

The Frank Daniels Endowed Lecture

**UNC CHAPEL HILL SCHOOL
OF SOCIAL WORK CLINICAL
LECTURE SERIES**

THE ETHICS OF INCLUSION

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Great Violence Upon the Body

“There is nothing uniquely evil in these destroyers or even in this moment. The destroyers are merely men enforcing the whim of our country, correctly interpreting its heritage and legacy. It is hard to face this. But all our phrasing-race relations, racial chasm, racial justice, racial profiling, white privilege, even white supremacy-serves to obscure that racism is a visceral experience, that it dislodges brains, blocks airways, rips muscle, extracts organs, cracks bones, breaks teeth. You must never look away from this. You must always remember that sociology the history, the economics, the graphs, the charts, the regressions all land with great violence upon the body.”

-Ta Nehisi Coates (2015). *Between the World and Me*.

Violence Upon the Body

Complex Post Traumatic Disorder

- CPTSD-Recommended by Judith Herman for the DSM
- is a psychological injury that results from protracted exposure to prolonged social and/or interpersonal trauma with lack or loss of control, disempowerment, and in the context of either captivity or entrapment, i.e., the lack of a viable escape route for the victim. C-PTSD is distinct from, but similar to posttraumatic stress disorder (PTSD).

Violence Against the Body

- A history of subjection to totalitarian control over a prolonged period (months to years). Examples include hostages, prisoners of war, concentration-camp survivors, and survivors of some religious cults.

Examples also include those subjected to totalitarian systems in sexual and domestic life, including survivors of intimate partner violence, childhood physical or sexual abuse, and organized sexual exploitation.

Cultural Trauma

- Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Historical unresolved grief is the grief that accompanies the trauma.

M. Brave Heart Yellow Horse (1995, 1998, 1999, 2000).

Cultural Trauma

- When members of a collectivity-share same skin color, sex, gender, orientation feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways. A collective memory, a form or remembrance that grounds a person in identity formation.
- Loss of identity-tear in the social fabric among a group that has achieved some cohesion.

- Trauma is a process, a dynamic sequence of typical stages, having its beginning and potentially a resolution
 - Trauma-sudden, comprehensive, deep, and unexpected change
 - Disorganization happens in the cultural and accompanying disorientation of actors-dominant culture and oppressed group
 - Trauma effects the world
 - Traumatic condition is expressed by set of traumatic symptoms-behavioral or mental
 - Posttraumatic adaptations employ various coping strategies in response to the trauma
 - To overcome the trauma the culture needs to change so a whole new cultural complex or way of being is developed.

Cultural Trauma

- The trauma is held personally and transmitted over generations. Thus, even family members who have not directly experienced the trauma can feel the effects of the event generations later
- Intergenerational transmission of trauma is a relatively recent focus of mental health. First observed in 1966 by clinicians alarmed by the number of children of survivors of the Nazi Holocaust seeking treatment
- The multigenerational aspects of trauma continue to be treated as secondary and, consequently, the behavior of many children of survivors of massive trauma is misunderstood and not treated appropriately

M. Brave Heart Yellow Horse (1995)

Oppression

- The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:
 - the oppressor group has the power to define reality for themselves and others,
 - the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),
 - genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and,
 - members of both the oppressor and target groups are socialized to play their roles as normal and correct.

Privilege

- Privilege is an unearned, special advantage or right that a person is born into or acquires during their lifetime. It is supported by the formal and informal institutions of society and conferred to all members of a dominant group, by virtue of their group membership.
- Privilege implies that wherever there is a system of oppression (such as capitalism, patriarchy, heterosexism or white supremacy) there is an oppressed group and also a privileged group, who benefit from the oppressions that this system puts in place.

