



Psychotherapy with Black Clients

Rumbling with Theory, Feelings, and Meaning

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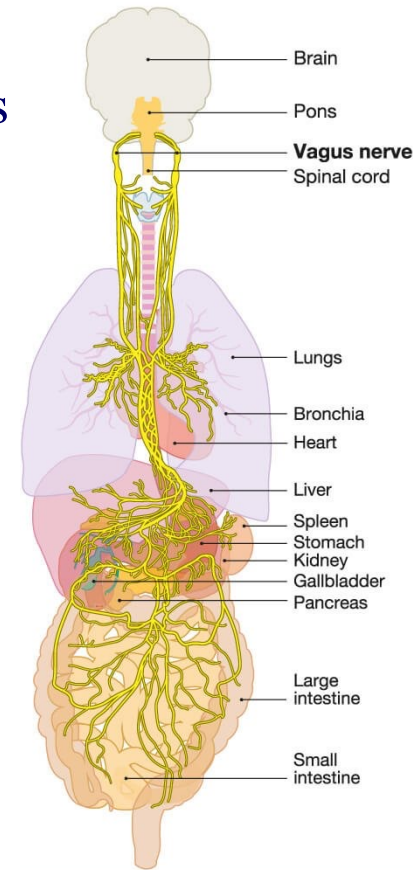
Lisa Thompson-Gibson,
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Setting the Tone

Setting the Tone

A Note on Psychotherapy

- Many practices used in psychotherapy are inherently cross-cultural, as all humans share the same biobehavioral platform:
 - support to strengthen one's connection with one's feelings
 - the autonomic nervous system and its vagal implications
 - use of reflection to draw from system 1 into system two
 - use of observation to detect incongruities between
 - verbals,
 - non-verbals, and
 - paraverbals



Setting the Tone

A Note on Psychotherapy

- Though we share a biobehavioral platform, the following can be markedly different:
 - Context
 - Identity → Social Stratification according to Caste
 - Experience
 - Environment
 - Context
 - Circumstance
 - Epigenetics

Setting the Tone

A Note on Psychotherapy

- In the case of clinical interventions used with Black clients, what inhibits efficacy is the largely unacknowledged and unaddressed use of Eurocentric paradigms (i.e., White-centered worldview) as though they apply to everyone. These largely involve factors related to:
 - the therapeutic alliance
 - conceptualizing the presenting concern(s)
 - assumptions about psychological adaptation



Setting the Tone

A Note on Psychotherapy

- Ways in which efficacy is inhibited include:
 - harm to the client through alliance factors that are culturally misattuned (e.g., microaggressions)
 - harm to the client through conceptual factors that are culturally inaccurate (e.g.,
- In summary, it's unethical practice to fail to account for the role of cultural in the psychotherapeutic experience.

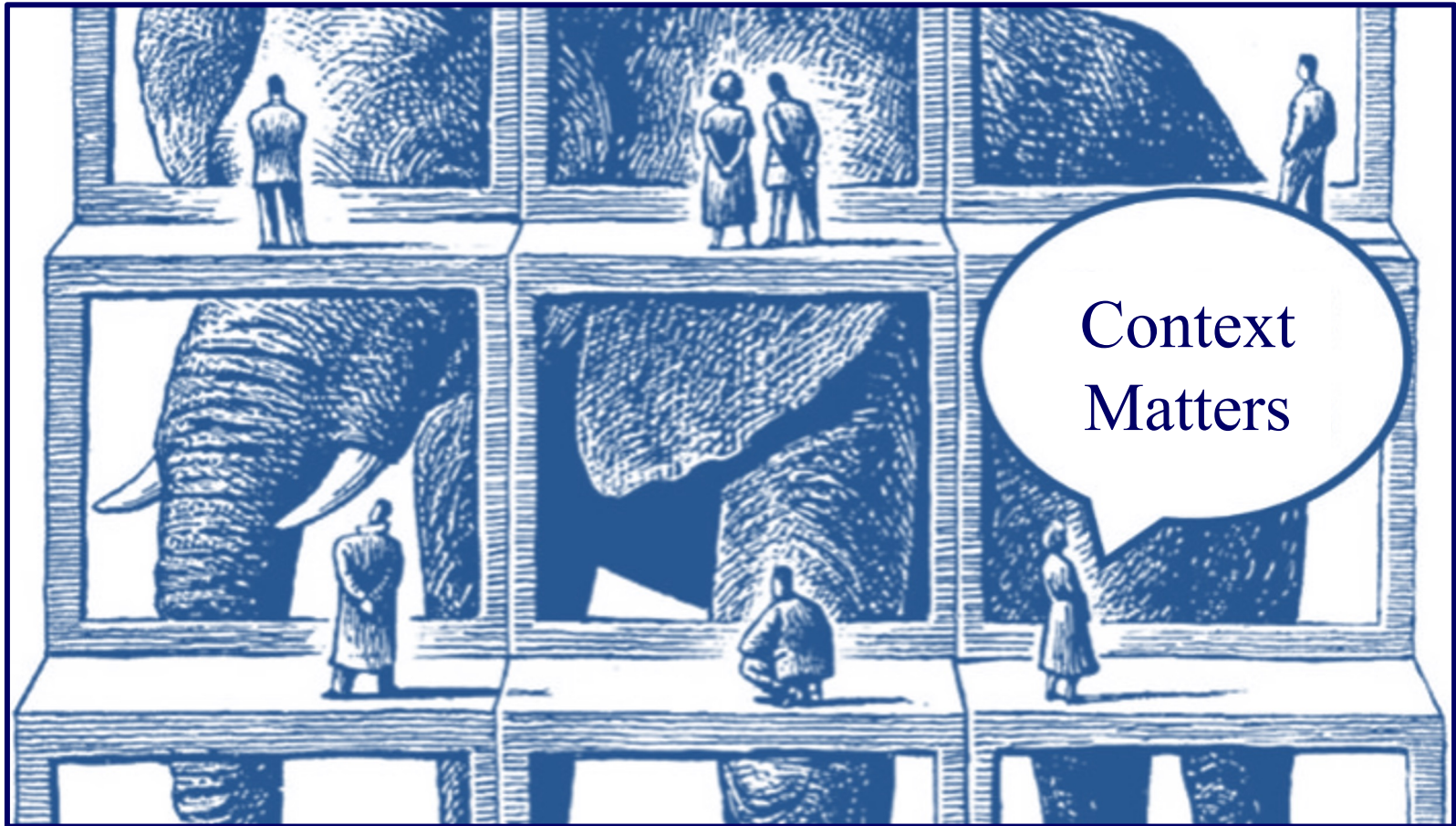
Setting the Tone

Psychological Adaptation

- Jones (1985) provided a four-category framework that helps to describe and explain psychological adaptation among Black folks in the U.S.
 - It serves as a conceptual filter through which to examine presenting concerns.
 - It offers context needed for empathic perspective-taking.
 - Seeks to support clients in making choices in such a way that they indicate a high-degree of self-acceptance with actions that are in alignment with one's inner compass, but in ways that do not enhance one's vulnerability.

