

# When Grief Is Complex: A Trauma-Informed Response to Loss in Newcomer Communities

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**Jasmine Griffin (JG):** Welcome, everyone. Thank you so much for joining us today for When Grief Is Complex: A Trauma-Informed Response to Loss in Newcomer Communities. My name is Jasmine Griffin, and I'm a Switchboard training officer and licensed professional counselor with over a decade of experience in mental health, program management, and trauma-informed care in both nonprofit and government settings. I previously was the health and wellness senior program manager at IRC Dallas, where I also served as interim deputy director.

I hold a Bachelor's in Sociology and Criminology and a Master of Professional Counseling. I am so excited and honored to be bringing this webinar to you all with Kristen Guskovict, who is the founder of Humanitarian Empathy and Refugee Trauma of Aid Work, which supports the psychosocial needs of aid workers and refugees. Kristen is a licensed clinical social worker with over 15 years of experience in refugee services, including work with unaccompanied minors and torture survivors. Her work emphasizes integrating self-care into program design and delivery, equipping aid workers with skills to provide quality services to traumatized individuals, thereby reducing burnout risk.

She holds a Master's of Science in Global Affairs, concentrating in humanitarian assistance from New York University, and a Master of Social Work from Florida International University. We will be hearing briefly from Jenna Christie-Tabron, who is Switchboard's senior training officer. She is an experienced trauma-focused mental health clinician, educator, and consultant who has served in psychiatric, healthcare, judicial, and education settings. Before joining Switchboard, she was the intensive case management supervisor for the IRC in Phoenix. Jenna holds a master's degree in family therapy and social work, as well as a Doctor of Education degree with specialization in organizational leadership.

"By the end of this event, you will be able to explain the relationship between grief, trauma, and traumatic grief in newcomer populations, identify physical, emotional, behavioral, and spiritual expressions of grief that are similar across cultures, describe how specific cultural beliefs and systemic barriers influence how newcomers experience and express grief, and apply trauma-informed strategies to support individuals experiencing grief while recognizing the impact on providers."

## 1. The relationship between grief, trauma, and traumatic grief in newcomer populations

"Please be aware that the topics, the activities, and case scenarios in this training may evoke personal emotions or memories. We encourage you to participate in ways that feel comfortable and to take care of yourself throughout the session today." In addition to using Slido, we will be doing a drawing exercise. As you get settled, please grab something to write with and some blank paper. With that, let's get started with our first learning objective. "Explain the relationship between grief, trauma, and traumatic grief in newcomer populations."

We'd like to hear from you first using Slido. If you can join us at [slido.com](https://slido.com) at 2825 597. What emotions come to mind when you think about grief? I'll give you all a few moments to get logged in, and we'll begin to see those pop up on the screen. "Sadness." "Anger." "Deep sadness." "Hopelessness." "Nostalgia about the past." "Tears." "Pain." "Exhausting." "Nonchalant." "Disappointment." "Regret." "Loneliness." Lots of fear and sadness. "Denial." "Memories coming up." "Overwhelming feelings." "Numbness." "Heaviness." "Fearful." Awesome. Thank you all for putting these emotions in the Slido. "Confusion." "Empty." "Regret."

These are very real and raw emotions. There's no right or wrong emotions to feel here. Grief is deeply personal, and everyone's experience is different. As we move through today's webinar, take a moment to reflect on your own experiences. How might they shape the way you respond to someone else's loss? For those working directly with clients, consider the impact of supporting others through grief. For supervisors, consider what support your staff may need to care for both clients and themselves. We'll return to these themes throughout the session. Let's begin with our case study. Please keep Slido open as we move forward.

Throughout today's webinar, we'll be following the story of Amal. She is a fictional case study whose experiences reflect challenges and losses many newcomers may face during displacement and resettlement. We'll revisit Amal's story throughout each section to help connect the concepts we're discussing to real-world practice. We'll also be pasting those in the chat to make it easy for you to follow along.

Let's learn a little bit about Amal. Amal is a 42-year-old Syrian woman who arrived in the United States two years ago with her husband and two children. Before leaving Syria because of the Syrian Civil War, Amal worked as a teacher and was highly respected within her community. Her family was displaced multiple times before spending several years in a refugee camp. Since arriving in the United States, Amal has struggled to rebuild her social network and often says she feels like a different person than she was before. Let's now learn about what grief is. Kristen, over to you.

**Kristen Guskovict (KG):** Thank you so much, Jasmine. Grief is adjusting to the loss of normal. It's experience versus expectation. Grief is not something we're wanting ourselves to overcome or recover from. Rather, it's multifaceted. Grief impacts our sense of self, our sense of identity, often requiring us to revise our self-definition. Grief also impacts the bonds that we have with our families and our community. There's been a lot of research on grief over the years, and we now know that it's really unique to each person and each culture. There's no universality or predictability of emotional trajectory that leads us from grief to adaptation.

Although there are things that we can look for, we don't necessarily have a roadmap from A to B. Research is also leading us away from the idea of letting go of someone who died and recognizing that, of course, there might be a lot to say and a lot of strength in that symbolic bond that we maintain with somebody after they've died. I say that to say we're constantly researching on things like grief, and we know a lot, but the person who's going through it will always know more, including that there's, of course, an increased appreciation of the possibility of life-enhancing, or spiritual-enhancing, or post-traumatic growth as we integrate these experiences and become this person that we have to be now after we've lost who we've lost.

**JG:** Before we go further, let's establish a shared understanding of trauma. There's no single definition of trauma because not everyone experiences the same event in the same way. What one person experiences as traumatic may not have the same impact on someone else. This is especially important when working with newcomer populations whose experiences before, during, and after migration can vary widely. In general, trauma refers to an event or a series of events that is experienced as physically or emotionally harmful or life-threatening. These experiences can leave someone feeling overwhelmed, helpless, or as though they have lost control.

Trauma can have lasting effects on a person's well-being and may impact physical, emotional, psychological, and spiritual health in both the short and long-term. It's also important to recognize that trauma can be cumulative, so previous traumatic experiences may influence how a person responds to future stressors, challenges, or losses.

**KG:** When we bring this together to understand traumatic grief, we can probably understand pretty quickly that traumatic grief is defined as a "severe form of grief that can occur following a sudden or unexpected death of a loved one." Traumatic grief is the grief that continues past a designated timeframe or begins to severely impact somebody's ability to live their life. As you can hear from this definition, traumatic grief is a Western diagnostic term that doesn't take into account the impact that culture and separation from family have on the grief process. We're going to get into that as we go.