Ignite Racial Equity Tool Kit,

retrieved from: http://antiracist-toolkit.users.ecobytes.net/?page_id=124

- Privilege and power are closely related: privilege often gives a person or group power over others.
- Sometimes the privileged group benefits from the system in obvious, material ways, women not having equal pay- elevates the pay for men, women are conditioned to ask nicely and to not ask for too much while men are conditioned to go after what they want without considering how much they are taking and at whose expense. At other times the benefits are more subtle and invisible and involve certain pressures being taken off the privileged group and focused on others, such as people of color being much more likely to be targeted and harassed by police.

- Privilege is “an invisible package of unearned assets” that members of privileged groups “can count on cashing in every day,” but about which they “are meant to remain oblivious.” Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

A lot of people find it difficult to accept this idea when they belong to a ‘dominant’ group that is part of the ‘norm.’ After all, ‘they didn’t ask for it’ and ‘it’s not their fault.’ However, building awareness and understanding about the privileges you can count on and others cannot, due to systems of oppression, is an important part of building solidarity and becoming an ally.

Code of Ethics and Inclusion

Social workers promote social justice and social change with and on behalf of clients. “Clients” is used inclusively to refer to individuals, families, groups, organizations, and communities. Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice.

These activities may be in the form of direct practice, community organizing, supervision, consultation administration, advocacy, social and political action, policy development and implementation, education, and research and evaluation. Social workers seek to enhance the capacity of people to address their own needs. Social workers also seek to promote the responsiveness of organizations, communities, and other social institutions to individuals’ needs and social problems.

Mission of Social Work

- The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession's history, are the foundation of social work's unique purpose and perspective:
 - service
 - social justice
 - dignity and worth of the person
 - importance of human relationships
 - integrity
 - competence.

Service

- *Social workers' primary goal is to help people in need and to address social problems.*
- Social workers elevate service to others above self-interest. Social workers draw on their knowledge, values, and skills to help people in need and to address social problems. Social workers are encouraged to volunteer some portion of their professional skills with no expectation of significant financial return (pro bono service).

Social Justice

- *Social workers challenge social injustice.*
- Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people.

Dignity and Worth of the Person

- *Social workers respect the inherent dignity and worth of the person.*
- Social workers treat each person in a caring and respectful fashion, mindful of individual differences and cultural and ethnic diversity. Social workers promote clients' socially responsible self-determination. Social workers seek to enhance clients' capacity and opportunity to change and to address their own needs. Social workers are cognizant of their dual responsibility to clients and to the broader society. They seek to resolve conflicts between clients' interests and the broader society's interests in a socially responsible manner consistent with the values, ethical principles, and ethical standards of the profession.

Importance of Human Relationships

- *Social workers recognize the central importance of human relationships.*
- Social workers understand that relationships between and among people are an important vehicle for change. Social workers engage people as partners in the helping process. Social workers seek to strengthen relationships among people in a purposeful effort to promote, restore, maintain, and enhance the well-being of individuals, families, social groups, organizations, and communities.

Integrity

- *Social workers behave in a trustworthy manner.*
 - Social workers are continually aware of the profession's mission, values, ethical principles, and ethical standards and practice in a manner consistent with them. Social workers act honestly and responsibly and promote ethical practices on the part of the organizations with which they are affiliated.
- *Social workers practice within their areas of competence and develop and enhance their professional expertise.*
 - Social workers continually strive to increase their professional knowledge and skills and to apply them in practice. Social workers should aspire to contribute to the knowledge base of the profession.

Cultural Competency and Social Diversity

- (a) Social workers should understand culture and its function in human behavior and society, recognizing the strengths that exist in all cultures.
- (b) Social workers should have a knowledge base of their clients' cultures and be able to demonstrate competence in the provision of services that are sensitive to clients' cultures and to differences among people and cultural groups.
- (c) Social workers should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability.

Social Welfare

- **6.01 Social Welfare**

- Social workers should promote the general welfare of society, from local to global levels, and the development of people, their communities, and their environments. Social workers should advocate for living conditions conducive to the fulfillment of basic human needs and should promote social, economic, political, and cultural values and institutions that are compatible with the realization of social justice.

