

## Annotated Bibliography

“Encountering Historical Trauma in Two Forms of Narrative Knowledge: African-American Women’s Witnessing of Sexual Violence and Its Psychotherapeutic Response”

Feminisms and Rhetorics Conference 2017

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### **African-American Trauma: Intersectional and Psychotherapeutic Approaches**

Broussard, Patricia A. “Black Women’s Post-Slavery Silence Syndrome: A Twenty-First Century Remnant of Slavery, Jim Crow, and Systemic Racism—Who Will Tell Her Stories?” *The Journal of Gender, Race & Justice* 16 (2013): 373-421.

Discusses the relationship between the traumatic history of sexual violence within the slave economy and the contemporary silencing of African American women’s witnessing of their own traumas. Analyzes this silence as a survival strategy and also as a judicial neglect of these women’s right to legal protection.

Carter, Robert T. “Racism and Psychological and Emotional Injury: Recognizing and Assessing Race-Based Traumatic Stress.” *The Counseling Psychologist* 35, no. 1 (2007): 13-105.

Reviews psychological and psychotherapeutic research on race-related trauma and the effects of race on access to mental health treatment. Suggests a framework of emotional and psychological “injury” as a possible adjustment to theories of trauma that lead to blaming the traumatized person for their own distress.

Collins, Patricia Hill. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 2<sup>nd</sup> Ed. New York: Routledge Press, 2000.

Major work on the epistemological and ideological position of African American women’s scholarship, activism, and lived experiences. Argues that Black women’s sexuality has been constrained by white supremacist heterosexism, which devalues and hypersexualizes Black bodies while also providing only the most normatively limited access to sexual subjectivity.

Crenshaw, Kimberle. “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color.” *Stanford Law Review*, 43, no. 6 (1991): 1241-1299.

Often cited as the origination of intersectional feminism. Analyzes the socio-political positioning of African American women with regard to legal-juridical and welfare state institutions. Argues that discrete analyses of sexism and racism neglect the specific effects experienced by women of color, due to the tendency in each of these discourses to foreground white women and Black men, respectively.

Danzer, Graham, Sarah M. Rieger, Sarah Schubmehl and Doug Cort. “White Psychologists and African Americans’ Historical Trauma: Implications for Practice.” *Journal of Aggression, Maltreatment & Trauma* 25, no. 4 (2016): 351-370.

Proposes best practices for White therapists working with African American clients, towards the end of acknowledging and treating the psychological effects of racial injustice.

Davis, Angela Y. *Women, Race & Class*. New York: Random House, 1981.

An ur-text of Black Feminism: traces the relations between systemic racism, class-based oppression, and gender inequality from the period of the trans-Atlantic slave trade to the mid-20<sup>th</sup> century. Analyzes cultural narratives of racialized sexuality, including the supposed hypersexuality of African Americans and the history of racism and eugenics within the early women's movement.

Donovan, Roxanne and Michelle Williams. "Living at the Intersection: The Effects of Racism and Sexism on Black Rape Survivors." *Women & Therapy* 25, no. 3-4 (2002): 95-105.

Discusses the historical effects of African American women's systematic sexual violation within the trans-Atlantic slave economy. In particular, considers the relationship between sexual stereotypes such as the hypersexualized Jezebel and contemporary silencing of African American women's need to witness sexual trauma.

Gump, Janice P. "Reality Matters: The Shadow of Trauma on African American Subjectivity." *Psychoanalytic Psychology* 27, no. 1 (2010): 42-54.

Analyzes the traumatic effects of slavery from a psychoanalytic perspective. Includes a narrative case study illustration.

Hine, Darlene Clark. "Rape and the Inner Lives of Black Women in the Middle West." *Signs* 14, no. 4 (1989): 912-920.

Describes a culture of "dissemblance" resulting from African American women's need to present a self-reliant identity combined with the community taboo of drawing attention to African American men. Argues that this perceived need to contain possible community disruption due to men's violent actions causes women to maintain a distance between external openness and internal silence.

