NAADAC, UNTOLD TRUTHS:

EQUITY SOLUTIONS FOR THE BLACK COMMUNITY

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>> SAMSON TEKLEMARIAM: Welcome everyone who has joined. You're in the right place. This is a 2 minute count down. We'll start in about 2 minutes. Eastern time. We'll start with our executive director. I'll give you all just a little bit of countdown. Again, in about 1 minute. Thanks for joining. Feel free to hit us up in the chat box and let us know what state or country or providence you're representing. It look like we've got almost 20 out of the 50 states here. I'm just counting because I'm a nerd like that. So we will check in again with you in about 1 minute.

All right, everywhere. It's just about time. We will begin in 30 seconds. We'll let everyone else log in about 30 seconds.

>> Hello and good day welcome to engagement in the Black Community. NAADAC first virtual submit. My name is Cynthia mother Reno. And we are so excited for you all to join us for this very important event. Over the next two days, you will hear from prominent industry professionals about critical issues in the Black Community relevant to treatment and recovery. Together let's foster diversity, openness, and inclusion within the recovery and treatment community. Allow me to introduce the one of the co-chairs for NAADAC new committee the critical issues in the Black Community Dr. Bakahia Madison. Dr. Madison has been recognized for her work in several professional arenas. Including education, direct practice, leadership, Board member ship, and advocacy. She is the chair and tenure professor of the human services and substance abuse counseling program at oak ton community college if co-founded the Illinois coalition of family base treatment. She serves as the Co-Chair of the women's committee of Illinois Advisory Council, of substance use disorders.

Dr. Madison was also appointed to the Illinois public health department maternal mortality review committee and is a former member of the IDPH neonatal abstinence syndrome committee. She serves as a member of the women and gender study committee at Oakton community college. And she was recently awarded into the Hall of Fame on the online museum of African-American addiction, treatment, and recovery. And was named one of the 2019 most distinguished women of Illinois. She will be your webinar facilitator for this event. Thank you so much for being here Dr. Madison. I'm so honored to get to introduce you. And have a great webinar. I'm now passing this over to you.

>> Thank you, Cynthia. It is an honor and a pleasure to be here today. First, I would like to thank NAADAC and the critical issues and the Black Community committee for creating a virtual space to engage the Black Community and our allies. I stand with others across the nation addressing various treatment and recovery provided by racial and structural violence that too often impact the Black Community. My role as the co-chair will create space for racial healing that is more urgent during the pandemic. As we experience civil unrest, we can no longer sit silently ignoring racial inequity and access to treatment and recovery, resulting in intersecting pandemic of COVID-19, overdose, exposure to violence, trauma, and racism. We hope today inspires you to join us on this journey. Again, thank you for being present with the critical issues and the Black Community committee.

Before I introduce you to our presenter for this session, I like to go over a few pieces of housekeeping. First, closed-captioning is provided by CaptionAccess. Please check your most recent confirmation email or the chat box for the link to use closed-captioning. To access CEs, for each session of the Summit, return to the webpage on NAADAC website where you access this presentation. You will see a button under

each session that says access CE quiz. If you click that button, it will take you to the quiz that you will need to take to Your Honor your CE Certificate. If you have any questions about this process, I encourage you to read and save the CE instructional guide, which is available on NAADAC website and attached to the chat box during the session.

Please also remember we will have a live interactive question and answer time with our presenter. So make sure to send in any questions you have in the Q&A Box. You can also vote up questions you see that others may ask during the presentation. That you would like to have answered to.

I am pleased to introduce you to our presenter for the first session. Raven E. Freeborn. Raven is a licensed clinical social worker and certified nurse practitioner who offers healing and host space as a full spectrum doula. Healing justice? Liberation strategist. Harm reductionist, community educator and storyteller. She is the founder of legacy healing and therapy services. And third way solutions to unique community focus businesses offering strategies, coaching, and therapeutic partnership for individuals, groups, and organizations. Raven's mission is to build the love of community that records with the truth of historical oppression to realize equity justice and liberator solution for all people. But particularly, people who are Black, Brown, queer, and trans identifying. NAADAC is delighted to provide this webinar presented to you by this experienced clinical trainer. So Raven, if you are ready, I'll hand it over to you.

>> RAVEN E. FREEBORN: Thank you for that beautiful and spirited introduction. I am really grateful to be here with you all as we discussed the untold truth of equity, issues, concerning how we can create solutions for the Black Community. I see there are 318 people logged in with us today. And so I just send you my greatest welcome and affirmation for you, taking up space in your day to join us in having this conversation.

So we'll jump in today because there's so much that needs to be introduced and that needs to be clarified. And just so much to give as far as the knowledge and learning that's available to us about equity and the solutions of equity in our community. Before I begin with the learning objectives, I do want to welcome folks to give notification in the chat box as a queue for accessibility if you find I'm speaking too fast, I will slow down for you. I cannot go back to slides, because this is recorded and we want to stay on time today.

But today, we're going to be doing 3 really critical things. Learning objectives are made available few when you registered for this webinar. And you'll see them on the screen today. But I summarized them as 3 things. We're going to talk about the

conditions of inequity. And the conditions of equity that must exist for the Black Community to experience more justice and freedom and closer to the destination that we desire, I like to call it liberation.

We're going to talk about how equity is a solution to the issues of injustice and oppression as they manifest in the personal experience whether that's through addiction or dependency, how that manifest in our communities. Whether that be access to our lack of access to healthcare or education. How that manifest in our organizations, and then broadly at the structural and systemic level.

And then we'll have a Q&A. We're going to two Q&As so we'll pause for Q&A and so then get into the shift that must happen. And that shift is the practice beyond equity and into the Praxis of those things that facilitate justice and get us closer to that longing for destination that I like to call liberation.

Then we'll close for another Q&A.

So just very briefly, a little more about who I am. I use they/them pronouns. If you're not familiar with pronouns, they're the description of your gender as you determine them to be so. So if you don't have practice with pronouns, you can leave here and say, I attended this webinar that Raven facilitated and they told us that they are a student of abolition, of affect, and of liberation. That's how they would use the they/them pronoun.

The current home, the place I call home is on Piscataway land in the Washington, D.C. area. And I introduce myself as occupying currently the Piscataway land because as a practitioner of liberation, it is important to resist the in visible built of people before colonization. And so, if you're familiar with what land you are occupying, I encourage you to share that in the chat as well throughout your introduction.

