



CONFERENCE PROCEEDINGS

The Eighth Annual Diversity Challenge

Race, Culture, and Trauma

**Integrating Race, Culture, and Trauma to
Promote Better Mental Health and Quality of Life**

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Boston College, Chestnut Hill, Massachusetts

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Invited Panels

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- **Steeped in Violence and Poverty: Perspectives on and Interventions for Communities and Relationships**
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INDIVIDUAL PRESENTATIONS

Race and Culture in American Military Personnel Diagnosed with PTSD

Zeba S. Ahmad
John Thoburn,
Jacob A. Bentley
Seattle Pacific University

This individual presentation reflects a conceptual understanding that focuses on the research regarding race and culture in American military personnel diagnosed with Posttraumatic Stress Disorder (PTSD). With the influx of returning veterans from Operation Enduring Freedom (OEF) and Operation Iraqi Freedom (OIF), additional research on the implications of soldier variables influencing the development of disorders such as PTSD is needed. Specifically, issues of race and culture as mediating variables need to be understood, as estimates of PTSD in veterans returning from Iraq range from 12.2% to 19.9% and from 6.2% to 11.5% for those returning from Afghanistan (Hoge et al., 2004). These findings speak to the high prevalence of this specific disorder in these veterans. From a clinical standpoint, understanding if and how race and culture influence the development or presentation of PTSD and other such disorders is imperative.

Previous literature regarding Vietnam era veterans has noted increased rates of PTSD among racial minorities (Kulka et al., 1990). Data from the National Vietnam Veteran Readjustment Study (NVVRS; Kulka et al., 1990) indicates that 20.6% of African Americans suffered from PTSD, as compared to 13.7% of European Americans and 27.9% of Hispanics. Exact rates of PTSD among Asian American and Native American Vietnam War veterans are currently debated.

Rates of PTSD are thought to be different among these racial minority groups for a variety of reasons. Overall, these reasons appear to focus on the minority veteran's identification with the Vietnamese. For example, African Americans often felt they were identifying with the Vietnamese as they were fighting for equality in the United States as the Vietnamese were fighting for freedom in Vietnam. Another issue appears to be the experiences of discrimination occurring within the American military against these racial minority individuals. For example, research has found that some Asian American Vietnam veterans report experiencing discrimination, including being used as the enemy during training exercises as well as being referred to with derogatory terms. In considering these findings, researchers examining this specific population have argued for a race-related model of PTSD, known as race-related stress (see Loo, Singh, Scurfield, & Kilauno, 1998). Additionally, these researchers have begun develop interventions focusing on racial discrimination and PTSD for Asian American Vietnam veterans.

Specifically, this presentation will review the existing literature on the effects of race and racism on PTSD development in combat veterans. Additionally, future research ideas, including the need for an examination of cultural factors (e.g. ethnicity and religion) will be discussed. Specifically, research is needed to examine the prevalence of PTSD as mediated by race and cultural issues in OEF/OIF veterans, the experiences of these ethnic minority individuals in order to ascertain similarities or differences as compared to past literature, and finally, to develop interventions for racial minority combat veterans.

Cultures of Traumatic Stress: Trends in Institutional Climate and Black Students' Experience at Georgia Institute of Technology

Sybrina Atwaters
Georgia Institute of Technology

Traditionally, studies regarding trauma involved investigating the physical or emotional injury endured by an individual after experiencing a particular traumatic event or episode. On the contrary, contemporary sociologists have introduced the concept of cultural trauma which focuses on the collective, looking at events or series of events that threatens the vitality, identity, and abilities of a group of people. Using the theory of cultural trauma as a framework this emerging research revisits issues regarding retention of African Americans in science engineering careers by examining institutional barriers embedded within the academic climate, as well as the *institutional* mechanisms and interventions available to overcome racial and gender disparity in S&E careers.

Crossing School Borders: Latino Immigrant Student Integration in Calexico, California

Catherine L. Belcher
Loyola Marymount University

Entering the American public school system can prove traumatizing for Latino immigrant students. Cultural (mis)understanding, the pressures of standardized testing mandates, such as those indicated by No Child Left Behind, and a growing lack of native language access can result in unproductive and stigmatizing educational experiences for these students. In addition, those fleeing conflict in their native country, or those who lack legal documentation, face additional stress and pressures that a majority of school districts lack the resources and/or experience to address.

Border school districts that enroll heavy numbers of immigrant students experience these pressures most severely. However, some border districts have effectively addressed the needs of Latino immigrant students and have been doing so for many years. In these communities, students graduate and often complete some form of postsecondary education. As educational attainment remains a major gatekeeper in American society, those districts/schools that provide effective student supports must be studied. This work, reflective of an ongoing research project, examines immigrant support systems in the Calexico Unified School District (CUSD), long considered a “successful” educational community in this regard.

This California border town of 27,109 (2000 Census) graduates more Mexican American and Latino immigrant (primarily Mexican) students than any other school district in the state. The research focuses on the question of what makes Calexico successful with these immigrant students, who have constituted a significant portion of enrollment since the 1970’s. Currently, 98% of Calexico’s kindergarteners enter the schools as Spanish dominant and a majority are “newcomers.” How has the district adapted its academic program and other services to support this population? How does it cope with cultural barriers and student stress, particularly in an era increasingly focused on school standardization?

In the end, Calexico’s particular interaction of Mexican and Anglo cultures, best illustrated through its acceptance of bilingualism and biculturalism as norms, promotes school completion and, for many, academic “success.” The research examines the nature of this experience, utilizing the history of bilingual education in the district (Calexico was a bilingual education pioneer and innovator) to shed light on the nature and value of current policy and practice. In order to inform our understanding of what is both typical and possible for Latino immigrants in American schools, the work draws upon Mexican American educational history (Donato, 1997; Gonzalez, 1990; San Miguel, 1987 & 2004), as well as recent border studies (Pugach, 1998; Rippberger & Staudt, 2003), and cultural models (Ogbu, 1991; Valenzuela, 1999; Suarez-Orozco, 1991), thus placing Calexico in a larger theoretical context.

Utilizing current and historical data from the district, the work addresses the following:

- What is the nature and status of the immigrant student population in Calexico?
- How does CUSD seek to meet the educational and cultural needs of recent immigrants?
- What does Calexico’s experience teach us about effective support systems/policies for Latino immigrant students?

Calexico’s program, which engages student culture and language instead of negating these, provides a powerful example of what is possible for Latino immigrant students in American schools.

Demographic Correlates & Predictors of Perceived Discrimination

Christopher Bishop
Charles McKinzie
Bowie State University

This study explores the effects of gender, previous experience with discrimination, and ethnicity on perceived discrimination with a sample of 160 college students. Results reveal that past experience with racism, being an African American male, and American or African ethnic identity is associated with greater perceived discrimination.

Racial Identity Development and Psychological Coping Strategies of African American Males at a Predominantly White University

Eric M. Bridges
Clayton State University

Researchers have grappled for years to find out what characteristics---be they social, cultural, psychological, or a combination of the three---that have enabled African Americans to achieve in a society which has and continues to be hostile to their very survival. More importantly, how do African Americans manage to retain a level of sanity while their humanity is being constantly questioned and attacked? What, if any, role has the development of a positive racial identity played in the development of effective coping strategies of African Americans, particularly African American men?

African American men face many socio-cultural, academic, and negative dilemmas that generate stress experiences and identity conflicts that are specific to them as a group. These dilemmas include denigrations to their manhood, e.g., physical beatings, castration, police brutality, lynching, educational tracking, and high rates of prison incarceration. Unfortunately, the outcomes of these denigrations have been the creation of stressors that have prevented African American men from expressing their full potential as men and human beings. These stressors, in turn, may lead to psychological pressures that negatively affect relationships that African American men have with African American women, children, other African American men, and the African American community.

Veroff, Douvan & Kulka, (1981) offer an alternative picture of African American men. The picture these researchers paint depicts a description of African American men as human beings who have somehow managed to be psychologically resilient and healthy through their effective use of coping strategies when dealing with a hostile society. Even though they face tremendous stress, many African American men manage to live happy and fulfilling lives.

The purpose of this study was to examine the impact that racial identity has on the development of psychological healthy coping strategies among African American males at a predominantly White university in the southeastern United States. Coping, in this study, is defined as the process whereby an individual attempts to manage, through cognitive and behavioral efforts, external or internal demands that are assessed as exceeding an individual's resources (Larazus & Folkman, 1984). The goal of the study was to derive implications that may be used to help young African American men at these institutions learn to more successfully navigate their educational experiences.

The Struggle Continues: The Experiences of Perceived Discrimination and Racism amongst African American and English Speaking Caribbean Black Immigrants

Leonie Brooks
Towson University

Purpose, goals, objectives:

The purpose of this presentation is to highlight the impact of perceived discrimination and racism on African Americans and English-speaking Caribbean-born Black immigrants living in the US. This presentation explores whether perceived discrimination and racism are experienced as traumatic events by African Americans and Caribbean born Black immigrants, and whether the two groups differ in their reported experiences of discrimination and racism.

African Americans constitute approximately 13% of the total US population. Approximately 6% of the US Black population is foreign born, with Black Caribbean immigrants comprising 4.4 % of this population, making this group the largest subgroup of Black immigrants (Williams, Haile, Gonzales, Neighbors, Baser & Jackson, 2007). While some contend that race relations in the United States have improved significantly over the past several decades, there is significant evidence to support the fact that discrimination and racism continue to be critical issues in the contemporary American experience. Structural inequities in employment, access to adequate housing, education and healthcare persist. The inadequate government response in the aftermath of Hurricane Katrina and the recent Jena Six case serve as prominent examples of continuing institutional bias. Additionally, in a post-September 11,2001 atmosphere that includes heightened anti-immigrant sentiments in the US and deteriorating economic conditions, it becomes increasingly important to understand the unique experiences of Black immigrants who are facing an increasingly hostile environment.

Many Caribbean immigrants tend to deny the fact that racism exists in the West Indies, and Gopaul-McNicol (1993) suggests that this group may experience a more severe form of racism upon migrating to the US that makes them down play of the reality of racism in their home countries. Results of recent research suggest that native born Blacks tend to perceive more discrimination than foreign born Blacks (Benson, 2003; Brooks & Glaude, 2006). Long-term immigrants were more likely than short-term immigrants to report experiencing similar amounts of racism as African Americans (Benson, 2003), and increased exposure to minority status in the US has been associated with higher risks for mental illness among Black Caribbean immigrants (Williams, et. al., 2007). Important questions include:

What impact do the experiences of discrimination and racism have on the lives of African Americans and Caribbean born Black immigrants? Are these experiences considered traumatic? If so, what impact do these experiences have on their mental health and overall functioning?

Do African Americans and Caribbean born Black immigrants differ in their reported experiences of discrimination and racism? What are the underlying factors that contribute to these differences?

What coping strategies do African Americans and Caribbean born Black immigrants utilize to combat discrimination and racism?

The presenters will discuss findings from an ongoing pilot study of the acculturation experiences of African Americans and English speaking Caribbean born Black immigrants living in the US. Results of both qualitative and quantitative data from in-depth interviews and completed paper and pencil self-report surveys with both groups will be shared. This discussion will include recommendations for developing and assessing culturally competent counseling interventions to assist both groups.

The Intersection of Perceived Discrimination, Socio-Demographic Factors, and Immigration Status for Latino and Asian Families in the United States

Keith Chan
Boston College

Introduction:

For Asians and Latinos who currently comprise the two largest immigrants groups in the US, their understanding of discrimination may tell substantially different tales of integration and biculturalism in the modern era.

Unsurprisingly, these experiences may have important implications in understanding their experiences of past trauma and the promotion of well-being for their families.

Study Purpose:

The purpose of this study is to examine the impact of socio-demographic factors on perceived discrimination in the experience of Latinos and Asians, as two distinct ethnic groups in the US. Emphasis is placed in understanding how these two different groups may have different process in coping with the immigrant experience.

Methodology:

Data for this analysis was obtained from the National Latino and Asian American Study (NLAAS) as part of the Collaborative Psychiatric Epidemiology Surveys (CPES). For the final regression model, 2515 Latinos and 2031 Asians were included. The perceived discrimination scale in NLASS was examined in this analysis. Reliability Analysis and Exploratory Factor Analysis were performed on the scale for the two separate groups, where the dimensions of perceived discrimination were examined for cultural equivalence. Regression models were constructed to understand the mediator and moderator effects of various socio demographic factors on perceived discrimination for these two groups.

Conclusions:

The results from reliability analysis shows that the perceived discrimination scale tie together fairly well for both groups. Validity analysis using Principal Axis Factoring indicate that a greater proportion of variance in perceived discrimination can be explained in being threatened or insulted for the Asian sample. However, being treated poorly by others seems to account for greater variance in the Latino sample. Hierarchical regression analysis indicate that age and education may help buffer the ill-effects of perceived discrimination while there appears to be interaction effects with immigration and income. These findings reveal that discrimination means very different things to Latinos and Asians who face different adaptive processes as immigrants in the US. However, despite their challenges, immigrants in both racial groups may have specific coping strategies which help to buffer experiences of trauma and promote adaptive development.

Implications and Questions Raised:

This study reveal how difficult it is to measure and translate constructs in perceived discrimination designed for Americans to large samples of Latinos and Asians. The impact of discrimination and alienation, however, may be moderated by the inherent strengths of the immigrant population through the maintenance of a cultural identity and community ties within a resiliency framework.

Structure of Presentation:

The presentation will include an overview of background literature on acculturation and coping, along with the distinct needs of immigrants and their (73 minutes). The study will then be presented with a discussion of the methodology, data analysis, and conclusions along with implications for mental health practice (8 minutes). Finally, there will be a five minute period for questions and answers.

Understanding the Experiences of Stigma-related Emotions among Chinese Americans with Schizophrenia

Szuyyeh Chen
Valerie Jackson
Hsiao-Jung Lin
Yu-wen Chou
Grace Lai
Columbia University

Mental illness has been identified as one of the most stigmatized conditions among disabilities (1). Societal reactions to mental illness often bring discrimination against people with such conditions. The experiences of being devaluated and rejected may be traumatizing to people with mental illness, and these negative effects are critical barriers to effective treatments.

This study addresses the prevalence of emotions that occur simultaneous to stigma and examines the emotional effects of potentially traumatizing discrimination on people with mental illness. Stigma-related emotions might have negative influence on an individuals' self-esteem and other aspects of psychological functioning (2, 3). The effects of these emotions are particularly significant among Chinese immigrants with schizophrenia due to the severe loss of face accompanying schizophrenia diagnosis (4). Because of Confucian beliefs (5), the loss of one's ability to fulfill his/her duty within a family due to mental illness often leads to further hurtful and powerful emotions (such as guilt, anger and shame). These emotions contribute to negative treatment outcomes such as delayed help-seeking, treatment underutilization, and premature termination. Examining the area of stigma-related emotions in this group is crucial to enable clinicians to develop culturally competent interventions for this population.

Methods

We recruited 20 Chinese American patients in an Asian psychiatric inpatient unit in New York City who met criteria for schizophrenia-spectrum disorders, as determined by the Structured Clinical Interview for DSM-IV Diagnoses. Eight stigma-related emotions were identified from literature relevant to Chinese people with schizophrenia including: shame, anger, alienation, embarrassment, feeling misunderstood, loss of face, sadness and disappointment. Two bilingual Mandarin-speaking psychologists administered a close-ended questionnaire asking the patient's current experience of these emotions, using a Likert scale modeled after a validated measure of emotions related to stigma (1= not at all; 4= moderately; 7= very strongly) (6).

Results

Of the 20 participants, 19 of them were immigrants, all were from impoverished circumstances, with 62.5% unemployed. Results indicated that participants experienced negative emotions unequally. While less than 35% of participants endorsed experiencing a moderate amount (score ≥ 4) of sadness, embarrassment, disappointment, or alienation., almost half of the participants experienced a moderate amount (score ≥ 4) of anger (52.9%), feeling misunderstood (47.1%), and shame (41.2%), Of note, only 23.5% of participants endorsed experiencing "losing face" to a moderate or greater degree, which was lower than expected. Because "loss of face" signifies a traumatic loss of social status among Chinese immigrants, measures of shame rather than directly asking about face loss might be a more culturally-appropriate approach of ascertaining the negative stigma emotions associated with mental illness.

Conclusions

These results suggest avenues for interventions among Chinese-Americans with schizophrenia. Over half of the participants expressed feeling angry, possibly related to the disability of not being able to work; their inability to work implies a person's failure to fulfill his/her role. Clinical practice that aims to cope with the difficulties related to unemployment might provide significant relief to these psychiatric patients.

Additionally, reducing shame and increasing community understanding of mental illness through psycho-education are essential because these factors have been associated with underutilization and low compliance with psychiatric treatment among Chinese-Americans (7). These interventions would ultimately serve to decrease help-seeking delay and to help address systematic mental health barriers that contribute to significant mental health disparities within Asian-American groups.

Racism, Selfhood, and the Confusion of Cultures: How the Trauma of Non-Recognition Impacts Identity Development in Mixed Race Asian-White Adolescents

Leilani Crane
Widener University

Purpose, goals and objectives

The purpose of this presentation is to examine the how racism, particularly in the form of non-recognition and non-acceptance by the majority culture, affects the attainment of a positive sense of self in mixed race Asian-White adolescents. Studies of "racially ambiguous" individuals, such as Hapas, demonstrate that people who are not immediately able to be categorized as a specific race suffer psychological stress (Buchanan & Acevedo, 2004). For example, one study of adolescent Hapa girls found that those who identified as White suffered a greater incidence of depression and substance abuse than did Hapa girls who identified as Asian or mixed-race (Phillips, 2004). The objective of the presentation is to share information that can be used to promote a positive self-view and help heal the trauma of repeated experiences of racism in Hapa individuals.

Methodology, conclusions, and/or questions raised

The study explores the social and cultural forces that help shape self-definition in Asian- White mixed race adolescents in the U.S. through a qualitative analysis of existing, published memoir and first-person accounts. The research sample was drawn from two sources, a book of interviews conducted and compiled by Pearl Fuyo Gaskins entitled, *What Are You? Voices of Mixed-Race Young People*, and a "fictional autobiography" by Kip Fulbeck entitled, *paper bullets*.

The first-person written accounts were analyzed using a qualitative method devised by Carol Gilligan and colleagues (Gilligan, Spencer, Weinberg, & Bertsch, 2003), the Listening Guide Method (LGM). LGM, a type of qualitative analysis, was modified with sorting strategies to identify elements, themes, and processes that Asian-White Hapa youth reveal to be influential in helping them determine their racial identities. LGM emphasizes the concept of giving "voice" to one's experience, often overlooked in research with communities of color.

Key findings included feelings of anger toward the majority White culture, pain at not fitting in to this culture, "invisibility," or lack of recognition by the majority culture, and having an unclear sense of self. What is most striking about the results is the prevalence of anger, sometimes expressed with disappointment and sadness, other times expressed with aggressive wishes, at the dominant White American majority. Two-thirds of the participants expressed anger toward the majority culture.

Based on data from well-being studies (Phillips, 2004; Suzuki-Crumly & Hyers, 2004), multiracial Asian American identity development models (Collins, 2000; Kich, 1992; Poston, 1990; Wijeyesinghe, 2001), and the results of the current analyses, the study concluded that exposure to a reference group of multiracial Asian-White individuals is a critical contributor to the development of positive racial self-view. Participants in the current study who were exposed to others like them, that is, mixed race Asian-White individuals, experienced a comfort level and sense of recognition and identification that contributed to positive self-view.

Structure of Presentation

PowerPoint presentation relating the main points of the study, with particular emphasis on the negative impact of racism on the Hapa population, as well as ways of promoting positive self-view.

Domestic Violence and Women

Margaret deFonseca
New Beginnings

The purpose of this program is to educate counselors and practitioners about the cultural and societal constraints which surround the stigma of domestic violence, often impeding women who are abused from seeking treatment. This presentation will provide a conceptual framework from which to work, as well as insights and guidelines with regard to domestic violence and the abused woman in different communities.

Although it appears that as a society we have a certain comfort with the discussion of domestic violence, there are many indicators that suggest otherwise. In actuality, we tend to look in the opposite direction and deny that we see a potential issue. Further, societal and cultural constraints impede the abused individual's ability to escape and cause him/her to remain in a dangerous relationship. The stigma of domestic violence often forces individuals into isolation.

This presentation will provide valuable information on the detrimental effects of domestic violence in American society using a combination of established research. I will show that domestic violence is not a private matter but rather a public health concern. I will encourage mental health professionals to become aware and make changes to decrease the stigma. With statistics and others in mind, I will turn to the second focus of my presentation: the necessary combination of counseling/coaching, medical treatment and education. Because there is an incredible stigma around domestic violence - to not do anything is shameful -- I will present strategies, supported by research for the victim, friends, families and medical professionals to be supportive and not be judgmental. Ultimately, my goal is to increase awareness and to prevent the devastating consequences of domestic violence.

