

Good morning, everyone and thank you all so much for joining us for our training today.

My name is Carolyn Johnson.

I Am The Learning and Development facilitator here at the center, which is located at the University of South Florida.

Today's training exploring the intersections of historical trauma and race and child welfare, criminal justice and Behavioral Health. Today's training will be presented by dr.

Kai and Connor.

Is the associate professor of mental health law and policy College of Behavioral and Community Sciences here at the University of South Florida.

And so I'm going to go ahead and turn it over to dr.

Conner who prefers to be called Kya.

So thank you so much Kaya.

Thank you can terilyn so happy to be here this morning to

give this training.

I've done this training quite a few times but given all that's

happening in the world right now this training brings a unique

importance and significance and I hope that by the end of

our conversation today will be able to have an important

dialogue and discussion around some of these very important

topics that likely Relevance to many of you personally, but

certainly have a significant impact on the families and the

children that you all are working with.

So before I kind of go into the meat of the conversation

today, I think it's important to give you guys a little bit

of background on me just so that you have a little bit of

an idea of the lens with which I come to talk about these

issues. So as Qatar Alan mentioned, I am an a an associate

professor Sir in the Department of Mental Health law and

policy at the University of South Florida.

I'm also the vice president of the National Alliance on Mental

Illness for the State of Florida, which is one of the largest

Grassroots organizations for mental health in the country.

So issues around Behavioral Health and vulnerable and marginalized

populations as a huge part of who I am and the work that

I do my background is really in psychology and social work.

So I have a bachelor's in psychology a second Bachelor's

in minority.

Africana studies a master's degree in social work and I am

licensed and a master's in public health with a specialization

in minority health and health disparities.

My PhD is in social work and I have postdoctoral training

in clinical Psychiatry and I've actually worked in the field

for a number of years before going back to get my PhD.

In fact, I had no interest in doing research when I first

started. I really wanted to be a licensed clinical.

Pastand really enjoyed my mental health work and I have had

some mental health professional experiences in the Child

Welfare world.

One of my first clinical placements after getting licensed

was with a kinship Care Agency in Western Pennsylvania, which

was located in a predominantly African-American community.

And really the goal of this organization was to try to keep

children within their kin networks as much as possible.

So the goal was to try to train Other family members grandparents

brothers sisters nephews nieces or even friends other kin

not by Blood to be certified foster parent so that these children could stay with individuals who they were comfortable with who they were familiar with and so that those parents and certified new foster parents could get the support from the state that they needed as a therapist there.

I would work with the children who were often being removed from their families.

I would work with the the new guardians of those children and I would also do family therapy with families who were trying to reunify and get back together after that and unfortunately that organization closed and I then moved into a residential psychiatric unit for adolescents who had severe and persistent Mental Illness, but who also had criminal justice involvement.

So this was sort of a secure lock down psychiatric facility, which was a last stop for some of these kids before they

were going The Juvenile Justice System.

I learned a lot in that placement, but it was incredibly

emotional for me working with these kids who it was very

obvious had been dealing with behavioral health issues for

a very long time many of those issues stemming from concerns

regarding in their family environment.

And that likely had those issues been addressed early.

They may never have had that criminal justice involvement

in the first place.

And then after that, I went into private practice for a while

where I saw a very different group of of patients and clients

families and couples counseling and individuals who maybe

didn't have a actual mental health diagnosis, but still need

additional support and there were a number of things in my

sort of years in the field that that bothered me as a clinician

seeing that people of color were not as likely to come and

get therapy that when they did come and get therapy.

They were more likely to leave their be prematurely.

I felt a lot of our diagnostic instruments were not Truly

sensitive and we're not accurately assessing problems for

individuals that were from diverse groups of people and I

was very frustrated about this sort of evidence-based treatment

model that sort of forced me as a clinician to use as cookie

cutter approach to treat all people from different racial

ethnic cultural groups with the same kind of interventions,

which I didn't really think aligned with every group that

I was working with and it was because of these questions

and frustrations.

I had as a therapist one of My mentors said well, you know,

you've got these important questions to ask based upon your
experience who better than you to answer to ask those questions,
which was really the impetus for me going into research.

And now my research largely focuses on racial and ethnic
disparities in health trying to understand why we see differences
in health and Behavioral Health outcomes based upon race
and ethnicity and I work to develop adapt and evaluate interventions
that have been And enhanced with culturally relevant components
in an effort to try to make them more effective for a diverse
populations. So this is just a little bit about my background
professionally personally.

I identify as an African-American woman.

My father is African American and my mother is white and
Spanish. I remember growing up and having struggles with

my own racial identity because I didn't really understand

why I didn't look like my mom and I didn't have a lot of

support from family.

Family around me because my family was you know, my father

and mother were in a bi-racial relationship at a time when

that really wasn't considered to be fully accepted both of

my extended family in a sense disowned us because of their

relationship. I also remember a time in high school when

I was getting ready to apply for colleges and we have these

Scantron tests.

And at that time I had circled both bubbles for white and

black because I wasn't sure what to pick and I was called

down to the office.

Listen told I had to make a choice that on the Scantron sheet.

You can't have more than one option.

And this was before we had a mixed or biracial race option.

And I remember how difficult that was for me trying to work

through my own identity and what that meant about me racially

that I have these multiple aspects of myself that I was being

told to pick a box and that there might be strategy within

which box I picked and you know that really had an impact

on me as a you know, As an adolescent and going on through

college and now I am confident and identifying myself as

an African American woman, but these kinds of issues racialization

racial identity how our society creates these categories

around race and puts us into these boxes that have impacts

on our outcomes has always been something that really fascinated

me. So in addition to my research, I really identify myself

as sort of a social justice Warrior and this is One of the

reasons why I enjoy doing these talks so much.

So let's get into the meat of our conversation and you know,

we hear the word race thrown around.

I'm sure many of you on the call and are tired of talking

about what is the definition of race, but I think it's important

just to start here and I want you to understand how I'm going

to be using some of the terms that are cock today.

So obviously when we're talking about race for talking about

a grouping of individuals based upon shared physical characteristics

being a typical things the things that you can see on the

outside and which these sort of racial groups are put into

these categories that are socially constructed by the location

where we're all living, but they are viewed as distinct by

our society.

So in this presentation, you'll see me or hear me using the

word black and I'm using that term to represent not necessarily

a skin complexion but a group of peoples who have a common

identity and ancestry that of the African diaspora.

And or descendants of slaves in the United States, I think

it's important to make it clear.

That although race is a social construction.

It is still real and it's real because we live in a racialized

society. It's not real in the sense that we can use the color

of one's skin to determine abilities or intellect or personality

characteristics and traits, but it is real in the sense that

race in Pax experiences and it impacts experiences for a

large segment of our population on a daily basis.

We give race power through its social construction.

We give it meaning and of course, it means something very

different and every society.

I've traveled all over the world with my research and every

country. I've been to from Brazil Cuba South Africa Senegal

Guinea, Malaysia Vietnam Hong Kong, Japan.

The London race has constructs that are different and each

place and sometimes they're based on ethnicity.

Sometimes they're based on skin complexion.

Sometimes they're based upon tribal groupings.

Sometimes are based upon hair texture, but the one Norm that

I see that is a similar construct in every place.

I've been as been the ideal of whiteness and that wider complexion

as seen as better.

And by contrast darker complexion has been seen as less than

and this construction plays out in a variety of ways that

impact the experiences of racism and discrimination at various

levels for multiple people in our society.