Setting the Tone

Psychological Adaptation



Setting the Tone

Guided Exercise

- If you feel safe enough to do so, I invite you to close your eyes and imagine with me that you are Black in the U.S.

- Enslaved
- Legislated
- Policed
- Segregated
- Omitted
- Revised

Invisibility Veil

**Cultural
Encapsulation**

Racially
Gaslit

**Systemic
Anti-Black
Racism**

Setting the Tone

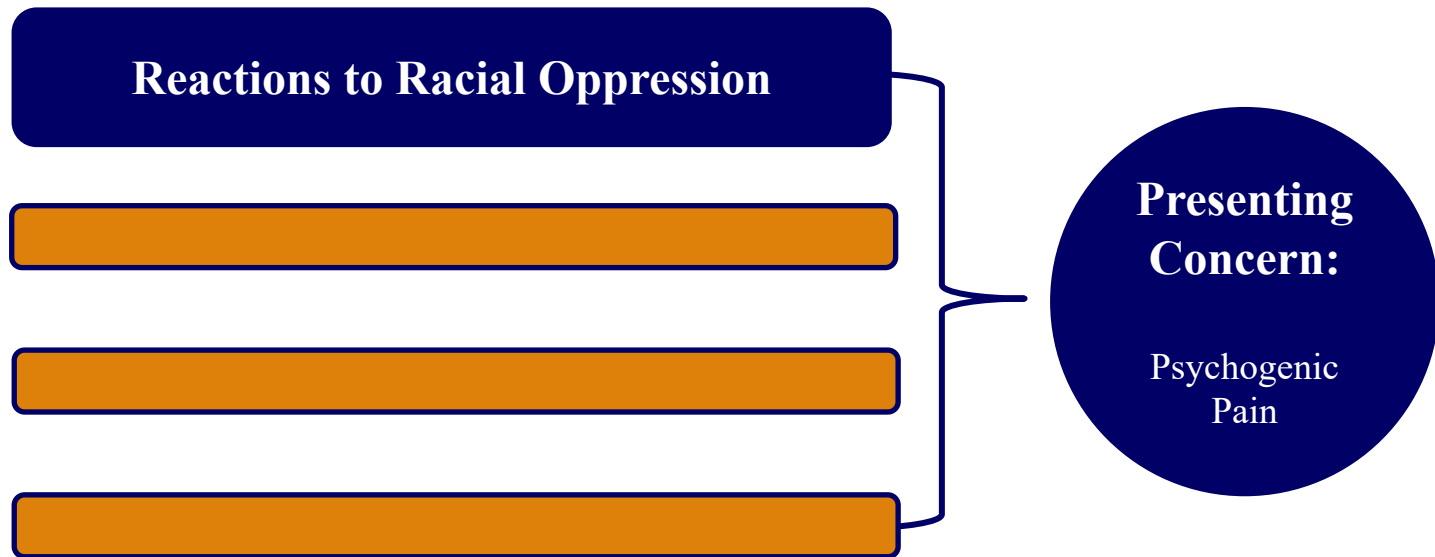
Guided Exercise

- How might you feel?
- How might these feelings manifest?
- What meaning would you make of your experiences?
- What choices might you make vs. feel limited in making?
- How might you cope?
- What might be core to your worldview?

Setting the Tone

Framework for Psychological Adaptation Among Black Clients

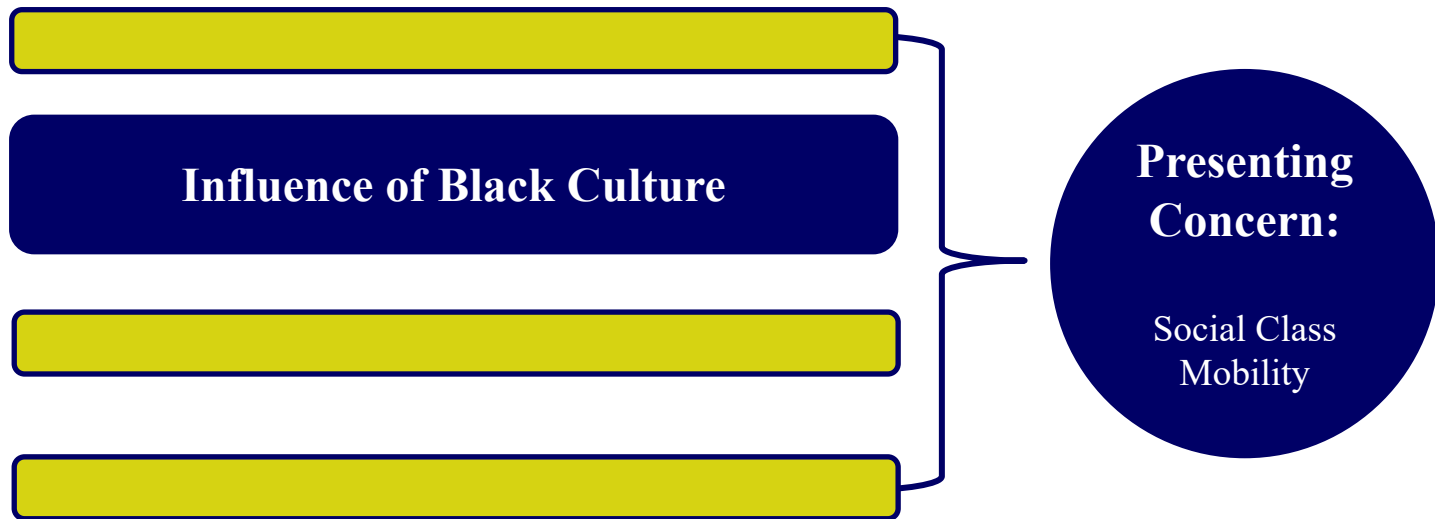
- **Reactions to Racism** constitute the ways in which one adapts their behavior as a coping strategy against the harm inflicted by anti-Black racism (e.g., code-switching).