The Institute for Healing of Memories and its Approach to Group Trauma Treatment

Jerry V. Diller
The Wright Institute

The Institute for Healing of Memories, Cape Town, was founded in 1998 as a parallel process to South Africa's Truth and Reconciliation Commission. Its Director Father Michael Lapsley, an Anglican priest and anti-apartheid activist, was himself the victim of apartheid violence, having lost both hands and the sight in one eye in the explosion of a letter bomb sent by agents of the apartheid government. By walking his own path towards healing -- physically, emotionally, and spiritually, and by listening to the stories of survivors whom he counselled as a member of the Cape Town Trauma Centre, he realized the importance of developing an intervention strategy that would allow South Africans to address the painful memories and traumatic effects of the nation's past. The result was the Healing of Memories workshop, an intensive two and one half day experiential and interactive group experience, based on narrative therapy, expressive arts, intensive personal sharing and mutual witnessing, and a didactic model of recovery after trauma. The approach has been successfully adapted to work with victims of war and genocide, HIV patients, refugees, incarcerated prisoners, youth, and inter-ethnic reconciliation, across South Africa and internationally.

The workshop is constructed around the metaphor of a journey and psychological movement from past to present to future. Through expressive arts processes, participants focus emotionally on past traumatic history and are guided through storytelling by facilitators in small groups. Group members are invited to offer reactions after each story is shared. Participants then gather together to explore themes that emerged in the storytelling process. These are discussed and related to an identification of inner resistances that block participants from moving forward in their life process, and key themes such as restorative justice, forgiveness, reconciliation, and self-care are introduced. Expressive arts exercises and rituals are then introduced to help participants: envision future actions, alternatives and life changes, remember and honor those who have been lost, and divest themselves of self-defeating attitudes and behaviours. Together, participants plan and carry out a final ritual of celebration (including written word, drama, music, dance) that encapsulates and summarizes what they have experienced and learned, inner changes that have taken place and relationships that have developed. A process of leave taking and saying goodbye ends the process.

A safe and respectful atmosphere and container for the workshop is created through cultural sensitivity and respect, a non-hierarchical structure in which facilitators participate personally in all activities, trainer roles involve facilitating and deepening the emotional experiences of participants rather than therapeutic intervention, and a careful enumeration and discussion of ground rules and issues of safety. Reunions of workshop participants are planned one to two months post experience, during which impact of the workshop is discussed, changes in participant life courses enumerated and continuing goals for change into the future described.

Racial Trauma and Forgiveness: From Victimhood to Empowerment

Bengu Erguner-Tekinalp
Keyana Abrose
Shawna Johansen
Rebecca Reeder
Drake University

United States has a unique place in the world that it is home of many diverse groups. Although there are many efforts to improve the daily experiences of underrepresented groups, their experiences are shaped by cultural forces that often demean, disadvantage and deny them equal access and opportunity (Atkinson & Hackett, 1998., Jones, 1997). Experiences of historical and current discrimination, prejudices, stereotypes and oppression are a reality for many diverse groups. These discriminatory experiences are a significant source of stress. As such, experiences of racism play a role in the physical and mental health. Therefore, oppression, racism and discrimination can be conceptualized as emotional abuse of a specific group in society. This emotional abuse is potentially traumatizing (Carter, 2003). Carter (2003) identifies this abuse as racial trauma and describes it as "the "physiological, psychological and emotional damage that results from harassment and/or discrimination". Clearly, the problem of race relations in the U.S. involves many dimensions such as intergroup contact, close and intimate relations, and prolonged history of oppression, discrimination and inequity in many arenas of life. Perceived lack of remorse shown by the oppressor, perceived lack of apology and lack of trust makes it more difficult for marginalized groups to heal from racial trauma. Forgiveness has been used as a therapeutic tool and believed that it provides effective means of promoting personal and relational development (i.e. Affinito, 2002; Aponte, 1998; DiBlasio, 1998; Holmgren 2002). Recently the concept of forgiveness has gained attention in inter-group racial/ ethnic offense situations.

In this presentation, the presenters will discuss racism and oppression as a traumatic experience; discuss and differentiate the terms interpersonal, intergroup and political forgiveness and their potential use to help individuals to cope with racial trauma. Based on the previous research studies of presenters; forgiveness will be discussed as a potential tool to assist the diverse groups to deal with their historical trauma, and their racism related experiences today. In addition, the ways to utilize forgiveness for advocating and empowering diverse populations will be discussed. This information will provide an insight for participants to work with clients of marginalized groups, understanding effects of racism, transgenerational transmission of racial trauma and encourage participants for working to alleviate racism and oppression on societal level.

The Psychometric Validation of the Racial Stress Coping Scale (RSCS) for Use Among African American Populations

Eugena Griffin
University of South Carolina

The present study intended to develop a psychometric measure (Racial Stress Coping Scale-RSCS) of coping in response to racial stress. Based on a series of qualitative studies, the RSCS is a 47-item, validated quantitative self-administered measure for use among African Americans. The items included on the Racial Stress Coping Scale (RSCS) were derived from a review of related literature and from a qualitative assessment in a prior qualitative study by the present principal investigator and advisor. The following research questions aided in validating the RSCS:

- (1) Will the RSCS demonstrate adequate construct validity?
- (2) Will the RSCS demonstrate adequate internal consistency?
- (3) Will the RSCS demonstrate adequate split-half reliability?
- (4) Will the RSCS demonstrate adequate concurrent validity?
- (5) Will the RSCS correlate with physical and psychological well-being?

Methods

Subjects

The investigator's sample for this study consisted of African American adults from New York ($n=164$) and South Carolina ($n=206$), with an age range of 18 to 79, mean age 34.9 ($SD=13.7$). The gender distribution of the sample was 74% female ($n=275$) and 26% male ($n=95$) participants. The median (average) annual income ranged from \$40,000-\$49,000. Educational attainment was high, with all participants having at least a high school diploma (8.9% high school diploma only) and 60% of the participants having a college degree. Of those 60%, 31% obtained postgraduate degrees.

Statistical Procedures

1. To establish construct validity of the RSCS, the researcher conducted a confirmatory factory analysis (CFA) using the data from the confirmatory validation study.
2. To establish internal consistency, Cronbach's alpha correlation coefficients were calculated for the items of the RSCS; it determined the alpha level for the overall RSCS and the alpha levels for the subscales of the RSCS.
3. To establish split-half relationship, correlation coefficients were computed for the two equal halves of RSCS (odd versus even numbers).
4. To establish the concurrent validity of the RSCS, Pearson Product-moment correlation coefficients were computed between its subscales and the behavioral and emotional subscales of the PRS (McNeilly, 1996).
5. To examine whether scores on the RSCS were related to mental and/or physical health scores, a Pearson Product-moment correlation was conducted to examine the relationship of the scores on the SF-36 to those of the RSCS.

Conclusion & Clinical Applications

The current findings suggest that the RSCS is a reliable and valid measure with the ability to assess the complexity of coping in response to racism experienced by African American adults in America. With this capability, the RSCS can be used during the delivery of psychological services to African American adults. It may enhance the understanding of the client's historical background and/or life experiences. Moreover, it can assist the professional with identifying potential added stressors within the client's life that may need to be considered when developing treatment plans. Additionally, it can provide an overview of the client's coping skills. Furthermore, the RSCS may be able to predict symptoms (e.g., feeling anxious, down, etc.) of clinical outcomes (e.g., anxiety, depression, etc.) in response to racial stress/racism exposure, rather than an actual diagnosis of DSM-IV clinical disorders. Lastly, the RSCS can be used to examine the locale of racial stress present in the client's life and how coping typologies may differ across settings, which may also attribute to mental health risks.

Trauma and Racism: The Asylum Seeker's Experience

Sonali Gupta
Multicultural Human Services / NVFS

Asylum seekers have been forced to flee their country of origin as a result of experiencing discrimination and/or persecution on account of their political opinion, race, religion, nationality, or membership in a particular social group (e.g., gender, ethnic group, sexual orientation). Asylum seekers may have been subjected to physical, emotional, psychological and sexual abuse, state-sponsored torture, arbitrary detention, surveillance, intimidation, and coercion. Furthermore, they commonly experience inequities in educational and employment opportunities and in accessing government and social systems and resources. In addition to and compounding the impact of the original trauma, asylum seekers endure the stressors of forced migration and the challenge of acculturating to the host country. As a consequence of their complex trauma history, asylum seekers often present with a wide spectrum of symptoms and difficulties including depression, prolonged dysphoria, anxiety, panic, post-traumatic stress disorder, affective instability, changes in personality, interpersonal problems, and somatization.

Asylum seekers have an expectation that their host country will provide an environment that respects human rights and demonstrates an acceptance of diversity. This expectation of justice, equal opportunity, and acceptance creates a positive psychological framework in which the host country's social, cultural, and political environments are perceived as safe and trustworthy. This positive perception is important in supporting the individual's psychosocial recovery. However, the experience of asylum seekers in the United States is often negatively impacted by the country's complex racial history and its continued struggles in the areas of race relations and ethnocultural diversity. Thus, asylum seekers may be subject to prejudice, racism, and discrimination that is reminiscent of their experiences in their country of origin and results in the revictimization and retraumatization of the individual and in an exacerbation in symptoms. In addition, the marginalization and minority status associated with such experiences gives rise to feelings of helplessness and powerlessness and to problems in self-esteem and self-confidence.

In order to effectively address these issues in therapy, it is suggested that therapists

1. Have an understanding of the social, political and cultural aspects of the asylum seeker's country of origin that resulted in the client's trauma experience. This allows the therapist to have an understanding of how the sociopolitical and cultural contexts of the host country may replicate or exacerbate the client's previous trauma experience.
2. Explore the meaning of the racist incident for the asylum seeker and support his/her meaning making process. This may include naming the experience and placing it in its appropriate social, cultural, and political context while also assisting the client with developing an understanding of the sociopolitical factors that underlie racism.
3. Continuously assess the impact of racism on the asylum seeker's affect, cognitions, behavior, and identity as well as on his/her perception of the host country.
4. Assist the asylum seeker with recognizing the connection between his/her experience of racism and his/her symptoms when appropriate.
5. Assist the asylum seeker with reestablishing a realistic sense of safety.
6. Assist the asylum seeker with developing strategies to minimize the risk of exposure to racism and develop methods that allow the individual to effectively manage racist incidents.

Out of Hiding: African American Trauma Survivors of McCarthyism

Kathryn Jackson
Suffolk University

Expanding upon previous studies (“Trauma Survivors: Adult Children of McCarthyism and the Smith Act,” and “Narrative of the McCarthy Period: The Paradox of Public Heroism and Private Pain”), the presenter will bring to the fore a period in this country’s history when cultural and social activists were called upon to testify, clear their names or face jail sentences for their political beliefs and/or perceived subversive affiliations. In considering both the heroism and pain of a select group of African Americans who were seen as challengers of institutional racism and dominant cultural privilege, the author hopes to offer a more complex and nuanced understanding of political trauma. The intergenerational effects of trauma on survivors and their families will be explored in two ways: 1) through clinical and historical literature, and 2) through narratives collected from adult survivors of childhood political trauma. From the standpoint of a counseling psychologist whose family was affected by McCarthyism the presenter hopes that this paper will highlight and take “out of hiding” both the heroism and pain endemic in social activism.

The format for this paper will be an individual presentation. The purpose will be to add to the canon of psychological literature on the varied experiences of African Americans trauma survivors. Lessons learned from the narratives of survivors will be considered and implications for further study will be addressed. A review of trauma literature, the McCarthy period and lives of survivor/victims of political oppression will provide a framework for understanding this topic.

Questions to consider will include: How did the tensions of the McCarthy period directly affect African Americans? How did individuals and families cope? What supports were and were not available? What might be some of the long term effects of trauma survival? What can help ameliorate the more damaging effects of political trauma?

The structure for this presentation will be the reading of an individual paper on African American trauma survivors. There will be ample time for questions, and further discussion related to the topic from audience members will be encouraged.

Loss and Traumatic Grief among African American Adolescents

Esther J. Jenkins
Chicago State University

Larry Turner
University of Illinois

Edward Wang
Northwestern University

The current study explores the occurrence of loss and Child Traumatic Grief (CTG) in a sample of African-American elementary school children in high violence urban neighborhoods. The study examines both violent and non-violence losses and their relationship to PTSD, grief, depression and externalizing behaviors. Research clearly documents African American children and youths' exposure to violent events. The literature also indicates that children often know the victims of violence as friends and family, and that it is these events involving close others that will have the greatest impact on their mental health and behavior. Profound health disparities among African Americans suggest that many of these youth will experience the loss of close others from sickness and illness, in addition to loss associated with violence. However, little attention has focused on these other apparently non-violent deaths and their outcomes for these youth.

The sample consisted of 403 African American 6-8th graders at three elementary schools located in relatively high violence neighborhoods on the Southside of Chicago. The sample had slightly more females (54%) than males and the ages ranged from 11 to 15 with an average age of 12.7. The students completed measures of exposure to traumatic events and PTSD using the UCLA PTSD Reaction Index –Adolescent Version (Rodriguez, Steinberg, & Pynoos, 1999), family violence (Conflict Tactics Scale (CTS; Straus, 1979), depression (Reynolds Adolescent Depression Scale;RADS-2), and internalizing and externalizing behaviors (Youth Self Report[YSR]; Achenbach, 1991). Traumatic grief was assessed with the Extended Grief Inventory (EGI; Layne, Savjak, Saltzman, & Pynoos, 2001).

The data show that although these children experienced high levels of exposure to violence as victims and witnesses, they reported significant losses from non-violent sources. Accidents claimed more friends and family than violence and the losses that impacted them the most, according to their self-reports, resulted from illnesses. The students reported critical levels of Childhood Traumatic Grief (CTG) associated with these losses, and CTG mediated the relationship between loss and negative mental health outcomes of PTSD and depression. A number of gender differences were present in the data. Girls experienced relatively less violence related trauma, but the relationship between that exposure and outcomes was greater than for boys. Boys, for whom the relationship between exposure to community violence and mental health and behavioral outcomes was weak or non-significant, were most affected by non-violent losses of friends and family with grief being significantly related to these outcomes. These results are consistent with other findings which suggest that urban youth, particularly boys, may be somewhat desensitized to the violence that surrounds them, but also suggest that these children are very much affected by events involving close others. Overall, the data highlight the need to recognize and address loss and grief in the lives of African American children.

Mapping Contested Identities: Methodological Implications for Developing Identity Narratives

Dalal Katsifcas
New York University

This individual presentation is an ambitious journey through two empirical studies-- one situated in post-9/11 New York City focusing on Muslim-American youth and the other in contemporary Palestine/Israel focusing on various groups of Muslim, Christian and Jewish youth. Conceived in theoretical and methodological conversation, with a commitment to tracking how youth create identities amidst contentious global politics and mixed-methods designs, these two projects might be considered culturally embedded empirical cases designed to tap youth ethnic/national/religious identities. However, given the tense and often traumatic political conditions surrounding both contexts, in our desire to lift up the complex material on youth identities, in both settings the researchers relied upon surveys, focus groups and mapping so that the speakable and the unspoken elements of identity negotiation could be articulated. Thus, we will also dedicate a substantial share of the presentation to documenting the history and analytic debates within the field of "mapping" -- with roots in geography, social psychology, psychoanalytic theory and the field of aesthetic education.

Art may be a way to transcend language barriers and be a starting point for tapping into these otherwise unheard narratives. The presenters hope to illuminate the unique and interesting ways these young adults reclaim their identities across the fault lines of political, sociological, racial, and cultural contestation and trauma. Questions will be addressed that previous theories of identity development leave unanswered, such as: What if the previously conceptualized fixed identity development pattern is suddenly interrupted by a social/political shift? How does one occupy multiple standpoints that may be mutually exclusive from each other? From an intersectional approach, what if one's identities don't co-create or shape each other but rather are in conflict with one another? The presenters will cover the theoretical implications of capturing such narratives that defy previous theories of adolescent development and explicate the trauma experienced both internally (i.e. struggles with identity) and externally (i.e. violence, discrimination, disenfranchisement). They will also explicate the methodology of identity mapping (pictorially representing the many facets of one's identity) in an attempt to move both theory and method forward to capture this important historical moment. Questions regarding gender differences, visible minority status, and religiosity will be addressed.

An Emerging Visible Minority: The Role of Religiosity and Perceived Discrimination in Community Engagement for Muslim Youth

Dalal Katsifcas
Natalie Zuckerman
New York University

Soon after the September 11, 2001 attacks, the public perception of Muslim Americans changed dramatically for the worse. The year following the attacks, the Federal Bureau of Investigation (2002) noted that hate crimes against Muslim Americans increased 17-fold. In the nine weeks immediately following the 9/11 attacks, the 2001-2002 Report on Hate Crimes and Discrimination Against Arab Americans cited more than 700 reported violent acts of discrimination against Arab Americans, many of whom practiced Islam (Ibish, 2003). In a recent survey, 53% of Muslim Americans said "it has become more difficult to be a Muslim in the United States" (Pew, 2007, p. 35). This number increased to 58% when asked of 18-29 year-olds and increased to nearly 70% for those who had a post-graduate education or earned more than \$100,000 per year (Pew, 2007). Despite the documentation of this overwhelming discrimination and psychological fallout (Moradi & Hassan, 2004; Sayed, 2003; Sirin & Fine, 2007), a majority of Muslims in the United States, unlike Muslims in Europe, continue to identify with the mainstream United States' (U.S.) values and culture and at the same time are extremely proud of being Muslim (Arab American Institute Foundation, 2002; Pew, 2007). Although it has already been established that high levels of perceived discrimination have many negative implications for the health and well-being of young people (Prellow, Danoff-Burg, Swenson & Pulgiano, 2004) we do not know whether this trauma contributes to young people's engagement in their communities.

This study investigated how religiosity and perceived discrimination influenced levels of community engagement and whether it varied by gender. Data were gathered from 134 Muslim American immigrant youth ages 18-28 who completed a survey. The findings showed that those who wore traditional religious dress reported higher degrees of discrimination than those who did not, thus establishing this group as an emerging visible minority. Further analysis showed that for young women deep religious commitments lead to community involvement when perceiving higher levels of discrimination. Perceived discrimination did not have any effect in mediating the role of religiosity in community engagement for young men however. These results show the uniqueness of young Muslim females in their ability to transform discrimination into a positive developmental outcome.

This individual presentation will explain the findings of the empirical research conducted through a PowerPoint presentation. The presenter will unpack the findings of her work with regard to trauma, culture, and gender. The presenter's objective is to disseminate knowledge surrounding these previously overlooked positive developmental outcomes for this population, as well as to frame this type of discriminatory trauma in an overall community based context. A brief question and answer section will follow the presentation to spur dialogue about the topic. Questions of gender differences with regard to the experience of discriminatory trauma and coping mechanisms for such trauma will be addressed.

The Challenges of Infusing Race and Culture in Trauma Psychology Courses

Sandra Mattar
John F. Kennedy University

In recent years there has been a significant growth in Trauma Psychology courses due to developments in the field of trauma studies, which is heavily influenced by the biomedical model. A parallel growth phenomenon has occurred in the field of multicultural psychology. Rarely, however, have these two schools of thought come together within the context of mainstream psychology. The trauma field has paid a significant amount of attention to evidence-based treatments, and there has been a disregard of cultural factors influencing how we experience suffering. Likewise, cultural psychology, while addressing trauma as part of its discourse, seems to remain unaware of the developments in the traumatic stress field.

Advances in trauma studies, empirical research and cultural psychology are welcome developments in the field of Psychology. However, there are multiple challenges that lay ahead when it comes to their implementation. One important challenge is how to culturally translate the evidence provided in the traumatic stress study field. Another challenge is how to move the field of traumatic stress to the next level, one that is responsive to the cultural context of suffering and one that is more client-friendly. The latter is a significant factor in promoting more culturally-sensitive treatments (United States Surgeon General, 1999).

Responding to the cultural context of suffering requires an open mind and willingness to hear difficult stories of violence, trauma and oppression. Trauma courses are outlets to address these difficult realities. It is not surprising that the emergence of these courses has been slow and does not reflect the level of advancement in the trauma studies field. One of the reasons for this may have to do with a "conspiracy of silence" (Hennan, 1992) that characterizes any conversation on trauma, which results in a "don't ask-don't tell policy". This culture of silence stems from a pervasive belief that talking about trauma will cause psychological damage to those involved (Becker-Blease & Freyd, 2004). The price paid for not telling the story is high and has a significant impact on the mental health system and society at large.

This conspiracy of silence is an ever-present reality in the lives of underprivileged groups which are the most impacted by traumatic events. If we are to treat them in a culturally-sensitive way, we must bear witness to the painful realities that we so hard try to ignore as a society.

Trauma courses can be a great tool to explore the intersection between trauma and the injustice and oppression experienced by racial minorities and other underprivileged groups. This analysis requires a deconstruction of treatment "evidence," as well as who defines what this "evidence" is. It also requires an understanding of how people experience crises and the role of cultural norms and values in promoting resilience.

