Jessie O'Brien, NAADAC: Hello, everybody, and welcome to today's webinar a fire within working with the rage of trauma and depression presented by Dr. Ellen Elliot. My name is Jessie O'Brien, and I am the director of training and Professional development here at Nedak, the Association for Addiction professionals.

Jessie O'Brien, NAADAC: It will be your facilitator for this training experience today, and with me behind the scenes as our training program manager, Hayley Hartle, who will be addressing any issues or questions you may have that are not specifically for our presenter. So you have a lot of support here today with us. Just gonna bring your attention quickly to your zoom control panel that should be, I believe, at the bottom of your screen.

Jessie O'Brien, NAADAC: The 3 main things that I want to bring your attention to today are the chat box which most of you most of you are familiar with. I see you chatting away. feel free to chat with each other, make comments, etc., in the in the chat box. I see. Hayley also put the link to the slides and resources there for you all. The second thing I want to bring your attention to is the Q. A. Box? That is where we ask that you put any questions for us or for the presenters. As you can see the chat box moves really fast. So if you put a question in there, we often miss it. It just scrolls right by.

Jessie O'Brien, NAADAC: So if we do see it in there. We will ask you to put your question in the Q. A. Box, and if we see any comments we will gently remind you to keep those in the chat box as opposed to the Q. A. Box. Lastly, we do use Zoom Webinar for live transcripts, so it has been enabled. If you want subtitles, you can just click on the little up arrow and click, show subtitles, and they will be available for you if you would need or would like them.

Jessie O'Brien, NAADAC: just a reminder that every Madeac webinar has its own web page that contains everything you need to know about that particular webinar Now, when you want to access the educational content or register, it will bring you into our Nadak education Center. So all of our educational content is housed, and then Itac educational center, including all of our live and on demand webinars.

Jessie O'Brien, NAADAC: This includes all the Ce quizzes and the certificates that you earn now and going forward

Jessie O'Brien, NAADAC: so. But each webinar will continue to have its own web page on our website, like you see here on the screen

Jessie O'Brien, NAADAC: after today's live event to get to the Ce. Quiz. You can navigate to the quiz by clicking on the link in the thank you. Box. Click here to access the C quiz. Once you click on the link to the C quiz, you can complete the questions, submit your answers and pass the C quiz. complete the survey evaluation and get your ce certificate.

All right.

Jessie O'Brien, NAADAC: Let's meet our presenter. Dr. Ellen Elliot, is a psychotherapist who has worked in the mental health field for 30 years.
Jessie O'Brien, NAADAC: Alan is licensed in North Carolina as an addiction specialist, a professional mental health counselor, a clinical supervisor for counselors, and a nationally certified sex addiction therapist. She has degrees in addictions, counseling, and social work, as well as a doctorate in counseling and human development

Jessie O'Brien, NAADAC: as a lifelong lover of learning and culture. She is especially interested in the presentation of trauma in Western and non Western countries. Ellen teaches and provides, counseling in various areas, including addiction, sexual issues, trauma, childhood abuse, intimacy, attachment, and relationships. I see she's joined me. Hi, Ellen, so I'm going to go ahead and turn myself off and let her share her slides and take over from here.

Ellen E. Elliott: Okay.

Ellen E. Elliott: there we go. Okay.

Ellen E. Elliott: I've often said that it's not the presenting I'm afraid of. It's the technology. So so bear with me if there's other technology issues.

Ellen E. Elliott: So I want to talk today about

Ellen E. Elliott: a fire within working with the rage of trauma and oppression.

Ellen E. Elliott: This is often a difficult subject to talk about, and and one that I think, brings up a lot for all of us. And so.

Ellen E. Elliott: I just want to to. So this is the workshop description that that you already have, that you saw. So I want to talk a bit about oppression.

Ellen E. Elliott: for many reasons. One is that it's so.

Ellen E. Elliott: I think this is a difficult subject. I I decided to present this same presentation a few days ago in a supervision, a large group of

Ellen E. Elliott: people who were in supervision for counseling, and it. It became a very difficult presentation. And so. So I want to put that out there for starters. I think you know there's a question of why would I, as a white woman, want to present on this topic, and think I have always

Ellen E. Elliott: really wanted to do some what used to be called years ago, when I started in the field diversity trainings.

Ellen E. Elliott: And then, having done some research which I'll tell you about in a little while. I I have become more and more

Ellen E. Elliott: interested in this subject and finally, in a place in life that it feels like I can present about this.
Ellen E. Elliott: But so

Ellen E. Elliott: I would love for this to be interactive. and I know that there are too many people in a webinar for it, for things to be very interactive.

Ellen E. Elliott: But please know if you have questions or comments feel free to put those in the question and answer

Ellen E. Elliott: the Q. A. Box, and I will do my best to get to them. Because I, this is a this is the kind of framing that I wish was more interactive.

Ellen E. Elliott: but

Ellen E. Elliott: clearly, in a webinar it is a no I'll give a plug for May Deck, and that the I will be doing this same presentation at the annual conference in Denver. So which and

Ellen E. Elliott: I've been a few conferences that do a better job of of the conference, putting together the conference than they do. So the the conference in Denver's worth going to.

Ellen E. Elliott: So maybe I'll see you there, too. So let's talk a bit about oppression and what oppression is. we. We see lots of examples, I think, among us

Ellen E. Elliott: in more recent years.

Ellen E. Elliott: possibly overtly more than ever before. So unfair social power disparities. so that there's a lot of definitions.

Ellen E. Elliott: the

Ellen E. Elliott: the dictionary definition that I found was a situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom that that's the sort of the most obvious definition of oppression

Ellen E. Elliott: I assume, and one that When I presented this saying

Ellen E. Elliott: same presentation about a week ago. What? The answer that I got to what is oppression was sort of

Ellen E. Elliott: absolute examples. slavery

Ellen E. Elliott: apartheid. So some of the things that we absolutely know is oppression rather than the day to day oppression that happens all the time all around us. And so the dictionary definition, I think, speaks more to the larger, grandiose ideas of repression rather than what people experience on a daily basis.

Ellen E. Elliott: So
Ellen E. Elliott: oppression really is unfair. Social disparities. it that result in a lot of harms for a lot of people. It's when people reduce the potential for other people to be fully who they could be, who they are, by denying language, education, and other opportunities.

Ellen E. Elliott: we've seen that historically, which we're going to talk about quite a bit as we'll get into this. So

Ellen E. Elliott: who is oppressed?

Ellen E. Elliott: It's so. Oppression is social injustice. And who do we know what? What groups in the United States, for example, are affected by oppression.