Jenkins, Esther J. "Black Women and Community Violence." *Women & Therapy* 25, no. 3-4 (2002): 29-44.

Suggests best practices for treating African American women who have survived or witnessed sexual violence. Considers the importance of a critical awareness of the effect that community-based trauma can have on the level of the individual person.

Sharpe, Christina. *In the Wake: On Blackness and Being*. Durham: Duke University Press, 2016.

Situated primarily in African American literary studies, particularly poetry, film, and visual art. Theorizes Black living as “in the wake” of trans-Atlantic slavery, and suggests “wake work” as a term for intellectual and cultural expression that engages with this ongoing history of pain. Pays particular attention to current exigencies of police violence and natural disaster response.

Stevens-Watkins, Danelle, Sakshi Sharma, Joi Sheree' Knighton, Carrie B. Oser, and Carl G. Leukefeld. “Examining Cultural Correlates of Active Coping among African American Female Trauma Survivors.” *Psychological Trauma: Theory, Research, Practice, and Policy* 6, no. 4 (2014): 328-336.

Considers the prevalence of what has been termed John Henryism Active Coping, as well as the Strong Black Woman ethos. Draws on qualitative data from the Black Women in a Study of Epidemics project and considers the potential relevance of various socio-demographic factors.

Wilkins, Erica J., Jason B. Whiting, Marlene F. Watson, Jody M. Russon, and Allena M. Moncrief. “Residual Effects of Slavery: What Clinicians Need to Know.” *Contemporary Family Therapy* 35 (2013): 14-28.

Suggests best practices for treating African American clients within the field of marriage and family therapy. Includes a narrative case study.

## **Historical Trauma**

Brave Heart, Maria Yellow Horse. “Gender Differences in the Historical Trauma Response Among the Lakota.” *Journal of Health & Social Policy* 10, no. 4 (1999): 1-21.

Theorizes notions of historical trauma and historical trauma response, and draws on quantitative demographic data of the Lakota tribe to show differences in the psychological and health effects of the historical trauma of Indigenous genocide.

Brave Heart, Maria Yellow Horse, Josephine Chase, Jennifer Elkins, and Deborah B. Altschul. “Historical Trauma among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations.” *Journal of Psychoactive Drugs* 43, no. 4 (2011): 282-290.

Reviews literature on historical trauma in Indigenous theories of community and identity, and suggests clinical best practices for treating trauma and post-traumatic stress disorder in Indigenous populations.

Caruth, Cathy. *Unclaimed Experience: Trauma, Narrative, and History*. Baltimore: Johns Hopkins University Press, 1996.

Central text in literary trauma studies; emerges from the intersection of psychoanalytic theory, literary criticism, and the study of traumatic historical events (primarily the Holocaust). Mostly stays within the boundaries of orthodox psychoanalysis, but includes

useful explication of basic tenets of trauma theory: trauma response results from inability to record in memory an overwhelming experience; survivor guilt as a an effect of trauma; historical and collective traumas as events that cannot be contained within traditional temporal boundaries.

Denham, Aaron R. "Rethinking Historical Trauma: Narratives of Resilience." *Transcultural Psychiatry* 45, no. 3 (2008): 391-414.

Considers the possibilities of resilient responses to historical trauma passed along intergenerationally through narratives. Includes qualitative analysis of a particular Coeur d'Alene family, as part of a larger ethnographic project on transmission of Indigenous identity between generations.

Felman, Shoshana and Dori Laub. *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History*. New York: Routledge Press, 1992.

Collaboration between a psychoanalytic literary theorist (Felman) and a practicing psychoanalyst specializing in trauma counselling, who is also a child survivor of the Holocaust (Laub). Includes essays written individually by Felman and by Laub; Laub's pieces focus more directly on the practice of listening to a trauma survivor's testimony, and on the importance of witnessing trauma as a way of recovering from it.

