

What Every Therapist
Needs to know about
Black Folks & Other
People of Color
(BIPOC)

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Learning Objectives



Learning Objectives

Recognize

- Recognize 4 reasons that history and past experiences around race still impact Black, Indigenous and People of Color

Identify

- Identify racial trauma and three ways it may present in a client

Recall

- Recall 2 principles to support and assist BIPOC clients in a safe therapeutic environment

Demonstrate

- Demonstrate 3 situations and ways to interact in work & social settings

Learning Objectives

Learn

- Learn six specific tools to provide Allyship and understand implicit bias, microaggressions and how to avoid them.

Understand

- Understand and identify three principals of “Racial Invisibility” and how to eliminate it in therapeutic settings.

Redefine

- Redefine and implement two key components of cultural competence.

Explain

- Explain three consequences of systemic racism.

Learning Objectives

Define

- Define four of the physiological and psychological implications of race-based trauma.

Engage

- Engage in, learn, and implement 3 racial healing practices.

Recall

- Recall three key behavior patterns associated with Post Traumatic Slave Syndrome (PTSS).

Name

- Name 3 principals of “Critical Race Theory.”

Why This is an Important Topic?

Cultural Competence: encourages the acknowledgement and acceptance of differences in appearance, behavior, and culture.

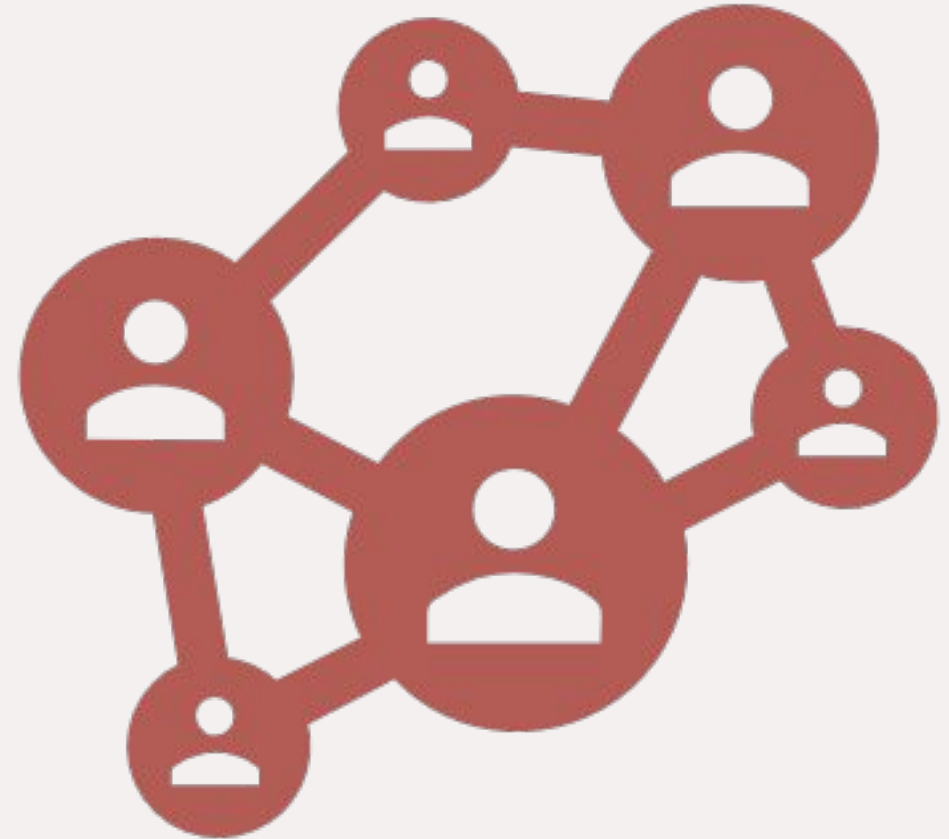
Therapists encounter diverse clients and colleagues from a wide range of backgrounds.

Higher levels of cultural competence helps therapists have a greater appreciation for their client's journey.

The current climate in America calls for a change in the way we view cultural competence

What is Cultural Humility

Cultural humility construct and practice that recognizes the importance of self-reflection, openness, and continued commitment to learn about and respect diverse cultures. This idea introduces the acknowledgement of the limitations one's own cultural perspective and invites awareness of the power dynamics present in cross-cultural interactions. Practicing cultural humility looks like refraining from claiming to be an expert or master of another individual's culture but instead offers an emphasis on a humble and respectful approach when engaging with individuals from different backgrounds.



Let's Talk About Race

When I say let's talk about "RACE" what feelings come up for you?

When did you first connect with your racial identity?

Was the experience negative or positive?
Was there an element of surprise involved in your discovery?

When did you learn what it meant to be a member of your racial group? What did you learn?

White Racial Identity Development Model

White racial identity development:

- Become aware of and understand one's own racial identity
- Examines the implications of one's whiteness
- Actively engage in dismantling racism and promoting racial equity

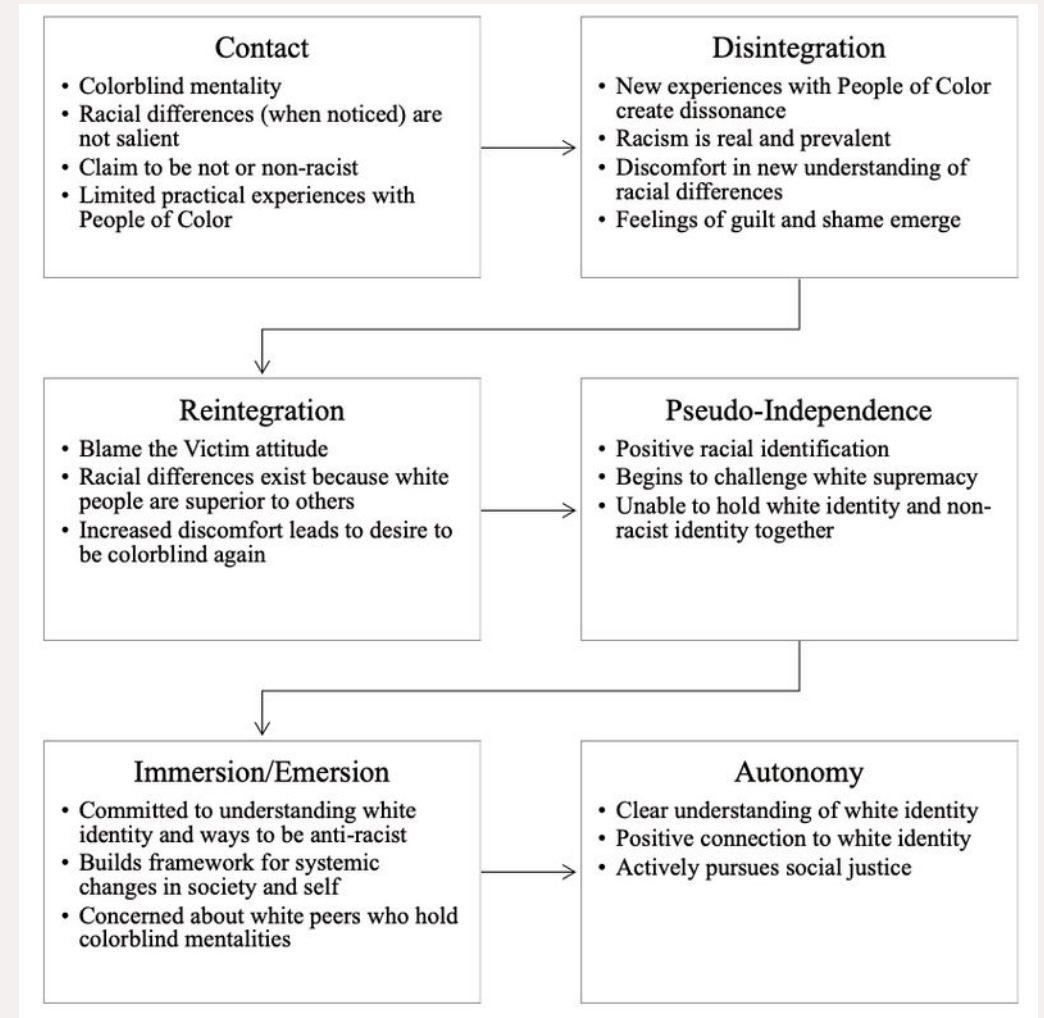
Several models have been proposed to describe the stages of white racial identity development. The White Racial Identity Development Model, initially proposed by Janet Helms (1990). We must understand that individuals may not progress through these stages in a linear or predictable fashion. Different experiences, contexts, and levels of self-reflection can influence the pace and trajectory of white racial identity development. Additionally, there are other models and frameworks that exist that may offer alternative perspectives on white racial identity development.