Social and Political Action

- **6.04 Social and Political Action**

- (a) Social workers should engage in social and political action that seeks to ensure that all people have equal access to the resources, employment, services, and opportunities they require to meet their basic human needs and to develop fully. Social workers should be aware of the impact of the political arena on practice and should advocate for changes in policy and legislation to improve social conditions in order to meet basic human needs and promote social justice.
- (b) Social workers should act to expand choice and opportunity for all people, with special regard for vulnerable, disadvantaged, oppressed, and exploited people and groups.

Social and Political Action II

- (c) Social workers should promote conditions that encourage respect for cultural and social diversity within the United States and globally. Social workers should promote policies and practices that demonstrate respect for difference, support the expansion of cultural knowledge and resources, advocate for programs and institutions that demonstrate cultural competence, and promote policies that safeguard the rights of and confirm equity and social justice for all people.
- (d) Social workers should act to prevent and eliminate domination of, exploitation of, and discrimination against any person, group, or class on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical disability.

Assimilation

- **Cultural assimilation** is the process by which a person or a group's language and/or culture come to resemble those of another group. The term is used to refer to both individuals and groups, and in the latter case it can refer to either immigrant diasporas or native residents that come to be culturally dominated by another society. Assimilation may involve either a quick or gradual change depending on circumstances of the group. Full assimilation occurs when new members of society become indistinguishable from members of the other group. Whether or not it is desirable for an immigrant group to assimilate is often disputed by both members of the groups and those of the dominant society.

Cultural Racism

- **CULTURAL:** The ways in which the dominant culture is founded upon and then defines and shapes norms, values, beliefs and standards to advantage white people and oppress people of color. The ways in which the dominant culture defines reality to advantage white people and oppress people of color. The norms, values, or standards assumed by the dominant society that perpetuate racism.

Cultural Racism Examples

- Examples: thin, blond, white women as the basis for our society's standard of beauty; women on welfare assumed to be black or brown and portrayed as irresponsible while white collar fraud in the business community is costing the US hundreds of billions of dollars a year; requiring people to speak English historically (American Indians) and today (people from Central and South America) as a way of deliberately destroying community and culture.

Institutional Racism

- **INSTITUTIONAL:** The ways in which the structures, systems, policies, and procedures
- of institutions in the U.S. are founded upon and then promote, reproduce, and perpetuate advantages for white people and the oppression of people of color. The ways in which institutions legislate and structure reality to advantage white people and oppress people of color.

Institutional Racism Examples

- The ways in which institutions -- Housing, Government, Education, Media, Business, Health Care, Criminal Justice, Employment, Labor, Politics, Church – perpetuate racism. Examples: people of color under-represented and misrepresented on television, racially biased standardized tests used to determine who will be admitted to higher education programs and institutions, historic and ongoing breaking of treaties with indigenous Native American communities, reliance on low-paying illegal immigrant labor by farms and factories.

Personal Racism

- **PERSONAL:** The ways in which we perpetuate and/or assume the idea that white people are inherently better and/or people of color are inherently inferior on an individual basis. Examples: calling someone a racist name, making a racist assumption

Internalized Oppression and White Supremacy

- Internalized white supremacy/Capitalism
- White Supremacy- The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. Internalizing that “white is better” and everything else is just a little bit less than.

Internalized White Supremacy

- My world view is the universal world view; our standards and norms are universal
- My achievements have to do with me, not with my membership in the white group
- I have a right to be comfortable and if I am not, then someone else is to blame
- I can feel that I personally earned, through work and merit, any/all of my success
- Equate acts of unfairness experienced by white people with systemic racism experienced by people of color
- I have many choices, as I should; everyone else has those same choices
- I am not responsible for what happened before, nor do I have to know anything about it; I have a right to be ignorant
- I see work on racism as the responsibility of POC and only in interests of POC

Internalized Oppression

- Internalized Racist Oppression (IRO) is the internalization by People of Color (POC) of the images, stereotypes, prejudices, and myths promoted by the racist system about POC in this country.