The role that I live in this world or that I work and live through in this world right now is as a cultural strategist. Which really means that it's my job to witness the atrocity of harms that occur through the vehicle of oppression that is incarceration, that is domestic violence, that is personal addiction and dependency, that is the systemic inequity across our country. And so it is my job to witness those things. And then to engage in dialogue and doing. So dialogue being exactly what we're doing today. A conversation of doing and doing of that which is just to be a student as you are all a student today.

So that's a little more about me. And I love seeing that there's so many people here today from different lands with different roles. I want to create a space for us to engage in reflection and practice and Praxis. What I understand what's happening now in this cultural moment we're living in, there's a lot of attention to the issues of inequity.

And those, that attention can create an experience of overwhelm. What we know in our field as overwhelm is the mental experience of trauma that can sometimes disrupt our ability to be participatory. So today, I invite you to honor your disruptions and distractions. We recognize we're living in a global pandemic that is a disruption and distraction for good and for harm in some ways.

I ask you to honor the disruption and distraction of your fur babies, your human babies, and your beloved partners. If you find that you are experiencing guilt, fury or rage as information is shared with you, honor that. If you find that you are confused, honor that. If you find that you are hungry, honor that. And then address and attend to it.

I ask that you secondly take on the role of time travelers. So if you're saying, Raven, how is this possible to be a time traveler? Then I would say to you, Grace Lee Boggs who is an elder who passed on in movement, ask the question what time is it on the clock of the world? If you think about this, it's just an invitation to be aware of your past, present, and future self. So a bit of an introduction I give as people are beginning or reenergizing their commitment to equity solutions, I tell you that my understanding of you is not synonymous with a dismissal of harms. I am not an apologist for racist archetype or structures or systems or even behavior, but as a cultural strategist and facilitator, my role is to reveal the pleasure and the passivity and the plagues of culture, which include violence, white supremacy, oppression and shame. So take on the role of time traveler and address your past, present and future self as you are introduced to information that may help you to engage in change.

And then lastly, I ask that you welcome your wealth. So you're not a bystander for anything in the world. You are active whether you choose to participate or not. We name them as recognized that complexity is part of inequity. And so today, I especially ask the non-people of color to welcome in your knowledge and experiences, and the way that you may have participated in the continual use of harmful practices that support racism, discrimination, and exclusion and white supremacy. And welcome those experiences to help inform your acceptive of content. We are often only engaging 3% of the audience at any given time. And so, I will give you 3 more opportunities to engage in reflection, practice and Praxis with the understanding that I may lose some folks along the way but you'll have prompts to continue your learning.

So I want to ask our lovely tech folks if we can open the poll question. Remember we're welcoming in our wealth. So I'm really curious about how long people have been engaging in this work? And while these answers come in, I'll share little bit of a story with you all. I think that I started this work when I was 17 years old. My beloved alternate Cheryl, who worked at first outreach program in Texas. I do come from the great State of Texas. So if anybody is from Texas, please share that in the

chat as I embrace that love. But I've been part of this work since 17 years old. I helped my aunt study for the LPC exam when I'm I was taking my finals my senior year of high school. And so, I worked with her. I was her shadow at the outreach program where we facilitated IOP program for folks navigating dependency and addiction who were court ordered or who voluntarily came in. And that experience really helped me to get to this point today.

So, I saw in the chat someone asked what is the work? The work is how you define it. I define it as high beginning 17 years old not even trained, but being a shadow of my aunt who was studying for her test. And I see some folks here, we've got over 41% of people who have been engaging in this work for over 15 years. Some even less than that have been engaging in this work between 10 and 15 years. And just 26% of folks have been engaging in this work for 5 years. I am not going to pretend to be a public mathematician. But it seems to me we have a great wealth of knowledge when it comes to this work that could be the work of being someone's shadow, the work of equity, the work of partnering with people who are navigating addiction and dependency.

However way you define it, I'm just curious about how long you've been engaging in this personal wealth of yours. Thanks for participating in that poll and thanks for the folks in Texas who are sharing their love with me in the chat. So we're going to jump right in by talking about the conditions. And to remind you of what that learning objective is, we're going to describe common barriers that exist for African-Americans in the field of addiction and recovery. And I call this point of our conversation today the conditions, because Adrienne Murray Brown who is a mentor of mine from a distance, I just love all the writing they've done and the work and I've trained with them. Adrienne is often talking about the conditions of the world. The conditions that must exist in order for us to engage in transformation. And to bring about justice.

So if you're curious about what the conditions may be, well, they can be the character of people. They can be the preparedness of our environment. And the conditions could be Universal protections. As a social worker, we can be looking at that person in an environment perspective that we bring to our work. Right? But the conditions is just what exist that must be different in order for there to be greater equity, greater justice, and get us closer to that destination of liberation.

So, there are some untold truths about what it means for African-Americans to be engaging or navigating a system of care to experience relief of their mental health symptoms. I'm not going to read all of these points to you on the slide. But I want to point out that across each one of these sentences, we can notice there's a disparity and the care that African-Americans receive, and the care they desire and deserve. Right?

So in the middle, we see African-Americans are more likely to have limited access to culturally responsive care.

We see that 1 in 3 of African-Americans who need mental health care receive it. And right at the bottom, amongst African-Americans, the rate of illicit drug use is higher than the national average. However, the rate of alcohol and prototype overdose is lower than the national average. So what does that mean about the communities that Black folks are navigating? What does that mean about the conditions that exist around them that created a desire to be engaging in illicit drug use? The thing we must continue to think about as we look at the systemic barriers to care is how that is embedded in our dynamic of care and competency. So what was reported of African-Americans who were surveyed is that they believe there's stigma and distrust that lies between the provider or practitioner, and then the patient or the consumer engaging in that model of care.

There is even more greater, a lack of representation. They're not seen as people who look like them. Or if they're seen as people who look like them, there's not an ability to engage in a trusting relationship where they can truly express their needs, their desires, and their experiences. That's what we know as lack of validation.

We see there's environmental conditioning. And by that, we mean there is within their physical environment, their neighborhood, there's no accessibility for cultural or responsiveness of care. There could be hours not meeting care. They are under insured. Or that the provider does not accept the insurance that they are able to access at that time. There's a history of oppressive practices which we'll talk about later on in the slides. But between the barriers to care and the truth about the care that African-Americans can access, we can note there is a structural inequity in a systemic inequity.