So racism we all again this is a term we're all familiar

with an organized system of Oppression that disadvantages

certain groups designated it to be inferior as compared to

others designated to be superior.

Your and again, you see this playing out differently in different

places around the world racism really is this belief that

human beings possess differential traits corresponding to

their physical appearance that can be divided and seen in

society as different.

It may also mean Prejudice discrimination directed at other

people because they are a member of a different racial or

ethnic group modern variants of racism are often based in

a perception albeit an accurate that there are biological

differences between People based upon racial groups.

We know now and science continuously tells us that this is

just not true.

And actually you are far more likely to be similar biologically

to someone outside of your racial group as compared to someone

within your own racial group.

Very interesting.

Most people don't know that but we believe that our society

has given us messages.

is that tell us this so these views can take the form of

social actions or practices and beliefs or political systems

and which races are sort of ranked compared to one another

based upon these presume in an accurate inheritable traits

abilities and qualities based upon race that are not real,

but we do know that racism occurs on three levels, and I

want to talk about these just briefly and you'll probably

see different terms used for For this in different literature,

but I really like this framework that was developed by comrade

Phyllis Jones who talks about institutional or systemic racism

and other word for that as well as personally mediated and

internalized racism.

So we're thinking about institutionalized racism in again

another word for this might be systemic racism or systematic.

We're talking about differential access to Goods services

and opportunities in Because of your racial classification

what's frustrating about systemic racism or institutionalized

racism is that it has become normative in our society such

that we don't even think about it anymore or it's just become

a part of the fabric of the way that our society is I can

give you another example with regard to gender to make this point which we do have some systemic issues.

Issues around gender differences as well.

We know and have known for decades right that women earn approximately 77 to 79 cents to the dollar for every dollar a male in our society earnings.

We've known that for a very long time what have we done about it? It's almost as if this is become normative, we all know that this exists.

We know that it's not fair.

We know that it's not right or But it has become the norm and as such we talk about these issues, but we're not enraged by the many more.

You know, we're not out there advocating that change needs to happen because it's become normalized in our society.

This is very much the case for institutionalized racism in

our society as well.

We see institutionalized racism manifesting both in access

to material conditions and access to power so with result

to regard to material things we're talking about different differential

access to Quality education safe and affordable housing gainful

employment appropriate medical facilities being able to live

in a clean and safe environment and with regard to access

to power.

We're talking about differential access to information including

one's own history resources, including wealth and organizational

infrastructure voice including voting rights representation

and government.

And who has control of the media?

So it's important to also remember that some of these things are compounded with socioeconomic status, but the association between socioeconomic status and race in the United States has its origins in some of these discrete historical events that we're going to be talking about in a few minutes but persists or continues because of contemporary social factors that continue to perpetuate historical Injustice.

Aziz in other words it is because of institutionalized racism that we see an association between socioeconomic status or poverty with race in the United States.

So let's talk a little bit about personally mediated racism because this is probably what most of us think about when we think about racism the sort of discrimination Prejudice or acts between one person to another person explicitly based upon their membership in a Different racial or ethnic group

this can manifest as lack of respect.

So when a person of color goes into an establishment and

receives poor service or no service at all or isn't communicated

with in the same way that they may be communicated to if

they were a different color suspicions when people of color

going to a store and identified being followed by the person

who owns the store or experiences of everyday avoidance when

a black man walk It's down the street and I and see other

people crossing the street to not pass him or touching their

purse or choosing to stand rather than sitting next to them.

When there's an empty seat on public transportation devaluation

being surprised at the competence or eloquence and speaking

of a colleague of color scapegoating people being identified

as a suspect or a suspicious because they meet the criteria

of someone.

Who was it?

Fight as engaging in criminal behavior and then of course

dehumanization police brutality and hate crimes.

So again, these are the sort of experiences that many individuals

that you're working with have likely experienced themselves

or vicariously through friends family or things that they're

seeing on social media and again these experiences while

the explicit ones are often seen as not good many of these

things that are more subtle that are more nuanced.

Are often condoned by societal Norms which continue to perpetuate

this the institutionalized racism that we just talked about

a few minutes ago?

And then the last level here is internalized racism.

This is defined as acceptance by a member of a stigmatized

race of the negative messages about their own abilities their

own intrinsic worth.

It can be characterized by not believing in others who look

like them or maybe not believing in themselves it may Of

accepting limitations to one's own abilities or full Humanity

it can manifest also as this embracing of whiteness that

I mentioned before that use of hair straighteners skin bleaching

creams, one of the things that always stood out to me when

I would travel to African countries and even some Caribbean

countries, we would see that the number one beauty product

on the market is skin bleaching cream that that was the desired

appearance. For the women and those countries to be as light

as possible and that embracing of whiteness sends messages

to other people of Darker complexion about what it means

to be darker skinned and why being lighter is seen as better.

This also can lead to stratification by skin tone within

communities of color where you see people who are darker

complexioned getting messages from their own African American

Community about being dark.

Complexioned as compared to being white food white or complexion.

We also see this in self-devaluation people using racial

slurs as nicknames rejection of ancestral culture and the

helplessness and hopelessness that individuals might feel

based upon how they feel their race is viewed in society

which impacts how they see themselves which can lead to dropping

out of school failure to vote because what's the point if

my voice doesn't matter and then engaging in Risky Health

practices and many people have connected and internalized

racism looks some of the quote unquote black on black crime

that we've seen in certain communities.

I want to share a really quick story that happened with my

brother because this is one of the first times that I really

understood how instant internalized racism can impact someone

my brother is probably one of the smartest people that I

know that on a near perfect score on his sat.

He's got full scholarship to college and Master's program

and he's currently a senior consultant for Deloitte Consulting

firm where he goes in and solves hospitals problems, but

when he was growing up, he had a very difficult time connecting

to his community because he was so bright and there were

these stigmas in our area about what it meant to be smart.

And that that in some way meant you were trying to act white

or that you were talking white because you were speaking

proper English, so he had struggles in school.

And because of that he tended to dress and speak in a more

urban ethnic kind of way in order to relate to the his community,

which also meant that he was he would stand out in his advanced

placement courses in school.

So this incident happened when he had to submit a paper for

his advanced placement English course, and he worked very

hard on this paper and forgot to put his name on it when

the papers will return to the class.

He didn't receive a paper everyone else in the class.

Did he raised his hand and asked the teacher why he didn't

receive his paper and the teacher told him that he didn't

submit one and he of course said I did submit the paper.

I worked very hard on it and she continued to suggest that

he had not submitted the paper at that point my brother got

a little bit upset.

He started walking around the class and looking at other

students paper saying someone in this class has my paper

she got upset sent to the principal's office.

He was sent home.

Of course, he came I'm home talk to my parents who found

the paper on his laptop went to the school the very next

day to talk to the principal and the teacher and when they

got to the principal's office, the principal was there with

the teacher and with another family.

There was a white young lady from his class and her parents

were there and she had acknowledged and apologized at that

moment that she in fact had not submitted a paper to that

assignment and that when she received the paperback and it

An A+ on it.

She was so excited about it that she didn't say anything

even when it was obvious that the student in class who was

causing a scene according to the words of the teacher.

It was that it was his paper.

So this is how some of this can Manifest this idea of implicit

bias that we're going to be talking about in a few minutes.

It was the Assumption of this teacher and I would like to

believe not consciously, but that when she read this amazingly

well written Written paper and there were two students in

the class who did not submit a paper or at least didn't had

it didn't have a name on the paper that her initial assumption

was that it's it had to have been the White young ladies

paper that it could not have been my brother's paper and

she didn't even ask.