This individual presentation will examine some of the complexities encountered in infusing race and culture in teaching Trauma Psychology courses. The presentation will examine the socio-cultural context and stigma surrounding trauma courses, students' reactions to integrations of culture and trauma psychology, the barriers of the biomedical model in trauma, and academia's reluctance to incorporate trauma courses in the main curriculum. The observations will be based on the presenter's expertise based on many years of teaching graduate level Trauma Psychology and Cultural Awareness courses.

The Trauma of Name-Calling: Reversible vs. Nonreversible Effects

Jeffery Scott Mio
California State Polytechnic University

Language carries with it the power to transfer the triumphs and trials of our being. This is because language, when used effectively, can produce potent images—be they positive or negative. This was the concern of Kimberle Williams Crenshaw (1993), an African American feminist, who criticized the extremely violently sexist language of 2 Live Crew's rap music. The kind of sexist language reflected in 2 Live Crew was repeated in the White community, as sexist and bigoted lyrics by Eminem (Wong, 2008) and the accompanying images in his music videos not only "normalized" such language, they yielded music awards such as Grammy Awards and the Academy Award for Best Song in 2003.

Racial and sexual epithets are *assumed* to cause psychological pain—even trauma—in their intended victims. Certainly, many anecdotal evidence support this view (Jones, 1997; Pinkow, Ehrlich, & Purvis, 1990). On racial epithets, Lawrence, Matsuda, Delgado, and Crenshaw (1993) wrote, "The psychological harms caused by racial stigmatization are often much more severe than those created by other stereotyping actions. Unlike many characterizations upon which stigmatization may be based, membership in a racial minority can be considered neither self-induced nor alterable" (p. 90). However, little empirical work has been conducted in the area of long-term effects of hurtful epithets.

In a related body of literature, gender differences in teasing behavior has been noted (e.g., Blau, 1993; Kowalski, 1997; Kowalski et al., 1997; Pawluk, 1989; Shapiro et al., 1991). For example, Kowalski et al. (1997) found that women tended to feel more guilt when being the perpetrator of teasing and tended to feel more negative affect when being the victim than their male counterparts. However, none of these studies made distinctions between short-term and long-term effects of teasing.

While name-calling is not nearly as traumatic as incidents such as witnessing murders, escaping from war zones, rape, and the like, it is among the encounters contributing to what Sue and his colleagues (Sue et al., 2007; Sue & Sue, 2008) have called "microaggressions." These are daily events that are brief and commonplace that contribute to a negative environment that can lead to the heavy weight of racism.

We predicted that long-term distress of name-calling would be caused under circumstances where a reversal of the epithets would not make logical sense. For example, if an older individual were to call a younger individual a "young whipper snapper," it would not make sense for the younger individual to use that invective against the older individual. On the other hand, if an older individual were to call a younger individual "stupid," then this invective could potentially be used. Eighty-eight undergraduates (45 female, 43 male) were asked to write down one occasion where they were called a name that stung for a long while by someone other than a family member, and one occasion where they were called a name that stung for a short while, also by someone other than a family member. Participants were then asked who the offending person was in each occasion and whether the name they were called could have been reversed onto the aggressor. Gender was the most common response by women causing long-term distress. For men, Personality was the most commonly mentioned category of epithets that cause long-term distress. Race was the third most commonly mentioned category for women and the second most for men. Males were the most frequent offenders for both men and women, and our predictions of nonreversible invectives were somewhat supported.

Racial Identity and Research Attitudes: The Impact of Racism on the Research Process

Lauren Mizock
Suffolk University

Despite cultural competence standards mandated by the American Psychological Association (APA) in 2002, there is still a scarcity of research on multicultural issues that focus on participants of color. Delgado-Romero, Galván, Maschino, and Rowland (2005) conducted a metaanalysis of clinical psychology journals from 1990 to 1999 and found only 11% of the clinical research included participants of color. Another metaanalysis by Quinland et al. (2004) demonstrated that the problem is getting worse, with only 2% of a sample of journals from 1990-2004 inclusive of participants of color. Given that the proportion of people of color in the general population is well above these percentages, this problem suggests a strong need to examine the sociocultural and political factors that may be influencing the lack of research with people of color. Clearly, the history of racism in experimentation and the aversive power dynamic created between the participant and researcher may play a key role in this lack of multicultural research. A history of racism within psychological and medical research particularly among Black Americans complicates studies on race and ethnicity, and may influence attitudes towards research. These attitudes are likely mediated by the racial identity development of the individual, the individual's sense of group identity due to the perception of a shared common cultural or racial heritage with that group. Additionally, the racial identity of White participants may influence attitudes towards research within this group.

The aim of this study was to assess the role of racial identity attitudes and attitudes towards research across Black and White participants. Participants in this study included 115 undergraduate students population at a university in the Northeast of the US. Fifty three Black participants and 62 White participants completed the Participant Research Attitude Survey, as well as the Black Racial Identity Attitudes Scale (BRIAS; Helms & Carter, 1995) and the White Racial Identity Attitudes Scale (WRIAS; Helms & Carter; 1990), respectively. Participants were selected from psychology courses and the campus student activities center. The individual survey packets contained the same order of measures and were administered by a Black female investigator and a White female investigator. Participants were informed as to the general nature of the study, to examine issues of race in relation to research processes, and were given the option to receive the results once analyzed. Results indicated significant differences in attitudes towards research among Black and White participants, which was mediated by racial identity attitudes. Implications for conducting culturally competent research will be discussed. Suggestions for addressing racial identity and attitudes towards research beyond the Black-White racial dichotomy will also be addressed.

Cultural Potential for Resilience in Trauma

Haydee Montenegro
Sandra Mattar
John F. Kennedy University

Purpose, Goals and Objectives: The following presentation will highlight the need for inclusiveness and recognition of cultural strengths in the field of traumatic stress. This will be accomplished through a theoretical and clinical analysis of resilience in relationship to cultures.

Traumatology is a relative newcomer in Western mental health. It became a recognized concern of mental health in the West by the addition of the category of posttraumatic stress disorder (PTSD) to the DSM-III, in 1980. We have made considerable progress in systematizing knowledge on trauma and providing effective interventions. However, our body of knowledge suffers from a number of shortcomings. Some of the most important weaknesses of our current models are:

-Most of the studies of PTSD are related conceptually to a disease orientation. This is not surprising, considering that the main framework for work in the area of trauma is the medical model. The current trend in Disaster and Trauma generally follows the view of trauma as having debilitating outcomes. Challenges to this perception of trauma are gaining momentum in the field. Disaster Mental Health is spearheading this effort. Looking at the emotional effects of catastrophic events through the lens of disease detracts from the identification of factors at work in allowing the person to develop resilience, despite the possibility of having been traumatized by those events. The field of Disaster and Trauma needs to become proactive in the identification of cultural and socio-environmental factors that might facilitate a person's emotional survival in catastrophic situations.

The identification of cultural and societal factors, such as understanding the cultural meaning of human suffering, is necessary to expand our prevailing notions of trauma and recovery. Only then will we be able to develop effective primary prevention interventions and prepare our world village to confront the challenges which lie ahead of us.

-Most of the work related to trauma and PTSD has been done in non-Western societies and is based on the primacy of the Western scientific model. This ethnocentric approach is founded on the notion that the effects of trauma on individuals and groups are overwhelmingly pathological (Rousseau & Meashan, 2007).

Non-industrialized nations have a significantly high prevalence for disasters and other potentially traumatic events. Western psychology is addressing the disaster needs and interventions in non-Western societies with techniques and interventions validated in the western world. Unless the trauma research community incorporates expertise on traditional healing methods of the impacted society in research and interventions, we will end up "knowing much about nothing", as far as the rest of the world is concerned.

Researchers on trauma must take into account the cultural mores of the populations at risk for catastrophic events, to be able to develop models of prevention and interventions that are meaningful to them. We have to make our findings relevant to the communities that need them the most. To achieve that goal, trauma researchers from our country need to partner with researchers and practitioners from the populations to be studied in different countries of the world. This process requires awareness that the national team of the host country is an equal partner in the project. The national team is in the privileged position to provide the cultural lens required for the study to become meaningful.

Factors associated with PTSD in a Northeastern Native American Population Individual Presentation

Gayle Skawenio Morse
The Sage Colleges

Azara Santiago-Rivera
University of Wisconsin

Richard F. Haase
Robert McCaffrey
University of Albany, State University of New York

This study examined the relationships of Quality of Life(QOL), Cultural Identity(CI) and Post Traumatic Stress Disorder(PTSD) in a NE Native American Community(N= 353). CI was related to QOL ($r=.219, p<.001, r=121, p<.02$). QOL was related to PTSD($r=-.145, p<.008$). Gender differences with Females reporting Mohawk CI and White CI but Males only reporting MCI associated with QOL.

Factors associated with PTSD in a Northeastern Native American Population. The purpose of this presentation is to explore the relationships among Quality of Life (QOL), Cultural Identity (CI) and Post Traumatic Stress Disorder (PTSD) in a Native American (NA) Population and to explore the role CI plays in current functioning. Recent exploration of mental health of the Southwest (SW) and Northwest (NW) United States NA populations grows (Beals, J., Novins, D.K., Whitesell, N.R., Spicer, P., Mitchell, C.M., & Manson, S.M. 2005; Bohn, D.K., 2003; Deters, P.B. Novins, D.K., Fickenscher, A., Beals, J. 2006; Duran, B. Malcoe, L.H., Sanders, M., Waitzkin, H., Skipper, B. & Yager, J. 2004; Ehlers, C, Hurst, S, Phillips, El, Gilder, D., Dixon, M., Gross, A., Lau, P., & Yehuda, R., 2006; Westermeyer, J., 2001) but little about the mental health of Northeastern (NE) NA populations (Santiago-Rivera, A. & Morse, G.L., 1994; Santiago-Rivera, A., Morse, G.S., Haase, R., & McCaffrey, R., 2007; Haase, R.F., McCaffrey, R., Morse, G. & Santiago-Rivera, A., 2007). There is now emerging research specifically focused on PTSD focusing on SW and NW Native peoples (Beals et al., 2005; Bohn, 2003; Deters et al., 2006; Duran et al., 2004; Ehlers et al., 2006; Hobfoll, S.E., Bansal, A., Schurg, R., Young, S., Pierce, C.A., Hobfoll, I, Johnson, R., 2002; Jones, L. 2008; Libby, A.M. Orton, H.D., Beals, J., Buchwald, D., & Manson, S.M., 2008). This paper is unique as it is describing characteristics of a NE NA tribe and the relationships of PTSD, CI and QOL with in that tribe.

There are over 500 Native American Groups with different languages and cultural traditions. The Iroquois people comprise the 9th largest Native Population in the United States (U.S. Census Bureau, 2000) and this sample includes 113 men (32%) and 240 women (68%) of approximately 12,000 members of the Iroquois Nation located in upstate New York. A representative community sample was chosen by randomly selecting households from a digitized aerial mapping system. Of these, approximately 60 (20%) had diagnostic symptoms of PTSD which is considerably different from reported prevalence in the US of 8% (American Psychiatric Association (APA), 2000) or in studies of SW and NW Native populations with reported PTSD ranges of 10-12.8% (Beals et al., 2005; Deters et al., 2006). Mohawk (MCI) and White Cultural Identity (WCI) were correlated to QOL and measures of QOL were related to measured symptoms of PTSD. Cultural Identity was not directly related to symptoms of PTSD. However, there were gender differences related to QOL relative to MCI (Males $r=.251, p<.008$, Females $r=.217, p<.001$) and WCI (Females $r=.175, p<.008$), as well as QOL and the presence of symptoms of PTSD (Males, $r=.237, p<.01$, Female, $r=.322, p<.001$). Finally, life events associated with PTSD will be explored. This will help understand some of the variables that contribute to the symptoms of PTSD in this population.

The primary goal is to sensitize practitioners, researchers, and students to the cultural factors for a NE NA Population with the objective of helping to understand the unique characteristics of this population. To meet this objective this presentation will review the data for cultural, biological, and social variables related to PTSD in this population.

Building Issues of Race and Culture into Residential Trauma Treatment

Marilyn Ortega
The Trauma Center at JRI

This individual presentation will provide an overview of a group that was developed to address issues of race, culture, and diversity in a residential treatment program for adolescent females with complex trauma histories. The group focuses on exploring concepts of race and identity and understanding how trauma has impacted a sense of self.

The presentation will focus on the group's format, weekly topics, and experiential activities, as well as providing a context for residential treatment. Participants will be exposed to one way of addressing the intersection of race, culture, and trauma, as well as the questions that have arisen from addressing these issues in a group format. These questions include: 1) timing and sequencing in overall trauma treatment and 2) separating race and culture issues out into a single group.

Micro Aggressions in everyday life: The American Jewish experience

Lewis Z. Schlosser
Seton Hall University

The United States continues to become increasingly more culturally diverse, and one aspect of that growth is religious diversity. In the United States, Christianity has been and continues to be the dominant religious group, both in terms of population demographics (Langman, 1999) and social power (Schlosser, 2003). As a result, Non-Christian people (e.g., Atheists, Buddhist, Hindus, Jews, Muslims) have been subjected to oppression and persecution. While certainly not identical, non-Christians' experiences with religious discrimination may be similar to what women and People of Color contend with in terms of sexism and racism. One specific type of discrimination is antisemitism, which continues to be a serious issue facing American Jews (Schlosser, 2006); antisemitism will be the focus of this proposed presentation.

As noted by Sue et al. (2007), racial microaggressions against People of Color are one way in which racism manifests on a daily basis. However, Sue et al.'s taxonomy of racial microaggressions excluded American Jews. As it is currently constructed, the Sue et al. taxonomy fails to capture the experience of discrimination against Jews. Ironically, the exclusion of Jews from this discussion is a microaggression itself. The purpose of the proposed individual presentation, then, is to describe the manifestations of microaggressions against American Jews. This will be accomplished primarily by applying Sue et al.'s model of microaggressions to the American Jewish experience. For example, Sue et al.'s category the "denial of individual racism" becomes the "denial of antisemitism and the Holocaust." Another example is the "myth of meritocracy," which would be the "myth of deicide and blood libel" when applied to American Jews. Recommendations regarding education, training, research, and practice will also be offered.

After attending this presentation, participants will understand how: (a) microaggressions manifest against American Jews, (b) microaggressions affect the lives of American Jews, including contributing to the development of stress and anxiety disorders, and (c) American Jews rely on their cultural and religious identity for coping with stress and trauma. These objectives will be achieved through didactic presentation. Time will be allotted for attendees to ask questions of the presenter.

As noted in the call for papers for this conference, discrimination based on cultural identity may be experienced as traumatic events. Hence, it is important to understand how microaggressions impact the lives of American Jews, as well as to consider how American Jews cope with the daily stress associated with microaggressions. Consistent with the theme of the 8th Annual Diversity Challenge Conference, I believe this presentation will make an important contribution toward understanding the intersections of race, culture, and trauma among American Jews. In conclusion, attendees of this presentation will have a greater understanding of microaggressions against American Jews.

Revictimization and Retraumatization within the Counseling Relationship: The Experience of Racism and the Importance of Psychotherapist Awareness

Marizete Gouveia Damasceno Scott
Global Counseling

Objective: Psychology has been absent when the issue of ethnic minorities and their place in society is at stage. This is a worldwide phenomenon and therefore is also present in Brazil. Much has been developed in fields such as sociology, anthropology and alike, i.e., academic development on this issue in Brazil has been restricted to disciplines that deal with human collectives. By contrast, psychology and psychotherapy that focus particularly on individuals have not dealt appropriately with this subject.

The objective of this paper is twofold. Firstly, it aims, after field observation of psychology students and professionals in three different settings, to draw attention to the lack of preparedness of these fellows - psychotherapists and psychology students - to be confronted with themes that involve racism. Secondly, it aims to draw the attention of academics and professionals to devise a solution that could provide minimal awareness of those involved, especially because they live in a society that is said to be pluralistic, to enjoy the benefits of diversity and to be proud of being a diverse society.

Methodology, Conclusions, and/or Questions raised: The considerations in this paper are the result of the experience of trying to invite current and future practitioners to the importance of addressing race and culture in the delivery of mental health services. The methodology relied on gathering information through a mixed qualitative approach that included participation in the setting and direct observation. Different settings (a: the class of Philosophy and Ethics of Mental Health at graduation level; b: the psychotherapy/counseling training unit within the psychology department of a university; c: the study group of a psychotherapy training institute; and d: an international conference on Indigenous mental health) were observed when fellows were exposed to real life situations that involved criticism to racist behavior or that could elicit racist behavior.

The commonality in the situations lied on the fellow's reaction to the possibility of being called racists, and, at the same time" the incapacity of seeing the own prejudice. Specifically, when attention was brought to the subtlety of the demonstrated racism they tended to minimize, delegitimize or ignore the observations. The results led to the conclusion that these professionals, with none, little or long practice, and students, who were soon to become professional psychotherapists, lacked the predisposition to recognize the internalized racist language, behavior, and attitudes (covert racism). This unintentional racism could lead to revictimization and retraumatization of clients & of non-mainstream origin when seeking for psychotherapy services, a product that was until recently exclusive of upper classes. Such continuous experience has a cumulative effect over the life course.

The question here regards how to minimize such a risk. In a country like Brazil, where the field of psychology has still very few non-elite, non-white professionals~ it is suitable to train all professionals, departing from models as those proposed by Janet E. Helms (racial/cultural identity development) and/or Derald W. Sue (multicultural awareness and competency). Moreover, psychotherapy training schools could dedicate more of their hours to awareness training specifically directed to overcoming racial and cultural stereotypes and moving towards a true phenomenological approach to human existence and suffering, thus moving beyond mere political correctness.

Structure:

1) Self introduction;

2) PowerPoint Presentation:

. Objectives and outline;

. Substance of work (theoretical background on racism and trauma; description of environments observed and interpretation of reactions obtained);

. Conclusion.

Undocumented Migrant Traumas on their Journeys to the United States

Jana Sladkova
University of Massachusetts, Lowell

The purpose of this presentation is to draw attention to the often traumatic experiences undocumented migrants undergo on their journeys to the United States and to raise questions about appropriate ways of working with these migrants in the United States and their countries of origin and transit. The research is based on data (21 in-depth individual interviews, 220 newspaper articles, field notes) collected in a Honduran migrant sending community in 2004 and 2006. Systemic narrative design and analysis of individual and public narratives was instrumental in unfolding the dynamic complexities of the migration process as well as the subjective psychological processes of the journey.

All migrants reported living through or witnessing a traumatic experience such as psychological or physical abuse, injury, rape, or death inflicted upon them by gangs, Mexican authorities, or freight trains along the way. Contrary to common belief, the hardest part of the journey for Honduran migrants is Mexico, not the U.S.-Mexico border. In Mexico, Hondurans are discriminated against by Mexican authorities as well as ordinary citizens based on their national origin and race. Even though in the US Mexicans and Hondurans fall under the Latino/Hispanic category, Latinos themselves draw distinctions among their various nationalities. Remarks such as “You are less than dogs to us” were received by numerous Honduran migrants in Mexico. It seems that Hondurans and other undocumented migrants fall outside the scope of moral justice in Mexico and the US (where one migrant was jailed in a detention center called “Kennel”) and are thus treated without regard to their basic human rights.

Narrative analysis also revealed how migrants psychologically resolve the results of their journeys. While some unsuccessful migrants stressed the positive aspects of being back home with their families, many were bitter comparing themselves to those who made it. Many of those who reached the United States minimized their own suffering and narrated the hardships of less fortunate migrants. Regardless of the outcome of the journey, none of the migrants would undergo the journey again. Many migrants said they needed help to process these experiences and to return back to normal. Unfortunately, no psycho-social services are available for returned migrants in Honduras and services for those who make it to the US may not be adequately sensitive to their experiences and backgrounds. Even though not all traumas migrants experience along their journeys are racially motivated, culture, and national origin play an important role in the treatment of Honduran migrants in Mexico and the United States. This research indicates the need for transnational services (social, psychological, educational) for migrants who have gone, are going through, or are planning to embark on these journeys to improve their well-being. Women and children are particularly vulnerable to abuse along the way and may require special attention considering the traumas they may have experienced. All services should be sensitive to the migrants’ cultural and ethnic backgrounds.

Remembering the First Time I Felt Different: Reflections from Graduate Students Program Format: Individual Presentation

Charu Stokes
Othelia Lee
Boston College

Purpose, Goals, Objectives:

According to differential vulnerability theory, people of color vary in their level of susceptibility to stressful life events (Titterton, 1992). For graduate students with somewhat privileged backgrounds, learning about race-based trauma and culturally competent mental health practice poses challenges. A creative in-class exercise, entitled "The First Time I Felt Different," was developed by the authors to help students to increase self-awareness and extend their empathy for clients who have experienced racist incidents and cultural discrimination. Students were asked to anonymously write their responses when they first felt different and how they coped. Remembering such experiences may elicit early traumatic experiences from their past. Responses may include painful memories of being singled out based on socio-demographic differences such as gender, race, ethnicity, religion, and social class. Realization of such differences has an effect on how one defines cultural identity and competency.