The stages of white racial development identity provide a framework for understanding and addressing the role of white individuals in perpetuating or dismantling racism. By actively engaging in self-reflection, education and anti-racist action, people can move toward a more conscious and equitable understanding of their own whiteness and contribute to creating a more just and inclusive society.

White Racial Identity Development Model



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White Racial Identity Development Model

Contact: Individual may display a limited awareness or understanding of their own racial identity. Tendency to view themselves as “colorblind” or purport that “race doesn’t matter.” May also hold unexamined biases or stereotypes about racial minority groups.

Disintegration: Individuals experience a conflict between their belief in equality and the recognition of racial inequities and injustices. May feel guilt, shame, or confusion about their own racial privilege and the ways in which they may have benefited from systemic racism. This stage can be characterized by heightened awareness of racial issues.

Reintegration: Now an individual may attempt to resolve the conflicts and discomfort of the disintegration stage by reasserting a dominant white racial identity. They may resist acknowledging the realities of racism and revert to more rigid racial attitudes and beliefs. This can involve denying or minimizing the experiences of racial minority groups and reinforcing white privilege.

White Racial Identity Development Model

Pseudo-Independence: Individuals may begin to actively challenge their own racial biases in this stage. They engage in self-reflection, seek out education about racism and privilege, start to recognize their role and responsibility in addressing systemic racism, and begin to develop a more critical understanding of white privilege.

Immersion/Emersion: In this stage, individuals immerse themselves in learning about racism, racial justice, and allyship. They actively seek out diverse perspectives, engage in conversations about race, and take steps to confront their own biases and prejudices. They may experience intense emotions, including guilt, anger, and sadness, as they grapple with their own complicity in perpetuating systemic racism.

Autonomy: Here, individuals develop a more secure and internally consistent white racial identity, demonstrating a deeper understanding of the complexities of racism and are committed to anti-racist action. These individuals actively challenge racism in their personal lives, relationships, and broader society, and work toward dismantling systems of oppression.

Nigrescence Theory

What is Nigrescence theory?

Nigrescence is a word with a Latin origin. Developed by William E. Cross Jr., it describes **a process of becoming black or developing a racial identity**. Nigrescence extends through history by those victimized by racism and white supremacy. Psychological adaptations instigated identity formation for persons of African American descent.

It is a key component of Cross' broader Black Racial Identity Development Model. Nigrescence Theory focuses on understanding how African Americans navigate their racial identity and the psychological, cognitive, and emotional changes they undergo in response to experiences of racism and oppression.

Let's look at an overview of the Nigrescence Theory within Cross' Black Racial Identity Development Model:

Cross's Black Racial Identity Development Model



Cross's Black Racial Identity Development Model
"Nigrescence"
 (Cross, 1971, 1978, 1991)

Stage 1 Pre-Encounter	Desire to separate themselves from their racial group and assimilate and acculturate in the dominate society
Stage 2 Encounter	An awakening to racial consciousness due to experiences that calls race into perspective
Stage 3 Immersion/Emersion	Withdrawal from White culture and become immersed into Black culture
Stage 4 Internalization	A stable Black identity without having an anti-White perspective, being tolerant, more flexible, and rejecting racism and similar forms of oppression
Stage 5 Internalization-Commitment	Marked by social activism, social justice, and civil rights and a personal commitment to effecting change

Cross' Black Racial Identity Development Model

Pre-encounter: In this stage, individuals may embrace mainstream cultural values and reject or downplay their African American identity. They may internalize negative stereotypes or strive to assimilate into predominantly white society. There is a lack of awareness or critical examination of systemic racism and its impact on their lives.

Encounter: The encounter stage is characterized by a significant racial event or series of events that challenge an individual's pre-existing beliefs and racial identity. It may involve experiences of racism, discrimination, or an awakening to racial and social justice issues. These encounters can be jarring and lead to increased awareness of systemic racism and the need to develop a stronger sense of African American identity.

Cross' Black Racial Identity Development Model

Immersion/Emersion: In this stage, individuals actively seek out information and experiences that affirm their African American identity. They immerse themselves in African American history, culture, and community. This stage often involves a process of self-reflection, exploration, and reevaluation of personal values and beliefs. Individuals may engage in social activism and seek to connect with other African Americans who share similar experiences.

Internalization: The internalization stage reflects a more secure and positive sense of African American identity. Individuals in this stage have a strong awareness of systemic racism and the social, cultural, and historical contributions of African Americans. They develop a sense of pride in their racial heritage and actively work towards personal and collective empowerment.

Nigrescence Theory, developed by William E. Cross Jr., is a framework that explores the process of African American racial identity development. It is a key component of Cross' broader Black Racial Identity Development Model. Nigrescence Theory focuses on understanding how African Americans navigate their racial identity and the psychological, cognitive, and emotional changes they undergo in response to experiences of racism and oppression. Here is an overview of the Nigrescence Theory within Cross' Black Racial Identity Development Model:

What is Racial Trauma

Racial trauma also referred to as race based traumatic stress (RBTS)

Includes both mental and emotional injury resulting from racial bias, ethnic discrimination, racism, and hate crimes.

When one's experiences have included encountering an emotionally painful, sudden, and uncontrollable racist event and is at risk of suffering from a race-based traumatic stress injury.

Black Indigenous People of Color (BIPOC) are most sensitive to these experiences in the U.S. due to living under an umbrella of systemic White Supremacy.

Having experiences of race-based discrimination can cause detrimental psychological implications for individuals as well as, more broadly, on communities as a whole.

Symptoms mirroring those related to PTSD can develop for some individuals who have experienced prolonged or frequent incidents of racism.

For some these symptoms show up as depression, recurring intrusive thoughts related to the race-based event, physical distress in the form of headaches, chest pain and/or palpitations, insomnia, hypervigilance, low self-esteem, and mental avoidance and distancing from the traumatic encounter.

Some or all of the symptoms mentioned can present in persons with RBTS and symptoms may vary across various cultural groups

It is important to mention that RBTS, unlike PTSD, is not recognized as a mental health disorder. RBTS is considered a mental injury subject to occurrence resultant to of living within systemic racism or experiencing events of racism.

Psychological Implications

Where does *racialized trauma* come from?

Individually/
interpersonally/personally-
mediated and/or
systemically

Direct experiencing and/or
vicarious experiencing (ie
George Floyd)

Intergenerationally (ie. Post
Slavery Syndrome)

Trigger warning (ie.
Discussions of abuse,
assault, and violence)

INDIVIDUAL

SYSTEMIC

INTERPERSONAL

INDIVIDUAL

A *person's* beliefs & actions that serve to perpetuate oppression

- conscious *and* unconscious
- externalized *and* internalized

The *interactions* between people —both within and across difference

INSTITUTIONAL

Policies and practices at the *organization* (or "sector") level that perpetuate oppression

STRUCTURAL

How these effects interact and accumulate *across institutions* —and across history

Examples of Systemic Trauma

This country's population is made up of 12 percent yet approximately 33 percent of the total prison population is made up of Black people. Racist arrests, and targeted policing as well as sentencing practices in the criminal justice system is reflected in this egregious overrepresentation

Policies of racial displacement, exclusion, and segregation both currently and previously result in the unlikelihood that all BIPOC own their homes as opposed to white people no matter education levels, income, location, marital status, and age.

