



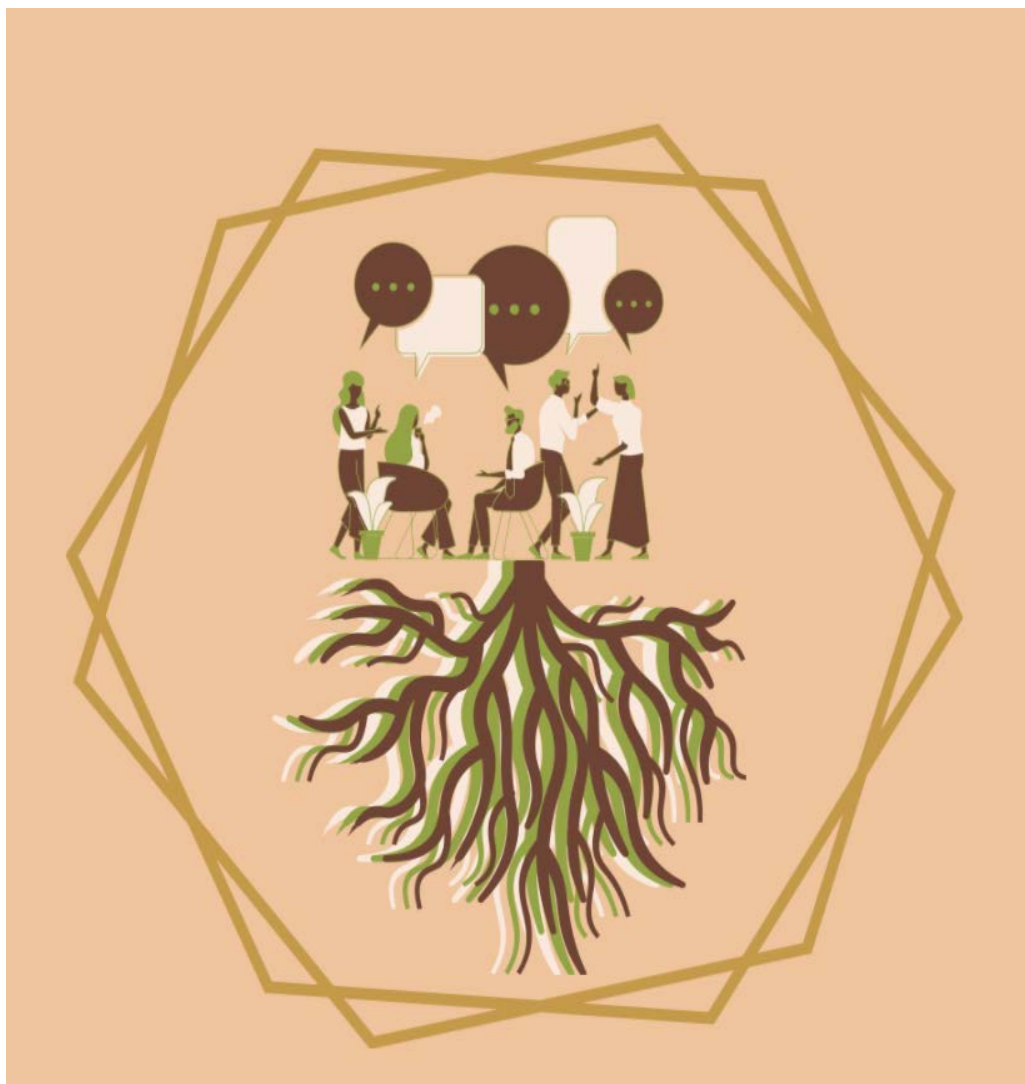
Northwest (HHS Region 10)

MHTTC

Mental Health Technology Transfer Center Network

Funded by Substance Abuse and Mental Health Services Administration

ANCHORED IN OUR ROOTS



A BIPOC SCHOOL MENTAL HEALTH PROVIDER'S GUIDE TO DECOLONIZING SELF-CARE BOOK 2: STRATEGIES

Visit the [Anchored In Our Roots website](#) for additional materials.

“WALKING BARE FOOT ON GRASS, ROOTS US, ANCHORS US, AND DEEPENS OUR CONNECTIONS TO KINSHIP AND ANCESTRAL LAND. WE MORE INTIMATELY SENSE THE HEART SOUNDS AND HEART BREATHS OF THE EARTH. IT INCREASES OUR CIRCULATION AND STRETCHES OUR MUSCLES. IT IS ONE OF THE MOST SPIRITUAL THINGS WE CAN DO.”

AUTHOR UNKNOWN



The Authors



**Katrice Thabet-Chapin,
M.Ed., Ed.S., NCSP**

Katrice is a multi-racial educator who has served in the non-profit sector for over 27 years. She comes from four generations of educators who dedicated their life to educational social justice. She has a strong theoretical background in child development and psychology; B.A. in Child Development, M.Ed. in Elementary Education, and Ed.S. in School Psychology. She works diligently to ensure that everyone feels safe and can voice their opinions without retribution. As a practicing school psychologist, she has a special interest in researching and applying best practices in consultation, intervention, and assessment implementation when supporting students and families who are culturally and linguistically diverse. Katrice is an active member of Washington State Association of School Psychologists, the National Association of School Psychologists, and is a member of OSPI's School-Based Behavioral Health and Suicide Prevention Subcommittee. When Katrice is away from the office she enjoys spending family time with her partner and four daughters.



Sabine Thomas, ND

Dr. Sabine is a Naturopathic Doctor (ND) and an educator. She has extensive background in nonprofit management, wellness, infant/early childhood mental health and user experience (UX) research. She graduated from Mount Holyoke College with a B.A. in Sociomedical Sciences and a Doctorate from Bastyr University in Naturopathic Medicine. She is an early childhood digital ethnographer and a self-care doctor. She is the co-owner of JSol Studios, a virtual wellness educational practice and lives in Tacoma, WA with her family.



Welcome!

This 2nd workbook is a companion to the first eBook. It is written to provide more background on the concept of decolonizing self-care and some of the impact racism has on the body. The supplemental resources provided are meant to deepen our knowledge about ancestral and indigenous practices that were rooted in health and care.

For each subsection of this eBook there will be an opportunity to participate in reflective practice. If you choose to print parts of this book, use the reflection space to write or draw what resonated with you, challenged your thinking, or affirmed your beliefs. Otherwise grab your favorite headphones