So, what I mean by structural inequity is that there's a process by which disparities become negative health and life outcomes. And by systemic inequities, I mean the complexity of practices that use bias, discrimination, and stigma to hinder the progress of people. So structural inequity and systemic inequity are actually two things that are very difficult to visibly see. It's hard to point these things out as they're happening to us, around us, and also it's difficult to point these things out as we perpetuate these dynamics.

But a good example of structural inequity is the school-to-prison pipeline. If you're not familiar with the school-to-prison pipeline, it is the practice or it's the structure that exist in schools that basically feeds children into juvenile or adult detention centers by way of behavioral correction.

So it's a structure. So we must think of what are the systems engaging in the structure? Well, it's our education system, it is often our behavioral health professionals that are identifying young children's behaviors, even if it's a manifestation of trauma, they're seeing it as a problem of their character that must be corrected via punishment. Right? Often engaging that is our corrective system. So that could be juvenile probation, or school resource officer, there's often a legal aspect to it. So there's criminal charges filed. You must engage in the Court system. But just in that example, I can name four systems engage in the school-to-prison pipeline, right? So those four systems that are engaging in the inequity create this structural oppression that children most often, our research tells us it's young Black boys engaged in school-to-prison pipeline. And case fatality rates of Black women in cases of domestic violence. More Black women are more likely to be killed because of relationship between them and their partners. So let's talk about systems that are engaging that a victim of domestic violence may engage in this result of structural inequity. It could be our victim response services. It could be our police systems. It could be healthcare. Hospital systems that are seeing victims of domestic violence come in for medical treatment. It could be also be our employment system as their discrimination that Black women are experiencing as result of stalking or intimidation from their abusive partners.

But again, there's four examples of different systems that are interacting to create this negative health and life outcome for Black women who are experiencing domestic violence. Structural inequity.

And an example of systemic inequity is something like red lining which is in a legal practice which ultimately affects home appreciation value. So when homes in communities of color, historical communities of color are evaluated, their value is less than those homes that are in non-communities of color. Right? That's influenced by red lining. So we're just talking about one system here. We're talking about the legal system housing. And how that affects communities of color and their ability to access affordable and immediate housing.

And another example is the disproportionately of Black children in American foster care systems. Right? So that is an inequity that exist within the child welfare system that those folks who are either evaluating the abuse and neglect or safety concerns, or participating in making complaint or reports of the abuse and neglect against Black children. They're participating in the system that result in disproportionality of Black children being present in the foster care system. That disproportionately cues is that Black families that exist in the population is less than the percentage of people, our Black children who are in the foster care system. I don't want to miss quote numbers. But just image that difference. There's less people living on

Piscataway, less Black people living on Piscataway land than in the foster care system. What does that mean? The representation is systemic inequity.

So I'm going to pause here, because that's just a brief understanding of the conditions. One, that we've got structures, that we've got a history of structural inequity that results in negative health and life outcomes for our Black families and people. And, two, we need to reckon with the history of systemic inequity, right? Practice that individual institutions whether that's the child welfare system or housing system, that has practices of discrimination of bias, that result in marginalization against Black people and their families.

So my invitation to you at this moment is to engage in a reckoning, right? So once you have these slides in the future, they're going to come out after this presentation. You can come to this slide here and engage in your reckoning practice. Which is to really acknowledge and deal with the truth about privilege and marginalization. So you can start with our first point. Ask yourself the question "what is true about the historical and present day conditions surrounding my privilege and marginalization?"

A practice that you can engage in is in spaces where your role is supported by a system of oppressive powers speak of the conditions that maintain your privilege and marginalization.

And 3, if you want to engage in Praxis, which is a deeper form of practice, integration of values to support your change behavior, then you would incorporate strategies to balance power dynamics between yourself and those with historically less power.

Before I move on, I'll give you a direct example of this. I identify as a Black queer person. And so in spaces where my role is supported by system of oppressive power, I must acknowledge I have access to higher education. And I have access to higher education training and licensure that creates a power imbalance of authority over those people who have lived experiences. And so it is my job to speak of that and also to speak of high marginalization. As a queer person of color who is navigating systems that are often influenced by hurt normality activity and whiteness. So if we're going to talk about solutions, we want to be engaging in one of these 3 things. Reflex of the reckoning of history of systemic and structural inequity. We want to engage in a practice, and then we want to deepen that we can by incorporating Praxis tragic to change our behavior.

So again, let's lean forward and participate. Here's another poll. A community I'm part of has initiated confirmations about incorporating equity strategies. And I ask

this question, because very recently, a colleague and friend of mine posted on LinkedIn this article by Angie Franklin. It's titled ghosted by allies. Why BIPOC, that means Black people and indigenous people of color still can't trust White people of social justice. And Angie tells a story how we see from last summer from murder of George Floyd to this moment. There has been a shift and attention? The resources given to conversations about equity.

But she says even further, beyond that shift of attention and resources, there has not been an equitable amount of solutions generated in our communities to change the trajectory of oppression that is currently targeting Black people, indigenous people and people of color. So according to my screen, we locked this poll. 70% of the people defined the community. It could be your physical community or faith practice that has initiated conversations about incorporating equity practices. And still to this day, 25% of people are not currently part of a community that has initiated conversations.

I want to ask folks that are not part of a community to make sure they go back to that last slide and take an opportunity to be in action right after this presentation ends. You're going to have another opportunity to consider how to do that. Thank you to the tech support who launched that poll for us.

The next thing we're going to talk about is equity as a solution. And as a reminder, our objective here in this moment is to be able to define equity versus equality, and the importance of equity as a companion to diversity and inclusion. So we've spent a few moment talking about the conditions overall. African-Americans desire the support more their mental wellness if health. And they're not able to access this due to stigma or witnessing a history of ethical or practices. And lack of cultural responsiveness. Those are the conditions that currently exist. So let's think about how we can use equity as a strategy. First we need to start with understanding the language of equity. And you'll see on this slide there's a bunch. Other definitions. But we're going to start with the one highlighted in red for you at this moment.