Ellen E. Elliott: certainly we know the African American populations. Latino, American populations, Asian Americans, indigenous peoples.

Ellen E. Elliott: across the world, but also in the us women. Lbgt, Q. handicap sing seniors.

Ellen E. Elliott: And then I put some

Ellen E. Elliott: on this side is not as obvious, you know. We we kind of think of. When we think about a press groups in the United States, there are several groups that especially come to mind. lg, I Lbgtq, right now is

Ellen E. Elliott: definitely

Ellen E. Elliott: sort of in the media constantly as as about oppression. And

Ellen E. Elliott: and as we watch media further, a press right?

Ellen E. Elliott: so.

Ellen E. Elliott: But but these groups that come to mind immediately are not the only groups

Ellen E. Elliott: affected by oppression in the United States, sometimes unmarried and divorced people.

Ellen E. Elliott: experienced depression, religions, any religion other than Christianity. In this culture.

Ellen E. Elliott: People who are foreign born or associate, socioeconomically disadvantaged, people who are illiterate, uneducated people with learning disorders

Ellen E. Elliott: our learning disabilities. People who are obese people with mental illness, people with physical illnesses or physical illnesses and other handicaps.

Ellen E. Elliott: So there are lots and lots of groups, and I'm sure that this is not certainly not

Ellen E. Elliott: the only
Ellen E. Elliott: groups. So I'm looking at the chat, and I see a couple of questions in here. So if you'll put those questions in the Q. A. Then then what that happened? then we'll get to a place that the we'll do. Q. A. As we're going along. And I'm going to try to do those just as we go along from time to time, because we can have areas where there is just Q. A. But I'd really rather kind of incorporate that into this presentation.

Ellen E. Elliott: And and I want to say, if you've noticed already. I'm a little nervous about doing this presentation. it's it is the first time that I have taken this risk.

Ellen E. Elliott: And so I really want to

Ellen E. Elliott: put that out there as well. That I just well, you know, if I seem nervous, it's because I am

Ellen E. Elliott: and I told you I should try this about a week ago, and of course the

Ellen E. Elliott: I think that it's important to know that the the group that I did this presentation with did not sign up for it. You know I kind of put it on them so so that may have something to do. And it was first thing in the morning, so it may be be sort of heavy for first thing in the morning, and thank you so much. And yes, I saw in there that people had written.

Ellen E. Elliott: thank you. That people had written addiction and absolutely addiction. I kind of clumped that in with mental illness. But I think that the more that I have talked to people about this, the more absolutely addiction should be its own category here. Because, yes, there's there definitely is a lot of oppression related to addiction. Or, you know, specific,

Ellen E. Elliott: specifically, what sexually transmitted diseases aids

Ellen E. Elliott: and and that's true in other countries as well. Well, actually, so these are some of the oppressed groups in the Us. What about the west of the world?

Ellen E. Elliott: so oppressed groups across the world. So minority groups across the world

Ellen E. Elliott: are are oppressed groups.

Ellen E. Elliott: I don't know if some of you may have read the book cast.

Ellen E. Elliott: So the book cast. is a comparison of racism and Cast Castism

Ellen E. Elliott: in India and Nepal

Ellen E. Elliott: or South Asia places where there are caste systems. There actually are some caste systems in parts of Africa as well. But there's there is definitely India has a very formalized task system.

Ellen E. Elliott: Nepal has a caste system very similar to India, and although it is illegal at this point, it is still very, very much a part of
Ellen E. Elliott: society. People's last names determine their cash. So you can't meet someone if you're familiar with the last names and not know which cast someone is from. For example, so

Ellen E. Elliott: cast. Castism is very similar to racism in the Us.

Ellen E. Elliott: So women are a press across the world.

Ellen E. Elliott: that is an absolute, some more than in the Us. Certainly, and there are places in Europe that have less oppression for women than in the Us. But there is oppression for women. Some may argue Iceland

Ellen E. Elliott: but there is oppression across the the glow when it comes to women.

Ellen E. Elliott: and also minority groups and racial and ethnic groups. Every country has its own racial and ethnic groups that

Ellen E. Elliott: are oppressed groups in that particular country.

Ellen E. Elliott: religion is also religious minorities, and that's

Ellen E. Elliott: that's true in our country.

Ellen E. Elliott: and we have lots of religions represented in this country. It is especially true in countries that are

Ellen E. Elliott: very divisive when it comes to religion, and especially when there are only a few religions. And then there's.

Ellen E. Elliott: you know, only one or 2 outliers, especially so and sometimes, when a particular religious group is in power.

Ellen E. Elliott: political party affiliates same thing with political parties. In some we have

Ellen E. Elliott: almost a two-party system. We

Ellen E. Elliott: we do. We have a two-party system, for the most part in this country, and some other countries have

Ellen E. Elliott: more than 2 parties, but whichever party is in power is an absolute power.

Ellen E. Elliott: and so you know, there are

Ellen E. Elliott: sometimes mass murders
Ellen E. Elliott: due to political party. In some countries.

Ellen E. Elliott: Ethiopian Eritrea is sort of an example of the the war going on that has gone on for a long time between, and Eritrea has a lot to do with the politics and political parties.

Ellen E. Elliott: Lgbtq is also a press group

Ellen E. Elliott: oppressed across the flow.

Ellen E. Elliott: unmarried and divorced people, more so in some countries than in the Us.

Ellen E. Elliott: the poor or socioeconomically disadvantaged, definitely oppressed groups

Ellen E. Elliott: everywhere I've ever been and I travel a lot.

Ellen E. Elliott: So I can tell you that that is pretty much the case across the globe illiterate and under educated, and is always an oppressed group, mentally ill, obese. And I put obesity in there because I think few people realize, and we could say also people suffering from anorexia but again, clump that in the middle eel category

Ellen E. Elliott: along with a lot of other things and But obesity is in many countries part of a

Ellen E. Elliott: an oppressed group.

Ellen E. Elliott: even though it may be a a sign of status.

Ellen E. Elliott: it still is obesity still leads to oppression in most in a lot of countries.


Ellen E. Elliott: So in in 2,021, just not too long ago I completed a dissertation among the historical

Ellen E. Elliott: trauma, among

no more adults in the Paul, then Noir is an indigenous group in the Paul.

