




**“Drag Shows,  
Tattoo Parlors,  
and Church Pews”**

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Midwest Regional Conference on Palliative  
and End of Life Care  
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## Objectives

- Acquire tools to more confidently engage a broader population in hospice and palliative care
- Gain insight and knowledge from first-hand accounts by members of marginalized communities
- Become less anxious about people and things not understood
- Be able to identify and name spiritual/religious trauma/abuse in patients or clients

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- 1. Who Are We Missing?**
- 2. What Are We Missing?**
- 3. How Do We Keep From Missing?**

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## Who Are We Missing?

- Identifying the Marginalized
- Stories of the Marginalized
- Effects of Marginalization on End of Life Care

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## Who Are We Missing?

On the societal scale, the “marginalized” are those underserved, disregarded, ostracized, harassed, persecuted, and sidelined.

They may include:

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## Who Are We Missing?

- Immigrants, Refugees, and Migrants
- Women and Girls
- Victims of Human Trafficking
- Mentally Ill
- Children and Youth
- People of Differing Sexual Orientation (LGBT community)
- People of Differing Religions
- Developmentally Delayed, Physically Disabled, or Mentally Ill People
- Incarcerated People (and their Families)
- People Released from Incarceration
- People of Low Socioeconomic Status
- Unemployed People
- People of a Particular Ethnicity/Country of Origin
- People with a Differing Political Orientation

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## Who Are We Missing?

How do we “marginalize” personally and in our local hospice?

Examples related to:

- *Mental Health*
- *Religion*
- *Gender*
- *Race*

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## Who Are We Missing?

### *Stories of the Marginalized*

DR. THEODORE J. HUTCHINSON, Ohio University, 63 year old transgender man

*“On the day I was born 63 years ago, I became a ghost when these words were uttered: “Congratulations, it’s a girl!” I am a person who is transgender. Although the signs were present throughout my life, the conversation and knowledge about trans folks were not a part of mainstream life in the U.S. back then. I was invisible to myself and to others. But I’ve come to realize that no one deserves to be invisible. No one deserves to be forgotten. No one deserves to be erased.*

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## Who Are We Missing?

### *Stories of the Marginalized*

DR. THEODORE J. HUTCHINSON, Ohio University, 63 year old transgender man

*It is in the nature of being human that we seek to make meaning in our lives. This meaning often derives from relationships that mirror back to us a sense of ourselves. When that mirroring is positive and loving, we know we are seen and we flourish. If that mirroring is absent or misguided, then, too often, so are we. Too many mirrors have distorted who trans people are and have fed the fires of hate and bigotry.”*

From [www.sageUSA.org](http://www.sageUSA.org)

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## Who Are We Missing? *Effects of Marginalization*

### Dis-honoring autonomy

"Respect for autonomy is one of the fundamental guidelines of clinical ethics. Autonomy in medicine is not simply allowing patients to make their own decisions. Physicians have an obligation to create the conditions necessary for autonomous choice in others."

[http://missinglink.ucsf.edu/lm/ethics/content%20pages/fast\\_fact\\_auton\\_bene.htm](http://missinglink.ucsf.edu/lm/ethics/content%20pages/fast_fact_auton_bene.htm)

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## Who Are We Missing? *Effects of Marginalization*

### Dehumanizing

Seeing a patient as:

1. Less healthy
2. Less knowledgeable
3. Less deserving
4. Less of a person

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## What Are We Missing?

- Non-Binary Perspective: How Not to Divide the World
- "Non-Judgmental Observing"
- Identifying Spiritual/Religious Abuse and Trauma and Its Impact on EOL Issues

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***Non-Binary Perspective:  
How Not to Divide the World***

Black / White  
Happy / Sad  
Male / Female  
Good / Bad  
Right / Wrong  
Love / Hate

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***Non-Binary Perspective:  
How Not to Divide the World***

["Embracing Joy" - Ingrid Fetell Lee](#)

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***Non-Binary Perspective:  
How Not to Divide the World***

It is not up to someone else to relieve our anxiety by ascribing to the restrictive and binary patterns of an oppressive system.

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***Non-Judgmental Observing***

**We don't inflict judgment/opinion into a moment. We simply sit with what "is" in compassionate solidarity.**

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***Non-Judgmental Observing***

"Expelling what you can't embrace gives you an identity, but it's a negative identity. It's not life energy, it's death energy. Formulating what you are against gives you a very quick, clear and clean sense of yourself. Thus most people fall for it. People more easily define themselves by what they are against, by who they hate, by who else is wrong, instead of by what they believe in and by whom they love."

- Richard Rohr, *Hope Against Darkness*, 26.

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***Non-Judgmental Observing***

**Beneath the sacred you find the profane.  
Beneath the profane you find the sacred.**

- Richard Rohr

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***Non-Judgmental Observing***

“Solidarity with other people’s suffering teaches as much as direct suffering does, and often more so because of love. Just ask good hospice workers, who are emerging as some of the wisest ‘practical theologians’ around today. Visiting and caring for the sick and accompanying the dying and dead is their seminary.”

- Richard Rohr, *Immortal Diamond*, 145.

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***Non-Judgmental Observing***

“People say they do not want to give way on important moral issues, but far too often they don’t want to give way on the ego’s need to be right, superior, and in control.”

- Richard Rohr, *Hope Against Darkness*, 35.