If you want to know more about traumatic grief specifically, we're going to drop into the chat some resources that Switchboard has developed, and they can be really helpful. Let's look at all of this together for a second. Let's look at the relationship between grief, traumatic grief, and trauma. Our newcomers experience trauma throughout their journey, and we know this. Forced migration disrupts anticipated lives. This in and of itself can cause grief. What we imagine for our lives is no longer what we'll be.

For example, an Afghan woman who imagined raising her kids with the help of her mother, her grandmother, her aunts. Once she arrives in the US, child-rearing is a much lonelier experience here. We often have to grieve the life that we imagine before we can start to imagine a new one. Grief and trauma start to commingle from the first moment forced migration starts. Grief in its typical form talks about the loss of a loved one through death. This is typically complicated for our newcomers because they haven't had the chance to say goodbye or mourn with their families.

The ways that we say goodbye is very specific to culture and family. If we can't experience or express that, it makes it much harder for the natural grief process to continue, which may lead to prolonged or even severe experiences of grief, as is captured by the definition of traumatic grief. Traumatic grief, as I mentioned, is a term that's used diagnostically to identify when someone's expression of grief is extreme, or the length of time or the typical expression of emotions is outside of what is considered the norm. The term is typically used by therapists, specifically when they need to get reimbursed through insurance. We need to use diagnostic labels.

However, the duration and the expression of emotion associated with grief is also culture-bound, as I mentioned a moment ago. For example, many years ago, I was a

Peace Corps volunteer in Burkina Faso. I was a health volunteer, so I worked at the health clinic. One day that I'll always remember, three people died from three different ethnic groups at the health clinic. One was mourned at the clinic with a loud wailing outside that lasted a long time before the person's remains were collected by the family and returned home.

One passed quietly, but the family came to bury him at the clinic on the grounds the next day, as he needed to be buried where he died. That evening, there was a celebration of life for him with all of his community. The third one, the family came and retrieved the body for a funeral that was set for several months later. Grief and mourning were avoided until the funeral. All three were grieved in ways that were appropriate according to their community, and all three could have elements that would look like traumatic grief in a Western context if someone unfamiliar with the culture was treating them.

Generally, what we're looking for and what we're thinking about when we're thinking of these three definitions and functionings is for how long is functioning disrupted before somebody is able to adapt their lives to the new template, so to speak. As we can see, experiencing grief, trauma, traumatic grief, they all overlap, and it gets complicated as we move through life, which can complicate the healing process.

I want to take a moment and give one more definition, which is ambiguous loss. Grief, as we all know, is "the anguish experienced after a significant loss." Ambiguous loss is the "relational disruption caused by the loss that is unverifiable by our own experience." When we think about our experiences, we can understand how grief and loss impacts us. For our newcomers, when this happens, it becomes complicated from the beginning. When someone dies, and you're not able to see them before they died, you're not able to participate in any sort of rituals that accustom their death, it can feel much more surreal, and it can take a lot more time to recognize someone's gone.

Ambiguous loss, ambiguous, as the name refers, it can be really confusing for someone to go through it. It might feel like, "Why does this bother me? I haven't seen this person in years. What's different now?" Sometimes it can feel a little bit more like, "I haven't seen my home in years. I knew it was going to be destroyed. Why does this photo bother me now?" Ambiguous loss defies logic in some ways. We've already grieved the loss of our homes and the loss of our loved ones, but it's a new layer that can really just be helpful to validate the loss as a loss unique to the current circumstances.

**JG:** Thanks, Kristen. Let's check back in with Amal. We know that she has experienced multiple losses throughout her journey, from leaving her home and community in Syria, to rebuilding her life in the United States. As we continue her story, we'll see how those experiences influence the way grief and trauma can intersect. Amal is sharing that she often thinks about the life she left behind in Syria. She misses her extended family, former students, neighborhood, and daily routines. She becomes emotional when talking about family gatherings or celebrations she can no longer attend. She also reports feeling disconnected from the person she used to be before displacement.

Using Slido, we would like for you to share with us what losses do you think Amal might be grieving? Is it the loss of a loved one, separation from family, loss of homeland or community? Changes in identity or social roles? Ongoing uncertainty? I'm seeing many of you log in, so make your selections. I'm seeing it's almost pretty even throughout. The answer is all of these can contribute to grief experiences in newcomer populations. Whether you selected one or all of them, you are correct. Before we discuss grief further, it's important for us to recognize that grief begins with loss, which we'll discuss on the next slide.

When many people hear the word grief, they immediately think about the death of a loved one, as Kristen mentioned. While that is certainly one source of grief, people can also grieve the loss of places, relationships, identities, routines, roles, and communities that were essential to their lives. This is especially important when working with newcomer populations. Many individuals experience multiple losses throughout the migration journey. They may grieve the home they left behind, separation from family and friends, or the loss of professional identity and status.

For example, someone who was a respected teacher, physician, or engineer in their home country may struggle with the loss of that identity if their credentials are not recognized in the United States. Others may grieve the loss of familiar routines, traditions, and community connections that once provided a sense of belonging. As you hear the word loss today, I encourage you to think broadly about what that can mean. For many newcomers, grief extends beyond the death of a loved one and includes the many changes, transitions, and disruptions that accompany displacement and resettlement.

**KG:** "Death is not the end." It's a sentiment that many people talk about in many different cultures. Sometimes it refers to a legacy, and other times, it refers to the ongoing nature of life and family. The person who died lives on through the ones we love or the ones that continue to carry on their name. Other times, it refers to an afterlife specifically. Many cultures and religions believe in an afterlife. Sometimes, that afterlife can be helpful, and sometimes it can be really challenging. For example, someone in a Muslim community might feel like the natural grief that comes with losing someone is considered a sin, as their faith tells them to expect such challenges.

Someone from that same culture may find that really comforting because it's expected, and it can be a sense of community to know that that's a generalized experience. When we're talking to clients about grief, we want to really understand from their experience what it is that they're taking away from it in each moment. We don't want to encourage anyone to suppress their emotions, but we do want to understand what they understand about their own grief process.

## 2. Identify physical, emotional, behavioral, and spiritual expressions of grief that are similar across cultures:

**JG:** We're going to move forward to Section 2, "Identify physical, emotional, behavioral, and spiritual expressions of grief that are similar across cultures." We're heading back over to Slido, so thank you for keeping that open. Thinking about your

work with newcomer populations, how confident do you currently feel in recognizing grief-related experiences? We'll give you a moment to think about this. We have not confident, which is our sad face. Unsure, and could use some refreshers and guidance, which is in the middle. Very confident, which is our happy face on the screen.