Setting the Tone

Framework for Psychological Adaptation Among Black Clients

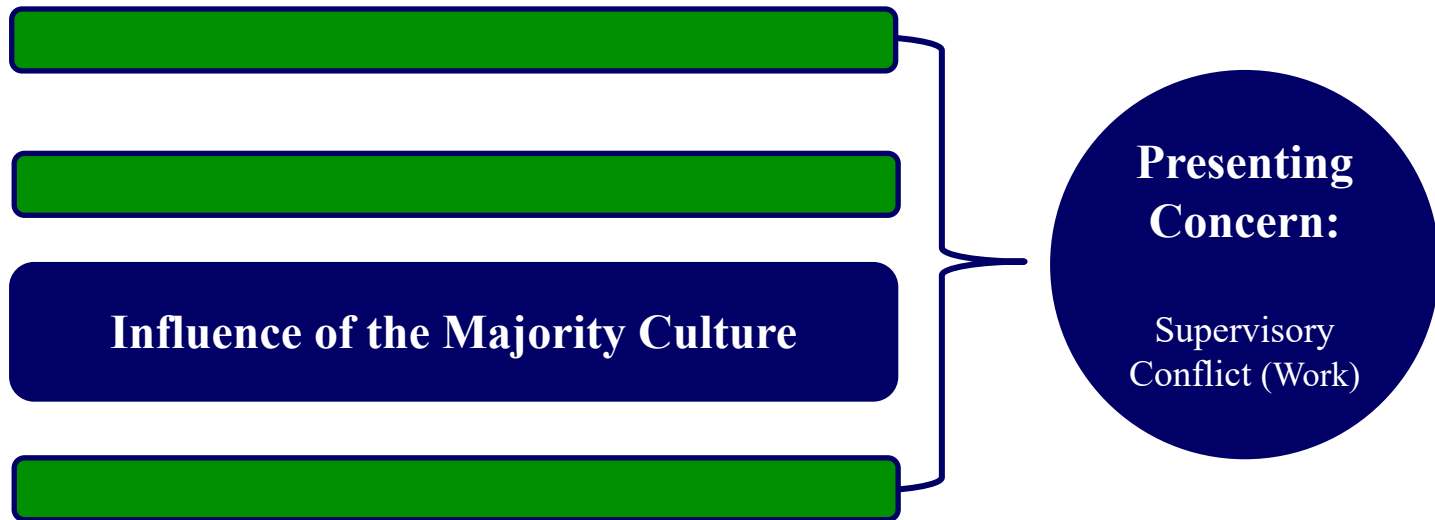
- **Influence of African/Black Culture** honors and seeks to therapeutically utilize cultural strengths (e.g., “we,” family, spirituality, flexible concept of time, a well developed ability to use affect, sensitivity toward others).



Setting the Tone

Framework for Psychological Adaptation Among Black Clients

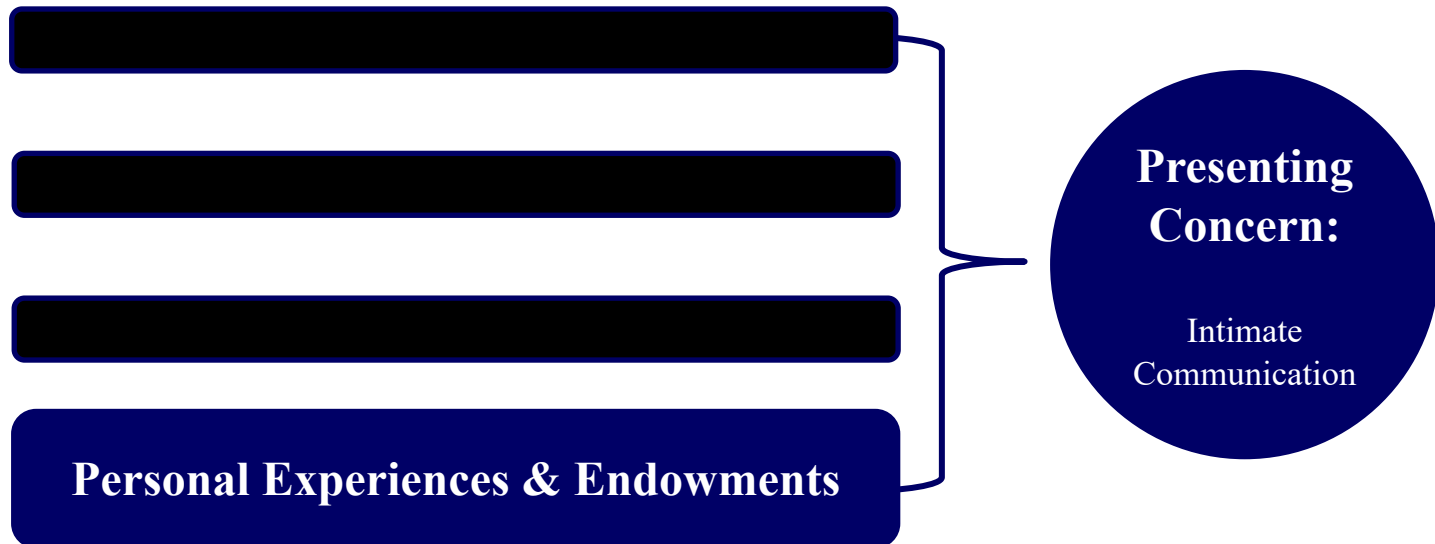
- **Influence of the Majority Culture** recognizes (1) the presence of White norms in Black culture, particularly as they relate to social class values and aspirations and (2) the internalization of White perspectives on Black people and Blackness (i.e., internalized racism). Informs racial identity.



Setting the Tone

Framework for Psychological Adaptation Among Black Clients

- **Personal Experiences & Endowments** include the Individual and Family events, response, and rationalizations that influence our approach to living and plays in role in help-seeking behaviors. May be unrelated to one's racial identity.



Setting the Tone

Most Black Clients Report a Strong Preference For a Same-Race Clinician: Humanization → Comfort in The Alliance

- Awosan, C., Sandberg, J. & Hall, C. (2011). Understanding the experience of Black Clients in marriage and family therapy. *Journal of Marital and Family Therapy*, 37, 153-68. 10.1111/j.1752-0606.2009.00166.x.
- Bachelor A. (2013). Clients' and therapists' views of the therapeutic alliance: Similarities, differences and relationship to therapy outcome. *Clinical Psychology & Psychotherapy*, 20(2), 118–135.
<https://doi.org/10.1002/cpp.792>
- Cabral, R. R., & Smith, T. B. (2011). Racial/ethnic matching of clients and therapists in mental health services: A meta-analytic review of preferences, perceptions, and outcomes. *Journal of Counseling Psychology*, 58(4), 537–554. <https://doi.org/10.1037/a0025266>
- Chang, D. F., & Yoon, P. (2011). Ethnic minority clients' perceptions of the significance of race in cross-racial therapy relationships. *Psychotherapy Research : Journal of the Society for Psychotherapy Research*, 21(5), 567–582. <https://doi.org/10.1080/10503307.2011.592549>
- Goode-Cross, D. T., & Grim, K.A. (2016). “An unspoken level of comfort”: Black therapist’ experiences working with Black clients. *Journal of Black Psychology*, 42, 29-53.
- Tien, J. L., & Johnson, H. L. (1985). Black mental health client's preference for therapists: A new look at an old issue. *The International Journal of Social Psychiatry*, 31(4), 258–266.
<https://doi.org/10.1177/002076408503100403>

