



Northwest (HHS Region 10)

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Mental Health Technology Transfer Center Network  
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## Please Note:

- All attendee lines are muted
- Today's session will be recorded and posted on our event page:  
<https://bit.ly/AIOR-DecolonizingSelf-Care>



## Get to know the Zoom Webinar interface

The screenshot shows a Zoom Webinar interface with several callouts explaining key features:

- Maximize View:** A callout points to the "Enter Full Screen" button in the top right corner, with the text "Click here to maximize your session view".
- Q&A Feature:** A large callout box explains the Q&A feature. It points to the "All questions (1)" and "My questions (1)" buttons, stating "You can switch between questions you've asked and those asked by others using these buttons." It also points to a test question, stating "You can use the Q&A feature to ask questions of the host and presenters. These questions can receive text or live responses. To begin asking a question use the field below. You can see a test question above." At the bottom of this callout, it points to the "Type your question here..." input field.
- Chat Feature:** A callout points to the "Zoom Webinar Chat" window on the right, stating "The chat feature will allow you to talk with other people in today's webinar." Another callout points to the "To: All panelists" dropdown, stating "The To field will tell you who will receive your message. Be mindful of who you are chatting to." A third callout points to the chat input area, stating "Your text can only be seen by panelists".
- Audio Settings:** A callout points to the "Audio Settings" button in the bottom left, with the text "Click Here to adjust your audio settings".
- Leave Session:** A callout points to the "Leave" button in the bottom right, with the text "Click here to leave the session".

The main content area of the webinar displays the following text:

**TTC**  
Technology Transfer Centers  
Funded by Substance Abuse and Mental Health Services Administration

**Thank you for joining us today!**

**You will not be on video during today's session**

**Anchored in Our Roots: Decolonizing Self-Care**  
A guided tour of the inspiration, conversations, and materials included in this BIPOC School Mental Health Provider Wellness Series and a preview of what's next - presented by the authors  
*Latrice and De'Juan*

**Tuesday, November 16, 2021**  
9:10:30 am (AST) | 10:11:30 am (PT) | 11:00 - 12:30 am (MT)

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# Anchored in Our Roots: *Decolonizing Self-Care*

*A BIPOC School Mental Health Provider Wellness Series*

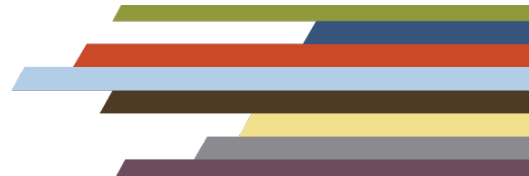
**Dr. Sabine Thomas, ND**

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

Today's Materials: <https://bit.ly/AIOR-DecolonizingSelf-Care>



Recorded Conversations & Workbooks: <https://bit.ly/AnchoredInOurRoots>



# Land Acknowledgement

The University of Washington SMART Center and Northwest MHTTC acknowledge that we learn, live, and work on the ancestral lands of the Coast Salish people who walked here before us, and those who still walk here. We are grateful to respectfully live and work on these lands with the Coast Salish and Native people who call this home.



