**AGPA Connect 2023 Presenter Information**

**Course Code:** IX

**Course Title:** Groups as Cultures of Liberation: Unpacking Historical Trauma and Multi-generational Legacies of Trauma and Addiction

**Course Times:** 9:30 AM - 5:30 PM & 9:00 AM - 5:00 PM

**Course Dates:** Tuesday, March 7 & Wednesday, March 8

**Instructors:** Marcia Nickow

Joe Whitlock

**Course Description:** Multi-generational and historical trauma deeply impacts trust, contributing to an experience that scholar-clinician Kenneth V. Hardy calls "psychological homelessness." Legacies of trauma, including racial and other oppression trauma, create vulnerability for addictions that further alienate sufferers and intensify pain. This institute will demonstrate how folx may transform by attaching to groups as cultures of recovery and resilience. Building on liberation psychology themes, attachment, and family systems theories and anti-racist community organizing principles, we invite psychodynamic inquiry, transparency, and courageous self-disclosure.

**Learning Objectives**

The attendee will be able to:‎

1. ‎‎‎‎‎‎‎‎‎Explain how legacies of multi-generational and historical trauma may lead to "soul wounds," a fractured sense of self and "psychological homelessness" (Hardy, 2022).
2. Define and distinguish between types of trauma (single-event, complex, intergenerational, historical/socio-cultural, racial and other oppression, collective) and identify sequelae.
3. Describe addiction as a dynamic disease with multiple expressions, such as alcohol and drug abuse, eating disorders, and process addictions (e.g., gambling, sex, relationships, work, internet, spending/debting).
4. Explain the link between addiction and trauma on an individual and family level across generations.
5. Explain how long-term psychodynamically oriented therapy groups can serve as "cultures of resilience" and "cultures of liberation."
6. Specify three ways that clinicians' self-awareness about their own histories and family histories of trauma and addiction may engender trust in the therapeutic relationship.
7. Specify three ways that clinicians' foundational and ongoing personal labor around racial and cultural identity development may engender trust in the therapeutic relationship.

**Significant Articles:**

1. Dunbar-Ortiz, R. (2014), An indigenous peoples' history of the United States. Boston: Beacon Press.
2. Hardy, K. V. (2019). Toward a psychology of the oppressed: Understanding the invisible wounds of trauma. In M. McGoldrick, & K. V. Hardy (Eds.), pp. 133-148. Re-visioning family therapy. New York: The Guilford Press.
3. Kinouani, G. (2020. Silencing, power, and racial trauma in groups. Group Analysis: 53 (2), 145-161.
4. Menakem, R. (2017). My grandmother's hands. Las Vegas: Central Recovery Press
5. Stoute, B. J. (2017). Race and racism in psychoanalytic thought: The ghosts in our nursery. The American Psychoanalyst. 51(1), 10-29.

**Agenda**

DAY ONE - MORNING Didactic/interactive (90 min, Lecture, handouts, discussion) (Nickow and Whitlock)

Legacies of multi-generational trauma and impact on individuals, families, communities. Types of trauma.

Concepts of "home" and "homelessness" ((Hardy, 2022) in the context of historical and multi-generational trauma (Obj. 1, 2, 4, 6-8, Nickow and Whitlock).

-Illuminating research on historical, inter-generational and collective trauma. Examples: Slavery, Native American Genocide, Holocaust, etc (Obj. 1, 2, 4, 6, 8, Nickow and Whitlock).

-Addiction as a multi-generational coping strategy for self-medicating trauma, attachment wounds and “soul wounds.” Legacy of its own (Obj. 1-4, Whitlock and Nickow).

-Understanding addiction as a dynamic disease with multiple manifestations and expression (Obj 3, 4, 6, Whitlock and Nickow).

-How silences and erasures have impacted our national narrative—and our psychological health and sense of community (Obj 1, 2, 6-8, Nickow and Whitlock).

-Psychotherapy groups as social systems where dynamics of power, domination, marginalization, and oppression may play out, as in larger society. Examples of Themes of socio-cultural oppression in group life (Obj. 5-7, Nickow and Whitlock).

-History and extraordinary healing potential of therapeutic communities (Obj. 3-6, Whitlock)

-Powerful Teachings of Paulo Freire (Pedagogy of the Oppressed, 1972; Franz Fanon (Black Skin, White Masks, 2008), and other liberation theorists (Obj. 1-5; 7-8, Nickow).