Minority Stress in Context

Biopsychosocial-Spiritual Toll

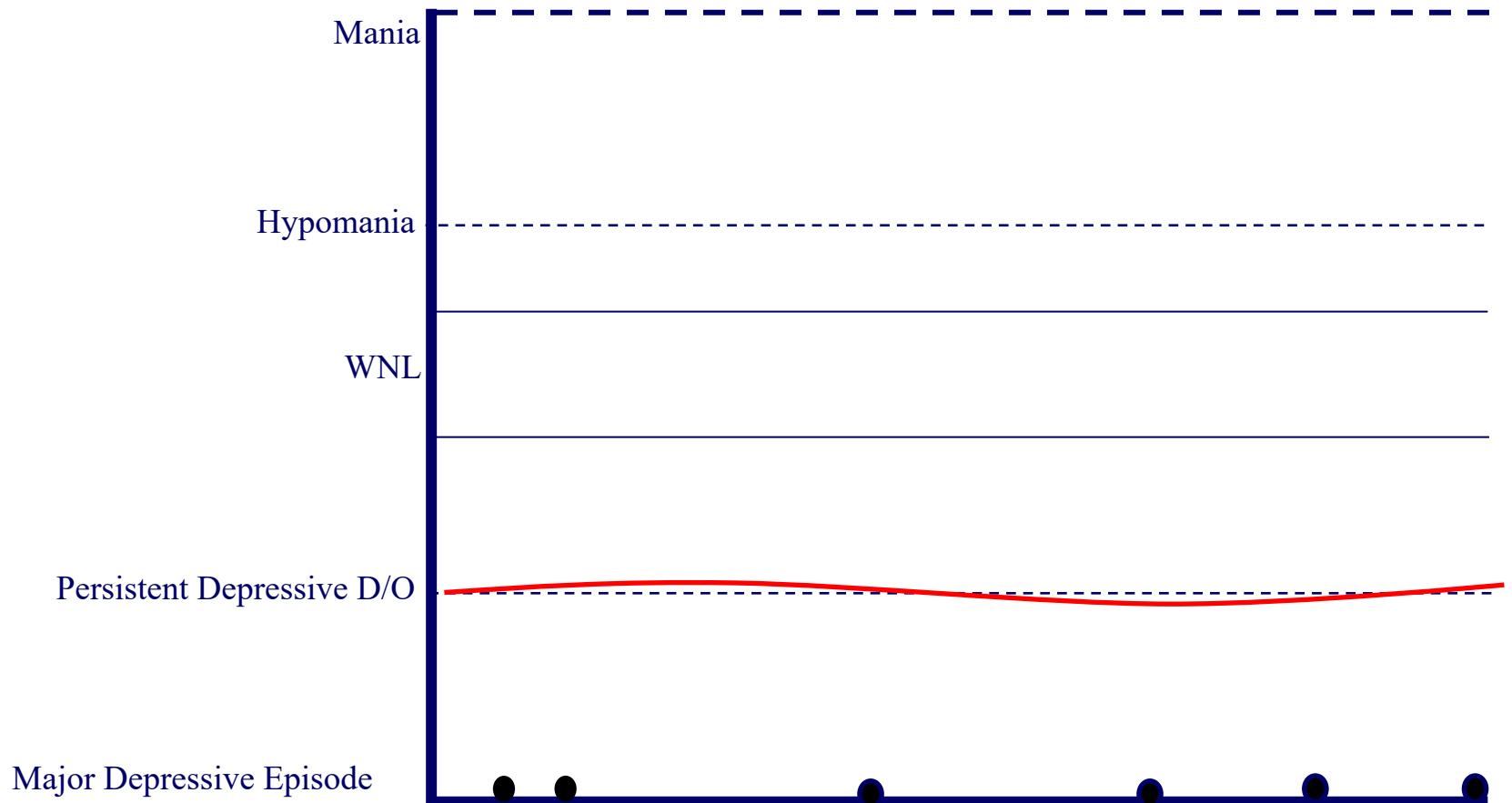
Cultural Dysthymia

A Byproduct of Prolonged Exposure to Events that Insight Race-Based Traumatic Stress

- Many African Americans experience low-grade depression, referred to as dysthymia in the *Diagnostic and Statistical Manual of Mental Disorders*.
- After more than 400 years of enslavement, prejudice, and discrimination, dysthymia is reflected in
 - chronic low-grade sadness,
 - anger, hostility,
 - aggression,
 - self-hatred,
 - hopelessness, and
 - self-destructive behaviors.
- To avoid misdiagnosis, counselors need to understand how cultural factors can elicit a collective psychological condition in an oppressed group.

Cultural Dysthymia

A Byproduct of Prolonged Exposure to Events that Insight Race-Based Traumatic Stress



Boddie and Thompson-Gibson (2023)

(Boddie, 2015; Vontress, Woodland, & Epp, 2007)

Adaptive, Cultural, Healthy Paranoia

Systemic Racism is not a Delusion of Persecution

- These two Black psychiatrists explained that this condition is not a form of psychopathology, but instead is a healthy and adaptive response by African Americans to their historical and contemporary experiences of racial oppression and discrimination in the United States.
- Charles R. Ridley, an African American psychologist, reintroduced the concept of cultural paranoia more than a decade later to explain why Black clients do not disclose to White psychotherapists.
- Ridley stated that because the encounter in counseling and psychotherapy is a microcosm of the larger American society, Black clients may not disclose personal information to White therapists for fear that they may be vulnerable to racial discrimination.
- Thus Black mental health professionals make a distinction between cultural paranoia, a form of adaptive coping, and clinical paranoia, a symptom of mental illness.