Katrice and Dr. Sabine





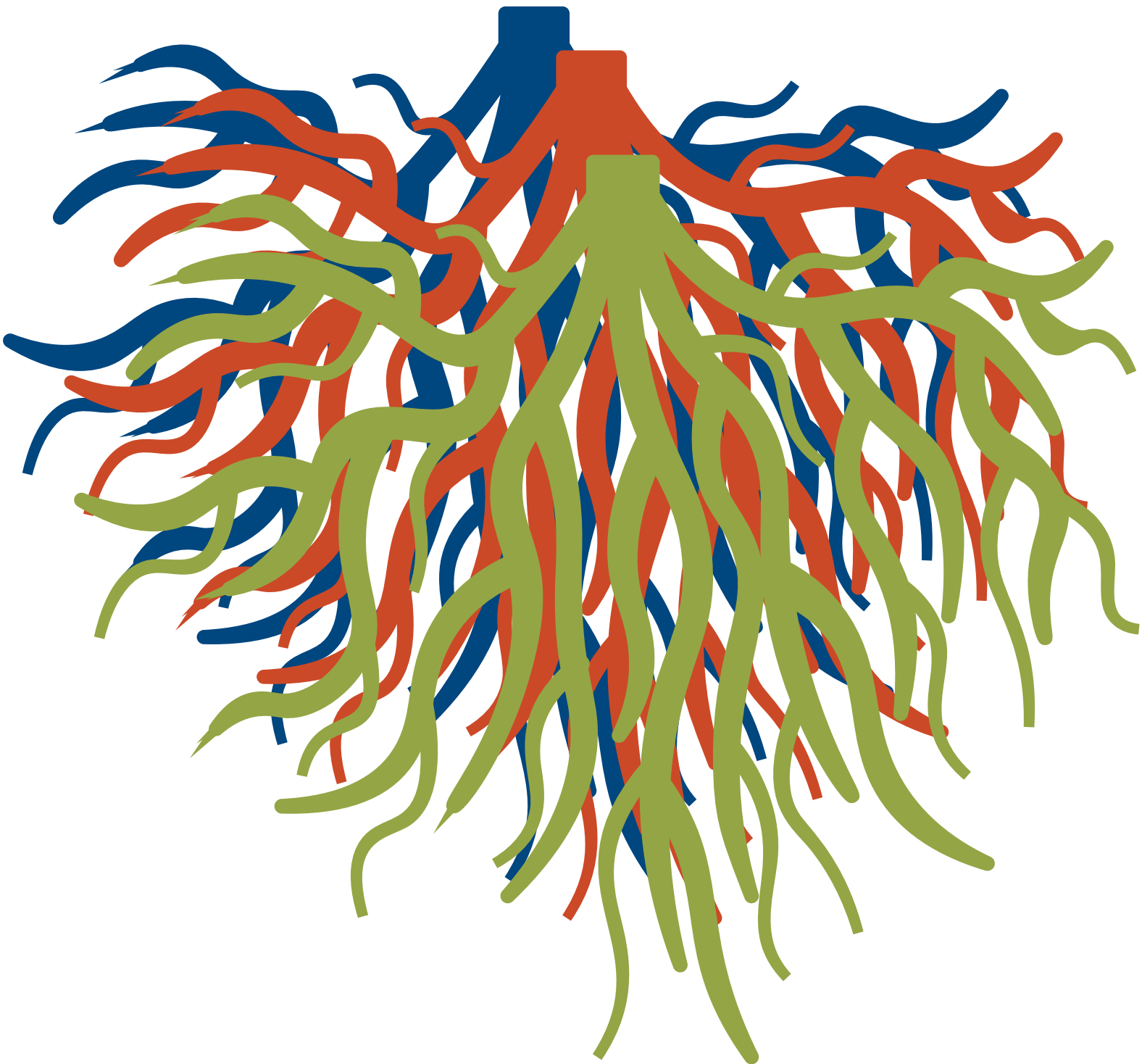
SECTIONS

Section 1: Decolonizing Self-Care

Section 2: Impact of Racism on Self-Care

Section 3: Nurturing and Weaving our Roots

Section 4: Radical Self-Care



SECTION 1:

DECOLONIZING SELF-CARE

"Self-care rhetoric attempts to soften the harsh realities of capitalism that works to turn people's livelihoods, mental health, and social well-being into quantifiable output; it turns people into property to be used for institutional profit."

Dian D. Squire and Z. Nicolazzo


Much of school-based mental provider's theoretical knowledge and understanding of mental health and well-being has been provided through institutional application. These institutions utilized textbooks and manuals on how to identify trauma, provide interventions for recovery, and sustain health and wellness through self-care in a structured and somewhat sterile way. Even in institutions that believe in the concepts of social justice there is lack of deep cultural awareness on the unique ways in which BIPOC communities need to heal.

By virtue of their intersectionality BIPOC communities have specific mental, physical, emotional, and spiritual needs to heal from the trauma, oppression, and marginalization that they have endured and continue to experience. As such it is important to understand how institutions have traditionally provided self-care strategies and why it is so important to decolonize that approach. The following excerpts highlight the trajectory of decolonizing self-care.



What does
decolonizing self-
care mean?





"[...]Self-care rhetoric attempts to soften the harsh realities of capitalism that works to turn people's livelihoods, mental health, and social well-being into quantifiable output; it turns people into property to be used for institutional profit. It maximizes the amount of labor [...] while minimizing the need to authentically care about the "humanness" of a person."

"In thinking about decolonizing [...] notion of work and self-care, the goal of this critique [...] is to battle against the aforementioned technologies. [...] we can all be scyborgs — decolonizing machines that work from within the institution to decolonize it in any way possible. To be these everchanging, human(izing) machines, we can look toward Indigenous people's lifeways for some guidance. Instead of a culture of rugged individualism and scarcity, indigenous societies work in ways that developed skill sets for progressive communal work. This means that instead of individual members of society being able to only engage in one task, tasks were taught to neophytes and fostered throughout what we might call "professional development" and a community-based development."

Source: **Love My Naps, But Stay Woke: The Case Against Self-Care** by Dian D. Squire and Z. Nicolazzo

https://www.researchgate.net/profile/Dian-Squire/publication/335411596_Love_My_Naps_But_Stay_Woke_The_Case_Against_Self-Care/links/5e8920ec299bf130797c832f/Love-My-Naps-But-Stay-Woke-The-Case-Against-Self-Care.pdf



"The wellness discourse often ignores wellness practices that have been routinely utilized by Indigenous Peoples who occupied the land now called the United States before it was colonized, as well as the wellness of enslaved Africans. Colonizers in the United States are known to have treated Indigenous Peoples and enslaved Africans with extreme brutality. The lasting impact colonization has had on wellness is not just the horrific physical treatment of both Indigenous Peoples and enslaved Africans, but also the stripping of cultural ties to spiritual traditions, disconnecting from family (by removing fathers, raping mothers, and selling children), depleting Native lands of their resources [...]. Colonization is violence against Indigenous Peoples, and in the United States, this has resulted in centuries of generational trauma for Black, Indigenous, and People of Color (BIPOC) and their descendants."

"Because the current wellness counseling literature is often devoid of any contextual history of wellness before the 1980, many counselors within dominant groups [white people] likely have a very shallow understanding of wellness and its historical context."

"A new wellness paradigm will help to contextualize the radical mid political roots of wellness will help the current practices and assist in reclaiming wellness for communities that have been left out of the conversation for decades."