This is really an opportunity for you to reflect on where you are today before we dive deeper into what grief can actually look like. I'm seeing many of you are hanging out in the middle. You're unsure and can use some refreshers and guidance. We're so happy that you're here because that's why we're here. Thank you for sharing your responses. It's great to see such a range of confidence levels. Recognizing grief isn't always straightforward, as Kristen has mentioned. We'll continue to explore why. To begin, Kristen is going to share with us a quote that captures one person's experience of grief before we look at how grief can present with our clients.

**KG:** "And no one ever told me about the laziness of grief. Except at my job, where the machine seems to run as much as usual. I loathe the slightest effort. Not only writing, but even reading is too much." As we begin to talk about the symptoms of grief, I thought it might be helpful to reflect on this quote from C.S. Lewis. He's best known for his books on *Narnia* and *The Lion, the Witch and the Wardrobe*. To me, it's comforting to hear someone like him talk about the inability to access energy or motivation at all. During his experience of grief, he noticed that lethargy, that depression, whatever we want to call it, and how it was exemplified in the lack of thriving and the lack of will to continue.

**JG:** Let's check back in with Amal. We know that she's experienced multiple losses throughout her journey. As we continue her story, we'll see how those experiences influence the way grief and trauma can intersect. She thinks constantly about the life she's left behind and is feeling disconnected. Now, over the past several months, Amal has become increasingly withdrawn. She rarely attends events she once enjoyed. She reports difficulties sleeping, and frequently complains of headaches and fatigue. Her case manager notices that she appears distracted during appointments, and often becomes tearful when discussing family members who remain overseas.

We're heading back over to Slido. What signs or expressions of grief are you observing so far in Amal's story at this point? "Lack of sleep." She's crying. Disconnected. Possible depression. "Withdrawal." "Loss of interest." "Isolating." "Physical symptoms, headaches and fatigue," the somatic symptoms. Isolating, distractions. "Lack of sleep." She's easily upset. Maybe her body posture has shifted. She's tearful. Unable to focus and is having headaches. Changes in her engagement. A lot of emotional distress related to the separation. Thank you all for sharing. I'm seeing you have the same themes of just social withdrawal, sadness, difficulty concentrating, the somatic symptoms that we're noticing, and that emotional distress.

Let's shift a little bit from thinking about Amal for a moment. Before we move into the signs and expressions of grief, I'd like to invite you to take a moment to reflect on your own work. Think about your caseload, think about your clients, think about your staff that you've supported. What comes to mind when you think about the examples of grief that you may have encountered? What have you noticed? How did grief

show up for them? I want you all to hold that with you as we continue into the rest of our conversation.

**KG:** You were all very good on that last Slido. Some of what we're going to talk about in these next few slides are going to feel a little bit repetitive, but I'm going to add a little bit of information as we go. Grief can, of course, present itself in physical reactions, thoughts, emotions, behaviors, and spiritual reactions. We're going to look at each of these. All of our expressions of grief can be helpful to our ability to move through, including those that feel difficult or unhelpful, even. They can still be adaptive for us. We might need to go through them. I say that to say, as we look at this, remember that there's a reason they're showing up.

Feeling faint or tired, as was exemplified by C.S. Lewis. Changes in appetite. This might be one way or the other. I might be eating more. I might be eating less. I might be feeling like nothing tastes good anymore. I might be feeling like I just might as well keep eating. Changes in sleep. This is also a pendulum. It swings both ways. It's usually in the extremes. I'm never sleeping, or I'm always sleeping.

Somatic responses. These are the posture that somebody noticed in the Slido a minute ago, as well as the headaches that were mentioned, the stomach aches, those phantom feelings of maybe being held. The increases and decreases of heart rate, the tension in the shoulders and upper back, those are the most common somatic experiences. Of course, somatic experiences are more commonly felt in a lot of our newcomer communities than other ways of experiencing emotions. Sense of relief is also one that might come along, which can sometimes be coupled with a sense of guilt.

Then finally, someone might really feel like they're able to express themselves differently. You might see a change in how someone appears as they come into your office again or as they show up for the next meeting. If we go on to thoughts or cognitions, grief impacts cognitions in a lot of the same ways that trauma does. We might have some short-term memory loss. People often think of that as a fog. It's really hard to orient yourself after a loss. The short term, we might be trying to tell a story and wondering when something happened. Did it happen before the person we love died or after?

As soon as we ask our brains that, we can get a little bit stuck because there's that little bit of a valley of wanting to be with the person that is gone and wanting to stay in that thought that can make the absence seem even more difficult to bear. Confusion. It's really hard to stay in present time after somebody has died, and that's normal, just like we just talked about. It can be really confusing, and it can feel like you're going on autopilot sometimes, but autopilot isn't really working because there's a really important piece that's missing. Difficulty concentrating, similar.

Preoccupation with death. This is normal. We all want to understand and make meaning out of things that happen, and death is no different. Trying to better understand death or starting to plan for one's own death is a pretty natural response. Then finally, creating new meaning and new sense of self. We're going to come back to this one later. Moving forward to emotions. Again, it could be any number of things that all of you noticed as well. There are the mood swings. "I might feel joy at one moment and anger or sadness the next."

Survivor guilt. "I might feel like it should have been me who died." This can be especially true after the loss of a child or a loss of a loved one back home who wasn't fortunate enough to be resettled somewhere. Bitterness. A loss can impact our worldview. We can become more cynical, thinking it's not fair. When we give ourselves a new thought like that, our brain tends to look for evidence that it's true, it's not fair, which leaves us looking at a lot of examples of things that are unfair and repeated feelings of disappointment and disillusionment. That one is both cognitive and emotional.

Loneliness. As everyone mentioned, even if the person we lost wasn't someone we saw every day, not having them to call or not being able to call them even if you want to, just thinking about them in the back of your mind can make it feel much lonelier. We might feel a sense of calm if the person was suffering and they're no longer suffering. We might feel a sense of fear. How to live without them. We might feel relief that they're at peace now, and we might feel despair that the world will never feel right again.

**KG:** Going on to behaviors. Blaming others. One way our brain responds to things that are outside of our control is to try to take control of it mentally. Mentally taking control of it can only really mean blaming ourselves or finding somebody else who's at fault. Acting out. This is typically true of teens and children. Anger and sadness have different expressions in children than they do in adults. Depending on their age and stage, we might see a child trying to control what's outside of their control by acting out and attempting to control someone else, or feeling guilty. A lot of younger children struggle to understand that things happen without a reason or a cause. They might think maybe they did something wrong to cause that loss.