Adaptive Dissociation

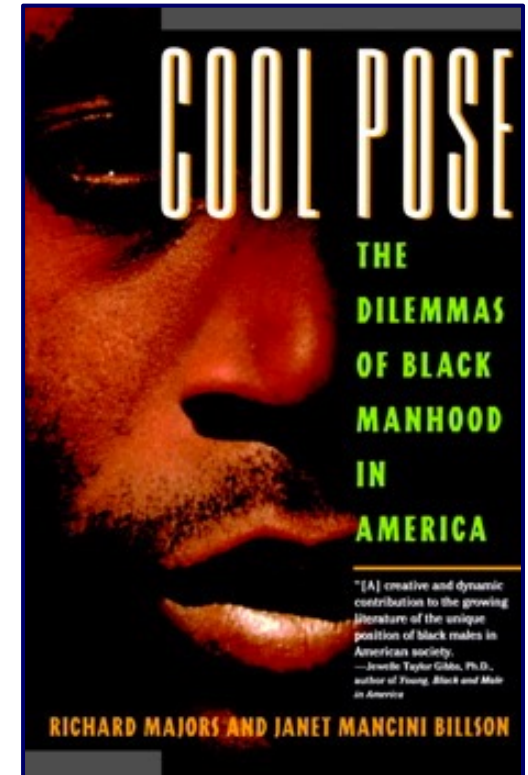
- Dissociation is a mental process of disconnecting from one's thoughts, feelings, memories or sense of identity.
- As previously mentioned, Black folks are overrepresented among those w/Dx of schizophrenia. This is a place where misdiagnosis occurs.
- [De Maynard, V. A. \(2009\). Dissociation in Black or Black-British people of African and African-Caribbean descent in the United Kingdom. *International Journal of Mental Health*, 38\(2\), 37-73.](#)
- [Douglas, A. N. \(2004\). Dissociation as coping: An examination of ethnic differences and race-related stress. Dissertation.](#)
- [Krüger, C. \(2020\). Culture, trauma and dissociation: A broadening perspective for our field, *Journal of Trauma & Dissociation*, 21:1, 1-13, DOI: 10.1080/15299732.2020.1675134.](#)



Cool Pose

A Response to Internalized Oppression

- A ritualized form of masculinity that entails:
 - Scripts
 - Behaviors
 - Physical posturing
 - Impression management
 - Crafted performances communicating
 - pride,
 - strength, and
 - control*



Boddie and Thompson-Gibson (2023)

*Consider the ways in which disordered eating patterns often arise as a response to perceived powerlessness.

(Majors & Billson, 1992, p. 4)

Invisibility Syndrome

A Response to Oppression

- Racism undermines resilience and deteriorates coping, leading to:
 - Dysfunction
 - Jadedness
 - Indignation
 - Internalized rage


Racelighting

- Distinguished from gaslighting when the messages used to invalidate the victim are racial.
- Reinforces stereotypes that People of Color have lower capabilities, are morally destitute, and worth less.
- Passive racelighting often occurs through implicit bias and microaggressions that shape the experiences of People of Color.

Wood, J. L., & Harris III, F. (2021). Racelighting in the normal realities of Black, Indigenous, and People of Color: A scholar brief. San Diego, CA: Community College Equity Assessment Lab.

Afrocentric Perspectives in Psychotherapy

Considerations for Psychopathology

- 
- Severity
- Alien-Self D/O
 - Being alienated from Black or African culture and being preoccupied with materialistic goals
 - Anti-Self D/O
 - Hostility toward all things Black or African
 - Self-Destructive D/O
 - Characterized by destructive attempts to cope with White supremacy and often reflects a survival-at-any-cost mentality.
 - Organic D/O
 - Including mental D/O which are related to the interaction of biochemical, social, and environmental factors.

Program Overview

Program Overview

- What do you mean by rumble?
- Principles of African-centered (Afrocentric) psychology?
- Rumbling with theory?
- Psychotherapies: Afrocentrically-Aligned vs. Afrocentric
- Psychopathology: Racial Considerations

What Do You Mean By “Rumble?”

To Rumble Means...

In the Words of Dr. Brené Brown

- “A rumble is a discussion, conversation, or meeting defined by a commitment to lean into vulnerability, to stay curious and generous, to stick with the messy middle of problem identification and solving, to take a break and circle back when necessary, to be fearless in owning our parts, and, as psychologist Harriet Lerner teaches, to listen with the same passion with which we want to be heard.”

Principles of African-centered (Afrocentric) Psychology

Afrocentric Perspectives in Psychotherapy

The Role of Racial Identity in Psychological Aspects of Wellbeing

- Let's revisit identity development among Black folks in the U.S. as framed by
 - Cross (1971)
 - Parham (1979)
 - Helms (1990)
- They assume
 - that a mature racial identity is a core component of mental health for everyone,
 - unlike White folks, every Black person begins life with significant threats to their sense of stable racial pride,
 - as a result, every Black person must go on a journey that is typically life-long, yet ideally crystallizes in early adulthood, where one is striving to connect with this aspect of self in a way that is untarnished by [generally] being a descendent of the enslaved and all that is associated with it,
 - while no specific stage is associated with peak mental health among Black folks, it is clear that

Afrocentric Perspectives in Psychotherapy

Definition

- “African-centered Psychology is ultimately concerned with understanding the:
 - system of meaning of human beings
 - the features of human functioning, and
 - the restoration of normal/natural order to human development
- It is used to resolve personal and social problems and to promote optimal functioning” (p.14).

Afrocentric Perspectives in Psychotherapy

Essential features of African-centered Psychology from *Counseling Persons of African Descent*

- Therapies that are to be effective with Black clients hinge on their conceptualization's including these notions:
 - **Self-Definition** (vs. the other-definition fostered by White Supremacy as found in imperialism, colonialism, and enslavement)
 - **Spirit** is the basis of existence; it refers to that incorporeal; animating principle and energy that reflects the essence and sustenance of all matter; one is spirit not merely practicing spirituality; the energy, force, or power in and circumjacent to people, places, and things. Includes a belief in a divine force capable of guiding and protecting the individual, the family, and the community.

Afrocentric Perspectives in Psychotherapy

Essential features of African-centered Psychology from *Counseling Persons of African Descent*

- Therapies that are to be effective with Black clients hinge on their conceptualization's including these notions:
 - **Nature**, which consists of all elements contained within the natural environment, provides rules for living peacefully in society and provides a window to the inner workings of the person. The processes in nature provide lessons on human functioning, the rhythms of life, and natural order of things.
 - **Metaphysical interconnectedness** acknowledges that we do not exist alone in the universe and that we are to engage in certain social and natural obligations that are accompanied by rituals (rhythms in life).
 - **Communal order and self-knowledge** acknowledges that we come to know ourselves through our relationships with others. In several languages practiced on continental Africa, there is no equivalent for the English word "I." Collectivism.

Afrocentric Perspectives in Psychotherapy

Core tenets of an African-centered worldview from *Counseling Persons of African Descent*

- Ancestor Veneration:
 - In Africa, ancestors are deified, viewed as part of the cosmogony and influence daily living. As such, they are venerated (i.e., respected, celebrated, admired, emulated), but **not** worshipped.

Afrocentric Perspectives in Psychotherapy

Core tenets of an African-centered worldview from *Counseling Persons of African Descent*

- Social Collectivity:
 - Wealth and resources are distributed by need; class stratification is influenced by clan grouping; therefore, lines are less rigid. “We” is most important.