She just made the Assumption and wrote The Young lady's name

on the paper as if she was certain that it couldn't have

come from this young man.

And that impacted my brother for a number of years after.

After the fact where he began to say things like why am I

trying when people don't expect me to succeed when the people

that are paid to lead me forward in my education don't expect

good things from me.

There was a very very difficult time and these kind of things

can shape the identity of many of the individuals that you

may be working within your field.

So, let's talk a little bit about that racial socialization

process. Why does that happen?

Where?

Does this idea of implicit bias even come from?

Well, it really comes from our racial socialization and this

really is talking about the ways in which the media are caregivers

our parents our family our friends our community what kind

of messages that we are receiving about race from a very

very young age and how those messages impact than how we

see the world often.

This is unconscious we have Really sit down and think about

that but we're looking on when we're seeing the media.

We're seeing TV.

What do the leaders of our country look like?

Do they look like us or know when we were younger?

We were watching Disney movies.

And of course Disney has gotten much better about being diverse

as it has moved forward.

But when I was younger, I don't remember seeing princesses
and queens in my Disney movies that looked like me, you know
these kind of direct messages.

Has even about criminality when we're watching the news,
who are we seeing dragged across the TV and handcuffs and
identified as being criminals.

What kind of messages do we receive as children about that
and how do those continue to impact us as we age?

We know that these messages are getting two children.

I'm sure many of you remember the sort of widely known doll
studies that were done where they would give young children
to dolls a white doll.

And a black doll and they would ask the child which is the
more attractive doll and the majority of kids regardless

of race, which say that the white doll was more attractive

when they would ask which doll would you rather play with

the vast majority of children regardless of race would say

that they wanted to play with that white doll and similar

studies that have been done more recently in 2006 through

2016. Were they instead show children pictures kindergarteners

picture? Hours of children of different racial groups and

asked who they would rather play with 86 percent of children

regardless of race still chose the white child to play with

so these kinds of biases are impacting us at a very young

age and it impacts how we feel about ourselves and it also

impacts how we begin to develop our identity one of the questions.

I often asked in these trainings.

Which is fun or to do when we're face-to-face as opposed

to virtually is that what age did you realize you had a race

now for everyone that can answer that question very very differently. Right and it depends upon your experiences and circumstances but a pattern that I tend to see when I ask that question is that most of my white participants say that they didn't really recognize that they had a race until much later in their lives or as people of color.

Tend to know that they have a race much earlier in their life and often that initial recognition of race is associated to a negative event or a negative experience.

They had in their Community or with someone else who sort of pointed out to them that they were different and that that was often connected to a feeling of inferiority or or less than this also plays out in children.

Getting Education and Training from their parents on how

to move through living in a racialized society.

I talked to many families who say that they have to teach

their children that when they go to stores you shouldn't

pick up anything because we don't want anyone to assume that

you're trying to steal something telling their children.

You need to be extra careful, especially if you're the one

black child and a group of white children because if something

goes wrong, you are likely going to be the one who's going

to get in trouble.

Teaching children how to interact with the police in order

to stay alive having to make extra efforts to teach children

about their own culture and Heritage because it's likely

that they're not going to learn about this in school.

If we look at our textbooks.

They're mostly written by white men to talk about white history.

Most of us know way more about England's history and Henry

the 8th and we know about African-American history.

This is a problem.

So these sorts of experiences This shape our identity and

also impact how we see ourselves and how we see others in

the world around us and it is through this that impacts the

development of bias.

I think this is a really important part of this talk because

as many of you have seen and heard there is a lot of debate

around whether this bias actually exists and I think that

it is a critical conversation because biases are normal Bias,

these are Universal.

We all have them we all have them based upon our experiences

the messaging that we have received.

We have them towards people towards places and towards things.

It is actually the way that our brain is structured we have

what's called schemas in our brain, which you can kind of

conceptualize as little file folders where we receive information

and then we put it in different places so that we can easily

access it later.

So with so that Have access to info quickly if we have to

make a snap decision or a snap judgment about something and

if we don't have all the facts and if we don't have all the

information our brain pulls from those file folders and replaces

those gaps with sometimes stereotypical information.

The sad part about bias is not that we have them because

it's actually normal that we do but that not all of us are

willing to recognize that we have them and it's when you

don't recognize that bias exists, that's when it can begin

to impact negatively interactions with other people.

We can't begin to change things that we are unwilling to

acknowledge and I'm talking more specifically now about implicit

bias because that's the one that's really impacting us right

now. Why because it's universal meaning we all have them

it's pervasive.

So it stays it's consistent, but it doesn't necessarily align

with our belief system.

What does that mean?

It means that consciously I can recognize that I shouldn't

look differently at this person because they have are from

a different racial or ethnic group than I do.

I know that consciously that's my belief system.

But the internal bias that I have based upon the messaging

that I've received its operating at sort of a nun.

Unconscious level might be impacting on my feelings without

me being fully aware of them.

And the biggest way that this impacts us is this tendency

for all of us to favor our in group, whatever our in group

means to us.

It's also important to remember that implicit bias is malleable,

which means it can be changed we can change and adapt our

biases but it's through introspection.

Through continued work which means we have to be willing

to acknowledge that it exists for us to be able to change

it. I really like this slide.

This is the Discrimination Iceberg and it uses a metaphor

of an iceberg to help us understand how implicit and explicit

bias is impacting us.

Obviously if you were in the sea and you come across an iceberg

and you see some of it sticking up out of the water, you're

really only seeing about 13% of that iceberg think about

that as explicit bias your only We seeing about 13% of it.

You don't see the other 87 percent, but it doesn't mean that

it's not there.

And so this really helps us to see some of the differences

between some of the bias that is much more explicit things

that we can see things that are clear and things that are

not socially acceptable as compared to some more implicit

things that are more difficult to see that are more difficult

to acknowledge and that are continued to be reinforced.

By societal Norms this is important because just because

you may not have explicitly had experienced with some of

these systemic issues yourself.

It doesn't mean that they don't exist and it doesn't mean

that others aren't experiencing them on a fairly consistent

basis. So this last slide about bias, I think it's important

to kind of talk about the difference between implicit and

explicit bias, but I want to talk about the fact that these

unconscious attitudes these stereotypes that we've had ingrained

in us from youth manifest in a variety of systems that you

are working with and are impacting the populations that you're

working with on a daily basis.

So if we even just going back we'll think about the education

system. I already gave you the example of what happened with

my brother there's additional research that suggests that

when students raise their hands and classrooms that teachers

are more biased to call on white.

Is before they'll call on black and brown students and if

we think about papers and Grading I gave you the example

of my brother, but there's additional research studies that

have been done where they sent papers to middle school high

school and college professors and the papers were high quality

versus low quality papers when they sent in these papers

when they didn't have a picture associated with them The

Faculty tended to grade them accordingly based upon the quality

high quality paper.

versus a low quality paper, but things changed when those

papers were submitted with a picture of an actual student

attached to them and when the student was a BRAC black or

brown student as compared to a white student, we saw that

the faculty graded poor quality Papers written by the white

student as equal or even sometimes better than The high-quality paper written by a student of color.

This is how implicit bias in Acts.

We see this in the employment field.

There have been large studies where researchers have sent out resumes to employers all be everything else in the rate in the resume is the same the they are exactly identical education experiences professional capabilities and skills.

