

December 2022

A Method for Collective Healing: The Utility of Talking Circles

Samuel Montano

Fresno City College, drmontano.research@gmail.com

Victoria Williams

Alliant International University, Fresno, vwilliams1@alliant.edu

Jia Jian Tin

Gundersen Health System, jtin@alliant.edu

Follow this and additional works at: <https://scholarworks.sfasu.edu/jma>



Part of the [Counseling Commons](#), [Organization Development Commons](#), and the [Social Justice Commons](#)

[Tell us](#) how this article helped you.

Recommended Citation

Montano, Samuel; Williams, Victoria; and Tin, Jia Jian (2022) "A Method for Collective Healing: The Utility of Talking Circles," *Journal of Multicultural Affairs*: Vol. 8: Iss. 1, Article 2.

Available at: <https://scholarworks.sfasu.edu/jma/vol8/iss1/2>

This Article is brought to you for free and open access by the Journals at SFA ScholarWorks. It has been accepted for inclusion in *Journal of Multicultural Affairs* by an authorized editor of SFA ScholarWorks. For more information, please contact cdsscholarworks@sfasu.edu.

A Method for Collective Healing: The Utility of Talking Circles

Samuel Montano, Fresno City College

Victoria Williams, Alliant International University, Fresno

Jia Jian Tin, Gundersen Health System

The United States continues to be a nation where ethnic minorities, in general, are victims of severe discrimination and police brutality at a much greater percentage than their White counterparts (Edwards et al., 2018). Michael Brown, Breonna Taylor, Trayvon Martin, and George Floyd are only a handful of individuals who have been senselessly killed due to their skin complexion (Eligon, 2020; Lee, 2013; Oppel et al., 2021; Oriola & Knight, 2020). The police officer who shot Jacob Blake, a 29-year-old Black man, several times in his back while attempting to quell a domestic dispute between two other individuals has not been criminally charged; Blake is paralyzed from the waist down (Morales, 2021). In December 2020, Casey Goodson Jr., a 23-year-old Black man, was shot multiple times in the torso by a police officer as he was unlocking his door to his family's house; he had just returned from his dentist appointment and brought home sandwiches for his family. He had no criminal record and was never under any police investigation (Maxouris, 2020). Implicit bias, stereotypical heuristics, and blatant racism are the reasons why African Americans disproportionately fall prey to police violence. Police brutality is one of the leading causes of death for Black men, with one in 1,000 Black men at risk for being shot by a police officer (Edwards et al., 2019; Hoofnagle et al., 2020).

The aforementioned names also signify the strength and resiliency the Black

community maintains in these times of adversity and darkness. The community action our nation has seen to combat police brutality has been demonstrated in many forms. Examples include the peaceful protests of the summer 2020 Black Lives Matter movement (Shumaker, 2020), nationally recognized attorney Ben Crump representing the lives of Breonna Taylor, Trayvon Martin, Michael Brown, and many more to ensure justice is served to their families (Ben Crump, 2020), as well as organizations such as the Minnesota Freedom Fund and the Peoples City Council Freedom Fund, who provide bail and legal support for peaceful protesters (Corado, 2020; Minnesota Freedom Fund, 2021). Although positive action is taking place, setbacks still occur in combatting racially-charged police brutality.

Let us also not forget the ongoing atrocities of the United States (U.S.) Immigration and Customs Enforcement (ICE) holding migrants at detention centers on *no-bond* decisions to maintain and support the number quota of detainees (Gilman & Romero, 2018). There is also a significant and disturbing recent increase in anti-Semitic discrimination (i.e., vandalism, harassment, and assault). Anti-semitic incidents have increased by 12% from 2018 (1,879 incidents) to 2019 (2,107 incidents; Anti-Defamation League [ADL], 2021), with the year 2019 having the highest record of incidents since the ADL began data documentation (ADL, 2021; Walters, 2020). There have been multiple attacks on synagogues across the U.S., including (but not limited to) the eleven people who were killed at the Tree of Life synagogue in Pittsburgh, Pennsylvania in 2018, as well as an individual being killed and three others wounded by a gunman at the Chabad of Poway synagogue in 2019 near San Diego, California (Andone, 2022). Television viewers of the insurrection at Capitol Hill on

January 6, 2021, could see rioters with “Camp Auschwitz” written across their sweatshirts (CBS News, 2021; Li & Walters, 2021).