Methodology:

Via in-class writing exercise, respondents (n=119) described the nature of the traumatic incident, their age, and coping styles. Applying the grounded Theory approach (Glaser & Strauss, 1967), 17 categories of incidents were constructed based on the themes from the responses, highlighting socio demographic differences such as race, gender, social class, religion, ability, appearance, etc. Coping styles were collapsed into six constellations: 1) psychological-proactive, 2) psychological-reactive, 3) behavioral-proactive, 4) behavioral-reactive, 5) social-proactive, and 6) social reactive. To illustrate, psychological reactive was defined as expressing negative emotions such as anger, sadness, or frustration. Behavioral proactive was defined as seeking positive behavioral coping actions such as refusing special treatment, working harder, or asking questions. Social proactive was defined as showing a positive coping response by seeking social support through family, friends, or teachers.

Conclusions and/or Questions Raised:

The most frequently noted differences were undesirable appearance (18.5%), gender stereotypes (14.3%), lower social class (10.1 %), and being a racial minority (10.9%). Most students (63.9%) recalled such traumatic memories occurred in primary school (aged 6 to 12). The most common styles of coping were psychological-reactive, followed by behavioral-proactive, and social-proactive.

Given how demographic differences influence subjective identification, our findings implied that understanding one's first traumatic experience is crucial in relating to multicultural themes such as gender stereotypes, racial minorities, and social class. Discussion of such traumatic memories from the past can help empower students to understand themselves better, develop a greater self-awareness, and empathy towards people of color. More creative activities that extend developing empathy, self-awareness, and multicultural competency towards others are needed and should be encouraged as part of the curriculum for mental health professionals

Evaluating Race Related Traumas Within Traditional PTSD and Trauma Recovery Models

Michelle Williams
University of Connecticut

Racism generally is not conceptualized as a complex trauma nor is it included in most trauma adaptation models, and yet for many racial minorities, the experience of racism can produce the same psychological and physical consequences as other forms of trauma. The limited research that does exist tends to fall within the stress and coping literature. In fact, the term race related stress is much more commonly used than race related trauma. Racist events are generally conceptualized as chronic stressors because they can occur as daily hassles (e.g., micro-aggressions) and are often unavoidable. Like other chronic stressors, race related stress impacts individuals physically, emotionally, and psychologically. There is growing epidemiological, medical, and sociological evidence that race related stress adversely affects the health status of ethnic minorities, in particular African Americans in a number of profound ways including cardiovascular disease, reproductive health, neonatal health, life expectancy, mortality rates, and disease status.

While the literature has focused on health status and health disparities between racial minority and majority groups, there is a paucity of research examining the psychological experiences and consequences associated with racist events. The degree to which racist events are experienced as chronic stressors versus traumatic events is not clearly delineated in the clinical literature. The current paper proposes conceptualizing race related trauma within a complex trauma framework. Unlike single episode traumas (e.g., natural disaster, car accident, rape, assault, etc~) complex traumas are recurrent or cumulative experiences of abuse or traumatic events. Experiences such as child abuse, sexual abuse, and domestic violence fall within this conceptualization because the traumatic experiences are often chronic (occur repeatedly or over an extended period of time), pervasive (include multiple types of abuse, perpetrators, and/or revictimization), and have potentially long term psychological and behavioral consequences.

Like other complex traumas, racism can be chronic (lifetime occurrence as well as acute episodes), pervasive across multiple domains (e.g., individual, institutional, cultural, social), and may include multiple perpetrators, types of experiences, and varying consequences. However, racial traumas do differ from other types of complex traumas. Whereas most complex traumas occur in close interpersonal or familial contexts, racial trauma may or may not involve close personal relationships. In addition, racist events are often ambiguous, difficult to identify, and may or may not involve a clear "victim" and "perpetrator." Thus, ethnic minorities who experience symptoms associated with racial traumas such as depression, post traumatic stress symptoms, anxiety, compromised ego, devalued self worth, revictimization, and emotional disengagement may be less likely to be identified as victims of trauma.

This paper will address the degree to which racial traumas fit within traditional models of trauma adaptation. Specifically, we will address limitations of trauma models as they pertain to race related traumas/stress. In addition, we will present preliminary data on the experience of race related traumas across four different ethnic groups (African American, Latino/a American, Asian American, and European American). We will examine the effectiveness of coping strategies and psychological consequences among individuals experiencing various types of racial traumas.

Each One Teach One: Participatory Action Research as a Reciprocal Learning Intervention in University-Community Partnerships

Wendi. Williams
Long Island University

As our understanding of trauma expands to include negative experiences of oppression (e.g., racism) (Carter, 2007), it is critical to consider the impact on our youth. Adolescent African descent girls are a particularly vulnerable population. Primed to carry a disproportionate amount of the mental and sexual health burdens in the U.S. (Eaton et al., 2006), they have been described as "sub-group of particular risk" for HIV / AIDS (Diclimente et al., 2006), for example. Leary (2005) suggests that the historical experience of enslavement in the United States has had wide-ranging impact on the lives of all members of the African American family (Leary, 2005). She suggests that the risk behaviors exhibited by African descent adolescent girls and boys are the result of racist praxis and policy which have devastated urban African American communities throughout the United States.

Considering the stark realities facing African descent girls, intervention programming is imperative. And while research and intervention programming have focused on identifying and eliminating the health risk behaviors that contribute to this vulnerability (Diclimente et al., 2006; Gailbraith, Ricardo, Stanton, & Black, 1996; Jemmott, Jemmott, & Fong, 1999), these programs used an etic approach and thus were not guided by the deep cultural experiences of the girls or their families. Further, these investigations were developed out of a public health and non-applied psychological frame with little attention to the psychological antecedents of engaging in risk behaviors among these girls.

In its developmental stage, Project SisterCircie is a psychosocial spiritual group counseling intervention. In order to ground the intervention program in the experiences of the girls, family and communities for whom and in which it will be implemented; we are using a participatory action research (PAR) approach to this work. Participatory action research is an experiential research method by which researchers and those for whom the research questions are relevant work collaboratively to address real life concerns. It is not "*... research which is hoped will be followed by action. It is action which is researched, changed and re-researched, within the research process by participants*" (Wadsworth, 1998). And for this reason, it is deemed most appropriate in the effort to understand the best means by which to intervene with adolescent African descent girls in an urban Brooklyn middle school.

The current presentation presents the opportunity to:

- a) Share how PAR was used to develop an applied intervention program for African descent girls;
- b) Present the type of information provided by key stakeholders (girls, parents, school personnel)
- c) Discuss how research and program developers can incorporate stakeholder input into program development;
- d) Present the learning experiences of stakeholders engaging in a PAR project; and
- e) Discuss challenges and benefits of this approach to intervention program development and research.

WORKSHOPS

Promoting the Well-Being of Unaccompanied Immigrant Children through a Community-University Partnership

Etiony Aldarondo
Shanna B. Dulen
Edward J. Ameen
Michelle C. Fernandez
University of Miami

The goals of this workshop are threefold. First, we want to sensitize and educate psychologists and other human services providers about the traumatic experiences and healing mechanisms of a group of immigrant children who are living in the United States without parental and legal guardianship. An estimated 100,000 children under the age of 18 come to the attention of state and federal authorities each year. While most of these children are quickly deported to their countries of origin, an increasingly large number of them (approximately 8,000 in 2006) remain in the custody of the U.S. federal government until appropriate legal documentation and procedures are completed for them to either transition into U.S. society, or return home. Commonly known as unaccompanied immigrant children (UIC), they often have histories characterized by separation, loss, physical victimization, and psychological trauma.

In the first part of our workshop we will share what we have learned about this group of children from our interactions with them and with the lawyers and custodial staff serving them at local shelters in South Florida. The migratory experience of UIC is varied and is often motivated by the desire to escape extreme poverty, domestic violence, political or religious persecution, and the disintegration of community and family networks. The plight of UIC often entails a traumatic journey to and across the border as some fall prey of human trafficking and sexual exploitation while others make the journey alone enduring harrowing tragedies en route.

The second goal of our workshop is to present a conceptual framework and a set of strategies designed to heal and promote the well-being of UIC. We will describe our experience as university-based counseling psychologists working as part of a multiagency and multidisciplinary partnership providing human rights advocacy, mental health services, legal counsel, and youth development activities for UIC in South Florida as well as providing professional development training for shelter staff serving these children. The Immigrant Children Legal and Social Services Partnership (ICLASP) was formed by a group immigrant advocates, mental health professionals, and university educators concerned about the ambiguous legal status of UIC, their histories of trauma and victimization, and the lack of adequate resources to promote their healthy development. We will describe governance and operational aspects of the partnership to illustrate the mix of direct service, empowerment, and organizational change strategies supported by the partners. In particular we will describe the youth development program component of the partnership which we call the Immigrant Children Affirmative Network (ICAN).

Promoting Social Justice in Organizational and University Settings: Extending the Struggle for Psychological Liberation in Higher Education

Michael D'Andrea
University of Hawaii

Researchers in the fields of counseling and psychology have noted how present and historical stressors that persons in devalued racial, cultural, and ethnic groups result in unique forms of trauma and disordered psychic reactions. Some of these research have suggested that counselors and psychologists need to move beyond addressing the symptoms of psychological distress by promoting culturally-diverse clients' psychological liberation.

In this regard, liberation psychology theorists and researchers like Ignacio Martin Baro (1994) have done much to foster the transformation of traditional counseling and psychology paradigms. This transformation emphasizes the need to incorporate clients' contextual, cultural, and historical lived experiences when developing helping strategies that are designed to foster their mental health and psychological liberation.

Although much attention has previously been directed to the types of knowledge and interventions that are useful in supporting the realization of psychological liberation among individual clients, increasing attention is also directed to the need to implement interventions that transform organizations and institutions that are the source of much of the stressors, oppression, and injustices that adversely impact the mental health of millions of persons in devalued and marginalized groups in our contemporary society.

With this backdrop in mind, the presenters of this proposed presentation will discuss a theory of social justice organizational development (SJOD) that they have developed and implemented in different organizations and universities where they have worked over the past 30 years. The SJOD framework emerges from the work of different persons included but not limited to liberation psychologist theorists (Martin-Baro, 1994), emancipatory community psychologists (Prillitenky & Nelson, 2006), and relational cultural researchers and practitioners (Comstock, 2007). In addition to discussing the theoretical underpinnings, practical social justice-liberatory organizational development strategies used, and research findings generated from their work in this area, the presenters will allow time to collaborate with persons attending this presentation to discuss the relevance of the SJOD model for their own organizational and university settings.

Using Mind/Body Approaches to Bridge Race and Culture

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Cyndi Harris
New Dimensions Consulting

Trauma First Aide™ (TFA) works with the nervous system to help people reestablish the mind-body connections that are lost as a result of the trauma. TFA is applicable and effective across race and culture. Developed as a short term model, TFA teaches skills to reduce symptoms of acute traumatic stress and to stabilize the nervous system in high arousal and urgent situations. TFA bridges physiology and psychology by providing mind/body interventions based on the neurobiological responses to traumatic events. TFA provides direct access to dysregulated nervous systems of people who have experienced trauma. This allows the nervous system to shift from survival mode and return to normal function.

The research of Silove and Bryant (2006) points out the challenges of Western mental health approaches to disaster/trauma relief including: psychological trauma is a Western concept and that the meaning of symptoms may differ across cultures, emphasis on PTSD may encourage an individual and clinical focus in cultures that are community focused, imported Western techniques may undermine traditional healing mechanisms, attention to social, material, economic, and human rights issues may be more critical in facilitating recovery at a group level, among others. Early intervention with TFA helps individuals stabilize after a traumatic event, promotes the ability to adapt to changes and advocate for themselves and others, and leaves them less likely to develop chronic symptoms (physical and mental-health). Additionally, TFA does not rely primarily on insight or psychological orientation, rather it is focused on the biological response to trauma and is thus more accessible cross culturally than other trauma healing methodologies. Key underpinnings of TFA include: symptoms are not interpreted, what is going on in the nervous system is observed and described, focus is not on the narrative but what is happening in the “here and now”, no “mental health” judgment is made, the biological response to trauma normalized through education and experience, and tools are provided for on-going use with self and others. TFA can be done in a one to one format or in group, family or community contexts.

Additional research reviewing immediate and mid-term mass trauma interventions worldwide by Hobfoll, Watson et al (2007) identified five empirically supported principles to guide intervention efforts: 1) a sense of safety, 2) calming, 3) sense of self and community efficacy, 4) connectedness, and 5) hope. TFA specifically addresses the critical skill based principles identified in this research.

Early intervention using integrative mind/body methodologies may promote stabilization and decrease the possibility of the development of PTSD. Mind/body interventions are based on neurobiological responses to traumatic events. TFA can be applied effectively across culture and race as was experienced in Thailand post-tsunami and post Katrina/Rita in Louisiana. TFA Practitioner – Client interface requires practitioner awareness of race and culture differences. This includes awareness of one’s own racial identity and culture and the ability to speak about and work with race and culture differences.

Beyond Curriculum: Supporting Native Americans and Being an Effective Ally

Claudia Fox Tree
Lincoln Public Schools

Elli Stern
Empowering Multicultural Initiatives

While most teachers (and students) in the New England area do not identify as Native American, many educators, social workers, and counselors include, or are trying to include, Native American experiences and perspectives. This can be difficult when the history and culture of Native Americans has been misunderstood, stereotyped, appropriated, and presented inaccurately for so long. Allies to Native Americans need to understand and then dismantle stereotypes and inaccurate beliefs, learn accurate information, and develop strategies to use in the classroom and in the wider community. Participants will leave this workshop with not only an awareness of issues when teaching about Native Americans, but also new insight into who they are as a person with privilege and power in a land which has been continually occupied by an Indigenous People whose history and culture has been made invisible. The role of culture, race, and community in the Native American identity will be discussed.

When transforming curriculum, many issues related to Native People need to be re/considered. This workshop will look at “respect” from initial interactions with Native People to understanding holidays and special occasions. Discussion will include some of the most prevalent and damaging myths surrounding Native People, including “The Bering Strait,” “Columbus,” and “Thanksgiving.” There will be a critical look at the language we hear, see, and use to talk about Native Americans. Terms such as *Indian*, *tribe*, and *costume* will be deconstructed within a historical context. An exploration of the “line” between respect and cultural appropriation will be suggested before planning a Native American unit. Finally, Native American role models, as well as the many contributions Native People have made to the “American” culture, will be presented.

Throughout this presentation, we will ask participants to push their thinking about “privilege” and how one can be more than culturally competent. Relationships with colleagues and students, as well as understanding the wider mainstream cultural inaccuracies and media images about Native Americans, will be one step toward creating cultural equity.

KEY WORDS: Anti-racist education, allies, culturally relevant, education, ethnicity, multicultural education, Native American, teaching.

The Acquiring Self-Knowledge (A.S.K) Model of Psychological Intervention: Addressing the Trauma of Racism

Jeffrey Menzise
Fisk University/Life in Balance

The Acquiring Self Knowledge Model (A.S.K.) is designed to serve as a primary and secondary intervention plan for adolescents and adults. The A.S.K. model serves as a primary intervention, or prevention plan, for adolescents and adults considered "at-risk" for the development of certain identity disorders, mood disorders, personality disorders, anxiety disorders, conduct disorders, and substance-related disorders. It serves as a secondary intervention plan for adolescents and adults who have been diagnosed or who exhibit behaviors and thoughts consistent with the aforementioned disorders. The A.S.K. model is developed with cultural competence and is holistically designed to address the one variable that remains constant across all situations, the person experiencing the situation. Often times it is how we perceive our environments and situations that affect the course of our experiences. Another assumption of this model is that trauma in early life, when unaddressed, manifests as maladaptive thoughts and behaviors in later life. The A.S.K. model's basic underlying assumption is that all humans desire to be correct and to change their maladaptive behaviors, and that the resistance to this change compounds the problem. By providing a step by step guide, and a safe and stable environment in which to change, the A.S.K. model facilitates the realignment of the person (characteristics, personality, conditionings) with the true Self (innate attributes, true nature).

The A.S.K. model is designed for all races, cultures, and is applicable to persons from 12yrs. of age through adulthood. This model is designed to improve the quality of life through the acquisition of self-knowledge. Self-knowledge is a developed understanding of the components that make up each individual being, that is, a thorough and competent understanding of the physical, mental, and spiritual components of the Self. Self knowledge allows one to discriminate between the person and the true Self in order to refine their irrational beliefs, overt behavior, thought processes, and spiritual efficacy.

The proposed workshop is designed to assist teachers, social scientists, researchers, and parents with understanding the role of self-knowledge as a mediator to the deleterious effects of racism and racist experiences. The facilitator posits that self knowledge is inversely related to the level of negative impact (psychosocial, socio emotional, and cognitive) experienced by victims of racism. The main goals and objectives of this workshop are: 1) to increase the awareness and understanding of self knowledge; 2) to evaluate how the trauma of racism and racist experiences impact self concept and self-knowledge; 3) to present a practical method of facilitating the healthy growth and development of self-knowledge; and 4) to develop the skills for recognizing how various experiences impact self-concept and self-knowledge.

The workshop will include various professional examples from the facilitator's experience as a clinical therapist, popular media/culture, research, and empirically based knowledge. The structure is highly dynamic and invites dialogue from participants. Attendees are encouraged to analyze their level of self-knowledge and to identify certain events in their lives that contribute to their current level of self-knowledge.

Fostering Resiliency: Psychosocial Capacity Building in Response to Disasters

Joshua Miller
Smith College

In the U.S. there are many clinicians who respond to disasters, such as 9/11 and Hurricane Katrina, as well as local events, such as homicides and fires. They often see themselves as offering “disaster mental health” services. Within this group there are some who emphasize a trauma perspective, others who primarily use cognitive behavioral approaches, and a distinct group that is passionate about offering critical stress management and critical incident stress debriefings. Although they may disagree with one another, there are metaperspectives which they share: 1. Western notions of mental health and distress. 2. A primary focus on individuals, families and small groups. This approach also does not respond to socio-political factors that sustain inequities and undermine the capacity of individuals and communities to recover from disaster.

Globally, there are clinical professionals responding to disasters and armed conflicts with a public health perspective, or who approach this from a peace and reconciliation perspective. They tend to be wary of imposing a Western, Eurocentric trauma model on non-Western cultures and are critical of the pathogenic, individually focused approach, preferring a more empowerment, community based model. Although there are U.S. practitioners and scholars in this tradition, much of what has been written comes from European practitioners as well as professionals from African and Asian nations. This approach places more of an emphasis on developing indigenous resources and capacities, creating linkages and mechanisms for self-help and mutual aid, and is cautious about imposing values from the outside and disrupting local practices of healing and meaning making. It is also important to note that there are many people from non-Western cultures living in the U.S. who are often treated as if they are White or European origin by disaster mental health workers.

This workshop will present a model that integrates these positions, keeping what is valuable from what disaster mental health practitioners know about helping people recover from domestic disasters, while both interrogating its assumptions and integrating it with the second approach so that it has meaning and applicability to the myriad of non-Western cultures contending with the consequences of disaster. It will also emphasize individual and community empowerment.

Cultural and Practical Considerations in Building Trauma Sensitive Classrooms: A Guide for PreK-12 Educators

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Laurie Burnett
Jessica Greenwald-O'Brien
Geraldyn Thompson
Framingham Public Schools

Framingham, Massachusetts is home to an urban/suburban school district serving 8,300 students who comprise a racially, ethnically, culturally, and socioeconomically diverse population. Almost a third of our students speak one of 60 distinct languages other than English at home. Many of our immigrant children arrive with interrupted or little educational experience. Moreover, a growing number of our immigrant children have experienced significant trauma¹ in their short lives, as have other Framingham students, who collectively represent the diverse face of Framingham.

In response to the rising incidence of trauma observed by our teachers and student support staff, a group of educators collaborated in the production of a manual entitled *Teachers' Strategies Guide for Working with Children Exposed to Trauma*², the theoretical and research underpinnings of which were drawn from *Helping Traumatized Children Learn: A Report and Policy Agenda (2005)*³. The rationale for creating this guide stemmed from the fact that although teachers are trained and expected to be responsible for the academic and social development of their students, they are often asked to accomplish this insurmountable task without significant information about a student's social, emotional or cultural background, information on past traumatic events, or ongoing adversity within the family. This guide provides information and strategies to empower teachers and other school personnel, as essential parts of a child's support system, to deal effectively with the children of trauma as well as other students who exhibit identified behaviors. Recommendations for incorporating family members are also included. A pivotal part of this presentation is the emphasis on the many cultural aspects that must be considered as part of such interventions.