The erasure of Asian Pacific Islanders (APIs) in the "Asian or Pacific Islander" category by U.S. Census data severely restricts access to opportunities in these communities by concealing the unique barriers faced by APIs that East or South Asian communities do not face

Historically the segregation existing in the occupational arena has rendered Black people less likely to hold a jobs that offer retirement savings options, which are prioritized by the U.S. tax code, unlike their white counterparts. This practice contributes to the persistent wealth gap that exists between White and Black communities. The median savings of blacks are on average just 21.4 percent of the median savings of whites.

Geographical isolation, and lack of cultural competency in therapy training, and financial incentives continue to create barriers in providing appropriate mental health resources in Native American communities. Suicide rates is 3.5x higher in these communities than in racial/ethnic groups with the lowest rates of suicide.



Direct Traumatic Stressors

All direct traumatic impacts of living within a society of structural racism or being on the receiving end of individual racist attacks. A person experiencing a direct traumatic stressor may be heavily policed, or they may face barriers to home ownership due to inequitable policies. Additionally, a person experiencing a direct traumatic stressor may be the victim of individual physical and verbal attacks or may face other microaggression.

Vicarious Traumatic Stressors

Vicarious traumatic stressors are the indirect traumatic impacts of living with systemic racism and individual racist actions are considered vicarious traumatic stressors. These stressors can level the same detrimental impact on the mental of BIPOC individuals as direct traumatic stressors.

The “in your face” viewing of videos of brutal police killings of Black people, such as the video associated with the murder of George Floyd, can cause traumatic stress reactions in the viewers particularly if the victim looks like you as in the case of Mr. Floyd but the same applies for the hate crimes delivered to the Asian Communities.

Of Latinx youth that immigrate to the U.S., two-thirds report experiencing one traumatic event with the most common traumatic event reported during and post migration being witnessing a violent event or even a physical assault

Vicarious trauma is all too familiar to many Native American children relative to the high rates of societal homicide, suicide, and unintentional injury experienced in native communities.

Transmitted Stressors

Transmitted traumatic stressors refer to the traumatic stressors that are transferred from one generation to the next. These stressors can come from historically racist sources or may be personal traumas passed down through families and communities.

The Chattel enslavement of Africans in the U.S. and other continues to serve as a source of traumatic stress for black people today. In fact, this sustained collective trauma makes Black people extremely vulnerable to suffering from mental unwellness.

The descendants of Holocaust survivors display an increased vulnerability to developing psychological disturbances in addition to stressors related to Holocaust loss. This vulnerability is directly related to the negative life experience of the previous generation.

Historical trauma shared by Native Americans including boarding schools, massacres and forced violent removal from their tribal lands represents a severe communal loss and source of traumatic stress. Native Americans today continue to experience symptoms of depression, substance dependence, diabetes, and unemployment due to the psychological impact of trauma.

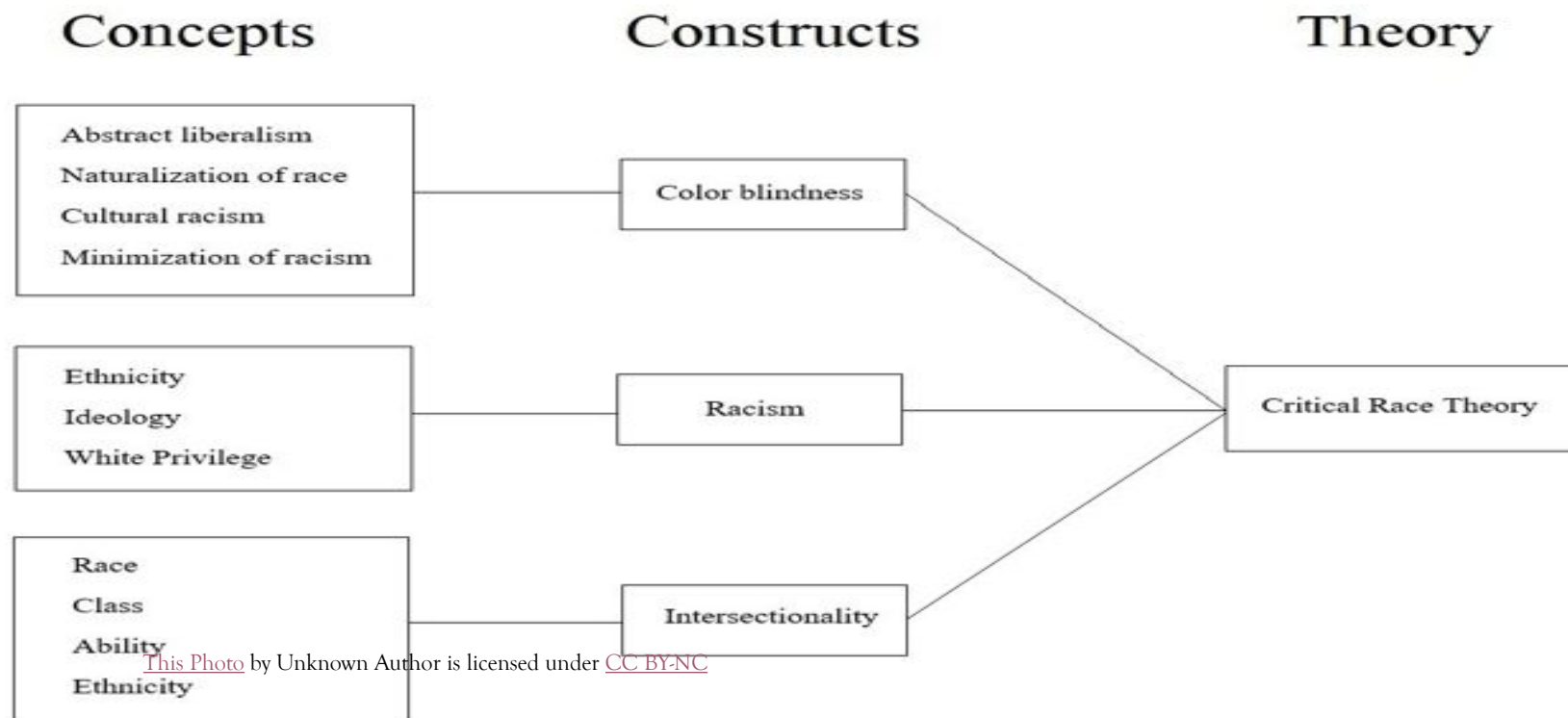


Critical Race Theory (CRT)

- Critical Race Theory (CRT) looks at the history of the longstanding establishment of White supremacy instituted and maintained in America used to keep people of color subordinate to the dominate culture (James-Gallaway, et al., 2022). CRT investigates race, racism, and constructs of power offering a guideline to critically analyze issues informing systems for action (Kolivoski, 2022).

Six Components of Critical Race Theory

Figure 3
CRT Concepts and Constructs



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Six Components of Critical Race Theory

- The six components of CRT include: permeance of racism; interest convergence; critique of liberalism, intersectionality, Whiteness as property, counter-storytelling (Zuckerman et al., 2022).
- *The permanence of racism* indicates that racism is alive and well in the U.S. and around the globe. It is active institutionally and socially and cannot be avoided in such constructs as it operates unconsciously for individuals for whom its existence is beneficial (Zuckerman et al., 2022). This results in policies and norms in our society that continue to operate under racism.
- *Interest convergence* was developed and made popular by Derek Bell, a legal scholar and the idea affirms that civil rights inroads that are gained by people of color are directly connected to the beliefs of white people that they will be the beneficiary of such gains (Zuckerman et al., 2022).