So we're saying, equity is each individual or group is given the exact resources and opportunities, based on their circumstances, to reach an equal outcome. So let's look at this picture right here. Actually we're going to look at a different picture. So we're looking at the pictures on the right side of the screen. So, again, with that definition of equity, it is that each individual or group is given the exact resources, an opportunity based on their circumstances to reach an equal outcome. Here on the screen we have two pictures. Baseball happening in the back and a fence and 3 caricature blue, red and yellow who on the outside is given 3 different, between 1 and 3 boxes to change their height so they can see over the fence. And we can see that on the left side with this demonstration of equality, that the fence is slanted. So at some points, it's lower. And the ground below is here. That promotes people being able to

actually see. So on the right side, people are providing the exact amount of resources and opportunities to reach this outcome which is being able to see this baseball game. And on the left side, we have one box given to each person.

So, let's think together about the definition of equality. Equality on this screen says each individual are group of people is given the same resources or opportunity. So, again, back to that picture. Equality, we have one box given to each person. And if we're looking at both of these pictures, then what we see is that the problem to address is visibility. This is access issue. People cannot visibly see the baseball game that's happening. The way that people have decided to address this issue is to provide a resource. It's a box. So on the equality side, each person is given a box. And that is a method of equality. On the right side, each person is given the exact same number of boxes they need to be able to visibly see what's happening on that field right now. That baseball game.

So those are two differences between the equity and equality. And allocation of resources based on someone's needs. In a world based on equality where they're getting all the same resources but we're not able to visibly see what's happening in front of us. Role based on equity, we're given the exact same amount of resources to get to the same equal outcome.

But some other words we're using right now in this moment, in this cultural moment is justice. People are talking about justice that is needed for Black lives. And so we define justice today as the integration of solutions that produces favorable outcomes across the lifespan. So justice may be different for a 16-year-old person than it is for a 60-year-old person. But it's the integration of solutions that produces a favorable outcome across the lifespan. So let's look at these illustrations. Again, we have the same problem. There is a fence that is blocking my ability to see the baseball game. And then in this top, we're looking at the right side of the screen, and on the top left side, we see each person is given 3 boxes. That does not change the visibility issue. On the right side, each person is given the box that they need if they need a box. We see that person and the blue shirt and yellow pants doesn't need a box. So they don't get one. That is equity. But what we're talking about justice is we are integrating a solution. The problem is actually the fence. Why is there a fence in between people who are paid to see this baseball game? And the actual baseball game? Right? They can't see. So justice says, I'm going to tear down this fence. I'm going to change this outcome. That is justice. Right? So we see that in this illustration, the little caricature are tearing down the fence post and integrating a solution that produces a favorable outcome across the life span. Why across the lifespan? Because once this fence is removed, it shall not return. So there will not be an issue for the 16-year-old person

who is removing this fence, once they turn 60, it should be gone. It's a favorable outcome across their lifespan.

And we also want to think about liberation. I define liberation as an outcome or not just as an outcome but as a destination. It is the freedom from limiting self and societal structures. So let's go back to our illustrations. We see equality on the right side top left. It is the equal and amount of resources distributed despite what your need may be. Equity is all resources unique to your needs. So this person who doesn't need a box doesn't get a box. On the left, we see justice as integration of solution. We're taking down this fence. It is the fence that is the problem, not your ability to see. It is the fence that is the problem.

And here, we'll build for you on the bottom, if we're looking on the right-hand side of the screen is liberation. Liberation is destination. It is the outcome after justice has been enacted. There is no fence. Remember the fence is the problem. And in this illustration that's provided, you'll see the source at the bottom of the PowerPoint slide, you can put in your idea of what is needed in your community. I so appreciate these graphics and I see they're appreciated in the chat box as well. Okay. So that's equality. Liberation. And justice. Equity. So we want to be mindful and be good practitioners and stewards and name it. Remember the reflection in the Praxis needed is reckoning. And it's naming what is not visible and making it visible.

So pausing here to take a moment to talk about diversity, inclusion, and fairness. Diversity, inclusion, and fairness are used in our conversations about equity. And I unfortunately don't have graphics to drive this point home so I hope my words are sufficient enough. You'll see different definitions for each of these terms. But the difference I want to point out for you in this moment is that equity, equality, justice, those 3 things are practices -- I'm sorry, those are outcomes. Those are outcomes. Those things can happen as a result of our practices of diversity. Meaning, we have a variety of representation amongst personal and cultural identities. Equity, equality, and justice are possible when we are prioritizing inclusion. Which is the practice of integrating differences into a group of dynamics and culture. Equity, equality, and justice are possible when we are participating in fairness. It is value's based and impartiality of group and norms. Diversity inclusion and fairness are not an outcome. Those are the present day conditions that must exist in order to get to the outcome of equity, equality, and justice.

When equity, equality, and justice exist in their right places, so let's think about that fence. Let's see if I can go back to the slide. This person on the right side, let's look at equity who does not have a box. When equity exists in its right place, meaning we're allocating the resources needed for each person based off their circumstances. When it exists in its most appropriate place, then we know that are liberation is possible.

Liberation being freedom from limiting self and societal structures. Liberation is freedom from the idea that when I go to a baseball game, I have to deal with a fence. That is liberation to know actually I don't have to deal with the fence when I go to the baseball game. I want to see the baseball game. I am free from that concept that limits my ability to engage with this activity, which is baseball. I do love baseball, so I'm using that as an example of freedom.

I want to attack a moment and go through questions and I want to make sure we steward our time well. If you have submitted the question via box, I want to invite you to see what's missing or comment along if you think needs to be added to the discussion. But go ahead, you'll see the instructions in the chat box. Please use the Q&A tab in your Zoom control panel to upvote the questions that are there. So Dr., Madison, if you see any questions.

>> Let's see what questions we have so far. First question, can you give me four systems that contribute to the school-to-prison pipeline?

>> RAVEN E. FREEBORN: So systems that contribute to the school-to-prison pipeline is first the education system. System children exist in and where their behavior is evaluated. So then that second system I would call in our behavioral health professionals. That's our social workers, our case managers, our psychologists that are evaluating someone's behavior as, even if it's evaluated a traumatic, it is a problem that affects their character that must be addressed with punishment. So that third system is legal system or what we call the carceral system. That uses retributive to punish people. And so are the court system. Systems that are processing children's behavioral problems and then producing negative life outcomes like probation or forced attention of juvenile that later leads to negative outcomes such as increased risk for adult detention, addiction, dependency, negative health outcomes. They lose out on the ability to participate in school, so they're behind in their education. They can't access higher education. But again, those four systems. Behavioral, court system and educational and punitive system. That's incarceration, parole and things like that.

