Instructor’s Manual

THE PSYCHOLOGICAL RESIDUALS OF SLAVERY

with
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# Instructor’s Manual

## THE PSYCHOLOGICAL RESIDUALS OF SLAVERY

with Kenneth V. Hardy, PhD

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### Table of Contents

- Tips for Making the Best Use of the DVD  7
- Group Discussion Questions  11
- Reaction Paper Guide for Classrooms and Training  13
- Suggestions for Further Readings, Websites and Videos  15
- Video Transcript  19
- Video Credits  27
- Earn Continuing Education Credit for Watching Videos  29
- About the Contributors  31
- More Psychotherapy.net Videos  33
Tips for Making the Best Use of the DVD

1. USE THE TRANSCRIPTS
Make notes in the video Transcript for future reference; the next time you show the video you will have them available. Highlight or notate key moments in the video to better facilitate discussion during the video and post-viewing.

2. TALK ABOUT SLAVERY BEFORE AND AFTER VIEWING
Hardy challenges viewers to open up a dialogue about the residuals of slavery. Before watching the video, try this with your own group of participants. Start out by collaboratively developing a list of ground rules for safety, such as speaking for oneself and listening without interrupting. Open up the floor to participants to talk about what they think psychological residuals of slavery might be, for themselves and for other people around them. Be sure to create space for participants to talk about why it is difficult or uncomfortable to engage in a dialogue about slavery.

Watch the video as a group, and then resume the dialogue, reminding the group about the agreed-upon ground rules. Ask participants to talk about what has changed for them since the topic was first opened. What would it mean for each of them, personally and professionally, if Hardy’s points were true?

3. GROUP DISCUSSION QUESTIONS
Pause the video at different points to elicit viewers’ observations and reactions to the concepts presented. The Discussion Questions provide ideas about key points that can stimulate rich discussions and learning.

4. LET IT FLOW
Allow the video to play all the way through so viewers can appreciate the development of the concepts. If you stop at key points for discussion, make sure to come back and watch the video in its entirety, since issues untouched in earlier parts will play out later.
Encourage viewers to voice their opinions; no one perspective is the final word! What do viewers think holds true or falls through in Hardy’s interpretation? We can learn much from considering new ideas and it is crucial for us all to develop the ability to effectively critique our own assumptions as well as others’.

5. SUGGEST READINGS TO ENRICH VIDEO MATERIAL

Assign readings from *Suggestions for Further Readings and Websites* prior to viewing. You can also time the video to coincide with other course or training materials on related topics.

6. ASSIGN A REACTION PAPER

See suggestions in the *Reaction Paper Guide for Classrooms and Training*.

7. ROLE-PLAY IDEAS

After watching the video, organize participants into groups of three or more. Assign each group to role-play a therapy session with an African-American client or a meeting between a human services professional and an African-American client, with an emphasis on dealing with issues related to the present day psychological residuals of slavery. Each role-play shall consist of one therapist or social worker, one client, and one observer. After the role-plays, have the groups come together to discuss their experiences. First have the clients share their experiences, then the therapists and social workers, and, finally, ask for comments from the observers. Pay particular attention to the inner experiences of the clients and the service providers, as well as how their words and non-verbal messages are interpreted by the other. Open up a general discussion on what was learned about working with these issues.

Another alternative is to do all of this in front of the group with just one person as therapist or social worker and one client; the entire group can observe before discussing the interaction. After a while, another participant may jump in to replace one of the players if they get stuck. Follow up with a discussion that explores ways in which the psychological residuals of slavery can play out in this kind of work and how therapists can work with clients in a meaningful and effective manner.
Note: These exercises can be challenging for both participants and observers, and strong feelings often come up. We suggest taking extra care to make sure the participants are encouraged and supported as they explore how they connect with the clients in the role plays.
Group Discussion Questions

Professors, training directors or facilitators may use a few or all of these discussion questions keyed to certain elements of the video or to those issues most relevant to the viewers.

1. **Feelings Evoked:** According to Hardy, talking about slavery may evoke feelings of shame and humiliation or anguish and rage in African-Americans, while it tends to bring up shame, guilt and denial in White people. Has this been your experience? What about people of other ethnicities, where do they come into play in the reaction to and discussion of slavery? What feelings are evoked in you when the subject of slavery is discussed? How do you think this discussion touches people who have both European and African ancestry, or those who have neither?