Additionally, the extreme racist acts and violent attacks targeting Asian Americans have been especially dispiriting and unsettling. There has been an approximate 150 percent increase in Anti-Asian hate crimes since March and April 2020, with individuals falsely associating the origin of COVID-19 to Asian Americans (Center for the Study of Hate & Extremism, 2021; Yam 2020; Yam 2021). Between March 2020 and February 2021, there have been 3,795 reported incidents against Asian Americans regarding verbal harassment (68.1%), shunning (20.5%), physical assault (11.1%), civil rights violations (8.5%), and online harassment (6.8%; Jeung et al., 2021). One of the latest hate crimes was in Atlanta, Georgia, when perpetrator Robert Aaron Long shot six women of Asian descent at a massage spa on March 16th, 2021 (Constantino, 2021). Long has been sentenced to four consecutive life sentences without parole, and an additional 35 years to be served in confinement (Boyce, 2021). It is important to note that hate speech and racially charged propaganda conveyed on social media also plays an unfortunate role in these crimes (Sun, 2021; Yam, 2020).

On January 6, 2021, America witnessed one of the most disturbing sociopolitical disruptions in history: the insurrection at Capitol Hill. While assault rifles, chemical sprays, and overall police force hostility were present at the Black Lives Matter protest at Capitol Hill in 2020, the predominantly White insurrectionists on January 6, 2021, were not only able to enter the Capitol, but were taking selfies with law enforcement (Morrison, 2021).

The anger and frustration arising from this double standard and from reading the aforementioned stories is

understandable, potentially prompting feelings of hopelessness. Although we as a collective have minimal control during these events, we do have control over the dialogue we have about them: the time for collective healing is *now*.

This sociopolitical climate evokes a need to heal and discuss the racial, sociocultural, and political turmoil. This need is especially urgent on college campuses (Christopher, 2018). For example, issues of racism, discrimination, and social injustices have negatively impacted students’ mental health, leading students to feel more anxiety, depression, stress, trauma, and hopelessness (Anderson, 2020). Moreover, students have often felt forgotten by their school and administration, which likely compounds the above-mentioned mental health concerns (Anderson, 2020).

The Justice & Healing Talking Circles (JAHTC) at the State Center Community College District (SCCCD) began after the death of George Floyd, a 46-year-old Black man who was killed by law enforcement on May 25th, 2020. Floyd’s death was the catalyst of global protests for justice, spanning over 60 countries (Hill et al., 2020; Oriola & Knight, 2020). The authors and their colleagues had an immediate concern on the emotional well-being of the student population and employees of color regarding this murder, the continuation of police brutality, and social injustices. This is how the JAHTC came to fruition. Following the lead of previous community healing circles and workshops, such as the Truth, Racial Healing & Transformation guide (W. K. Kellogg Foundation, 2016, as cited in Christopher, 2018) and the Community Readiness Model for substance abuse prevention (Oetting et al., 1995; Thurman et al., 2003), the authors of this current article have taken part in the initiation of collective healing through the facilitation of talking

circles. Therefore, the purpose of this article is to further confer the inner workings of JAHTC, highlight the importance of social justice discourse at college campuses (and other institutions), and to provide a thorough discussion of talking circles in the hopes that individuals and institutions may be inspired to start their own JAHTC.

Origin of Talking Circles

Many Native American communities believed the most effective healing transformations occurred in groups (Wilbur et al., 2001). Talking circles have been adapted from Native American rituals, specifically through Donelawega, a sacred Cherokee tradition where individuals would come together for a specific purpose (Colmant & Merta, 1999; Garrett, 1998 as cited in Wilbur et al., 2001). The circle continues to serve as a spiritual cleansing, where people can express their thoughts and feelings, gain acceptance and belonging, and honor each other's experiences (Wilbur et al., 2001). Talking circle components include discussing the purpose of the circle, passing along a sacred object (Wolf & Rickard, 2003), such as a talking stick, which is always passed in a clockwise direction, and then emotionally processing a secret or a concern that a participant has divulged (Wilbur et al., 2001; Wolf & Rickard, 2003).