Source: **Wellness Decolonized: The History of Wellness and Recommendations for the Counseling Field** Katie Gamby, Dominique Burns, and Kaitlyn Forristal

https://www.researchgate.net/profile/Kaitlyn_Forristal/publication/353126659_Wellness_Decolonized_The_History_of_Wellness_and_Recommendations_for_the_Counseling_Field/links/60edbe189541032c6d386e24/Wellness-Decolonized-The-History-of-Wellness-and-Recommendations-for-the-Counseling-Field.pdf



ADDITIONAL RECOMMENDED RESOURCES

- **Spirit-Based Research: A Tactic for Surviving Trauma in Decolonizing Research** by Annita Hetoévêhotohe'e Lucchesi, *Journal of Indigenous Research: Vol. 7 : Iss. 1 , Article 4*
<https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1121&context=kicjir>
- **Centering Stories by Urban Indigiqueers/Trans/Two-Spirit People and Indigenous Women on Practices of Decolonization, Collective-Care and Self-Care.** by Melanie Lefebvre, Sept 2020
https://spectrum.library.concordia.ca/987510/37/Lefebvre_MA_F2020.pdf
- **Smith-Morris, C., Rodriguez, S., Soto, R., Spencer, M. and Meneghini, L. (2021), Decolonizing Care at Diagnosis: Culture, History, and Family at an Urban Inter-tribal Clinic.** *Medical Anthropology Quarterly.*
<https://anthrosource.onlinelibrary.wiley.com/doi/10.1111/maq.12645>
- **Nicholson, J., Driscoll, P.S., Kurtz, J., Márquez, D., & Wesley, L. (2019). Culturally Responsive Self-Care Practices for Early Childhood Educators (1st ed.).** Routledge.
<https://doi.org/10.4324/9780429054587>

REFLECTION

Take a moment to reflect by writing in a journal or while taking a walk on the following questions; What institutional message(s) have you received about self-care? Are they sustainable/equitable? How does your indigenous/ancestral background impact your journey to decolonizing self-care as a practice?

Three horizontal light gray bars for writing.

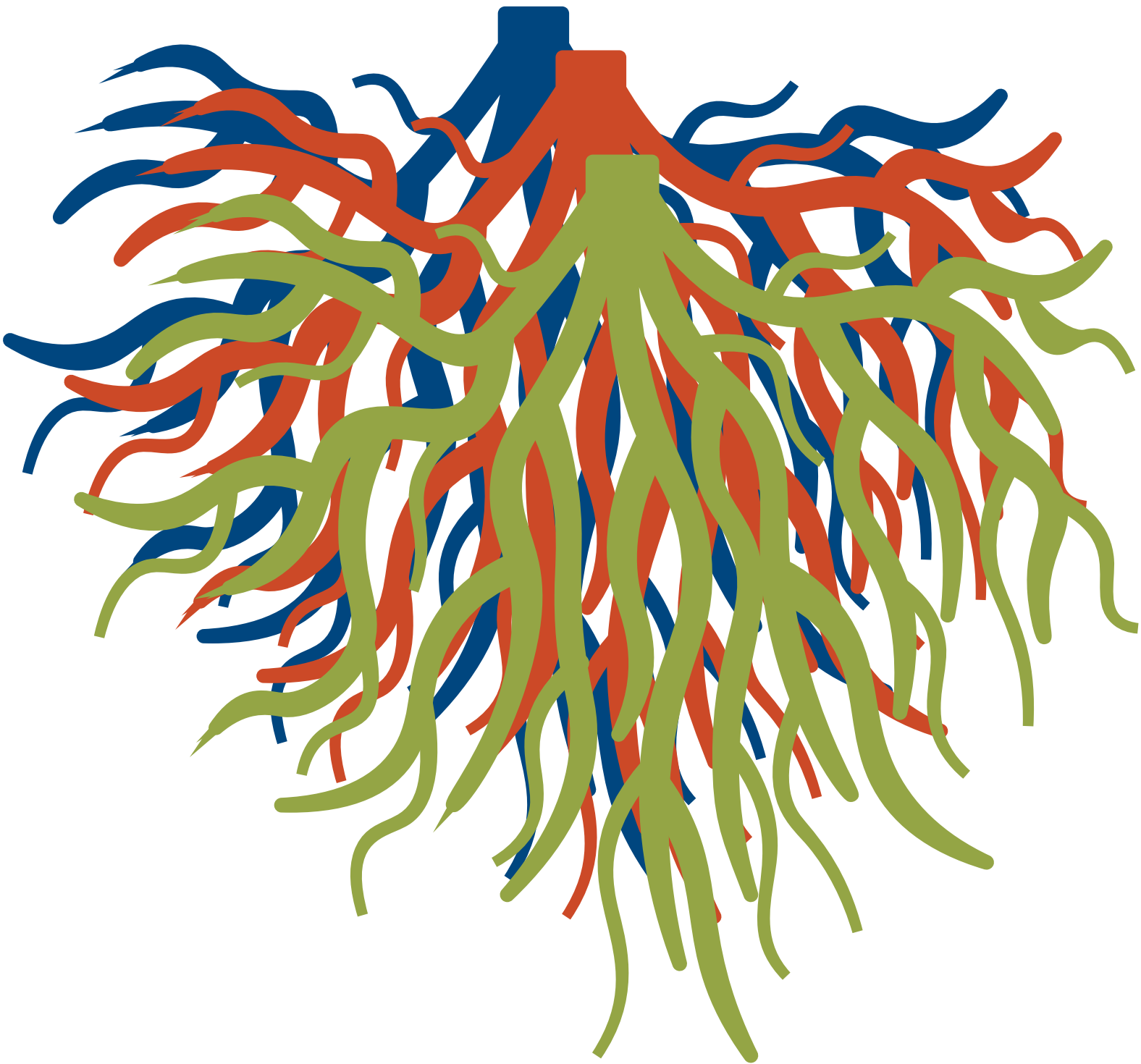
How does the article "Wellness Decolonized" by Gamby et al. affirm/confirm your approach to supporting your own self-care and that of your BIPOC clients community?

Three horizontal light gray bars for writing.

After engaging with the resources above, take time to re-write your own definition based on your understanding of decolonizing self-care; 1. Kinship system 2. Constellation of care 3. Rootwork 4. Communion with the elements.

Three horizontal light gray bars for writing.





SECTION 2: WEAVING AND NURTURING OUR ROOTS

*"Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare."
— Audre Lorde.*

As BIPOC providers, it is important to nurture our voice, as it is an extension of our ability to care for ourselves and our community. When and how cultural stitching (biculturalism and code switching) takes place, nurturing our voice and weaving in our culture can often feel complex. It can nearly feel and impossible when we are in situations where White Supremacy Culture is rampant. There can be feelings of isolation, fear of how oppressors may view our voice, and as a protective factor we may remain silent.

Silence has a multiplicity of effects on the body. It is therefore important to distinguish between being silenced vs. choosing to remain silent as an act of self-preservation.

Self-preservation directly applies to the capacity to nurture and weave our ancestral roots. The ability to anchor ourselves in the moment(s) when micro- or macro-agressions are experienced. "Self-preservation needs to start early before deleterious practices become set and are difficult to change. Therefore, an essential component is that [...] supervisors educate [their peers] on career-sustaining practices through ongoing discussions and role modeling (Martin et al.2020). For BIPOC providers, the role-modeling may not always be representative of their unique intersectionalities.



Root work:
weaving and
nurturing our roots



SECTION 2: CONT'D

"Healing comes when the individual remembers his or her identity—the purpose chosen in the world of ancestral wisdom—and reconnects with that world of Spirit."

Malidoma Patrice Some

In many cultures, intergenerational nurturing is expressed through weaving and braiding. Furthermore, in the repetitive act of parting, intersecting lumps of hair, or fabric, or leaves or strands of thick roots resided deep ancestral knowledge of preserving and holding traditions.