>> Next question, I heard you mention the question why BIPOCs can't trust debris dominantly white groups. Several groups have formed in our community, both predominantly POC and predominantly white groups. How do you create genuinely diverse groups? Can we effectively help existing groups to join together or do we need to create new entities?

>> RAVEN E. FREEBORN: So my advice meant is to consider whose voices need to be amplified in that conversation. You can have a representation of folks that is very -- that is not diverse at all and still amplify the necessary voices. So if we're considering Black and indigenous people of color as voices that need to be amplified in

our community, then how do we engage with them without tokenizing them? Tokenizing means we're providing further harm to them by extracting their experience of racism and discrimination and equity and oppression for the use of our betterment of people of privilege. So if you're a nonperson of color, I would ask, I hope I'm answering this question correct. I would say consider for yourself what voice needs to be amplified and how do I engage with those voices without further extracting and harming them and calling their harm my betterment.

>> How do you propose individual conversations started and their community suggestions?

>> RAVEN E. FREEBORN: So I think a great conversation starter is to be a witness. And then to just think about who is, like think about proximity. Who is proximal to me that is witnessing what I'm witnessing? How can you go to your next door neighbor and say I've witnessed we've had a lot of surveillance and monitoring around young people in our community that results them in having contact with law enforcement, creating trauma in their life. What can we do differently in our community? So be proximal. We'll talk little bit about in the next few slides about how we can do that without taking away from community connection and longing and desire. Right? It's that beloved community piece that must exist. But proximity is what influences change. I think we can do one more question.

>> What suggestions do you have for a white clinician working with mandated BIPOC individuals to lessen that inherent power differential and history of racial trauma and treatment?

>> RAVEN E. FREEBORN: I love that question. That's a really great segue of what we're about to go into next. I would one, invite you to hold on tight and pay attention and take great notes over the next few slides. And two, think of culturally responsive therapy. What modality and methods do you need to be using that amplify personal agency and authority in treatment spaces? I can give a few examples towards the end of the presentation so feel free to put that question back in the box. But it's really about cultural responsiveness and I don't want to give away the next few slides. So if it's okay with you, Dr. Madison, I'm going to go back into the presentation and, hopefully, answer that question in a few more at the end.

>> Yes.

>> RAVEN E. FREEBORN: Thank you so much for your help with that. I'm going to get these slides back in order if you just give me one second.

So. Let me make sure I'm pressing all the right buttons. There we go. So on your screen, what you'll see is a diagram that discusses the four I's of oppression. And

if you're familiar with the four I's of oppression, drop that in the chat box so we know who we're working with today. So four I's of oppression is ideological oppression. We're starting here at the center. Ideological oppression. Next is institutional oppression. Next I of oppression is interpersonal oppression. And fourth is internalized oppression and privilege.

The four I's of oppression help us understand how it is that an idea of inferiority becomes the practice within our system that then is internalized within us to create power dynamic that further along oppressive practices. We'll give some definitions and then a good example at the end.

So idea logical oppression is core or central believe that is used to assert standard of superiority over other groups. It's simply white supremacy. We have been in a political environment where the manifestation of white supremacy have been visible via our television screens. We can see what's happening in the world. But that kind of takes away from the understanding that the white supremacy as a behavior, and it can be actualized via group dynamic. It is first a belief. It is a belief that is influenced by or that is enacted by institutions. So institutional is intention or unintentional that core value of believe that restricts access network or opportunity to dominant groups that represent or aligned with core value or believe. I have another illustration that will help drive forth the four I's. But what I want to point out for you is that it can be enacted intentionally or unintentionally by people who are representative of that dominant group. So when we're talking about racism, racial inequity, racial oppression, the ideology is first white supremacy. And then we're looking at non-people of color or some people call White people who are representative of that. But then there are also people aligned with that ideology. So there are people who were not people of color, yes, they are people of color who are aligned with the culture and ideology of white supremacy that continues in our institutions. We'll talk about how that's possible, really, really close to the end of the presentation.

But again, institutional oppression is core value that restricts access, network, and opportunity to dominant groups. And I identify power as access and network of at one point. Those 3 things are component of power in our westernized society.

The interpersonal oppression then is the societal permission and reinforcement for individual members of the dominant group, and then I will in as the result those who align with the dominant group to mistreat individuals of the oppressed group.

So remember in our institutional oppression, we have the intentional or unintentional ideology of people who are representative of the dominant group and those aligned with it. And interpersonal oppression. This is actual behavior that happens between two people or group of people that then result in their treatment of

individuals of the oppressed group. So remember in the beginning, our first practice reflection and Praxis was to engage in reckoning, so we named that white supremacy is the ideology that non-people of color are superior to those people of color. Institutions will act that out with policies. We saw that with systemic inequity and structural inequity. That is actually the playing out ideology. And behavioral dynamic between two people or group of people that causes mistreatment or harm.

And what we want to reckon with right now is how that manifest in our society as micro-aggressions. Micro-aggression is term that's being used constantly these days and some folks don't know what they're talking about so we want to break it down and reveal it so we can be good practitioner of equity and justice. First is micro-insult. And what's on the screen, is basically insensitivity that demean someone. And so, micro-insults, it's within my practice if someone who beliefs in liberation not to give an example of these things or phrases that can be used. I hope you'll use either the wealth of your experience how these can apply to you in past, present or future. Or you can feel free to search these on Google or YouTube that has great examples and video form. I don't want to give examples here today that may intentionally harm a person of color who has been a recipient of a micro insult. But it's subtle rude or insensitive communication.

Micro-assault is explicit. And they're bleak out in our communication. Words that are slurs. They are truly, truly harmful to our understanding of self, our identity. And it is purposeful, the micro assaults. So we think words are small, right? Words don't have big impact. I know as clinicians, we know how harmful our language can be. Micro-subtle is explicit. It is intentional. And the purpose is to be discriminatory to another human being.

Micro-invalidation is a communication that excludes someone. I encourage you to use your wealth of information or what is available to you via the Internet. But micron validation is one that will disconnect, or attempt to disconnect a person of color from their culture based off the observation of someone who is asserting the ideology. So anything that can disconnect you from your culture. Anything that can attempt to take you out as the standard or to separate you from a standard -- or excuse me, from a discriminatory practice or name, or something that is stigmatized against folks. Anything that can separate you from your culture is micron validation. I'm sorry, there's examples on this slide.

