

COURSE-PACK OF ACTIVITIES & HANDOUTS

IN ORDER OF USE



Racial & Cultural Diversity 2:
Working with Intergenerational Trauma

Cross-Culturally Responsive Practice Mindset Development

Clinician Self-Assessment

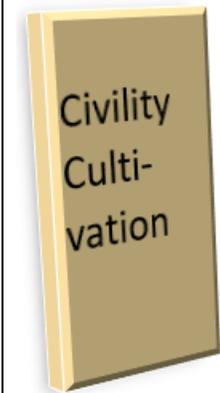
Using the Likert scale below, as we cover the overview of the CCCMDM, give yourself some honest personal feedback on where you really sit regarding your **cross-culturally responsive-practice mindset** development. **This is a 2-page assessment.**

| Circle your response for each. | | |
|---|--|--|
|  <p>Pre-Civility Contemplation</p> | <ol style="list-style-type: none"> 1) Not including today, in the last 60 days I have read books or articles or listened to podcasts about things like discrimination, privilege, marginalization, antiracism/racism, homophobia, ableism, agism, xenophobia, transphobia, social justice, etc. → 2) I think privilege benefits white people in America. → 3) I think BIPOC experience marginalization. → 4) I think racism is real. → 5) I think institutions like schools, social service and government agencies have racist, phobic, and other discriminatory policies that keep BIPOC and other marginalized groups from experiencing equity and access in this society. → 6) My negative opinions about people unlike me have to do with what I see, not any bias I have. → 7) It's my responsibility to find ways I can fight for equity and access for marginalized groups of people. → | <p><i>not at all true.....somewhat true.....very true.....not sure</i></p> |
| <p>What struck you most about the questions and your responses?</p> | | |
|  <p>Civility Contemplation</p> | <ol style="list-style-type: none"> 1) Not including today, in the last 30 days I have read books or articles or listened to podcasts about things like discrimination, privilege, marginalization, antiracism/racism, homophobia, ableism, agism, xenophobia, transphobia, social justice, etc. → 2) In the last 60 days I have talked to 1, but not more than 2 people from a marginalized group about discrimination they have been experiencing. → 3) I believe that while I can change my social circumstances by my own efforts (e.g. SES) it may be more difficult for BIPOC to do the same. → 4) If I recognize social policies and practices that create inequitable opportunity and access for someone in a marginalized group, it's my responsibility to find a way I can contribute to the solution. → 5) If I am not actively contributing to a solution, I am part of the problem. → | <p><i>not at all true.....somewhat true.....very true.....not sure</i></p> |
| <p>What struck you most about the questions and your responses?</p> | | |

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Circle your response for each.



- | | | |
|--|---|---|
| | 1) I understand the concepts of social group identity and cultural identity. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 2) I can name at least 2 areas of my privilege and am seeking to learn more. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 3) I can name at least 2 areas of my marginalization and am seeking to learn more. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 4) I am comfortable naming and talking about my intersecting identities. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 5) I can name and talk about at least 2 areas where I have bias and am seeking to learn more. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 6) Not including today, I can point to at least 1 time in the last 30 days where I engaged in healthy conversation about <u>my personal</u> privilege, marginalization, intersecting identities, and/or bias. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 7) When I get uncomfortable talking about privilege, marginalization or bias, racism, etc, I push through regardless of how I feel. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 8) It is critical for me to listen to and validate the experiences of BIPOC. If I am not doing this, I am showing racist tendencies. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 9) I am actively seeking to engage in relationships with others from different social / cultural backgrounds and identities who do not look or sound like me. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 10) It's my responsibility to find ways I can fight for equity and access for marginalized groups of people. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |

What struck you most about the questions and your responses?