This in-depth guide is divided into seven sections. Five sections explore the problem domains of trauma: Perception of safety, ability to regulate emotion, ability to regulate behavior, mastery of academic content, and development of personal agency and social competence. Each section contains brief vignettes that typify each domain. The sixth, newly added section deals with vicarious traumatization and professional self-care. The seventh section offers teachers resources and classroom tools that can be useful in dealing with traumatized students. Several tools are also provided in Portuguese and Spanish. Additional references to cultural competency in interfacing with students who are victims of trauma will be incorporated into the manual as it is revised.

This presentation will provide a hands-on workshop to attendees. A brief overview of trauma as it affects our students will be presented, along with a discussion of the types of traumatic events that are often identified. Utilizing sample vignettes from the Guide and a provided tool to assist in thinking through the process, participants will be invited to consider and discuss cultural and practical contributions to both a child's presenting concerns and to more effective classroom/school-based intervention strategies. Participants will also have the opportunity to recount and share their own experiences about students who have experienced trauma.

¹ Trauma, as characterized in the manual reflects both the body's physiological response to overwhelming circumstances and the mind's attempts to manage and cope with that stress. Trauma is manifested in a broad spectrum of cognitive, emotional, behavioral, interpersonal, physical, and spiritual responses., Types of trauma that are prevalent in our district include but are not limited to abuse, neglect, family violence, witnessing war in countries of origin and the trauma of immigration.

² First Edition, 2007; Second Edition, 2008.

³ Cole, S.F., Greenwald O'Brien, J., Gadd, M.G., Ristuccia, J., Wallace, D.L., & Gregory, M. (2005). Boston, MA: Massachusetts Advocates for Children.

Visual Representations: The Trauma of Adoption and Foster Care

Candice Presseau
Boston College

As a Clinical Intern at the Center For Family Connections (CFFC) in Cambridge, MA, I have received invaluable training experiences related to the treatment of individuals and families affected by legal and emotional adoption. Center For Family Connections (CFFC) identifies itself as an educational and clinical resource center that specializes in the developmental, structural, and systemic issues related to adoption, foster care, kinship, guardianship, as well as the people with whom they are connected, by offering training, education, advocacy, and clinical treatment. CFFC is committed to serving families and children whose whole lives are touched by adoption, foster care, divorce, and other complex family issues. As adoptions increase and our nation restructures the welfare system, there is an increasing need to provide education, training, and clinical resources to families and professionals. In adoption alone, there are many very different issues depending on whether the adoption is domestic, international, infant, older child, sibling set, transracial, kinship (in- family) or foster adopt. These are usual families with unusual challenges. Website: kinnect.org

As a clinician working with this population, I have found the innovative method of genogram construction used by CFFC to be most useful and influential in my conceptualization of the client's current functioning as it allows for a visual depiction of the adoption and/or foster care experience while attending to the interactions of racial, cultural, and familial factors. This is most especially true for cases involving transracial and international placements because it is in these cases that the intersections of race, culture, class, and other differences become so overwhelming to others that they are not considered in unison. A research investigation of African American families' adoption disclosure suggested that African American adoptive parents tend to rely more on informal than formal psychoeducational networks and that practitioners can respond to this trend by helping adoptive parents to integrate the child's reality of their birth parents (Alexander, Hollingsworth, Dore, & Hoopes, 2004). Because of the lack of information and training available within educational institutions that specifically addresses issues of adoption and foster care, it is hopeful that sharing the benefits of this tool with other professionals will enable more effective strategies and acknowledgments of the complexities and intricacies involved in the traumatic stories of individuals and families affected by adoption and foster care. The experiences of individuals affected by adoption and/or foster care are traumatic in nature as they involve disconnection sometimes from one's most primordial social network and/or caregiver. Thus, it is imperative that practitioners recognize the complexity and multi-layered nature of treating and/or interacting with these clients and learn of methods of representing these experiences in a culturally sensitive, systemic-oriented manner.

It is equally important to acknowledge differences that may exist within the population of adopted children. For example, in a research study Burrow and Finley (2004), it was found that Asian children adopted by White parents reported higher grades in school than their same-race adopted White and Black peers. This study also found that White parents of Asian adoptees reported the highest academic expectations indicating that the academic performance of Asian children adopted by White parents may be attributed to the academic expectations placed on these children by their parents. Other noteworthy findings included: lower levels of perceived father closeness by Asian and Black adoptees than their same-race adopted counterparts, significantly higher levels of depression for Black children adopted by Black parents than White children adopted by White parents, and the highest levels of self-worth occurring for Black children adopted by either Black parents or White parents compared with White and Asian children adopted by White parents (Burrow & Finley, 2004). Although the researchers did not address the origins of these differences, it is likely that some of these findings are related to the additional racial and cultural complexities introduced into the adoption dynamic. Therefore, demonstrations that forge understanding and recognition of the expectancies, biases, and stereotypes involved in transracial, transcultural, and international adoptions are encouraged. These same themes translate to the arena of foster care in which foster and pre-adoptive parents' perceptions of their child's birth family and personal history may serve a pivotal role in the child's construction of self and identity.

This workshop seeks to present and explore one method of incorporating the traumatic experiences of adoption and foster care into visual representations that can be used by clinicians, social workers, school professionals, and

parents to better understand and conceptualize the needs of this population. In a longitudinal study of children adopted internationally by Caucasian parents, it was found that although development is impacted by changes taking place in the environment and within the individual, influences of early experiences and adaptations do not diminish over time (Jaffari-Bimmel, Juffer, IJzendoorn, Bakermans-Kranenburg, & Mooijaart, 2006). In accordance with this finding, it is necessary to illustrate, visually or otherwise, ways in which the collective experience of the individual can include these early experiences and adaptations to the change of environment, caregiver, and in some instances, culture. Sharing with a family or individual affected by adoption and foster care a cohesive, unified “portrait” of their experience may allow for an accurate, developmentally appropriate, means of exploring the traumatic experience(s) that accompanied one’s entrance into a family through adoption and foster care.

The goals of the workshop are: to provide participants with information related the traumatic impact of adoption and foster care, to engage in discussions and practice related to the incorporation of content of an adoption or foster care story into a visual representation (i.e. using genograms), and to consider the extent to which one’s own family is transcultural in nature and can be depicted visually. CFFC Director and CEO, Dr. Joyce Maguire Pavao, contends that all families are transcultural in nature, as they involve a coming together of individuals through marriage, adoption, birth, or foster care. Therefore, the applicability of this genogram skill is not specific to individuals affected by adoption and foster care but can be utilized in better understanding one’s own experience of family integration. Due to the transracial, transcultural, and transgenerational influences that exist in all of our lives, it is helpful to expand upon our basic knowledge of genogram construction. Thus, the workshop will emphasize genograms as providing a tool for the assessment of the system or individuals’ traumatic influences, transitions, and cultural implications.

From Columbine to Hurricane Katrina: Trauma, Race and Culture

Becky Thompson
Simmons College

Diane Harriford
Vassar College

Purpose, goals and objectives:

We are proposing to facilitate a workshop as two public sociologists who have recently finished a book on four contemporary social traumas-Hurricane Katrina, the 9/11 attacks, the Columbine massacre, and the Abu Ghraib prison abuses. All of these upheavals are race-based traumas both in terms of whom they impacted and what cultural transformation will be required to heal from them. The U.S. government's lack of a humane response in New Orleans revealed a long history of neglect of Black and immigrant communities in the region. The 9/11 attacks have been used to racialize US Arabs and Muslims. The Abu Ghraib prisoner abuse traded on treating Arabs and Muslims (who have been marked as the "colored other" in the Middle East) as less than fully human, and reflected violence that is endemic to the US's treatment of people of color. The Columbine murders took place in Littleton Colorado, which is 99% white, a community where racial homogeneity and "fitting in" led to the outsider status of many students, two of whom took their own lives and the lives of their classmates.

In this workshop, we will examine the links among these traumas, in particular how all four destabilized people's sense of belonging to themselves and a larger community. All four events involve what legal theorist Patricia Williams refers to as "spirit murder"- "a disregard for those whose lives fundamentally depend upon our own regard." These spirit murders will require healing at the level of the body and spirit. We will ask what it will take to create a culture that is not bent on violence and hierarchy.

Methodology and questions raised:

All four events underscore why, in order to grapple with the underlying causes of these traumas, we need to understand race along side gender, sexuality, religion, class, and other social categories. (e.g. Columbine murders took place in a racially segregated, ~ community, but also tell us much about masculinity and homophobia; the Abu Ghraib prison abuses tell us much about white supremacy and imperialism as well as the impact of class-based alienation on US consciousness. We seek to examine why trauma theory (offered by Dori Laub, Robert Lifton, and others) is especially helpful in understanding the impact of these upheavals on people's psyches and what steps are needed to respond.

We seek to network with educators, researchers, activists and mental health professionals who are addressing these and other social traumas. We are interested in how race and culture are affecting their work and approaches. We will offer teaching strategies to address these issues while making space for others to share how they are approaching these traumas in various settings.

Structure of presentation:

We will introduce the focus of the workshop by talking for about 20 minutes about why we think examining these traumas collectively is helpful and how we see them as interlinked. Because the tendency in the US has been to run, full steam ahead, without taking the time to understand the historical roots and underlying causes of the traumas, we hope this workshop will help us slow down to do some deep thinking together. We hope to share knowledge about steps people are taking to address the violence at the root of these upheavals and to heal themselves. (Such beacons of light include the International Tribunal on Hurricane Katrina and Rita, initiatives to stop bullying in schools, anti-war organizing, race conscious therapeutic responses, etc.) After we introduce links among these traumas, we will then offer a series of participatory exercises that will enable people to share their knowledge and think collectively about steps toward healing at the level of the individual and the body politic.

Experience as the Great Teacher: What We Learned in New Orleans' Ninth Ward

Cheryl Vennerstrom
Rebecca Thomley
Orion Associates, A River of Hope Project

A River of Hope is a grassroots volunteer effort that evolved out of a desire to respond when devastation, then desertion left New Orleans' Ninth Ward victims of Hurricane Katrina with little help or hope. Prepared to provide physical, practical and mental health assistance to people we knew to be elderly, poor, and black, we were less prepared for the lessons we'd learn about race, culture and trauma in America. The purpose of this workshop is to introduce a dialogue based on the real stories of the families the River of Hope has served in its twelve relief trips from Minnesota to New Orleans, and on the process that led to a life-altering view of race and culture for River of Hope volunteers.

A River of Hope was not an academic experiment or model. It was simply a heartfelt response from a group of mostly white people in Minnesota who wanted to provide help to a group of people in New Orleans who were being left behind by other relief efforts.

A River of Hope social service volunteers went to New Orleans armed with rags, cleaning supplies and our own naiveté. As volunteers assisted families with the overwhelming task of going through their personal belongings and the demanding task of gutting homes, we were confronted with the vastness of the devastation, the poverty of the Ninth Ward and an awareness of our own privilege.

As the River of Hope relief trips expanded to include builders, electricians, plumbers, a senator, a lawyer, a banker and people from many other walks of life, new volunteers brought their own subtle prejudices to the project. Perceptions ranged from the notion that people lacked initiative and personal responsibility to the opinion that people shouldn't re-build their homes.

We began to orient our volunteers to the issues of race, culture and trauma because we wanted our volunteers to be sensitive in their communication and behavior with people in the Ninth Ward. Orientation was conducted before each disaster relief trip and included the following:

1. Take the time to listen to people and really hear them and their stories.
2. Help people in the way that they want to be helped not as you think they should be helped.
3. Respect the role of spirituality in the community and in people's lives.
4. Recognize the role of family, neighbors and other relationships in the culture.
5. Be aware of the poverty that some people experienced before and after the storm.
6. Be open to the discussion of race and its impact on people's experience.

As new volunteers traveled to the Ninth Ward, they were initially struck by the destruction wrought by the storm. Then they became aware of the effects of the disaster on people. But ultimately, it was meeting the individuals we assisted that motivated our volunteers and made the relief trips a transformative experience.

Fostering Youth Leadership through Social Change Initiatives

Catherine Wong
Urban Outreach Initiatives, Boston College

Overview

In this multidisciplinary and interactive workshop, participants will be encouraged to create a vision that empowers youth to embrace and acknowledge the life long contributions within their respective communities. In this way, it is hoped that participants will learn to utilize the lived experiences of our youth to enhance our leadership and counseling skills, and to embody in our practice the value of being both teacher and learner across the life span.

In these sessions, the presenter will demonstrate a variety of methods that encourage participants to critically reflect on their own lived experience, and the experiences of others as a way of producing knowledge about oneself, the social world and counseling practices. Activities will focus on creating a holding environment where participants can find the courage and the imagination to create communities of learning that are affirming, fluid and socially just.

The session will have two foci:

- a framework and guidelines for a youth centered social change process through a focus on cross cultural community building and participatory action research
- guidelines for participants as effective cross cultural bridge builders

Learning Objectives

- promoting social change through community action research with urban youth
- creating openness in the learning environment to develop knowledge about, and respect for, values in other cultures
- exploring cultural competent theories and the concept of world view
- identifying "emerging best practices" for fostering open -mindedness, critical thinking and a sense of affirmation
- providing an innovative forum whereby constructive debate and exchange of innovative teaching and learning strategies can be nurtured
- naming enablers and barriers to systems that seek to promote diversity and multiculturalism
- implementing skill building practices that build sustainable and mutual helping relationships across diverse societies

STRUCTURED DISCUSSIONS

Ethnic Minority Groups: The Experience of Psychological Trauma as a Result of Covert and Institutional Racism.

Winsome A. Alston
Seton Hall University

Wei-Chin Lee
San Jose State University

Purpose, Goals, and Objectives:

Purpose: To educate individuals about the struggles and psychological distress that some ethnic minority continues to encounter at their place of employment due to covert and institutional racism.

Goals:

- 1) Provide informational data on ethnic minorities who have sought counseling as a result of racism at their workplace.
- 2) Discuss some of the covert practices that make racism hard to pinpoint at a work environment.
- 3) Raise awareness on how covert and institutional racism can destroy a person's self-efficacy and create self-doubt and paranoia.
- 4) Review the basic tenets of the Civil Rights Act.

Objectives: To create awareness, that as professionals we have an ethical and moral obligation to advocate and enact change, and to promote social justice especially for those who are culturally different.

Methodology:

This study involves the utilization of information from clients who have sought professional counseling outside of their place of employment Employer's Assistance Program (EAP) due to racism. The clients were primarily women ranging from the age of 25 to 76. There were a few male clients who were between the ages 32 and 53. The ethnicities of these clients were African Americans, Latino Americans, and Asian Americans. Their job status varied from administrator to custodial worker while their tenure ran from six months to four years at their jobs. The individuals' level of education extended from grammar school through to graduate school.

Conclusions/Questions:

The literature reviews indicate that where there is a diverse body of individuals at any given institution there is likely to be camaraderie as well as division. Ironically, it would appear that the camaraderie usually develop among Caucasian employees, placing ethnic minority individuals (who are already outnumbered by Caucasian) in the out group and subjected to covert racist behavior and tactics. If this trend persists, will businesses go back to organization of only Caucasian employees, considering the psychological trauma that some minority employees are subjected to at present?

Structure of Presentation:

Structured Discussion - The cases of the clients will be first presented. Upon completion of this segment, a discussion will ensue to provide further dialogue.

Micro Aggression at Colleges and Universities and Educational Programs Designed to Educate Students

Lorenley Báez
Hannah Wu
Victor Lee
American University

Our presentation is two-fold. First, we will begin our presentation with a brief overview of literature on micro aggression. “Micro aggression” was coined in 1970 by Harvard psychiatrist Chester Pierce to explain the indignities heaped on black people, sometimes unknowingly, by whites. It has since been broadened to include all minority groups and women. Micro aggression can cause trauma and can cause students of target status to either internalize these comments that hurt their academic performance and sense of self, over time. In a way, it is “death by a thousand cuts.” We hope that this overview on micro aggression can lead into discussions on what we did at American University to help students (1) find their voice, (2) use their voice by sharing their experiences with others, and (3) be able to learn how to reframe their experiences as well as expand their peripheral view of the world they see.

The discussion will provide professionals with helpful and practical tools to design their own, if they choose, Multicultural Education and Training program. This program is the first step in creating a safe space for students to dialogue about their experiences in an effort to understand each other’s perspectives while understanding the importance of thinking about and viewing multiculturalism as all-inclusive.

Multicultural Education and Training program pilot a four part series, which covered four topics – Multiculturalism 101; Identity Development; Intersections of Identity; and Race, Power, and Privilege. These topics were chosen with the intention of educating students to understand their own identities and students with agent status to also understand the dynamics that race and culture play in society. This educational program also teaches students about discrimination and micro aggression as they review the “Cycle of Oppression,” which highlights a stage where people can internalize racism and homophobia and act out toward their own identified group. Internalized oppression may be a reason some students do not see or understand why micro aggression impacts them.

This series was also created as a curriculum because learning does not set in after only one session or training. Exposure to education over time will result in true learning. A theoretical model with four pillars (Education, Activism, Ally Partnership, and Inclusion) was created along with learning objectives to help guide the assessment process. The presentation will also cover the importance of pre and post-assessments as a tool to help enhance or advance programming, especially programs regarding diversity as they are often seen as high-risk. Data collected from the pilot group for this series will be shared and discussed briefly.

Lastly, we will also briefly dialogue about collusion and where is the line drawn between collusion and successful presentation of these topics in order to receive institutional buy-in.

Childhood Sexual Abuse and Latino Children: Cultural Considerations

Anabel Bejarano
Alliant International University

This presentation will focus on the sociocultural context of the childhood sexual abuse experience in Latino families. It will highlight Latino cultural norms that may impact the degree of stigma and shame, children's reasons for complying with abuse, children's reasons for not disclosing being abused, and cultural norms that impact maternal and paternal reactions to the disclosure.

The literature, clinical training programs and practicum settings for trainees offer ample opportunities to obtain knowledge and develop expertise regarding childhood sexual abuse. The behavioral and psychological consequences of childhood sexual abuse have been well documented in the literature and include posttraumatic stress disorder, depression, anxiety and attachment disorders (Deblinger, et al., 1989; Finkelhor, 1984). The effects of sexual abuse have also been found to be correlated with long-term consequences such as increased risk for substance abuse, suicidal thoughts and behaviors (Briere, 1988; Briere and Runtz, 1986), poor sexual adjustment, developing ineffective coping mechanisms (Wagner and Linehan, 1994) and potentially becoming victimizers of others (Kaufman and Zigler, 1989).

Yet, training models and the correspondent research literature often lack a sociocultural perspective to explain and amplify our understanding of the ways in which culture (ethnicity) impacts the experience of childhood sexual abuse. Consequently, trainees, as well as seasoned clinicians, may lack a sophisticated and culturally competent approach to addressing childhood sexual abuse in ethnic minority families.

This presentation will focus on the sociocultural context of the childhood sexual abuse experience in Latino families living in the U.S. The experience of sexual abuse for the Latino child and family is compounded by ethnicity, gender, social class and residency status. The presentation will highlight Latino cultural norms that may impact the degree of stigma and shame associated with sexual abuse, cultural norms associated with children's reasons for complying with abuse and with children's reasons for not disclosing being abused, and cultural norms that impact maternal and paternal reactions to the disclosure (Browne and Finkelhor, 1986; Fontes, 1993; Sanders et al., 1995).

These sociocultural factors that affect the experience of childhood sexual abuse will be illustrated via case descriptions of families treated by this presenter over a two year period at a community based program in the East Harlem section of New York City. Recommendations to strengthen clinical interventions will be offered. At the conclusion of this presentation, participants will be able to answer the following learning objectives:

- Describe how culturally-based gender roles and values among Latino groups may impact a girl and boy's experience of sexual abuse
- Describe sociocultural factors that may impede a child's disclosure of sexual abuse
- Discuss cultural norms that affect maternal and paternal reactions to their child's disclosure of sexual abuse

Differences in Race-Related Trauma Experiences amongst Chinese and Filipino-Americans

Cynthia Chen
Marcia Liu
Boston College

The experience of racism is increasingly being recognized in the field of mental health as an experience of trauma (Carter, 2007; Franklin, Boyd-Franklin & Kelly, 2006). For example, discrimination, daily macro and microaggressions, and internalized racism have all been demonstrated to result in both physiological and psychological pain (Wong & Halgin, 2006; Chakraborty & McKenzie, 2002). Further, because of differing historical experiences, ALANA groups differ in their perceptions and experiences of racist events, as well as in the implications these events have on their future (Tuan, 1998). For example, as Asian Americans have been labeled the “model minority,” due to their perceived academic and financial success, this stereotype may provide the foundation of discrimination and racist events that qualitatively differ from stereotypes that ground racist events aimed at Latinos/as. To better understand the impact of these traumatic racist experiences, focusing on particular group experiences may thus provide a more specific and articulated understanding.

Moreover, Asian Americans comprise internally of several ethnicities and are usually grouped together despite vast differences in culture and historical experience in America. While these individuals may share the same racial categorization, their ethnic differences definitively engender unique perceptions and lived experiences. At present, Chinese Americans and Filipino Americans comprise of the two largest ethnic groups of Asian Americans (U.S. Census Bureau, 2000). While these two groups share the same racial category, their cultural differences include different holidays, religious values, acculturative styles, immigration trends, and federally mandated discrimination history, which we postulate, has then generated differing perceptions of racist events (Russell, Crockett, Shen, & Lee, 2008). Perceptions of how much these traumatic experiences negatively impact individuals likely differ as well, because of the same foregoing reasons.