We also know in many countries that have ties to the Afro-diaspora including the United States, former slaves, imbedded rice in between their braids or other seeds to carry part of their roots during their cross-Atlantic journey. There is also evidence that many kidnapped slaves seeking to escape the plantations, traced unique designs to remind themselves of their way to freedom. This is self-preservation at his finest.

Similarly, remembering one's identity, weaving and nurturing ancestral roots are ways to connect with silence in a different and unique way. Where and what at the deep ancestral lines to follow and find one's journey - all in silence?

Conversely, the multi-generational impact of being forcibly silenced can leave deep scars. These scars (not always visible) disproportionately affect BIPOC SMH providers and their BIPOC clients. It is important to acknowledge that an environment that is not designed to support the authentic voice and lived experience of BIPOC SMH is an environment that silences their brilliance, and contribution to health and wellness of their clients particularly BIPOC clients.



RECOMMENDED READING RESOURCES

HAIR WEAVING AND THE AFRO-DIASPORA

- **This African Braiding Technique Was Created By Our Ancestors To Help Prevent Hunger During Slavery**

<https://www.essence.com/hair/african-braiding-technique-rice-hunger-slavery/>

- **How hair was used to smuggle grains into the Caribbean by African slaves**

<https://face2faceafrica.com/article/how-hair-was-used-to-smuggle-grains-into-the-caribbean-by-african-slaves>

- **Black Rice: The African Origins of Rice Cultivation in the Americas**

<https://www.amazon.com/Black-Rice-African-Cultivation-Americas-ebook/dp/B002OEBNNI>

- **Afro-Colombian women braid messages of freedom in hairstyles**

https://www.washingtonpost.com/lifestyle/style/afro-colombian-women-braid-messages-of-freedom-in-hairstyles/2011/07/08/gIQA6X9W4H_story.html

- **How cornrows were used as an escape map from slavery across South America**

<https://face2faceafrica.com/article/how-cornrows-were-used-as-an-escape-map-from-slavery-across-south-america>





RECOMMENDED READING RESOURCES cont.

ON BEING SILENCED

- **Weaving My Ancestors Voices**
<https://www.amazon.com/Weaving-Ancestors-Voices-Sheila-Chandra/dp/B000000HOK>
- **The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma** by Bessel van der Kolk M.D.
- **When the Body Says No: Understanding the Stress-Disease Connection** by Gabor Maté
- **Trauma and Memory: The Science and the Silenced** by Valerie Sinason and Ashley Conway

NURTURING OUR ROOTS and ROOT WORK

- **Levels of Racism: A Theoretic Framework and a Gardener's Tale** by Camara Jones
<https://www.health.state.mn.us/communities/practice/resources/equitylibrary/docs/jones-allegories.pdf>
- **Decolonizing Xicana/x Studies Healing the Susto of De-indigenization** by Susy Zepeda
https://www.academia.edu/download/64376429/Zepeda_Susy_Decolonizing%20Xicanax%20Studies_Aztlan_2020.pdf
- **Associations between seeking help from indigenous healers and symptoms of depression versus psychosis in the African diaspora of the United States** by Arthur Wiley
<https://onlinelibrary.wiley.com/doi/epdf/10.1002/ca.pr.12313>

REFLECTION

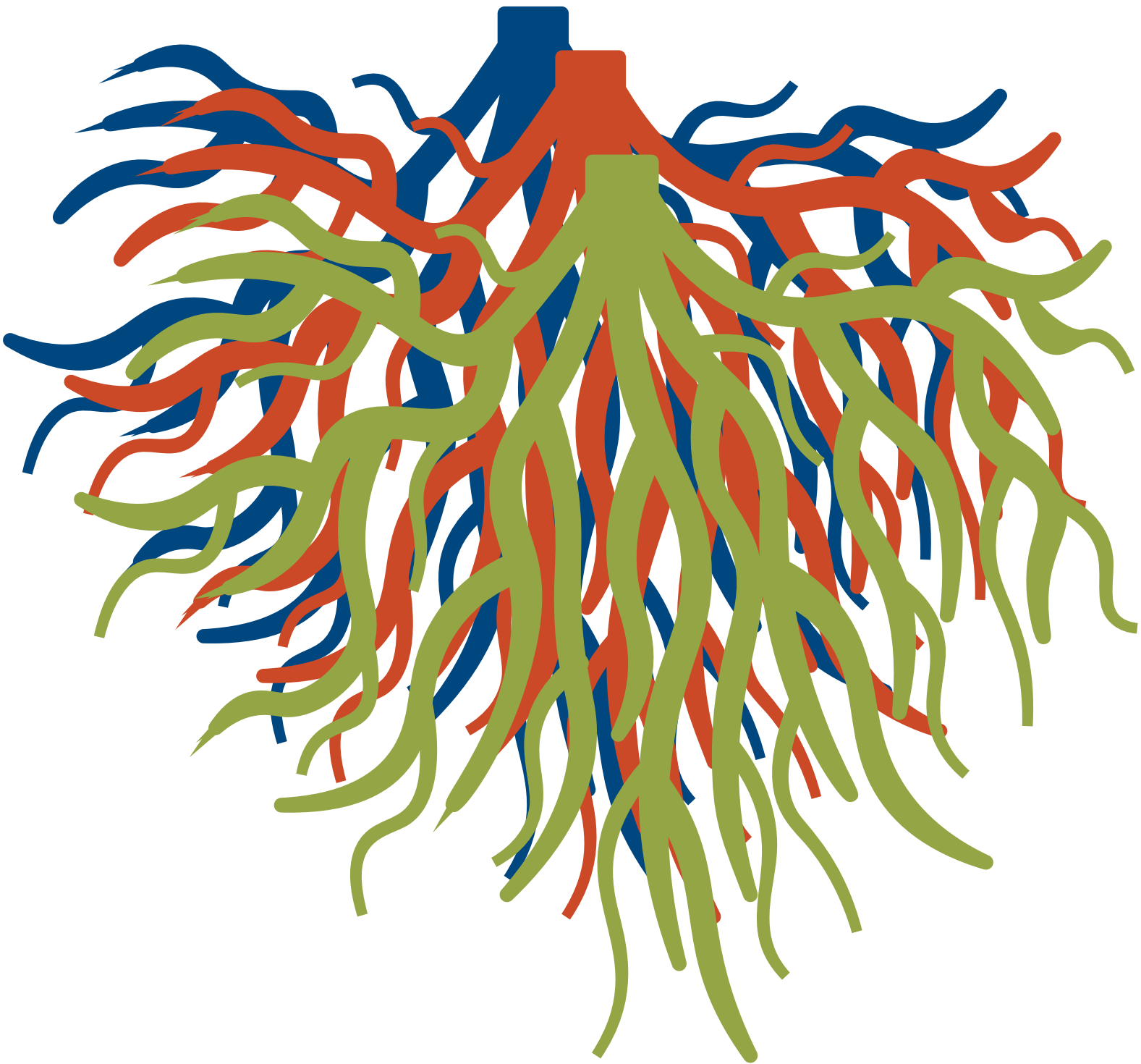
How have you navigated being silenced vs. choosing silence? What are your strategies to mitigate the impact of being silenced or choosing silence?

Five horizontal light gray rounded rectangular boxes for writing.

What are your first impression of Dr. Camara Jone's article? How does her theoretical framework relate to ancestral root work?