- | | | |
|--|--|---|
| | 1) I understand and can talk about my social group identity and cultural identity. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 2) I can readily talk and educate others about the history that shapes my privilege <u>and</u> the privilege of others. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 3) I am concerned about and can readily talk about how my privilege impacts me and others around me. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 4) I can readily talk and educate others about the history that shapes my marginalization <u>and</u> the marginalization of others. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 5) I am concerned about and can readily talk about how my marginalization impacts me and others around me. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 6) When I hear racist ideas, or stereotypes related to race, gender, sexual/ affectional orientation, disability, etc, most of the time I speak up against it. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 7) I have taken time to identify and acknowledge my personal verbalizations or behaviors that disregard the impact of racism on black, indigenous and other people of color. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 8) Not including today, I can point to at least 2 times in the last 30 days where I engaged in healthy conversation about <u>my personal</u> privilege, marginalization, intersecting identities, and/or bias. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |
| | 9) I actively engaging in social justice actions that equity and access for BIPOC and other marginalized groups of people. → | <i>not at all true.....somewhat true.....very true.....not sure</i> |

What struck you most about the questions and your responses?

Conceptualizing Trauma Histories

(PART 1)



Thomas is a 20-year-old single, cisgender gay male. He identifies as bi-racial; his father is of African-American and Vietnamese descent and his mother is of Native American descent. He presented for counseling in June 2021. He reported that he is having trouble concentrating, feels anxious, and is worried about his ability to function in school and in his part-time job that he uses to fund his education. He also feels unsupported by peers, and reports frequent fights with friends.

In exploring the client's background further, you identify that Thomas has several salient factors that might be impacting or exacerbating his presentation. Thomas reported that one of his best friends, and Asian American male, lived around the corner from the where the Atlanta Spa shootings occurred in March 2021. Thomas frequently spends time with his friend's family and they have been shaken up since that time. When exploring his thoughts about this further, Thomas talks about fighting back, and referenced his presence at Atlanta riots last May 2020 that resulted in that resulted in damage to the CNN building. The riots were in response to the killing of George Floyd which had occurred a few days earlier. He denies involvement in violent activity, indicating he was only there to show support for protests of George Floyd's murder. His mother Renee, and his paternal grandmother Mary, asked him not to attend, but to find other ways to protest; however, that was not what he wanted. His maternal grandfather Wayne, despite their somewhat distant relationship, offered unsolicited advice that Thomas should do whatever he wanted.

Thomas also reported that several years ago, his father, Thomas, Jr., experienced a long (5 years) struggle with depression and serious physical illness, which doctors expected to be fatal, but was not. Wayne, his wife's father, attributes his son-in-law's mental and physical health problems to weakness of character and lack of spiritual connection. Thomas noted that his mother's family had never been accepting of his father, and made disparaging comments about his father's (Thomas, Jr's) very fair skin and white ancestry. Thomas also noted that his father, who has always struggled with "self-hatred and low self-esteem", has sometimes (though not always) chosen to "pass" as white in the past. While Thomas' mother maintained her ancestral cultural traditions, Thomas does not consider himself to be spiritual.

When discussing his experiences, Thomas became agitated and angry. His emotional reactivity, was congruent with his history of experiences and ongoing conflict with both his father and his maternal grandfather. The only insight he said he had surrounding the sources of these conflicts was related to his father's "passing incidents" and illnesses, and the hurtful things that his grandfather has historically said about his being a "mongrel" and his not belonging to their native Cherokee tribe.

After reading the case study above, describe your client Thomas' trauma in the spaces below.

| Event(s) | Experiencing | Effect(s) |
|----------|--------------|-----------|
| | | |