2. **Silencing:** What feelings do you notice in yourself when you think about ways silencing has been used as a tool of oppression of Africans and African-Americans? Does Hardy’s view of silencing and the intense psychological power it has hold true for you? In what ways can you see silencing going on in your own community and/or the media today?

3. **Passing Trauma On:** Slaves were forced to witness torture and other traumatic events in silence and to keep the secret. Generations later, Hardy poses that African-Americans today are still feeling the results of their ancestors’ unresolved traumatic experiences. What do you know about the multigenerational impact of trauma? Do Hardy’s assertions make sense to you? If not, why not? If they do, how can that trauma be addressed and the residual effects lessened? Do you think some people are more affected than others by the residuals of slavery? How so?

4. **Eradicating African-ness:** What does Hardy mean when he refers to the eradication of slaves’ African-ness? Why do you think this was, and continues to be, so destabilizing? Can African-Americans retrieve lost African-ness in any way? If so, how? In what ways can White people’s pursuit of knowledge and
experience of Africa contribute to dealing with the effects of this old eradication?

5. **Rage:** Does Hardy’s explanation of the history and development of African-American rage and violence make sense to you? What comes up for you personally when you reflect on this idea? How does this relate to the pejorative, media-supported image of the “angry Black man?” Without dismissing it as an excuse for hostility and violence, what do you do with this perspective on rage among African-Americans?

6. **White People:** How do the psychological residuals of slavery show up in White people? Are there ways in which they also suffer? Is anything different for White people whose ancestors were involved with slavery versus those whose were not? What about people whose ancestors came to the US long after slavery had ended? How do their experiences fit in?

7. **Not Black, Not White:** The video focuses on Black and White people only, yet these issues may affect people of all backgrounds. What about the role of other cultural and ethnic groups in relation to these issues? Is looking at the psychological residuals of slavery from an exclusively Black/White concern still relevant? Are there reasons to keep the focus on Black/White issues? How can people who do not identify as either Black or White be included in this discussion?

8. **Hope:** What hope is there for the future? Can African-Americans, White people and others heal from these psychological wounds? For those in countries other than the USA, how do these issues play out in your community? What needs to happen for you to experience some kind of change? What would it take for you to feel hopeful?

9. **Does Psychotherapy Change after Viewing?** What does the film suggest to you about working in therapy with African-American clients? How might you consider different aspects of Black people’s experience in the USA? And, how does this change the way you engage with other ethnic and cultural groups around their views and interactions with African-Americans?
Reaction Paper for Classrooms and Training

• **Assignment:** Complete this reaction paper and return it by the date noted by the facilitator or instructor.

• **Suggestions for Viewers:** Take notes on these questions while viewing the video and complete the reaction paper afterwards, or use the questions as a way to approach discussion. Respond to each question below.

• **Length and Style:** 2-4 pages double-spaced. Be brief and concise. Do NOT provide a full synopsis of the video. This is meant to be a brief reaction paper that you write soon after watching the video—we want your ideas and reactions.

**What to Write:** Respond to the following questions in your reaction paper:

1. **Key points:** What important points did you learn about the psychological residuals of slavery? What stands out in the material presented?

2. **What was hard?** What aspects of the video were difficult to watch? Were there comments that were painful to hear or images too painful to see? What statements made you feel uncomfortable? What feelings did you notice in yourself as you listened to Hardy talk? Try to name as many different feelings as possible, and talk about what triggered them.

3. **What am I resistant to?** What issues/principles did you find yourself having resistance to? Did any aspects of the video push your buttons? What concepts seem like they do not apply to you, your work or your life? Explore these questions.

4. **What was most helpful?** What was most beneficial to you about the model presented? What issues/principles did you find yourself opening up to, or what new statements did you recognize as true? What tools or perspectives did you find helpful and might you apply in your own life and work?
5. **How would I do it differently?** What might you have stated or looked at differently in the video? Be specific in what different angles and meanings you would include.