Our thoughts and feelings about ourselves, people of our own racial group, or other POC are based on the racist messages we receive from the broader system. For many People of Color in our communities, internalized racist oppression manifests itself as:

- **Self-Doubt**
- **Inferiority Complex**
- **Self-Hate**

Internalized Oppression

- carry internalized negative messages about ourselves and other people of color
- believe there is something wrong with being a person of color
- have lowered self-esteem, sense of inferiority, wrongness
- have lowered expectations, limited sense of potential for self
- have very limited choices: either 'act in' (white) or 'act out' (disrupt)
- have a sense of limited possibility (limited by oppression and prejudice)
- cycles through generations

How do we define or describe mental health in a racist culture?

- Manifestations of responses to oppression happen on four levels:
 - Physical
 - Emotional
 - Mental
 - Spiritual

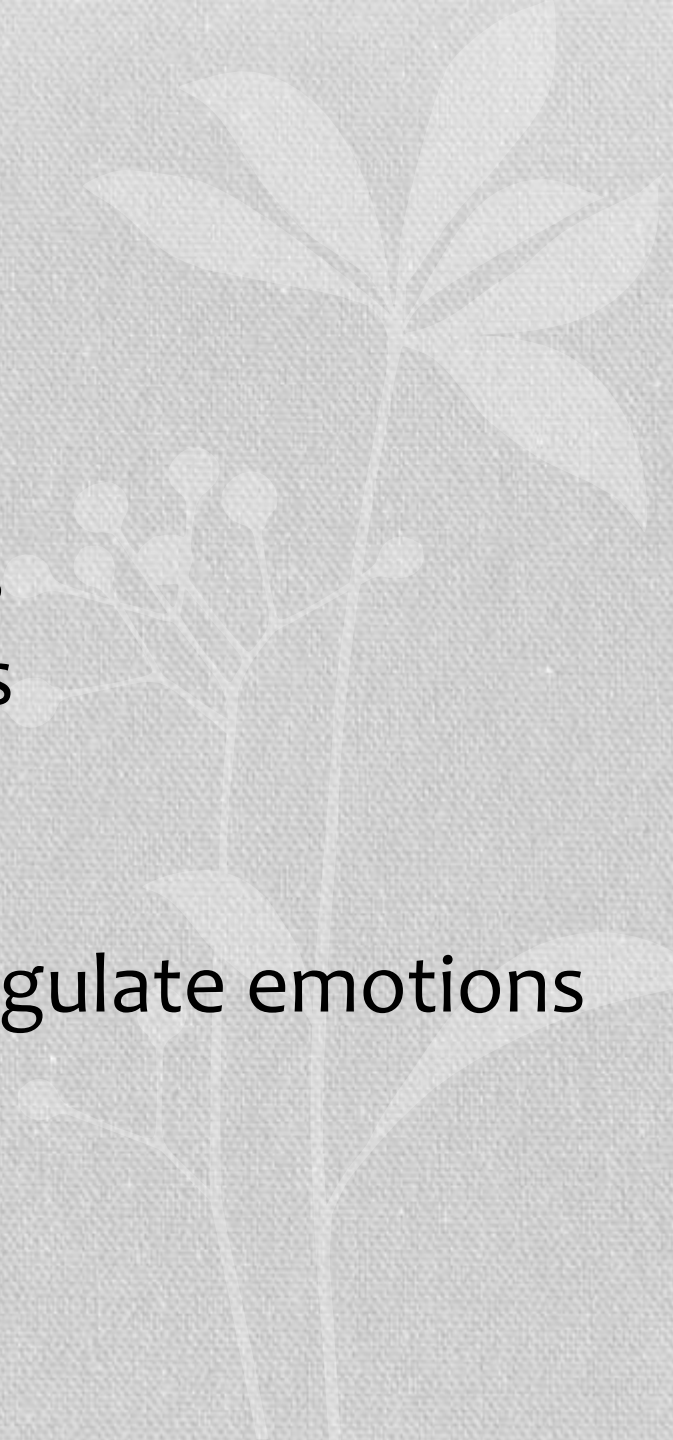


Physical

- Migraines
- Dissociation
- Lack of Energy
- Substance Abuse
- Heart Disease
- Hypertension
- Eating Disorders
- Sleep disturbances
- Suicide



Emotional

- Anger
 - Anxiety
 - Grief
 - Fear
 - Rage
 - Dissociation
 - Denial
 - Mood swings
 - Hopelessness
 - Helplessness
 - Depression
 - Inability to regulate emotions
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Mental

- Memory Loss
- Lack of identity
- Denial