Native American culture (e.g., Cherokee) deems the circle as a symbol of peace, power, unity, relation, and holds its members as contributors towards the Circle of Life (Garrett & Carroll, 2000). Garret and Carroll (2000) explain that balance and harmony are what maintain these components and emphasize that the key to healing is "seeking harmony with oneself, with others, and their surroundings" (p. 381). Honoring the Circle of Life and nourishing one's spirit has become a salient aspect of chemical dependence treatment

programs for Native Americans. These programs welcome a familial atmosphere and sense of unity with activities such as sweat lodges, attending powwows, and talking circles (Garrett & Carroll, 2000). Many of the principles that were present in Native American talking circles are still seen in modern day support groups and psychotherapy groups with great success and benefits to the participants (Mehl-Madrona & Mainguy, 2014).

Benefits of Support Groups

Support groups have an extensive history, dating back to hundreds of years ago in institutions such as Freemasonry. However, support groups did not surge in popularity until the mid-20th century, when 12 Step Programs (e.g., Alcoholics Anonymous) became essential for one's recovery (Barak et al., 2008; Kurtz, 1997). In general, support groups were seen as a convenient, efficient, and practical way of getting assistance (Barak et al., 2008; Tucker-Ladd, 1996-2006). In the 1980s, research found support groups effective in reducing signs of fatigue, depression, confusion, and tension among women with metastatic breast cancer (Spiegel et al., 1989). The same study found participants of the support group also lived 18 months longer than those who did not participate. Over time, support groups have shifted from focusing on individuals suffering from specific medical conditions to helping individuals meet others with similar experiences to help each other (Alemi et al., 1996; King & Moreggi, 2007). Studies have found support groups provide benefits such as an increase in knowledge (Kelleher, 1994), emotional support (Solomon et al., 2001), social and informational support (Douma et al., 2006), as well as a decrease in negative mood and stress (Beaudoin & Tao, 2007). Additionally, including family

and community members in an individual's counseling journey (Cervantes & Parham, 2005), as well as support groups in general have been known to be beneficial for people of color (Fenster, 1996), such as African American women who are survivors of intimate partner violence (Gillum, 2008). It has also been recommended that university counseling centers develop more support groups for marginalized groups (Mosley et al., 2019).

Talking Circles at College Campuses

The Native American values of instilling communal balance and harmony can arguably be applied on an academic, institutional level. Wilbur et al. (2001) conducted a qualitative study where university-level peer educator-interns were involved in talking circles as part of a substance abuse prevention program. Participants in the study found that talking circles enabled them to hone their empathy and listening skills, as well as connect with their peers on a more personal level. The talking circles also gave them a sense of belonging, acceptance, and unity. Additionally, participants felt that they could make a difference on an advocacy level and were able to reflect on their biases regarding substance abuse prevention.

Other studies have also shown the effectiveness of talking circles in primary care (Mehl-Madrona & Mainguy, 2014), child welfare agencies and social services (Boyes-Watson, 2005), in a court setting (where it is called a peacemaking circle; Lambson, 2015), and as a culture-based intervention at academic institutions (Christopher, 2018; Wolf & Rickard, 2003). In collaboration with the Truth, Racial Healing & Transformation (THRT) initiative, Gail Christopher (2018), Former Senior Advisor and Vice President of the W. K. Kellogg Foundation, emphasized the

benefits of the racial healing circles she titled "Rx Healing Circle" on college campuses for students and employees. The circles comprise of the following: (a) Interacting with others while self-reflecting (i.e., becoming aware of one's own biases) simultaneously in a nonjudgmental manner, (b) increasing empathy skills through sharing personal anecdotes, (c) learning and acknowledging the history and maintenance of racial hierarchy, and (d) taking on an advocacy role at one's institution. These are similar pillars that the SCCCD JAHTC have adapted and modified to fit the needs of their employees and students.

Goals and Aims of Talking Circles

The JAHTC were developed to meet the unmet needs of many minority students and staff when it came to having a safe place to process, explore, and heal from social injustices and racism. It should be noted that although the primary aim was to tend to ethnic and racial minority staff and students, non-minority individuals were able to attend and participate. Therefore, the primary goal of the JAHTC is to provide collective healing (Healing Foundation, 2023), where difficult dialogues could ensue as agents of transformational change.