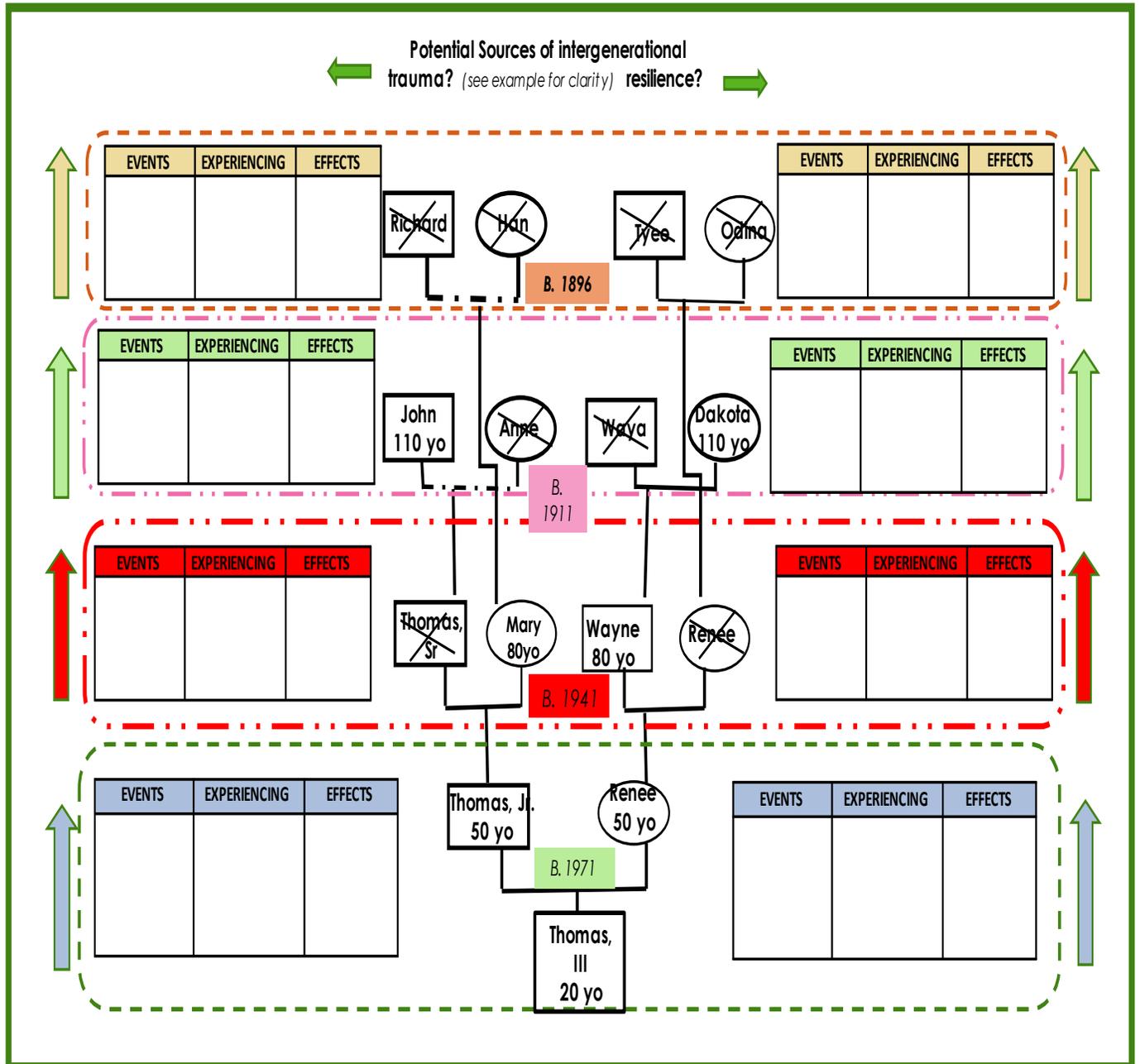
Conceptualizing Trauma through Historical Context

(PART 2- Reference slides on Historical Genocidal Trauma)