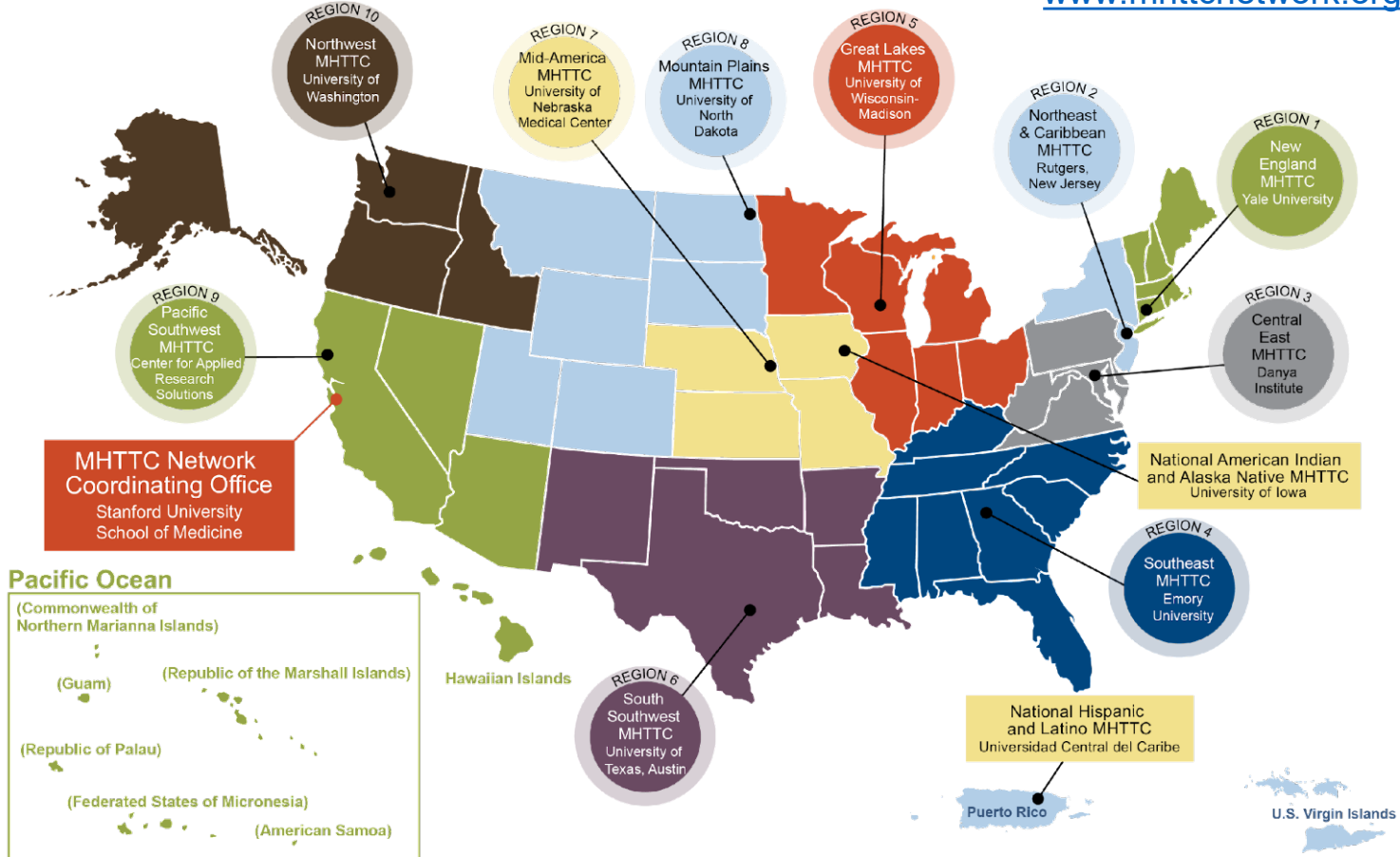
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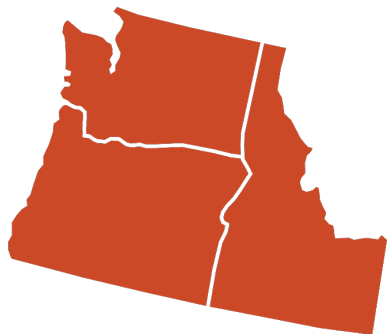
[www.mhttcnetwork.org](http://www.mhttcnetwork.org)



# Northwest MHTTC School Mental Health Center (NWSMH)



**PROUDLY SERVING THE SCHOOL MENTAL HEALTH WORKFORCE IN ALASKA, IDAHO, OREGON & WASHINGTON**



## Our goals:

- Provide direct training and TA on the implementation of mental health services in schools
- Build infrastructure and create learning communities
- Support educational leaders to promote mental health for ALL



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School Mental Health Assessment  
Research & Training Center



# A few reminders about today's session...

- This is a safe and healing space. We have made every attempt to make today's presentation secure and invite you to help maintain it.
- If we need to end the presentation unexpectedly, we will follow-up using your registration information.
- All attendees are muted and videos are turned off.
- Have a question for the presenter? *Use the Q&A feature.*
- Have a comment or resource for all attendees? *Use the Chat feature.*
- We will leave a few minutes at the end to make sure you have all the links and resources you need and to allow time for an evaluation.
- Certificates of attendance and Washington in-service forms will be provided after you complete the evaluation. Evaluation link will be provided near the end of the session.