Everything in the resume was the same except for the the name just the name was different and what the researchers found was that the Mary's and the Thomas's and the Susan's were significantly more likely to get call backs for interviews than the quiches and the Jake wands and the tanisha's again showing us how implicit bias can impact how we view things without really even recognizing that it's happening.

We see this in the healthcare system and this is a system

with which I work very closely where we know that there have

been studies of actors who have gone into see doctors in

the emergency room.

And these actors are not actually sick and they're coming

in with identical medical records and sort of mocked up charts

and coming in to talk about him a health condition and research

has shown us that the doctors interact with those patients

very differently based upon the only factor available, which

was race, they were less likely to be collaborative less

likely to talk about options and less likely to offer new

treatments to the patient's actors of color.

We know that African American and Latino patients are less

likely to get pain medication when they go into your to the

emergency room, even when dealing with Seville severe chronic issues and things like long-bone fractures.

So if we can see that implicit bias is impacting outcomes for people in the education system in the employment system in our Healthcare System.

Is it a far stretch to begin to think about how implicit bias might be impacting police officers in their interactions with individuals when a police officer has to make a snap judgment about whether someone is a threat when a police officer has to decide how to react when a person of interest turns their back.

And walks away and has to think about if this person is going to get a phone or are they going to get a gun?

These are the important ways and implicit bias impacts all of us and if we can't begin to talk about it and acknowledge

that it exists.

We're not going to be able to change an address it so now

I want to talk a bit about historical and race-based Trauma

and sort of connect the dots between some of these terms

that we've been talking about and how This is impacting people

as that you may be working with now.

So when we're talking about race-based trauma, we're talking

about the cumulative negative impact of racism on the lives

of people of color and this trauma can result from a number

of factors including experiences of racism in the workplace

accumulation of small occurrences, like everyday discriminations

or micro aggressions, but also from the impact of historical

trauma, and this is Something that we don't talk about I

think enough historical traumas are an event or set of events

that happen to a group of people who share an identity.

Each individual event is traumatic.

But when you look at the event as a whole as their compounded,

we see an accumulation of sustained cultural destruction

and Community destruction when we talk about historical traumas,

we most frequently hear it in regard to slavery the Native

American genocide.

And the Holocaust when we're talking about African-Americans,

sometimes we're not recognizing the significant impact of

the historical traumas that individuals have had in this

country and how that's playing out to impact what people

are experiencing now the events of slavery Civil War Jim

Crow, these are all examples of historical traumas and African

Americans have endured multiple traumas since being in the

United States in addition.

Into slavery being stolen from their native lands and enslaved

from 1619 to 1865.

We've also seen systematically abuse denied education for

screeding widespread sexual assault indentured servitude.

Jim Crow laws Mass wrenching mass incarceration.

And what many people are calling the modern day lynching

of African Americans being played out on social media for

for the world to see and what's critical is that we have

not fully Understood how the impact of history is impacting

what people are going through currently.

So research that is exploring historical trauma looks at

how the trauma of historical events is embodied or held personally

and passed down over Generations such that even family members

who have not directly experienced the trauma feel the effects

of that trauma Generations.

Later.

There's been extensive research done on the children of Holocaust

Survivors and scientists have found through that research

evidence indicating that historical traumas have an impact

on us at the cellular level.

They found that stressful environmental conditions can leave

a mark or an imprint on our epigenome ourselves that can

be passed down to Future Generations biologically with the

devastating consequences.

So again, Individual trauma becomes Collective.

It affects a significant portion of the community and becomes

compounded as its passed down both socially through storytelling

and sharing of experiences as well as biologically from generation

to generation and the impact of these traumas have an impact

on a person's brain on a person's body.

They can increase one's vulnerability to behavioral health

conditions, like post-traumatic stress disorder anxiety disorder.

Or depression this higher stress vulnerability also can impair

a person's ability to cope effectively with current stressors

as they arise.

So this recognition is important because the understanding

that the human body holds onto stress and can pass this down

generation to generation reminds us that we cannot ignore

the social historical and cumulative experiences of race-based

trauma and stress and how it may impact.

Packed Wellness for all of us but in particular for African

Americans and Native populations in the United States and

there is a growing body of evidence connecting biological

and psychological expressions of historical trauma to the vast array of Health disparities leading to poor health outcomes for African Americans today, and these are just a few of them that have been connected directly to historical trauma.

We know that African-Americans are twenty percent more likely to die.

Die from cardiovascular disease are twice as likely to have diabetes and twice as likely to die twice as likely to have hypertension have the highest death rate for all cancers significantly more likely to suffer from obesity see infant mortality rates 11 children die for every 1,000 kids in the black community as compared to only five and 1,000 in the non-hispanic white Community.

Very striking differences in life expectancy African-American men are expected to live to age 67 compared to a 75 for non-hispanic

whites and African American women to age 674 as compared to age 80 for non-hispanic white women African American women are 15 times as likely to live with HIV and AIDS and although there are not significant differences in the rates of mental illness African Americans who do have a diagnosis are more likely to experience a severe and persistent mental illness that becomes resistant to treatment so we can see the impact.

Of these historical traumas on current health disparities in the black community.

And of course, there are other social determinants as well that impact these disparities, right?

So there are many however that argue that some of these other social determinants.

So for example, housing insecurity generational poverty poor

living conditions living in the food desert, so not having

access to highly nutritional food that these other determinants

have been impacted and shaped by systemic racism.

Its roots in historical trauma.

So again, all of these things are connected so is historical

trauma really about the past I give you this slide because

I think it's a very powerful one.

It comes to me from one of my colleagues.

Dr.

Michael Johnson who talks a lot about the black experience

and helps us to really think about the fact that some of

these historical traumas that were talking about are not

as far back in our history as many of us would like to think

and for many the impacts of these traumas are real.

They're fresh.

My grandparents still remember civil rights.

They still remember the Tuskegee experiment.

These are not just historical traumas for them.

They impact them currently and when they speak about them

to myself and my other family members, it has a direct impact

not only through the storytelling but remember biologically

through our G's that it impacts outcomes.

So this slide again, I think is critical and just helps us

to begin to think about sort of the black experience in the

United States and how some of these traumas have continued

to impact the way people of color engage with the world around

us. So let's continue to move on and talk a little bit about

these historical traumas because unfortunately again, they're

not just in the past.

They're playing out for us daily triggering emotional and physiological responses that can be very difficult to control hard to cope with we talked about historical trauma, but we're seeing a lot of current racism related life events.

We are seeing High chronic contextual stress levels Collective experiences of racism when they're impacting entire.

He's bicurious racism that is being brought to the surface a lot more now due to the rise in social media and Technology.

We were able to see things happening in other places and having direct reactions to it.

Even though it hasn't happened to us individually and then daily experiences of micro stressors and micro aggressions and I want to talk about this just briefly because these microaggressions are often difficult to acknowledge, but are one of the most frequently cited things that people of

color experience.

Perience in the worst and the workplace that impact outcomes

for them.

So micro assaults are a little bit more explicit.

These are more attacks where the intention is clear, right?

So racial profiling or having the police called on you for

no reason micro insults are a little bit more difficult to

acknowledge. Sometimes their behaviors that convey rudeness

or insensitivity or reflect unfair treatment or demean one's

identity or Heritage.

So these are often subtle snob.

That the propeller the perpetrator might not even realize

that they're doing things like, you know being in line and

being overlooked by some, you know, by the person in front

of you or a black child not being called upon in class by
their teacher for example, and then there are micro invalidations.

