Center for Child Trauma
Assessment, Services
and Interventions
at Northwestern University

THE INTERSECTION OF RACE, CULTURE, AND TRAUMA

IN THE REMEMBERING TRAUMA FILMS

FACILITATING TIPS | DISCUSSION QUESTIONS | DEFINITIONS | RESOURCES

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Contents

Purpose of this Guide

Our Center firmly believes that the intersection of race, ethnicity, culture and trauma are central to the Remembering Trauma films and that these topics should be a part of the conversation *every time* the films are viewed. We understand that people may need additional information about these topics to feel adequately prepared to engage and manage these conversations. The purpose of this resource is to provide additional information and a frame for discussing the intersections of race, ethnicity, culture and trauma and how these concepts play out in the Remembering Trauma films. We hope this resource is helpful, especially for those who plan to host and facilitate the viewing of these films. Below you will find terms, concepts, and definitions as well as questions related to these issues. The content in this document is intended to support the discussion of these complex, but very important conversations.

This resource includes three primary components:

(1) Facilitator self-reflection questions;

(2) Culturally-focused group discussion questions;

(3) Glossary that defines important terms used relevant to the intersection of race, ethnicity, culture, and trauma.

This document as well as other facilitator guides and resources can be found at: www.rememberingtrauma.org.

Facilitating a Discussion after Viewing Remembering Trauma

Thank you for taking the time to review this guide and facilitate a discussion about the intersection of race, ethnicity, culture, and trauma as it applies to the Remembering Trauma films. While you may experience some level of discomfort as you begin to engage in self-reflection and participate in group discussion on this topic, it is a necessary step in the creation of workplaces and communities where people of diverse backgrounds can feel connected and mutually respected (Singleton & Hays, 2008).

Before facilitating your first group discussion, we encourage the facilitator to prepare by considering the Facilitator Self-Reflection questions below. Developing greater awareness of your own perceptions, reactions, and biases may help you facilitate the discussion. We also encourage you to be aware of and have respect for how others opinions may be similar to or different from your own when facilitating a discussion.

Finally, facilitators should consider posing these same self-reflection questions to the group before starting the facilitated discussion using the questions below.

Facilitator Self-Reflection

1. When you viewed the films, what were your reactions?

2. When thinking about your own racial, ethnic, and/or cultural identity, how might these influence your personal reactions to the film? What judgements or biases came up for you as it related to the characters or scenes in the film?

3. How might these reactions impact your facilitation of the discussion of the Remembering Trauma films?

Why do we need to think about race, ethnicity, culture and trauma?

- You cannot talk about trauma without talking about race because of the ways trauma is deeply embedded in systemic oppression and racism. Additionally, experts in the field of trauma recognize that experiences of historical trauma, intergenerational trauma and race-based trauma are their own unique types of trauma and can interact with and/or magnify the impact of other individual traumatic events on Youth of Color and youth from certain ethnic or cultural groups.

- If you are White, thinking and talking about race may be challenging for a number of reasons including the experiences of white guilt and white fragility. These are experiences that are important to understand and work through as you become an ally and move toward solidarity.

- If you are a Person of Color, these conversations may be difficult due to the potential for re-traumatization or being in a role where you have to educate others who have identities that have not been historically oppressed. They also offer opportunity for healing deep wounds. For definitions of historical trauma, intergenerational trauma, race-based trauma, white guilt and white fragility, please see the definitions later in this resource.

Culturally-Focused Group Discussion Questions

The questions below are intended to be used with small or large groups after watching the Remembering Trauma films. **While we strongly encourage some questions below be incorporated into every screening of Remembering Trauma, we do not expect that facilitators will have the time to address all, or even most of these questions. Please choose questions that seem most appropriate given your audience and the time you have for discussion**. Likewise, the facilitator might use these questions in the moment to help the audience process or discuss some of the feelings that they spontaneously voice.

The questions listed just below are for any audience. The later questions are specific to educational, juvenile justice and child welfare settings. Beneath each question, we have provided **potential responses** to support facilitators as they prepare to facilitate this discussion. Facilitators are welcome to use these responses as discussion points with participants as they feel appropriate.

1. Describe some of the strengths that Manny exhibited in the film. Which of these strengths may be directly related to his identity or culture?

