

In using the “intervention” folder, we want to first draw your attention to an excellent transformed syllabus provided on p.60 of [CCTC 2020: Social Responsiveness in Health Service Psychology Education and Training Toolkit](#). This liberated syllabus integrates a myriad of meaningful activities and readings from diverse authors and views. Hence, the intervention resources are meant to provide alternative activities and additional readings to tailor to your students’ learning needs.

In addition, “intervention” is a broad term that can include basic/advanced counseling skills (with experiential training), orientation to the structure of counseling activities (e.g., intake, assessment, termination), counseling theories, evidence-based interventions, and specific intervention modalities, etc. Thus we acknowledge the natural overlap of some of the resources included in this resource folder with other folders.

Teaching resources from diverse authors and views on different intervention topics

1. Decolonizing evidence-based practice and moving toward liberation

- [On Decolonizing Therapy with Dr. Jennifer Mullan and Dr. Bianca Laureano](#)
- Adames, H. Y., Chavez-Dueñas, N. Y., Lewis, J. A., Neville, H. A., French, B. H., Chen, G. A., & Mosley, D. V. (2022). Radical healing in psychotherapy: Addressing the wounds of racism-related stress and trauma. *Psychotherapy*. Advance online publication. <https://doi.org/10.1037/pst0000435>
- APA Guidelines for Psychological Practice with Sexual Minority Persons
- APA Guidelines for Psychological Practice with Transgender and Gender Nonconforming People
- Bernal, G., & Scharrón-del-Río, M. R. (2001). Are empirically supported treatments valid for ethnic minorities? Toward an alternative approach for treatment research. *Cultural Diversity and Ethnic Minority Psychology*, 7(4), 328.
- Chavez-Dueñas, N. Y., Adames, H. Y., & Perez-Chavez, J. G. (2022). Anti-colonial futures: Indigenous Latinx women healing from the wounds of racial-gendered colonialism. *Women & Therapy*. [10.1080/02703149.2022.2097593](https://doi.org/10.1080/02703149.2022.2097593)
- Comas-Díaz, L. (2020). Liberation psychotherapy. In L. Comas-Díaz & E. Torres Rivera (Eds.), *Liberation psychology: Theory, method, practice, and social justice* (pp. 71-90). American Psychological Association. <https://doi.org/10.1037/0000198-005>
- Fellner, K. D. (2018). Embodying decoloniality: Indigenizing curriculum and pedagogy. *American Journal of Community Psychology*, 62(3-4), 283-293. <https://doi.org/10.1002/ajcp.12286>
- Fanon, F. (1963). *The wretched of the Earth*. Grove Press.
- Goodman, R. D., & Gorski, P. C. (Eds.). (2014). *Decolonizing “multicultural” counseling through social justice*. Springer.
- Haddock-Lazala, C. M. (2020). Urban liberation: Postcolonial intersectional feminism and developing a socially conscious therapeutic

practice. In L. Comas-Díaz & E. Torres Rivera (Eds.), *Liberation psychology: Theory, method, practice, and social justice* (pp. 71-90). American Psychological Association.

<https://doi.org/10.1037/0000198-005>

- Hobaica, S., Alman, A., Jackowich, S., & Kwon, P. (2018). Empirically based psychological interventions with sexual minority youth: a systematic review. *Psychology of Sexual Orientation and Gender Diversity*, 5(3), 313-323. <https://doi.org/10.1037/sgd0000275>
- Ivey, A. E., Ivey, M. B., & Zalaquett, C. P. (2015). *Essentials of intentional interviewing: Counseling in a multicultural world*. Cengage Learning.
- La Roche, M. (2012). *Cultural psychotherapy: Theory, methods, and practice*. Sage.
- Mosley, D. V., McNeil-Young, V., Bridges, B., Adam, S., Colson, A., Crowley, M., & Lee, L. (2021). Toward radical healing: A qualitative metasynthesis exploring oppression and liberation among Black queer people. *Psychology of Sexual Orientation and Gender Diversity*, 8(3), 292–313. <https://doi.org/10.1037/sgd0000522>
- PettyJohn, M. E., Tseng, C. F., & Blow, A. J. (2020). Therapeutic utility of discussing therapist/client intersectionality in treatment: When and how?. *Family process*, 59(2), 313-327.
- Prilleltensky, I., Dokecki, P., Frieden, G., & Wang, V. O. (2007). Counseling for wellness and justice: Foundations and ethical dilemmas. In E. Aldarondo (Ed.), *Advancing social justice through clinical practice* (pp. 19–42). Lawrence Erlbaum Associates Publishers.
- Singh, A. A. (2016). Moving from affirmation to liberation in psychological practice with transgender and gender nonconforming clients. *American Psychologist*, 71(8), 755–762. <https://doi.org/10.1037/amp0000106>