Six Components of Critical Race Theory

- ***Critique of liberalism*** spurns the ideology that color-blindness truly exists in United States society. This component of CRT further rejects the idea that in the U.S. everyone is privy to the same opportunities regardless of race (Zuckerman et al., 2022). The democratic notion of liberty and justice for all espoused by liberalism is challenged based on the proven documentation of the obvious disparities race has placed on the opportunities afforded to Black individuals. CRT recognizes that the only way to address the systemic racism that pervades society is through aggressive actions that acknowledge color as an issue (Zuckerman et al., 2022).
- ***Intersectionality*** brings light to the notion that each person is made up of multiple identities that intersect, making it impossible to dismiss any part of that identity. CRT examines the intersection of race with one's gender, gender identity, sexual orientation, and identities that a person claims as part of who they are (Zuckerman et al., 2022). The concept of "Whiteness as property," is the idea that white individuals are given specific rights and privileges simple because they are considered white (Zuckerman et al., 2022). Because these privileges and rights can be transferable to those who impute to white ideals, then the construct of whiteness reaches past skin color and is rather accepted as a set of values and ideations that can be granted to specified groups of people (Zuckerman et al., 2022).

Six Components of Critical Race Theory

- The final component of CRT is counter storytelling which emphasizes the voices of BIPOC individuals contrarily above the narratives of the majority. These counter stories underline the importance of valuing the lived experience of people of color and acknowledging that they are experts

A Breakdown of Critical Race Theory

What is critical race theory?

PBSO
NEWS
HOUR

Criticisms of
Critical Race
Theory



The Fight Against CRT



What Is CRT

And Why Should You Be Concerned?

CRT Divides People By Race

Critical race theory takes as its starting point that America was founded on racism and continues to have racist institutions today. Ignoring the principle of American freedom—that all people are created equal and have a right to life, liberty, and the pursuit of happiness—critical race theory claims that people are everywhere and always treated differently based on their skin color.

According to proponents of CRT, people fall into different groups based on the color of their skin. CRT claims that whether or not individuals realize it, they have an advantage or disadvantage based on the skin color with which they were born. White people supposedly are **oppressors** who benefit from laws, education systems, and society at large that was designed to protect and promote white people. People of other races, according to CRT, will always face barriers to their success and discrimination in the classroom, workplace, and judicial system.

In short, you are a white supremacist and an oppressor if you are white, so you were born that way. If you are any shade of black or brown, you are oppressed.

The goal of CRT is to expose this widespread system of racism that supposedly exists and correct it by privileging groups that were previously oppressed. You heard that right: the end goal of CRT is to promote racism in the name of undoing racism.

People who belong to an “oppressed” race, whether or not those individuals personally experienced racism, should receive special benefits from people who are part of the “oppressor” race. Segregating people based on the color of their skin and treating them differently? That is racism, plain and simple.



The Fight Against CRT

False Claims of Critical Race Theory:

- ✘ The founding of America was racist and did not live up to the principle of equality professed by the Founding Fathers.
- ✘ Racism continues today and affects every area of our lives, whether or not we realize it.
- ✘ In order to right these wrongs, we must give people of an oppressed race special rights and privileges and disadvantage people of an oppressor race (white people).



Origins of CRT

Some of you might be thinking this is too silly to be real.



When we were growing up, we were taught, as **Martin Luther King, Jr.**, so eloquently said, to judge people “not by the color of their skin but by the content of their character.” People of every race are born with different advantages and disadvantages. Instances of racism are wrong, and courageous leaders have fought to defend vulnerable people from unjust discrimination.

CRT is not fundamentally concerned with correcting wrongs in the American founding.

CRT is an offshoot of **Marxism**, a political philosophy that started with **Karl Marx** almost 200 years ago. Marx sought to radically change society by pitting groups of people against each other. We have seen the devastation of Marxist ideology in countries that have fallen to Communism.

When groups of people within a country are divided against each other, their nation crumbles. Many of us know Cuban immigrants who fled the bloody reign of Fidel Castro and his Communist dictatorship. We have heard the horror stories of Marxist socialism in Venezuela where there is not enough food to eat and basic medical care is unattainable.



The Fight Against CRT



It can be hard to see how philosophy from so long ago has anything to do with what is being taught in our schools, but when we look closely, we can see that there is an undeniable link. Marxism is not about liberating people and making their lives better; it is about giving political elites raw power.

When Critical Race Theory takes hold, children are indoctrinated into seeing everything through the lens of race, constantly seeking to undermine traditional structures that have supported civilization for centuries. Instead of seeing the incredible opportunities that exist for all Americans, citizens of the freest nation on earth, children are indoctrinated to see grievances and microaggressions everywhere.

The Reality of Race in America

The Founding Fathers set up a form of government that allows people of all backgrounds to have opportunity and equality under the law. At the time of the founding, parts of the United States of America allowed slavery. Letting some people own other human beings as property was gravely unjust. Many in our nation, including some of the Founding Fathers, recognized this and worked to help America live up to the ideals on which it was founded.



Our country fought a Civil War over the issue of slavery, and many of our forefathers bled and died to ensure that all Americans were granted their God-given rights. Issues with racism did not end with the Civil War. Some parts of the country continued to segregate and discriminate based on race, particularly democrats who instituted Jim Crow laws in the south and founded the Klu Klux Klan. Later the Civil Rights Movement broke down barriers and ensured that more Americans were given full participation in our civic life. The legacy of the Civil Rights Movement is one of peaceful protest and justice for all.

In contrast to the Civil Rights Movement, the current Black Lives Matter organization, which is informed by CRT, has led to looting and vandalism across the country. Black Lives Matter organizers **call for dismantling the nuclear family**. This is not about peace and justice, and this is not related to the Civil Rights movement. Critical Race Theory and the Black Lives Matter demonstrations it aligns with are about achieving power and overturning social order. Critical Race Theory is not addressing racism in our country; Critical Race Theory is dividing our nation based on race and **teaching children to hate**.

What does *systemic racism* look like?




A Black Man's Journey

After spending over a decade navigating the academy and trying to be authentic as a Black professor of educational leadership, I would like to add my narrative to the conversation. Indeed, I now know that despite a great deal of formal schooling, I am the mis-educated Negro (Woodson, 1933/1990). Additionally, like Ellison's narrator, I now know that I am invisible on one hand. However, on the other hand, I am ironically hyper-visible because of our low numbers. Like other Black men in the academy, I often feel categorized, compartmentalized, and confined in a way that purports to be legitimate. I am expected to emulate the vocal expressions and gesticulations of White scholars who are already inside the academy. Similarly, my experiences are often questioned if they sound too divergent from those of White colleagues. As Black men, we are not expected to disrupt the academy's flow, but instead to blend into the structure and the culture, and to integrate with limited complaining. We are expected to fit within the supposedly colorblind predominantly White institutions and make little of race, while experiencing the reality of the cultural taxation that calls on Black males to be scholars and to do race-based service work such as participate on diversity committees (Padilla, 2004; Reddick 2012).

What About that Black Girl Magic?

"Black Girl Magic" is a term that originated within Black communities and has gained broader recognition and popularity. It celebrates the resilience, strength, brilliance, and beauty of Black girls and women. The term represents a positive and empowering affirmation of the unique qualities and achievements of Black females, challenging negative stereotypes and narratives that have historically marginalized and diminished their worth.