Ellen E. Elliott: and

Ellen E. Elliott: so this is the first presentation that I have done that wasn't related to the entire dissertation. This is related to the the most glaring, unexpected finding in the research and

Ellen E. Elliott: it just was very interesting to me. I did a qualitative study on about historical trauma

Ellen E. Elliott: among adults, age 30 to 50

Ellen E. Elliott: in Nepal.
Ellen E. Elliott: And so

Ellen E. Elliott: I related this to historical trauma, using

Ellen E. Elliott: historical trauma theory, which I'll talk about in just a minute. So first of all. Let's take a look at the sort of the history of trauma and where we're trauma. The the idea of trauma came from. So when I first went to Nepal the first time I I visited Nepal's in 2,014, and one of the things that I loaded was that there was

Ellen E. Elliott: first of all, a different concept of mental health. Mental health was explained more somatically. There's a concept there, mind, body, that we don't have that

Ellen E. Elliott: is. It's just different. It's a different manifestation of trauma. Shortly after I left the first time the first time I went I went to volunteer, or partly to volunteer with an organization called Which is the center for victims of torture.

Ellen E. Elliott: and

Ellen E. Elliott: I visited. I went to a village, the village of Don.

Ellen E. Elliott: and visited 6 homes where trauma victims had access services.

Ellen E. Elliott: trauma victims who had access services lived. And so I went to those homes and

Ellen E. Elliott: spoke with

Ellen E. Elliott: the people who were clients essentially of of a mental health organization

Ellen E. Elliott: and just notice the differences in how trauma was explained.

Ellen E. Elliott: Shortly after I left there was a series of earthquakes in Nepal.

Ellen E. Elliott: and I had stayed in contact with a lot of people from Nepal who

Ellen E. Elliott: told me about the things they were experiencing as a result of this

Ellen E. Elliott: Mac natural trauma, this trauma that had happened to them. And it's the symptoms were different. The manifestations of trauma were different. And so that's what originally got me interested in the subject. I also was in a partnership with a a native American for more than a decade, and

Ellen E. Elliott: the the comparison was was also something that that

Ellen E. Elliott: really made me start thinking about

Ellen E. Elliott: carrying that information and doing research in in Nepal, and I'll talk a little more about that in a minute. So the first idea or concept of trauma in the United States well, not in the United States.
in.

Ellen E. Elliott: I guess. Austria, Vienna.

Ellen E. Elliott: I laid on Freud's couch once, by the way. so in was hysteria. Freud was the first person who ever met in the word trauma

Ellen E. Elliott: and then, or at least that's documented. And then he called it hysteria. And essentially he was talking about mostly sexually abused housewives in the Victorian era.

Ellen E. Elliott: But at that point he called it hysteria. Later on Myers pointed the term shell shock, which was related to World War Ii. Victims

Ellen E. Elliott: or or people who had served and were victimized by trauma.

Ellen E. Elliott: Ptsd.

Ellen E. Elliott: Came along during Vietnam, so the name shell shock became Ptsd. During PE during Vietnam, and it was

Ellen E. Elliott: the the Ptsd was absolutely related to war trauma.

Ellen E. Elliott: So

Ellen E. Elliott: That's one of the things that limits. The diagnosis now was that it it did began as as absolutely being about war trauma.

Ellen E. Elliott: So none of these

Ellen E. Elliott: ideas or concepts of trauma really provided a context

Ellen E. Elliott: for historic or ongoing trauma experiences. So people like vessel Van Ricol have now talked about in developmental trauma, Julia. Here Judith Herman talked about

Ellen E. Elliott: complex trauma, and we now have that as one of the finally one of the diagnostic codes in the Ds and not the Dsm, the Icd 11

Ellen E. Elliott: we don't have it in the Dsm. Yet. But finally, there are starting to be sort of a wider extended concept of trauma.

Ellen E. Elliott: But what we've had in place thus far, certainly did not do that.

Ellen E. Elliott: So

Ellen E. Elliott: One of the people who noted that
Ellen E. Elliott: years ago, starting in 1,978, was Dr. Maria Yellow Horse. Brave heart! And she is the person the theorist who wrote historical trauma theory in her dissertation in 1,989. I believe that

Ellen E. Elliott: No. 98

Ellen E. Elliott: So in 1,998, she published her dissertation, which talked about historical trauma theory

Ellen E. Elliott: and and what she's so

Ellen E. Elliott: so she

Ellen E. Elliott: She wrote her theory, based on already published research about his about holocaust victims offspring.

Ellen E. Elliott: So there had been lots of studies related to the offspring, the children and grandchildren of holocaust victims

Ellen E. Elliott: it, and what was found and what is now found there now is evidence of trauma carried through DNA from mother to child. Of course, with that that is really new information. you know, only within the last. I don't know.

Ellen E. Elliott: 5 or 6 years or so. certainly within the the last decade.

Ellen E. Elliott: So Braveheart used the research from Jewish holocaust survivors.

Ellen E. Elliott: and she studied her tribe, the Lakota tribe.

Ellen E. Elliott: and did a lot of

Ellen E. Elliott: a lot of writing and articles, and pioneered the concept of historical trauma theory.

Ellen E. Elliott: Dr. Joy de gray used also used break arts theory

Ellen E. Elliott: to expand the theory to African Americans in

Ellen E. Elliott: the United States.

Ellen E. Elliott: and her book was published in 2,005, which is post-traumatic slave syndrome, and if you haven't read it, I I absolutely encourage you to read it. It's a great book.

Ellen E. Elliott: and it's it's very. It's an easy read. It's an interesting, interesting read, and it's not, you know. It's not terribly. There's not a lot of technical jargon she really writes it from a place that we can all
Ellen E. Elliott: So

Ellen E. Elliott: After both of them. Sometime later. Estrada also applies with the same theory to Mexican Americans and Adonis later explored apartheid in South Africa, using the same theory.

Ellen E. Elliott: But at the time that I was working on

Ellen E. Elliott: the research in Nepal no one had at that time ever used historical trauma theory among a South Asian

Ellen E. Elliott: or a safe South Asian population, or in a what what many of us still call a a Third World country. It's now considered an underdeveloped country.

Ellen E. Elliott: so well, I'll tell you that in a minute, also, so historical trauma theory as used in

Ellen E. Elliott: my dissertation was historical. Trauma is trauma, resulting from an ongoing and intergenerational catastrophic phenomenon experienced by an oppressed cultural group

Ellen E. Elliott: and that was the the definition that I use going into the research.

Ellen E. Elliott: So I want to tell you a little bit about what I think.

Ellen E. Elliott: So the research Examples of historical trauma theory are African Americans in the Us. holocaust victims, of course.

Ellen E. Elliott: from even before the theory existed, native Americans

Ellen E. Elliott: and South Africans, none in Asia or developing country at that point. There's also since then have been some studies

Ellen E. Elliott: on what the offspring of 2 of holocaust victims. Those studies are on going Mexican Americans. a Polish group that is an oppressed group in Poland.