-   It is important to note that responding to this question requires us to speculate about Manny's identity which we do not hear him describe in the film. In real life, it is best to let others tell you how they identify rather than making your own assumptions. Please keep this in mind as you review the speculative responses below.

-   In the first scene, Manny is shown trying to protect Mario's girlfriend from Mario when he sees them arguing on the street. This may demonstrate Manny's compassion for others, including women, especially those who are mistreated by men.

-   At the end of the film, we see Manny bonding with his son and his girlfriend. This demonstrates Manny's strength as a loving father who cares for his family and child.

-   Manny seems courageous and willing to take risks. For example, he speaks openly with his therapist and his words reflect his desire to understand and change the behaviors that have resulted in negative situations since his childhood.

-   Many cultural groups have unique qualities or characteristics that serve as strengths and these can help in time of stress or trauma. For instance, research shows that the success of Latino and African American families is often times related to strong ties with extended family and fictive kin (Viramontez Anguiano, Ruben & Harrison, 2002; Sudarkasa, 2000; Zuniga, 1998).

2. How might aspects of race, gender, sexual orientation, culture, religion, ability status, or social economic status impact a person's experience of and/or response to trauma? What might Manny's experience be?

- Manny is Latino. If he was raised in a socio-political culture that presented Latinx people in a negative light or he interacted with individuals who had negative views of the Latinx population, he may have experienced race/ethnicity based trauma or discrimination. As a result, he could interpret his sister's sexual assault, which was perpetrated by two white males, as an act of racism and discrimination. This may or may not be Manny's first experience of white people abusing People of Color or those who are marginalized. This experience could stay with Manny forever, not only as an experience of abuse, but also as an experience of racially driven violence.

- Manny grew up in a home where he was emotionally and perhaps physically abused by his father, and he may have been exposed to domestic violence. These experiences could impact Manny's expectations about being a man or father. Youth in similar situations might internalize the idea that this behavior is how men/fathers, or how Latino/Hispanic men in particular, are supposed to act.

- Negative portrayals of Latino/Hispanic men in social media, movies, news and political coverage may have the potential to reinforce Manny's perception about Latino men and fathers. It is important to recognize that Remembering Trauma, like others films and forms of media, sometimes highlight the negative qualities of a character without acknowledging that persons' personal, familial or community strengths. This is a manifestation of systematic racism.

- Religion, as an example, is part of many Latinx cultures. We don't explicitly see anything about Manny's religion; however, many times people use their spiritual or religious beliefs as well as their support network to be resilient in the face of bad things that happen. People's religious beliefs can also impact the way they make sense of "bad things" that happen in their lives. In some instances, people believe that bad things happen to them because they have done something wrong, or that [a] God is punishing them. In other instances, people may see bad things as part of [b] God's plan and try their best to simply accept what happened.

3. How might Manny's race or ethnicity impact his experience with his White therapist and/or the mental health system?

- Manny's therapist appears to come from a different racial and cultural background than Manny. When youth and their therapists come from different racial or ethnic backgrounds it may impact the therapeutic relationship in positive or negative ways. Both the therapist and youth may have expectations or biases (positive or negative) about the other person based upon their own personal experiences. One example may be that Manny may have hesitation to trust a therapist who he perceives as being part of the dominant culture, especially if he has had negative experiences in the past. Additionally, the therapist may have misperceptions and implicit biases, which may be expressed as microaggressions within the context of therapy.

- When speaking to the therapist toward the end of the film, Manny mentions his frustrations with previous diagnoses and medication prescriptions, suggesting that previous providers may not have 'connected the dots' between Manny's trauma experiences and current symptoms. This oversight may be embedded in implicit biases that exist in the mental health system, such that problematic behaviors in Youth of Color are often seen as evidence of them being "bad kids, "oppositional," "defiant," or "manipulative" as opposed to the possibility that externalizing behaviors are rooted in past traumatic experiences, including their ongoing exposure to racism and systematic oppression. It is also possible that Manny believes a White, female therapist won't understand his experience as a young, Latino male given their differences in race, privilege and power.

- It is important to acknowledge that the White therapist at the end of this film recreates the "White Savior" cinematic trope or stereotype, which has been portrayed repeatedly in culture and film in the United States. Whether occurring in film or in real life, the portrayal of White people "rescuing" People of Color can unfortunately imply that People of Color are not able to help themselves and need to rely upon the support of the mainstream, White community.