Million, Dian. *Therapeutic Nations: Healing in an Age of Indigenous Human Rights*. Tucson: The University of Arizona Press, 2013.

Situated within Indigenous Feminism as a theoretical orientation and Indigenism as a political viewpoint. Considers the application of trauma discourse to the political struggles and socio-economic situations of Canadian Indigenous peoples, particularly the public aftermath of the residential school sexual abuse scandals. Proposes that trauma narratives provide a framework for engaging with claims for self-determination, even as they also constrict those claims to a post-WWII neoliberal-biopolitical worldview.

Million, Dian. "Trauma, Power, and the Therapeutic: Speaking Psychotherapeutic Narratives in an Era of Indigenous Human Rights." In *Reconciling Canada: Critical Perspectives on the Culture of Redress*, edited by Jennifer Henderson and Pauline Wakeham, 159-177. Toronto: University of Toronto Press, 2013.

Reviews scholarship drawing connections between trauma, narrative, and political power. Argues that discourses and narratives of trauma do not necessarily account for a community's entire experience, nor do they necessarily best represent the interests of a particular community. Considers, nevertheless, the potential for political self-determination within psychotherapeutic narratives of recovery and reparations.

Sotero, Michelle M. "A Conceptual Model of Historical Trauma: Implications for Public Health Practice and Research." *Journal of Health Disparities Research and Practice* 1, no. 1 (2006): 93-108.

Describes a theoretical account of historical trauma for use in public health research, based in studies of Holocaust survivors' trauma and Indigenous descriptions of collective trauma. Maps the relationship between large scale trauma and adverse health effects on the level of the individual person.

## **Psychotherapy and Narrative**

Angus, Lynne E. and John McLeod, eds. *The Handbook of Narrative and Psychotherapy: Practice, Theory, and Research*. Thousand Oaks, CA: SAGE Publications, 2004.

Edited collection considering the uses of narrative frameworks for theorizing and for practicing psychotherapy. Includes essays on psychological assessment through narratives, re-mapping identity into narrative-based multiplicities, narrative forms of therapeutic intervention, and other topics.

Berkenkotter, Carol. *Patient Tales: Case Histories and the Uses of Narrative in Psychiatry*. Columbia: The University of South Carolina Press, 2008.

Traces the use of individual narrative case histories within the discipline of psychiatry, from its inception in early asylums up to contemporary biomedical understandings of mental illness. Argues that the shifting genres of psychiatric knowledge production involve epistemological shifts between humanism, naturalism, and positivism; traces how the functions of patient-centered narratives also shift during these developments.

Boothe, Brigitte. "Illness Narratives in the Psychotherapeutic Session." In *Narrative Matters in Medical Contexts across Disciplines*, edited by Franziska Gygax and Miriam A. Locher, 73-98. Amsterdam: John Benjamins Publishing, 2015.

Connects the narrative study of illness with psychotherapeutic discourse. Analyzes particular client narratives for generic elements.

Capps, Lisa and Elinor Ochs. *Constructing Panic: The Discourse of Agoraphobia*. Cambridge: Harvard University Press, 1995.

Uses narrative analysis to discuss interviews with a woman with agoraphobia; suggests that her symptoms are often responses to particular, narratively-contextualized stressors. Integrates narrative theories of the self with qualitative methodology.

Mary R. Harvey, Elliot G. Mishler, Karestan Koenen, and Patricia A. Harney. "In the Aftermath of Sexual Abuse: Making and Remaking Meaning in Narratives of Trauma and Recovery." *Narrative Inquiry* 10, no. 2 (2000): 291-311.

Draws on narrative theories of the self to assess recovery in sexual abuse survivors. Suggests that survivor narratives can be analyzed for changes in meaning and self-identification in order to show therapeutic progress.

Hydén, Lars-Christer. "The Rhetoric of Recovery and Change." *Culture, Medicine, and Psychiatry* 19 (1995): 73-90.

