

A close-up photograph of a field of wheat and daisies. The wheat stalks are golden-brown and in sharp focus, while the daisies are white with yellow centers and slightly blurred in the background. The overall scene is bright and natural.

For Multicultural Providers: A Kaleidoscope Perspective on Our Field

April 27, 2022 | 12:00-1:15 PST

ALEKS MARTIN, LSWAIC, SUDP x Northwest MHTTC

YOU ARE ON



DUWAMISH
dxʷdəwʔabš

LAND



usdoj.gov/bLM

#HonorNativeLand

Art: Mariana Myles, Spirit Lake Dakota



Goodmorning Seattle USA 2015



Circa late 1970's, Philippines.

GOALS

- Refresh ALL memories
 - no matter how faint
- Honor OUR achievements
 - no matter how small
- Celebrate CONNECTIONS
 - foster the future

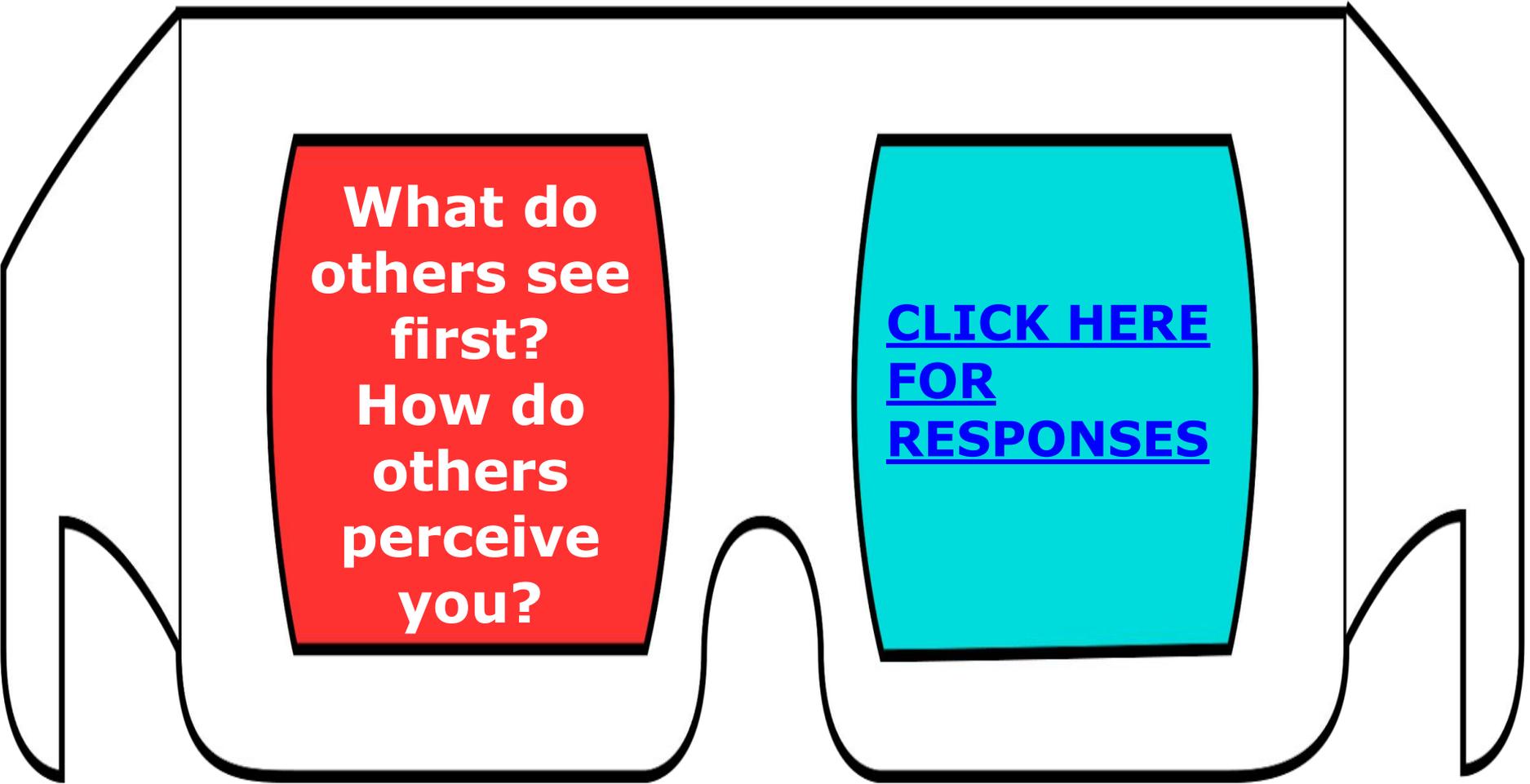


Learning Objectives

- *impostor syndrome*
- *trauma & secondary trauma*
- *guilt, shame and survivor guilt*
- *transference and countertransference*

How do you see yourself?
Who are you?
What is your identity?