Healing seemed to be facilitated through similar processes to that of what Irvin Yalom and Molyn Leszcz speak of in their book on the practice and theory of group therapy, such as group cohesion, interpersonal learning, catharsis, instillation of hope, and imparting information (Yalom & Leszcz, 2021). Although different than group therapy, the JAHTC emphasizes the importance of group healing and having a safe environment to engage in the process of exploring social justice topics, occurrences, and the way in which they impact the individual and the larger community. The role of empathetic attunement was also

observed to be a dynamic that was of most importance to facilitate and lead members to a place of insight and healing. The JAHTC have also become a place of education, where staff and students could be informed on topics such as how to talk to their peers, colleagues, partner(s), and children about racism and microaggressive trauma, which is the subtle, systemic, and interpersonal discrimination one is exposed to over a lifetime, warranting the experience of traumatic symptoms (Nadal, 2018).

Structure and Process of JAHTC

The employee (i.e., faculty, staff, administrators) and student talking circles are held once per week for 45 to 50 minutes. It is important to note that these have been conducted virtually (on Zoom) due to the COVID-19 pandemic. The circle opens by welcoming recurring and new participants. The facilitation is guided through a PowerPoint presentation format to maintain structure and to assist with time management. One of the co-facilitators then acknowledges the members of the JAHTC team and reviews the guidelines, which are: Speak and listen from the heart, honor people's privacy and stories, mute and unmute oneself to reduce background noise (most employees are working from home and students are taking their online courses at home), and stay on topic. The agenda and summary of the topic of the circle is then addressed.

The inception of the talking circles initially had a strong process-oriented approach, as people discussed their thoughts and feelings in-depth regarding George Floyd's murder. Throughout the Summer of 2020, the setup for the JAHTC transitioned to having an educational piece (e.g., explaining the three different types of microaggressions) presented at the start of the group, and then having members reflect

on the topic. The typical agenda usually comprises an "In the News" section, where the facilitator reviews current events and news stories that recently took place regarding ethnic, gender, and sexual minorities. For example, for the week of January 25th, 2021, one of the news stories discussed at the circle was U.S. President Joe Biden lifting the ban of trans people serving in the military (Yurcaba, 2021). Participants are then asked to voice their thoughts and feelings about the news stories, and this takes approximately two to 25 minutes depending on the content.

Facilitators then move on to the main topic of the circle. The following are just several of the topics that have been covered at the JAHTC: (a) the murder of George Floyd (and the many other victims of police brutality), (b) teaching children about racism, (c) the insurrection at Capitol Hill, (d) Black, Indigenous, people of color (BIPOC) in the lesbian, gay, bisexual, transgender, and queer (LGBTQ+) community, (e) anti-Asian discrimination, (f) microaggressions, and (g) implicit bias.

The method in which topics are chosen either is a decision made by the JAHTC team or the attendees' input from the talking circle survey, which is intermittently given at the end of the circle. It is important to note that the JAHTC at this community college is made up of representatives from psychological services, student services (e.g., deans and coordinators of student activities), and academic instructors. Depending on the content, there might be videos shown to further explain a concept, or facilitators might provide a general overview on the subject to the group (e.g., discussing the signs of someone who may have microaggressive trauma). Participants are able to ask questions, voice their opinions, or type their thoughts and feelings about the content in the Zoom chat box. If it is a

lengthy topic, such as BIPOC in the LGBTQ+ Community, the team will spend several weeks to ensure a substantial amount of subject matter is covered. Most of the content is connected to how students and employees can be more culturally sensitive towards each other in academia, but also in their personal lives.

If there is time at the end of the talking circle, participants are able to have *check-ins*. This is a time where they can discuss how their week is going, if there was a particular video or PowerPoint slide that caused them to self-reflect, engage in critical thinking, and discuss previous points made that were salient to them. The last slide then shows the contact information of one of the facilitators, typically the psychological services clinician, in case a participant needed a consult or wanted to learn more about the resources utilized at the circle. At the end of each circle, the team would debrief; obtaining feedback from the participants, including how they felt about the group, how the facilitation was managed, participants' reactions, and the topic for the following week. Choosing a topic is dependent on whether there is a continuation from the previous circle or if there are new stories that need to be covered that could potentially take a majority of the circle to discuss (e.g., the verdict on Derek Chauvin's trial for George Floyd's murder). There is an additional team meeting at the beginning of the week to review the PowerPoint presentation for editing purposes.