A large light gray rounded rectangular box for writing.





SECTION 3: RACISM AND IMPACT ON THE BODY

"Of all the forms of inequality, injustice in healthcare is the most shocking and inhumane."
Dr. Martin Luther King

Long-term neurobiological consequences of racial discrimination

The effects of long-term stress may explain the impact of racial discrimination on poor health outcomes.

Impact of racial discrimination on health

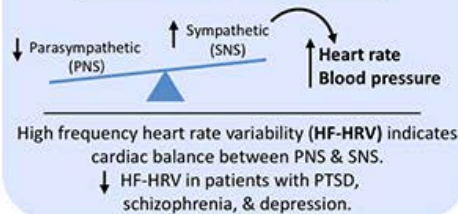
- Racial discrimination is a **psychosocial stressor** associated with:
 - Lower life expectancy
 - Psychosis, mood disorders, and anxiety disorders



These associations are related to **minority status, NOT ethnicity.**

Autonomic Nervous System (ANS)

During Stress



With Racial Discrimination

- African Americans have a **low HF-HRV**, even at young age.
- Low HF-HRV may contribute to **adverse physical health consequences.**
- Negative prognostic factor** for myocardial infarction & heart failure.



Effects of racial discrimination on the brain

Anterior Cingulate Cortex (ACC):

- Integrates social cues & social experiences.
- Increased activity** in individuals reporting experiences of racial discrimination (results in **over-activation of HPA axis**).



Prefrontal Cortex (PFC):

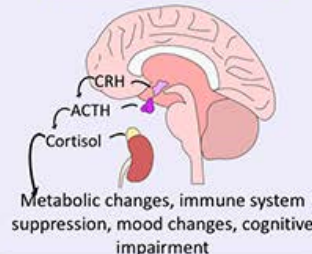
- Regulation of emotions & stress during social rejection.
- Chronic psychosocial stress **disrupts connectivity in PFC**
- Lower activity associated with perceived stress.



Racial discrimination → chronic stress → neural stress regulatory circuit → reorganization of brain connectivity → **adverse mental health consequences.**

Hypothalamic Pituitary Adrenal (HPA) Axis

During Stress



With Racial Discrimination

- Chronically **↑ cortisol levels & dysregulated HPA axis.**
 - However, data is mixed as some studies have found **↓ cortisol levels** in patients reporting discrimination.
- Cortisol binds glucocorticoid receptors in brain.
 - Leads to **long terms effects** on brain connectivity & function.

Racial discrimination is a **chronic stress** that impacts the endocrine system, ultimately changing connectivity and functioning

Source: <https://med.emory.edu/departments/medicine/about-us/diversity-inclusion/resources.html>



Racism and the impact on the body

SECTION 3: CONT'D

"Of all the forms of inequality, injustice in healthcare is the most shocking and inhumane."
Dr. Martin Luther King

EMORY DIVERSITY, EQUITY, AND INCLUSION: RACISM AND BIAS IN MEDICINE VISUAL SERIES

Racism & its Effects on Kindergarteners in African American Families

A longitudinal study assessed how caregivers' experiences of racism was associated with internalizing behaviors of their 6-year-old children over one year.

Study Population

130 Black or African-American identifying caregiver-child pairs



- Urban Texas
- Family income <200% Federal Poverty Line
- Caregiver of a 6-year-old kindergartener

Longitudinal Surveys

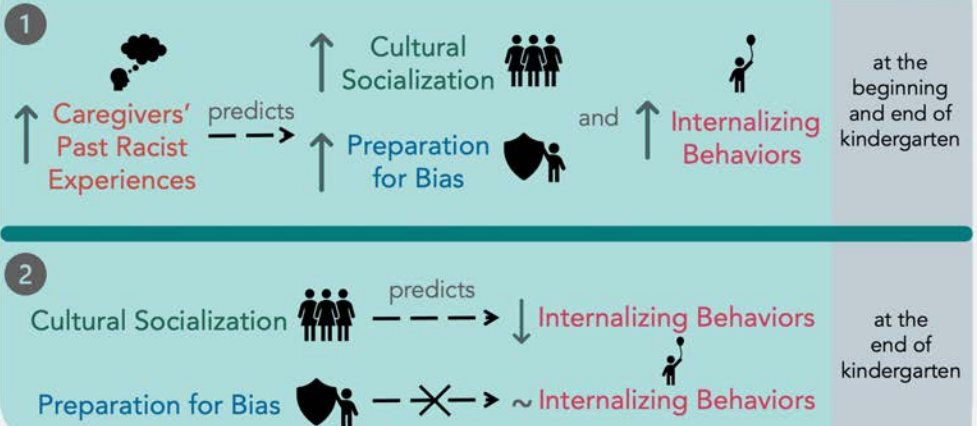


Adults asked about:
→ **Past Racist Experiences**
→ Messages to children on Cultural Socialization & Preparation for Bias



Adults reported their child's:
→ **Internalizing Behaviors** of anxiety and sadness

Findings



Implications

- Caregiver messages of **Cultural Socialization** should be emphasized with 6-year-olds as they may be beneficial.
- Interventions targeting African American families should incorporate these practices into their curricula.