Afrocentric Perspectives in Psychotherapy

Core tenets of an African-centered worldview from *Counseling Persons of African Descent*

- Spiritual Basis of Existence:
 - The universe is essentially spiritually manifested in matter, leading to a view of oneness with the universe and subjectivity in epistemology. Truth, derived through this epistemology, is revealed through the language of symbols, nature, the cosmos, and the human being. Phenomena in nature becomes forms of speech allowing nature to reveal the esoteric (immanent meaning that is implied, but may be inexpressible in words) and exoteric (manifest, material, functional aspects of an object or principle). According to the ancients, “Learning is establishing, by means of the senses, the reality of what one believes; believing is having the conviction about the reality of that which cannot be demonstrated; but truth is the congruity of what one believes or learns – believes and learns – with that which is” (Schwaller de Lubics, 1998, p. 40).

Afrocentric Perspectives in Psychotherapy

- We will use these tenets as the metric by which to examine theories of development and therapeutic change.

Rumbling with Theory

Rumbling with Theory

What is a theory?

- Theories help us to grapple with phenomena by better knowing what they are and how they interact with other facets of life. A key to problem-solving in a psychotherapeutic context.
 - Phenomena are facts or situations that are observed to exist or happen, especially those whose cause or explanation is in question.
 - Matters related to presenting concerns
 - Etiology (i.e., nature and cause of present distress)
 - Relationship between symptom distress and functioning
 - Prognosis (i.e., Predictions about treatment outcomes)
- Related to “models” and “conceptual frameworks”

Rumbling with Theory

What is a theory?

- They perform three key functions:
 - Describe by elucidating a phenomenon by itemizing its components in order to conceptualize it
 - Explain by offering plausible reasons, including motivational factors to clarify why a phenomenon is occurring
 - Predict by forecasting how a phenomenon might manifest and its effects on other phenomena

Rumbling with Theory

Erikson's Theory of Psychosocial Development

Description

- Theory that describes stages of human development in the context of (1) psychosocial crises being navigated and (2) virtues or maldevelopment gained. These stages are influenced by biological, psychological, and social factors across the lifespan.
 - Trust (Hope) vs. Mistrust (Withdrawal)
 - Autonomy (Will) vs. Shame/Doubt (Compulsion)
 - Initiative (Purpose) vs. Guilt (Inhibition)
 - Industry (Competence) vs. Inferiority (Passivity)
 - Identity (Fidelity) vs. Identity Confusion (Repudiation)
 - Intimacy (Love) vs. Isolation (Emotional Distance)
 - Generativity (Care) vs. Stagnation (Meaninglessness)
 - Integrity (Wisdom) vs. Despair (Disdain)

Rumbling with Theory

Erikson's Theory of Psychosocial Development

Theoretical Limitations with Black Clients

- It is rooted in psychodynamic theory, particularly psychosexual development.
 - To what extent do its underlying assumptions center Black worldviews (e.g., ancestor veneration, social connectivity spirit)?
 - To what extent does psychosexual development hold up empirically?
 - From what point(s)-of-view are these notions of virtue/maldevelopment valued?
- How do factors like race-based traumatic stress influence psychosocial development?
- Are the underlying psychological and social factors inclusive of the lived experiences of Black folks?
 - Psychological →
 - Social → Collectivist Orientation (which differs from White culture in the U.S.)

Psychotherapies:

Afrocentrically-Aligned vs. Afrocentric

Review of Typical Psychotherapies

Review of Typical Psychotherapies

Organic/Medical	Psychological	Systemic/Relational	Social Constructivist
<u>Practitioners</u> MD/DO, APRN, PA-C <i>w/psychiatric focus</i>	<u>Practitioners</u> Mental Health Providers <i>w/individual focus</i>	<u>Practitioners</u> Mental Health Providers <i>w/marriage and family focus</i>	<u>Practitioners</u> Mental Health Providers
<u>Focus of study</u> Biological, chemical, and other physical internal influences on behavior	<u>Focus of study</u> Internal: What occurs inside the individual cognitively or emotionally best explains behavior External: What occurs outside the individual (environmental and/or social stimuli) directly influences an individual's behavior	<u>Focus of study</u> Relationships as they affect behavior	<u>Focus of study</u> The process of consensualizing
<u>Nature of reality</u> Physical things	<u>Nature of reality</u> Nonphysical things	<u>Nature of reality</u> Relationship structures	<u>Nature of reality</u> Relational processes
	<u>Theories</u> Psychodynamic Adlerian Person-Centered Logotherapy (Existential) Gestalt Cognitive Therapy REBT ACT	<u>Theories</u> Strategic Family Therapy Structural Family Therapy Conjoint Family Therapy Feminist Therapies	<u>Theories</u> Solution Focused Narrative

Progression Across Time

Boddie and Thompson-Gibson (2023)

(Cottone, 1992, 2012)

Afrocentrically-Aligned *Relational-Cultural Therapy*

Relational-Cultural Therapy

Background

- Departure from theories of the time, which centered an individual's experience of grappling with internal and external forces to an individual's experience of finding meaningful connection.
- Its foundation is in attachment theory.

Relational-Cultural Therapy

Background

- “When we are hurt, misunderstood, or violated in some way, when we attempt to represent our experience to the injuring person and we are not responded to, we learn to suppress our experience and disconnect from both our feelings and the other person” (p. 2).

Relational-Cultural Therapy

Background

- “If on the other hand, we are able to express our feelings and the other person responds with care, showing that we have had an effect, then we feel we are effective in relationship with others, that we matter, that we can participate in growth-producing and healthy relationships” (p. 2).

Relational-Cultural Therapy

Background

- Also recognizes the role of privilege, power, and cross-cultural connection
- Various forms of disconnection impede authenticity
 - When we can't be authentic, when our real experience is not heard by others, we:
 - Falsify, detach, or suppress our responses
 - Develop strategies of disconnection
 - Expect a relationship (w/others and systems that are not mutual)

Relational-Cultural Therapy

Core Idea

- People grow through and toward relationships throughout the lifespan, and that culture powerfully impacts relationships.

Relational-Cultural Therapy

Connection

- Growth occurs as we work towards connection and through our disconnections. This is the primary goal of development – to be engaged in growth-fostering relationships.
- When people are able to be authentic in relationships, and when others are able to be authentic in return, a cycle is created where mutual empathy, connection, and growth are possible.
- Toward mutuality, away from separation.