**What do
others see
first?
How do
others
perceive
you?**

**[CLICK HERE
FOR
RESPONSES](#)**



Imposter Syndrome

Real You



Mask You Wear





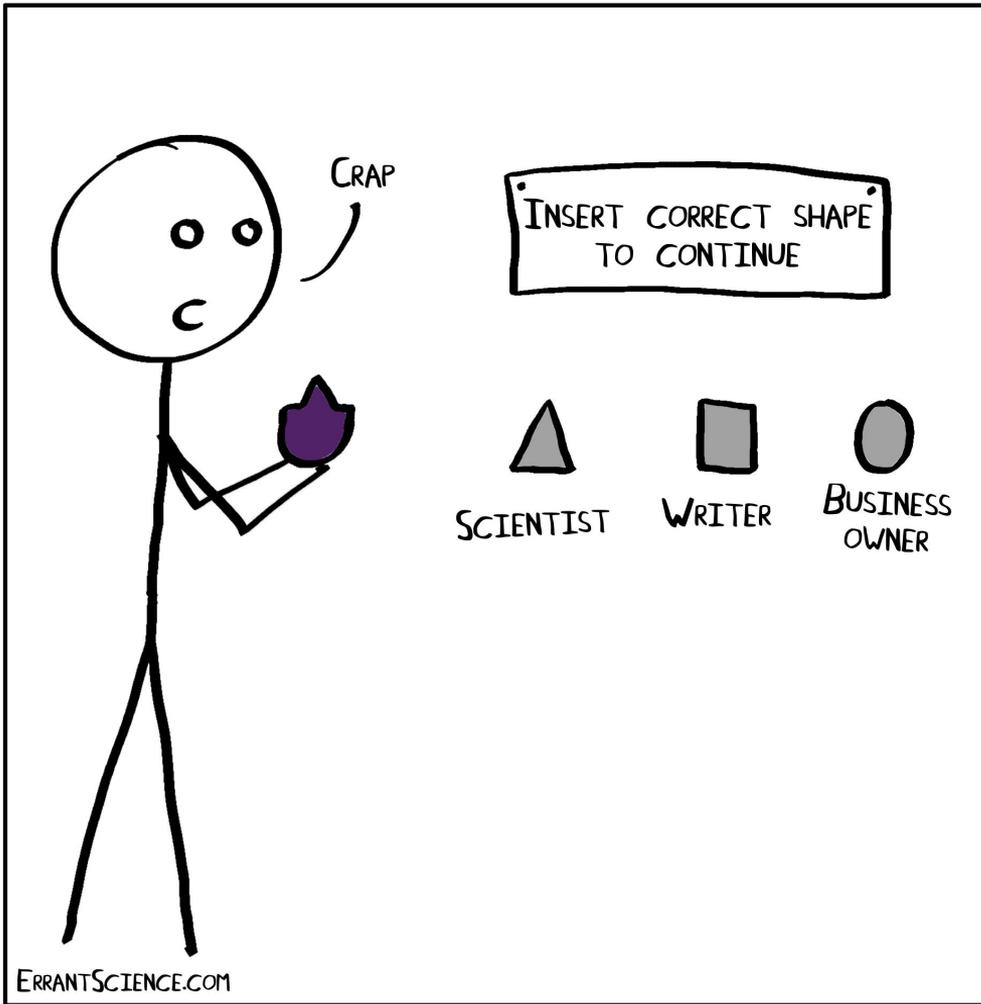


*"There is a strong correlation
between impostor syndrome and
anxiety, stress, depression and burnout."*

- Dr. Elizabeth F. Churchill



“... instead of focusing heavily on characteristics of the individual, we urge future research to examine contextual variables at the societal, institutional, and interpersonal levels, which may shape an individual’s impostor feelings.”



TRAUMA

Secondary

TRAUMA



As organizations move toward policies of cultural safety, as well as programs and practices that are trauma-informed, there is a pressing need to understand the nature of the links between the traumatic experiences and discrimination among members of socially marginalized groups, including the specificities associated with each of the groups.