**The recording and slide deck will be posted on our event page as soon as possible.**



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- This work is supported by grant SM 081721 from the Department of Health and Human Services, Substance Abuse and Mental Health Services Administration.

# About the “Anchored in Our Roots” Authors & Facilitators



**Dr. Sabine Thomas, ND**, 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.



**Katrice Thabet-Chapin, M.Ed., Ed.S., NCSP**, 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. Katrice 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 who wishes to have a seat at the table has one, feels safe there, 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 Psychologist, 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 husband and four daughters.





## **Anchored in Our Roots: Decolonizing Self-Care**

*A guided tour of the inspiration, conversations, and materials included in this BIPOC School Mental Health Provider Wellness Series and a preview of what's next - presented by the authors*

**Tuesday, November 16, 2021**

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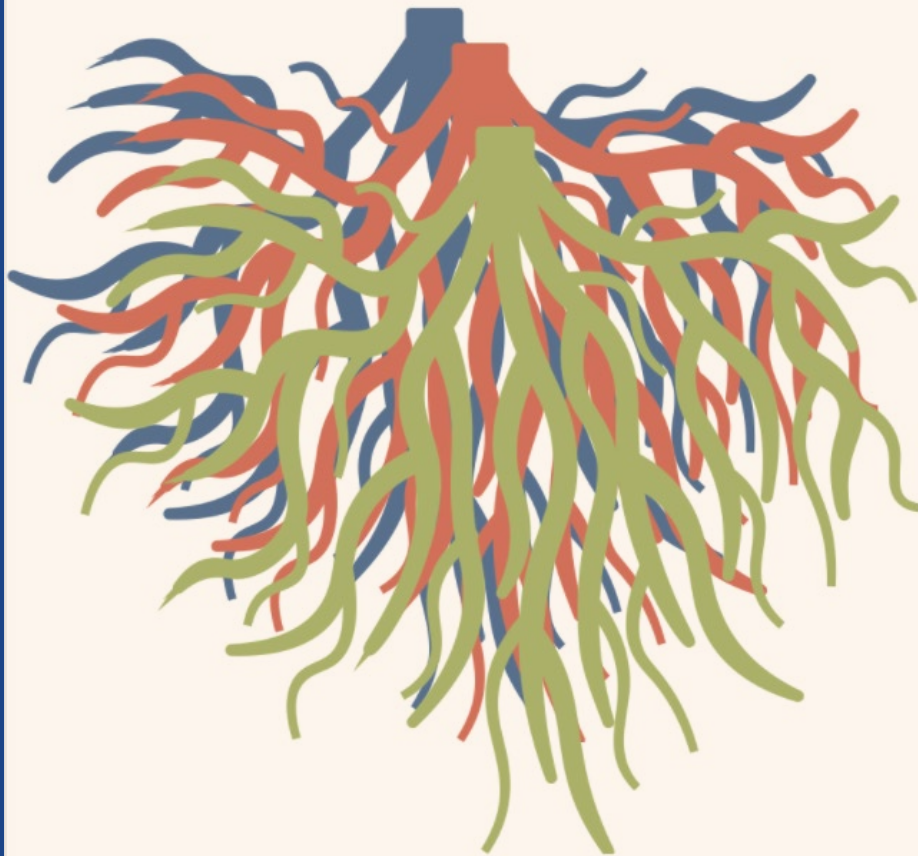


“Every time someone *loves themselves better*, builds their self-awareness, understands their patterns, improves their ability to communicate, and expands their compassion for others, the future of humanity grows brighter.

*Your healing impacts the world by bringing in new peace”*

Yung Pueblo





*Anchoring is  
deepening the  
healing and  
deepening the  
healing is ...  
tending to our  
roots.*





[https://althistory.fandom.com/wiki/Quisqueya\\_\(No\\_European\\_Colonization\)](https://althistory.fandom.com/wiki/Quisqueya_(No_European_Colonization))

[https://www.scholastic.ca/education/steppingupwithliteracyplace/standupforhumanrights/freedom/tale\\_of\\_two.htm](https://www.scholastic.ca/education/steppingupwithliteracyplace/standupforhumanrights/freedom/tale_of_two.htm)