Relational-Cultural Therapy

Disconnection

- As a result, disconnection is viewed as the primary source of human suffering.
- RCT is based on the assumption that experiences of isolation, shame, humiliation, oppression, marginalization and microaggressions are relationship violations and traumas that are at the core of human suffering and threaten the survival of humankind (Comstock et al., 2004)

Relational-Cultural Therapy

Benefits of Connectedness

- A sense of zest that comes from connecting with another;
- The ability and motivation to take action in the relationship, as well as in other situations;
- Increased knowledge of oneself and the other person;
- An increased sense of worth; and
- A desire for more connections beyond the particular one

Relational-Cultural Therapy

Readings

- Miller, J. B. (2012). Toward a new psychology of women. Beacon Press.
- Miller, J. B. (2015). The healing connection: How women form relationships in therapy and in life. Beacon Press.
- Miller, J. B., & Stiver, I. P. (1997). The healing connection.

Fundamentally Afrocentric *NTU Psychotherapy*

NTU Psychotherapy

Definition

- NTU (‘into’) is a Bantu (central African) concept that describes a universal, unifying force that touches upon all aspects of existence.
- NTU highlights the interrelatedness between the intrinsic (i.e., psychic and immaterial) and extrinsic (i.e., social and material) factors that impact upon one's ability to both influence and respond to problems of daily living NTU expresses not the effect of these forces, but their being.

NTU Psychotherapy

Affective Epistemology

- Refers to the process and belief system of a people discovering knowledge and truth, i.e., awareness through feeling or emotion
- Western epistemology of knowledge through the measurement of objects and cognition
- Many, including African people, come to awareness and process reality through an integration of both feeling experience, and verbal cognitive interaction. An integration of left and right brain (vs. merely excluding right)

NTU Psychotherapy

Mental Health

- NTU psychotherapy is based on the core principles of ancient African and Afrocentric world view, nurtured through African American culture, and augmented by concepts and techniques of Western psychology.
- NTU psychotherapy is spiritually based and aims to assist people and systems to become authentic and balanced within a shared energy and essence that is in alignment with natural order.
- Furthermore, NTU therapy utilizes the principles of Nguzo Saba as guidelines for harmonious living.

NTU Psychotherapy

Mental Health

- Natural order implies that there is a unity of mind, body, and spirit throughout life and that the relationships within and between life are purposeful and orderly and, at base, spiritual.
- Natural order infers that our lives and our relationships have a purpose and a direction, and consequently it is our ongoing task in life to be in tune with the natural order.
- Furthermore, good mental health springs from being in tune (in harmony) with natural order, and healing is therefore a "natural" process.

NTU Psychotherapy

Core Principles

- Harmony
- Balance
- Interconnectedness
- Cultural Awareness
- Authenticity

NTU Psychotherapy

Phases of Treatment

- The role of the NTU therapist is based on a spiritual relationship with the client system since NTU therapy recognizes that the healing process is a natural process in which the therapist assists the client system to rediscover natural alignment.
- The five phases of NTU psychotherapy are:
 - Harmony,
 - Awareness,
 - Alignment,
 - Actualize, and
 - Synthesis.”

Afrocentrically-Aligned vs. Afrocentric

Comparative Analysis

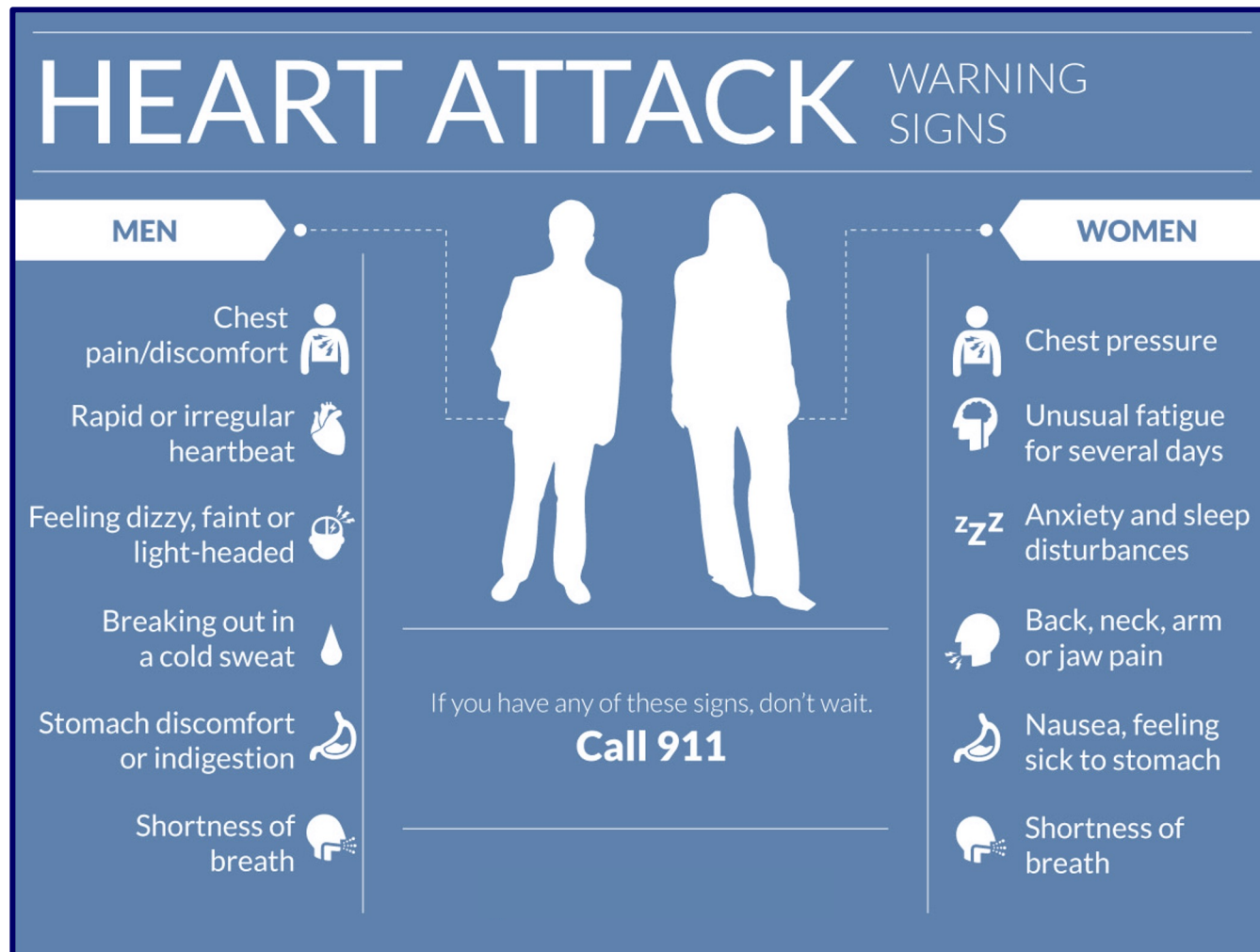
	NTU Psychotherapy (Phillips, 1990)	Relational-Cultural Therapy (Baker-Miller, 1976)
Human Nature	<ul style="list-style-type: none">• Collectivist• Come to awareness and process reality through an integration of both feeling experience and verbal cognitive interaction	<ul style="list-style-type: none">• Relationship-Seeking• --
Mental Health	<ul style="list-style-type: none">• Being in tune with one's unified mind, body, and spirit across the lifespan and that the relationships within and between life are purposeful and orderly and, at base, spiritual.	<ul style="list-style-type: none">• Connection in mutual, power-balanced relationships
Source(s) Distress	<ul style="list-style-type: none">• Misalignment• Overidentification with other-definition and materialism	<ul style="list-style-type: none">• Disconnection
Role of the Therapist	<ul style="list-style-type: none">• --	<ul style="list-style-type: none">• --