6. **Other Questions/Reactions:** What questions or reactions did you have as you viewed this video? Other comments, thoughts or feelings?
Suggestions for Further Readings, Websites and Videos

BOOKS AND ARTICLES


WEB RESOURCES
Psychotherapy.net interviews with Ken Hardy & Monica McGoldrick

www.psychotherapy.net

Kenneth Hardy’s faculty page at Drexel University

www.drexel.edu/cnhp/faculty/hardy.asp

The Multicultural Family Institute

www.multiculturalfamily.org

Institute for African-American Mental Health Training & Research

www.has.vcu.edu/psy/iam/index.htm

California Black Women’s Health Project

www.cabwhp.org

Bibliography on violence in African-American families & communities

www.dvinstitute.org/Bibliography.htm
RELATED VIDEOS AVAILABLE AT WWW.PSYCHOTHERAPY.NET

Family Systems Therapy with Kenneth V. Hardy

Psychotherapy with Gay, Lesbian and Bisexual Clients: Diversity and Multiple Identities
– Ron Scott, Phd & Christine Padesky, PhD

The Legacy of Unresolved Loss: A Family Systems Approach
– Monica McGoldrick, LCSW, PhD

Tools and Techniques for Family Therapy
– John Edwards, PhD
Kenneth Hardy: Our ethnic, racial and cultural identities shape so much of who we are in the world. And our ethnic, racial, and cultural identities provide a filter through which we look at the same world around us and see it so very differently.

We African-Americans are a very diverse group. But we share three central defining attributes. All of us belong to a group that is devalued in society. All of us have, at one time or another, been targets of racial prejudice and discrimination. And finally all of us, regardless of our differences whether class, religious, or geographical share the legacy of slavery.

In this video, I will address the psychological residuals of slavery. I believe an understanding of the impact of slavery is essential for any therapist or human services professional attempting to work with African-Americans.

The phenomenon of slavery is an enigma. It is difficult for people of all races to discuss. There are few forums where slavery can be talked about openly without the discussion quickly becoming emotionally charged or volatile.

For some of us, slavery evokes feelings of shame. Acknowledging it is tantamount to a humiliating admission of inferiority. After all, what decent, self-respecting people could allow such heinous subjugation to occur? For others of us, slavery is the impetus for getting in touch with feelings of profound anguish and rage. For all of us, slavery is very much a contemporary ghost that defines and shapes our relationships with white people and with ourselves.

For whites, slavery usually evokes feelings of shame and guilt. These feelings are often expressed through denial or anger in the effort to
distance themselves from really thinking about slavery or to suppress memories or other reactions associated with it.

It is not uncommon for whites to suggest that black people’s insistence on discussing, even eulogizing slavery, is a crutch. A scapegoat. A way of abdicating responsibility for our current conditions. In the rare instances when an open discussion of slavery occurs, white people often ask, “What does slavery have to do with who you are today? You were never a slave.”

So for all these reasons and more, slavery remains a deeply significant but untold story for all of us. Today, some 130 years after the official end of slavery, it remains a major organizing principle of socio-cultural life in our country, separating African-American and white people. Despite the numerous attempts to ignore, deny, rewrite, trivialize and romanticize it, there are too many reminders of slavery for it to simply fade away.

Ironically, many places steeped in the history of slavery remain as sites of abstract interest for tourists, while in adjacent communities, descendents of slaves and slave owners, many no more than three generations removed from slavery, still struggle to find a way to live together.

I’ve often been asked, “What does slavery have to do with the contemporary experience of African-American people?”

I would submit that there are no contemporary experiences of African American people that have not been shaded by the nuances of slavery. When we consider that black people have not been out of slavery as long as our ancestors were in it, the hard brutal realities of slavery become rather chilling and terrifyingly close to us in time.

If you and I permitted ourselves to think openly about slavery, there are some things we might all agree about. Savagely uprooting a people from their home, stripping them of their culture and language, separating them from their families and treating them with a total disregard for their humanity leave deep residuals.

These won’t easily disappear merely because those conditions were declared illegal after more than 300 years of brutal subjugation. The
reality is that today the majority of black people still suffer from the emotional and psychological trauma of slavery. Although the physical chains have been removed and the law of the land has seemingly become more humane, the descendents of those whose minds, hearts, and psyches were once enslaved remain enslaved emotionally and psychologically.

During the days of slavery, a common strategy that slave owners used to oppress their slaves was silencing. Slaves were systematically stripped of their voices. This was accomplished by forbidding them to use their native languages and demanding that they speak only in English. Slaves were forced to abandon their African names and adopt Anglo ones, and they were prohibited from learning to read and write.

Slave owners hoped to accomplish two things through these measures: to eradicate all sense of African-ness from the psyches of black people so they could be retrained to think of themselves as slaves and to prevent access to any opportunities that would provide slaves with the power to define their experiences for themselves and challenge the conditions of their oppression.

When slaves attempted to resist efforts to have their identities redefined, they were beaten, whipped, and mutilated. Often this took place in the presence of other slaves, who were forced to observe this torture in silence. Through this enforced silent observation, slave owners ruthlessly sought to teach their slaves a lesson about the rules of slavery. Whatever suffering, humiliation, and degradation the owners might choose to mete out, their slaves were required to endure in silence, compliantly with total deference toward their masters.