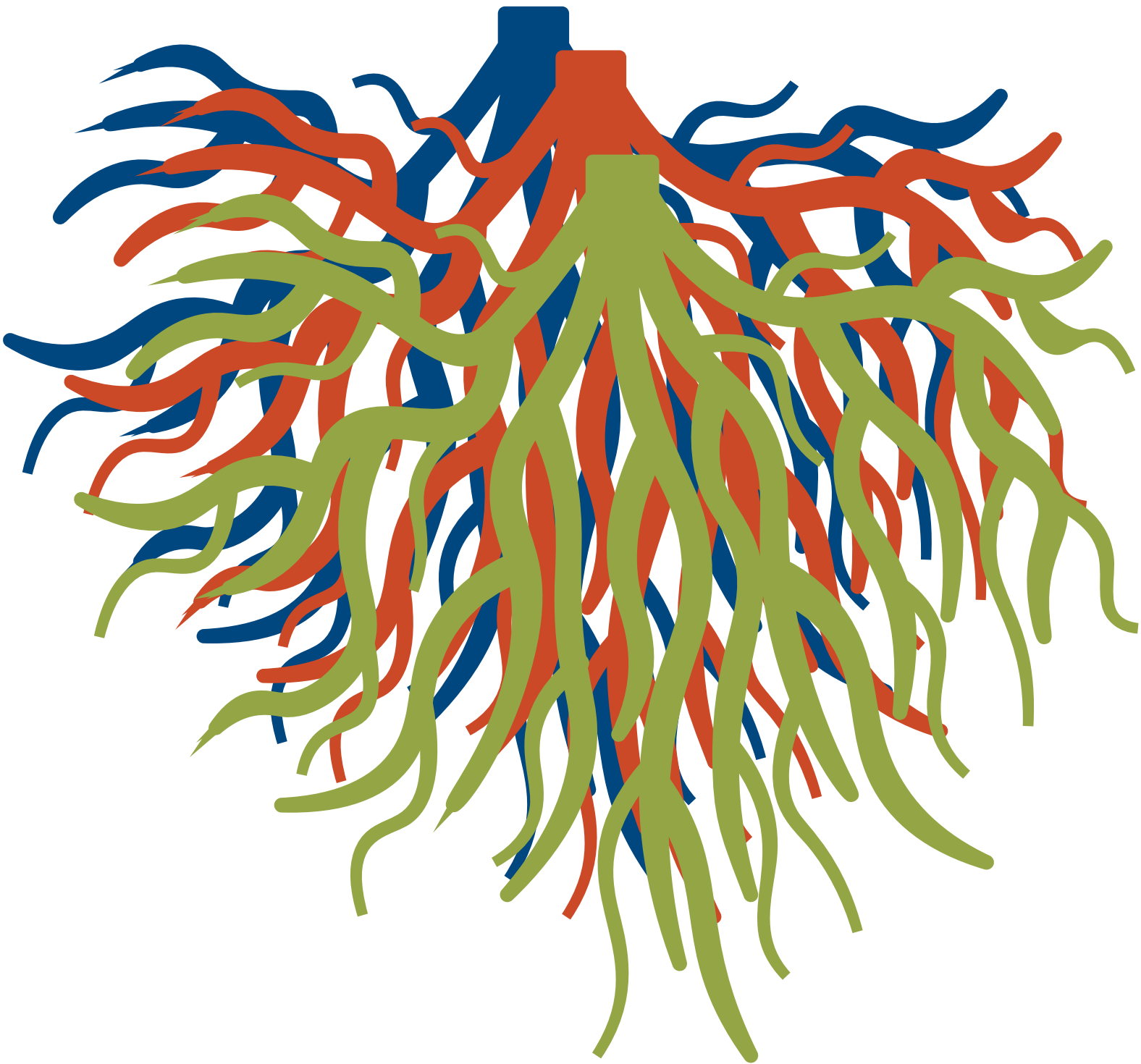
11/23/2020

Reference: Osborne KR et al. 2020. *Cultural Diversity and Ethnic Minority Psychology*. <http://dx.doi.org/10.1037/cdp0000339>
Primary Research: Caughy MO et al. 2013. *Journal of experimental child psychology*. <https://doi.org/10.1016/j.jecp.2013.07.017>

Creators: Jamie Pattee, MS4 / IG: @jamerz2, Aimée Vester, PhD MS4 / @AimeeVester
Editors: Tyler Daugherty / @tylerdau, Caroline Coleman, MD / @cg_coleman
Peer Reviewer: Dimy Fluyau, MD

Source: <https://med.emory.edu/departments/medicine/about-us/diversity-inclusion/resources.html>





SECTION 4: RADICAL HEALING

“to embrace joy in the midst is radical. to call out to magic. to drown in creative energy. to dabble in pleasure. to want softness. this is radical. don’t let them guilt you into believing otherwise. dwelling in this kind of radical does not keep us from showing up. from doing the critical work. if anything, it

saves us for the work”

— Malebo Sephodi



Illustration by [Dany Pendergrast](https://www.danipendergast.com/) <https://www.danipendergast.com/>

There is no self-
care without
community care

<https://urge.org/there-is-no-self-care-without-community-care/>

SECTION 4: CONT'D

"Radical *adj.* 1. a. of relating to, or proceeding from a root, b. designed to remove the root of a disease or all diseased and potentially diseased tissue 2. of or relating to the origin 3. very different from the usual or traditional 4. Excellent and cool.

Radical *noun* 1. a root part 2. a sound or letter"
Merriam-Webster Dictionary

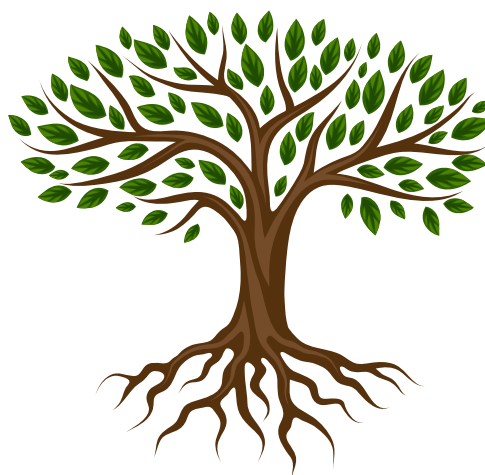
As we visit the concepts of decolonizing self-care, we encourage you to nurture your own deep ancestral radical healing practices. Interview elders, parents, ancestors, extended family elders about practices passed down from generations to generations. You may find alignment and opportunity for self-preservation particularly when traversing Racial Battle Fatigue, Cultural Trauma, Post Traumatic Slave Syndrome, and Racial Identity Development. Furthermore, we believe that modeling of these practices and conversations with our own BIPOC students and families may further support the decolonization of self-care. Conventional self-care is deeply aligned with capitalistic approaches to purchasing of a product or a service, often for an individual consumption.

The self-care practices we suggest and recommend are in full alignment with radical (root based) self-care. They encourage communal practices and respect individualistic applications. They are founded upon a connection with nature and ancestral root work. These practices are anchored in the natural role of plant roots: anchor a plant, absorb and carry nutrients, store nutrients. Each ancestral and indigenous practices have unique approaches for engaging health and healing. Collectively, similarities across all root work advocate for proximity to their ancestral land via herbs and foods. Root work also advocates for closeness to breath work and the healing power of water. The following pages provide a general approach to radical self-care. We encourage you to take as general recommendations.

accessing herbs



breath work



accessing cultural foods



healing power of water



Radical Self-Care

BREATH WORK



We only use 70-80% of lung capacity and don't fully complete our breaths



Keep your breaths intentional, deep and full



Breath work should be done quietly, slowly



Small of your back against a chair, feet flat on ground



If lying down, face up both hands on your belly



In through your nose, count 4, out through mouth (lips pursed) count 4



Repeat as often as needed and keep your intentions focused on your wellbeing



Do this whenever you need to feel anchored being
Do it alone and/or with a friend or family member



Keep track of how you feel before and after breath work

Radical Self-Care

HEALING POWER OF WATER



Up to 60% of the body is made up of water



Water has several functions including supporting the brain, the heart, lungs and intestines.



Water has healing properties and can lubricate joints, keep kidneys flushed and lungs clean



Hot | warm water has dilating effect on blood vessels, relaxing, soothing effect the body



Cool | cold water-> constricting effect on blood vessels, invigorating and energizing effect on the body



Use water wisely and with intention. Practice gratitude while washing hands or drinking water



Contrast soak, hot 2-3 min, cold 30 secs-1 mins creates a pumping mechanism for blood vessels



Give your hands or feet a contrast soak to support anchoring and blood flow back to your heart and core



Keep track of how you feel before and after a contrast soak

Radical Self-Care

HEALING POWER OF HERBS AND FOOD



Eat seasonal, ancestral and minimally processed foods.



Utilize herbs, seasonings and aromatics from ancestral land. Learn herb properties...



Create and set intentions around meals. Chew foods 20-30 times before swallowing.



Eat meals in an environment void of distraction, electronics.



Prepare your own meals as often as possible, in a communal way, with music and gratitude.



Once in a while eat your main meal with your hands, appreciate the sensory experience of food.



If ancestral food is not available, eat seasonal food to access locally produced food



Give thanks after consuming a meal



Take time to let your stomach and intestines do the gentle work of digestion, transformation and nourishment

REFLECTION

Which radical self-care practice resonates most with you? How have you or will you engage with your ancestral and indigenous wellness practices?