- Lack of focus and concentration
- Dissociation
- Suspicion
- Perfectionism
- Altered expectations



Spiritual

- Dissociation
- Isolation
- Disconnection
- Distress/Confusion
- Guilt
- Dread
- Apathy



Important Conversation

- What keeps us from having the conversation about identities that are alive in the room?
- Why do we talk about identity?
- How do we witness without “fixing” or saving based on a model of assimilation of white supremacy?
- How do we further this conversation and seek consultation when we need it?
- When do we really get clear that we don’t know what we don’t know?

Why we Don't Talk About Difference?

- If I bring up race my client will think that I'm prejudiced?
- I may not know how to respond if my client brings up issues of diversity.
- I don't want my client to know that I have limited knowledge about oppression, power and privilege.
- I may impose my own stereotypes onto the client.
- I am not aware of my own assumptions or bias to be able to navigate a conversation with my client.
- I may impose my values on my client.

Clinicians Perceptions of Client

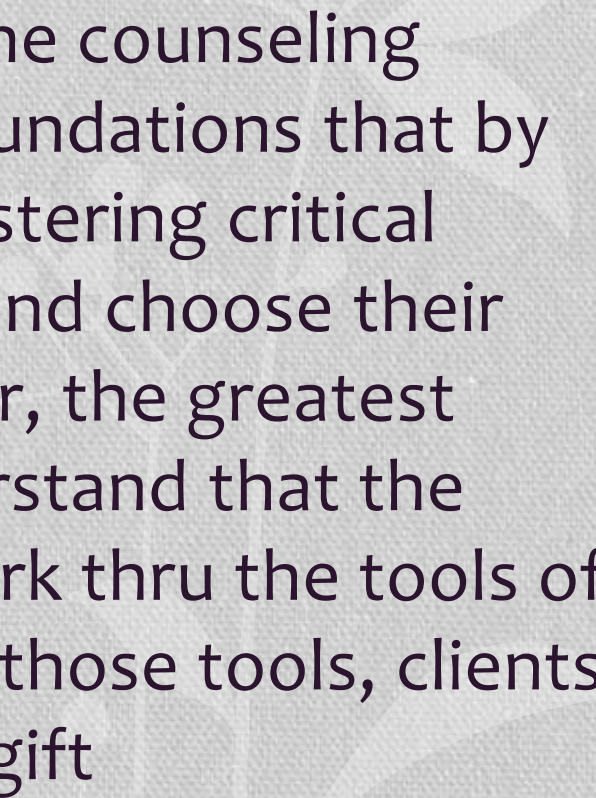
- My client might have a bias against people who are in my cultural group or of people who share my same identity.
- My client will see me negatively.
- My clients have a bias about me.
- My clients think that I have stereotypes about their culture.
- My clients may not feel comfortable about opening themselves up to me.