So I'm going to take it back. So I don't want to do that to folks. And the last one is the institution of denial. Denial is actually a practice of micro-aggression. And it is intention and impact to apologize for behavior. So oftentimes in our systems of care, when we're organizing as professionals, when we've been alerted to harm, folks will say I did not intend to do that. Implement was no not my intention to do that to you and we forget the impact that's most valuable in that moment.

The last I. Oppression. So we went through ideology to institution to interpersonal and we spent a lot of time talking about interpersonal. Is then internalized oppression or privilege. And internalized oppression is the acting out of the socially conditioned ideology. And recognizing inequity and we recognize the white suppression is for people non-people of color are superior to people of color. And that's acted out in our institution. People of color. And it is played in the interpersonal realm. And then as a result of all that, people of color will be they're in fear in some way to the standard set by whiteness. And people who align with whiteness are who identify as non-people of color will act out in their privilege and invisibilize the needs, desires and wealth, inherent wealth of people of color. That was a lot of information. So I want to give you an illustration I think will -- no, we're not doing questions. An illustration that will help you to understand.

So we're going to imagine that we are in the theater. Okay? So we're here. You're looking at your screen. We're seated. There's a stage there. And we know we're getting ready to see a play. So, in the theater, the script is where the words, where we see the words and the ways in which we should say the words. The stage is then where the words come to life. The actors are the people who deliver the message of the script. And the stage lighting is fundamental in making everything visible. In this way, the script is ideological oppression. It is the belief. So the script is the words and ways we should say the word. The script is the belief. The stage is institutional oppression. It is the place where oppressive behaviors are acted out. The actors are interpersonal oppression. And internalized oppression and privilege is the lighting. To can you imagine a play happening on the stage with no lighting or poor lighting? It would be difficult for you to see or even understand what is happening in front of you. And maybe if you had one of these seats right here in the front, you would be able to get the general gist of what is going on. But the full effect of the play would be lost on you. So, there's a quote that says to be awaken to my own oppression and privilege is a gift and is privilege in itself. There are many of us who cannot engage in this dialogue. That's why I'm so grateful that now 442 have logged into this webinar to engage in this conversation and reckon with the history of oppression and find the solutions that will help create better justice, equity, and greater liberation for Black people and people of color. But this illustration shows you that the script is the belief. It's the way the words are set. The institution is the place where that's acted out. So that could be your education system, your local mental health agency. That could be your Housing Authority. That could be the court system. So many institutions that we must navigate on a day-to-day basis.

Interpersonal oppression are the actors. Those are the people. And I like to say to people, there are more bad people. There's just bad actors. There are bad actors out there engaging in the ideology of white supremacy and that is resulting in

internalized oppression. And we need good lighting to be woken up to the lighting with reckoning of the history inappropriate ways. I'm grateful for this question earlier about how can they, as a practitioner support people who are engaging in mandated treatment? And here's your task. Your task is to understand social behavior that upholds experiences of inequity. And it's to really engage with these four I's of oppression. So what would that look like when you're developing your treatment plan to go through and identify the four I's of oppression. When you do your progress note, you may not do the documentation because we know what's necessary to go in there to uphold the dignity and self-worth of the client. But in your own practice as you engage deeper and deeper inequitable solutions, what does it look like to take your treatment plan and see what is the ideology? What is the societal believe that is being internalized by this person at this moment? How has the institution I'm engaging in furthering that by policies, practices, and procedures? And then most importantly, how am I as a practitioner engaging in unknowingly or knowingly systems of oppression through my modality or through my in inability to be culturally responsive. Thank you for the notes. I'll try to slow down and also be mindful of time.

And so I call this equity as a modality, because we know as practitioners, that modality is a protocol. Right? It is all of which, if you're certified as a trauma-informed practitioner, you have a protocol you must operate within to influence behavioral change. Equity is also a modality for us. It is a protocol that will support greater justice and liberation.

If you are representative of an organization. So if you're a director, case management, supervisor, President, even if you work on the Board, you have 3 tasks if you're going to engage equity as a modality. You must first prioritize the inclusion and diversity as a stepping stone towards equity. Remember inclusion and diversity are not outcomes. They are, excuse me, they're outcomes, they're not the destination, right? I'm sorry, again, inclusion and diversity are the behavior, they're not the outcome or the destination. Outcome is equity and equality. The destination is liberation. So prioritize the inclusion and diversity as a practice to support the destination and outcome that you want to get to.

Your second task is to enter into an agreement to be persisting at the present time in a 360-degree evaluation of equity. I'm going to give you a diagram that will help support your knowledge of that in just a moment. And your third task is to assert truth of inequity into participating systems and institutions. It's that reckoning bit.

And so the diagram that will help to reflect that 360-degree analysis or equity of evaluation of equity is this diagram here. So, what we're looking at is how equity begins in our organization. And what I want to point out to you is that we spends a lot of time right here in the middle section not knowing we're dealing with frustration and fear, and

we desire clarity and quick fixes. Right? This is actually the place we cycle through often. I do want to be mindful of time so I'm going to move to the next slide. But I invite you if you're representing an organization in any way, if you have managerial or responsibility, deal with the last slide. The 3 tasks and think about where you are in the space of equity work.

In our communities of care, we have 3 taxes again to use equity as a protocol for accessing liberation. Later on as a destination.

But first it's to reveal and reckon with barriers and limitations that are produced by history of oppression for people of color, queer, and trans people, non-English-speaking people, Black and indigenous people, and disabled communities. Second thing is that we need to respond to narratives and ideology of oppression with values based remedies and really, really as, and as a strategist, a cultural strategist is to engage folks around values, institutionally and personally. What are the values that can become a remedy to owe protection?

And then third, we must seek accountability with those who have been and continue to be harmed, and resist the repetition of initial or additional harms. Three things we must do.

And at our structural and systemic level, we want to seek change by taking on the task of understanding and implementing a plan that supports the development of equitable groups, organization systems and communities. There was a question in our pause moment about how you can deeply engage with the local community group to increase diversity or representation. I would invite you to consider these things. Consider an organizational or community evaluation. Think about incorporating cultural responsiveness training into your training series. Think about exploring the root causes. And I have a slide to help you understand that. Think about decolonizing mental health care. Recognizing and replacing white supremacy culture. And then study and reckon with the history of the medical industrial complex.

