



"Baraye" Song by Shervin Hajipour  
September 2022

For dancing in the streets  
 For being afraid of kissing  
 For my sister, your sister, our sisters  
 For changing old values  
 For the shame of poverty  
 For yearning for an ordinary life  
 For child labor and their crushed dreams  
 For this authoritarian economy  
 For this polluted air  
 For our city drying trees  
 For the Asiatic cheetahs' anticipated extinction  
 For the innocent forbidden dogs  
 For the nonstop tears  
 For repeating this moment  
 For the smiling faces  
 For the students  
 For their futures  
 For this forced religion  
 For the imprisoned intellectuals  
 For the Afghan kids  
 For all these countless 'for's  
 For the meaningless slogans  
 For the ruins of these flimsy houses  
 For the peace of mind  
 For the sunrise after long nights  
 For the sleeping pills and our sleepless nights  
 For man, homeland, prosperity  
 For the girl who wished she was a boy  
 For Woman, Life, Freedom  
 For freedom.

برای توی کوچه رقصیدن  
 برای ترسیدن به وقت بوسیدن  
 برای خواهرم، خواهرت، خواهرامون  
 برای تغییر مغزها که بوسیدن  
 برای شرمندگی، برای بی پولی  
 برای حسرت یک زندگی معمولی  
 برای کودک زباله گرد و آرزو هاش  
 برای این اقتصاد دستوری  
 برای این هوای آلوده  
 برای ولیعصر و درختای فرسوده  
 برای پیروز و احتمال انقراضش  
 برای سگ های بی گناه ممنوعه  
 برای گریه های بی وقفه  
 برای تصویر تکرار این لحظه  
 برای چهره ای که می خنده  
 برای دانش آموزا، برای آینده  
 برای این بهشت اجباری  
 برای نخبه های زندانی  
 برای کودکان افغانی  
 برای این همه برای غیر تکراری  
 برای این همه شعارهای توخالی  
 برای آوار خونه های پوشالی  
 برای احساس آرامش  
 برای خورشید پس از شبای طولانی  
 برای قرص های اعصاب و بی خوابی  
 برای مرد، میهن، آبادی  
 برای دختری که آرزو داشت پسر بود  
 برای زن، زندگی، آزادی  
 برای آزادی

# Definition

An **Antiracist** is defined as one who is expressing the idea that racial groups are equals and none needs developing, and is supporting policy that reduces racial inequity.

Segregationist and Assimilationist are defined as those who express the racist idea that a racial group is culturally or behaviorally inferior, the latter promoting development of the inferior racial group.

Kendi describes examples of the dueling consciousness between:

- the slave trader and the missionary
- the proslavery exploiter and the antislavery civilizer
- the eugenicist and the melting pot-ter
- the mass incarcerator and the mass developer
- the Blue Lives Matter and the All Lives Matter
- the not-racist nationalist and the not-racist American



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Kendi, Ibram X. *How to Be an Antiracist*. New York: One World, 2019. Print.

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# Definition

## Radical Empathy

- “Put **yourself** in someone else’s shoes”
- Understand another’s experiences from **their perspective**
  - ✓ Not about you and what you think you would do or feel in a situation you have never been in and perhaps never will



<https://www.nytimes.com/2020/09/04/opinion/sunday/empathy-school-college.html?smid=url-share>



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Wilkerson, Isabel. *Caste: The Origins of Our Discontents*. Random House, 2020.

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“When we dare to analyze and name our world through critical thinking, when we speak about our aspirations and rights, when we use language to name our realities and hopes, we are in fact remaking and renaming the world in our imagination as a prelude to what is to come.”

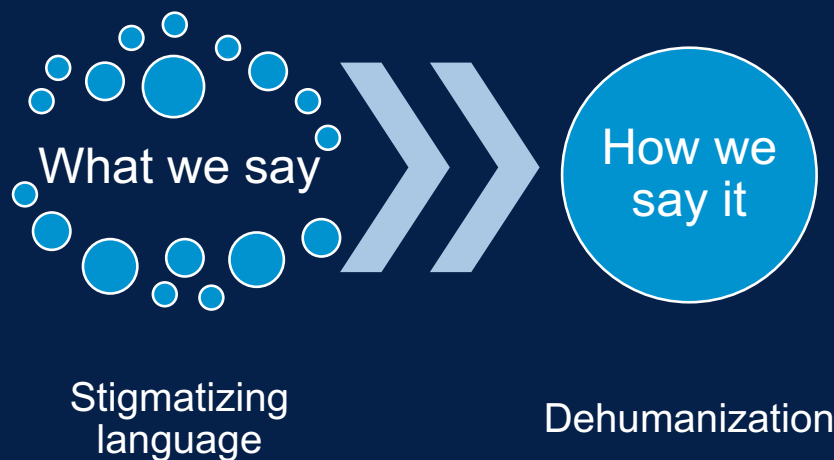
**fail to see others as human beings**

**see others as inanimate things**

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from Paulo Freire on dehumanization **UCSF**

Note: Oppression, for Freire, is “any situation in which ‘A’ objectively exploits ‘B’ or hinders his and her pursuit of self-affirmation as a responsible person.” Violence occurs when those who exploit fail to see others as persons. In this self-other relationship, Freire most frequently says the oppressed are treated like inanimate things rather than human beings.



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### Abbreviations /Definitions

AA = African-American; PMH = past medical history

DM2 = diabetes mellitus type 2; HTN = hypertension; HLD = hyperlipidemia;

A1c = measure of blood glucose control over time, less than 6.5 is normal range

Lymphedema = swollen legs

“67 year-old AA female with PMH of poorly controlled DM2 (A1c 8.1 on 8/2020), morbid obesity, HTN, HLD, depression, lymphedema, chronic lower back pain on chronic opioids, presenting in clinic for follow up of chronic conditions.”

A1c = 10.6 on 5/2020, 8.1 on 8/2020, 6.4 on 07/2021

This clinic visit was on 09/2021



# Small Group Instruction

## 1. Review the language in the note with your group

*This is just one current example that highlights the stigma of using “poor” control, copied and pasted, even though the patient now has excellent control with a lower A1c. The use of race to describe the patient is inappropriate as it promotes race-based medicine. Race may be appropriately discussed in social history in describing stress from experiences of discrimination, etc.*

2. **Discuss how you felt about the person whom the note was about.** *Reference the study on stigmatizing language and sickle cell disease resulting in negative attitudes and different opioid prescribing patterns by providers towards patients; other evidence / literature.*

3. **What changes would you make to humanize the language in the note?** *Emphasize the importance to change the practice of documenting or speaking about patients as inanimate things rather than human beings. Using first person language. Avoiding stigmatizing words.*

*An advanced topic to consider for this or the previous question is “othering and belonging” with reference to Edward Said’s work discussing the “making of the Other” in colonialism and imperialism.*

4. **Share personal examples of documentation or oral presentations when dehumanizing language was used.** *We are working together to unlearn the health care system’s stigmatizing and dehumanizing language, including facilitators. In a health care system that falls short to provide equitable outcomes, experience, access and resources, the use of dehumanizing language removes emotion for the people and accountability to change the systemic oppression, defined as policies, economic systems, and institutions that produce and maintain social inequities.*

5. **How have you or might you respond when a learner or colleague uses dehumanizing language?** *May choose to invite the learner or colleague into a dialogue about the use of dehumanizing language. Point out that language is constantly changing and we are all lifelong learners together.*