-De-Colonizing Our Work: Opportunities for healing and corrective experiences through re- enactment of family and cultural dynamics in group life. Racially and culturally attuned interventions to facilitate corrective experiences. Confronting racialized aggressions and racial insensitivity in group life as a pathway to healing (Obj 1-8, Whitlock and Nickow).

Process Group Experience (120 min, Nickow and Whitlock).

DAY ONE - AFTERNOON Process Group Experience (150 min, Whitlock and Nickow)

DAY TWO - MORNING Process Group Experience (180 min, Nickow and Whitlock)

DAY TWO - AFTERNOON Process Group Experience (90 min, Whitlock and Nickow)

Meta-processing the Institute (30 min, Whitlock and Nickow)

Didactic/Interactive (60 min, Nickow and Whitlock)

-Topics to be addressed:

- Self-of-the-therapist. Personal Labor, Authenticity, Transparency, Discerning Self-Disclosure, Being Real, Being Present, Modeling Truth and Honest Confrontation (Obj 1-8, Whitlock and Nickow, Q&A)

-Articulation and Elucidation of Racial Identity Development Theory (Helms, 2008; Cross, 1991, 2021) and Impact on Therapeutic Relationship (Obj 1-7, Nickow and Whitlock).

- Anti-racist clinical guidelines and community organizing principles (People's Institute for Survival and Beyond) applied to the practice of group psychotherapy. (Obj. 1-8, Whitlock and Nickow). Culture-sharing Experience and Closing (30min, Whitlock and Nickow)

NOTE: Complete references cited in the outline with author and date will be provided to reviewers if so requested. They also will be included in handouts for Institute participants. The five references cited in the submission represent a suggested reading list of recent publications.

**Assessment Questions**

Question 1 (include possible answers)

1. Most people who have substance use disorders A. Do not have any identifiable trauma B. Also have underlying trauma C. Medicate trauma with addiction D. Both B and C

Correct Answer 1

D

Question 2 (include possible answers)

2. Racial identity development theory A. Is irrelevant in the context of addictive disorders and trauma B. Explains the encounters people have with regard to race that enlighten them about their own racial identities C. Is the same thing as critical race theory D. Is over-emphasized in addiction and trauma treatment programs

Correct Answer 2

B

Question 3 (include possible answers)

3. It is helpful for clinicians to challenge group members by working with them: A. At the edge of tolerance B. Gently and Harshly at once C. To become more aggressive in confronting peers D. To engage in more silences.

Correct Answer 3

A

Question 4 (include possible answers)

4. It is ——- for clinicians treating historical trauma to be self-aware about their own past trauma and how it impacted them. A. Unnecessary B. Very important C. Frivolous D. Sometimes useful

Correct Answer 4

B

Question 5 (include possible answers)

Only traumatic experiences that lead to PTSD may impact future generations

Correct Answer 5

False

Question 6 (include possible answers)

6. In white supremacist societies, People of Color are seen as A. Norm or standard B. A deviation from the norm C. Privileged and superior D. None of the above

Correct Answer 6

B

Question 7 (include possible answers)

7. The Black social scientist who developed the concept of "double consciousness" is A. Frantz Fanon B. Kenneth V. Hardy C. W.E.B. DuBois D. Richard Wright

Correct Answer 7

C

Question 8 (include possible answers)

8. As clinicians, we are more likely to gain our clients' trust if A. we disregard our own personal and family histories B. we engage in on-going self-interrogation and personal labor C. we are familiar with social media vs. scholarly literature D. we relegate to academia the job of de-colonizing the psychology-related disciplines

Correct Answer 8

B

Question 9 (include possible answers)

9. What three criteria for historical trauma have been identified by researchers? A. Effects are wide-spread, suffering is minimal, and malicious intent is evident B. Collective suffering is evident, malicious intent is evident, substance abuse is pervasive C. Collective suffering is evident, malicious intent is evident, effects are widespread D. None of the above

Correct Answer 9

C

Question 10 (include possible answers)

10. Which of the following is not a pandemic affecting the U.S. today: A. systemic racism B. police violence C. COVID-19 D. Mask mandates

Correct Answer 10

D

Specific Focus Process Group registration limit

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