Ellen E. Elliott: due to politics. So that's this is a

Ellen E. Elliott: political group in Poland, refugee groups in the Us. Including Cambodian refugees.

Ellen E. Elliott: have also been studied using historical trauma theory and

Ellen E. Elliott: well, in the Us. And Canada, Canada has also done numerous studies now with

Ellen E. Elliott: first American. So in

Ellen E. Elliott: in Canada native American groups are called first First America.
Ellen E. Elliott: so

Ellen E. Elliott: my my particular study was on the Noir in Nepal, and the Noar is an indigenous group who consider themselves the first people in Nepal.

Ellen E. Elliott: There are. you know that that is a debate that has continued for a long time, but the then they are very much acknowledged that they are the the first people

Ellen E. Elliott: from Nepal.

Ellen E. Elliott: so

Ellen E. Elliott: based on politics, and who has been in power

Ellen E. Elliott: then the then they were. They now have

Ellen E. Elliott: a a makeshift democracy. Their their democracy is is, they have a Parliament, but it's it's a new system. And you know, there's there's some problems with it, of course, with any new system, and with democracies, as we see But

Ellen E. Elliott: prior to that there have been kings, and depending on

Ellen E. Elliott: which political party was in power, depended on also determined who

Ellen E. Elliott: who got attention and who didn't, and what rights were taken, and what what rights were not taken.

Ellen E. Elliott: There was one king who married a no, our woman, and for that reason then, they were were considered very special for a period of time. And then there was a king who

Ellen E. Elliott: was

Ellen E. Elliott: from a completely different cast altogether, who took away right from the Noir. They could not speak their language for a long time. All their literature was taken, their ability to their their festivals and rituals were

Ellen E. Elliott: deemed illegal. So there were. There was a period of time that the they were not able to practice their culture.

Ellen E. Elliott: There are many. The No. One now is a very, very

Ellen E. Elliott: culturally writ group. but they're very protective of their culture, and rightfully so the. There are guides in their small governing boards

Ellen E. Elliott: within the no, our population, and in the different areas where they no more live.
Ellen E. Elliott: and the guides uphold the cultural systems

Ellen E. Elliott: of the No war.

Ellen E. Elliott: And still there are. There's lots of cast. So

Ellen E. Elliott: Nepal has a caste system

Ellen E. Elliott: very similar to India's, and then they war have a caste system within the caste system. So in Nepal they're considered the third cast.

Ellen E. Elliott: the John Ajadi is the indigenous peoples.

Ellen E. Elliott: and so they are considered a John Ajadi

Ellen E. Elliott: population, which is the third cast in the fall.

Ellen E. Elliott: and then they have their own cast.

Ellen E. Elliott: so so there's cast discrimination both as part of the Nepali caste system and within

Ellen E. Elliott: their own cast.

Ellen E. Elliott: So I found several things that I discovered in doing this research. So I found several.

Ellen E. Elliott: What was the trauma that was experienced by the noir? And I've I've put a couple of those in here, and I haven't included all of them, because we're that. That's not what we're talking about. But patriarchal trauma was something that that came up a lot.

Ellen E. Elliott: and both from the men and women that I interviewed. The the women, of course, had some gruesome stories related to their oppression.

Ellen E. Elliott: but and the men felt very guilty.

Ellen E. Elliott: often guilt about things like their sister is not having the opportunity to have an education, because the expectation was that she would be married and taken care of by her husband's family.

Ellen E. Elliott: and she wouldn't need an education.

Ellen E. Elliott: So women did not have the access to education until the last decade or so. the

Ellen E. Elliott: so lots of gender discrimination in the chains of marriage. So in Nepal, once you marry as a woman, you go to your husband's family, and you live with the family there. The households in Nepal are multi-family households.

Ellen E. Elliott: and people go live with the sons
Ellen E. Elliott: family. So sons

Ellen E. Elliott: stay at home and dollars leave.

Ellen E. Elliott: and so it. It makes more sense to families, and particularly historically, not to educate women.

Ellen E. Elliott: but it puts women in quite a mind, because as we'll talk about later. So there's a lot of domestic violence in the Paul a lot.

Ellen E. Elliott: And one of the things I found in the study is that it is not as often from husbands as it is for mother-in-law's And so

Ellen E. Elliott: one of the the reason that I found that specifically important in this case is that

Ellen E. Elliott: mother-in-laws in Nepal have spent their entire life

Ellen E. Elliott: oppressed.

Ellen E. Elliott: and for the first time there is a

Ellen E. Elliott: lesser

Ellen E. Elliott: person in the household. When the son's wife comes. the only person that mother-in-law feels like she has power.

Ellen E. Elliott: and so there is significant domestic violence between

Ellen E. Elliott: of from mother-in-law to sons, wives.

Ellen E. Elliott: and sometimes their children.

Ellen E. Elliott: but especially the W.

Ellen E. Elliott: So

Ellen E. Elliott: these were the findings of the the research that I did in Nepal.

Ellen E. Elliott: and a few of those really stand out. So the the areas of trauma that I found were

Ellen E. Elliott: what you see on the left hand side, gender discrimination, domestic violence, and cast discrimination. Particularly is oppressive within

Ellen E. Elliott: the No more population.

Ellen E. Elliott: the internalization of that oppression is addictive behaviors and suicide, more than
anything else. The externalization of oppression that I found in my particular setting has to do with animal sacrifices

Ellen E. Elliott: and

Ellen E. Elliott: horrific maltreatment of animals.

Ellen E. Elliott: dissociation that comes along with

Ellen E. Elliott: the atrocities that happen as a result of repression.

Ellen E. Elliott: that they are not recognized within the population.

Ellen E. Elliott: and then a concept of witches, which I will share again in a moment.

Ellen E. Elliott: So again, the internalized rate that I found was mostly

Ellen E. Elliott: escape seeking behaviors, and then the projection inwardly of rage.

Ellen E. Elliott: So escape seeking behaviors ended up being vocational pursuits quite a bit in Nepal. work in education. I had several women tell me that once they were able to go to school they went to school only to get out of the kitchen because there are places in the kitchen unless they're able to work or go to school. Now, today, outside the home

Ellen E. Elliott: addictive behaviors. So the other internalized rates have to do with addictive behaviors, alcohol and food.

Ellen E. Elliott: A lot of women shared their

Ellen E. Elliott: unhealthy behaviors with food, and how they had would sneak food. And so there have also been food shortages historically, in the park.

Ellen E. Elliott: And

Ellen E. Elliott: so that feeling of there isn't enough, and in the poly households

Ellen E. Elliott: women at last

Ellen E. Elliott: Husbands eat first.