"Black Girl Magic" acknowledges the extraordinary contributions and potential of Black girls and women in various fields, including education, arts, sports, sciences, activism, and entrepreneurship. It serves as a source of inspiration and affirmation for Black girls and women, encouraging self-confidence, self-love, and the pursuit of success and excellence. The term emphasizes the beauty and power that Black girls and women possess, both individually and collectively, and highlights their resilience in the face of adversity and systemic challenges.

When the Magic Goes Bad

The concept of Black Girl Magic emerged as a celebration and affirmation of the resilience, accomplishments, and beauty of Black girls and women. It seeks to challenge negative stereotypes and narratives that have historically marginalized and diminished their worth. However, it is important to acknowledge that even positive concepts can sometimes be subject to negative connotations or misinterpretations. Here are some negative connotations that have been associated with the concept of Black Girl Magic:



Tokenism: The term Black Girl Magic can be co-opted or used in a tokenistic manner, where it is celebrated as a trend or marketing tool without genuinely addressing the systemic issues that Black girls and women face. It may be used to highlight individual success stories while ignoring the broader structural barriers that persist.



Expectation of Superhuman Strength: Black Girl Magic can sometimes be misinterpreted as an expectation for Black girls and women to be strong, resilient, and capable of handling any adversity without support or recognition of their vulnerability. This places an undue burden on them and dismisses the need for care and support.



Perpetuating the Strong Black Woman Stereotype: The concept of Black Girl Magic can inadvertently reinforce the stereotype of the "strong Black woman," which can be limiting and oppressive. It may overlook the complexities and range of experiences of Black girls and women, negating their need for self-care, emotional support, and acknowledgment of their struggles.

When the Magic Goes Bad

Fetishization and Objectification: In some instances, Black Girl Magic can be fetishized or objectified, reducing Black girls and women to a fetishized idea of strength and exoticism. This objectification ignores their individuality, reduces them to stereotypes, and fails to recognize their diverse identities and experiences.



Racial Essentialism: The concept of Black Girl Magic can unintentionally reinforce essentialist notions of Blackness, implying that all Black girls and women possess inherent magical qualities or traits. This can undermine the recognition of their individuality, diverse experiences, and the intersections of their identities.



When the Magic Goes Bad

It is crucial to approach the concept of Black Girl Magic with an understanding of its original intent and the need to address the complexities and nuances of Black girls' and women's experiences. Recognizing and challenging these negative connotations can help foster a more nuanced and inclusive understanding of Black Girl Magic, focusing on empowerment, resilience, and the need for systemic change to dismantle racial and gender inequalities.

Black Women Stereotypes

Strong Black Woman stereotype: Black women often face the stereotype of being "strong" and resilient, which can create unrealistic expectations in the workplace. This stereotype can lead to assumptions that Black women can handle heavy workloads, emotional labor, and challenging situations without support or recognition.

Hypersexualization: Black women may be subjected to hypersexualization in the workplace, where their appearance and bodies are objectified and reduced to stereotypes. This can undermine their professional credibility and contribute to a hostile work environment.

Black Women Stereotypes

The "Angry Black Woman" stereotype: Black women are sometimes stereotyped as being angry, aggressive, or confrontational, which can be detrimental to their professional growth. This stereotype can result in their opinions being dismissed or undervalued, making it more challenging for them to assert themselves or advocate for their needs.



Assumptions of incompetence: Due to implicit biases and stereotypes, Black women may face assumptions of incompetence or lack of qualifications in professional settings. This can result in being overlooked for promotions, challenging assignments, or leadership opportunities, despite their qualifications and abilities.

Black Women Stereotypes

Limited representation and visibility: Black women are often underrepresented in positions of power and leadership within organizations, which can reinforce stereotypes and contribute to the perception that they are less capable or suited for senior roles. The lack of representation can also limit opportunities for mentorship and career advancement.

Microaggressions: Black women frequently experience microaggressions in the workplace, which are subtle, often unintentional, forms of discrimination. These can manifest as comments, behaviors, or policies that marginalize or demean Black women based on their race or gender, contributing to a hostile work environment and increased stress.

Black Women Stereotypes

Code-switching: Black women may feel pressured to code-switch, altering their behavior, speech, or appearance to conform to predominantly white workplace norms. Code-switching can be exhausting and emotionally draining, as it requires suppressing aspects of one's identity to fit in, potentially hindering authentic self-expression and professional growth.

Unfair expectations of emotional labor: Black women may be expected to take on a disproportionate amount of emotional labor, such as listening to and supporting colleagues' personal issues, mediating conflicts, or being the go-to person for diversity-related concerns. This expectation can lead to emotional exhaustion and detract from their own professional development.

Black Women Stereotypes

Stereotypes of limited career paths: Black women may face limited career expectations or assumptions that they are only suited for certain roles or industries. These stereotypes can result in missed opportunities for advancement, wage gaps, and perpetuate occupational segregation.



Intersectional challenges: The intersectionality of race and gender creates unique challenges for Black women in the workplace. They may face compounded biases and stereotypes that intersect with their identities, further marginalizing them and making it more difficult to overcome barriers and succeed professionally.



Vignette of Maya

- Therapy Vignette: Addressing Racism and Microaggressions in the Workplace
- Client: Maya
- Background: Maya is a 38-year-old Black woman who holds the position of CEO in a prominent company. She is a dedicated mother to elementary school twin girls and a high school stepson. Maya's husband works in a demanding job that requires him to be frequently on the road. Recently, Maya has been facing numerous instances of racism, microaggressions, and implicit bias within her workplace, which have been taking a toll on her emotional well-being.
- Maya's opening statement:

"It's been quite challenging. The racism and microaggressions at work seem to be getting worse. I'm constantly facing biased comments, being overlooked for opportunities, and feeling like I have to work twice as hard to prove myself. It's exhausting."

Intersectionality

Intersectionality is a concept that recognizes the interconnectedness and overlapping systems of oppression and discrimination that individuals can experience based on their multiple social identities. Intersectionality acknowledges that a person's experiences and marginalization cannot be understood solely through the lens of a single identity category but must consider the ways in which different aspects of their identity intersect and interact. When examining the concept of intersectionality specifically in relation to Black women, several key points arise:



Intersectionality

Experiences of Race and Gender: Black women face unique forms of discrimination and marginalization that result from the intersection of their race and gender. They encounter both racism and sexism, experiencing the effects of racial bias and gender-based oppression simultaneously. Their experiences are shaped by the intersections of these identities, leading to distinct challenges and inequalities.

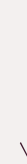
Multiple Layers of Oppression: Intersectionality highlights that Black women may face multiple layers of oppression beyond race and gender, including but not limited to socioeconomic status, sexual orientation, disability, and age. These intersecting identities compound the barriers they encounter, exacerbating the discrimination and disadvantages they face in various contexts.

Intersectionality



Unique Experiences and Perspectives:

Intersectionality recognizes that the experiences and perspectives of Black women are distinct from those of Black men or White women. Black women often navigate complex dynamics within their communities, facing unique cultural expectations and stereotypes. Their experiences are shaped by both racial and gender dynamics, contributing to a nuanced understanding of their identities and struggles.



Centering Marginalized Voices: Intersectionality emphasizes the importance of centering the voices and experiences of marginalized individuals, including Black women, in discussions about social justice and equality. By understanding the intersecting forms of discrimination and privilege, it becomes possible to develop more inclusive and effective strategies for addressing the needs and concerns of Black women.

Intersectionality

Advocacy and Empowerment: Intersectionality provides a framework for advocacy and empowerment. It highlights the importance of addressing the specific challenges faced by Black women, such as combating racial and gender-based violence, improving access to healthcare, promoting economic opportunities, and challenging stereotypes. Intersectional approaches to activism and policy-making strive to recognize and address the unique needs and experiences of Black women.

Understanding intersectionality in relation to Black women is crucial for recognizing and dismantling the complex systems of oppression they face. By considering the intersections of race, gender, and other identities, society can work towards more inclusive and equitable approaches that ensure the well-being and empowerment of Black women.