There’s ample evidence today to suggest that we are still entangled in the struggle to define who we are, both individually and collectively. As a people, our search for identity has manifested itself in our ongoing effort to define ourselves. First, we were Negroes. Then we were Colored. Then Afro-American. Black. And now African-American.

We continue to struggle with our name and who has the power to define us. While exerting the authority to name ourselves is affirming, this process alone cannot alter the profound imbalance that continues to separate us from white people.
At the individual level, the struggle for identity is also evident. Increasingly, a growing number of black people are choosing to reject their slave names, replacing them with African and other non-European names. Malcolm X, Kareem Abdul Jabbar, Ntozake Shange are a few popular examples.

Other identity issues coming out of slavery are more difficult to modify. African-Americans still struggle with the complexion complex, a direct residual of slavery. Light complexion slaves often received preferential treatment. Those with dark complexions were relegated to hard labor and field work. For many of us, these internalized attitudes regarding complexion are a major tension within the race.

Another residual of slavery that is related to the complexion complex is self-hatred. Slaves were not only taught that dark skin was bad, they were deliberately and systematically socialized to believe that everything associated with their lives was inferior.

Slave children were often ripped away from their mother’s breast during infancy so that she could be free to nurse white infants. Slave women were raped, abused, and treated as sexual objects by slave masters while white women were placed on a pedestal.

Today, it remains difficult for us to receive positive images of ourselves. For example, our children continue to grow up in a world where the images of their white counterparts are the standard. Rarely do our children see images of themselves on the boxes of toys that we buy or on the boxes of their favorite cereals or in their favorite films and videos. Unfortunately, the message now is not substantially different from the message during slavery: We are not important.

Silence, the hallmark of oppression, is another common residual of slavery. Much like the slaves who were forced to stand by silently and witness the abuse of their friends and families, many of us do not feel empowered to openly express our views regarding racial injustice. Indeed, many African-Americans will never feel entirely safe in the midst of white people, fearing punishment or censure. Some of us assume a deferential posture in the presence of white people, opting to suffer in silence as we struggle with rage. Silence is a precursor of rage.
Rage is an intense emotional reaction to injustice and degradation. In one sense, it represents the accumulation of anger and humiliation denied expression. As silence and the loss of one’s voice—that is, the inability to speak and act on one’s own behalf—have characterized the African American experience historically, so has rage.

Because of our shared legacy of slavery, oppression, and racism, many of us struggle with the management and expression of rage. What many white people often see as the excessive and inexplicable anger of black people is a residual of generations of humiliation and degradation.

While I believe that all of us experience rage, there’s a variety of ways in which it might be expressed. Just as anger and hurt denied expression eventually transform into rage, rage denied expression eventually transforms into violence.

For some of us, rage is expressed through a host of socially supported activities such as writing, performing arts, athletics, and social and political activism. These opportunities are critical because they facilitate the re-establishment and reclaiming of one’s own voice.

Others of us may fail to find a vehicle for retrieving our voices and may resort to violence. Regardless of how the violence is manifested, rage is the precipitating force that drives it. The LA riots in response to the Rodney King verdict represent an excellent illustration of the relationship between oppression, rage, and violence.

Many of the conditions that plague disproportionate numbers of African-Americans today are directly tied to rage and ultimately to the legacy of slavery. High blood pressure, heart disease, mental stress, alcoholism, hopelessness, performance anxiety, anger, psychological homelessness, and abbreviated life expectancy especially due to violence are some of the indirect ways in which rage is expressed in the midst of oppressive conditions.

The legacy of slavery continues to shape the experience of African-Americans and our relationships with whites. If we are to move forward to a more promising future, this aspect of our collective past must be discussed and validated.
Are we at a place to even admit that all of our lives, both black and white, have been permanently scarred by the trauma of slavery? Can we, black and white, even imagine a world where our relationship dares to challenge the ways in which slavery has defined it historically? No, I don’t think so. Not unless the psychological residuals of slavery can be healed.

I hope that in some small way, this videotape will serve as a catalyst for this healing and the beginning of a new dialogue between all of us.
THE PSYCHOLOGICAL RESIDUALS OF SLAVERY
Video Credits

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Dr. Hardy dedicates this program as follows:

To those whose sacrifices and suffering have created my opportunities.
My heartfelt thanks to my family.

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