Five horizontal light gray bars for writing reflections.

How has your body manifested vicarious trauma? Take some time to go through the body scan exercise below and journal what your immediate body\visceral responses are.



Body Scan

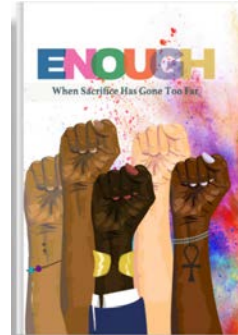
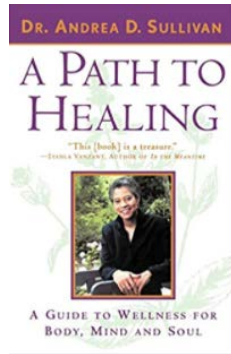


RECOMMENDED RESOURCES

- **High on the Hog; How African American Cuisine Transform America**
<https://www.netflix.com/title/81034518>
- **Ayana Therapy** ayanatherapy.com
- **Therapy for Black Girls:**
<https://providers.therapyforblackgirls.com/>
- **Decolonizing Self-Care Podcast by the Sleepy Social Worker Podcast**
<https://www.listennotes.com/podcasts/the-sleepy-social/decolonizing-self-care-part-1-sHhevtiE6AM/>
- **Decolonizing Self-Care Podcast** by Disability Dialogues
- **Decolonizing Self Care Practices for the Hispanic/Latinx Community**
<https://mhttcnetwork.org/centers/south-southwest-mhttc/event/decolonizing-self-care-practices-hispaniclatinx-community>
- **Anti-Racism Toolkit:**
<https://www.counseling.org/docs/default-source/resources-for-counselors/anti-racism-toolkit.pdf>
- **Racism and Bias in Medicine Infographics**
<https://med.emory.edu/departments/medicine/about-us/diversity-inclusion/resources.html>

RECOMMENDED READING RESOURCES cont.

- **Books by Dr. Andrea Sullivan**

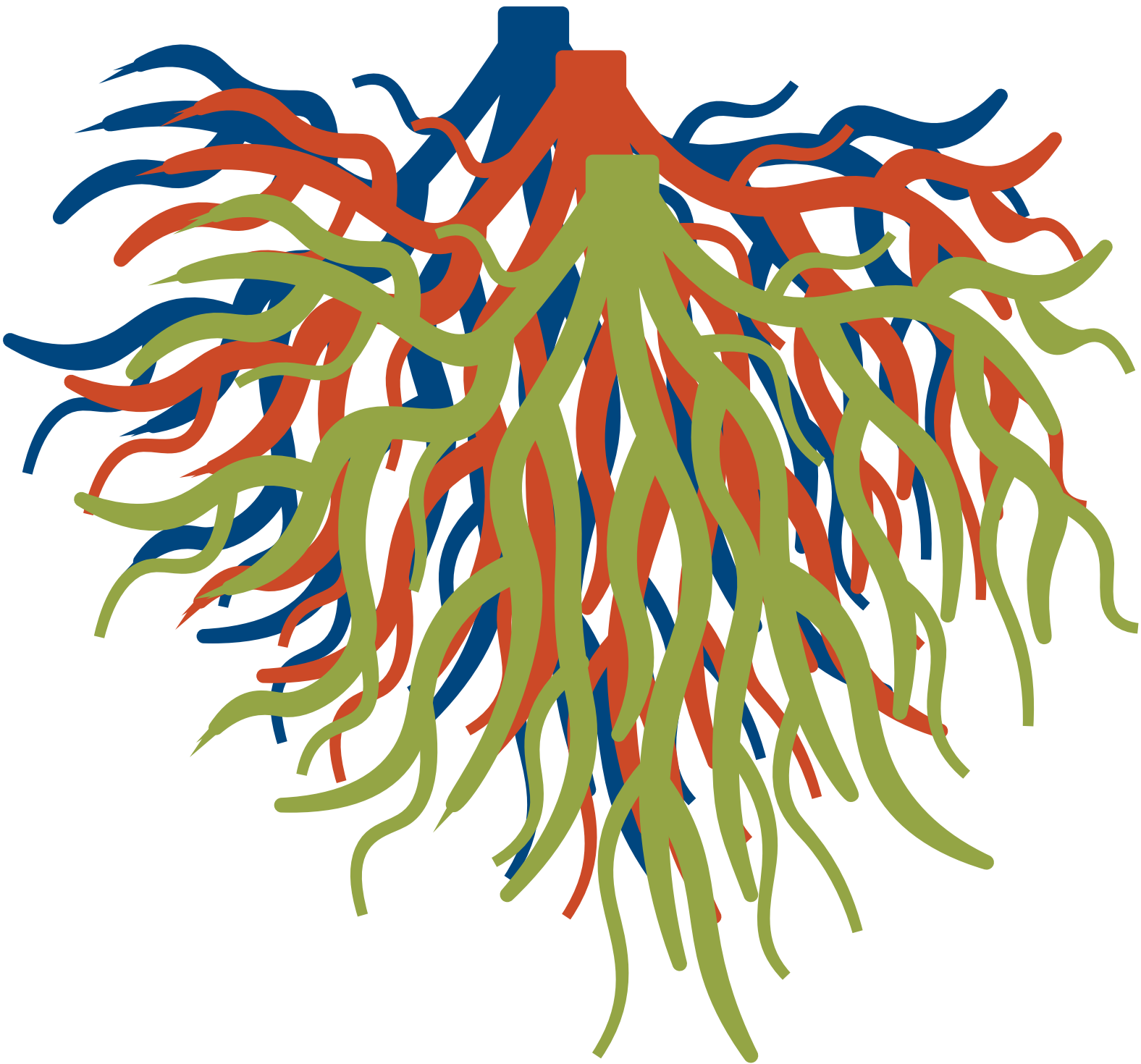


- **The Black Woman's Health-O-Pedia: A Holistic Health Resource by Naturopathic Physicians for the African American Woman** by Tursha Hamilton et al
- **Sacred Woman: A Guide to Healing the Feminine Body, Mind, and Spirit** by Queen Afua
- **The Fifth Agreement: A Practical Guide to Self-Mastery (Toltec Wisdom)** by Don Miguel Ruiz
- **Staying healthy with the seasons** by Elson M. Haas
- **The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma** by Bessel van der Kolk M.D



RECOMMENDED READING RESOURCES cont.