Ellen E. Elliott: sons eat, second, the rest of the children. 8. And then mom

Ellen E. Elliott: can it And often, after everyone else is gone.

Ellen E. Elliott: so sneaking of food feels more powerful
Ellen E. Elliott: when when you're stripped of power.

Ellen E. Elliott: And so it absolutely made sense to me why,

Ellen E. Elliott: and

Ellen E. Elliott: and especially the sneaking up there that just came up several times. So we know that food is an addictive behavior here for sure. and

Ellen E. Elliott: and certainly alcohol. There is some drug use in Nepal. It's certainly not quite to the extent that we have drug use nothing close to the extent that we have

Ellen E. Elliott: and suicide. Also suicide.

Ellen E. Elliott: came up a lot, I think, 70% of the participants of my study who had at least who had attempted suicide. or very seriously thought about it

Ellen E. Elliott: before. Several people had

Ellen E. Elliott: seriously attempting suicide and

Ellen E. Elliott: and then fatalities. Almost everyone talked about people they had known who either committed suicide or died from some sort of accident.

Ellen E. Elliott: So the unexpected, finding the the thing that I did not expect to come out of this study. So I also should mention that this this sounds violent, and when I'm talking about it, and particularly when you know when I tell a little bit about the the witches the folks of heart folks in Haru.

Ellen E. Elliott: it sounds very violent in in. I'm talking about probably the most

Ellen E. Elliott: humble.

Ellen E. Elliott: sweet, warm

Ellen E. Elliott: people population I have ever met

Ellen E. Elliott: ever in my life. It's why I fell in love with Nepal

Ellen E. Elliott: is just the the temperament, the the love and the warmth of the people.

Ellen E. Elliott: And until I started doing this study and and going deeper

Ellen E. Elliott: into the culture it, I I wasn't aware of a lot of these things.
Ellen E. Elliott: I knew about the animal sacrifices. So I knew about the domestic violence, but not to the extent that I have since known about the domestic violence.

Ellen E. Elliott: but and I knew about the animal sacrifices. There are so many animal sacrifices in

Ellen E. Elliott: Nepal that the

Ellen E. Elliott: the world as a whole has kind of come together and said, huge Peter and other organizations have specifically targeted Nepal to deal, legalize, and make it an international crime for Nepal to have this particular ceremony where they slaughtered one year 5 more than 500, and so The the world has now sort of come to the rescue of these animals and said, You can't do that anymore. There are still animal sacrifices. When boys come into their rituals around coming of age ceremonies.

Ellen E. Elliott: and there is an animal's

Ellen E. Elliott: There's so there are lots of sacrifices now the animals are in as far as I know. There I wasn't.

Ellen E. Elliott: and a lot of times Napoleon's don't eat meat

Ellen E. Elliott: unless they are sacrificed to

Ellen E. Elliott: gender and cast discrimination. We've talked about that violence aimed at the both folks see, Harry, so both see is a which

Ellen E. Elliott: and

Ellen E. Elliott: often are determined by the can participate, was telling me that his mother believed that his father's alcoholism was a spell that was cast by the vote. See?

Ellen E. Elliott: And so it was. It's and Bog See is typically an older, widowed woman in the community who lives alone often doesn't have any children, and for whatever reason. One day the community decides that she must be a witch, and whatever bad.

Ellen E. Elliott: whatever bad things are coming to the community, it must be related to her so there have been numerous accounts of beatings of of both the that is now an illegal practice in the Paul. And yet it still happens it's

Ellen E. Elliott: But in. And it happens quite a bit. So there is the folks that get

Ellen E. Elliott: scapegoated

Ellen E. Elliott: in communities for bringing on whatever even alcoholism.
Ellen E. Elliott: So it's an interesting phenomenon there. Traditional healers are much more common than doctors or because of all didn't have medicine or doctors until the you know, the last 2 decades and traditional hills are still very, very much a part of the culture, but some of it, sometimes the traditional healers are very violent

Ellen E. Elliott: and sort of use their status to be able to really beat people sometimes really badly.

Ellen E. Elliott: you know, I've I talked to someone who lost their hearing as a result of a traditional healer. And then one woman talked to me about a traditional healer coming in and turning into a tiger and scratching everyone in the family. I mean, it was, you know, hopping around the room and scratching people. So

Ellen E. Elliott: you know, it's

Ellen E. Elliott: it is part of the culture. But there's a lot of sort of underlying violence that comes from this externalized range.

Ellen E. Elliott: it. There's also festival

Ellen E. Elliott: lots of festivals into Paul, and one of the other things that I love, and then no war. Especially have these incredible festivals. Many of the characters in their festivals are demons and monsters, and are

Ellen E. Elliott: really kind of scary kind of scary to me. and and you know, children in the culture of kind of growing up with this. And it's, you know, a lot of the the portrayals are of, you know, like somebody's hand being chopped off, or you know, some some fairly gruesome things sometimes.

Ellen E. Elliott: So

Ellen E. Elliott: one of the reasons that I'm wanted to do this presentation is in the dissertation. I was able to

Ellen E. Elliott: to compare the range of oppression to black rates identified in the United States. Much has been written.

Ellen E. Elliott: So I I brought this back to de gris

Ellen E. Elliott: theory of

Ellen E. Elliott: traumatic slave trauma syndrome

Ellen E. Elliott: post-traumatic stress post

Ellen E. Elliott: post traumatic slave syndrome.

Ellen E. Elliott: because it it is. She talks a lot about the rates of oppression. and so And then Stout has
picked up from there and written numerous articles, also proposing that the internalized range of rage

Ellen E. Elliott: leads to exactly what we've talked about before. depression, substance, use, suicide, and other self-destructive behaviors.

Ellen E. Elliott: while externalized rage leads to violence. and

Ellen E. Elliott: we see, and one of the things that that I hope to talk about is how violence is not always obvious

Ellen E. Elliott: violence, right? It it isn't always covert

Ellen E. Elliott: for over it. It is often also implicit or covert. So Both were found in the current study of the noir, both

Ellen E. Elliott: internalized and and externalized range.

Ellen E. Elliott: So this is an excerpt from

Ellen E. Elliott: my dissertation, and then then we moved past the dissertation. But

Ellen E. Elliott: The

Ellen E. Elliott: externalized rage is projected. Range.

Ellen E. Elliott: Stout talked about the concept of black rage as defensive a defensive and mobilizing force.

Ellen E. Elliott: the historical nature of that rage years after slavery as moral injury by proxy.

Ellen E. Elliott: And I think it's important to digest that moral injury by prophecy

Ellen E. Elliott: that repeats with each experience of racial trauma and degradation.