The Impact of Implicit Bias

- Psychological harm: Microaggressions and implicit bias can cause emotional and psychological harm to BIPOC individuals, leading to feelings of frustration, anger, and isolation.
- Professional and educational disadvantages: BIPOC individuals may face discrimination in the workplace and educational institutions, leading to fewer opportunities for advancement and success.
- Health disparities: The stress and trauma caused by microaggressions and implicit bias can lead to physical and mental health disparities for BIPOC individuals.
- Limited representation: BIPOC individuals may not be adequately represented in leadership positions, media, and other forms of public representation, leading to a lack of representation and visibility.

The Impact of Implicit Bias

- Economic disadvantages: BIPOC individuals may face economic disadvantages, such as lower wages and fewer job opportunities, as a result of microaggressions and implicit bias.
- Interpersonal relationships: Microaggressions and implicit bias can affect the quality of interpersonal relationships, leading to mistrust, alienation, and isolation.
- Systemic discrimination: Microaggressions and implicit bias can contribute to the perpetuation of systemic discrimination and inequality.
- Fear of speaking up: Microaggressions and implicit bias can lead to a fear of speaking up or advocating for oneself, which can further perpetuate discrimination and inequality.



Post Slavery Syndrome: What is it?

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. This was then followed by institutionalized racism which continues to perpetuate injury.

Post Traumatic Slavery Syndrome

Bessel Van Der Kolk states:

Treating trauma is not about telling stories from the past. It's about helping people learn to live in the here & now and tolerate what they are feeling in the present.

However, Dr. Joy Degruy states:

We must return and claim our past in order to move toward our future. It is in understanding who we were that will free us to embrace who now are. (the meaning of Sankofa)

Sankofa: Return and get it!

What Does Dr. Joy DeGruy Say?

A belief in the fundamental
“oneness” of all humanity—
Spiritual practice-We are all
one.

[https://
healingthewoundsofslavery.
org/2021/04/04/dr-joy-
degruy-on-how-to-address-
the-legacy-of-trans-atlantic-
slavery/](https://healingthewoundsofslavery.org/2021/04/04/dr-joy-degruy-on-how-to-address-the-legacy-of-trans-atlantic-slavery/)

Felt dissonance early as a
child; Noticed early on the
things that Black people
did to one another that
would hurt one
another>>Calling one
another “Black”

Later became aware of
White Supremist ideas and
how Black people
internalize these ideas

- “She is pretty, even
though she is so dark”

- He was so cute. He is
light-skinned with “Good
Hair”

Confusion as to why this
was supposed to be
hurtful>>>”You are Black??

What does Dr. Joy Degruy Say?

- ❖ The concept of “Good Hair”
 - ❖ Hair that is not “kinky” ~More like White people’s hair.
 - ❖ A source of pain for many women throughout the years—some men
 - ❖ Informed by symptoms of historical trauma in America
 - ❖ Informs how Black People see themselves—through the lens of American Chattel slavery
 - ❖ Racism is a form of “structured dehumanization
 - ❖ The impact of racialization is ongoing ; on a continuum
 - ❖ Long-term effects of cognitive dissonance for people of color but also non-people-of-color
 - ❖ In the dehumanization of others destroys one’s own humanity. (Humanity is one)
 - ❖ Ideas of superiority go against the “American Ideals;>>living in the guise or superior assertions yet demonize, b oppress, subjugate people—Lost your own humanity-becomes distorted, thwarted, perverted—living in society that promotes democracy and freedom>>maintaining a sense of slavery, sharecropping, mass incarceration, use of prisoners for cheap labor—assaults humanity—cannot be don in isolation and not have a global impact
 - ❖ How does one reconcile this? Turn it to others—it is you not me—their fault—treating you as you deserve
 - ❖ Collusion across America: systems of Oppression

What Does Dr
Joy Degruy
“*Actually*” Say?



M. A. P.

M: Multigenerational trauma together with continued oppression;

A: Absence of opportunity to heal or access the benefits available in the society; leads to

P: Post Traumatic Slave Syndrome.

Key patterns of behavior reflective of PTSS

Vacant Esteem

Insufficient development of what Dr. DeGruy refers to as primary esteem, along with feelings of hopelessness, depression and a general self-destructive outlook.

Marked Propensity for Anger and Violence

Extreme feelings of suspicion and perceived negative motivations of others. Violence against self, property and others, including the members of one's own group, i.e. friends, relatives, or acquaintances.

Key patterns of behavior reflective of PTSS

Racist Socialization and (internalized racism)

Learned Helplessness, literacy deprivation, distorted self-concept, antipathy or aversion for the following:

The members of ones own identified cultural/ethnic group,

The mores and customs associated ones own identified cultural/ethnic heritage,

The physical characteristics of ones own identified cultural/ethnic group.

A red strawberry is shown from a side-on perspective, partially obscured by a white decorative frame. The strawberry is covered in numerous small, white, spherical bubbles that appear to be clinging to its surface. The background is a deep blue color, and there are several out-of-focus white bubbles scattered throughout the scene. The white frame is a stylized, rounded shape with a dotted border.

Strange Fruit

Strange Fruit

Southern trees bearing strange fruit
Blood on the leaves and
blood at the roots

Black bodies swinging in the southern breeze

Strange fruit hanging from the poplar trees
Pastoral scene of
the gallant South

Them big bulging eyes and the twisted mouth

Scent of magnolia, clean and fresh
Then the sudden smell of
burning flesh

Here is a fruit for the crows to pluck
For the rain to gather,
for the wind to suck
For the sun to rot, for the leaves to drop,

Here is a strange and bitter crop

Strange Fruit: The Origin



A moving trip to oneself!



Cultural Affirmation

It is crucial for therapists to provide cultural affirmation to BIPOC (Black, Indigenous, and People of Color) clients because it fosters a sense of validation, belonging, and understanding in the therapeutic relationship. Cultural affirmation acknowledges and respects the cultural identities, experiences, and values of clients, promoting a more inclusive and effective therapeutic process.



Cultural Affirmation

Validation and Empowerment: Cultural affirmation validates clients' unique experiences and helps counteract the effects of marginalization and discrimination. It communicates to BIPOC clients that their cultural perspectives, beliefs, and values are valued and respected within the therapeutic space, promoting a sense of empowerment (Smith et al., 2016).

Building Trust and Rapport: Providing cultural affirmation helps establish trust and rapport between therapists and BIPOC clients. When therapists demonstrate an understanding of and respect for clients' cultural backgrounds, it creates a safer environment where clients feel more comfortable sharing their experiences and seeking support (Griner & Smith, 2006).

Cultural Affirmation

Addressing Cultural Mistrust: Historical experiences of systemic racism and mistreatment within healthcare systems have resulted in cultural mistrust among many BIPOC individuals. Providing cultural affirmation helps address this mistrust by demonstrating a genuine commitment to understanding and supporting clients within the context of their cultural backgrounds (Smith & Domenech Rodríguez, 2011).

Tailoring Interventions: Cultural affirmation allows therapists to tailor interventions to align with clients' cultural values and preferences. Recognizing the influence of culture on clients' help-seeking behaviors, coping strategies, and beliefs about mental health enables therapists to provide interventions that are more culturally appropriate and effective (Hwang, 2006).

Enhancing Treatment Outcomes: Research suggests that culturally affirming therapy can lead to better treatment outcomes for BIPOC individuals. It promotes engagement, retention, and satisfaction with therapy, which in turn can contribute to improved mental health outcomes (Griner & Smith, 2006; Sue & Zane, 1987).

Cultural Affirmation



Can we just
all get along?