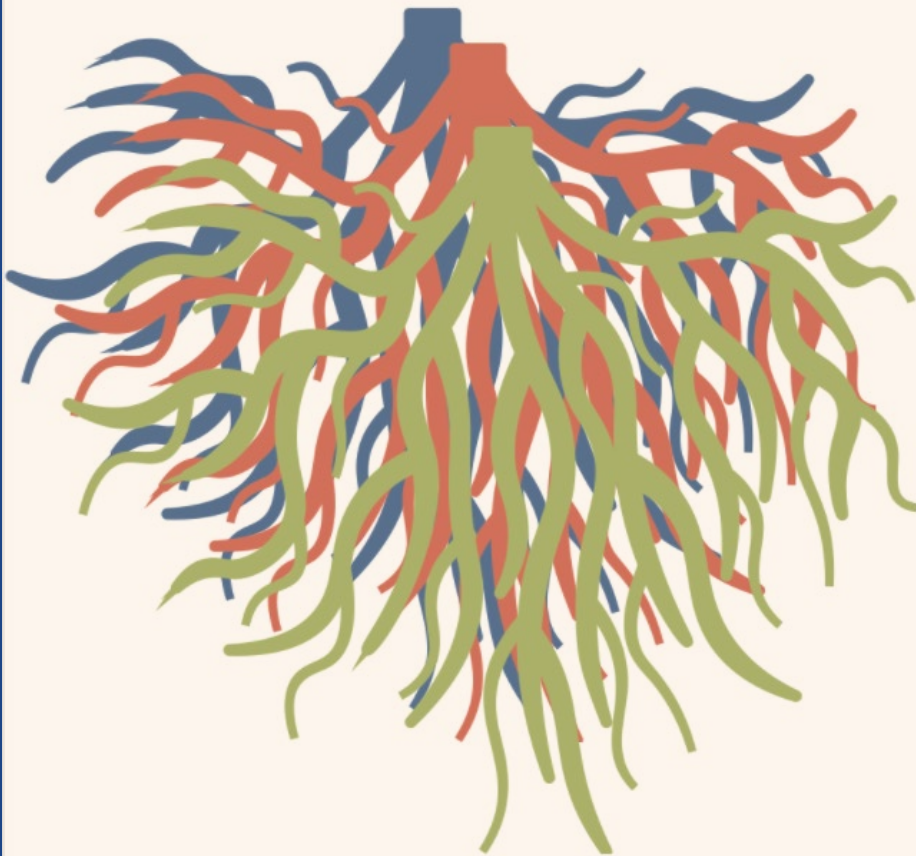
*Haitian/Ayitian  
Vetiver*





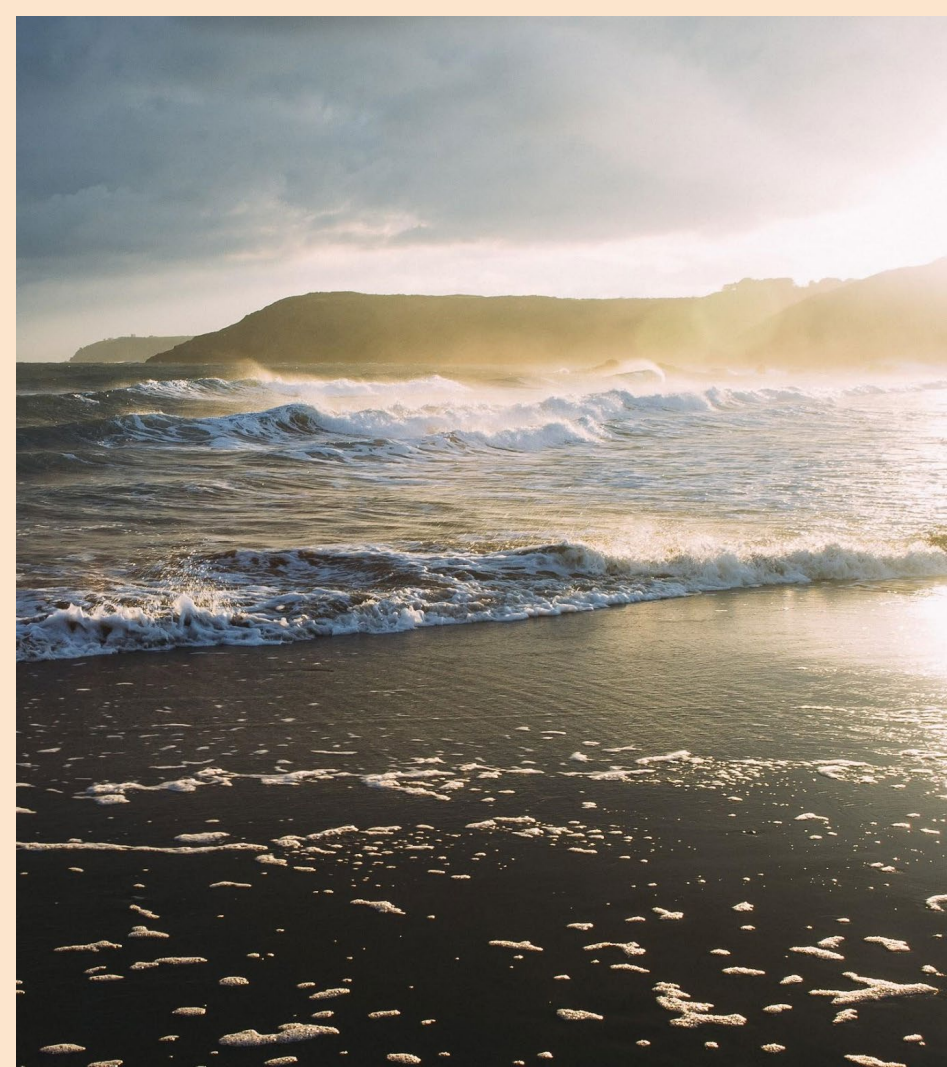


Illustration by Dany Pendergrast <https://www.danipendergrast.com/>

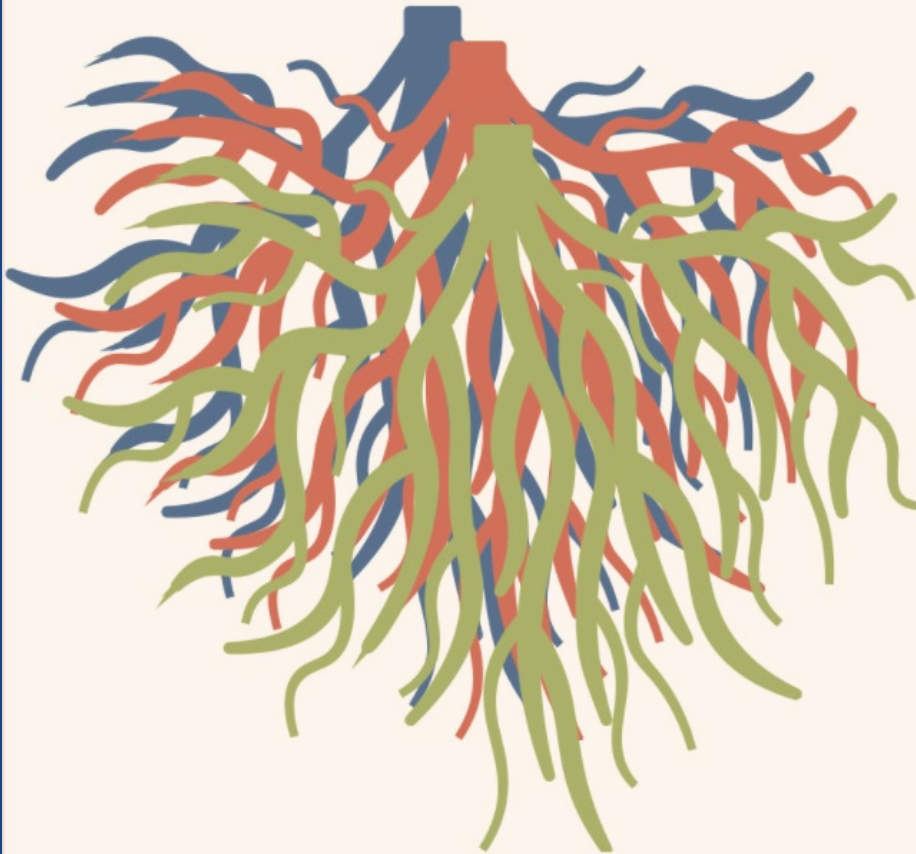


*There is no  
self-care  
without  
community  
care.*

*Urge.org*







***“Tanbou prete pa janm  
fè bon dans”\****

A borrowed drum  
never makes good  
dancing

***“Se met ko kiveye ko”\****

It is the owner of the  
body who looks out  
for the body

*\*Ayitian Kreyol Proverbs*

## REFLECTION

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

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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