These are Communications that sort of nullify exclude or
negate ones experience of identity thoughts and feelings.

So these are things like having people say I don't don't
see color or we're all just human beings or all lives matter.

This is a critical point.

I know this is a point of contention and I don't want to
get political in our talk today.

But when we say things like I don't see color it is significant

in validation to a person of color who acknowledges their

race is proud of their race and deals with the impact of

how their race impacts their movement through the world on

a daily basis a much better statement.

Might be I see your race and I appreciate the diversity that

you bring.

I appreciate your culture or I see race, but I don't treat

people differently based upon race but to not see it is incredibly

invalidating and doesn't allow you as a provider to fully

understand the context with which a person that you're working

with is living and moving through the world around them.

And it also doesn't help us to understand how race trauma

then can impact these Health outcomes.

And as a clinician, I've seen this in my own practice where

people based upon historical trauma or current race-based

trauma talk about having intrusive thoughts living in an

altered arousal State experience avoiding or numbing experience

mood systems of depression anxiety and anger engage in sometimes

negative coping strategies like drug and alcohol use and

Used to deal with those emotions as well as increased physical symptoms, like increased blood pressure heart rate increased stress hormones and just a high level of wear and tear on the body from dealing with that consistent stress, and it's interesting because that wear and tear on the body, which is in the medical world.

Sometimes called allostatic load has been connected to why people of color seem to be more prone to now Negative outcomes with covid-19 and are potentially more likely to die from covid-19. And there's been some research kind of connecting that high level of stress chronic stress allostatic load and wear and tear on the body in that Community to some of those negative outcomes.

So these are important things for us to be aware of and for us to talk about so now I want to talk a little bit about

how these things all of Information might be intersecting

with some of the systems that you are all working in and

I want to first talk a little bit about Behavioral Health

Care system, which is my system and I'm going to move through

these a little bit more quickly just for time purposes because

I want to spend a little bit more time on the child welfare

system, which is a system.

I know the majority of the people in this training are working

Within we know that black adults in the United States are

20% more likely than white adults to report persistent symptoms

of emotional distress such as sadness hopelessness and feeling

like everything it's an effort.

And while we know that the prevalence rates are largely similar

meaning that the numbers of people who are diagnosed with

an illness.

There's not a big difference between blacks and whites in that category, but we do know that black adults who do have a diagnosis of a mental illness are more.

Likely to report severe and persistent illness that is resistant to treatment and black adults who live below the poverty line are more than twice as likely to report serious psychological distress than those who live above it and as we've talked about already today, there is a significant correlation between race and poverty despite the need that I talked about a few moments ago.

Only one in three black adults who need mental health care actually receive it which is about half the rate of Hispanic whites they're more likely to delay seeking assistance until symptoms are severe or in crisis and I'm more likely to terminate

treatment prematurely and when we look at black youth we're

seeing some striking statistics that are actually some changes

here. This is a recent development in this rise and suicidal

ideation among black teenagers and we're seeing now that

black teens are more likely to attempt suicide than white

teenagers. We know black children.

More likely to have a mental health diagnosis and to have

less access to mental health care and are more likely to

have made an emergency department visit in crisis for a mental

health concern then do have sought services in an outpatient

Community setting and as we all know on this call, there

are significant relationships between child mental health

issues and the criminal justice and child welfare system.

There are a number of barriers to service utilization for

this population many of which stem from some of these ideas

of historical trauma that we were talking about the first

that you know, originally in our talk today.

However, we're not really acknowledging that in our mental

health field in a way that I think is acceptable.

We don't recognize this issue of mistrust the way that we

should communities of color have dealt with a lot of historical

trauma in society.

Think about Tuskegee we can think about Henrietta Lacks we

can think about a range of other experiences where communities

of color have been mistreated by our Health Care system and

some of that mistreatment begins to impact how people view

providers in general and creates a fear of fear of trusting

outside people with very vulnerable aspects of who we are

it's also created cultural norms around not talking to Outsiders

about personal.

Issues and keeping those things inside the family.

There's a lot of religious beliefs that are that are present

in certain cultures that tell us that we should go and pray

about our problems and not seek professional Mental Health

Services and that also impacts stigma that has been shown

to be higher in communities of color a very recent study

found that 63% of African Americans believe that a mental

health condition is a sign of a personal weakness.

That is a significant deterrent to seeking professional help.

So Mental Health Services.

There are also other needs we need more providers from diverse

racial and ethnic backgrounds a lack of cultural competence

and providers and previous experiences with racism or misdiagnosis

or a lack of culturally competent care can significantly

impact whether or not someone is going to access services

and the other quick point I want to make about this.

Is that even though I hope that by now you are all acknowledging

the significant role that race based trauma can play in health

and health out and Behavioral Health outcomes.

It's not something that we're doing a very good job at addressing

or assessing in clinical practice.

The notion that racism is a stressor that can harm or injure

its Target.

It's just not recognized in our psychological or psychiatric

Assessments in a assessment of the dsm-4, which was our previous.

Take statistical manual the word discrimination occurred

only once and of the 52 external stressors noted none included

Race Face stimuli or referred to racism.

So while we can talk on this call and we can recognize that

these issues are important and that they may have an impact

on our clients.

We have to ask ourselves.

Are we doing a good enough job talking to our clients about

their experiences with regard to race based trauma?

And are we fully understanding how those experiences might

be impacting how they're moving through the world how they're

interacting with systems of care how they're interacting

with you as a provider.

There is a great scale that's being that's been used the

race-based traumatic stress symptoms scale.

I don't want to talk about it now, but if any of you are

interested in looking at it, I'd be happy.

Be to provide it for you.

So let's talk a little bit about race in the criminal justice

system. I don't want to go through a full history lesson

here. But I think it's important once again to connect history

to what we're seeing right now.

So immediately after the Civil War ended and African-Americans

were quote unquote free Southern States enacted what they

called Black Codes and while these codes afforded African-Americans

certain rights such as legalized marriage and ownership of

property. They simultaneously denied African Americans the

right to testify against white people to serve on juries

to vote started job without the approval of their previous

employer and these clothes were repealed in 1866 during the

time of the Reconstruction but emerged again in 1877 as what

is known now as Pig laws and these logs were but the beginning

of a series of laws created with an ultimate goal of keeping

control over free black people in the United.

United States and finding a new way to legally enslave African

Americans in the criminal justice system.

You see the connection that we're making here.

So if we take the state of Alabama as one example in the

1850s 99% of their prison population was white and by the

early 1870s 85% of their prison population was black virtually

overnight the incarceration of African Americans exploded

and these Pig lost a present for decades and were ultimately

just expanded when the Jim Crow era began and we all know

about the Jim Crow era and how that impacted rights for African-Americans.

So this is our history these are historical traumas, but

we continue to see the rest of the remnants of these systemic

institutionalized systems that identify people of color black

people as criminals, right so we can think about racial profiling

which really hit its peak in the That we continue to see

this now.

We know even today that black drivers are twice as likely

to be arrested during a traffic stop that according to USA

Today at least 70 police departments in the United States

arrest blacks at 10 times the rate that they arrest people

who are not black and according to the New York Times and

multiple States across the United States police officers

are more likely to stop black drivers for no reason and are

more likely to use Force if the driver is black even even

when physical resistance is not encountered and then of course

we could talk about the War on Drugs which produced profoundly

unequal outcomes across racial groups and manifested itself

through this racial discrimination by law enforcement and

mandatory minimum sentences that were set in order to try

to deter people from committing crime.