To better understand these differing experiences of race-related trauma amongst these two groups, the purpose of this study was to compare the experiences of both daily life experiences of race-related trauma, and generalized experiences of race-related trauma between groups of Chinese American and Filipino American college students. The dataset was collected for a larger study being conducted by Dr. Alvin Alvarez at San Francisco State University, and included 336 participants from both the East and West Coast. Participants noted both how often race related traumatic experiences occurred in the past few months, as well as how much those experiences bothered them. Independent T Tests were then conducted to understand how perceptions of race-related trauma differed between the two ethnic groups.

Understanding that these daily traumatic experiences can and do impact individuals in diverse ways poses salient clinical implications as to achieving multicultural competence when addressing race related trauma. Understanding how members of the same racial group experience, process and internalize such events differently implies that these experiences are far from universal, and that clinicians should be cognizant of these differences

In this symposium, we propose to present the following topics in the following structure:

- Differing historical experiences of Chinese Americans and Filipino Americans in the United States, specifically focusing on long-term experiences of race related discrimination that have supplied the bases for several present day Asian American stereotypes;
- Differences in the perceived incidence and experience of race related events amongst Filipino American and Chinese American College students, and discussion as to why these differences exist; and,
- Clinical implications of these data, specifically focusing on how cultural sensitivity includes understanding both the diverse histories of the ethnic groups that make up larger racial groups, as well as possible associated differences in experience of racism related trauma.

Women Voices from Hurricane Katrina

Ophera A. Davis
Wellesley College

Introduction

On August 25, 2005, Hurricane Katrina pummeled into New Orleans and Mississippi. Katrina grew into a category five storm with winds over 125 mph and a land mass that spread two hundred miles (NOAA, 2005). Katrina demolished the central Gulf Coast states killing over 1200 (FEMA, 2005) and affecting over 10 million people (U.S. Bureau Census; 2005a, 2005b). The media broadcast images of half-clothed survivors stranded at the Superdome without food or water for four days (CNN, 2005). Most of the survivors were poor and black, of whom, the majority were women and their children. Barton (1970) and Merton (1970) said “disasters stripe away the veil that masks social problems.” Because women voices are marginalized, this presentation gave attendees an opportunity to hear audio-taped clips of women’s stories based on three themes that emerged during the data analysis (Davis and Land, 2005), namely, race, personal impact and affect on the children.

Methodology

The purpose of this study was to bring women’s voices to the forefront as Hurricane Katrina survivors. The framework of this study is rooted in several theories.

First, Ransby (2006) says “the impact of an event like Katrina is reflected best in stories....” Disaster experts Morrow and Enarson (1998) say, “non dominant methodologies such as ...ethnograph[ies]...are needed in disaster research and “conducting ...in depth, qualitative studies to better understand women’s ‘lived experiences’ in disaster [is needed]” Quanrantelli (1991)

Two, over 30% of US households are headed by women and 40% live under the poverty level (Census, 2000). Gender research is - “underdeveloped” says Neilson (1984), Noel (1985) says it is “nearly...impossible to discern...the experiences of black women and Fothergill (1998) says women voices will lead to...important disaster policy shifts in organizational changes.

The women in the study were assembled by alliances and agencies in New Orleans and Mississippi with utilization of the snowball effect methodology (Stehlik, 2004). Fifteen women were interviewed. They ranged in age from 20 to 70 years. Their ethnicity is African-American and Caucasian. Confidential telephone interviews were transcribed and analyzed using grounded theory (Strauss and Corbin, 1998). The analysis led to the emergence of several themes. Three themes that were discussed were: the impact that race played in the response; the personal impact on the women and the women’s view of the storm’s impact on children.

Findings/Discussion

This purpose of the paper was to allow the women survivors of Hurricane Katrina to have a voice in telling their story. Throughout the interviews the women made striking statements that yielded dominant themes. The majority of the women said they thought race and low socioeconomic status played a role in the response. All of the women said that they had been personally impacted by the storm and most said that children were having problems adjusting since Katrina. As this longitudinal ethnography progresses it is this researcher’s goal to tell more of the women’s stories in their own voices as was heard in the presentation.

Self-Care for Diversity/Anti-Racism Activists (Change Agents)

Geneie Everett
Pam Burnham
Trauma First Aide Associates,

Cyndi Harris
New Dimensions Consulting

Change agents conduct intense work in highly charged environments. This can result in high activation and secondary traumatization which decreases personal and group effectiveness and can result in unstable and unhealthy states. There is a critical need for people involved in change agency (activism, diversity/anti-racism training, etc.) to practice effective self care and promote personal resilience. Trauma First Aide™ (TFA) works with the nervous system to help people reestablish the mind-body connections that are lost as a result of high stress, primary and secondary trauma and is applicable and effective across race and culture. Developed as a short term model, TFA teaches skills to reduce symptoms of acute traumatic stress and to stabilize the nervous system in high arousal and urgent situations. This is a non-therapeutic methodology that bridges physiology and psychology by providing mind/body (somatic) interventions based on the human neurobiological responses to traumatic events. TFA provides direct access to dysregulated nervous systems of people who have experienced high stress and trauma. This allows the nervous system to shift from survival mode and return to normal function.

Our informal survey of diversity/anti-racism change agents reported most frequent work challenges as: highly charged and intense environments, working with conflict and attack, creating safety not comfort, dealing with resistance, creating enough tension to promote the desire and openness for change, avoiding excessive chaos and fear including fight or flight responses, pushing beyond politeness, constantly confronting and challenging issues, beliefs and actions of self and others, remaining open and supportive of others when they may be highly triggered or enraged, strong emotions (fear, anger, rage, grief, depression of self and others), overwhelming need for the work, hopelessness seeing little change from great effort, burnout, yet fear of being “sell out” if they rest.

The same survey reported challenges to self-care and sustaining personal well-being and resilience were: overwhelmed by the work, no time. if stop they are a “sell out” or will be considered one by peers and constituents, oppressed people don’t get to stop for “self care” they can’t either, guilt, don’t know how, they work until they crash and then keep going.

Early intervention with TFA helps individuals stabilize as soon as possible after highly stressful or traumatic events, promotes their ability to adapt to changes and advocate for themselves and others, and leaves them less likely to develop chronic symptoms (physical and mental-health). In addition, TFA does not rely primarily on insight or psychological orientation; it is focused on the biological response to trauma and is more accessible cross culturally than other trauma healing methodologies. Early intervention using integrative mind/body methodologies promotes stabilization and decreases the possibility of the development of PTSD. Mind/body interventions are based on human neurobiological responses to traumatic events. They can be used effectively across culture and race as was experienced in Thailand post-tsunami and post Katrina/Rita in Louisiana.

Change agents can utilize TFA skills in developing and supporting their own resilience, as well as, in supporting the resilience of colleagues and constituents.

I Say, You Say: Student and Educator Perceptions of Anti-Racist Teaching Strategies for Students of Color

Claudia Fox Tree
Lincoln Public Schools

Melanie A. Sullivan
John Eliot School, Needham

Michael J. Stern
Zervas Elementary School, Waban

Melissa S. Wong
Newton METCO

Ogbu (1994) cites “racial stratification” as a cause of the academic achievement gap. If it were due to “class stratification” then we would only see the achievement gap in poorer black communities, but we see it across income levels. He identifies three ways racial stratification impacts academic achievement. First, when there is limited access to resources, then black students cannot perform as well as whites. Next, when there is differential treatment in school, then blacks are damaged psychologically. And finally, blacks deeply distrust whites and white institutions, of which public schools are one.

This Action Research study examined educator self-perceptions of what they believe they are doing to meet the needs of Students of Color and how those actions are perceived by students. Using a quasi-quantitative approach within an Action Research framework, researchers administered a survey to investigate the experiences *educators* (N=32) report as having a role in their understanding of diversity and what they do in their teaching practice to close the academic achievement gap. Three Massachusetts school districts were included: Lincoln, Needham, and Newton. The study also included middle school (grades 6-8) *students of color* (N=15) from Boston in the METCO program and asked them what they believed made an effective educator. Finally, the study asked middle school *parents* of students of color (N=16,) to reflect on what they believed made an effective educator for their child.

Research design and methods will be reviewed, student voices will be shared, and discussion about implications will follow. Some characteristics of successful interaction with children include interacting in a way that makes children want to become better; makes them feel secure about taking risks; builds their confidence; helps them reach for and stretches their self-goals; and gives them opportunities and challenges them in ways they might not have on their own (DeLong, 2008). Below are some research excerpts of student voices that will be shared in support DeLong’s characteristics:

Positive Verbal Interactions

- When they talk to you, they don’t interrupt you.
- When they sit you aside and talk to you individually.
- I like when they ask you questions. Like just about what happened at home.

Negative Verbal Interaction

- They could say something like “You should know this. You did this in like kindergarten.”
- When you’re talking, asking a question-she’ll talk over you. You get something wrong; she’ll ask why you got it wrong. I tried to ask, you talked over me.....

High Expectations

- They can tell you “You can do better than this...” but what if you can’t. You get a bad grade, but they think you can do better than this...You’re really having a hard time.
- Their expectations are higher than your expectations.

Specific Teaching Practices

- If you have a question and he explained it to you, but you still didn't get the way he explained it to you, he'll try different ways to explain it to you.
- My teachers always offer help after school.

PURPOSES/GOALS/OBJECTIVES: For participants to begin to explore and understand:

- increasing one's own cultural understanding of students of color
- increasing student of color achievement and engagement
- preparing for being an ally and social activist in a global society

Teaching about Race and Racism

Ann Marie Garran
Joshua Miller
Smith College

Racism has plagued the United States since its inception as a nation to the present. Social workers, psychologists, and other mental health professionals need to be aware of the history of racism in the U.S. today – in its many manifestations – intrapersonal, interpersonal, intergroup, institutional, cultural, discursive, organizational, in the community and in the practice encounter. Teaching about race and racism is often challenging and requires advanced pedagogical skills

This workshop will prepare mental health practitioners and professors to teach courses and workshops about racism in the United States and the implications for practice and agency work. It will cover the following areas:

- Challenges to teaching about racism and how to deal with them
- How to develop a course outline and sequencing of topics
- Creating a classroom climate where students can actively participate and effectively learn
- Exercises and techniques for self-exploration for both students and teachers
- Specific teaching strategies and techniques for presenting different topics
- Ways of facilitating conversations, managing conflict and navigating other issues that may arise in the classroom

The workshop will introduce many concepts to facilitate teaching, such as social/racial/ethnic identity models, racial microaggressions and intergroup/racial dialogues. Regarding teaching, special issues for white students, students of color and multiracial students will be covered. Ways of preparing students or agency personnel to engage in cross-racial practice will be presented.

Although there will be presentation of conceptual and pedagogical material, the workshop will also be participatory. Exercises and assignments that can be used in teaching such courses or in agency trainings will be shared. A comprehensive bibliography will be presented.

Reviving Race and Culture in the Shadow of Community Violence: Positive Scaffolds for Public School children

Yota Gikas
Yvonne Wells
Suffolk University

The intersection of race, culture, and trauma is a prevalent issue in urban schools. Culture for many inner-city students unfortunately has become synonymous with poverty and violence, outshining the many positive aspects that can be found both at the individual and community level. Sadly, cultural learning in public schools has been replaced by a primary focus on standardized testing. As the gap between culture and learning continues to broaden, the educational experience becomes irrelevant for many urban minority students. At first glance it appears that underperforming inner-city students do not care about school or learning. Many urban schools are performing poorly, with high dropout rates and low attendance, as well as failing MCAS scores and below average grades. The statistics are even more despairing when gender and race are taken into consideration. Minority boys are dropping out of school at alarming rates, with only 48% of African-American and 49% of Hispanic males graduating high school (Greene & Winters, 2006). Although numerous studies in various fields have examined the impact of community violence on academic achievement and school engagement, there is a critical piece that is missing. We have consistently left out the voices of the students, teachers, and parents, and instead replace these narratives with measures, testing, and standards. When all voices are included in the community dialogue, culture becomes more salient. Furthermore, the communities in which we work in can better inform us as researchers, making our research more culturally relevant and ethical. Race and culture therefore become positive scaffolds for children, not deficits. Conversation, connection, and caring together create the three key components that allow students to safely explore their values and beliefs, as well as more effectively deal with trauma and healing in their communities. Conversations with high school students of color led to positive themes relevant to the values and beliefs of African-American and Hispanic youth. From anonymous individual student and teacher interviews, open-ended questions were created which explored students' future aspirations and fears, as well as their relationships with their teachers. Although statistics may indicate that minority students are dropping out of high school and are crippled by community violence, emerging student themes included a desire to continue education after high school and pursue careers in the helping professions, which directly impact their communities. Furthermore, students expressed future plans to get married and raise children with strong family values. Regardless of the frequent exposure to community violence, students reported maintaining an overall optimistic outlook for their futures. Although minority urban students have high future aspirations, they do not necessarily know how to achieve their goals. Students are conflicted regarding the link between high school education and future success. Through a structured discussion, professionals in the fields of human service are also included in the dialogue of how to bring culture and values back into the educational experience of students, giving students a voice, while challenging their beliefs about education.

Racial/Ethnic Identity Development of African and Caribbean Sojourners to the US

Claire Halverson
Dottie R. Morris
Ken Williams
S.I.T. Graduate Institute

Purpose, Goals, and Objective:

Purpose

This presentation will explore research conducted by the three presenters who interviewed Africans and Caribbeans who have come to the U.S. to study or pursue professional opportunities. The research examined the impact of internal factors (identity development, age, physical characteristics, previous experiences outside of their country of origin, and gender) and external factors (historical and contemporary politics of racism in their country, length of time and geographic location in the U.S.) to explore their racial/ethnic identity development and the extent to which they experienced trauma in the US.

We will also present how participants responded to their experiences and the role of resiliency, as well as recommendations they have for other Africans and Caribbeans. We will use the results to address the implications for working in various roles with this population in the U.S.

Goal

To present research conducted with Africans and and Caribbeans who have come to the U.S. to study and pursue professional opportunities and discuss the implications for working with them.

Objectives

1. Describe the research methodology.
2. Present the impact on the identity development of African and Caribbean sojourners to the US.
3. Analyze the factors that contributed to changes they experienced.
4. Address the implications for working with this population in U.S.

Methodology, Conclusions or Questions Raised

The researchers conducted 35 individual open-ended interviews with participants who lived in the US for a minimum of 6 months. Although the participants in this study are similar in that they came to the US for higher education and professional opportunities, they are diverse in their country of origin, age, ethnicity, and experiences in countries outside of their country of origin.

The interviews focused on their identity and experiences related to race/ethnicity in their own country, in other countries before the US, in the U.S. and post U.S. Participants were also asked for recommendations for Africans or Caribbeans coming to the US.

Data was analyzed predominantly through selective coding, where concepts were refined in relation to social identity theory and the impact of trauma related to race/ethnicity.

The researchers concluded that participants identified with nationality and ethnicity but not race before leaving their country of origin. Their understanding of racism in Europe and the US was generally that it is historical and overt. They developed a greater understanding of the subtleties of racism and the impact on African Americans. This is due to personal experiences of racism at the individual/social and institutional levels and opportunities for dialogue and friendship. The researchers found that there is a continuum of the traumatic impact, depending on previous internal and external factors.

The presenters will raise the question of what the implications for these findings are for people who work with this population in the US.

Cultural Issues and Child Sexual Abuse: An Examination of the Impact of Culture on Disclosure of Sexual Abuse

Bianka Hardin
Stacy Glabach
The Chicago School of Professional Psychology

Purpose, goals, and objectives:

- Examine the interaction of culture and race on the disclosure of child sexual abuse
- Provide a cultural framework for understanding disclosure of child sexual abuse
- Provide practical knowledge and strategies to incorporate a cultural framework for understanding disclosure of sexual abuse into clinical practice

Methodology, conclusions, and/or questions raised:

Child sexual abuse is a significant public health problem. Child sexual abuse is significantly underreported and undisclosed. Numerous factors related to the dynamics of sexual abuse and trauma have been identified as impacting children's failure to disclose their sexual abuse. Most of the literature has focused on individual traumatic reactions such as feelings of shame, guilt, isolation, powerlessness, embarrassment, inadequacy, and self-blame, fear of retaliation, or avoidance reactions as interfering with a child's decision to disclose their traumatic experiences.

The impact of cultural issues on child sexual abuse and disclosure has been largely neglected in most of the child sexual abuse literature. Failing to recognize the impact of cultural issues (traditions, values, beliefs, and oppression) on sexual abuse disclosure is a serious oversight that can have negative implications when assessing and treating child sexual abuse.

These authors have identified cultural issues and/or barriers that can be organized into a cultural framework that can be utilized when working with children who have been sexually abused and their families. Important issues and barriers that practitioners should consider when conceptualizing sexual abuse and disclosure include cultural values and norms, racism and other forms of oppression, isolation, sexual and gender roles, cultural myths and folklore, and religious values.

Practitioners working with children who have been sexually abused must carefully consider the interactions of culture and race on the child's traumatic experience. It is imperative for practitioners to understand the child's cultural environment and societal forces that impact the child and their family. Having a cultural framework to understand child sexual abuse and disclosure can result in increased ability to assist and advocate for children who have experienced the trauma of sexual abuse. Additionally, understanding societal and cultural variables that impede disclosure can eventual result in the development of improved child sexual abuse prevention programming, assessment, and treatment.

The authors will provide an overview of cultural and societal variables related to disclosure of sexual abuse: 15 minutes. The authors will facilitate group discussion intended to generate new ideas and provide suggestions for the incorporation of a cultural framework into work with children who have been sexually abused. 30 minutes.

Discussion Questions:

- How have you seen culture impact the disclosure of sexual abuse among children or families you have encountered?
- How can using a cultural framework for disclosure improve your work with families who have been impacted by sexual abuse?
- How can you incorporate a cultural framework for disclosure of child sexual abuse into your practice?

More than a Mission Statement: Implementing Diversity and Social Justice Initiatives within a School of Social Work

Othelia Lee
Alberto Godenzi
Kevin Mahoney
Ruth McRoy
Paul Kline
Wade Taylor
Boston College

This workshop describes ongoing diversity initiative of a School of Social Work. The impetus for engaging in diversity planning, strategic use of survey data, faculty retreats, and utilization of external consultants are described. Suggestions for other schools interested in addressing diversity and enhancing the social justice mission are offered

Purpose, goals, and objectives

In this era of globalization and demographic changes in the US, mental health professionals and social service agencies have begun to focus attention on racist events and cultural discrimination as types of traumatic events. Multicultural educators are charged to prepare graduate students to incorporate theory and effective practices on race-based trauma into mental health service delivery and to address the intersections among race, culture, and trauma by means of a variety of interventions.

Through an organizational case study approach, this presentation will describe the ongoing diversity initiative of one School of Social Work (SSW). Organizational change is usually built around the activities of change agents or teams, who seek to bring about changes in human resources, systems, programs, and services. We used Dreachlin's (1999) five stage model of organizational change to analyze the strategic efforts to promote diversity, including discovery, assessment, exploration, transformation, and revitalization within the SSW.

Methodology, conclusions, and/or questions raised

In the first phase of discovery, faculty and administration recognized racial and ethnic diversity as a significant strategic issue, and began to critically evaluate how the school was fulfilling the social justice mission statements of the SSW, the university, and the practice community. During the second phase of assessment, the SSW conducted a systematic review of its organizational climate, including surveys of students and faculty. This organizational self-assessment helped us to identify concerns about their knowledge, skills, and comfort level with race, gender, sexual orientation, social class, age, immigration, and religious issues. Based on these findings and identified curriculum needs, the SSW implemented a "three-year plan" that highlighted one diversity issue each year (i.e., race, sexual orientation, and immigration), while still integrating all other aspects of diversity and their interrelationships.

In the third phase of exploration, faculty, administrators, and staff acquire a deeper cognitive grasp of diversity competency for effective performance in both higher education and professional community. External consultants were hired to train faculty, staff, and administrators who serve as peer diversity trainers. The SSW community members actively participated in several days of diversity training to improve its ability to manage diversity effectively. Once individuals or organizations have awareness, they are positioned to take action to change behavior, namely the fourth phase of transformation. It is characterized by implementing changes in SSW's education practices in curriculum, field education, and leadership, resulting in a culture and climate in which diversity is valued at a higher level than the school did prior to the implementation. External consultants provided training for field instructors regarding strategies for facilitating, rather than avoiding, discussions of diversity.

The final phase of revitalization has been in progress to renew and expand diversity initiatives. It is the responsibility of faculty and administrators to continue to develop, implement, monitor, and review the SSW's diversity efforts in the field, curriculum, research, admissions, and climate issues. The authors will discuss lessons learned during the past three years and provide suggestions for other professional schools who are interested in implementing a multi-faceted diversity initiative.