4. What are some factors that providers should consider when serving youth who come from a different racial or ethnic background?

- Providers who work with youth of different racial or ethnic backgrounds should consider how differences in power dynamics and privilege between themselves and the youth they work with get played out, impacts rapport, and influences their ability to support youth.

  - Providers should consider how their life experience may be influenced by their own race/ethnicity and how the youth may have a different experience given their race/ethnicity.

  - Providers should always work hard to identify their own assumptions and explicit/implicit biases and consider how these could play out in therapy.

  - Providers should strive to understand the specific life experiences and cultural values of each and every youth they work with and consider the assumptions that youth may have about a provider, given their lived experience.

  - Providers should be aware of the variety of ways the youth might perceive them. Having safe and open conversations related to differences in race, ethnicity or other aspects of culture during the course of therapy may help to overcome real or perceived barriers.

  - Providers should always reflect on how they can honor their clients' cultures and validate their life experiences. It is important to consider how the youth's race or other aspects of their culture have shaped the youth's experiences and world view. This includes the provider recognizing and naming the racial and cultural differences and power imbalances in order to honor, respect, open up space, and validate experiences. It is also beneficial to invite clients to provide feedback if there is

anything that you do that doesn't feel as though it honors or respects their experience or identity.

5. In what ways are racial power dynamics being played out in the video?

- Throughout the film, we see Manny interact with professionals in different systems including school and the juvenile justice system. Racial power dynamics are inherent in these systems and get played out in multiple ways. For instance, Youth of Color are disproportionally expelled from the education system at higher rates than their White peers starting in preschool (Skiba, Michael, Nardo & Peterson, 2002; Gilliam, 2008). Likewise, Youth of Color become involved in the juvenile justice system at a disproportionate rate, receive harsher punishments, and are confined for longer periods of time compared to White youth who have committed similar offences (Armour & Hammond, 2009). Additionally, Youth of Color are more likely to get restrained or have physical violence committed against them in in residential mental health treatment settings (Braun et al, 2020) and more likely to receive corporal punishment in schools (Han, 2011).

- Toward the end of Remembering Trauma, we see Manny working with a White, female therapist. As stated above, this might perpetuate the idea of the "White savior complex" – a term used to describe a White person who acts to help non-White people in a self-serving way. This would be a representation of the power dynamic that exists between White people "helping" and non-White people "needing help."

Culture and Education Specific

In the film, we see a scene where young Manny is in the school counselor's office. We don't know with certainty how he got there or what his experience is like in the classroom, with other students, teachers, or administration. While considering the following questions, it is okay to speculate based on your own personal knowledge and experience.

Self-Reflection:
- *What are your impressions of young children who behave poorly or misbehave in school?*
  - *Now think about: What is their race? What type of community did they grow up in? What is their level of income?*
- *What lifetime factors or events do you think could contribute to the events that resulted in a young child being suspended or expelled? What might contribute to a child shutting down?*
- *Consider your own educational experiences. What factors could have contributed to you doing well or struggling in school?*
- *When considering a child, like Manny, what might be happening at home or in other environments that might make it hard for him to focus or express himself?*

1. How might Manny's race or ethnicity impact his relationship with his school counselor and/or his school experience?

- Research demonstrates clear racial disparities in schools. For example:

- o Black students are three times more likely to be suspended or expelled than are White students (Office for Civil Rights, 2014); these racial disparities in expulsion start as early as preschool (Yale News, 2005).

- o The large majority of students involved in school-related arrests or referrals to law enforcement are Students of Color (Office of Civil Rights, 2012).

- o Youth of Color are more likely to receive sanctions in school compared to White youth, even when their behaviors are the same (Nance, 2015).

- This research suggests that staff in schools may hold negative expectations and biases about Youth of Color and are prone to provide more frequent or harsher consequences for behavior. This may contribute to why Manny often got into trouble or came to the attention of the school staff at such an early age.

- Studies show that young Black males are significantly more likely to be labelled "troublemakers" compared to other genders and racial/ethnic groups (Ferguson, 2010). Youth of Color, like Manny, might be more likely to be assigned negative labels based on implicit or explicit biases. Biases can come from messages we receive from peers and adults while growing up or things we hear and see in the media.