Avoidance. This is avoiding people or places that remind us of the person that we lost. This can include close friends and family. Changes in activity. We might lose interest in doing things we once loved. On the other hand, we might throw ourselves into those activities as a way to avoid feeling lonely. Self-neglect. We might have a sense that nothing really matters anymore and have too low of energy to care about ourselves. Then, of course, substance use and abuse. We might be using substances to avoid feeling grief.

Spiritual reactions. They can be a sense of resilience, and sometimes they can also feel the opposite, like a sense of betrayal. "Why would God let this happen?" Is sometimes a question you'll hear people say. There's sometimes an anger at God. There's sometimes, again, that change in worldview. Maybe if once I believed that God had a plan and I can't see how that loss fits into it, I might replace it with the thought of God abandoned me. Again, this changes everything because my brain starts to recalculate everything I once knew and pulls examples from past and present to this new statement to make it true, because when we create a hypothesis like this, our brain likes to be right.

It'll overlook evidence to the contrary where we might feel that sense of hopefulness and that sense of comfort. It will overemphasize the challenges that we're seeing, and so we'll get a little bit stuck in that new worldview. It can be really helpful when you're working with someone to just change the hypothesis a little bit by changing it with just a modifier. Sometimes it feels like God abandoned me instead of the absolute, just to give them a little bit of space to bring in more information.

It's also possible that the worldview will actually change to something more adaptive. "I have an angel on my side now," for example. Imagine how that would feel if, once you say that, you start collecting evidence that it's true. Change in sense of faith overall. Like we discussed earlier, we might feel more committed to our faith, we might feel ostracized by our faith. Then a need to find meaning overall. Like I said, we're saving this one until a little bit later because, frankly, meaning comes last when we experience something traumatic and when we experience grief, so we're going to move that to last.

Let's give ourselves a chance to absorb some of this. In a moment, I'm going to ask you to draw your own roller coaster, like what you see on the screen right now. This is a grief roller coaster, and you can see some of the words we've already talked about. Confusion, loneliness, acceptance, anxiety, peace, sadness, longing. Before I have you draw your own roller coaster, I want you to reflect on the following questions quietly to yourself. It might be helpful to take out that piece of paper to jot some ideas down for yourself. Which emotions have been a part of your personal experience with grief? How have you responded to these emotions?

As with the roller coaster, we're not in control of how grief shows up, but we can roll with it and keep moving. Thinking about how grief has shown up for you and how you've responded to it, I want you to draw your own roller coaster that expresses your unique experience of grief. Of course, since this is a very large webinar, we're not going to ask you to share that, but I do want you to have the opportunity to reflect for yourself. We will do a debrief in a different way.

**KG:** We'll give you about four more minutes to do this, and I'll interrupt you in a few minutes just to keep time for it.

**KG:** I'm going to give us about one more minute for this activity, so start wrapping up. Maybe jot some notes for yourself. I know once we get drawing, it could take us as much time as we can get into it for, so this might not be long enough for you. We'll come back together in about one--

**KG:** Okay. Coming back, let's put those pencils and pens and crayons down for a second. We'll go ahead and go into a Slido to help us debrief. Which emotions have been a part of your personal experience or your personal roller coaster with grief? "Confusion." Yes. "Anger." Absolutely. "Anxiety." Yes. "Denial." "Feeling loss." "Feeling guilt." "Sadness." Yes. Denial, anger, sadness, and dread. Oh, that's a good one. "Emptiness," I'm seeing. "Frustration." "Disorientation." Absolutely. The words we use to explain something like grief sometimes don't feel big enough, and that'll be true for our clients, too. Being able to talk contextually about how that makes you feel. "Numbness." That feeling of numbness.

That feeling of regret. That feeling of longing is so important. Beautifully done. I'm curious if we can move to the next Slido. I don't want to rush us, but I'm going to keep us going a little bit here on this roller coaster. How have you responded to these emotions when they've shown up? That loneliness, that longing? "Sleeping too much." "Acceptance." Yes. "Crying." "Withdrawn." "Isolating." "Ruminating." Isn't it funny? The thing that we need most sometimes is people and friends and people we love, but we isolate almost every time that time. "Confusion." "Talking with friends." "Praying." "Crying." "Crying." Absolutely. "No motivation." That lethargy again.

"Self-harm." That can be something that shows up, can't it? It's a good one to notice. "Giving back." "Working a lot. Packing my schedule with everything." "Going to the gym a lot." "Alcohol." "Overthinking." "Acknowledging the feelings." Thank you for whomever said that. That is usually what feelings need first and foremost. Acknowledgement. I exist, I'm here. "Yelling." "No sleep." "Analyzing it." Absolutely. "Being lonely." "Running." That's a good one. "Connecting with friends." These are all really beautifully said. I said just a moment ago, it never feels like the right word to attach. I can say also, it never feels like the right action to attach. Each of these small actions, even the ones that feel more harmful can start to give us more insight if we let ourselves be a little bit of an observer sometimes, and we'll keep going.

Our roller coasters can be fun, but this one can also be really scary. We don't know what's coming next, and we can feel really out of control. The same is true for each of our clients. One reason that I actually like a roller coaster in real life, and I like this activity, is because there's a universality to that losing your breath and that losing your stomach for a second. The expression of grief, although it's not always going to be the same, there is a universality of losing your breath for a moment and having that experience feel completely bewildering.

When you think of your experiences and how you've moved through them, looping back through the emotions, you can see how our clients do the same thing. It seems like they're more at peace one day, and they circle back to that disbelief or that anger the next day. It can be frustrating when you're working with someone and seeing them on that roller coaster. It's hard to see progress sometimes, and it feels like it's disrupted. If we can remember our own roller coaster, it can be slightly easier to support and validate them while they're on theirs.

### 3. Cultural Beliefs and Systemic Barriers:

**JG:** Kristen, thank you so much for walking us through that activity. Very powerful. We're going to move over to our third learning objective. Describe how specific cultural beliefs and systemic barriers influence how newcomers experience and express grief. We're going to head back over to Slido, and thank you all for hanging in there with Slido today. What factors do you think most influence how a person expresses grief? Is it culture and tradition, religion or spirituality, family and community expectations, or personal experiences?