Discusses the relationship between moral notions of development and conversion and generic narratives of illness and recovery.

Kallivayalil, Diya, Jocelyn Levitan, Nicola Brown, and Mary R. Harvey. "Preliminary Findings from a Qualitative Study of Trauma Survivors in Treatment: Changes in Personal Narratives." *Journal of Aggression, Maltreatment & Trauma* 22, no. 3 (2013): 262-281.

Building on Harvey et al, argues that narrative conventions such as coherence and tone can show survivor recovery progress.

Lewis, Bradley. *Narrative Psychiatry: How Stories Can Shape Clinical Practice*. Baltimore: Johns Hopkins University Press, 2011.

Discusses psychiatry's uptake of narrative theory. In particular, argues that narrative serves disciplinary interests of psychiatry by allowing for integration between varying psychotherapeutic practices.

Wiseman, Hadas and Jacques P. Barber. "The Core Conflictual Relationship Theme Approach to Relational Narratives: Interpersonal Themes in the Context of Intergenerational Communication of Trauma." In *Healing Plots: The Narrative Basis of Psychotherapy*, edited by Amia Lieblich, Dan P. McAdams, and Ruthellen Josselson, 151-170. Washington, DC: American Psychological Association, 2004.

Uses the Core Conflictual Relationship Theme method to analyze narratives of second-generation trauma. Proposes that examining such narratives for indirect communication of traumatic experiences through interpersonal conflict.

## Transdisciplinary Narratives

Berkenkotter, Carol. "Genre Systems at Work: *DSM-IV* and Rhetorical Recontextualization in Psychotherapy Paperwork." *Written Communication* 18, no. 3 (2001): 326-349.

Uses genre theory and discourse analysis to show how therapists' written notes serve as recontextualization of clients' speech. Suggests that this recontextualization serves the diagnostic purposes of the discipline more than it serves any clinical purpose.

Good, James M. M. and Richard H. Roberts. "Persuasive Discourse in and Between Disciplines in the Humans Sciences." In *The Recovery of Rhetoric: Persuasive Discourse and Disciplinarity in the Human Sciences*, edited by J.M.M. Good and R.H. Roberts, 1-21. Charlottesville: University Press of Virginia, 1993.

Describes notions of multi-, inter-, and transdisciplinary knowledges that were beginning to circulate across the human sciences at the end of the 20<sup>th</sup> century—and uses this as evidence that rhetorical modes of inquiry have emerged as essential ways of understanding the modes of communication between and within disciplines.

King, Katie. "Historiography as Reenactment: Metaphors and Literalizations of TV Documentaries." *Criticism* 46, no. 3 (2004): 459-475.

Early explication of ideas later developed further in *Networked Reenactments*. Considers the trend toward para-academic styles of historical reenactment on TV documentaries and reality shows. Introduces the terms "pastpresents" and "glocalization" as keywords for theorizing entanglement across time and space of many different material actors.

King, Katie. *Networked Reenactments: Stories Transdisciplinary Knowledges Tell*. Durham: Duke University Press, 2011.

Takes up the project of articulating a feminist "posthumanities" that would allow for new materialist and transdisciplinary inquiry inside and outside the bounds of the academy. Based primarily in science and technology studies. Important contributions: flexible knowledges, pastpresents, theorizing narrative knowledges as constituted collaboratively through context-bound claims to expertise.

Star, Susan Leigh and James R. Griesemer. "Institutional Ecology, 'Translations' and Boundary Objects: Amateurs and Professionals in Berkeley's Museum of Vertebrate Zoology, 1907-39." *Social Studies of Science* 19 (1989): 387-420.

Introduces notion of "boundary object" to describe something that allows for collaborative activity between knowledge worlds of unequal authority and differing expertise. Describes boundary objects as flexible enough to carry multiple meanings but rigid enough retain form and recognizability across different contexts. Uses early-20<sup>th</sup> century zoological practices of specimen collecting and cataloging as an illustrative example.