- The teacher may have sent Manny to the office because he exploded in the classroom as a result of being triggered by a trauma reminder or because he had withdrawn and was nonresponsive or overly quiet as he manages his internal experience. Rather than find out why Manny is hypervigilant and reactive or withdrawn, it is possible that staff view him as a "bad" or "broken" kid. This could happen to any child, but the risk may be increased by a child's race or ethnicity.

- It may be that the teacher or other school professionals attribute Manny's difficulties in the classroom to his upbringing, culture or family history rather than his trauma experiences.

- Despite good intent, youth are sometimes inaccurately labeled or psychiatrically diagnosed, which is generally documented in the child's school record and used to inform the types of services the child receives. If a child is having trauma responses, but this has not been recognized by school staff, this child may feel misunderstood by school staff and she or he may not get the trauma-informed services they need to appropriately heal from their trauma.

Culture and Juvenile Justice Specific

Manny's probation officer is depicted in this film, but viewers are left to imagine Manny's contact with police or other professionals in the juvenile or adult justice system. While considering the following questions, it is okay to speculate based on your own personal knowledge and experience.

Self-Reflection
- *What are your impressions of young men who are arrested or in detention?*
  - *Now consider: What is their race? What type of community did they grow up in? What is their level of income? What is their level of education?*
- *What lifetime factors or events do you think could contribute to the events that resulted in arrest?*
- *Consider your own experiences with the justice system or not. What factors could be contributed to you being involved or not being involved with the system?*

1. When do you suspect that Manny had his first police contact? How might have Manny's race or ethnicity impacted his experience with his initial arrest, his probation officer and/or his other involvement with the justice system?

- It is possible that Manny's first contact with police during his childhood occurred in response to violence in his home. Such interactions with police at an early can shape the way children think about police (e.g., as helpers or, alternatively, as people who punish). The race of the police officers may also potentially impact the way children view their intention as they intervene.
- Manny's experience as an ethnic minority male may have negatively impacted his experience with the police and justice system.

  - Research points to disparities in the justice system based on race or ethnicity. One study found that "Blacks and Hispanics who had been stopped [by police] were more likely than were Whites to report that they had been ticketed, arrested, handcuffed, or searched by police officers, and they were also more likely to say that officers had threatened or used force against them." (Bureau of Justice Statistics, 2001).

  - Research also shows that Black and Brown males are incarcerated in state prisons at a rate that is 5.1 times the imprisonment of Whites (Nellis, 2016). It may be that Manny's race resulted in either more severe legal consequences or consequences at an earlier age than it would have if he were White.

  - We know that "Racial profiling occurs when law enforcement action is based on the race of the suspect, so that race is the sole criterion for questioning, stopping, or searching a suspect" (Ramirez et al., 2003; Harris, 1999). Although racial profiling was not depicted in this film, it is possible that Manny's first interaction with police was influenced by his race/ethnicity.

- o In 2020, there has been an increase of racial justice movements in response to the killing of unarmed Black Americans which has been fueled by videos of police brutality against People of Color, most often Black men. Viewing and hearing about these acts of violence may create fear and/or negative or traumatic reactions for Manny and influence how he engages with police officers and how the systems interacts with him.

- o Black and Latino males have higher rates of justice involvement. This may cause professionals to develop negative opinions that impact how they talk to, engage with, and respond to someone who looks like Manny. An example of this could be how the probation officer focuses in on Manny's history of drug use rather than asking him why he reacted to this particular situation.

Culture and Child Welfare Specific

The film doesn't explicitly show Manny, his family, or his child involved in the child welfare system. While considering the following questions, it is okay to speculate based on your own personal knowledge and experience.

Self-Reflection:

- *What are your impressions of the families and children involved in the child welfare system?*
  - o *Now Consider: What is their race? What type of community did they grow up in? What is their level of income? What is their level of education?*
- *What lifetime factors or events do you think contribute to the events that result in child welfare involvement?*
- *Consider your own experiences with the child welfare system or not. What factors contributed to you being involved or not being involved with the system?*

1. How might Manny's race or ethnicity have impacted whether or not he became child welfare involved? To what extent do you think race or ethnicity would play a role in that decision? What are your thoughts about the likelihood that Manny's son may end up in the child welfare system?