Ellen E. Elliott: She she discussed a lot of outrage, posing that the internalization of rates again leads to the things that we've talked about already. Self, destructive behaviors.

Ellen E. Elliott: And while externalization of rage leads to violence. So in the noir culture, domestic violence. animal sacrifices.

Ellen E. Elliott: traditional healers beating away evil spirits, then

Ellen E. Elliott: festivals that portray death, or all projections of rage. Implicit violence.

Ellen E. Elliott: is more the discriminatory pract practices the caste system. The cast discrimination that
happens, the lowest cast is considered the untouchable in Nepal.

Ellen E. Elliott: and can't drink from the same fountain steel can't. If if I'm on

Ellen E. Elliott: been untouchable set at the

Ellen E. Elliott: dinner table. First of all, they so there's there is definitely cast separate separatism in Nepal.

Ellen E. Elliott: But I one participant.

Ellen E. Elliott: for example, talked about having a friend who came over and then

Ellen E. Elliott: his. His mother threw out the pot of rice because he had served rice to someone from a lower cast.

Ellen E. Elliott: which you know I mean, that's kind of the same same thing that happened here years ago.

Ellen E. Elliott: so it's

Ellen E. Elliott: and all of that is considered illegal in Nepal. And yet again, it just, it still happens.

Ellen E. Elliott: a. And bauxi is an undeniable example of externalized rich.

Ellen E. Elliott: Someone is chosen in the community

Ellen E. Elliott: where to be the scapegoat for all the range, and it's often the most vulnerable person in the community. That is, demonized Shawn, and even brutalized. There are numerous accounts of b he in stone to there in the

Ellen E. Elliott: So de Gray talks about. So I I have now presented a lot of information about Nepal.

Ellen E. Elliott: to Grie talks about, and she's still writing, and Actually, she is an absolute delight to watch. If you ever. She has several interviews. She has a website.

Ellen E. Elliott: she is still very much alive and and added, and she's great

Ellen E. Elliott: and she talks about the Us. Problem that North America's climate reflects the most painful and persistent examples of overt and systemic

Ellen E. Elliott: racial terrorism in the industrialized world.

Ellen E. Elliott: and what I have just presented to you is

Ellen E. Elliott: absolutely horrific when you're just hearing about it right?
Ellen E. Elliott: But some of the things that happen in our culture

Ellen E. Elliott: are much more overt than the things that happen in places like Nepal. Even so, I'm I'm telling you some of the the very worst things that happen in Nepal that are

Ellen E. Elliott: that asked me it years visiting Nepal before I could know about.

Ellen E. Elliott: whereas in North America it's on our news every day, and

Ellen E. Elliott: and certainly is

Ellen E. Elliott: such a part of the systems.

Ellen E. Elliott: so

Ellen E. Elliott: black rage. There is a book. entitled Black Raids. That also is a phenomenal book.

Ellen E. Elliott: there's also a book entitled White Rage. That was a a take off on black Rage, that is is very interesting.

Ellen E. Elliott: and I think in captures the

Ellen E. Elliott: sort of some of the things that are going on right now with white supremacy and

Ellen E. Elliott: the the underlying

Ellen E. Elliott: stuff that goes along with that.

Ellen E. Elliott: I'll talk more about that. Yeah. So one of the quotes is observed that the amount of rates the oppressed turns on this tormentor is a direct function of the depth of his grief, and consider the intensity of the black man's degree.

Ellen E. Elliott: I thought that was a phenomenal

Ellen E. Elliott: and it's also a great book. I that there's. And so black rage is considered

Ellen E. Elliott: such a phenomenon. And there's there's lots that have been written on the term black rage, and and there's even a song by Lauren here. in title, black rage, and in a. The

Ellen E. Elliott: the line that stood out to me is black. Rage is founded on blocking the truth.

Ellen E. Elliott: So

Ellen E. Elliott: I want to stop here for well, let me so black rage and slave trauma syndrome de Gray, says the symptoms of Ptsd.
Ellen E. Elliott: and we're likely exhibited by survivors of slavery.

Ellen E. Elliott: So it's this, the historical trauma

Ellen E. Elliott: intergenerational trauma that has persisted that PTSD definition and diagnosis does not fully speak to. It's similar, but it isn't the same, and

Ellen E. Elliott: we'll talk a bit more about that, so I will. I want to stop here for a minute before I talk more about

Ellen E. Elliott: that

Ellen E. Elliott: slave post-traumatic, straight slave, trauma syndrome. and

Ellen E. Elliott: take a couple of questions. So

Ellen E. Elliott: okay, yes.

Jessie O'Brien, NAADAC: all right. So the first one I have here is from Barbara to stigmatization. Equal impression.

Ellen E. Elliott: Yes.

Ellen E. Elliott: yes, and we'll I'll cover that in a few minutes about microaggressions. Absolutely

Ellen E. Elliott: an implicit bias. Yes.

Jessie O'Brien, NAADAC: And Barbara then asks, Where does caste fall between culture and depression?

Ellen E. Elliott: so caste is an organized racism.

Ellen E. Elliott: Essentially, I mean, it's so we have.

Ellen E. Elliott: If we have something

Ellen E. Elliott: similar. That's that's a little more organized in American society.

Ellen E. Elliott: It is our socioeconomic groups, right? We have sort of the well, the the middle class. They in in some classes in the upper middle class, the middle middle class, you know. We have all that. And then the lower class,

Ellen E. Elliott: or lower

Ellen E. Elliott: in the before poor. Right? I mean. So so we have all these sort of levels. So in

Ellen E. Elliott: in the Nepali caste system. For example, there are the Brahmins. The Brahmins are the
high cast, and Brahmins typically are business people and priests.

Ellen E. Elliott: And so if you meet someone who's Brahmin? Oftentimes, if you need an someone in the Us who has come from Nepal or or India, they may be from the Brahmin cast because they’re just more resources, more opportunities. And just just as we would think about racism here, whereas the majority group whites have more access to resources.

Ellen E. Elliott: Then

Ellen E. Elliott: other groups, whether that be

Ellen E. Elliott: black Americans.

Ellen E. Elliott: Hispanic Americans.

Ellen E. Elliott: Any other group other than the majority group?

Ellen E. Elliott: so Then there's chat tree, which is just just below that that tends to be people in government. And then there are the Jonaddies, and that's that's the indigenous people. And then

Ellen E. Elliott: Ultimately, the Dolly and the Dallas are considered untouchable, and until a few years ago weren't able to go into a lot of places much like I mean, if

Ellen E. Elliott: and right now there are protests going on

Ellen E. Elliott: on a continuous basis of particularly young people protesting against limitations of the dialects. and you know, so it's there's sort of a civil rights movement going on

Ellen E. Elliott: much more slowly than in the Us.