Matheson, et al (2019)

SELF-KINDNESS



meetings

social

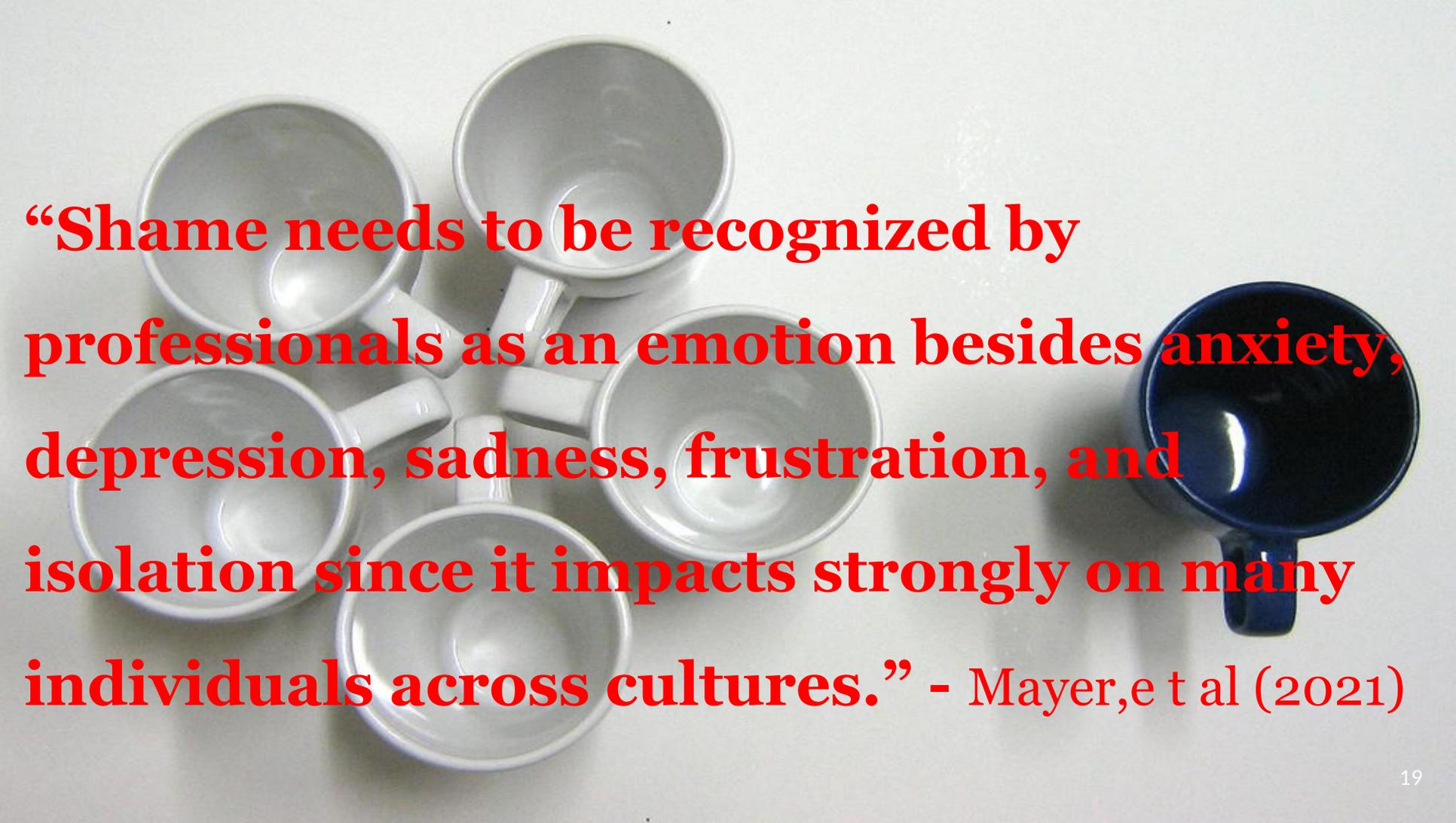
INTENSE
MEETING
SCHEDULE

DAILY
STAND-UP
MTG
IN EVENING

A woman wearing a grey headscarf and a long-sleeved grey dress is walking through a crowd of people in a stone-walled town. She has a serious expression. The background shows other people and stone buildings.

SHAME. SHAME. SHAME.