## 2. Culturally adapted interventions

- Arundell, L.-L., Barnett, P., Buckman, J. E. J., Saunders, R., & Pilling, S. (2021). The effectiveness of adapted psychological interventions for people from ethnic minority groups: A systematic review and conceptual typology. *Clinical Psychology Review*, 88.
- Bernal, G., Jiménez-Chafey, M. I., & Domenech Rodríguez, M. M. (2009). Cultural adaptation of treatments: A resource for considering culture in evidence-based practice. *Professional Psychology: Research and Practice*, 40(4), 361-368
- Bryant-Davis, T. (2019). The cultural context of trauma recovery: Considering the posttraumatic stress disorder practice guideline and intersectionality. *Psychotherapy*, 56(3), 400–408. <https://doi.org/10.1037/pst0000241>

- Castro, F.G., Barrera, M., & Steiker, L. K. H. (2010). Issues and challenges in the design of culturally adapted evidence-based interventions. *Annual Review of Clinical Psychology*, 6, 213-239.
- Duarté-Vélez, Y., Bernal, G., & Bonilla, K. (2010). Culturally adapted cognitive-behavior therapy: Integrating sexual, spiritual, and family identities in an evidence-based treatment of a depressed Latino adolescent. *Journal of Clinical Psychology*, 66(8), 895–906. <https://doi.org/10.1002/jclp.20710>
- Hall, G. C. N., Ibaraki, A. Y., Huang, E. R., Marti, C. N., & Stice, E. (2016). A Meta-Analysis of Cultural Adaptations of Psychological Interventions. *Behavior Therapy*, 47(6), 993–1014. <https://doi.org/10.1016/j.beth.2016.09.005>
- McClendon, J., Dean, K. E., & Galovski, T. (2020). Addressing diversity in PTSD treatment: Disparities in treatment engagement and outcome among patients of color. *Current Treatment Options in Psychiatry*, (7), 275–290. <https://doi.org/10.1007/s40501-020-00212-0>

### 3. Indigenous healing

- Edwards, S. D., Grobbelaar, P. W., Grobbelaar, P. W., Makunga, N. V., Sibaya, P. T., Nene, L. M., Kunene, S. T., & Magwaza, A. S. (1983). Traditional Zulu Theories of Illness in Psychiatric Patients. *The Journal of Social Psychology*, 121(2), 213–221. <https://doi.org/10.1080/00224545.1983.9924491>
- Ejiofor, I. U. (2020). Psychotherapeutic values of Igbo healing practices: The 'Umunna psychotherapy'. *International Journal for Psychotherapy in Africa*, 1(1).
- Gone, J. P. (2009). A community-based treatment for Native American historical trauma: prospects for evidence-based practice. *Journal of consulting and clinical psychology*, 77(4), 751-762. <https://doi.org/10.1037/a0015390>
- Gone, J. P. (2011). The Red Road to Wellness: Cultural Reclamation in a Native First Nations Community Treatment Center. *American Journal of Community Psychology*, 47(1–2), 187–202. <https://doi.org/10.1007/s10464-010-9373-2>
- Leung, S. A., & Chen, P.-H. (2009). Counseling Psychology in Chinese Communities in Asia: Indigenous, Multicultural, and Cross-Cultural Considerations. *The Counseling Psychologist*, 37(7), 944–966. <https://doi.org/10.1177/0011000009339973>
- Napoli, M. (2019). Indigenous methodology: An ethical systems approach to arts based work with Native communities in the US. *The Arts in Psychotherapy*, 64, 77-83. <https://doi.org/10.1016/j.aip.2019.05.006>
- Oldani, M. J., & Prosen, D. (2021). Trauma-Informed caring for Native American patients and communities prioritizes healing, not management. *AMA Journal of Ethics*, 23(6), 446-455.