Jessie O'Brien, NAADAC: all right. So let's see

Jessie O'Brien, NAADAC: Angelique, as in your research, I think this is clarification. You characterize animal sacrifice done in ritual to externalize rage. Question. Mark.

Ellen E. Elliott: Yes.

Ellen E. Elliott: yes, yeah.

Ellen E. Elliott: because it's it's not just animal sacrifices which are part of that is part of the culture, and that is, but if people mouth, there's a lot of animal mal treatment. There's a lot of Ngos, which is we call nonprofits, they call non governmental organizations, many of those being from Australia, some from America who go over and try to protect animals

Ellen E. Elliott: because there there are so many. There's not bay and neutering
Ellen E. Elliott: It like we have here.

Ellen E. Elliott: There are organizations who have come in just to spay and neuter animals on the street. But, there's lots and lots.

Ellen E. Elliott: I have seen more children abuse animals then

Ellen E. Elliott: I've ever seen in my life before in my

Ellen E. Elliott: visits to the

Jessie O'Brien, NAADAC: Great. Thank you. How are we on time? You want to

Jessie O'Brien, NAADAC: Take more.

Ellen E. Elliott: Yeah, let's do. Maybe one more.

Jessie O'Brien, NAADAC: Okay. Penelope asked about

Jessie O'Brien, NAADAC: Termin appropriate terminology for people with for ableism and disabilities

Jessie O'Brien, NAADAC: And not using the term handicap, and wanted to know if you had any terminology or thoughts on that.

Ellen E. Elliott: I think that is probably much more appropriate.

Ellen E. Elliott: Yes, yes, I agree. And I think, going forward, I will take that out. So thank you.


Jessie O'Brien, NAADAC: Okay. One more. I'm thinking of Nelson Mandela, and also Victor Franco's Logos and man search for meaning. In contrast to this

Ellen E. Elliott: Is, I think, this is supposed to be. Is this oppression, or the is the oppression an expression of unresolved trauma. Grief?

Ellen E. Elliott: Yes, and I will talk about that in just a few minutes also.

Ellen E. Elliott: Absolutely. But that is a great place to transition back into the the presentation, because absolutely oppression also is a response to unresolved trauma and grief.

Ellen E. Elliott: And at some point I want to do a presentation just on that, for now

Ellen E. Elliott: We this is what we have.

Ellen E. Elliott: So
Ellen E. Elliott: so I want to talk a little about a bit about Pts at Ptss. de Gray talks in her book about

Ellen E. Elliott: some, the areas of Ptss. And and how that may be different from Ptsd. They can esteem insufficient development of primary esteem

Ellen E. Elliott: along with feelings of hopelessness, depression, and general self-destructive outlook.

Ellen E. Elliott: marked by propensity for anger and violence. And one of the things I've noted in all of the research I've read is that a press groups are angry.

Ellen E. Elliott: Right? so

Ellen E. Elliott: yes, I mean how? you know. Look at the the 2 movements and the you know. Absolutely. And so

Ellen E. Elliott: and

Ellen E. Elliott: I've been in the domestic violence field for a a pretty long time, too, and and several years ago started a a group in my office for offenders

Ellen E. Elliott: of domestic violence. Because it's something, you know. I feel like you. You reach the most people by dealing with the offenders.

Ellen E. Elliott: And

Ellen E. Elliott: So one of the the gurus in the I think of as a group in the domestic violence field, Tony porter who helped develop a call to men.

Ellen E. Elliott: talks about the fact that you know there is. There is a there's this whole group of men.

Ellen E. Elliott: And yeah, there is a a small percentage of men who abuse

Ellen E. Elliott: and how it will mean what he calls well, meeting men.

Ellen E. Elliott: continue to point at that group and say, well, at least I don't do that without considering the microaggressions that

Ellen E. Elliott: that come along. You know, daily

Ellen E. Elliott: In our transactions between in the transactions between men and women that aren't

Ellen E. Elliott: called abuse. They aren't called out as oppression. They aren't called out as sexism. and and yet they very much are right. And so
Ellen E. Elliott: definitely

Ellen E. Elliott: There are feelings of anger and violence that come from

Ellen E. Elliott: being oppressed

Ellen E. Elliott: for long periods of time. Clearly so extreme feelings of suspicion for Sage. Yeah, sorry I kinda lost where I was going. With that I got kind of caught up in my own story in my head. So about Tony Porter and the work he does.

Ellen E. Elliott: Anyway, he does great work if if anybody reads his stuff also, Extreme feelings of suspicion, perceived negative motivation of others, violence to get self property, and others, including members of one's own group, friends, relatives, and acquaintances. Because this is anger is internalized and

Ellen E. Elliott: and deeply felt. Right? it is part of the trauma racist socialization and the internalized racism

Ellen E. Elliott: known helplessness as well as some of the other things that we talked about.

Ellen E. Elliott: which sometimes includes an aversion for members of one's own identified cultural and ethnic group.

Ellen E. Elliott: the Moors and Customs associated

Ellen E. Elliott: the Moors and Customs Associated one's own identified cultural and ethnic heritage, the physical characteristics of one's ethnic and cultural group. So

Ellen E. Elliott: the the internalized racism

Ellen E. Elliott: And and I'm focusing this predominantly on race because it's

Ellen E. Elliott: it is

Ellen E. Elliott: such an obvious place to go in our society. There's more research on

Ellen E. Elliott: racial racism than any other

Ellen E. Elliott: oppression or oppressed groups in the United States.

Ellen E. Elliott: But this same presentation could

Ellen E. Elliott: and and I hope does, in longer presentations going forward could focus on

Ellen E. Elliott: any other oppressed group. And that's a whole other training, right?
Ellen E. Elliott: So racism in the Us.

Ellen E. Elliott: Probably has one of the longest histories of all oppressed groups as well. So that's as far as in the United States.

Ellen E. Elliott: perhaps, except for women

Ellen E. Elliott: and you know, I I have

Ellen E. Elliott: many times remarked on the fact that

Ellen E. Elliott: so there was. The African American boat happened in 1 65, and the women's vote happened in 1920,

Ellen E. Elliott: and we haven't even come close to having a a woman President for the first time ever we now have a female Vice President of this country. But, We we saw what happened when a woman land for president.

Ellen E. Elliott: And so I I think that's very significant. We also saw what happened when a black man became President.

Ellen E. Elliott: and sort of the the

Ellen E. Elliott: yeah.

Ellen E. Elliott: Formerly I thought at least more covert racism that now ends certainly much more over.