Seeing a pretty even distribution so far. As your responses are showing, grief is influenced by all of these factors, which can mean that grief may be expressed in ways that are familiar to us and in ways that are not familiar. When working in multicultural and cross-cultural settings, it's important to recognize and respect these varied perspectives. There's no single right way to grieve. Kristen, we're going to transition back over to you to help us explore this further.

**KG:** Absolutely. All right. I'm going to tell you, if you have glasses, put them on because I know that this particular chart is chock full of things. If you don't get a chance to really look at it today, please do when you get the slides. It's super useful, in my opinion. I've been saying throughout this discussion that we're going to be talking about meaning-making later. Meaning-making, like I said, generally comes last in a traumatic event. First, we need to work through all of the expressions of

grief. We need to work through how we feel, and then all of the questions and the elements that we've presented here already.

I want us to take a look at this framework. Like I said, I know it looks complicated, but once you get the visual, I think it might help. If you start in the middle of the framework, you can see it says individual, relational, event-related, culture, social. Then on the individual level, just as an example, we can see that our attachment style is there, our history is there, our age, our gender, all of which will impact the meaning that we make.

For example, if in our home country, it would have been our job as the eldest daughter to facilitate the send-off that our loved one has into the afterlife, then the meaning I make of that loss is impacted by the absence. Our relationship also impacts the meaning because if somebody was really important to us in life, the way that we feel about them after they've gone is going to be more impactful. That importance can have a multitude of meanings, but the impact will still be as big as the presence was in some ways.

The event, of course, can impact the meaning that we make, the cause of the death. Is there an element of this that was sudden or unexpected, or was it due to illness or old age? All of that's going to impact the meaning that we make behind what happened. Then finally, the social environment that we're in and how we found out the news is going to impact us. Is it ongoing, like the recent earthquake in Venezuela where lots of people were scrolling for information for days and weeks, some still are, to find out more about what happened? Or was it something that is ongoing, like a war where somebody's constantly scrolling for information, and maybe they find out information about somebody that way?

You can see there's a lot of elements that impact our experience and our identity and influence the meaning that we're going to make. I'm going to give you a quick personal example. When I was four years old, my grandfather died. He had had a significant part to play in my life. He was one of my primary caregivers until then. When I asked somebody why he died, that person told me that God needed a house built, and He needed the best carpenter to build it. My grandfather was a carpenter, and in fact, he had actually built our house. I was four, and I did not like this meaning. It didn't really matter, though, because I was four, and so I took it, and I accepted it as meaning. It made sense, even if I didn't like it.

My mom, on the other hand, who lost her father, had a very different meaning to the loss. She finally landed on, "I don't know why he's gone, but I know how he showed us how to live a good life while he was here. I know how he showed us how to love while he was here." Different ways of making meaning out of it based on who we were in that moment and still influence us today.

We can go on to the next. Let's touch on some cultural considerations. We've been talking, in general, about grief with a few examples here and there. Let's see if we can illustrate some of those experiences with some more examples. For today's webinar, we're going to focus specifically on the Afghan community as well as the Congolese community as two of the more commonly seen refugee groups that our service providers are working with. It's important to note that I am not an expert here in any specific culture. I've learned a lot from the people I've worked with, and I can

share what I've learned, and I will do my best to present what I know, but please forgive any errors.

Let's start with the Pashtun Afghan culture. In their culture, death is not the end, it's a transition. The body of the dead is sacred, and desecration, including embalming and autopsy, can be unsettling. The Pashtun culture calls for a traditional ritual of purity, and if burial and burial rites are not performed appropriately, it can cause fear for loved ones that the person's not at rest.

A funeral is a community event. The funeral is preceded by the burial, which is not often, or at least not always, attended by women and children. Prayers take place outside facing Mecca. Prayers include prayers of mercy for all those who've passed. After the burial, there's a 40-day period of mourning. In Pashtun communities, everyone meets again at the end of that 40th day and visits the grave to pray. Then again, one year after to mark the end of the mourning process. Something like crying loudly or wailing, like I described in Burkina Faso, would not be appropriate here. Some gender differences that might influence mourning specifically are the role that men and women play in society, and so the role that their death plays in how people make meaning out of it can change how grieving looks.

We're going to go on to the next. Let's look at the Congolese community. Many Congolese identify as Christian, and their experiences with death and grief are much more significantly influenced by culture and the nature of tradition within the family. Funerals are a social occasion. Couples even meet at funerals. There's this idea that it's a good funeral if everybody showed up. The more people that are there, the better the funeral.

Everybody goes to the burial. It's seen as an opportunity to reinforce relationships with family, community, ancestors, and future generations. This was particularly challenged during COVID when there were barriers to having large funerals, and people felt like it was a disrespect to the dead. Seeing the dead and touching the deceased is a very big component to traditional practices. The body is generally washed and cleansed with herbs and anointed with perfumes, and special new clothes are given to the person so that they're ready to move into the next phase, the next afterlife.

Loud wailing and crying is expected. It is expected that they are going to be moved forward in a way that is respectful, that is loud, that is letting everyone know what's happening. There's often a night vigil and mourning the night after the death and before the burial, and it takes place at the patriarch house. The life doesn't end with death is the concept here as well.

Rituals are used to detach the spirit from the body of the person who is gone, as well as from the living. Without these rituals, it's believed that the spirit could potentially cause harm to those that are living. Rituals might include song and dance and photos. Concerns that the person might not be able to move forward is actually concerns for their future as well, because becoming an ancestor in the afterlife is a goal.

Oftentimes, planting trees or flowers is a way to memorialize. The burial place, customarily, for somebody that's passed, is their ancestral home, although that is

certainly changing quite a lot now. Remember, an ambiguous loss, this is challenged because somebody who's here in the US is not going to be able to go home and take part in all of that. Equally, somebody who's in home country is not going to be able to come here to take part in all that.

It's also important to note for caseworkers that there's another challenge here, which is, in Congolese culture, it's not acceptable to talk about death in advance. Something like an advance directive or anything like that goes against the idea of inviting a good death from the ancestors, which is a natural death. I'm going to hand it to our special guest, Jenna.

**Jenna Christie-Tabron (JCT):** Thank you, Kristen. All right. Though not specific to only refugee populations, I would like to highlight a different cultural consideration. In many Western traditions, joy and grief are often treated as separate emotional experiences. Yet, in some cultures, they coexist, revealing that both emotions can emerge from the same place, love, connection, and community.