- Wang, S. C., & Iwamasa, G. Y. (2018). Indigenous healing practices and Asian immigrant women. *Women & Therapy, 41*(1-2), 149-164. <https://doi.org/10.1080/02703149.2017.1330917>

## **Decolonizing counseling theories**

### **4. Psychoanalysis/psychodynamic**

- Gaztambide, D. (2020). From Freud to Fanon to Freire: Psychoanalysis as a liberation method. In L. Comas-Díaz & E. Torres Rivera (Eds.), *Liberation psychology: Theory, method, practice, and social justice* (pp. 71-90). American Psychological Association. <https://doi.org/10.1037/0000198-005>
- Hart, A. (2019). The discriminatory gesture: A psychoanalytic consideration of posttraumatic reactions to incidents of racial discrimination. *Psychoanalytic Social Work, 26*(1), 5–24. <https://doi.org/10.1080/15228878.2019.1604241>
- Shedler, J. (2010). The efficacy of psychodynamic psychotherapy. *American psychologist, 65*(2), 98.

### **5. Person-centered and humanistic approach**

- Grier-Reed, T. & Ajayi, A. (2019). Incorporating Humanistic Values and Techniques in a Culturally Responsive Therapeutic Intervention for African American College Students. *The Journal of Humanistic Counseling, 58*. 17-33. [10.1002/johc.12087](https://doi.org/10.1002/johc.12087).
- Holdstock, T. L. (2011). Towards a paradigm shift in the person-centered approach. *Person-Centered & Experiential Psychotherapies, 10*(4), 286–298. <https://doi.org/10.1080/14779757.2011.626636>
- Ioane, J., & Tudor, K. (2017). The fa'asamoa, person-centered theory and cross-cultural practice. *Person-Centered & Experiential Psychotherapies, 16*(4), 287–302. <https://doi.org/10.1080/14779757.2017.1361467>

### **6. Experiential & emotion-focused approach**

- Cheung, M., & Nguyen, P. V. (2012). Connecting the Strengths of Gestalt Chairs to Asian Clients. *Smith College Studies in Social Work, 82*(1), 51–62. <https://doi.org/10.1080/00377317.2012.638895>
- Davis, P. S., Edwards, K. J., & Watson, T. S. (2015). Using Process-Experiential/Emotion-Focused Therapy Techniques for Identity Integration and Resolution of Grief Among Third Culture Kids. *The Journal of Humanistic Counseling, 54*(3), 170–186. <https://doi.org/10.1002/johc.12010>
- Westmacott, R., & Edmondstone, C. (2020). Working with Transgender and Gender Diverse Clients in Emotion Focused Therapy: Targeting Minority Stress. *Person-Centered & Experiential Psychotherapies, 19*(4), 331–349. <https://doi.org/10.1080/14779757.2020.1717986>

## 7. Relationship-focused interventions

- Berger, R., & Quiros, L. (2016). Best practices for training trauma-informed practitioners: Supervisors' voice. *Traumatology*, 22(2), 145.
- Grote, N. K., Swartz, H. A., & Zuckoff, A. (2008). Enhancing Interpersonal Psychotherapy for Mothers and Expectant Mothers on Low Incomes: Adaptations and Additions. *Journal of Contemporary Psychotherapy*, 38(1), 23–33. <https://doi.org/10.1007/s10879-007-9065-x>
- Im, H., Rodriguez, C., & Grumbine, J. M. (2021). A multitier model of refugee mental health and psychosocial support in resettlement: Toward trauma-informed and culture-informed systems of care. *Psychological Services*, 18(3), 345.
- Rose-Clarke, K., Pradhan, I., Shrestha, P., B.K., P., Magar, J., Luitel, N. P., Devakumar, D., Rafaeli, A. K., Clougherty, K., Kohrt, B. A., Jordans, M. J. D., & Verdelli, H. (2020). Culturally and developmentally adapting group interpersonal therapy for adolescents with depression in rural Nepal. *BMC Psychology*, 8(1), 83. <https://doi.org/10.1186/s40359-020-00452-y>
- Sweeney, A., Filson, B., Kennedy, A., Collinson, L., & Gillard, S. (2018). A paradigm shift: relationships in trauma-informed mental health services. *BJPsych advances*, 24(5), 319-333.
- Woody, R. H. (2008). The Evolution and Modern Practice of Interpersonal Process Family Therapy. *The American Journal of Family Therapy*, 36(2), 99–106. <https://doi.org/10.1080/01926180701441163>