Psychopathology

Racial Considerations

Race | Psychopathology

Let's Establish that there are Differences in Clinical Presentations across Groups



Race | Psychopathology

What Race-Specific Stressors to Black Folks Navigate? Race-Based Traumatic Stress Injuries

Witnessing members of a person's group receiving abuse

Others not taking experiences of racism seriously



Common Stressors: Finances, Relationships, Work Performance, Health (including food and exercise)

Boddie and Thompson-Gibson (2023)

(Carter et al., 2013)

Race | Psychopathology

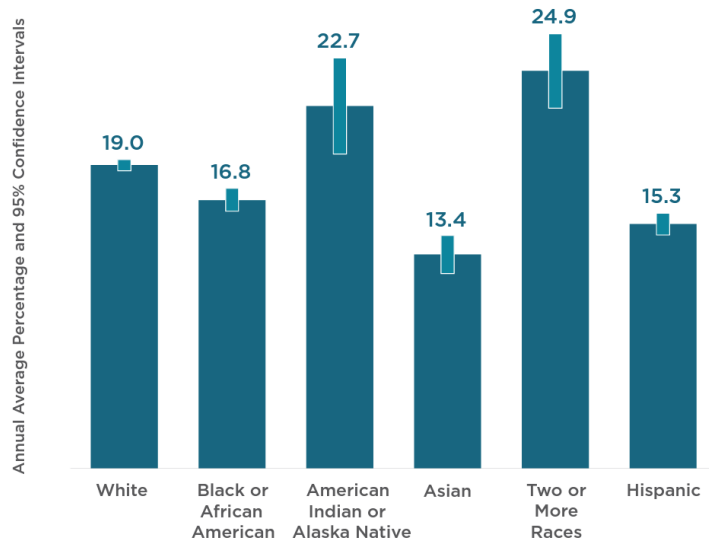
Consider the Weight of These Four Factors in Considering Presenting Problems

- Note the effects of external (e.g., environmental, sociopolitical) influences on well-being

Race | Psychopathology

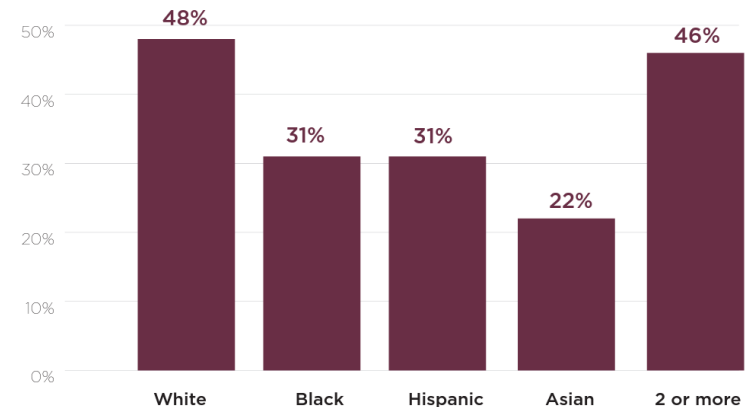
How Does Race Influence the Phenomenology of Various Clinical Presentations?

Any Mental Illness in the Past Year among Adults, by Race/Ethnicity, 2008-2012



Source: Substance Abuse and Mental Health Service Administration.,
Racial/Ethnic Differences in Mental Health Service Use among Adults. 2015

Among People with Any Mental Illness, Percent Receiving Services, 2015



Source: Substance Abuse and Mental Health Services Administration.
National Survey on Drug Use and Health. 2008-2015.

Race | Psychopathology

How Does Race Influence the Phenomenology of Various Clinical Presentations?

- People from racial and ethnic minority groups are less likely to receive mental health care. In 2015, among adults with any mental illness, 48% of whites received mental health services, compared with 31% of blacks and Hispanics, and 22% of Asians. (Agency for Healthcare Research and Quality. 2015 National Healthcare Quality and Disparities Report. 2016)
- Although rates of depression are lower in blacks (24.6%) and Hispanics (19.6%) than in whites (34.7%), depression in blacks and Hispanics is likely to be more persistent. (Budhwani H, Hearld K, and Chavez-Yenter D. Depression in Racial and Ethnic Minorities: the Impact of Nativity and Discrimination. Racial Ethn Health Disparities. 2015. 2(1):34-42.)
- Rates of mental illnesses in African Americans are similar with those of the general population. However, when African Americans seek care, they often receive poorer quality of care and experience a lack of access to culturally competent care. (Primm A, et al. “African Americans,” chapter in Disparities in Psychiatric Care. Ruiz and Primm editors. Washington, DC: Lippincott, Williams & Wilkins. 2010)

Race | Psychopathology

How Does Race Influence the Phenomenology of Various Clinical Presentations?

- Anxiety
 - Himle, J. A., Baser, R. E., Taylor, R. J., Campbell, R. D., & Jackson, J. S. (2009). Anxiety disorders among African Americans, blacks of Caribbean descent, and non-Hispanic whites in the United States. *Journal of Anxiety Disorders*, 23(5), 578–590. <https://doi.org/10.1016/j.janxdis.2009.01.002>
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- Bipolar Disorder
 - Consider the racial toll of constant code-switching (adaptive bilingualism) and suppression of one's righteous rage toward racial injustice.
 - Assume that impulse control in humans is limited. As such, one's capacity to self-restrain will exhaust.
 - Assume toll of self-restraint is mood lowering
 - Assume one is extremely agitated when not engaging in self-restraint

Box 111-2 Mnemonics for the Symptoms of Depression and Mania

Mnemonic for the Symptoms of Depression
SIG E CAPS (prescribe energy capsules)
Sleep amount increased or decreased
Interest (anhedonia)
Guilt
Energy level decreased
Concentration decreased
Appetite increased or decreased
Psychomotor activity increased or decreased
Suicidal ideation

Mnemonic for the Symptoms of Mania
DIG FAST
Distractibility
Irritability
Grandiosity
Flight of ideas
Activity increased
Sleeplessness
Thoughtlessness (impulsivity, increased risk taking)