Throughout the Caribbean, there are many different renditions of a cultural street festival that highlight vibrant costumes, lively music, and rhythmic choreography. In the Bahamas, this festival is known as Junkanoo and originates from West African musical and ceremonial traditions. Junkanoo is often referred to as the soul of Bahamian culture. It is a biannual event that takes place on Boxing Day, the day after Christmas, and on New Year's Day. However, smaller Junkanoo celebrations known as rush-outs can occur throughout the year, including during funerals.

A Junkanoo memorial rush-out is when a Junkanoo group gathers to escort a deceased community member to the cemetery with music, dancing, and sometimes simplified costumes. Rush-outs can also occur after the burial as family and friends process from the cemetery to the site of the repass. These memorial rush-outs serve as both acts of communal mourning and cultural celebration.

From a personal note, I can recall when my uncle passed away. As we were leaving the cemetery and prepared to return to the family home, we had a memorial rush-out for him. Many of us began in the limousine, but we asked the driver to stop so that we can join the procession on foot, dancing through the streets with the instruments leading the way. The drums, which are known as the heartbeat of Junkanoo, they set a rhythm that really drew people into that very precious moment. The cowbells and the scraper's instruments, they rang through the air, and they were cutting through the silence of our sorrow. The whistles and the trumpet horns, as they were blaring, they filled the space with energy and endless movement.

From a Western perspective, grief and joy are often viewed as opposites. Mourning traditions may emphasize quiet reflection, somber dress, and subdued expressions of emotion. Celebration and grief are expected to occur separately. Yet, in the Bahamian tradition of Junkanoo, these emotions are not mutually exclusive. Junkanoo teaches us that grief and joy can speak the same language because both are rooted in love and connection. We grieve deeply because we loved deeply.

During a memorial rush-out, the music does not erase the pain of loss. Instead, it creates space for the community to gather and carry that pain together. The same drums that celebrate holidays and milestones also accompany us through death.

The same rhythms that express joy become vehicles for remembrance, for gratitude, for collective healing. In this way, the rush-out is not a contradiction. It is an acknowledgement that a person's life was worthy of celebration, even as their loss is being mourned. Participants are free to cry, to dance, to laugh, to remember, to grieve, all within the same space.

Rather than choosing between sorrow and celebration, Junkanoo allows both to coexist. For many Bahamians, death is not met with silence alone. It is met with community, with music, with movement, and most importantly, with memory. Junkanoo meets death the same way it meets life, surrounded by people, surrounded by culture, and surrounded by connection. Through this practice, grief and joy are not competing emotions. They become two voices speaking the same cultural language, honoring both the pain of loss and the enduring impact of a life that was loved. Back to you, Jasmine.

**JG:** Thanks, Jenna. Such a powerful description of it. I hope you see all the love that you're getting on the screen for sharing that with us. Thank you so much. Sometimes life itself creates barriers to processing grief. We don't always have the time, the space, or emotional capacity to sit with our feelings, especially when we're focused on meeting immediate needs and simply just getting through the day. For the individuals and families that we serve, those challenges can be even greater. People may struggle to find the language to describe their loss. They come from communities where grief is expressed differently, as we've just learned, or they worry that their reactions mean something is wrong with them.

Others may be unable to fully participate in mourning rituals, as we've discussed earlier, because of work, because of school, caregiving responsibilities, or financial pressures. Loss can also create practical concerns related to housing, finances, and daily stability. In addition, some individuals may be separated from family and community supports or may not have the opportunity to fully say goodbye. When barriers like these are present, grief does not disappear. Instead, it may be delayed, expressed differently, or become more difficult to process. Understanding these barriers helps us better support individuals and families as they navigate loss and grief.

**kg:** I'm going to add a layer onto this because as we have barriers to loss and grief, we also have reminders of other things that we've lost through grief. When we think about ambiguous loss, when we think about the loss that people have experienced from every step of their lives, as we've talked about earlier, and if we apply that meaning-making framework that we talked about recently, we can see how these same elements become really significant moments of grief.

For example, a recent study looked at ambiguous loss amongst Syrian refugees in Turkey. They looked at those same dimensions that we just talked about in the framework. What they noticed was the impact of places, relationships, and practices alongside identity. In other words, how things worked when somebody was home versus how they work or don't work now. One participant said, "If our neighbors were hungry, we would send them food. If we were hungry, they would send us food. We would cut the food in half between us." Meaning, we knew how things worked and how to rely on each other. We don't anymore. Upon resettlement, they don't have that same innate sense of reliance on each other and how things work.

We think about losing a home, losing a sense of safety and the security, losing the social connections and identities we once belonged to as a starting point. We can work with our clients if we consider that as a starting point. We, as individuals, can help to create a new sense of safety and to communicate a new sense of belonging and to help to create a new sense of imagined future. We'll keep talking about that as we go.

Just as a reminder, we're going to come back to Amal here. Amal explained that her father died a year ago and she was unable to return home for the services or participate in family mourning rituals. She feels guilty for not being present and worries that others may not understand the significance of these traditions. Although she misses these practices, she rarely discusses them because she feels like the people around her do not understand what she's going through and what she's feeling. How might culture and symptomatic barriers influence Amal's grief? [silence] Going back to a slide, oh, just in case people haven't seen it. There we go.

**KG:** Views on the afterlife, people responding differently to her sharing her grief the way she isn't used to, guilt, might delay it, might have an inability to access it, guilt of not being there, reluctance to share, feeling like a burden on others, may add to frustration and disappointment, may be harder to grieve properly, isolation, suppression, not having people around who understand how to help her grieve in her culture, feeling lonely, more isolated, more avoidant, guilt, afraid her absence might be reflected as disrespectful. Yes, absolutely. Frustrated, lonely, absolutely, not feeling included in society. Thank you. We will keep going and I'll hand it back to--

**JG:** Thanks, Kristen, and please keep Slido open. We're moving into our last objective. Apply trauma-informed strategies to support individuals experiencing grief while recognizing the impact on providers. Starting off with Slido, what approaches do you think most influence how a person expresses or maybe even processes grief? We have a couple answers here for you to select from.

Is it active listening and allowing space for clients to share their experiences? Validating emotions without trying to fix the grief? Respecting culture or religious grieving practices? Connecting clients with community, faith-based, or peer supports? Providing choices and allowing clients to determine what support feels helpful? Using creative expression activities, as we did earlier? Collaborating with mental health professionals or making referrals when appropriate?

I'm seeing many of you have already started to answer, and I appreciate this range of responses. As we get into this section, trauma-informed support often happens, as you'll learn, through everyday interactions. It's about the way that we listen, how we build relationships and offer choices. Those can make a meaningful difference, and that's encouraging because it reminds us that you don't have to be a clinician to provide trauma-informed support.