Trauma Therapy with Hate Crime Survivors

Susan McGroarty
Ana Caro
Chestnut Hill College

This interactive presentation explored the elements of culturally competent trauma-based psychotherapy for hate crime survivors. Review of the relevant literature centered on incidence, psychological ramifications and treatment. Didactic aspects of the presentation focused on delineating the morbidity and emotional impact of the event. Stage based trauma therapy (Herman, 1992) was presented as a model for framing therapeutic interventions. The importance of incorporating models of cultural identity development (Atkinson, Morten, and Sue (1989); Cross, 1995) and cultural trauma (Eyerman, 2001) were highlighted. Using the case of "Violet," participants practiced applying didactic principles to a clinical intervention.

Adolescent Resources for Coping

Mary-Margaret Hornsby
Brenda Nash
Spalding University

Research indicates a wide range of negative psychological effects occur in response to chronic violence exposure. These effects manifest in both internalizing and externalizing symptoms, and contribute to disorders of posttraumatic stress, depression, and anxiety (Gutterman, 2002). Children and adolescents are particularly impacted, with chronic violence exposure hindering development of trust, adaptation and learning (Garbarino et al., 1992). Among youths, strong predictors of posttraumatic symptomology have been associated with victims of and witnesses to community violence (Fitzpatrick & Boldizar, 1993). Children who are not adequately taught how to cope with their symptoms are unable to develop future problem-solving strategies geared at reducing the risks associated with exposure to violence (Martinez & Richters, 1993).

Adolescent Resources for Coping (ARC) is an after-school program for adolescents exposed to chronic community violence. The goal of ARC is to teach prosocial behaviors and coping strategies and to reduce posttraumatic stress reactions in exposed adolescents. ARC is built on the conviction that adolescents who learn effective coping skills will have decreases in their posttraumatic, depressive and anxiety symptoms, decreases in their aggressive and acting-out behaviors, and increases in their academic achievement.

To make ARC as applicable and relevant to the participants as possible, a needs assessment was designed and administered to the targeted student population. Of significance, the needs assessment demonstrated elevated symptoms within the group of participants describing themselves as *witnesses* to violence. For example, witnesses to community violence reported higher levels of anger and desire for revenge than participants describing themselves as victims. The needs assessment also gave insight to strategies for the implementation of ARC. For example, rap music was incorporated as a forum to discuss neighborhood violence; an emphasis on group discussion and interaction was incorporated as a desire to talk about shared experiences and help one another was prominent, as was their self-reported sense of isolation.

Drawing upon empirically-based research on the effectiveness of existing school programs, such as Cognitive Behavioral Intervention for Trauma in Schools (CBITS), and in addition to the incorporation of the needs assessment feedback, ARC's intervention strategies and exercises are grounded in group psychotherapy principles, trauma-focused cognitive-behavioral and interpersonal techniques, and social skills training.

The program was designed for a public high school situated in a low-income, high-crime region with a student population comprised largely of minorities (primarily African American), a demographic demonstrated by research to be at particular risk for chronic exposure to community violence. Adolescents aged 12-19 are twice as likely to be victimized as adults. Among these, 38% to 62% are from large inner city schools, with the highest risk being African Americans living in low-income areas (Fitzpatrick & Boldizar, 1993; Buka et al., 2001; Martinez & Richters, 1993).

In format, ARC is a closed-ended after-school group divided by gender, consisting of twenty weekly highly-structured sessions that progress through distinct components with specific goals. These components are: Strengths and Safety, Psychoeducation, Intervention, Personal Narrative, and Relapse Prevention. Each of these components and pre and post measures to assess outcome will be addressed.

Black Women in Need of Healing: an Exploratory Study

Lourie Nsiah-Jefferson
Brandeis University

BACKGROUND: Experiences of racism and sexism encountered by African-American women, in concert with, multiple demands, environmental stress, health risk factors, such as overweight and obesity, lead to lower life expectancy and poor physical and mental health. Even African American women with higher education and income are not immune. A study on gendered racism by Jackson, Phillips and Hogue (2001) found that black women experience burdens in: protecting their children against racism; experiencing workplace racism/sexism; caring for their men who are in peril; and contributing to the well-being of their communities. Black women require a place to receive healing and restoration for their mind, body and spirit, where they can feel safe from their challenges, and gain empowering skills for themselves, families, and communities. Retreat centers have been traditionally utilized by the upper-middle class. These centers would cater to African American women who less frequently enjoy their benefits, due to lack of resources and/or overstressed lives.

PURPOSE: Conduct an exploratory study for the development of community-based and a National Black Women's Retreat Center, to address the physical, psychological and spiritual challenges of African-American women.

PROJECT OBJECTIVES:

1. Identify the key spiritual, emotional and physical challenges of African-American women;
2. Identify model healing/retreat programs geared to women in general, and to women of color in particular;
3. Identify the specific retreat services/programs that African-American women would desire, based on their day-to-day challenges;
4. Identify coping mechanisms that have worked well for African-American women that may be applied in a retreat setting;
5. Explore the best venues/formats for retreat center/programs;
6. Explore the recruitment strategies for African-American women to become involved in retreat centers and programs;
7. Identify barriers to African-American women's involvement;
8. Explore the benefits to African-American women who have been involved in retreat programs, including the development of an evaluation tool;

METHODS: Non-probabilistic sampling, including purposeful and snowball will be utilized. Data will be collected from: 1) low/middle income African-American women in five US regions; 2) African-American women activists; 3) scholars on black women; 4) black women spiritual leaders; and; 5) Individuals who have led retreats for women. Interviewees will also be recruited through Black women's organizations and events. Data collection will utilize innovative research methods for African-American women, including participatory witnessing (Taylor, 1998) and critical race feminist methodology (Delgado, 1995; Wing, 1997). Qualitative descriptive methods/content analysis will be used for data analysis. Interviews will be conducted via phone and face-to-face and will be taped and transcribed.

Structured discussions with participants at meetings that address racial and gender bias will also be conducted to: identify key challenges and coping strategies utilized by African- American women; methods to maximize knowledge about, and use of these centers; and input on desired services/programs.

POSTERS

First-Born Females: Surrogate Mothers, Unpaid Helpers and Emotional Abuse

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Birth order is an interesting occurrence which professes that a child's place within a family's constellation determines his or her personality. First-borns, and only child, are said to share similar characteristics from children who are later born. While this assertion might be true, first-borns are usually expected to be high achievers, leaders, and responsible. However, first-born females seem to hold a monopoly on caring for their younger siblings, other family members, and occasionally, are recipients of emotional abuse.

This research highlights the roles that are ascribed to first-born females. Many of these roles frequently perpetuate familial distress that are usually compounded by emotional abuse and psychological distress. Many first-born females are often expected to assume tasks that are far beyond their years; hence, creating role confusion especially if the child is young (Reder, Duncan, & Gray, 1993). According to Adler (1956), it is not the child's number in the order of births that dictate his/her character, but the situation in which the child is born, and how he/she interprets that situation.

First-born females are socialized from an early age to be "domestic" and feminine (Kammeyer, 1966). They are expected to take care of their younger siblings, and in some cases other family member as well (McMahon & Luthar, 2007). As indicated earlier, it is the situation that the child is born in and how he/she interprets that situation that dictates character; thus, the child's perception may not be one of helping or providing support, but one of being burdened, especially if (McMahon & Luthar, 2007) the caretaking of younger siblings is excessive. Due to the overwhelming responsibilities of caring for younger siblings, first-born females may feel that they were denied of their childhood. They may also feel a sense of resentment, and may opt not to be parents in their later years due the enmeshment of roles during their childhood years.

Household chores are an integral part of a child's developmental life. However, first-born females seem to have dominated this area by default. Boys are socialized to play, whereas females, especially the eldest, are expected to complete chores and housework. According to Goodnow (1988), little empirical research exists to substantiate the validity of housework on a child's psychosocial functioning. Yet, in a number of cultures first-born females are expected to perform household chores before school and after school. Some of these chores include but are not limited to preparing meals, cleaning the house, Eichler & Albanese (2007) and taking care of younger siblings. In some cases, school is secondary to carrying out household chores.

Finally, emotional abuse is often the experience of first-born females, since in most traditional and communal families it is expected that the child will perform the prescribed behaviors and not question the parental figure. Also, emotional abuse is frequently experienced by first-born females if the family system involves alcoholism, physical abuse, divorce, etc. (Bekir, McLellan, Childress, & Gariti, 1993). Emotional abuse may also occur if the mother is young and is a single parent without support.

In conclusion, the job of parenting does not come with a manual; however, parents need to be cognizant that their child/ children do have needs and are frequently affected by their actions or lack thereof.

Holistic After-School Programs and At-Risk Families

Brandi Boan
Adler School of Professional Psychology

The relationship between low socio-economic status, poor physical and mental health has been well documented throughout the years in adults and children. Adults and children living in poverty stricken conditions are exposed to multiple physical health problems, violence, and have high rates of teen pregnancy, drug abuse, HIV, tuberculosis, obesity, asthma, diabetes, and cardiovascular problems (Prewitt, 1997). Mental illness and symptoms of decreased mental functioning are also common in adults and children residing in low socio-economic conditions. These individuals are more likely to suffer from depression, anxiety, and/or post traumatic stress disorder because of increased exposure to stress, violence, trauma, and death. Yet, despite the high rates, they are less likely to seek medical and/or therapeutic interventions due to lack of knowledge, institutional discrimination/racism, transportation barriers, difficulties understanding health insurance, and other obstacles. As a result of the lack of treatment, lower socio-economic groups experience higher mortality and morbidity rates than middle-class Caucasians (Gonzalez, 2005).

The direct and indirect effects of poverty have resulted in the development of comprehensive models of care. Holistic after-school programs (ASPs) are a type of comprehensive model that has the ability to work with seven major dimensions of care: mental health services, social services, educational services, vocational services, operational services, healthcare, and recreation. ASPs create opportunities to educate parents and aid in the development of coping skills, social networks, and decreasing the barriers to healthcare. For children, ASPs have the ability to increase academic skills through increasing self-esteem, motivational levels, social skills, and cognitive ability to function in school. Additionally, ASPs that teach life skills increase positive conflict resolution, problem-solving and coping skills, offer prevention activities, enhance healthy eating, and provide physical activity, while providing a safe haven.

One particular non-for-profit agency in the Chicagoland area has developed a holistic ASP that targets not only at-risk youth, but parents as well. This program consists of a curriculum designed to teach students (n=26, age range=4 to 20 years, all African American) life skills, social skills, anger management, conflict resolution, increase academic competence, and increase feelings of self-efficacy. The staff also works with guardians to increase the utilization of positive parenting skills, mental health counseling, education tutoring, and vocational skills. Furthermore, they act as liaisons for parents if needed when communicating with other mental health professionals, the education system, and healthcare providers. This particular holistic ASP staff includes one psychologist, two social workers, a master degree level teacher, a doctoral student, a college student, and various volunteers from local universities and the community. The purpose of this research project was to evaluate ways of determining the effectiveness of this particular ASP. The conclusion was analysis of grade point average, school attendance, self-report questionnaires, and scores on the *Behavioral Assessment System for Children, Second Edition* (BASC-2) (Reynolds & Kamphaus, 2004), would best show the strengths of holistic ASPs for children and guardians.

Race, Ethnicity, Gender, and Trauma in a Sample of Applicants for Social Security Disability Support: Prevalence and Interactions

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Boston University

Surprisingly, there are few published studies which examine the interaction of race, ethnicity, gender and trauma. Our research investigates these psychosocial factors in the lives of individuals who apply for financial support through the Social Security Disability Income (SSDI) program. The subjects in the study consist of 165 adults in Greater Boston (Median age=40; 107 M's, 56 F's, 2 Transgendered; 73 Black, 66 White, 21 Hispanic, 2 Asian). Many of the CI's were homeless and/ or lived in shelters; most were not currently employed, and if they were, it was rarely full-time.

All of these "claimants" (CIs) were referred to the first author for a psychological evaluation, and were seen in 2007, as part of a process of obtaining information in order to make a decision as to their ability to work. The CIs usually reported (or had backgrounds of) problems that were: psychological (typically, depression or anxiety), cognitive (low intelligence, learning disorders, poor memory), or impulsive (substance abuse, illegal behavior). The evaluations consisted of a psychodiagnostic interview, either alone or in conjunction with other well-known psychometric instruments, typically the Wechsler Adult Intelligence Scale- 3rd Edition (WAIS-3), the Wechsler Memory Scale-3rd Edition (WMS-3), the Bender-Gestalt, and Trailmaking A and B.

Reports that were written by the first author based on the evaluations conducted were reviewed. The CIs histories reflect **a high incidence of trauma** which interacts with the psychosocial factors. One-half (48%) of female, and nearly one-third (31%) of all male, CIs reported that they had been abused physically or sexually (e.g., molestation or rape) at some point in the past. For Black females, the rate (65%) is approximately twice that of the other (racial/ethnic or male) groups. In addition, the **absence of parents**, whether physically or psychologically, was noted frequently: after physical/sexual abuse, the most frequent traumatic factors were parental substance addiction (10%); parental death (9%), typically at an early age; and being raised in a foster home (8%). Further, a large proportion (28%) of the CIs grew up in single-mother homes; for Blacks (53%) and Hispanics (48%), the number is about twice that of the White CIs (26%). Blacks (67%) and Hispanics (62%) also tended to have more siblings (at least 3) than did Whites (47%).

Other findings include a higher incidence of current suicidal ideation in Black (38% of all Black CIs) and White (38%) CIs than in Hispanics (24%); Black and Hispanic CI's reported more (each 24%) suicidal attempts than did Whites (15%).

A model of understanding how the various racial/ethnic and psychosocial factors interact to lead to the CIs current level of functioning will be presented. Criticisms and limitations of the data (self-report, financial incentive to exaggerate symptoms or lie, race of the examiner) will be discussed.

"Mommy, I Can't Sleep": WAR TIME versus NAP-TIME" War - and the Sleep of Refugee Children

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Auburn University

Researchers have long agreed that sleep is a vital aspect of peak human performance in a number of domains. In addition, studies have shown that insufficient sleep can have a drastic negative effect on performance. In light of these findings, it is imperative that information be provided concerning refugee children and the effects of the traumatic experiences of war on their sleep. , the authors propose a poster presentation to increase the knowledge and awareness of the effects of war trauma on refugee children - with a primary focus on how trauma causes insufficient sleep in the refugee community and the outcomes associated with that insufficient sleep.

Studies have shown that insufficient sleep drastically impairs children's attention and cognition, causes poor school performance, deregulates mood, increases the likelihood of internalizing and externalizing behavior problems, and reduces impulse control. Although few studies have been done, those studies suggest that the exposure to traumatic war experiences can often cause sleep disturbances in refugee children. It has been shown that refugee children experience a greater number of threatening dreams. In addition, sleep disruptions have often been d as a contributing factor to other forms of behavioral and psychological disturbances. While sleep disturbances are common in refugee children, studies have d familial factors that often aid in alleviating sleep difficulties, including the presence of parental figures and the attitudes of those parental figures.

Estimates are that children and adolescents under the age of 18 make up more than a quarter of the world's refugee population. This poster presentation will attempt to shed light on an important aspect of the lives of refugee children, namely, the impaired sleep associated with their circumstances. The presentation will offer information on refugee children, the effect of traumatic war time experiences on their sleep, and the effect of sleep disruption on key performance areas in these children's lives, including school and behavior. The presentation will then describe interventions that may help to alleviate sleep disruptions, as well as suggestions for future research on refugee children and sleep.

The purpose of this presentation is not only to bring awareness to an understudied phenomenon, but also to encourage research that can eventually improve the quality of life of refugee children.

'Restoring' Face: Examples of Successful Reintegration within Asian Communities

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Columbia University
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New York University

Losing face is a traumatic social event which obstructs the social reintegration of people with mental illness. This study utilizes multidisciplinary perspectives to examine indigenous forms of 'restoring face' to enable successful reintegration into Asian American communities. We used content analyses to qualitatively analyze 41 newspaper articles that focused on description of 'loss of face' and 'face restoration'. Our analyses reveal that directly explaining offenses to the society is the most efficient act of face restoration, accompanied by changing oneself and educating other people.

Summary

"Face" represents one's moral standing in a community which constitutes a deeply-valued social status embedded within Asian and Asian-American groups that governs everyday social interaction (Yang et al, 2007). The concept of face in Asian society is not only that of impression management (Goffman, 1959), but is also integrally tied to one's self-identity. Losing face is defined as a traumatic social event, where one person is negatively judged by others which results in a dramatic loss of social footing (Ho, 1994). Although the effects of losing face have been the subject of a growing amount of research (Yang & Kleinman, in press), little is known about what one can do to 'restore' face once lost. Losing face commonly results in anguish, shame, and wanting to hide away (Park, Brody & Wilson, 2007), which further obstructs the social reintegration of those with mental illness. We utilized an interdisciplinary approach- integrating qualitative, media analysis, and social psychological perspectives- to identify indigenous means of 'restoring' face within Asian societies by analyzing examples of individuals who had lost their face, took actions to restore their societal standing, and then successfully reintegrated to society.

Method

We utilized articles where actors in Asian settings committed a social wrong, underwent a time of 'face restoration', and then returned to society. Through group consensus, we kept only those articles where the individual's actions resulted in significant community condemnation. We focused our search on Chinese (Mainland China, Hong Kong, and Taiwan) and Japanese societies. We undertook a Lexis-Nexis search, utilizing "shame", "mental illness", "HIV/AIDS", "China", "Hong Kong", "Taiwan", and "Japan" as keywords. From 702 initial articles, only 5 met our inclusion criteria. Because of Lexis-Nexis' limitations as an English-based search engine, we used both an official Chinese news search engine (<http://gais.cs.ccu.edu.tw>), the National Taiwan University library scholar gateways, and "Google Japan" to collect examples from Chinese and Japanese societies. These additional efforts resulted in 36 Chinese articles (Mainland China= 11, Hong Kong= , Singapore= 1, Taiwan= 19) and 5 Japanese articles. We then performed a content analysis (Hsieh & Shannon, 2005) on each article and coded for: a) country; b) era (modern vs. traditional); c) actor e.g., celebrity, government official, common person); d) offense committed (e.g., shameful illness vs. behavior); e) how 'shame/loss of face' is described; f) acts of 'face restoration' engaged in and duration; g) current societal role.

Results

All of the examples were contemporary in nature. Of the actors, 28 were celebrities, 3 were government officials, and 4 were common people. Two general kinds of offenses were exhibited: shameful illnesses (mental illness= 13; HIV/AIDS= 2) and shameful behaviors (n=26) such as infidelity, alcoholism, or sex scandals. In terms of how shame is described, terms such as "offensive to decency", "morally unfit", and "having aroused public indignation" are reported. To restore loss of face, 16 examples withdrew from society; 19 examples stood up to explain their conditions or offenses to the society; 12 examples worked for charities or educated people about mental illness or AIDS/HIV; and 12 examples worked hard to show the public that they had changed into a better person by behaving more maturely and renouncing immoral behaviors. Through analyzing acts of face restoration, explanation appears

to most efficiently promote reacceptance. Although temporary social withdrawal may benefit people with mental illness, performing other acts such as explaining their conditions, educating other people or changing themselves led to societal reintegration. Half (50%) took more than one year to reclaim their former social status ($M=2.67$ years, $sd=2.59$). Almost all individuals eventually reclaimed their original social status when rejoining society.

Conclusion

Contrary to previous research that solely examines how face loss negatively impacts social functioning among Asians, this study provides real-life examples that illustrate how Asian groups redeem loss of face and reclaim their former social status. These examples of 'face restoration' suggest powerful means for psychosocial interventions that enable successful community reintegration. This multidisciplinary approach utilizes indigenous perspectives to spur further innovation of traditional psychological interventions

The Intersection of Rape Blame Attribution and African American Women

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Sara Byczek
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Indiana State University

Purpose, goals and objectives:

Rape is a tragic and unfortunate circumstance for women of all ethnicities, however all women are not treated equally when reporting their experience. Unfortunately, little research exists on the intersection of rape blame attribution and race/ethnicity. This is particularly true for women in the African American community. Research has shown that individuals tend to blame African American victims of rape more often when compared to Euro-American women (Nagel, Matsuo, McIntyre, & Morrison, 2005). Donovan (2007) attributed this phenomenon to two major factors. The first factor hypothesized that the tendency to more often blame African American victims of rape is due to the presence of the "jezebel" stereotype and the "matriarch" stereotype that is prevalent in the depiction of African American women today. For instance, women of color in children's animated movies are dressed more provocatively, portrayed as more athletic and less fragile, and are often objectified by male characters (Lacroix, 2004). Donovan also believes the stereotypes that existed about African American women as a result of slavery are another factor that serves to perpetuate the belief that African American rape victims are more to blame for their abuse. For instance, African American female slaves were portrayed as promiscuous and immoral as an attempt to justify the sexual abuse that occurred during this time period. These past views appear to be integrated within today's culture and are used to justify the experiences of African American women rape victims. The purpose of this poster is to encourage awareness of these influential factors and to demonstrate some of the aspects that contribute to this problem. As clinicians, understanding these dynamics are imperative to being sensitive of the detrimental effects these responses can have on African American victims of rape.