Before You Talk

- **Take Ownership**
- The first step in fixing the problem is acknowledging that there is one – and that you might be contributing to it.
- Recognize the implicit biases that contribute to racism and consider how you can unlearn them.
- As you learn, grow and begin your work toward becoming a better ally, leverage resources that can help guide you along the way.

Can we just
all get along?

Educate Yourself

Understand that educating yourself is no one's responsibility but your own. Likewise, before opening the dialogue with your BIPOC colleagues, it's important to have some background knowledge on the issue.

Avoid putting your BIPOC colleagues in a position in which they feel as though they are the "teachers" on racial disparities; instead, be proactive in your own learning about diversity, inclusion, and social injustices.

Coming to the conversation with a basic understanding of the detrimental effect of the racial inequalities that BIPOC face will benefit you, your BIPOC peers and the effectiveness of the discussion as a whole.

What is an Ally?

Noun: an individual who works as an advocate for people of color facing racism.

Examples:

“I am working on being a White ally.”

“I believe this is work White allies need to take on, not people of color.

“I need support from White allies.” (a person of color speaking to a white person)

“I want to be an ally to myself as a Latinx person and speak up on this racial issue”

What is an Ally?

Verb:

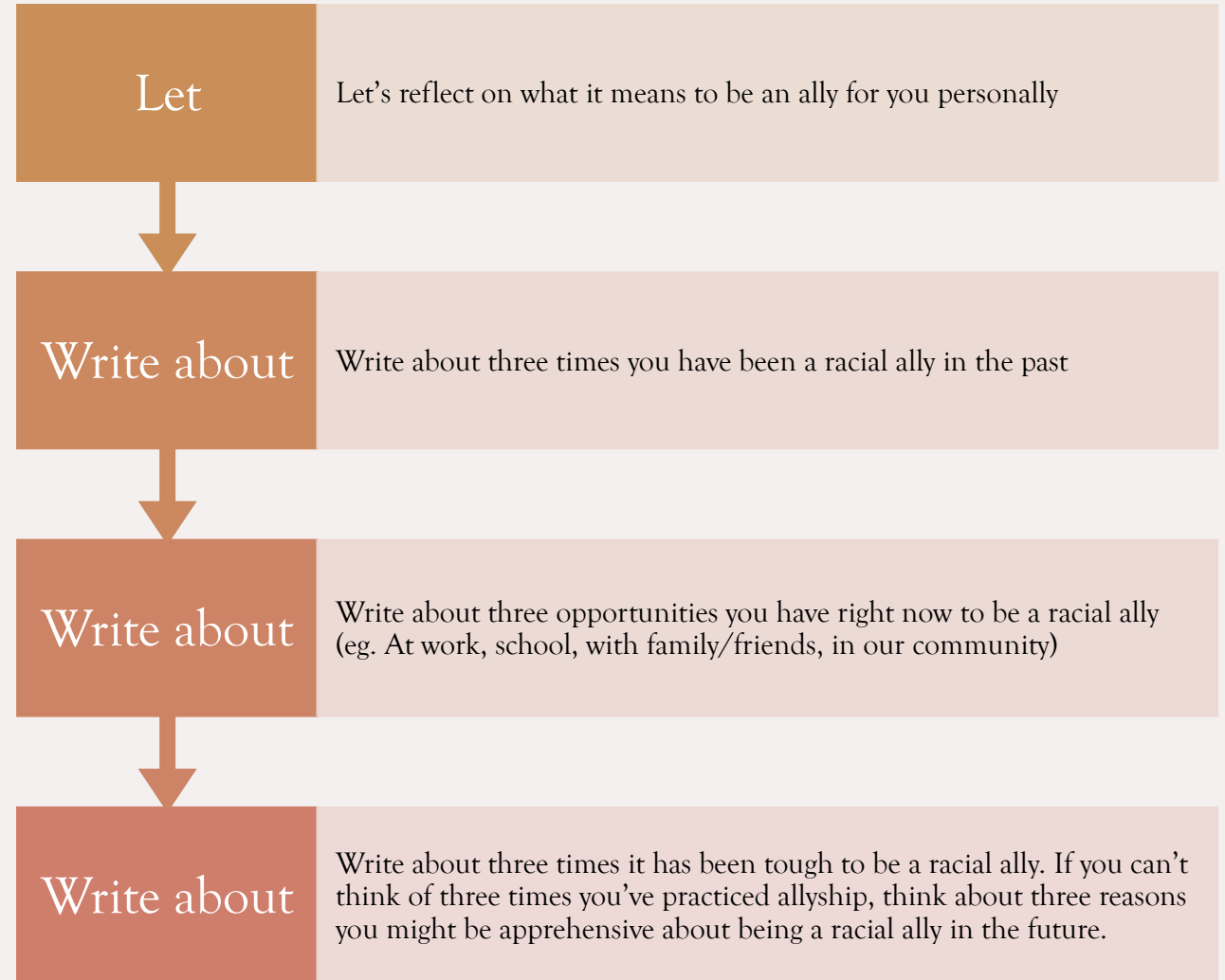
“I want to ally with you on this racial issue.” (a White person speaking to a Person of Color)

“As a Black person, I am allying with myself and my community when I challenge this anti-Black policy.”

“The school administrator needs to ally with faculty of color so important issues of racism are addressed.”

“SFVCAMFT members are taking on the charge of learning what it means to be an ally in the therapy room and in social settings with BIPOC colleagues.” (a Person of Color in reference to colleagues in CAMFT)

Racial
Healing
Practice:
Becoming a
Racial Ally



Let's Do It! Being a racial ally does mean:

- Staying humble
- Apologizing when you get it “wrong”
- Being a good listener
- Believing the experiences of People of Color
- Continuing to educate yourself about racism
- Connecting with other allies

The Do's &
Don'ts of
Racial Allyship

The Do's & Don'ts of Racial Allyship

Let's NOT do this. Being a racial ally does NOT mean:

- Appointing yourself a racial ally.
- Pausing your racial allyship
- Participating in “call-out culture.”
- Talking about how you are a racial ally every chance you get.
- Thinking that you have all the answers to solving racism or that you are more enlightened than your fellow White people or People of Color
- Avoid feelings of grief and loss

How do I help in the therapy room with a BIPOC?

Consider asking for help may be daunting to the BIPOC client, particularly with a White therapist.

Keep in mind what shows up on the surface may be driven by a deeper issue related to racial experiences.

Consider that mental & emotional health may not be designed with Black Indigenous People of Color in mind.

Build trust to overcome traditional norms of BIPOC individuals surrounding “not telling our business”, what happens in the house (life) stays in this house/life).

Consider by the time a Person of Color seeks help crisis may have set in.

Familiarize yourself with “Black Fatigue!”

”Racism erodes the mind, body, and spirit!” (work with this in mind)

Black Fatigue:

-”Repeated variations of stress that result in extreme exhaustion and cause mental physical & spiritual maladies that are passed down from Generation to Generation.

-It is a deeply embedded fatigue that takes inordinate amounts of energy to overcome! Herculean efforts to sustain an optimistic outlook and enormous amounts of faith to continue to believe we shall overcome someday!”



Historical

Mental
Health
Concerns

Creating Safety: What to do next?

- ❖ **1. Commit to an ongoing practice of readings and trainings**
 - ❖ To Combat racism--go beyond the belief that you are not racist – Requires humility, time, and an energy commitment pursue trainings, actively identify personal biases, and understand how your own social positionings may impact dynamics within therapy.
- ❖ **2. Focus your learnings *outside* the therapy space, not in your interaction with clients**
 - ❖ Self-education is crucial so that the therapy can focus on the client's healing, not on the therapist's racial identity development.
- ❖ **3. Get curious about a client's unique experiences, rather than stereotyping**
- ❖ **4. Become aware of ways in which you may be committing microaggressions**
- ❖ **5. Validate the impact of race and racial trauma**

Creating Safety: What to do next?