For those who may not have answered or did not know how to answer, that's okay. You may not have had the opportunity to support a client through grief yet, but we're still happy that you're here. As we move into support strategies, it's important to remember that grief is not something we fix. Instead, trauma-informed approaches help us create spaces where individuals feel emotionally and physically safe enough to process their experiences in their own way and in their own time.

First, we want to consider the full impact of trauma, physical, emotional, and spiritual impacts, and hold space for how those experiences may be showing up for the client in real time. We also identify signs of trauma in behavior, relationships, and interactions. This helps us respond with greater awareness and intention rather than reacting in the moment. A key part of this approach is to also build positive, restorative relationships. When clients experience consistency, safety, and trust, that relationship itself can become part of their healing process.

We also want to embrace a holistic view of the client, taking into account their lived experiences, culture, environment, and strengths as we support them. Finally, we work to minimize potential triggers by being thoughtful in how we communicate, how we structure those conversations, and how we create environments that feel safe and predictable. When these practices are put in place, we start to see some important outcomes, which leads us to the next slide on applying a trauma-informed lens. As we now know, grief within newcomer populations is often layered with trauma, displacement, uncertainty, and ongoing stressors. Because of this, grief may not always look the way we expect it to. This is where a trauma-informed lens becomes so important. It encourages us to shift from asking "What is wrong with this person?" to "What has this person experienced, and how might those experiences be affecting them?"

It also reminds us that grief is deeply personal and influenced by many factors, as we have said throughout today's webinar. Rather than focusing on whether someone is grieving correctly, we focus on creating safety, building trust, and listening without judgment, validating experiences, and supporting autonomy. When we approach grief in this way, we are better able to meet people where they are and provide support that is responsive to their unique needs and experiences.

We're going to shift our focus to ourselves as the providers. It's important to recognize that this work can affect each of us differently. Why does it affect us? The answer is often shaped by several factors, including the expectations we place on ourselves, our own experiences with loss or trauma, our cultural perspectives, the support available to us, and the unique relationships we develop with clients.

Because of these factors, supporting individuals through grief and loss can have different impacts. For some, the work may create a sense of meaning and connection, while for others, it may contribute to secondary trauma, compassion fatigue, burnout, or vicarious trauma. There's no right or wrong response. The important thing is recognizing how this work may be affecting us and understanding the value of support, reflection, and healthy boundaries.

For supervisors and managers, this is also a reminder that staff well-being is an essential part of creating a trauma-informed work environment. For example, this might mean checking in on your staff after a difficult case. We're going to drop a link in the chat to an archived webinar on supporting others sustaining yourself for a deeper dive on this topic.

We're now going to look at what those supportive responses for clients can look like day to day. Some individuals may openly show emotion, while others may appear quiet or reserved. Neither response tells us how deeply someone is grieving. One of the most important things we can offer is our presence. As providers, we can

sometimes feel pressure to find the perfect words or to solve the problem, but grief is not something we can fix. Often, simply acknowledging the loss can be meaningful. This may be as simply as saying, "I'm sorry for your loss," or, "I don't have the words, but I'm glad you shared this with me."

Trauma-informed support does not require us to be clinicians, as I stated earlier, or provide therapy. Small interactions matter. How we listen, communicate, and show up with empathy, patience, and consistency can significantly influence how supported someone feels. Active listening is one of the most valuable tools we have. There is no perfect thing to say, and in many cases, less is always more. Clients may want to share stories, revisit memories, or simply sit in silence. Our role is to remain present, listen without judgment, validate their experiences, and avoid making assumptions about what grief should look like. We also want to respect each person's unique practices, beliefs, and ways of mourning.

On this slide, we're going to look at some examples of what you can say. Instead of saying, "At least they're safe now," try saying, "That sounds incredibly difficult." Instead of saying, "Everything happens for a reason," or, "You need to stay strong," try saying, "Thank you for sharing this with me. Everyone experiences grief differently." Instead of saying, "You need to talk to a therapist," try saying, "What would feel supportive for you right now?" If you notice your client is crying and saying, "I miss them so much," remember that silence and presence is a response. Sometimes you don't need to say anything. You can help by sitting in silence and holding space with them and for them.

Thinking about what we went over, what are some supportive responses that could be helpful to Amal? How might you respond to Amal in a trauma-informed way? As a reminder, Amal was our case study that we've been following throughout this webinar today.

**JG:** So sorry for your loss. Please be kind to yourself and try to take care of yourself. Give her space to share her feelings and emotions. Listen. Let her know that you're here to listen. Be present with her. Provide a safe space. Stay quiet and validate her feelings. Y'all are amazing. Listening is so powerful. Acknowledge whatever emotions she shares. Say, "Thank you for sharing that with me. I can see how hard this is for you. I'm so sorry for your loss." You can say, "That sounds difficult. Would you like to share a memory with me?" I love that. I am here with you. You're not alone. Let her know that there's resources available and maybe offer that. Ask her what might be helpful for her and validate her feelings and her emotions.

Thank you all for sharing your responses. You all highlighted everything we just went over from being present, listening without judgment, and validating Amal's feelings and respecting her grieving or her mourning rituals. While these principles apply across the lifespan, grief can look quite different depending on a person's age or developmental stage. Let's take a closer look at how grief can be present a little bit differently in children.

Children and youth do not always have the language, emotional vocabulary, or comfort needed to talk directly about grief. That's why trauma-informed approaches encourage multiple ways of expressing and processing emotions. Activities such as art, storytelling, music, and play can provide safe developmentally appropriate

opportunities for you to express experiences that may be difficult to put into words. These approaches also give you choice and control over how, when, and whether they want to share, which aligns with key trauma-informed principles.

For newcomer youth, creative expression can be especially helpful when language barriers or cultural differences or even discomfort discussing grief are present. These activities can also help maintain important connections to culture, family, and identity. Schools can also play an important role as well. For many newcomer families, schools are one of the most consistent and accessible environments in a child's life. They can provide a sense of connection and belonging while helping identify concerns and connect youth to additional supports when needed.

It's also important to remember that healing does not only happen in clinical settings. Support may come through schools, maybe by providing like an art, cultural group, or community organizations with mentoring programs, or there might be faith communities, peer groups, family networks. Again, our role is to help individuals identify supportive spaces where they feel safe, connected, and empowered to process their experiences in ways that meet their needs.