Reflective Questionnaire

To evaluate the success of the JAHTC, a brief, reflective questionnaire was emailed twice to participants at the end of Fall semester 2020. It is important to note that these weekly talking circles lasted until the end of Spring semester 2021; however, for this article, the researchers only

examined the feedback given midway through the 2020 to 2021 academic year. Approximately 65 people filled out the entirety of the survey, which consisted of one "yes" or "no" question evaluating the participants perceived benefit of the JAHTC and then two text response items regarding how the talking circles have impacted them professionally and personally.

The majority of participants endorsed that they benefitted from the JAHTC. Furthermore, themes such as growth, insight, empathy, activation, and advocacy were highlighted in the responses of individuals who attended. This suggests that the JAHTC not only impacted individuals on a personal level, but also acted as a motivator to improve interpersonal effectiveness and increase desire for people to implement change. A thematic analysis was conducted to assess the personal anecdotes participants provided on the text responses. This included extracting keywords that had been utilized by a majority of the participants, as well as organizing participants' quotes pertaining to the specific themes mentioned below into designated categories (e.g., advocacy). Specific themes such as growth (G), empathy (E), insight (I), advocacy (Ad), and activation (Ac) were seen to be consistently found in participant responses to the benefits of the JAHTC. One quote that highlights many of these themes is as follows:

The meetings provided great insight into the experiences of my colleagues of color. I intend to make stronger efforts to make everyone on our campus feel they belong and are a vital part of our campus community. I am planning to make a greater effort to collaborate across disciplines and ensure that the voices of my colleagues are being lifted up and placed on the center of our

discussions. I will actively defend people against racist words, actions and systems.

Additional quotes and their subsequent themes can be seen in Table 1 (see Appendix A).

Conclusion

The JAHTC play a pivotal role in our organization and have become stable and consistent events that members of our institution eagerly look forward to attend. They have provided the much-needed container for collective healing to occur. Therefore, continued implementation and development of JAHTC will continue on our campuses to respond to specific campus, city and state, and national and worldly occurrences, as well as to promote the engagement of conversation around social justice topics that may impact our students and staff. Participants have benefited from attending the JAHTC in many ways, such as garnering more empathy for others, increasing personal insight and awareness, understanding the impact of systems, as well as systemic injustices. Helping others become social justice advocates through these talking circles does not only have to be at the community college level; it is believed this format can be utilized in multiple settings, including other professional, academic, and work settings. It is the researchers' hope that providing education on the countless past and current social injustices (e.g., the murder of George Floyd), will continue to spark this conversation of racial and collective healing, ultimately aiding others in becoming agents of social change.

References

- Alemi, Farrokh, Maghboeba Mosavel, Richard Stephens, Ali Ghadiri, Jaikumar Krishnaswamy, & Hetal Thakkar. (1996). Electronic self-help and support groups. *Medical Care*, 34(10), 32-34.
<https://doi.org/10.1097/00005650-199610003-00004>
- Anderson, Greta. (October 23, 2020). *The emotional toll of racism*. Inside Higher Ed.
<https://www.insidehighered.com/news/2020/10/23/racism-fuels-mental-health-outcomes-black-students>
- Andone, Dakin. (2022). *Jewish communities across the US are on heightened alert after Texas standoff: 'Is our community under attack again?'* Cable News Network.
<https://www.cnn.com/2022/01/17/us/jewish-communities-security-colleyville/index.html>
- Anti-Defamation League. (2021). *Audit of anti-Semitic incidents 2019*.
<https://www.adl.org/audit2019#major-findings>
- Barak, Azy, Meyran Boniel-Nissim, & John Suler. (2008). Fostering empowerment in online support groups. *Computers in Behavior*, 24(5), 1867-1883.
<https://doi.org/10.1016/j.chb.2008.02.004>
- Beaudoin, Christopher, & Chen-Chao Tao. (2007). Benefiting from social capital in online support groups: An empirical study of cancer patients. *Cyber Psychology & Behavior*, 10(4), 587-590.
<https://doi.org/10.1089/cpb.2007.9986>
- Ben Crump. (2020). *Civil rights lawyer. Ben Crump: Trial lawyer for justice*.