Disenfranchised Grief

- Grief that a person or persons experience when a loss cannot be openly acknowledged or publicly mourned.
- Results in an intensification of normative emotional reactions such as anger, guilt, sadness, and helplessness.
- Result from unresolved grief, a historical legacy
- The death of an individual is usually followed by grieving, a ritual to honor the person who passed, social support, and a way to publicly acknowledge the loss.
- What is the implication when a group of people has experienced a death or loss and there is no way to name it, or describe it or express the pain they feel as a result of it?

Decolonization/Multi Cultural Framework

The multicultural counseling literature defined counseling as: as a dual helping process where the counselor utilized interventions and modalities that defined the goals of the counseling outcome parallel with the life experiences and cultural values of their clients. Strives to understand client identities and to include individual, group, and universal dimensions. Additionally, advocates for the use of culture specific strategies and roles in the healing process, and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems (Sue & Torino, 2005).



Decolonization takes place during the counseling process based on the theoretical foundations that by promoting problematization and fostering critical thinking, clients will be able to see and choose their own reality and well-being. However, the greatest point here is to help clients to understand that the aftermath of colonization still at work thru the tools of oppression and that by recognizing those tools, clients can re-discover their strengths and gift

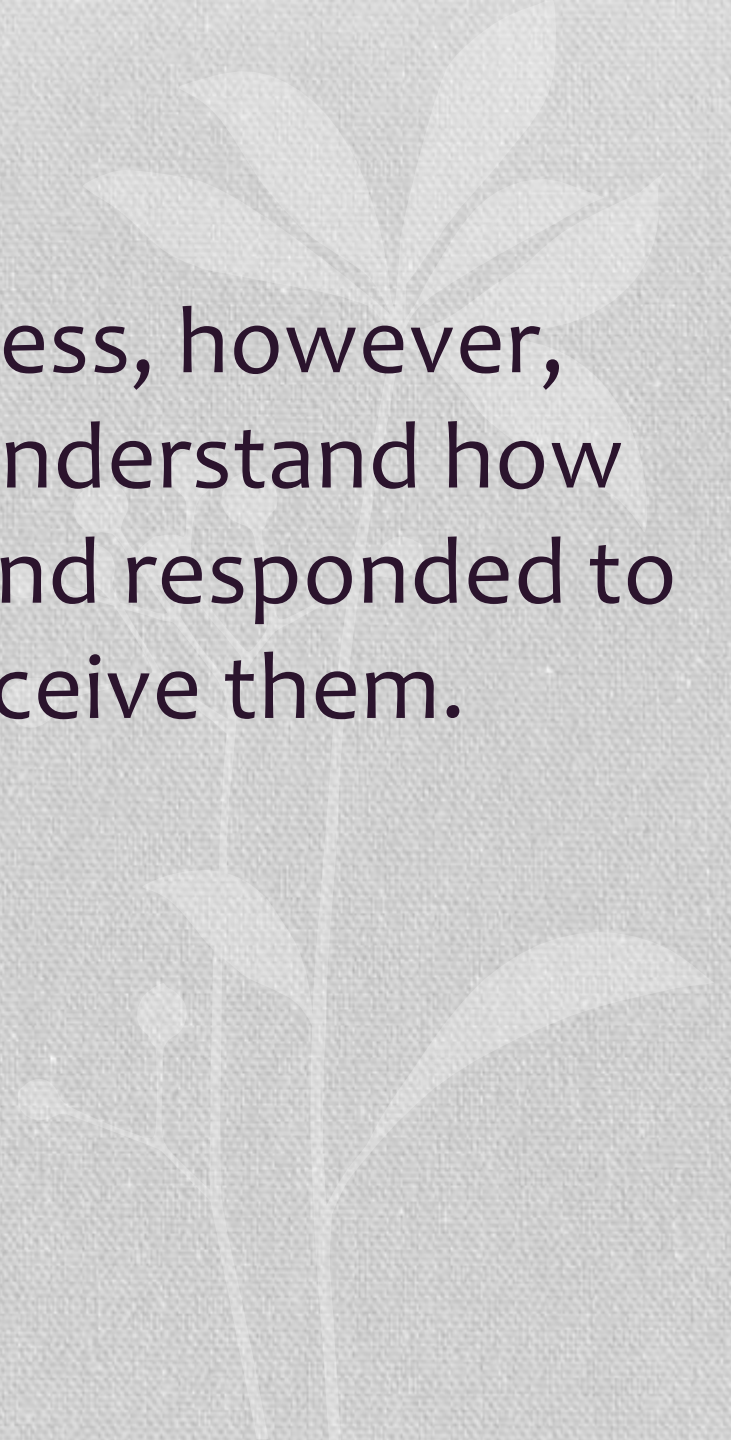
Multicultural Counseling Framework

Multicultural Counseling is a theory that recognizes that all helping techniques ultimately exist in a cultural context.

It is concerned with psychotherapy being a liberation process- the viewing of self and others in relation to social and cultural contexts.

Techniques

- Therapist examine their own beliefs, values and norms around groups that hold different identities and identities in which the therapist is privileged because of someone else's experience of oppression.
- Discuss topics related to oppression that are relevant and be willing to work on issues of oppression and blind spots.
- View the client on two levels as an individual and as part of a group.
- Therapists need to be highly self aware, and be especially attuned to their own biases and preconceptions. To help build effective partnerships and address power issues in the relationship, it is helpful if the treatment is holistic, collaborative, and congruent with the client's values, needs, and preferences.

- True cultural responsiveness, however, requires that therapists understand how their clients are treated and responded to based on how others perceive them.
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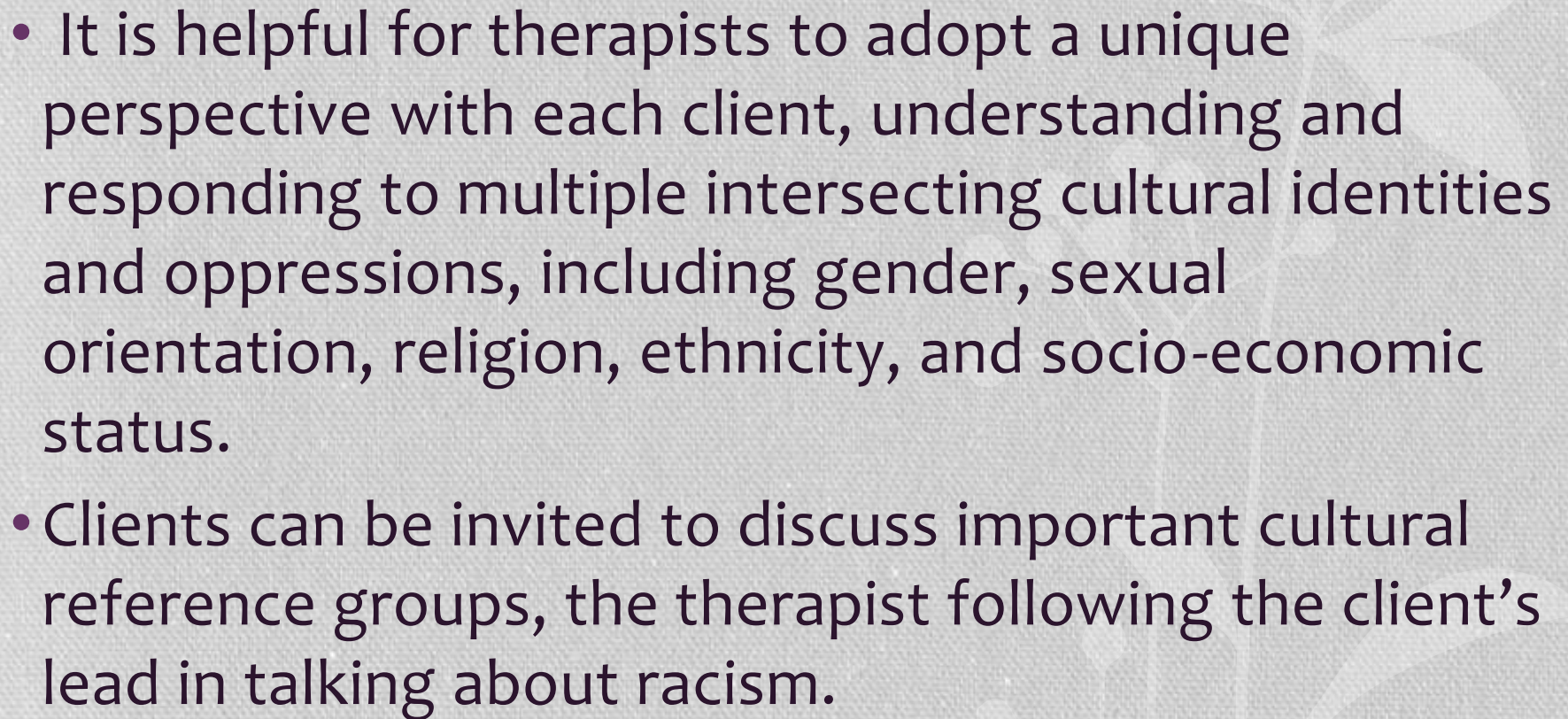
Benefits of Talking about Oppression

