over your heart, feel the warmth of your hands and the gentle touch of your hands on your chest. Ask yourself, "What do I need to hear right now?" The question and the answer are an expression of self-kindness. Say to yourself:

***May I be kind to myself***

Or....

*May I give myself the compassion that I need*

*May I accept myself as I am*

*May I learn to accept myself as I am*

*May I forgive myself.*

*May I be strong.*

*May I be safe*

*May I be peaceful*

*May we live in peace*



Individuals  
must be  
evaluated  
within their  
sociocultural  
and  
sociopolitical  
contexts:

Often these sociocultural and sociopolitical contexts become part of the assessment and treatment process (and because often these may contribute to client's problems, e.g., materially poor, marginalized due to acculturation transition)

These contexts may influence a person's vulnerability to problem gambling and may influence seeking treatment

People are holistic, consisting of a variety of assets.

- Traditionally we have used a deficit model.
- Adopt a strengths model: What strengths does your client bring which may be useful in treatment (e.g., religious faith, spirituality, extended family networks, resiliency)?



# The Idiographic Guidelines



guidelines

- Psychological functioning involves an interaction of a persons multiple identities.
- Counselor must assess and learn which of these identities are most salient.
- Explore ADDRESSING (Age/Generational Influence, Disability, Acquired Disability, Religion/Spirituality, Sexual Orientation, SES, Indigenous Heritage, Nationality, Gender, Other Cultural influences)
- Which do you ask clients? How do you determine which identity/ies are really important to the client?

# Gender Identity



# Updates: Cultural Broaching

(Day-Vines, N. I., Wood, S. M., Grothaus, T., & Craigen, L. 2007; Day-Vines, N.L., Wood, S.M., Grothaus, T., Craigen, L., Holman, A., Dotson-Blake, K., & Douglass, M. J., 2016; Jones, C. T., & Welfare, L. E, 2015; )

- Broaching as defined by Day-Vines, Grothaus, & Craigen (2007) “is more than consideration or acknowledgement of racial and **cultural** factors; it refers to the counselor’s explicit efforts to both initiate and respond to the sociocultural and sociopolitical concerns during treatment.”



# Cultural broaching/2

- In addition to establishing rapport and counselor credibility, a **recognition that culture/identity** may contribute to the client's presenting problem functions as a vital element in building a working alliance. Broaching functions as one facet of therapeutic responsiveness that places the onus of responsibility on the counselor to initiate culture/identity-related dialogues; otherwise, such dialogues might remain unexamined, reflecting, in large measure, the taboo nature of culture/identity within a charged society.



# Broaching behavior

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- *Broaching behavior* refers to a consistent and ongoing attitude of openness with a genuine commitment by the counselor to continually invite the client to explore issues of diversity. In essence, the counseling relationship becomes the vehicle for navigating a discussion concerning issues of difference related to race, ethnicity, gender, age, etc and culture. As an example of broaching, the counselor may indicate, “We’re both from different ethnic backgrounds. I’m wondering how you feel about working with a White European-American woman on your concerns.” During the context of counseling, the counselor creates facilitative conditions such as warmth, empathy, positive regard, openness, and genuineness.

Commitment

# Discussion

- Myra comes to you because of lottery play that has contributed to her being homeless, having spent money on the lottery and not paid her rent.
- How would you broach cultural issues that intersect with her gambling from a perspective of cultural humility?
  - Most salient cultural factors and identities
  - How cultural issues/identities intersect with vulnerability for gambling problems
  - Strengths based perspective

## Supervision Exercise: How would you help a supervisee with each of these?

- How might each of these clients perceive my identity?
- What might each of these clients assume about me as a therapist?
- What biases might they assume I have?
- How can I recognize any implicit biases?
- What power differential might there be (or perceived to be)?
- How would these perspectives challenge you with each of these clients?

The image features a central graphic of two hands, one on the left and one on the right, positioned to form a heart shape. The hands are rendered as dark silhouettes against a soft, warm background of a sunset or sunrise. The sky transitions from a pale yellow near the horizon to a muted blue at the top. The overall mood is peaceful and contemplative. The text "Loving Kindness Exercise" is centered over the heart shape in a clean, white, sans-serif font.

# Loving Kindness Exercise



# Definitions

## Empathy

- “An accurate understanding of the [another’s] world as seen from the inside. To sense [another person’s] world as if it were your own.” - Carl Rogers -

## Loving-Kindness

- The wish that all sentient beings may be happy. – Dalai Lama -

## Compassion

- The wish that all sentient beings may be free from suffering. – Dalai Lama –
- Deep awareness of the suffering of oneself and other living beings, coupled with the wish and effort to alleviate it. - Paul Gilbert -

# The Compassion Exercise By Harry Palmer

**Honesty with one's self leads to compassion for others.**

**Objective: To increase the amount of compassion in the world.**

**Expected result: Increase in understanding and a personal sense of peace.**

**Instructions:** This exercise can be done anywhere people congregate (airports, events, beaches, etc.) It should be done on strangers, unobtrusively and from some distance. Try to do all five steps on the same person.

**Step 1:** With your attention on the person, repeat to yourself:

“Just like me, this person is seeking some happiness for his/her life.”

**Step 2:** With your attention on the person, repeat to yourself:

“Just like me, this person is trying to avoid suffering in his/her life.”

**Step 3:** With your attention on the person, repeat to yourself:

“Just like me, this person has known sadness, loneliness, and despair.”

**Step 4:** With your attention on the person, repeat to yourself:

“Just like me, this person is seeking to fill his/her needs.”

**Step 5:** With your attention on the person, repeat to yourself:

“Just like me, this person is learning about life.”

# MCCSJ Tool Kit



*Mindfulness Practice: A promising approach to reducing the effects of clinician implicit bias on patients (Burgess, Beach, & Saha, 2017)*



*Multicultural and Social Justice Counseling Competencies (MSJCC, 2015)*



*Multicultural Counseling Competencies (MCC, 1992)*



DSM-V Cultural Formulation (APA, 2015)



*Understanding and Using the Implicit Association Test: III. (Greenwald, Poehlman, Uhlmann, & Banaji, 2009)*



Project Implicit, <https://implicit.harvard.edu/implicit/>

# Additional Resources



Improving Cultural Competence to Reduce Health Disparities:

<https://www.ncbi.nlm.nih.gov/books/NBK361118/>



<https://www.genderspectrum.org/quick-links/understanding-gender/>



<https://www.genderspectrum.org/the-language-of-gender/>

# Thank You

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“If you don’t know where you came from,  
How can you know where you are going?”

--Sadie Roberts-Joseph (1944-2019)

Founder of the Odell S. Williams Now and Then  
African American Museum

Advocate for Peace