## 8. CBT and DBT

- Cheng, P.-H., & Merrick, E. (2017). Cultural Adaptation of Dialectical Behavior Therapy for a Chinese International Student With Eating Disorder and Depression. *Clinical Case Studies*, 16(1), 42–57. <https://doi.org/10.1177/1534650116668269>
- Haft, S. L., O'Grady, S. M., Shaller, E. A. L., & Liu, N. H. (2022). Cultural adaptations of dialectical behavior therapy: A systematic review. *Journal of Consulting and Clinical Psychology*. Advance online publication. <https://doi.org/10.1037/ccp0000730>
- Hinton, D. E., & Jalal, B. (2014). Parameters for creating culturally sensitive CBT: Implementing CBT in global settings. *Cognitive and Behavioral Practice*, 21(2), 139–144. Doi: 2443/10.1016/j.cbpra.2014.01.009
- Hwang, W. C., Myers, H. F., Chiu, E., Mak, E., Butner, J. E., Fujimoto, K., Wood, J. J., & Miranda, J. (2015). Culturally Adapted Cognitive-Behavioral Therapy for Chinese Americans With Depression: A Randomized Controlled Trial. *Psychiatric services (Washington, D.C.)*, 66(10), 1035–1042. <https://doi.org/10.1176/appi.ps.201400358>

- Murray, L. K., Dorsey, S., Skavenski, S., Kasoma, M., Imasiku, M., Bolton, P., Bass, J., & Cohen, J. A. (2013). Identification, modification, and implementation of an evidence-based psychotherapy for children in a low-income country: The use of TF-CBT in Zambia. *International Journal of Mental Health Systems*, 7(1), 24.  
<https://doi.org/10.1186/1752-4458-7-24>
- Skerven, Kim, et al. "Applying Dialectical Behaviour Therapy to Structural and Internalized Stigma with LGBTQ+ Clients." *Cognitive Behaviour Therapist*, vol. 12, 2019,  
<https://doi.org/10.1017/S1754470X18000235>.

#### 9. Mindfulness/ACT

- Chang, D. F., Ng, N., Chen, T., Hung, T., Miao, I. Y., Cao, Y., & Zhang, Y. (2020). Let Nature Take Its Course: Cultural Adaptation and Pilot Test of Taoist Cognitive Therapy for Chinese American Immigrants With Generalized Anxiety Disorder. *Frontiers in Psychology*, 11, 547852.  
<https://doi.org/10.3389/fpsyg.2020.547852>
- Fung, K. (2015). Acceptance and Commitment Therapy: Western adoption of Buddhist tenets? *Transcultural Psychiatry*, 52(4), 561–576.  
<https://doi.org/10.1177/1363461514537544>
- Pitner, R. O., & Sakamoto, I. (2005). The Role of Critical Consciousness in Multicultural Practice: Examining How Its Strength Becomes its Limitation. *American Journal of Orthopsychiatry*, 75(4), 684–694. doi: 2443/10.1037/0002-9432.75.4.684
- Sabucedo, P. (2017). The Psychological Flexibility Model from a cultural perspective: An interpretative analysis of two Native American healing rituals. *International Journal of Culture and Mental Health*, 10(4), 367–375. <https://doi.org/10.1080/17542863.2017.1323935>

#### 10. Somatic approach

- Grabbe, L., & Miller-Karas, E. (2018). The trauma resiliency model: a "bottom-up" intervention for trauma psychotherapy. *Journal of the American Psychiatric Nurses Association*, 24(1), 76-84.  
<https://doi.org/10.1177/1078390317745133>
- Johnson, R. (2015). Grasping and Transforming the Embodied Experience of Oppression. *International Body Psychotherapy Journal*, 14(1).  
<https://ibpj.org/issues/IBPJ-Volume14-No1Spring2015.pdf#page=41>
- Menakem R. (2017) *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Central Recovery Press.
- Podcast on Somatic Abolitionism with Resmaa Menakem:  
<https://resources.soundtrue.com/podcast/resmaa-menakem-somatic-abolitionism/>