But ultimately did not achieve their objectives and contributed

to the mass incarceration of African Americans in this country.

Research tells us that people of color experience discrimination

at every stage of the Criminal Justice System.

There are more likely to be stopped searched arrested convicted

and harshly sentenced and live with a lifelong criminal record

particularly in the case of Drug law violations nearly 80%

of people in federal prison and almost 60 percent of people

in state prisons for drug offenses or black or Latino and

research suggests that prosecutors are twice as likely to

to pursue a mandatory minimum sentence for black people as

compared as compared to non-hispanic whites charged with the exact same offense.

So how is this impacting our community?

We know that 1 in 13 people of voting age who identifies

African-American are denied the right to vote because of

laws that disenfranchise people with felony convictions and

one in nine black children has an incarcerated parent compared

to one in 28 latino children and one in Seven white children

that is a huge disparity.

And we also know the children with an incarcerated parent

are more likely to themselves engage with the criminal justice

system and behind have behavioral health issues as a child

and as an adult, so this is all connected and we can talk

briefly about police brutality across the United States black

Americans talk about living in fear of law enforcement in

fear of going.

Going outside and getting involved in a situation with someone

who is paid to serve and protect them that might ultimately

end in their demise.

Of course, we know that there are plenty of situations around

the world that are happening right now that are highlighting

this issue.

And we also know that not all police officers are bad, but

it has an impact on people in the African-American Community.

I have three young sons, and I remember a few months ago.

Being outside and playing with them and a police car drove

by with their sirens on and my three young boys 12 7 and

5 ran and hid they were receiving messages that were telling

them. They should be afraid of police officers that broke

my heart and made me recognize that I was going to have to start having some conversations with my children that I never imagined having to have at this young age.

But we do know that this is a problem that needs to be Alleged

we do know that black people are twice as likely to be killed by a police officer while being unarmed compared to a white person not the data and this slide is talking about information that comes to us from 2015 16 and 17.

But a very recent paper that I read that just was published in 2020 suggest that in fact these numbers have now increased and that black people are three times as likely to be shot and five times as likely to be killed by a police officer.

While being unarmed and that black youth are 21 times more likely to be killed by a police officer than a non-hispanic white youth.

I'd be happy to provide that brand new reference for anyone

who's interested.

But these experiences are scary and these experiences have

an impact on the community and it is this community minute

if experience of historical trauma and daily microaggressions

that are making the current events.

So traumatizing for people of color.

People of color are constantly reminded and aware of their

Blackness maybe in ways that they may not even realize and

how this might impact their ability to succeed and move through

life. It's important for us to recognize that even though

these experiences may not have directly impacted the people

you're working with.

It's still having an impact on them.

and it's appropriate for us to ask questions to try to better understand why and how these experiences might be impacting the people you work with whether experience personally generationally or virtually these experiences compound already present historical trauma experiences in the black community and they impact mental health behavioral health and criminality which can lead to a vicious cycle that many people cannot seem to find a way to get out of And it's happening with our children at very young ages.

Some of you may have seen this picture.

This was actually sent to me via social media an image of two Elementary School boys who were put in handcuffs in New York City when they were told they fit the description of a robbery notice that they're wearing sandals and carrying absolutely nothing and when the police officers realized

that they were wrong the officers release the boys, but joked to one another out loud that they they could have arrested them just for jaywalking the criminalization of young black boys in this country is outrageous and experiences like this can certainly traumatize a child and their families and lead to negative consequences.

This is some data from our state black youth and criminal justice the Florida Department of Juvenile Justice data shows a significant over-representation of black children in the Juvenile Justice System between 2014 and Percent of Youth arrests were black children and on average 65 percent of black children arrested were tried as adults compared to 24 percent of non-hispanic white children and while 71 percent of black children were put in maximum security placements

only fourteen percent of non-hispanic white children experienced that outcome so we can see just by looking at the data.

How race and bias It might be impacting experiences through the criminal justice system, which also is very much connected to the child welfare system.

Now some of this you may already know as you all work in this system, but I wanted to share some interesting statistics that I found with all of you.

We know that black children make up more than two fifths of the foster care system.

Although they represent less than one-fifth of the nation's population Latino and Native American children are also in the system at Rates and the Department of Health and Human Services suggest that Minority children and in particular black and Native American children are more likely to be

in foster care and receive in Home Services, even when they have the same problems and characteristics as non-hispanic white children and once removed from their homes, they found that black children remained in foster care longer removed more often received fewer services and were less likely to be returned to their home or adopted.

Than any other children the Department of Health and Human Services has found that race and socioeconomic status often impact decisions in every stage of the child welfare system from According to foster care placements to the termination of parent rights and decisions will how and why is that happening?

Well focusing on poverty is an interesting thing and they talked about this idea of exposure is and that when you have families who are historically dealing with higher levels

of Property and may be relying on more social systems to

help with services like Financial housing assistance things

like that.

You're putting yourself in a system that is increasing.

The number of eyes that are looking at you and your family

sort of shining a spotlight on what's going on in your home.

So research suggests that there's this exposure bias through

poverty that may be impacting why black families may be experiencing

disparities with regard to the child welfare system, but

in an aside from poverty research is finding that race.

Controlling for all other factors influence as child welfare

decision-making through powerful deeply embedded stereotypes

about black family dysfunction that is related.

Once again to implicit bias that we talked about earlier

black families tend to diverge the most from the parenting

ideal that is embodied in the white middle class model and

there are a number of studies that demonstrate that caseworkers

judges and doctors.

Jurors tend to be more suspicious of non-white parents and

that there may be more punitive actions against non-white

parents as well.

There are a couple examples of bias from research around

child welfare outcomes in Texas.

They did two studies to ascertain the level of which race

played a role in the child welfare system outcomes.

They assess all the families in the system with a specific

risk score, which Level of care that a family receives as

well as child removal and they found that families on average

tended to be assessed with lower risk goals black families

had lower risk scores than white families yet.

We're 15 percent more likely to have substantiated cases

of maltreatment 20% more likely to have their case open for

services and seventy-seven percent more likely to have their

children removed again, even though they tend to have lower

risk scores than white families.

He's and in Philadelphia when looking at hospital records

They found that black and Latino toddlers hospitalized for

fractures were more than five times as likely to be evaluated

for child abuse and more than three times as likely to be

reported to Child Protective Services than white children

with comparable injuries.

And so these are again ways that implicit bias can impact

the systems with which we work and of course, we know that

being in the child welfare system.

And has significant implications for these children's and families over time.

So I've thrown a lot of things at you a lot of data a lot of numbers and I want to take a little bit of time to talk about how we can begin to address some of this and we do this through cultural awareness competence and humility.

And these are things that many of us know about already cultural awareness just being recognizing the important impact of culture and how it impacts our life and how it impacts the lives of the individuals and families.

We work with and many of us have talked about cultural competence and many of you have taken a cultural competence course or training which really talks about skill set being aware of cultural worldviews and having knowledge about different

cultural practice and sort of developing cross-cultural skill

sets. But what I want to talk briefly about is moving from

cultural competence to cultural humility and this is really

A New Concept that has been developed to help service providers

learn more about the periences and cultural identities of

the people they're working with to increase the quality of

those interactions cultural humility is not a state of knowledge.

It's a process.

It's the idea that in order for us to be able to really understand

others cultures and be able to integrate the importance of

those cultural values into the work that we're doing we have

to first understand our own culture.