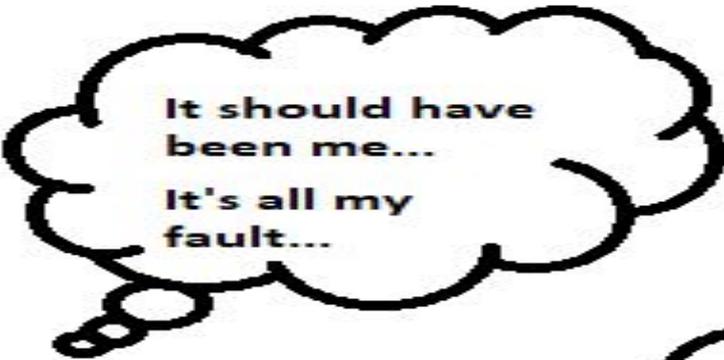
DING DING DING

The image shows five white ceramic mugs and one dark blue ceramic mug arranged on a white surface. The white mugs are clustered together on the left and center, while the blue mug is positioned on the right. The text is overlaid in red, bold font across the center of the image.

“Shame needs to be recognized by professionals as an emotion besides anxiety, depression, sadness, frustration, and isolation since it impacts strongly on many individuals across cultures.” - Mayer, et al (2021)



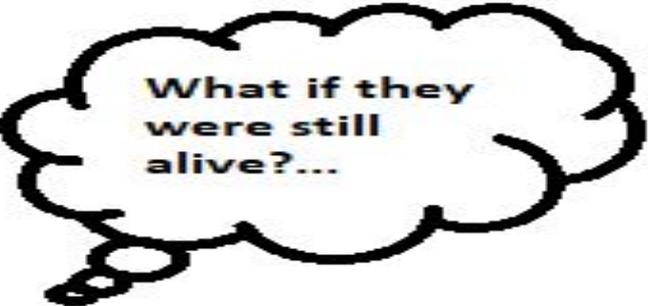
I should have done this...



It should have been me...
It's all my fault...



Why did I do that?...
I am to blame...



What if they were still alive?...

1. Address it. Acknowledge the pain, the hurt, the suffering, the violence
2. Then take the next steps away from these gently and move towards healing
3. Begin to recognize empowerment with SELF and OTHERS
4. Nurture and cultivate your accomplishments with others



Countertransference refers to the inner emotional reactions of a social worker (or any helping person) to a client (Lemma, 2003). Countertransference emerges at the intersection between the vulnerabilities of the client and the vulnerabilities of the social worker – it is a product of the helping relationship and thus lies “at the heart of the helping process” (Agass, 2002). Whether or not workers practise psychodynamically (which refers to the theoretical school that gave birth to this construct), and whether or not they are aware of their countertransference, countertransference is present in all helping relationships, at micro, mezzo and macro levels of practice (Liegner, 2007). The question is less about whether countertransference is experienced and more about how it is understood and managed (Burwell-Pender & Halinski, 2008).





- Self-awareness, acceptance, and acknowledgement of one's failures and limitations
- Self-forgiveness and self-compassion
- Self-affirmation through re-authoring and reframing
- Self-affirming the intrinsic value and sacredness of life
- Taking personal responsibility for positive change
- Seeking a support group
- Focusing on the meaning people attach to events
- Seeking deeper meaning and self-transcendence
- Seeking deeper understanding through verbalizing one's emotions and dreams



“Novice interviewers described experiences of secondary traumatic stress, vicarious trauma, compassion fatigue, posttraumatic growth, and resilience.

“Imposter syndrome when newly entering the field of social work”
Novice interviewers described symptoms consistent with those reported by seasoned helping professionals; positive and negative symptoms often coexisted.

Interviewers who completed more assessments described reactions of sadness, anger, insomnia, and changes in worldview.

Interviewers who shared similar traumatic histories or environments reported more examples of countertransference.” - Smith, et al (2019)

Has working in a virtual/remote environment increased Providers of color's susceptibility to Imposter Syndrome?

- **Any Information on this topic regarding
Native/Indigenous Elders**
 - Indigenous Peoples Institute at Seattle University
 - Native And Indigenous Communities and Mental Health
 - Seattle Indian Health Board

- *Low Barrier/ Harm reduction facilities and
employee trauma/burn out(?)*

SELF-CARE x SELF-LOVE

COMMUNITY CARE

"IT TAKES A VILLAGE"

- *within the context of shame, can you also include 'toxic shame' (Bradshaw, John) and how to move from that to guilt to healing.*

- **How to explore these concepts with a staff member who thinks that talking about diversity is racist?**

- **Checklist**

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SALAMAT PO & THANK YOU!

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