- <https://bencrump.com/civil-rights-lawyer/>
- Boyce, Hunter. (2021, November 23). *Court date set for man accused in Atlanta spa shootings*. WXIA-TV. <https://www.11alive.com/article/news/crime/trials/atlanta-spa-shooter-robert-aaron-long-trial-date-death-penalty/85-aeb454c2-9a79-46dc-a2c6-80f6cc88a42a>
- Boyes-Watson, Carolyn. (2005). Seeds of change: Using peacemaking circles to build a village for every child. *Child Welfare*, 84(2), 191-208. <https://pubmed.ncbi.nlm.nih.gov/15828408/>
- CBS News. (2021, January 26). *U.S. "moving into a dangerous phase" as anti-Semitic incidents surge, group says*. <https://www.cbsnews.com/news/anti-semitic-incidents-on-rise/>
- Center for the Study of Hate & Extremism. (2021). *Fact sheet: Anti-Asian prejudice March 2020—Center for the study of hate & extremism*. CSUSB: California State University, San Bernardino. <https://www.csusb.edu/sites/default/files/FACT%20SHEET-%20Anti-Asian%20Hate%202020%203.2.21.pdf>
- Cervantes, Joseph, & Thomas Parham. (2005). Toward a meaningful spirituality for people of color: Lessons for the counseling practitioner. *Cultural Diversity and Ethnic Minority Psychology*, 11(1), 69-81. <https://doi.org/10.1037/1099-9809.11.1.69>
- Christopher, Gail. (2018). Racial healing circles: Empathy and liberal education. *Diversity & Democracy*, 21(3). https://trht.duke.edu/files/2019/07/Racial-HealingCircles_Empathy-and-Liberal-Education.pdf
- Colmant, Stephan A., & Rod J. Merta. (1999). Using the sweat lodge ceremony as group therapy for Navajo youth. *Journal for Specialists in Group Work*, 24(1), 55-73. <https://doi.org/10.1080/01933929908411419>
- Constantino, Annika. (2021, July 27). *Atlanta spa shooter who targeted Asian women pleads guilty to four of eight murders*, CNBC. <https://www.cnn.com/2021/07/27/atlanta-spa-shooter-who-targeted-asian-women-pleads-guilty-to-four-counts-of-murder.html>
- Corado, Albert. (2020). *Peoples city council freedom fund*. GoFundMe. <https://www.gofundme.com/f/peoples-city-council-ticket-fund>
- Douma, Jolanda, Marielle Dekker, & Hans Koot. (2006). Supporting parents of youths with intellectual disabilities and psychopathology. *Journal of Intellectual Disability Research*, 50(8), 570-581. <https://doi.org/10.1111/j.1365-2788.2006.00825.x>
- Edwards, Frank, Hedwig Lee, & Michael Esposito. (2019). Risk of being killed by police of force in the United States by age, race-ethnicity, and sex. *Proceedings of the National Academy of Sciences of the United States of America*, 116(34), 16793-16798. <https://www.pnas.org/doi/10.1073/pnas.1821204116>
- Edwards, Frank, Michael Esposito, & Hedwig Lee. (2018). Risk of police-involved death by race/ethnicity and place, United States, 2012-2018. *American Journal of Public Health*, 108(9), 1241-1248.