## Radical Self-Care

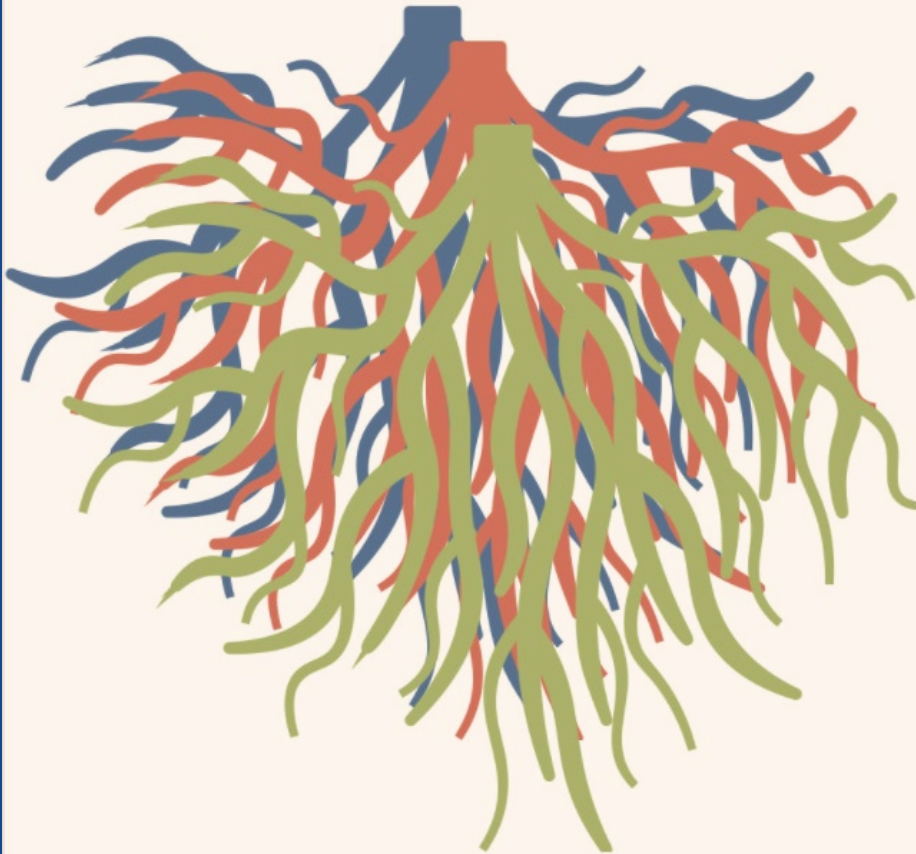
### HEALING POWER OF WATER

- ✓ 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









*“I have great respect for the past. If you don't know where you've come from, you don't know where you're going. I have respect for the past, but I'm a person of the moment. I'm here, and I do my best to be completely centered at the place I'm at, then I go forward to the next place. ”*

Maya Angelou

# SECTIONS

Section 1: A Closer Look at Our Educational System

Section 2: Nurturing our Voice

Section 3: Weaving in Our Culture

Section 4: Racial Battle Fatigue and Vicarious Trauma

Section 5: From Radical Self-Love to Vicarious Trauma

## SECTION 1: OUR EDUCATIONAL SYSTEM

*"Whether or not you work with Indigenous students, all educators have a responsibility to understand the ways settler colonialism has historically impacted and continues to shape our educational systems. Decolonization offers a process to resist these forces and instead move towards healing by affirming Indigenous voices, sovereignty, and knowledge systems."*  
Decolonize Your Classroom

One of the most influential systems that exist in the nation and impacts the lives of over 56.4 million children is the educational system (NCES, 2020). Reflecting on Urie Bronfenbrenner's ecological systems theory, the educational system plays a critical role in a student's microsystem and exosystem. BIPOC school-based mental health providers must be cognizant of this ecology and how BIPOC students' intersectionalities impact their ability to smoothly move throughout it.