- ❖ **6. Acknowledge difference and openly express your commitment to inclusivity**
- ❖ **7. Use self-disclosure mindfully as a tool to bridge perceived social distances**
- ❖ **8. Respect Black clients' desires to see a therapist that shares their identity**
- ❖ **9. Seek supervision and consultation**

To BIPOC or To NBPOC: What is the Answer?

➤ Discrimination in Latinx Communities:

- In the past year four out of ten Latinos report being discriminated against.
 - Speaking Spanish in Public
 - Told to return to country of origin
 - More prevalent experience among those Latinos who identify as Black, Latino, or another non-white group
 - Less prevalent among Latinos who identify as White
 - Equal number of Latinos indicate someone expressed support for them in the past year
 - one-in-five Hispanics (18%) say people passing them on the street would describe them as white.
 - 10% of Hispanic immigrants say a person would describe them as white.
 - 16% of the second generation and 33% of the third or higher generation say the same.
 - four-in-10 Latinos (37%) say that during the past 12 months, someone has expressed support for them because they are Hispanic or Latino.
 - (38%) also say they have recently experienced one of four incidents – being called offensive names, being told to go back to their home country, being criticized for speaking Spanish in public, or experiencing discrimination or unfair treatment because they are Hispanic.

Asian Invisibility

- In May, 2022, a gunman entered a Korean owned hair salon in Dallas' Koreatown and shot three Korean women
- Investigations of this crime indicate possible relationship to two previous Anti-Asian hate crimes perpetrated on Asian business owners
- Anti-Asian violence/racism has surged since the Atlanta massacre; killing 8 individuals, six of whom were Asian women.
- Per AAPI Data, Asian hate crimes have been on the rise since the COVID-19 Pandemic
- one in six Asian Americans have experienced a hate crime in 2021; vs one in eight in 2020
- As of first quarter of 2022, increased to one in 12 and trends appears to continue rising

Asian Invisibility

- COVID-Related Racism
- one in five Americans believe that Asian Americans are at least partly responsible for COVID-19 compared to 1 in 10 last year
- Americans are also now more likely to believe that referring to the coronavirus as “Chinese virus” and “Wuhan virus” is appropriate,
- One in three believe that Asian Americans are more loyal to their country of origin than to the U.S., up from 1 in 5 in 2021

Asian Invisibility

- In past year, one in 10 Asian Americans have been coughed on or spit on, and nearly **one in three** have been told to “go back to your country.” In the previous administration, it was easy to blame Trump, but we are in a new administration, and racist attacks against Asians have increased.
- One third of Americans, however, continue to remain unaware.
- The invisibility of anti-Asian racism is a reflection of the invisibility of Asians in the American imagination: 58% of Americans cannot name a single prominent Asian American.
- 42% cannot think of a historical experience or policy related to Asian Americans.

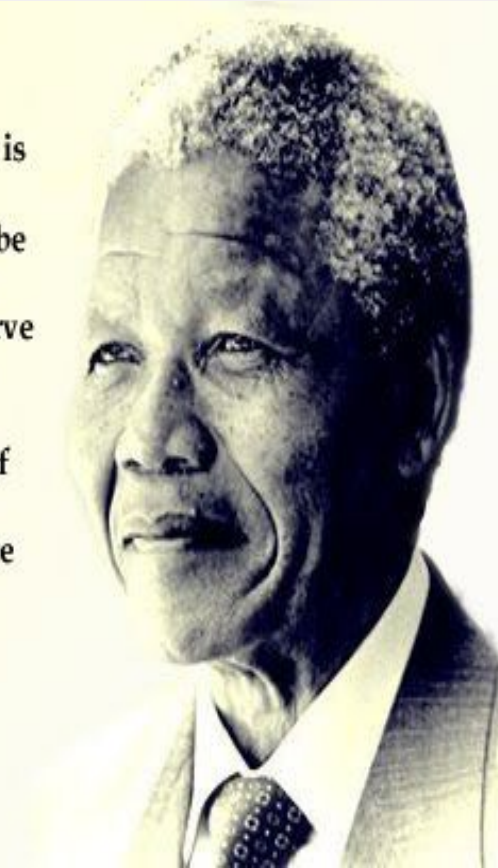
Native American Invisibility

- For the past 500 years, Native Americans have faced **genocide, dislocation, and various forms of physical, mental, and social abuse**. These factors have led to high rates of violence, assault, suicide, poverty, and abuse among the Native American people today.
- These disparities are shaped by **social inequality, historical trauma and discrimination**. Most American Indians live in chronic poverty, with limited access to health care, adequate housing, quality education and adequate law enforcement services.
- Huge disparities between American Indians health and that of other Americans. American Indians continue to have
 - lower life expectancies than other Americans and lose more years of productive life.
 - Highest rates of suicide death in the nation.
 - High rates of premature death due to diabetes, cardiovascular disease, cancer
 - High incidents of accidents plague Native Americans.

The Truth About All of Us!

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that frightens us most. We ask ourselves, 'Who am I to be brilliant, gorgeous, talented, and famous?' Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in all of us. And when we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

Nelson Mandela



Helpful Books

- Black Fatigue, by Mary-Frances Winters
- The Unapologetic Guide to Black Mental Health: Navigate an Unequal System, Learn Tools for Emotional Wellness, and Get the Help You Deserve, by Rheeda Walker, Ph.D.
- Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury & Healing, by Dr. Joy DeGruy
- Post Traumatic Slave Syndrome: The Study Guide by Dr. Joy Degruy
- The Racial Healing Handbook, by Anneliese A. Singh, Ph.D., LPC
- Why are all the Black kids sitting together in the cafeteria: And other conversations about race. Beverly Daniels Tatum
- Restorative Yoga for Ethnic and Race-Based Stress and Trauma by Gail Parker, Ph.D.

Helpful Resources

- Website for Non-Black People of Color:
<https://www.dosomething.org/us/articles/our-role-as-non-black-people-of-color-in-disrupting-racism>
- Resources for NBPOC (Non-Black People of Color)
- [How Anti-Blackness Thrives in Latinx Communities \(And What We Can Do About It\) by Tina Vasquez](#)
- [Listen to Krista Tippett, host of the podcast On Being, talk with Resmaa Menakem, a trauma therapist, about Cultural Somatics and the importance of our bodies in processing trauma.](#)

Resources for Non-Black People & Non-Black Communities of Color

➤ Reflect:

- Allow yourself to normalize the varying reactions and degrees of discomfort surrounding the current anti-Black discourse
- Educate yourself but pacing yourself so as to avoid feelings of overwhelm from the barrage of information. Use resources such as these to learn about Anti-Black racism and your own intersectionality with it. Begin your own dismantling process.
- [This video breaks down how the Model Minority Myth intersects with Anti-Black racism.](#)
- [Learn from Trevor Noah's explanation of the domino effect that led to the most recent protests and riots.](#)
- [Learn what a Racial Microaggressions are and the effects the very large effect they have on individuals.](#)
- [Learn from Dr. Ibram X. Kendi on How to be an Antiracist](#)
- [Learn from Vernā Myers on How to Overcome Your Biases.](#)

Resources for Non-Black People & Non-Black Communities of Color

➤ Take Action:

- Beginning the action piece following the reflection and education provides you with your why and next is seeking guidelines to act in a way that represents you and what you where/how you want to see/implement/contribute/ to change
- Be willing to start the difficult conversations with friends, families, strangers, even youth.
- Protesting requires research = safety:
[Make sure to read through the ACLU's published list of Protestor's Rights.](#)
- Put the heat on elected officials:
[the ResistBot is a great way to quickly and easily text your sentiments to them.](#)
- Educate your children:
[this is a great list of resources to help you have conversations about race with them.](#)
- Advocate against unjust policing: [Advocacy Toolkit for Fair, Safe, and Effective Community Policing.](#)

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