- <https://ajph.aphapublications.org/doi/10.2105/AJPH.2018.304559>
- Eligon, John. (2020, July 30). *No charges for Ferguson officer who killed Michael Brown, new prosecutor says*. The New York Times. <https://www.nytimes.com/2020/07/30/us/michael-brown-darren-wilson-ferguson.html>
- Kurtz, Linda F. (1997). *Self-help and support groups: A handbook for practitioners* (1st ed.). SAGE Publishing.
- Fenster, Abe. (2015). Group therapy as an effective treatment modality for people of color. *International Journal of Group Psychotherapy*, 46(3), 399-416. <https://doi.org/10.1080/00207284.1996.11490787>
- Garrett, Michael, & Jane Carroll. (2000). Mending the broken circle: Treatment of substance dependence among Native Americans. *Journal of Counseling and Development*, 78(4), 379-388. <https://doi.org/10.1002/j.1556-6676.2000.tb01921.x>
- Gilman, Denise, & Louise Romero. (2018). Immigration Detention, Inc. *Journal of Migration and Human Security*, 6(2), 145-160. <https://doi.org/10.1177/2331502418765414>
- Gillum, Tameka L. (2008). The benefits of a culturally specific intimate partner violence intervention for African American survivors. *Violence Against Women*, 14(8), 917-943. <https://doi.org/10.1177/1077801208321982>
- Healing Foundation. (2023). *Collective healing for stolen generations*. <https://healingfoundation.org.au/2015/09/30/collective-healing-for-stolen-generations/>
- Hill, Evan, Ainara Tiefenthaler, Christiaan Triebert, Drew Jordan, Haley Willis, & Robin Stein. (2020, May 31). *How George Floyd was killed in police custody*. The New York Times. <https://www.nytimes.com/2020/05/31/us/george-floyd-investigation.html>
- Hoofnagle, Mark, Ronnie Mubang, D'Andrea Joseph, Bellal Joseph, Ashley Britton Christmas, Tanya L. Zakrison (2020). Eastern association for the surgery of trauma statement on structural racism, and the deaths of George Floyd, Ahmaud Arbery, and Breonna Taylor. *Annals of Surgery*, 272(6), 911-914. <https://doi.org/10.1097/SLA.00000000000004430>
- Kelleher, David. (1994). Self-help groups and their relationship to medicine. In D. Kelleher, J. Gabe, & G. Williams (Eds.), *Challenging Medicine* (1st ed., 104-117). Routledge.
- King, Storm, & Danielle Moreggi. (2007). Internet self-help and support groups: The pros and cons of text-based mutual aid. In J. Gackenbach (Ed.), *Psychology and the Internet* (2nd ed., pp. 221-244). Academic Press. <https://doi.org/10.1016/B978-012369425-6/50028-X>
- Lambson, Suvi. (2015). *Peacemaking circles: Evaluating a Native American restorative justice practice in a state criminal court setting in Brooklyn*. Center for Court innovation. <https://www.innovatingjustice.org/sites/default/files/documents/Peacemaking%20Circles%20Final.pdf>
- Lee, Cynthia. (2013). Making race salient: Trayvon Martin and implicit bias in a not yet post-racial society. *North Carolina Law Review*, 91(5), 1555-1612. <https://scholarship.law.gwu.edu/cgi/v>

- [iewcontent.cgi?article=2023&context=faculty_publications](http://www.nbcnews.com/news/us-news/man-camp-auschwitz-shirt-photographed-u-s-capitol-riot-arrested-n1254070)
- Li, David, & Shamar Walters. (2021, January 13). *Man in 'camp Auschwitz' shirt, photographed at U.S. Capitol riot, arrested in Virginia*. NBC Universal. <https://www.nbcnews.com/news/us-news/man-camp-auschwitz-shirt-photographed-u-s-capitol-riot-arrested-n1254070>
- Maxouris, Christina. (2020, December 12). *Here's what we know about the Casey Goodson Jr. fatal police shooting*. Cable News Network. <https://www.cnn.com/2020/12/12/us/casey-goodson-jr-what-we-know/index.html>
- Mehl-Madrona, Lewis, & Barbara Mainguy. (2014). Introducing healing circles and talking circles into primary care. *The Permanente Journal*, 18(2), 4-9. <https://doi.org/10.7812/TPP/13-104>
- Minnesota Freedom Fund. (2021). *Who we are*. Minnesota Freedom Fund. <https://mnfreedomfund.org/>
- Morales, Christina. (2021, January 5). *What we know about the shooting of Jacob Blake*. The New York Times. <https://www.nytimes.com/article/jacob-blake-shooting-kenosha.html>
- Morrison, Aaron. (2021, January 7). *Race double standard clear in rioters' Capitol insurrection*. The Associated Press. <https://apnews.com/article/congress-storming-black-lives-matter-22983dc91d16bf949efbb60cdda4495d>
- Mosley, Della, Kristen Gonzalez, Roberto Abreu, & Nahal Kaivan. (2019). Unseen and underserved: A content analysis of wellness support services for bi + people of color and Indigenous people on U.S. campuses. *Journal of Bisexuality*, 19(2), 276-304. <https://doi.org/10.1080/15299716.2019.1617552>
- Nadal, Kevin. (2018). Introduction. In K. L. Nadal (Ed.), *Microaggressions and traumatic stress: Theory, research, and clinical treatment* (1st ed., pp. 3-16). American Psychological Association. <https://doi.org/10.1037/0000073-001>
- Oetting, Eugene, Joseph Donnermeyer, Barbara Plested, Ruth Edwards, Kathleen Kelly, & Fred Beauvais. (1995). Assessing community readiness for prevention. *The International Journal of the Addictions*, 30(6), 659-683. <https://doi.org/10.3109/10826089509048752>
- Oppel, Richard A., Derrick Bryson Taylor, & Nichoals Bogel-Burroughs. (2021, January 6). *What to know about Breonna Taylor's death*. The New York Times. <https://www.nytimes.com/article/breonna-taylor-police.html>
- Oriola, Temitope, & W. Andy Knight. (2020). COVID-19, George Floyd, and human security. *African Security*, 13(2), 111-115. <https://doi.org/10.1080/19392206.2020.1783760>
- Shumaker, Lisa. (2020, December 7). *U.S. saw summer of Black Lives Matter protests demanding change*. U.S. News. <https://www.usnews.com/news/top-news/articles/2020-12-07/us-saw-summer-of-black-lives-matter-protests-demanding-change>
- Solomon, Michael, Nancy Pistrang, & Chris Barker. (2001). The benefits of mutual support groups for parents of children with disabilities. *American Journal of Community Psychology*, 29(1), 113-132.