A Closer Look at the Educational System



Likewise, we must also understand our own position in the world. We now begin to see a different manner of experiencing the system, one that prevents us from addressing the system and its disproportionate impact on students of educational persists.

## SECTION 2: NURTURING OUR VOICE

*"A true democracy is being in the room when decisions are being made"*  
John Legend, Daily Show with Trevor Noah, Aired July 20, 2021

BIPOC school-based mental health providers are constantly attempting to establish safe shared spaces for students, parents, and educators within their school community. It is an instinctual behavior that has been passed down by our ancestors.

Although this is an innate characteristic trait that we hold there are times in which this mode of community building is not fully welcomed, such as when there is a system in place that sustains the characteristics of White Supremacy within the culture silence the voices of the BIPOC community. Some of us "too close to the situation" because of our race, ethnicity, and/or language.

## SECTION 3: WEAVING IN OUR CULTURE

*"They thought I was a Surrealist, but I wasn't. I never painted dreams. I painted my own reality."*  
Frida Kahlo

BIPOC school-based mental health providers are in a unique position where we not only understand how students are impacted by an intricate educational system, but we may also experience some of the same adversities.

That is, we learn to "code switch" and be "bicultural" in order to provide the care needed for our diverse students. Within the BIPOC community there is much debate on whether or not BIPOC professionals should have to practice cultural stitching. It is thought that the repeated practice of cultural stitching is oppressive and erosive in nature. An individual is not able to safely be their whole self. This historically impacts the emotional, mental, and physical psyche. Please click here for strategies that promote healthy cultural weaving and stitching.



## SECTION 4: RACIAL BATTLE FATIGUE

*"You are not judged by the height you have risen but from the depth you have climbed"*  
Frederick Douglass

BIPOC school-based mental health providers are often interfacing with students of color who have been subjected to punitive discipline techniques, special education referral processes, intervention systems, and/or ability grouping/tracking conversations. When placed in those situations we hold the burden of ensuring that socially just and equitable services are being provided to our diverse students.

\*Three additional concepts that are critical to BIPOC communities are Cultural Trauma, Post Traumatic Slave Syndrome, and Racial Identity Development. We have included several resources below and encourage you to explore how these concepts impact our BIPOC community.

Theorist William A. Smith coined the term Racial Battle Fatigue in 2008 to address the effects of microaggressions and racism experienced by BIPOC communities. RBF is defined as the natural race-related distressing conditions that result from constant and/or hostile individual exposure to adverse events, prompts, and depressive no-



## SECTION 5: FROM VICARIOUS TRAUMA TO SELF-LOVE

*"Radical simply means grasping things at the root"*  
Ariana Daves

BIPOC school-based mental health providers work through a traumatic informed lens. We are aware of toxic stress, as well as, the intersectionalities amongst students that creates barriers for educational success. Our close experience with Racial Battle Fatigue and Cultural Trauma allow us to empathize with BIPOC students whilst trying to heal from the psychological and reciprocal trauma we have endured. BIPOC communities have recently encountered unmeasurable grief created by the loss of BIPOC lives due to inarguable health care disparities, economic insecurity, displaced housing, limited student access to education, to name a few.

The shared trauma between health providers and their clients. When we begin to fully understand the health of our ancestors, we must remember that they clenched onto during the practice of radical loving themselves by caring for their mind, body, and spirit. They gave themselves permission to affirm their brilliance by celebrating their triumphs. Our ancestors nurtured their bodies with rich nutrients from the earth. And they healed their spirits by understanding their past and doing spiritual cleansing. Please take time to learn from our second E-Book the phenomenal and radical ways our ancestors survived and thrived.



Radical Self-Love and Care





Katrice A. Thomas-Chapin | @katyhar |



*Katrice and Dr. Sabine*



***Video Clip from  
Conversation Part #1***

***8:37 - 13:37***

~

***Reflections***



<https://bit.ly/AnchoredInOurRoots>

# SECTIONS

Section 1: Decolonizing Self-Care

Section 2: Impact of Racism on Our Roots

Section 3: Nurturing Our Roots

Section 4: Cont'd

## 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?

### SECTION 1: DECOLONIZING SELF-CARE

*"Self-care rhetoric attempts to soften the harsh realities of capitalism that works to turn people into 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 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 structured self-care in a 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, 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

### 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 be 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.



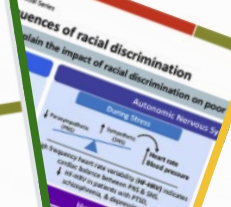
Root work:  
weaving and  
nurturing our roots

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-aggressions 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.