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***Non-Judgmental Observing***

“Compassion and humility don’t give you a sense of control or psychic comfort. You have to let go of your moral high ground and hear the ten percent truth the other person is perhaps saying. Compassion and dialogue are essentially vulnerable positions. If you are into control and predictability, you will seldom descend into the weakness of listening or the scariness of dialogue.”

- Richard Rohr, *Hope Against Darkness*, 48

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**Non-Judgmental Observing**

“The normal pattern that I find in mythology and story is that the healthy person always begins with idealism, heroism, black-and-white world views, and then moves toward nuance, compassion, exception, patience, tolerance, and wisdom.”

- Richard Rohr, *Hope Against Darkness*, 50

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**Non-Judgmental Observing**

“The ego has found its cover, so be quite careful about being religious. If your religion does not transform your consciousness to one of compassion, it is more a part of the problem than any solution.”

- Richard Rohr, *Immortal Diamond*, 61.

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**Spiritual Abuse/Trauma**

“Spiritual abuse can occur when a leader uses his of her spiritual position to control or dominate another person. It often involves overriding the feelings and opinions of another, without regard to what will result in the other person’s state of living, emotions or spiritual well-being.”

David Johnson and Jeff VanVonderen, *The Subtle Power of Spiritual Abuse* (Minneapolis, MN: Bethany House Publishers, 1991), 8.

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### ***Spiritual Abuse/Trauma***




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### ***Spiritual Abuse/Trauma***

*Pay Attention to the "Power Differential"*

With marginalized groups, power differentials are already in play. Tread lightly. This is where we are vulnerable to causing unintentional harm if we don't practice self awareness.

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### ***Spiritual Abuse/Trauma***

*Beware of the Practice of "Emotional Blackmail"*

"Emotional blackmail" is using one's power to induce guilt/shame in order to produce compliance, which exists only to relieve our own anxiety, which then prevents us from holding space, being present, and coming alongside.

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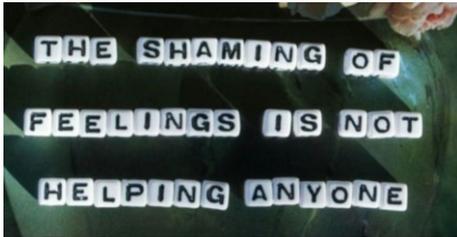
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### ***Spiritual Abuse/Trauma***



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### ***Spiritual Abuse/Trauma***

*Recognize the Presence of  
"Spiritual Bypassing"*

"Spiritual bypassing" is the tendency to use spiritual ideas and practices to sidestep or avoid facing unresolved emotional issues, psychological wounds, and unfinished developmental tasks.

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### ***Spiritual Abuse/Trauma***



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***Spiritual Abuse/Trauma***



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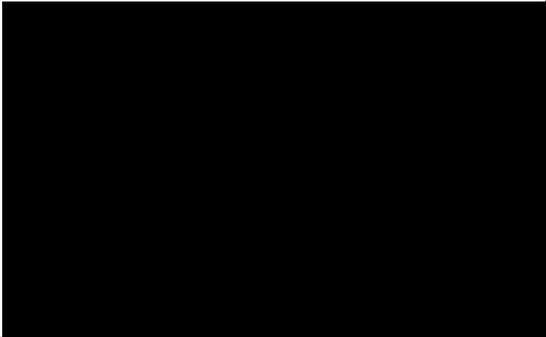
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***Spiritual Abuse/Trauma***



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**How Do We Keep From Missing?**

- Practical Skills for Engaging Patients and Families With Confidence and Compassion
- Refining and Re-Refining One's Philosophy of Life (and Death)

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**Practical Skills**

(From Awareness to Action)

First place to start is with ME.

How's my emotional intelligence?

How's my "other-awareness"?

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**Practical Skills**

(From Awareness to Action)

Ultimately, we have to nurture in ourselves the ability to practice

**unconditional positive regard**

for all patients and people.

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**Practical Skills**

(From Awareness to Action)

**Some Keys to Emotional Health**

Self-awareness

Managing feelings

Handling stress

Empathy

Self-acceptance

Karen F. Stone and Harold Q. Dillehunt, *Self Science: The Subject is Me* (Santa Monica: Goodyear Publishing Co., 1978)

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**Practical Skills**

(From Awareness to Action)

We must sit with people and create space for them, managing our own anxiety in the process.

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**Practical Skills**

(From Awareness to Action)

“It takes spaciousness inside of you to give spaciousness to others.... Maybe spaciousness is a good definition of compassion.”

*Rohr, Hope, 169*

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**Practical Skills**

(From Awareness to Action)

“I matter more than grammar. I am worthy of the respect of taking the time to get my pronouns correct, and using terms that are non-binary.”

“Gender dysphoria is real and painful and deadnaming and misgendering can be a trigger.”

-AJ Buckley, Facebook

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**Practical Skills**

(From Awareness to Action)

“Hannah Gadsby: Nanette”

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**Practical Skills**

(From Awareness to Action)

High quality palliative  
and end of life care  
is less about *what* you know  
*how to do*,  
and more about *who* you know  
*how to be*.

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**Refining and Re-Refining  
One’s Philosophy  
of Life (and Death)**

[Claire Wineland - “Changing the World”](#)

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**Refining and Re-Refining  
One's Philosophy  
of Life (and Death)**



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