#### 11. Postmodern approach



- Bemak, F., & Chung, R. C. Y. (2017). Refugee trauma: Culturally responsive counseling interventions. *Journal of Counseling & Development*, 95(3), 299-308.
- Bryant-Davis, T., & Moore-Lobban, S. J. (2019). A foundation for multicultural feminist therapy with adolescent girls of color. In T. Bryant-Davis (Ed.), *Multicultural feminist therapy: Helping adolescent girls of color to thrive* (pp. 15–41). American Psychological Association. <https://doi.org/10.1037/0000140-002>
- Cervantes, A. (2020). Testimonios. In L. Comas-Díaz & E. Torres Rivera (Eds.), *Liberation psychology: Theory, method, practice, and social justice* (pp. 71-90). American Psychological Association. <https://doi.org/10.1037/0000198-005>
- Goodman, L. A., Liang, B., Helms, J. E., Latta, R. E., Sparks, E., & Weintraub, S. R. (2004). Training counseling psychologists as social justice agents: Feminist and multicultural principles in action. *The counseling psychologist*, 32(6), 793-836.
- Mahoney, A. M., & Daniel, C. A. (2006). Bridging the Power Gap: Narrative Therapy With Incarcerated Women. *The Prison Journal*, 86(1), 75–88. <https://doi.org/10.1177/0032885505283879>
- Quiros, L., Varghese, R., & Vanidestine, T. (2020). Disrupting the single story: Challenging dominant trauma narratives through a critical race lens. *Traumatology*, 26(2), 160–168.
- Ramirez, N., & Monk, G. (2017). Crossing Borders: Narrative Therapy With Undocumented Mexican Women on a Journey Beyond Abuse and Violence. *Journal of Systemic Therapies*, 36(2), 27–38. <https://doi.org/10.1521/jsyt.2017.36.2.27>
- Zang, Y., Hunt, N., & Cox, T. (2014). *Adapting narrative exposure therapy for Chinese earthquake survivors: A pilot randomised controlled feasibility study*. 12.

## 12. Common Factor

- D'Aniello, C., Nguyen, H. N., & Piercy, F. P. (2016). Cultural Sensitivity as an MFT Common Factor. *The American Journal of Family Therapy*, 44(5), 234–244. <https://doi.org/10.1080/01926187.2016.1223565>

## Activity List

1. Each week instructors invite one student to bring in a therapeutic object such as music or poem from a non-Western cultural context to share at the beginning of each class, this could be followed by brief discussions that centered around non-Western healing approaches and how one might

integrate the song/poem/art into therapy with a client.

- Examples of music or poems
  - [The Guest House by Rumi](#)
  - [Healing by Aniyah Smith](#)
- 2. Invite guest speakers from diverse backgrounds including international speakers. Instructors could consider partnering with Div 17 to increase the reach and record the talk as Division 17 archival resources for future instructors.
- 3. Forum Theater: the objective of this activity is to evolve a piece of theatre (acted out scenario) or several pieces derived from the experience of the student in which oppression or a problem is the focus. Example scenarios could be hearing a microaggression from a supervisor, a peer, or someone in leadership. Each scene will have a protagonist (person who experiences oppression), antagonist(s) (person or people who are the oppressor), and a facilitator of the group. The rest of the class are spect-actors (not spectators). The class first watches the scene unfold without any interruption. Then the scene is played again, and spect-actors can yell "STOP" at any point in the scene and then join the actors and try alternative ways of intervening. This activity can help trainees understand and practice, for example, how to have difficult conversations with supervisors.
  - This book chapter that could potentially accompany this activity: [https://link.springer.com/chapter/10.1007/978-3-030-48489-7\\_6](https://link.springer.com/chapter/10.1007/978-3-030-48489-7_6)
  - Further reading on this activity: <https://organizingforpower.files.wordpress.com/2009/03/games-theater-of-oppressed.pdf>
- 4. Introduction without our degrees/credentials. This is an activity about "breaking the rules" and not being a blank slate with clients. You don't have to share everything/lean on your clients but show that you are a person/build authentic relationship with clients.
  - Introductions:
  - First Part:
  - My name is...
  - My pronouns are...
  - I am the great-grandchild of...
  - I am the grandchild of...
  - I am the child of...
  - I am from (land/spiritual ancestors)...
  - I am from...
  - I am the sibling of...
  - I am the friend of...
  - My community includes...
  - Land Acknowledgements: I am coming to you from the lands of ...
  - Second Part:
  - Degrees/Graduate Studies/School/Place of work/type of services offered.
- 5. Each student will create two case vignettes with at least four factors of identity



and three to five identified thoughts. Each student will review three other students' case vignettes with a lens focused on generating two to three alternative (helpful, realistic) thoughts. Each student will then review three other students' case vignette alternative thoughts with a lens on identifying any drawbacks of the alternative thoughts using following questions:

- How might this thought invalidate someone's identities?
- What factors are missing for the client?
- How is this based on the client's life/perspective/world view rather than your own?
- How do you know the client would realistically be able to say this to themselves?
- How may evidence for/against be invalidating?
- How do you know if you're working from the client's experiences?
- Does the alternative thought account for systemic factors?
- Does the alternative thought consider the person's identities?

**6. Grounding Object:** Please bring an object, picture, poem, song, art, letter, card--anything that is special to you/a part of your culture/tradition/ that is grounding to you.