| 1971 – current | 1941 - 1990 | 1911 - 1965 | 1896 - 1935 |
|--|---|---|---|
| <p>Thomas (your client)</p> <p>Thomas, Jr. (father)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Biracial (very light skin) <input type="checkbox"/> Raised by both parents (Thomas, Sr. and Mary) <input type="checkbox"/> College educated <input type="checkbox"/> Computer systems analyst <p>Renee (mother)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Raised by mother's (Renee) family on the reservation <input type="checkbox"/> Educated on reservation <input type="checkbox"/> Father (Wayne) not present due to substance addiction <input type="checkbox"/> Met future husband (Thomas, Jr) at community college (did not finish due to lack of funds) <input type="checkbox"/> Rejected traditional Native American values during college and early to mid-twenties. <input type="checkbox"/> Married Thomas, Jr. <input type="checkbox"/> Returned to traditional beliefs in mid-30's after the birth of son (Thomas, III). <input type="checkbox"/> At home mom | <p>Thomas, Sr.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Bi-racial (brown skin) <input type="checkbox"/> "knew of" is father (John) <input type="checkbox"/> Raised in the South by his mother Anne until her death. Then raised for a time by his MGM, a former slave <input type="checkbox"/> WW II Veteran <input type="checkbox"/> Met Mary during WW II in Vietnam, brought her to the US after the war and married her <p>Mary</p> <ul style="list-style-type: none"> <input type="checkbox"/> Bi-racial descent <input type="checkbox"/> Never knew her father (Richard) <input type="checkbox"/> Raised in Vietnam by mother and mother's (Han's) family, but always felt different <input type="checkbox"/> Immigrated to US after WW II <p>Wayne</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Raised and lives on reservation <input type="checkbox"/> Severe addition, 20 years sober <p>Renee</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Died during childbirth due to poor medical care on reservation | <p>John</p> <ul style="list-style-type: none"> <input type="checkbox"/> Caucasian male <input type="checkbox"/> Father was a southern slave owner <input type="checkbox"/> Their family had "indentured workers" <input type="checkbox"/> Married to a Caucasian-American woman <p>Anne</p> <ul style="list-style-type: none"> <input type="checkbox"/> African descent <input type="checkbox"/> Born free <input type="checkbox"/> Married to Marcus (not shown on genogram) <input type="checkbox"/> Victim of sexual assault <input type="checkbox"/> Husband (Marcus) found dead post-assault <input type="checkbox"/> Mother was slave to John's father, and then remained post 1865 as "indentured worker" <p>Waya</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Raised on reservation <input type="checkbox"/> Married Dakota and brought her back to live on the reservation <p>Dakota</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Removed from family and sent to boarding school. <input type="checkbox"/> Converted to Christianity <input type="checkbox"/> As an adult did not remember Native American language, nor traditional spiritual customs | <p>Richard</p> <ul style="list-style-type: none"> <input type="checkbox"/> Caucasian male born in South Carolina <input type="checkbox"/> Business man in import/export business <input type="checkbox"/> Married to Caucasian-American woman – 3 children – residing in America <input type="checkbox"/> Travelled overseas related to business <input type="checkbox"/> Father was Southern slave owner <p>Han</p> <ul style="list-style-type: none"> <input type="checkbox"/> Born and raised in Vietnam <input type="checkbox"/> Victim of sexual assault <input type="checkbox"/> Never married <p>Tyee</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Observed traditional Native American customs and values specific to their tribe <p>Odina</p> <ul style="list-style-type: none"> <input type="checkbox"/> Native American <input type="checkbox"/> Observed traditional Native American customs and values specific to their tribe |

Conceptualize your assigned individuals through the lens of Historical Community Trauma

Intergenerational Trauma Genogram



ADDRESSING-GSA

Fleshing Out Your Most Salient Intersecting Identities

1. *Based on the video example, how would you describe yourself within each of these identity categories?*
2. *Which of these identities is most salient in shaping how you impact the world and how it impacts you?*
3. *.....in shaping how you impact clients, and how they impact you?*

| | |
|---|--|
| A- age | |
| D- developmental disability | |
| D- acquired disability | |
| R – race | |
| R – religion | |
| E – ethnicity | |
| S – socio-economic status | |
| S – sexual/affectional orientation | |
| I – indigenous heritage | |
| N – national origin | |
| G – gender identity | |
| G – gender expression | |
| S – size | |
| A – assigned sex at birth | |

| Racist-Incident-Based Trauma Themes | Cognitive Processing Therapy Themes | Intergenerational Trauma Tx Model |
|---|--|--|
| <ul style="list-style-type: none"> ✓ Acknowledge ✓ Share ✓ Safety & Selfcare ✓ Grieving/Mourning the Losses ✓ Anger ✓ Shame & Self-Blame / Internalized Racism ✓ Coping Strategies ✓ Resistance Strategies (Resiliency) <p><small>(Bryant-Davis & Ocampo, 2006)</small></p> | <ul style="list-style-type: none"> ✓ Safety ✓ Trust ✓ Power/control ✓ Esteem ✓ Intimacy <p><small>(Resick, Monson, Chard, 2017)</small></p> | <ul style="list-style-type: none"> ✓ Psychoeducation ✓ Parent/ Caregiver / Client Treatment <p><small>(Scott & Coping, 1999)</small></p> |

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You can make notes on these themes in the space below.

| Racist-Incident-Based Trauma Themes | Cognitive Processing Therapy Themes <i>(this is not the full CPT model)</i> | Intergenerational Trauma Tx Model |
|-------------------------------------|---|-----------------------------------|
| | | |