### SECTION 3: RACISM AND IMPACT ON THE BODY

*"of all the forms of inequality, injustice in healthcare is the most shocking"*  
— Dr. Martin Luther King



### SECTION 4: CONT'D

*"Radical adj. 1. a. of relating to, or proceeding from a root. b. designed to self-care, we encourage you to nurture your own deep ancestral radical healing practices. Interview elders, parents, and 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, Traumatic Slave Syndrome, and Post-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.*

accessing herbs



breath work



accessing cultural foods



healing power of water



As we visit the concepts of decolonizing self-care, we encourage you to nurture your own deep ancestral radical healing practices. Interview elders, parents, and 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, Traumatic Slave Syndrome, and Post-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 recommend are in full alignment with ancestral radical healing practices. Interview elders, parents, and 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, Traumatic Slave Syndrome, and Post-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.



*“Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.”*

*— Audre Lorde.*



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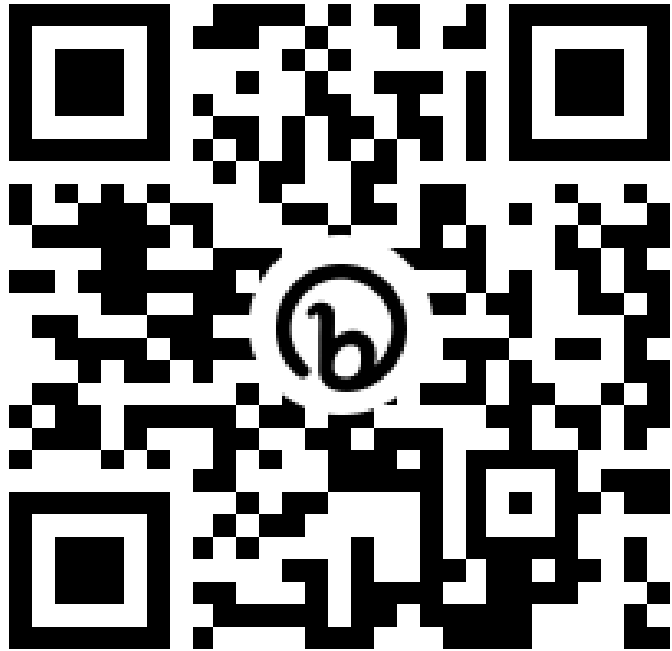
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**Are you interested in participating in community building virtual spaces for BIPOC SMH providers this year (2021-2022)?**

**Please provide us with your contact information.**

Scan QR Code



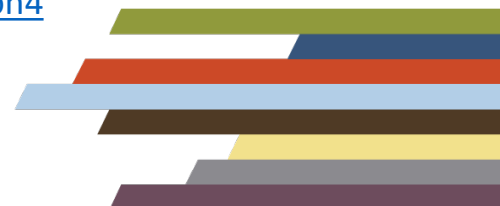
- If you are interested in joining our virtual space.
- Point your phone to the QR Code and fill out the form.
- We will contact you soon.
- Our first virtual space will take place in January 2022.

<https://bit.ly/AIORInterestForm>



# Event Survey

- Required by our funder
- Used to inform, refine, & enhance future events/activities
- Helps communicate the need for this type of support
- Voluntary and anonymous
- **Very important!** *We will end a few minutes early and ask that you please take a few moments to complete.*
- <https://bit.ly/event-evaluation4>

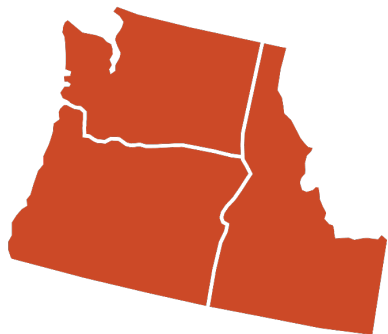




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