- Talking about oppression will improve engagement and help build a more trusting relationship (Burkard et al. 2006).
- Knowing the client's identities and how they move in the world allows the therapist to work with clients actively to help improve internal mediating factors that can help improve their ability to manage and cope with oppression. (Harrell 2000).

Benefits of Talking about Oppression

- By talking about oppression, the therapy can help the client develop effective oppression related coping styles and skills. Clients also benefit from enhanced cultural identification and improved skills in negotiating between their culture and the dominant culture.
- All of these factors support enhanced self-esteem and self-efficacy.
- Furthermore, if the client is not talking about oppression in therapy, the therapist may be missing an important part of the client's experience. Talking about identity opens up the whole person and allows the client to bring their whole self to treatment.

- Knowledge of the client’s culture is also important. Chang and Berk (2009) found that, “clients praised therapists who demonstrated culture-specific knowledge, skills in navigating racial/cultural dynamics inside and outside of therapy, and awareness of the importance of race and culture in shaping individual experience and identity, and criticized those who displayed cultural ignorance or insensitivity” (p. 532).

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- It is helpful for therapists to adopt a unique perspective with each client, understanding and responding to multiple intersecting cultural identities and oppressions, including gender, sexual orientation, religion, ethnicity, and socio-economic status.
 - Clients can be invited to discuss important cultural reference groups, the therapist following the client's lead in talking about racism.

- Therapists' self disclosure of their own struggles with racism helps to equalize the power balance in the therapeutic relationship by sharing the vulnerability and risk the client is expected to take in talking about race.
- Burkard et al. (2006) found that the therapeutic relationship directly benefits from the therapist's ability to self disclose around race and racism. Findings from their study indicate that treatment is enhanced when therapists disclose their own struggles with benefiting from a racist system, or acknowledge unintentional complicity. By doing so, therapists can help mitigate the client's fear that the therapist is ignorant of the nuances of racism, or dishonest in their claims of color-blindness.

- Addressing power dynamics is vital. White therapists represent the racial power structure that supports racism, and therapists who are People of Color may be perceived as supporting institutional racial hierarchy. There are potentially multiple times during the course of treatment when issues of power need to be addressed. Racism, understood as an unequal distribution of social and economic power, can be part of the therapeutic conversation from the beginning, ensuring that any discussion about power is rich and complete.

Case Studies



Questions

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