- **The Racial Healing Handbook: Practical Activities to Help You Challenge Privilege, Confront Systemic Racism, and Engage in Collective Healing (The Social Justice Handbook Series)** by Anneliese A. Singh PhD LPC
- **The Artist's Way** by Julia Cameron
- **Love and Rage: The Path of Liberation through Anger** by Lama Rod Owens
- **Washington State Wellbeing Resources:**
<https://amindfulstate.org/resources-for-your-wellbeing>





DEFINITIONS

Racial Battle Fatigue:

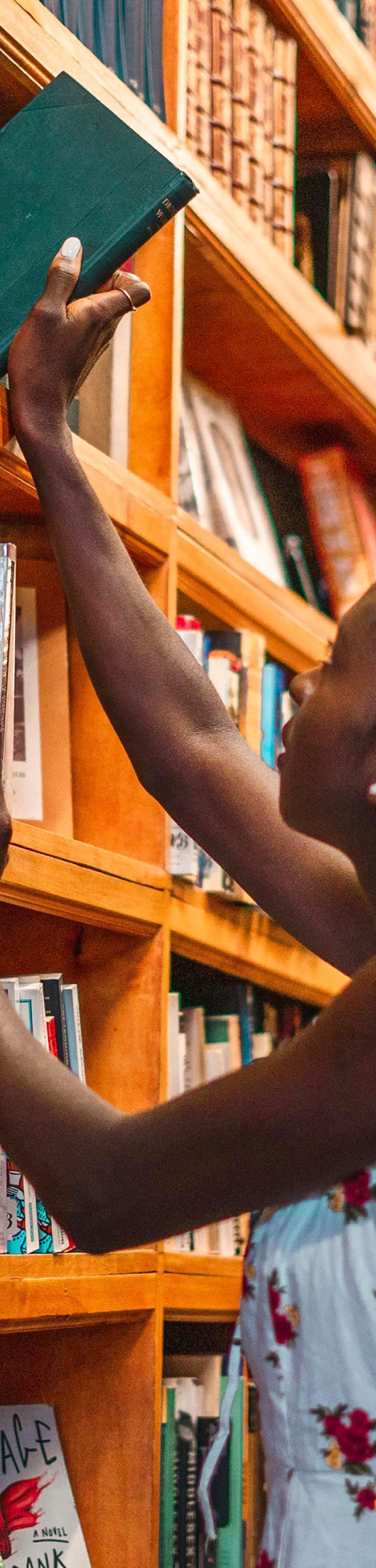
The “cumulative result of a natural race-related stress response to distressing mental and emotional conditions. These conditions emerged from constantly facing racially dismissive, demeaning, insensitive and/or hostile racial environments and individuals” (Goodwin, 2018).

Cultural Trauma:

"Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Historical unresolved grief is the grief that accompanies the trauma" (Johnson, M.C.).

Toxic Stress:

"Prolonged activation of stress response systems in the absence of protective relationships" (Center of the Developing Child, Harvard University).



DEFINITIONS

Post Traumatic Slave Syndrome:

"P.T.S.S. is a theory that explains the etiology of many of the adaptive survival behaviors in African American communities throughout the United States and the Diaspora. It is a condition that exists as a consequence of multigenerational oppression of Africans and their descendants resulting from centuries of chattel slavery. A form of slavery which was predicated on the belief that African Americans were inherently/genetically inferior to whites" (<https://www.joydegruy.com/post-traumatic-slave-syndrome>).

Compassion Fatigue:

"A condition characterized by emotional and physical exhaustion leading to a diminished ability to empathize or feel compassion for others, often described as the negative cost of caring. It is sometimes referred to as secondary traumatic stress" (Wikipedia).



DEFINITIONS

Vicarious Trauma :

"Vicarious traumatization is a transformation in the self of a trauma worker or helper that results from empathic engagement with traumatized clients and their reports of traumatic experiences. It is a special form of countertransference stimulated by exposure to the client's traumatic material" (Wikipedia).

Historical Trauma:

"Traumatic experiences or events that are shared by a group of people within a society, or even by an entire community, ethnic, or national group" (Goodtherapy.org).

Intergenerational Trauma:

"Trauma that gets passed down from those who directly experience an incident to subsequent generations. Intergenerational trauma may begin with a traumatic event affecting an individual, traumatic events affecting multiple family members, or collective trauma affecting larger community, cultural, racial, ethnic, or other groups/populations (historical trauma)" (Goodtherapy.org).



DEFINITIONS

Cultural Bridging:

The act of cultural bridging consists of 1) being knowledgeable of an individual's culture, language, ethnicity, race, and intersectionalities 2) removing systemic barriers that reduces access to what an individual needs to be successful, 3) creating safe spaces that allows for candid communication, and 4) creating opportunities to affirm the brilliance and resiliency of the individual and their community.

Cultural Stitching:

The intentional act of acknowledging and integrating one's culture with that of the dominant one in their immediate environment.

Biculturalism:

Inspired by Antonia Darder's critical theory of biculturalism, biculturalism involves the reflective practice of being aware of how one's culture intersects with that of the dominant culture and the varying power structures within it.

Positionality:

"The social and political context that creates your identity in terms of race, class, gender, sexuality, and ability status. Positionality also describes how your identity influences, and potentially biases, your understanding of and outlook on the world" (dictionary.com).



DEFINITIONS

Code Switching:

Involves the the use of changing one's language style during communication, as well as, addresses the variants in social behavior that one makes in different environments (dress, personal expression, eye contact, spacing, etc.).

Intersectionality:

"Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. The term was conceptualized and coined by Kimberlé Williams Crenshaw in 1989" (Wikipedia).

Ancestral Healing Circles (AHC):

AHCs provide an opportunity for the BIPOC community or African Descents of Slavery (ADS) to gather together and reclaim cultural healing practices that support the holistic needs of our community.



DEFINITIONS

Microsystem:

"A microsystem is a self-contained subsystem located within a larger system.

It generally constitutes the smallest unit of analysis in systems theory" (Wikipedia).

Exosystem:

"An exosystem refers to one or more settings that do not involve the developing person as an active participant, but in which events occur that affect—or are affected by—what happens in the setting containing the developing person" (Science Direct).

Cultural Socialization:

"Refers to the manner by which parents address ethnic and racial issues within the family, specifically, the ways parents communicate or transmit cultural values, beliefs, customs, and behaviors to the child and the extent to which the child internalizes these messages, adopts the cultural norms and expectations, and acquires the skills to become a competent and functional member of a racially diverse society" Richard M. Lee



ACRONYMS

ACEs: Adverse Childhood Experiences

CDC: Centers for Disease Control and Prevention

BIPOC: Black, Indigenous, and People of Color

NCES: National Center for Educational Statistics

AHCs: Ancestral Healing Circles

ADS: African Descents of Slavery

Acknowledgements

This publication was released in August 2021 by Northwest MHTTC School Mental Health.

This product was prepared for the Northwest Mental Health Technology Transfer Center under a cooperative agreement from the Substance Abuse and Mental Health Services Administration (SAMHSA). This work is supported by grant SM 081721 from the Department of Health and Human Services, SAMHSA.

All material appearing in this publication, except that taken directly from copyrighted sources, is in the public domain and may be reproduced or copied without permission from SAMHSA or the authors. Citation of the source is appreciated.

Do not reproduce or distribute this presentation for a fee without specific, written authorization from the Northwest MHTTC.

At the time of this publication, Miriam Delphin-Rittmon served as SAMHSA Assistant Secretary. The opinions expressed herein are the views of the creators, and do not reflect the official position of the Department of Health and Human Services (DHHS), or SAMHSA.

No official support or endorsement of DHHS, SAMHSA, for the opinions described in this presentation is intended or should be inferred.

For more information, contact us at:

Email: nwsmh@uw.edu

Phone: 206-744-9327



<https://mhttcnetwork.org/centers/northwest-mhttc/school-mental-health>



Follow us on social media



@NorthwestMHTTC



@Northwestmhttc



Northwest (HHS Region 10)

MHTTC

Mental Health Technology Transfer Center Network
Funded by Substance Abuse and Mental Health Services Administration