We have to process and self reflect on our own beliefs our

own. Entities so that we can better understand the others

around us.

It tells us that there are these three dimensions where again

first is this lifelong learning process and that you can

never fully become competent in anyone else's history, which

is something that cultural competence training sometimes

suggest that once you've you know, I'm sure you've heard

people say, oh, yeah.

I know all about diversity.

I took that cultural competence training will culture is

not static culture changes.

So it's important to take a stance of lifelong learning and

recognizing that there's a process that you go through to

understand yourself and continuously understand others and

the culture of others not just race and ethnicity but the

multiple cultures with which we interact on a daily basis,

we recognize and challenge power imbalances and our organizations

have to be accountable to that as well.

This is just a slide and I'm not going to go through this

in detail.

Chokes, I know we're running short on time, but just gives

you sort of an idea about some of the differences between

cultural competence and cultural humility a couple things

that I want to point out specifically is it in cultural competence?

We often talk about minorities and racial ethnic minorities

and culture but culture humility recognizes that we all have

a culture and that we all engage in multiple cultures every

day as we're going through our home culture to our work culture

to education culture to the culture at our gym, too.

The culture and our friend groups.

We all experience a range of different cultures and they

all have an impact on us and it's important for us to be

thinking about those things.

And then the other key piece again is just recognizing that

there's no degree of cultural competence or help cultural

humility. You can never sort of competence sort of exist

and gives you the sense of an endpoint.

I'm competent in this so I'm an expert you can never be the

expert in anyone else's culture so cultural humility.

Really tells us that this is a process that we go through

that requires self critique and Analysis to begin to understand

and connect better with the diversity of individuals that

you may be working with in the future.

So what can we begin to do to address some of the issues

that I mentioned today?

Well, one of the first things oops.

There we go is to become aware of your own biases.

This is cultural humility and practice we talked about bias

today. I talked about how common implicit bias is.

I would love for you to take some time to just sit with yourself

and think about some of the bias that you may have and how

that might impact your thoughts and judgments.

Think about this from a child welfare perspective right how

might bias impact when you go into a home and you see families

using a form of discipline.

Explore other approaches to Parenting that you don't agree

with or that you feel are wrong whether or not you know for

certain if it's having a detrimental impact on the children.

What about when you see multiple children sharing a bed would

it make a difference if you knew that that family came from

a culture where people sleeping all together in one bed is normative and is actually seen to be a beneficial part of raising children.

What about when you see children or families eating on the floor or without utensils or at hours of the day that diverge from the norm.

Can we be culturally humble and think about how that may not align with what we recognize as being more normative, but potentially for this family or their cultural background.

That's normal.

What about not using toilet paper?

This was something that was very shocking to me and I recognized myself when I went into a family's home to do a child assessment that I made some critical judgments about the fact that there

was no toilet paper in the bathroom and didn't realize
until later that I was working with a West African family
when they don't use toilet paper, they use a tea pot with
water and that's how they clean themselves, but I didn't
know that and I made an assumption about what was happening
in that household without having all the facts what about
families who choose not to see a doctor or seek mental health
care for their children or choose not to vaccinate their
kids thinking about how people and cultures may be different
from us, but Not placing judgment on that can be difficult.

And in this field in particular, we really have to be aware
of our bias so that we can ensure that we're making decisions
based upon facts and not based upon our own belief system
that may not align with the families that were working with.

We also need to raise Consciousness about bias and practice.

If you see something that's happening.

It's unfair you have to be willing to say something.

We can work to reduce or eliminate our own biases by deliberate reflecting and educating ourselves.

Sometimes people have to make quick snap to some decisions

and we recognize that but when you have time, you know sit

back and think about some of the decisions that you're making

it and ensure that they're not being influenced by bias changing

perspectives working directly with clients.

Sometimes means trying to put yourself in their shoes and

imagining your Client and considering all the factors that

you know about their race their socioeconomic status potentially

their trauma experiences so that you can meet them where

they are and welcome and embrace diversity among practitioners

leading and working with individuals from other communities

can often reduce our bias and help us to learn more and become

better prepared practitioners.

Really quickly and then I want to get to some questions and

answers here is a slide about what we can do at a more macro

level. I think that the nation and general leads to do some

accounting and some recognition many other countries who

have experienced significant historically traumatic events

for people of color have done this have provided an opportunity

for to say, I'm sorry and to give people a place to be vocal

about their experiences and how those experiences impacted

them we can see this in South Africa after the apartheid.

We've seen this in Germany.

You don't see swats to cousin Germany their band.

You don't see statues of Adolf Hitler but in the United States,

we have iconography all over the place reflective and almost

romanticizing the period of enslavement.

What kind of message does that send to people of color?

We have to take an anti-racist stance.

It's not enough to be not racist.

We have to stand up.

Against Racism and work an advocate to fight systemic

racism and help other people understand that it exists and

hopefully today you've been given some languages and tools

to help you to do that.

And I think it's important that we recognize the need for

justice and Equity not just equality and I know this is kind

of a simplistic slide, but for me, it tells a million words

with a picture of quality is the assumption that everyone

benefits from the same supports.

But in the middle when we see Equity that everyone gets the

supports that they need this is a similar concept to affirmative

action, even though a lot of people don't agree with it,

but this is really what we're talking about with regard to

producing Equity if we talk about equality and you give everyone

the same thing you still see that not everyone has access

to the game Equity gives people what they need to have access

and Justice removes the barrier in the first place that was

preventing everyone access to the game.

And lastly and these are things that I'm sure you all know.

It's important to work from trauma informed system of care

recognizing the impact that trauma has and making sure we're

assessing it in the people that were working with and sure

that we have practices that are culturally informed the were

able to integrate cultural values.

We have Partnerships with culturally based organizations.

We're ensuring that our language is appropriate and that

we've been able to translate materials so that everyone that

we work with can read and understand and that we're using

culturally sensitive instruments that we create safe spaces

for critical conversations to happen just like this one and

not just for your Giants but for your employees and for your

staff who also are being exposed and traumatized by things

that are happening around us now trainings in this area are

important but one training is not enough it needs to be consistent

and again consistent self assessment so that we can recognize

where we are what some of our biases are and then we're able

able to ensure that they're not doing harm to the others

that were working with there was a merry Moss Mary axed for
information regarding the reference that you made about police
brutality and black people.

Yes, and so there are references at the end of this slide,

but I have a Word document that is a little bit easier to
see because the powder are really really small and I'd be

happy to provide that with them with that restless and a

bunch of others if you Interested in reference to historical

trauma. Is there a relation between knowledge and the impact
on stress?

Yes.

I'm not I'll give you my answer and I'm not sure if I'm going
to answer this question correctly.

I think there are two pieces to that.

So one is having a knowledge of historical trauma and have

that has an impact on stress and absolutely it does you know,

sometimes if we're not aware of things that are happening

at may not impact Us in the same way, but I also think Think

that there's not that there's power and being educated and

there's power and knowledge.

And I think that one of the student of the issues that we're

seeing with historical traumas now is that people are being

impacted by it without having the full knowledge of where

it's come from and of why you know, there's been some really

recent work that's been sort of dissecting what kind of education

that we're getting in schools and the quote I mentioned before

is very true.

They found overwhelmingly that our students are being exposed

to textbook Written by white people about white history and

after you have to make a specific attempt to learn about

African-American history.

So people are getting her are being impacted biologically

from these historical experiences that unless they are going

out and explicitly getting information from they don't know

why that's impacting them.