As we think about supporting youth and families, creative outlets can be another way of helping them process their feelings when words are hard, and this can look different depending on the type of support you're offering. Examples of creative expression include drawing, music, movement like walking, nature, dance, or yoga, journaling, and group-based activities. The purpose of these approaches is to provide opportunities for individuals to process their experiences and express emotions in ways that are comfortable for them. Let's hear how creative expression might support them all. Kristen, over to you.

**KG:** Thank you so much, Jasmine. This intervention took place at an organization that I worked with. It came about organically. That is to say, it did not come about from the genius of myself or any of my colleagues, but the genius of Amal herself. Just as many of you mentioned in the Slido, and as Jasmine mentioned a few times, one of the things we're looking for when we're helping somebody is what's going to work for you. We're asking that.

The person that we're calling Amal in this scenario said when we asked her that that something that might have helped was a tradition called tatreez. This is an activity that's commonly used to bring women together in Syria and in other countries. It's sometimes even used as an income-generating activity. When she mentioned it, this embroidery tradition and how most Syrian women learned it early on in life, we thought, well, maybe we can try. We invited all of the Syrian women in the program to attend the group because although Amal was dealing with grief, as we've talked about, there's a lot of elements of grief, both ambiguous and traumatic and natural and sudden.

We brought everyone together, and they embroidered, and they talked about their lives just as they would back home. They found that they were able to help one another through common emotional experiences. They also found that they were able to help one another learn how to embroider. In fact, our colleague by the end was also embroidering, and she learned how, because it was important to them that

everyone was a part of this. The group continued to meet on its own even after the program no longer facilitated it.

Activities like this help for a lot of reasons. One, it's easier to talk about painful things when we're doing something. Going back to all of those arts techniques that Jasmine just talked about, including walking, it is easier to talk about hard things when we're doing something versus sitting face to face. Two, there's a natural way of pouring into yourself, into your art from yourself and your experience. A natural way of pouring into the group from your experience and creating something special.

From a therapeutic lens, it works because we're pendulating between the logic brain and the more creative brain. They were talking and pendulating between sad things and happy things. This makes it all easier to integrate the information and the experience, and to start to make new meaning in our lives.

**JG:** Thanks, Kristen. We are now at our last Slido. Thank you all so much for hanging in there with us today. We want to know what is one takeaway you will incorporate into your work moving forward. We'll stick here for just a minute because we want to make sure we have time for maybe a question or two. There are different ways to support someone going through grief and incorporate those. Silence and presence is a response. Absolutely.

It's okay to provide silence, giving the client choice of how to process their grief. The meaning pie chart. Yes, you will get that in the slides. Everyone has a unique way to grieve. More supportive ways to respond to someone. Yes, giving them their space. Practicing active listening. Creating more listening spaces. Silence and presence. How to support myself and others. These answers are coming in so fast. I'm so glad that you all are taking away something with you today. Grief is multiple emotions existing at the same time. Beautiful.

I'm going to pause there. Thank you all for typing in those responses. Please also jot that down for yourself as you continue your work. As we wrap up today, we want to highlight a few key takeaways and reminders. First, grief is deeply influenced by culture, community, spirituality, and personal experiences. The way individuals express loss, seek support, participate in mourning rituals, or process emotions is shaped by many different factors. We also want to remember that expressions of grief may look different. There's no right way to grieve a loss. Some people may express emotions openly while others grieve more privately or collectively through community practices.

Also, Western understandings of grief may not fully reflect the experiences and practice of newcomer populations we serve. Because of this, it's important that we approach grief support with openness. Cultural responsiveness, curiosity, and reflective practice are essential when supporting individuals experiencing grief. Instead of assuming how someone should grieve or express loss, trauma-informed support encourages us to create safe space with dignity, connection, expression, and understanding. Thank you all so much for being here today and for your active participation. We may have time for one question, Kristen. [chuckles] We had a lot of information to get through, and so I really appreciate everyone in the room being patient with us. Looking at these questions, Kristen, that came through.

**KG:** Yes.

**JG:** I'm wondering if you can answer for us, how does grief affect learning and trust? I know we touched on that a little bit. Do you have anything else that you wanted to add to that?

**KG:** Yes, that's such a good question. Remember that brain fog, right? Let me relate it back to the cognitive challenges we have after we lose someone. When we're thinking about learning and trust, we have to be able to remember things. We have to be able to connect and be present. That's really hard when we've just gone through something like grief. If you're the one that's trying to connect with someone, shorter sentences, smaller bytes of information, longer pauses to see if they are connecting back with you.

Same with learning. If you're seeing someone lose attention and lose their place in school, it's okay. Shorter sentences when you explain to them what you're hoping to see, shorter bits of information, and more space, more opportunity for them to share.

One other thing I'll share is that sometimes I'll ask somebody if I know that they're grieving for the name or what they called the person that they're missing. Just using that name can sometimes be really helpful. One of the things I'll say after somebody tells me about somebody that's passed is, "Thank you so much for introducing them to me." I want to acknowledge that when somebody is talking about somebody that they miss, it's almost as if there's another person with us. I think that's really important.

Acknowledging loss in whatever way feels comfortable for you, acknowledging that that's going to create barriers, and that we as practitioners need to slow down and stay where our clients are at, right? The old social work adage. Then, of course, remembering that not all the information we give is going to seep in, so keep it a little shorter.

**JG:** Thank you for that, Kristen. So many nuggets to take away from that response. Unfortunately, we don't have time for more questions, but we do hope that now you're able to explain the relationship between grief, trauma, traumatic grief in newcomer populations, identify physical, emotional, behavioral, and spiritual expressions of grief that are similar across cultures, describe how specific cultural beliefs and systemic barriers influence how newcomers experience and express grief, and apply trauma-informed strategies to support individuals experiencing grief while recognizing the impact on providers.

As always, Switchboard has a lot of resources for you, and these will be in that follow-up email, so please don't try to screenshot and save these now. We will make sure to get those over to you. We already dropped the link in the chat for our survey. We really would appreciate if you can scan that QR code or click that link in the chat and provide us feedback. It's five questions and should take you no longer than 60 seconds. This really helps us improve our future training and technical assistance.

**JG:** Thank you all in advance for completing that survey. We appreciate you.

**JG:** As we always like to leave you all, thank you so much for learning with us. Please stay connected with Switchboard. Visit us online, and we would be happy to support you. If we didn't get to your question and you want to dive deeper into something specific with a case scenario, please submit a TA request, and we'll be happy to support you. Thank you for being here, and we'll talk with you all soon.

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