So, those are -- that was a lot in our equity as a solution section. We have just a little bit of time to engage in the next session, and it's meant to be very quick, because that's where the shift begins to happen. But I invite you to do 3 things in your reflection and practice and Praxis. Consider yourself what limit my idea to self and others? I invite you to practice. So attune your protector to values based ideologies and narratives that support cultural change. And then lastly, Praxis, being the inter graduation of values and principles to support greater change. Participate in generative conflict. We think sometimes that conflict can be abuse or that critique is harmful. When, really, there can be generative conflict that support a group to reach a point of tension that is rooted in limiting oppressive ideologies. If we go to our original definition,

this is the activity of removing the fence so I no longer have the self-limiting idea when I want to see the baseball game, getting me closer to my destination of liberation. This is a solidarity practice. These 3 things. I invite you to engage here as well.

So we're going to move into our last section. I thank you for keeping up with me. And there's a recording of this that will be shared later. I encourage you to come back again. We're going to launch this last poll. And I want you to be critical of yourself, be honest as you engage in level of reflection and awareness. When conversations about racial equity come up, I am likely to, a, lead the conversation. B, observe in silence, c, become emotional, and d, retreat. As people begin to respond, I'll show you that only 2% of folks saying they will retreat. And I'm not here to shame you. I'm here to ask that you engage in practices that support your well-being if wholeness, which may include being involved in generative conflict. If you become emotional, again, I'm not here to shame you. But I want to point out sometimes our tears are distraction for destination we desire. If we desire liberation, then how do our tears help to facilitate that p? Is there a harm you can communicate or using a history or really complacent in the history of harm. Think about that for yourself. Are you likely to observe in silence? That's 41% of people so far. 41% of people are likely to observe in silence. And I really want to invite you to become a disruptor. Right? Disrupting means to change the conditions or what's happening around you so that your voice can be amplified if it needs to be amplified. Or that you become amplifier of voice silenced. How can you organize with people who are caring compassionate allies and accomplices to you to break that silence in a way that supports your destination of liberation. And lastly, thank you tech support for launching this poll. 44%% of people are likely to lead the conversation. I invite you to do as I've said in the first slide, consider your privilege if your marginalization and how institutions and ideologies support that. And announce that while you lead the conversation. And maybe take a moment to either retreat, become emotional, or observe in silence. Change what you do so you can get closer to your destination of liberation. You don't always have to be leading.

So here we're going to talk about the shift very, very quickly because this is information that is either coming to you or information you're going to need to sit with and digest many, many times over as I, student of liberation, am continuing to do. So a lot of us are trained on trauma-informed care. It is actually the way most people enter the field these days. Can't get too close to a client or person who engage in services without going through a trauma-informed care class or section. We know that SAMHSA has given us this and they're in constant relationship to each other with safety being at the core. I'm going to move to the definition of them, because though there are 6 principles of trauma and informed care, we're going to focus on the sixth one which is cultural, historical and gender issues. Trauma-informed care allows the practitioner to ask the question what must I do to actively acknowledge the history of oppression that

moves past bias, stereotype, and stigma toward healing hope. That's how SAMHSA being the Substance Abuse and Mental Health Services Administration. We don't want to use acronyms when we're using closed-captioning. So how that agency helps us to understand trauma-informed care through the lens of cultural historical and gender issues. So now that we know this is part of our trauma inform care practice, we have to think about how we can go beyond this place to get to decolonizing mental health care. So colonization is the practice by which the ideology of white supremacy standard that removed indigenous people and indigenous ways and culture from their proximity to being able to practice that culture.

So in our westernized system of care, we know that you need a license to be defined as a therapist. And if we recognize the system that has a history of oppression, we must visualize which that is in visual. Movement for Black lives, decolonization as act of resistance against colonial powers. I'm skipping down to the bottom supports to say it is the process that occurs politically and applies to personal and societal psychic, cultural, political, agriculture, and educational deconstruction of colonial oppression.

This is the shift that must begin to happen if we're going to see Black folks having solutions that get them to a greater destination of -- greater outcome, equity and closer to their destination of liberation. This means we're integrating into our structures. We deconstructing authority and we're embracing the indigenous culture.

We're going to land in this moment is talking about the medical industrial complex. The medical industrial complex, I'm only going to spend a moment here. This is a term that is used by folks who are really agitating the system as we know it to begin to think about why the ideology of white supremacy persists in the way that it does and why it has persisted for such a long time. And what I want to point out for you is where we lie on this map. This diagram shows us safety, health, science and medicine and access are in separate as four principles of care that really get us closer to population control. You then have eugenics and share and disability. Where we are in this is close to safety. And we use safety as the principal to assert that people are either close to mental health and therefore, they lead us to being more unsafe or at-risk of being unsafe in our communities.

And so what we have to consider is how we uplift the medical industrial complex and the ideology of white supremacy that exist within it. I'm so sorry. So I'm going to pause here and get us to our last place so we can open up questions and answers. But our last point of reflection practice, center Praxis is disruption. Remember in the last poll, if you find yourself in one of the four ways of leading the conversation, being emotional, being silent or retreating, we want you to engage in disruption. And the way you can do that is to ask yourself the question what behavior do I engage in that is influenced by white supremacy culture? You can name the behavior as it presents

itself. And name what supports that oppressive practice in group dynamics and organizational norms.

I'm so sorry. And then, your Praxis is to affirm and incorporate the anecdote of white supremacy culture into your daily practice.

So I skipped the last slide so that we can see what we should be doing to talk about what can be done.

Here we go. Temo Okun talked about this white supremacy is manifested through behavior in our world. The ones I've highlighted for you are the things I have to think of myself. So remember when we're talking about institutional interpersonal oppression, you can be aligned with the culture of white supremacy even if you don't represent the dominant ideology that whiteness is more superior to non-whiteness. And the way I know I uplift this culture is through perfectionism, worship of the written word, either/or thinking, progress is bigger or more, and the right to comfort. And unfortunately, we don't have time to go through all of these today, but once you get to your slide, I encourage you to check out the source and use that for these slides of reflection, practice, and Praxis.