- Nationally, Youth of Color and their families are over represented in child welfare (NCSL, 2017). In fact, over 50% of all Black families in the United States will be investigated following a hotline report to a child welfare agency (Kim, Wilderman, Jonson-Reid & Drake, 2017). Manny is Latinx, which puts him and his family at increased risk of being involved in the child welfare system. Another factor that could increase the likelihood of him and his son becoming child welfare involved include the violation of his probation.

- In the United States, there are many historical examples of Men of Color being punished because of their perceived heightened aggression and disrespect of women, especially white women. Manny's behavior may be more harshly judged when directed towards his white girlfriend than if he were in a relationship with a Woman of Color.

- If Manny's neighbors have explicit or implicit biases against People of Color, they may be more likely to call the police or the Department of Children and Family services if they hear Manny and his girlfriend arguing.

Become Familiar with Important Terms

To effectively facilitate a discussion with the questions above, facilitators may require baseline knowledge about concepts and terminology related to race and culture. We hope the language and definitions below will increase your understanding, add to your curiosity, and contribute to your ability to engage in small and large group discussions about race, culture and trauma.

About Race, Ethnicity, Culture, and Anti- Racism

The terms race, ethnicity, and culture are often used interchangeably even though they have different meanings. Review the definitions below to help you better understand these concepts. Please note that these definitions come from a variety of different sources.

- Race: Race is a social category, created by people, that is used to group individuals according to their shared physical characteristics, including skin color and phenotype. While 'race' is a social construct, it has real life consequences (Adames & Chavez-Dueñas, 2017; Helms & Cook, 1999). Race is 'assigned' by external observers and terms like White or Black or Person of Color (POC) can be used to categorize people from different racial groups.

- Ethnicity: Ethnicity refers to an individual's background, cultural heritage, and national, regional, or tribal origins (Adames & Chavez-Dueñas, 2017; Helms & Cook, 1999). For example, Latino/a, Irish, African American, Chinese-American, and Cherokee are different types of ethnicities.

- Culture: Culture refers to the values, customs, traditions, and practices that guide and influence a person's way of thinking, feeling, and behaving (Parham, Ajamu, & White, 2010). Culture is passed down from generation to generation both within family as well as broader society and may change over time.

- Anti-**Racism:** "is the active process of identifying and eliminating racism by changing systems, organization structures, policies, practices and attitudes so that power is redistributed and shared equitably." (NAC International Perspectives: Women and Global Solidarity)

About Historical and Intergenerational Trauma

The terms historical trauma and intergenerational trauma are sometimes used interchangeably which can lead to confusion, but there are differences between these two terms These terms may also hold special relevance for people depending upon their ethnicity or race. Please see the definitions and commentary below.

- Historical Trauma: Historical trauma can be understood as consisting of three primary elements: a "trauma" or wounding; the trauma is shared by a group of people, rather than an individually experienced; the trauma spans multiple generations, such that contemporary members of the affected group may experience trauma-related symptoms without having been present for the past traumatizing event(s) (Mohatt et al., 2014).

- **Intergenerational Trauma:** "Intergenerational trauma refers to a specific experience of trauma across familial generations, but does not necessarily imply a shared group trauma" (Mohatt el al., 2014). Intergenerational trauma reflects the impact of trauma across generations. When parents experience trauma it can impact their parenting and their decisions to keep their children safe.

In other words, historical trauma refers to an event that happened, such as slavery; whereas intergenerational trauma (sometimes referred to as transgenerational trauma) the transmission of the experience and effects of the event either across or between generations. This may include certain acts of violence or abuse from grandparent, to child, to grandchild. Intergenerational trauma always involves race for People of Color, especially when present day conditions (systemic, structural racism) invoke the original (historical) trauma. This is not true for White people. For example, some talk about shooting of unarmed Black men as a form of "present day lynching" (Ferreri, 2017).

Other Important Terms

We offer these definitions below as a starting point for learning about the intersections of race, ethnicity and culture. We chose definitions from well-recognized scholars in these fields. There continues to be inconsistencies in the language used by experts, for example, words are sometimes used interchangeably, and some of the definitions continue to evolve over time. Below you can find additional resources on these topics.

- **Bias:** Bias is prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair. There are different types of biases. *Explicit bias* is in a person's conscious awareness and control. *Implicit bias* describe when a person has attitudes towards people or associate stereotypes with them without conscious knowledge.