And so this is a significant problem that needs to be addressed.

So absolutely there's a connection there and thank you for

asking that question and I believe that there's more she

added or I'm sorry.

I can't see who yes, she added in particular as black teens

game more knowledge about the history of violence and systemic

racism. Does it cause more stress?

So yeah, I think that you were answering me.

Absolutely and I think that and I you And I'm just gonna

propose a hypothesis.

Of course.

This is not my area of research inquiry, but I believe that

the high sort of increase in suicides among African-American

Youth and adolescents that were experienced that we're seeing

right now.

I believe that is connected to not only this history increased

history of trauma, but the current race-based Farmers that

are happening right now and you know, I'd love to look more

into that and try to have a better understanding.

Understanding of what sort of causing that change but that's

population. Okay.

What is the best way to audit educational resources and materials?

So they reflect racial equity and cultural competence.

That's a really great question and I have to be honest with you in that I'm not sure if there is one sort of standardized approach to this.

I know that what we've been trying to do and are my department

for example at the University of South Florida is that we

have gone through a process of collecting all of our syllabi

and class assignments that you know, an exercise is projects

and going through each of them individually to try to see

if we are integrating appropriate diversity equity and inclusion

content not just in the cultural diversity course that I

teach but throughout the curriculum because this is content

that can't be taught just once it has to be integrated into

a broader system of education and sometimes it really does,

you know fall on us to just pull materials and kind of sit

there and go through them one by one to make sure that we're

including content and the burn cluding good content and the

right content and that sometimes I think it's a little bit

more difficult to ascertain with whether in terms of whether

the content is of quality or not.

And sometimes that could involve bringing in some outside

expertise. We have a lot of really great resources here at

the University.

Of South Florida and Elizabeth horse Freeman who is a senior

advisor to the president and Provost here at USF is creating

a group of us who are identified and trained experts in this

area myself included to sort of become a new resource for

a range of organizations who may need that kind of additional

support to sort of devised a process and plan for ensuring

the content is there but also that it's quality content,

right? Right.

We have another question.

Do you partner with the school systems or are you aware of

any organizations that offer this insight and awareness for

school staff?

That's a fantastic question.

So I will say that myself.

I have not explicitly partnered with the school system.

Although I have done similar trainings like this for groups

of Educators.

I have a collaborator in at the University of South, Florida

south, Florida, Sarasota camp.

Who is doing a lot of research with the school system and

currently we have a research project.

We're going to be in integrating critical race theory in

pre-service teacher training to hopefully impact how their ability to engage in work with youth from diverse backgrounds.

And so we're interested in seeing how that goes.

But I but I know she has a range of organizations that are doing just that so if you're looking for some Resources in regard to school system work.

I'd be happy to provide some for you and I think that's really a really great question to to know what's going on with the school system.

And what are they getting because you did mention that as far as one of the system's educationally where we were seeing, you know an issue there.

So I think that definitely is of concern for a lot of us.

Yeah, and if I can I want to take I want to touch on this

point from Chantal really quickly because you know, it's

a it's a controversial point, but I totally understand where

she's coming from.

So she's talking about using the color of a skin to identify

race and that the word black continues to trauma to traumatize

and that the word should be removed.

So this is a really important cop Point Chantal and something

that we have gone back and forth about very too much in terms

of how do people prefer to be identified my suggestion.

And again, this is just my opinion is that we should be allowing

people to identify how they choose to racially identify in

the same way that we talked about getting people to acknowledge

their own gender pronouns, right?

So we're kind of commonly now saying I identify as she her

but we don't do the same with race and people have very different

preferences about This so for me personally.

I'm happy identifying as an African-American but there are a lot of other African American people who do not connect to the word African and look we would be and would prefer to be identified as black.

There has been huge movements.

In other countries that have tried to to change the connotation of the word the word black a big project that was done in Brazil with dr.

Elizabeth George Freeman that I mentioned before and she talks about this how the media even got involved and was were talking about the pride that you can use to identify yourself as black instead of other words that people would use like, you know, I'm mixed race or I'm brown-skinned or

you know other things to not connect to the stigma that is associated with the term black.

So it's challenging because you know, we're trying to use words that are politically correct, but they're different.

A people have different preferences depending upon where you are in the world where you are in the country about how people want to be identified.

And then when you talk about politically correct, then people are afraid to say things because they don't know if they're going to hurt someone's feelings or offend someone by using the wrong word.

So I think that at this at during this time when we're all being open and talking about these things.

I hope that we can have Grace with one another that we could be flexible with one another and that we can learn from each

other. Other and use the terminology when addressing specific

people that they resonate with and identify with that makes

them feel good about about who they are.

So I really appreciate that comment Chantal and I don't have

the perfect answer for you, but I but it's a conversation

that needs to be ongoing.

Absolutely.

We have I'm going to do one more question is 12:35.

How can we move forward as a societal hole on the significant

barriers within the systemic issues systemic issues that

we are seeing within the black communities.

Yeah.

So, you know, this is a big issue.

It's a big problem.

It's not going to be solved overnight and I don't have all

the answers but a couple things that I will say is is that

first week and I said this a couple times in my talk and

I'll be transparent this statement comes from dr.

Phil, even though I don't love everything about his show

one thing.

He says that I agree with is you can't change what you don't

acknowledge. So we are not as a society willing to acknowledge

that systemic racism exists were not going to be able to

actively move to address it.

So that's why conversations like this are important.

That's why sharing the information that you know, With others

around you is important use the knowledge you have to Enlighten

other people so that we can begin to address this as a society

through our recognition that it exists in the first place

and actor that we need to move again a towards a anti-racist

stance where we see issues.

We have to advocate for change.

We have created this normalization in our society around

these stratification system such that there's all these disparities.

Teas and these disparities in the black community are in

almost every facet of life from our from the wealth Gap to

lower educational attainment to higher rates of and unemployment

to differences in health outcomes and treatments, you know,

so there's just there's so many facets, but the thing is

they're all interconnected.

So, you know, one of the biggest critiques I have of my own

field public health and mental health.

Is that the push Addressing Health disparities has always

been about trying to improve access to care.

If we give everyone a doctor make sure everyone has Insurance

then people go to the doctor.

And then these Health disparities will go away.

But that hasn't happened and even in countries where there

is Universal Health Care, there are still Health disparities.

Why because Health disparities aren't just about access to

healthcare Health disparities are about unequal treatment

and access in all of the different facets of of our society.

So as long as there are still people who are more likely

to not be able to live in safe and affordable housing who

are not able to have clean drinking water who are have less

access to Quality education who are more likely to experience

and conservation and be mistreated in the criminal justice

system. If we have disparities in all of these areas, we

will continue to have health disparities.

So we need a multi-faceted strategy to address inequalities

globally. And that's a big task and I think the first part

of that comes from leadership and I'm hoping that that will

become a priority and the upcoming month.

I don't want to get political but I also think that as people

we have to Advocate from the bottom up to and you know, if

you if you are protester protest if you are a legislator

send, you know, you know Advocate to our gut or officials

send letters to our officials.

Is help people recognize the impact of these barriers are

having so that we can begin to create strategies as a society

to make change.

Thank you.

Dr.

Kai and Connor.

We really appreciate you the the I mean the everything I'm

regards to our system child welfare was spot on and I really

appreciate you know the time that you took even just to discuss

with me so that we could be able to get you know provide

this training for our field.

So, thank you so much.