I do have to stop here, but I do think we've come to do what we said we would do. We would engage with the conditions to understand structural and systemic inequity. We would consider how equity can be a solution to us. And then we would get really critical of the shift that must happen. We must reckon with the cultural historical and gender issue as trauma-informed care needs us to do and visualize. And reckon with the industrial complex and eliminate the practice of white supremacy culture. And I'm going to stop here so Dr. Madison can come forward and facilitate our Q&A portion before we close. And I'm so thankful to have been able to engage in this dialogue today.

>> Thank you, again, Raven for that excellent presentation. We have several questions and we'll try to get through few of them before our time. The first one by Emily is wondering where courage fits in this beautifully articulated scheme. And this question was early on in the presentation.

>> RAVEN E. FREEBORN: Yeah, where does courage fit? So I actually had an opportunity to train advocates, several advocates who are new to the field. Can you imagine being new to the feel in a time like this? What I invited them to do is be audacious and courage comes in the role of the disruptor to really elevate yourself from the normal of either silence, leading when you should be amplifying somebody else's voice or pointing out where your voice needs to be amplified. Disrupting your emotionality. And disrupting your desire to retreat, which we know is a symptom of

trauma. I often train on trauma and the culture of history, the culture of racism and gaps to the brain.

So, I think that's where encourage belongs. This place of disruption.

>> Thank you. Barbara, I really appreciate this presentation. I work in the criminal just us system. And I realize as one major institution, it's currently being dismantled. The fact that community systems will not address the inequities that still exist, mental health housing and educational services and would you suggest be instituted?

>> RAVEN E. FREEBORN: So I think the way that I'm interpreting this question is how do we replace the criminal justice system that is being reckoned with at this moment. And unfortunately, I only have about this much of an answer to this much of a gap that's even bigger than that. Right? I would think we have to consider what's where the conditions are in our community and what application of justice do they need in order to replace the gap that justice persist when people do not get the actual justice that they desire. That's actually a project that I'm getting ready to lead in my local community. So I think my contact information is going to be put up in just a moment. I really encourage you to reach out so we can dialogue about that.

>> Stephanie asks can you speak to encroaching conversation regarding privilege and oppression?

>> RAVEN E. FREEBORN: So, Stephanie, I would encourage you to go back to those four I's of oppression. And we understand, as practitioners, that we cannot apply one standard to every situation. Right? So it's actually a safety issue to engage in dismantling systems that are oppressive. And you must first evaluate and assess the risk to your own safety. If you have identities of privilege, what risk will then exist in that? And if you have identities that are marginalized, what risks exist within that? And then from that place, pick one of those four I's and speak to that point. What I have learned in my practices is that people are most often ready to listen when you Keck to the ideology and move to the interpersonal. We need people to do this work so we don't want to isolate them. Thank you, Stephanie for that question.

>> Thank you, Raven. Theresa's question. Is there good assessment tool for agency to assess how we are doing with not being oppressive?

>> RAVEN E. FREEBORN: So, what my recommendation is to check out race, equity tools.org. But Google race equity tools. It's a website. They have a whole exhaustive list of evaluation methods that you can investigate for yourself. I've used a few. And they all have their benefits and risks. But what I don't want to do is lift up one.

Because we can then actually call it perfect and we know that perfectionism is way of white supremacy. So check out that resource and see what works for you.

>> Thank you. Selena question. How can you get your administration onboard regarding talk of equality when it has been resisted at looking at change?

>> RAVEN E. FREEBORN: Wow, so, that's really tough. One, I want to say that it is long work. It's horizon oriented. And it's qualitative and how oppression exist within your agency and compare that had to quantitative data. So do you all serve a majority of color in a space that is not represented by people of color? Is there access issues? Can they get to you? So take quantitative data, qualitative data and use that in a compelling storytelling way. I want to think about a resource that might help you about a process.

>> Terry asks can you please repeat your 3 part definition of power, please?

>> RAVEN E. FREEBORN: Yeah. Thanks for that, Terry. I define power as access, opportunity, and network. Access, opportunity, and network. So systems of power are often upheld by a very insular range of people. And the proximity is measured by centimeters if we can imagine. So access, the ability to participate in something that's meaningful to you. Opportunity being the manifestation of an end route. Or on-ramp to a bench of education but an on-ramp to something. And network. People around you who can influence your behavior in a desirable way to get you to that outcome you desire. And all of that being power.

>> Thank you. We have time for two more questions. Megan asks can you name the Angie Franklin article again?

>> RAVEN E. FREEBORN: Once the Q&A is over I'm going to put it in the chat for you. But I'll give you that link.

>> Thank you. Laura, question. How do we implement to community, schools, and prison and culture?

>> RAVEN E. FREEBORN: So what we're talking about there, Laura, I think is structural change. And I would really encourage you to find a movement home. A movement home being an organization of people who are engaging in political power to change the narrative of oppression in our country. There are many that exists. And I don't want to amplify one as being better than another. But look for the places that are engaging in political power. And by political power, I don't mean politics, like Democrats versus Republicans. But the structure of policy that becomes the foundation and framework of our land. So find yourself a good work of land. I have two that I personally love and you can reach out to me for more information on that if you like.

>> Thank you, again, Raven, for that excellent presentation. Again, I want to thank the audience. And thank you again. So just as a reminder to return to the virtual Summit page on the NAADAC website where you can access this session to find the link to the CE quiz. And instructions for earning your CE Certificate is attached to the chat box and available on the NAADAC website. I know many of you in attendance are fellow NAADAC members. Hello, and many of you are not members. I'm sure many of you have never attended a NAADAC event before. We are so glad that each. You joined us. Before we end this initial session, I'd like to tell you little bit about why I love being a NAADAC member. NAADAC has afforded me the opportunity to network, collaborate with other professionals across the nation, and addition, membership is cost-effective and professional development, trainings, workshops are evidence-based, innovative and engaging as we see today. I earn CEs that support my Continuing Education goals and licensure. But most important, my role and partnership with members of the critical issues in the Black Community is why I love being a NAADAC member.

Thank you, NAADAC, for being intentional about the race and equity issues in the Black Community. I encourage those of you who are not members to visit member benefit section of the NAADAC website. And find benefits that would most support your practice. Make sure to join us for our next session. An expert-led form panel discussion on advocacy, policy reform for the Black Community and 30 minutes. 2:00 p.m. eastern, this is a great chance to network with us and be a lasting connection. I hope to see you there. Thank you again.