- **Colorism:** "A practice of discrimination by which those which lighter skin are treated more favorably than those with darker skin. This practice is a product of racism in the United States, in that it upholds the white standards of beauty and benefits white people in the institutions of oppression (media, medical world, etc.)." (Colorism. (n.d.).

- **Cultural Strengths:** Cultural strengths are ways of coping that have allowed Communities of Color to survive the inhumane treatment they have survived throughout history (Adames & Chavez-Dueñas, 2017).

- **Individual Racism:** Individual racism is intentional and/or unintentional acts of discrimination that White individuals exert on People of Color due to an implicit or explicit bias in their own cultural, emotional, intellectual, and moral superiority (Constantine & Sue, 2006; Jones, 2000).

- **Internalized Racism:** Internalized racism is the acceptance by oppressed racial communities of the negative societal beliefs and stereotypes about themselves (Williams & Williams-Morris, 2000). It gives rise to patterns of thinking, feeling and behaving that result in discriminating, minimizing, criticizing, finding fault, invalidating, and hating oneself while simultaneously valuing the dominant culture (Butler, 2012).

- **Oppression:** Oppression is the abuse of power of one group towards another that results in unjust treatment, exploitation, and control; individuals who are being oppressed may not always be aware that they are being treated inhumanely (Dovidio et al., 2012; Johnson, 2004).

- **Prejudice:** Prejudice is hostile or negative attitudes, feelings, or emotions toward a distinguishable group of people, based solely on their membership in that group (Constantine & Sue, 2006).

- **Race-Based Trauma:** Race-based traumatic stress refers to the stressful impact or emotional pain of one's experience with racism and discrimination (NCTSN Race and Trauma in the Classroom, 2017). Racially related injustices include mass incarceration and lethal violence directed disproportionately toward African Americans (NCTSN Position Statement: Racial Injustice and Trauma, 2016).

- **Racial Privilege:** Racial privilege is unearned advantages due to a person's race. For example, the lighter a person's skin, the more racial privilege they have.

- **Socioeconomic Status:** The economic position of an individual and group in society is known as their socioeconomic status. It is measured as a combination of education, income, and occupation (APA, n.d.) and impacts access to resources and basic human necessities (e.g., housing, healthcare, and quality education).

- **Stereotypes:** Stereotypes are generalizations made about an individual where similar characteristics are assigned to virtually all members of the group, regardless of actual variation among the members.

- **Structural or Systemic Racism:** Structural or systemic racism are terms used for the organized network of laws and practices enacted in a wide variety of systems (e.g., educational system, business, judicial, healthcare) which disadvantage people based on their membership in non-dominant racial and ethnic groups. The perceived superiority of Whites is promoted by day-to-day practices, policies, and procedures of social institutions (Jones, 2000).

- **White Fragility:** White fragility is a state in which even a minimum amount of racial stress becomes uncomfortable and/or intolerable, triggering a range of defensive moves. These moves may include the outward display of emotions such anger, fear, and guilt, and/or behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium (Di'Angelo, R., 2011).

- **White Guilt:** White guilt is the feeling often reported by White people who feel they did something wrong after gaining awareness of racism and its impact on People of Color (Johnson, 2004).

Find Your City and State Statistics

- Office of Juvenile Justice and Delinquency Prevention, State Comparisons
    - https://www.ojjdp.gov/ojstatbb/corrections/qa08611.asp
- Kids Count Data Center
    - https://datacenter.kidscount.org/locations
- American Fact Finder (United States Census Bureau)
    - https://factfinder.census.gov/faces/nav/jsf/pages/index.xhtml
- Data.gov
    - https://www.data.gov/

Additional Resources

The NCTSN has developed many resources to increase knowledge about the intersection of race, culture and trauma. Visit their culture and trauma page to browse the collection: http://www.nctsn.org/resources/topics/culture-and-trauma.

Examples of NCTSN Culture and Trauma Resources:

- Racial Disparities and the Juvenile Justice System: A Legacy of Trauma

- Addressing Race and Trauma in the Classroom: A Resource for Educators

- LGBTQ and Child Trauma

- Complex Trauma: In Urban African-American Children, Youth, and Families

- Understanding Refugee Trauma

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Thank You

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