- <https://doi.org/10.1023/A:1005253514140>
- Spiegel, David, Helena Kraemer, Joan Bloom, & Ellen Gottheil. (1989). Effect of psychosocial treatment on survival of patients with metastatic breast cancer. *The Lancet*, 334(8668), 888-891. <https://doi.org/10.1017/CBO9780511759048>
- Thurman, Pamela, Barbara Plested, Ruth Edwards, Robert Foley, & Martha Burnside. (2003). Community readiness: The journey to community healing. *Journal of Psychoactive Drugs*, 35(1), 27-35. <https://doi.org/10.1080/02791072.2003.10399990>
- Tucker-Ladd, Clayton. (1996). *Psychological self-help*. <https://www.psychologicalselfhelp.org/>
- Walters, Quincy. (2020, May 12). *Anti-Semitic crime in the U.S. reaches record levels*. WBUR. <https://www.wbur.org/news/2020/05/12/antisemitic-crime-record-level>
- Wilbur, Janice, Michael Garrett, & Meredith Yuhas. (2001). Talking circles: Listen, or your tongue will make you deaf. *Journal for Specialists in Group Work*, 26(4), 368-384. <https://doi.org/10.1080/01933920108413785>
- Wolf, Paulette, & Julie Rickard. (2003). Talking circles: A Native American approach to experiential learning. *Multicultural Counseling and Development*, 31(1), 39-43. <https://doi.org/10.1002/j.2161-1912.2003.tb00529.x>
- Yalom, Irvin, & Modyn Leszcz. (2021). *The theory and practice of group psychotherapy* (6th ed.). Basic Books.
- Yam, Kimmy. (2020, September 29). *Anti-Asian bias rose after media, officials used 'China virus,' report shows*. NBC Universal. <https://www.nbcnews.com/news/asia/n-america/anti-asian-bias-rose-after-media-officials-used-china-virus-n1241364>
- Yam, Kimmy. (2021, March 9). *Anti-Asian hate crimes increased by nearly 150% in 2020, mostly in N.Y. and L.A., new report says*. NBC Universal. <https://www.nbcnews.com/news/asia/n-america/anti-asian-hate-crimes-increased-nearly-150-2020-mostly-n-n1260264>
- Yurcaba, Jo. (2021, January 27). *With ban lifted, transgender service members free to figure out what comes next*. NBC Universal. <https://www.nbcnews.com/feature/nbc-out/ban-lifted-transgender-service-members-free-figure-out-what-comes-n1255775>

Appendix A

Table 1

Post-JAHTC Survey Quotes and Themes of Participant Responses

Participant Quote	Theme(s)
I am taking a holistic view of the changes I have instituted, and the changes thrust upon me. I am doing this action believing that if I change something internally, and sometimes externally, over time the change, as long as it is for the better, will help me to help others and will lessen any strain I feel in my life circles due to difference.	G, I, E, Ad, Ac
The shared experiences are amazing and foster understanding and empathy. This affords the opportunity to be a more informed and empathetic instructor. The environment fosters the courage to engage in discussions.	E, G, Ac
Share the knowledge! Speak up in unjust settings and be an advocate for others.	Ad, Ac
What I learned in the three sessions I attended contributed greatly to my personal growth. My understanding of current issues is now deeper than it was. Hearing experiences of racism from colleagues that I know and care about brought home reality that was mostly just theoretical for me before.	G, I, E
Being more aware of such issues discussed in the circles have helped me to be more considerate and build allyship towards groups or causes.	G, I, Ad, Ac