Conclusions and/or questions raised:

The authors of this poster believe it is important for all psychological professionals to be aware of the factors that contribute to the harmful responses many African American women victims of rape will encounter when working within a system that often portrays them as being guilty for their own victimization. This poster will discuss the factors that influence these responses and conclude with what clinicians can do to assist African American women who have been the victim of rape in a culturally aware manner.

Exploration of Race-Related Trauma through the Reception of Music

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Boston College

Not all traditional practices of psychotherapy dealing with trauma are multiculturally competent or sensitive. So this is an alternative method that can be used to assist ALANA clients in exploring race-related traumatic experiences. Music can be used expressively which is performing or creating music or receptively which is listening or receiving the music. To enhance the communication about race-related traumatic experiences between ALANA clients and mental health professionals. The exploration of traumatic events can be very challenging. Through the receptive use of music, the client can connect and communicate those experiences. “The music is supposed to invoke emotions, images, physical sensations and memories (Grocke, 2005).

The focus of the presentation will be on receptive practices.

Race and Trauma Within the Council for Christian Colleges and Universities

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Thomas Chesnes
Palm Beach Atlantic University

In March 2007, we conducted a survey of professors who teach at institutions belonging to the Council for Christian Colleges and Universities (CCCU), a consortium of 105 institutions of higher learning in the United States and Canada that require of its faculty a profession of Christian faith and the willingness to integrate faith and learning in the teaching enterprise. Over 1,900 professors from across the United States and Canada participated in the survey. In October of the same year, we launched a companion survey for students within the CCCU; over 2,300 students from 18 different colleges and universities participated.

A number of questions on both the faculty and student survey addressed issues of race. We propose for this conference a poster that displays and analyzes the data generated by responses to these questions. The poster will show that racial minorities face a potentially traumatic experience while teaching at CCCU institutions.

Sixteen years ago, Nicholas Wolterstorff wrote these words: “The Christian church is probably the most ethnically diverse grouping on earth; very few ethnic groups are not represented in Christ’s body. Yet of almost all those ethnic groups it is true that if a member of the group attended one of the colleges belonging to the Christian College Coalition (now CCCU), he or she would feel alien—and worse, would typically experience discrimination.” Wolterstorff adds, “If you are not a white of West European stock who speaks English fluently, the chances are very high that you will not feel at home in these colleges.”⁴ Our poster will indicate that little has changed in the sixteen years since Wolterstorff penned those words. Of the 1,907 respondents to our survey, 94.4%—exactly 1,800—identified themselves as Caucasian. 1.5% self-identified as black. 1.3% were Asian. 1.2% identified themselves as Hispanic, and 2% self-identified as “Other.” This under-representation of minorities within the CCCU will constitute the springboard for our poster analysis, which will display quantitative and qualitative data from both the faculty and student surveys. In addition to outlining demographic data, our poster will reveal survey responses to questions about racism and diversity; the poster will also isolate responses from faculty and student minorities, looking for trends in their perspectives. In its conclusion, the poster will call for advocacy and activism, suggesting ways in which racial inequities can be eradicated within the CCCU.

⁴ Nicholas Wolterstorff, Foreword to *Ethnic-Minorities and Evangelical Christian Colleges*, ed. D. John Lee (New York: University Press of America, 1991), ix.

Analysis of Media Depictions of the Virginia Tech and the Columbine School Shootings: Ethnic and Racial Effects

Katherine Lam
Barnard College

The tragic school shootings at Virginia Polytechnic Institute (VTech) and Columbine High School have drawn considerable public and media attention. Minorities are often either depicted negatively or are disproportionately targeted in news stories (Ramasubramanian 2007), contributing to continued marginalization and a growing perception of ethnic minorities as societal threats (Nairn 2006). However, many of these comparisons have been made between African American and White groups (Mastro 2006). The shootings at VTech and Columbine share many event similarities (i.e., the shooters are young males who exhibit similar disturbed behavioral histories), which enable an informative study to be performed on inter-group representation by the media. In particular, the ethnicity of the VTech shooter provides a unique opportunity to examine how Asian American groups might be depicted compared to White groups in the context of an extremely violent event. To the extent that negative characteristics are disproportionately attributed to the VTech shooter, societal attitudes toward Asian American immigrants in general might be impacted by this extremely negative exemplar.

Because group members tend to attribute negative events to negative and internal causes rather than external characteristics of outgroup members (Ma & Karasawa, 2006), we hypothesize that newspaper reporters from three mainstream U.S. newspapers will make attributions to mental illness diagnosis and treatment, and negative psychosocial aspects of the VTech shooter (i.e., an outgroup Asian-American male) more frequently when compared with the Columbine shooter (i.e., an ingroup White-American male). Also, we hypothesize that neutral/positive aspects of the Columbine shooter will be mentioned more frequently than the VTech shooter.

Perceptions of Racism among African-American Single Mothers after Hurricane Katrina: Relationships with Interviewer Race and Mental health.

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The purpose of this study was to explore the impact of interviewer race on African American women's reports of racism during Hurricane Katrina. Participants (N = 55) were a sub-sample from a longitudinal study of a community college intervention in New Orleans. Prior to the hurricane, all participants lived in areas that were affected by Hurricane Katrina. Participants were interviewed approximately a year after Hurricane Katrina and were asked about the extent to which they perceived racism to have had an impact during the hurricane and its aftermath. Interviewers were two European American women and one African American woman. Three readers, who all identify as European American, rated whether or not participants reported racism and coded for various categories describing the content and language of the responses. While there were no significant differences by interviewer race in whether participants reported racism, there was a trend toward participants being more likely to report racism when interviewed by an African American. In addition, there were significant differences in the content of participants' responses. Participants were significantly more likely to use qualifying statements (e.g., "No offense") and contradictory statements (e.g., "I'm going to say no, but I think that it did") when interviewed by a European American. Participants were also significantly more likely to make references to other people in their life thinking that racism played a major role with a European American interviewer. Other response categories, which did not differ by interviewer race, were references to class issues, emphasis that other races were affected by the hurricane in addition to African Americans, and stating that they were unaffected by the racism during and after the hurricane. Important limitations of the study were its small sample size that all three coders identify as European American. Future research should examine whether personal characteristics moderate the differential responses based on interviewer race, and the effect of perceptions of racism on post-hurricane mental and physical health and other indices of psychosocial functioning.

Exploring the Role of Relationship Mutuality in Latino Couples Reporting Male-to-Female Intimate Partner Violence

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Purpose, Goals, & Objectives:

The degree of psychological distress associated with intimate partner violence (IPV) warrants culture-specific explorations of factors that impact violence. The National Violence Against Women Survey (NVAWS) reported a lifetime prevalence rate of exposure to intimate partner violence among Latinos of 23.4%, based on a random sample of the U.S. population (Tjaden & Thoennes, 2000). Relationship mutuality, defined as the "bidirectional movement of feelings, thoughts, and activity between persons in relationships" by Genero, Miller, Surrey, & Baldwin (1995), was found to be associated with IPV. Specifically, Gerlock (2001) demonstrated that batterers who complete IPV intervention programs report higher levels of relationship mutuality. Moreover, the greater the frequency and severity of abuse, the lower the level of relationship mutuality as reported by the batterer. Taken together, these findings suggest that high levels of mutuality are associated with investment in decreasing violence whereas low levels of mutuality are related to continued abuse.

The purpose of this study is to explore the extent to which relationship mutuality predicts IPV as reported by Latino couples. Specifically, we will assess the extent to which each mutuality factor and overall relationship mutuality predicts reports of IPV. Moreover, we will investigate if couples tend to agree in their ratings, whether gender differences in ratings of specific factors exist and how this fits with gender role socialization among Latinos. We hope that study results will highlight aspects of the couple relationship that can be addressed through intervention, and consequently, mitigate IPV.

Methodology:

The study will use a portion of data collected as part of a larger research project of a community-based program for Latino families affected by domestic violence. Bi-lingual research assistants conducted one-on-one interviews with each family member that consented to participate. Instruments were translated into Spanish and back translated; items were administered in Spanish. This study will focus on data provided by 38 female-male couples.

The Mutual Psychological Development Questionnaire (MDPQ) will be used to assess perceived mutuality in adult relationships (Genero et al., 1992). The MDPQ evaluates six conceptual factors of mutuality. Empathy refers to how each person is able to attune to and connect with their partner's experience (e.g., "pick up on my feelings"). Engagement is the focusing on one another in a meaningful way, and is demonstrated by shared attention, interest, and responsiveness (e.g., "get involved"). Authenticity describes the process of coming to know and be known by one's partner and increased sharing (e.g., "try to understand me"). Zest refers to the energy-releasing quality of relationships (e.g., "feel energized"). Diversity is the process of expressing and working through different perspectives and feelings (e.g., be open-minded). Empowerment describes each partner's capacity to act upon and influence the other and the relationship (e.g., "express an opinion clearly"). Physical and psychological aspects of IPV were measured by items adapted from the Conflict Tactics Scale (CTS) (Straus, 1979); the Psychological Maltreatment of Women Inventory (PMWI) (Tolman, 1988); and the Index of Spouse Abuse (ISA) (Hudson & McIntosh, 1981). Multiple measures were used to evaluate the reliability and appropriateness of these scales with a Latino sample.

Childhood Sexual Exploitation in Atlanta, GA: Historical Context, Present Day Experiences, and a Coordinated Community Response

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Brandeis Green
Mwende Mualuko
Leslie Jackson
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Purpose:

This poster will explore the traumatic phenomena of Commercial Sexual Exploitation of Children (CSEC) in general, with a focus on African American girls in Atlanta, GA. Estimates place the number of children who are involved in CSEC in the United States in the hundreds of thousands (Estes & Weiner, 2001). According to statistics from the FBI, Atlanta has been identified as one of fourteen sites with the highest rates of children being commercially sexually exploited. In Atlanta, a city which has developed a national reputation as a destination for sexual tourists, over 90% of children who come to the attention of the authorities for CSEC are African American. The average age of a victim is 14, with cases of girls as young as 10 and 11 (Hidden in Plain View, 2005). Studies have documented a relationship between CSEC and negative health outcomes (Silverman, Raj, Mucci, Hathaway, 2001), drug and alcohol abuse (Friedman, 2005), inflammatory disease and other infectious diseases (Klain, 1999), cognitive and developmental delays (Klain, 1999), PTSD (Cosetello et al., 2003), and Conduct Disorder (Akin-Little, & Little, 2003). The purpose of this presentation is to contextualize African American girls' experiences with CSEC within the historical context of slavery and their present day social, economic, and political realities in Atlanta, GA. My goals are to 1) introduce the definition of CSEC and describe the experiences of these children, 2) summarize contributing factors to involvement in CSEC and give an overview of the destructive short and long term effects, 3) highlight the workings of a community based collaborative created to intervene in the lives of children who have experienced childhood commercial sexual exploitation and prevent children termed "high risk" from engaging in CSEC, and 4) describe the current state of affairs, which will include difficulties in implementing the work of the collaborative, lack of available mental health treatment, difficulties in prosecuting the people who exploit these children, and the need for culturally competent interventions and services.

Methodology/Questions Raised:

This poster will be based on research in the area of childhood sexual exploitation, documents from the collaborative to end CSEC, and qualitative interviews of children who have experienced CSEC and their family members. Questions raised are, how do race, culture, and sociopolitical variables intersect in way that leaves African American girls vulnerable to traumatic victimization through CSEC? What are culturally appropriate interventions and community responses to addressing CSEC?

Can I Talk to You? Using Qualitative and Quantitative Methodologies to Explore the Relationship Between Fear of Confirming Stereotypes and Negative Evaluations in African Americans With Social Phobia

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Georgia State University

Purpose:

The objective of this poster is to examine the link between African Americans' fear of confirming stereotypes and their experience of social anxiety. This link is viewed in ecological terms whereby every individual is influenced by layers of social relationships (Bronfenbrenner, 1979) which for many African Americans includes socio-cultural conditions of oppression (Kambon, 1998). Social anxiety is an extreme form of evaluative concern defined by a "marked and persistent fear of social or performance situations in which embarrassment may occur" (DSM-N, APA, 1994). It is the third most prevalent psychiatric disorder (DSM-N, APA, 1994) and is linked to an increased likelihood of being unemployed, lower income, reduced likelihood of attaining a post-secondary education, suicidal ideation, and alcohol abuse (Olfson et al., 2000; Stein, Walker, & Forde, 1994; Van Ameringen, Mancini, & Streiner, 1993).

Bronfenbrenner (1979) and Ogbu (1981) remind us that the individual is impacted by their ecological context. For many groups, stereotypes are a stressful part of that context which may contribute to anxiety in specific situations. Stereotypes are societally held, social evaluations based on group membership with both social and political consequences (Sigelman & Tuch, 1997). Any interpersonal interaction contains several levels of interactions. It is an interaction both between individuals and the social groups they represent. As such, any individual judgment contains a societal judgment. Research shows that stereotypes are social evaluative judgments and impact performance (Sigelman & Tuch, 1997; Steele, 1995). As such, this poster will examine the impact of stereotypes as they relate to African Americans' experience of social anxiety using quantitative and qualitative data. It is hypothesized that among a sample of African Americans diagnosed with social anxiety, there will be a significant, positive relationship between African-Americans' self-reported concerns over confirming stereotypes and self-reported levels of social anxiety. Additionally, information gleaned from qualitative interviews will be assessed for support of an ethnic group specific experience of social anxiety.

Methodology:

Thirty-four participants, 23 females and 11 males, who self-identified as African Americans took part in this study. Participants were recruited for a larger study funded by the National Institutes of Mental Health (NIMH). The Stereotype Confirmation Concern Scale (SCCS) (Contrada et al., 2001), a self-report scale that measures people's concern over confirming stereotypes and the Personal Report of Confidence as a Speaker, (Paul, 1966) a self-report measure that assesses public speaking fears were used. The relation between the SCCS and PRCS will be examined using Pearson's product moment correlation coefficient. For the qualitative section, African American participants who took part on the larger study will be asked to participate in a two-hour, face to face interview where they are asked about the intersection of race, culture, and social anxiety.

A Community Approach to Healing Diverse Families Who Have Survived Trauma

Rebecca Reeder
House of Mercy

This poster presentation analyzes the interventions that community agencies use to improve the quality of life for diverse families who have endured trauma. The types of traumas that will be discussed include complex trauma, intimate partner violence and community violence. The goal of the presentation is to inform the viewer about the multicultural skills necessary for professionals who are working in community agencies to possess. It outlines the RESPECTFUL model (D'Andrea & Daniels, 2001) of multicultural counseling and provides information as to how community agencies can implement this model. A literature review of current practices used by professionals working with this population is included in the poster. It also explores training models and experiential activities for mental health professionals to use on their journey towards gaining the awareness, the knowledge and the skills necessary to become competent in working with a diverse population. There are many community programs throughout the United States that have paved the way towards outreach and prevention for minority groups that have survived trauma. The strengths of these programs include their ability to involve committed professionals who are aware of the special needs of their clients and who are advocates for positive community change. This poster incorporates information about these programs in an effort to educate viewers on the interventions and techniques that have been successful and to explore goals for future programs. While there is limited research on the use of evidence-based treatment methods for minority groups who have endured trauma, the combination of these practices with multicultural competencies are shown to be useful. Limitations of the research are outlined, including the lack of empirical evidence of the effectiveness of the current treatment models for trauma and their use on diverse populations.

Stress and Depression among Latina Mothers with Young Children

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George Washington University

Introduction, Purpose, and Objectives:

Postpartum depression (PPD) affects 10-15% of women during the first postnatal year (Weissman & Olfson, 1995). Some research has found that both rates and symptoms of postpartum depression are higher among Latinas than Caucasian women (Matemidad Latina, 2007). In addition, Hispanic immigrants in the US experience multiple stressors, such as immigration stress and acculturative stress, which may contribute to PPD and be especially harmful to young mothers. However, the relationship between these immigrant-specific stress and depression has not been well studied among the Latina population. The purpose of this study is to address this gap by examining how immigrant-specific stressors are related to depressive symptoms in Latina mothers with young children.

Method, Results, and Conclusions:

The current study is based on a longitudinal study [The Mothers and Babies Mood and Health Project] that evaluated the effectiveness of a cognitive-behavioral intervention to prevent PPD among low-income immigrant Latinas. An exit interview was administered to 42 women one to two years postpartum after the conclusion of the study to examine their experiences (qualitatively and quantitatively) with the study and examine resilience and risk factors associated with PPD. Data for this study included the Beck Depression Inventory (BDI-II; Beck et al., 1996), a measure of depressive symptomatology, and the abbreviated version of the Hispanic Stress Inventory (HSI-I; Cervantes et al., 1990), a measure of a variety of stressors (e.g., cultural, economic) that Hispanic immigrants experienced within the past three months.

To date, preliminary data on the first 28 participants are analyzed. On average, mothers are approximately 26 years old ($M=25.93$, $SD=4.94$), have only one child ($M=1.00$, $SD= 1.28$), and have been in the United States for an average of 3.34 years ($SD=2.91$). Results indicate that the sample had relatively low depressive symptoms ($M=10.1$, $SD=7.5$), and moderate overall stress levels ($M=33.4$, $SD = 18.2$) as compared to previous research. The correlation between the BDI-II and HSI-I is not significant ($r= -.09$, $p=ns$). The preliminary results in this study indicate that the relationship between stress and depression is not significant. This may be due to the small sample size; additional data will be analyzed for the current proposal. In addition, although the HSI-I attempted to measure immigrant-specific stressors, it may not have adequately captured the experiences of our sample of Latina immigrant mothers with young children. Recommendations for measuring stress in immigrant Latina mothers will be discussed.

Trauma and Environmental Stress: Predictors of Disease Progression among Black and Latina Women Living with HIV / AIDS

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New York State Psychiatric Institute

Program Abstract

This study seeks to examine the relationship among trauma, chronic environmental stress, and disease progression among 100 Black and Latina women living with HIV / AIDS in low socio-economic communities in New York City. Secondary analysis of data collected among mothers and children participating in a multi-site longitudinal study will be conducted. In addition to examining patterns of traumatic life experiences, this study will also investigate the impact of trauma and environmental stress on health status at baseline and follow-up.

Goals and Objectives

The salient amount of Black and Latina women currently living with HIV / AIDS in the D.S. induces the need to further examine the impact of trauma and chronic stress on disease progression. Health services utilization and socioeconomic status among many other factors have been found to expedite HIV morbidity. Few studies have investigated the impact of psychological stress on disease progression among people living with HIV / AIDS, especially among women of color. Some studies have shown that women of color living with HIV who have experienced childhood sexual trauma were more likely to be diagnosed with AIDS than their White unaffected counterpart. The proposed study aims to better understand the impact of traumatic life experiences and environmental stress on the course of HIV among ethnic- minority women living in resource-limited communities. This study also seeks to examine the occurrence of traumatic life events, especially childhood sexual abuse, among this sample of women living with HIV / AIDS.

Methodology

The data presented in this study is from the Child! Adolescent Sexual Awareness Health Project (Project CASA). Project CASA is a longitudinal multi-site investigation of mothers and children living with HIV/AIDS in New York City. Secondary analysis will be conducted on baseline and follow-up interview data from 100 Black and Latina mothers living with HIV/AIDS. Participants were recruited from HIV care clinics at 5 medical centers in New York City. Participants' mental health functioning was assessed utilizing an extensive battery of psychological instruments such as the City Stress Inventory (CSI) and the Clinical Diagnostic Questionnaire (CDQ), which includes a screening of Post Traumatic Stress Disorder (PTSD) symptomatology. Participants were also asked to report their CD4+ T-cell count and HIV RNA viral load at both baseline and follow-up. Pearson Correlation and Multiple Regression analyses will be conducted using the Statistical Package for Social Sciences (SPSS).

Preliminary Findings

Preliminary findings suggest that there will be a strong positive correlation between traumatic life events, environmental stress, and disease progression. Additionally, trauma and city stress will account for a significant portion of the variance of higher CD4+ T-cell counts and HIV RNA viral loads. The literature also suggests that there will be a higher frequency of childhood sexual abuse among this sample of women living with HIV I AIDS.

Demographic and clinical Characteristics of Low-Income Women of Color with Histories of Intimate Partner Violence

Christina Wilson

Christiane Burnett

Casey Hoffman

Kristin Sanuelson

California School of Professional Psychology at Alliant International University

This poster presents demographic and clinical characteristics of a nonshelter sample of primarily low-income women of color with histories of intimate partner violence. Trauma histories (including exposure to community violence and past violent relationships) and social-cultural variables will be examined as potential predictors of symptoms of posttraumatic stress disorder.