Ellen E. Elliott: So the history of the Us. slavery. Of course, that is kind of where racism started in this country.

Ellen E. Elliott: Unless you go back to the Irish individual.

Ellen E. Elliott: we're not going there today. black codes in the Us.

Ellen E. Elliott: for a lot of a lot of laws. such as the not having the right to own property.

Ellen E. Elliott: and I didn't point this out in one of the slides. from my dissertation is, there was a little property notice down at the bottom, and it's a a circle in there, for Brahmins only. So it was a notice for a property that was being sold, but only a Brahmin can buy property.

Ellen E. Elliott: And so, or at least at that time,

Ellen E. Elliott: And in that community. So there's still the option in that, Paul, to say, if you're in this community.

Ellen E. Elliott: You can't buy this property unless you're growing.
Ellen E. Elliott: And so we ended those actually, I think the black codes went through 19

Ellen E. Elliott: 60, maybe

Ellen E. Elliott: but they were enacted, or maybe maybe that kind of went in with Jim Crow walls later. But I'm I'm sure that some of you know much more about that than I do as far as the dates.

Ellen E. Elliott: So black codes were. Slavery was supposedly ended, but black still come on. Property

Ellen E. Elliott: could not

Ellen E. Elliott: on a business or do business and didn't have the freedom to move about in public spaces, really. So there will still limitations as far as where people can go where they can shop

Ellen E. Elliott: So And after that so black codes first, and then share cropping. So

Ellen E. Elliott: so slavery ended. But then there was essentially and ventured servants. that were freed. Slaves that yes, you can. You can finally buy property, but

Ellen E. Elliott: you can only buy property for this enormous amount of money and then you have to work it off. So essentially it was legalized slavery at that right? It was

Ellen E. Elliott: servitude.

Ellen E. Elliott: but to pay off eventually. Some day your grandchildren may be able to own the properties. I mean, that's

Ellen E. Elliott: was you know, sometimes kind of that that kind of crazy making.

Ellen E. Elliott: then what? There was the convict least system, and you know that that wasn't

Ellen E. Elliott: only specific to blacks, except that there were so many more blacks in prison. So it really was a racist law, and that went on for a long period of time where

Ellen E. Elliott: chain, chain, gains, or convicts were leased to businesses or farms to work the farms, and they were paid a dollar a day.

Ellen E. Elliott: or at no.

Ellen E. Elliott: I'm sorry. I think that was a dollar a week. pretty sure

Ellen E. Elliott: And then came Jim Crow laws, which, of course, was segregation, and all of the laws that went around that

Ellen E. Elliott: many, many lynchings, and if you have not been to and
Ellen E. Elliott: I'm sorry I'm not remembering that this right at this moment. But

Ellen E. Elliott: They

Ellen E. Elliott: the memorial in Alabama. I went there last year, and it is

Ellen E. Elliott: really moving.

Ellen E. Elliott: If you haven't been, there's If there are

Ellen E. Elliott: stone

Ellen E. Elliott: stones that look like tombstones. But

Ellen E. Elliott: both some going, I mean, it's it's an interesting design, whoever the the artist was extremely talented, and and the feeling they created

Ellen E. Elliott: it is.

Ellen E. Elliott: It's it's really meaning. It's I. I just can't say there's no way to explain it. You kind of have to be there and standing in it. But it is names of all the people that have been

Ellen E. Elliott: the names that have been collected. Many names, of course, are unknown, but these are the names that are known, and they spent

Ellen E. Elliott: a long time finding these names and putting them up by counties in

Ellen E. Elliott: different state. So you know, it may say, Rowan County, North Carolina, or you know whatever county and whatever state.

Ellen E. Elliott: and then have the list of names of people who were lynched, and then outside there's a a trail that talks about. Kind of why people may have been listed

Ellen E. Elliott: the Tuskegee syphilis study. I'm sure that most of us know about this, because some very, very serious

Ellen E. Elliott: rules about studies were done after this.

Ellen E. Elliott: and in one of the reasons that I have a lot of trouble getting my study approved. The my idea for the study approved because, of course, I was working with trauma victims in a foreign country, and so it was. It was very difficult to get that approval, and

Ellen E. Elliott: the

Ellen E. Elliott: thank goodness, because the Tuskegee syphilis study created
Ellen E. Elliott: the Bell Mona report which now make sure that things like that can no longer happen.

Ellen E. Elliott: ideally.

Ellen E. Elliott: Brown versus the Department of Education, which was the
Ellen E. Elliott: the Landmark Court case. That ended segregation.

Ellen E. Elliott: And then, of course, Vietnam, where

Ellen E. Elliott: more black soldiers were killed. There were 10 of all the soldiers. The men in arms were black and but 20 of the combat related. Deaths were African American.

Ellen E. Elliott: So what about racism today? So it certainly racism is not limited to any particular group today.

Ellen E. Elliott: but still I would say that

Ellen E. Elliott: well.

Ellen E. Elliott: African American racism racism against the African American population has has lasted in this country for decades. racism today includes other groups as well, including Latin and Asian groups.

Ellen E. Elliott: and some of the racism that

Ellen E. Elliott: I noted today is affirmative action, or the the Court case is trying to stop a permanent affirmative action. So for those 2 in parentheses, and that the the measures against

Ellen E. Elliott: oppression and racism is exactly what's being tacked today. affirmative action and critical race theory. And we certainly are hearing a lot about that right now.

Ellen E. Elliott: employment practices, education, deficiencies.

Ellen E. Elliott: incarcération.

Ellen E. Elliott: the death penalty.

Ellen E. Elliott: Many more blacks are

Ellen E. Elliott: are killed by by our government as part of our criminal justice system. police brutality on the news constantly.

Ellen E. Elliott: I'm going to skip erasure for a minute because we're going to go back there white washing

Ellen E. Elliott: and some of you may may know what I mean by that. What I actually mean by white
washing is things like

Ellen E. Elliott: If you, if someone is African American and decides to sell their home. I have a client currently who

Ellen E. Elliott: put their house. She and her husband put their house on the market, and it didn't sail in sale. And so the realtor suggested that they take out all personal pictures.

Ellen E. Elliott: And so essentially she went through the house and and

Ellen E. Elliott: the African American did quite washed it. So after white washing our house, it's sold in a week.

Ellen E. Elliott: and so that is

Ellen E. Elliott: Just a one grave example of the the power of racism today.

Ellen E. Elliott: So the diagnosis of anger related disorders much more common among African Americans conduct disorder, lots of mental health diagnosis is including schizophrenia. Adhd, Ocd bipolar disorder, intermittent explosive disorder.

Ellen E. Elliott: and you know it is this externalized rate is this the rates of oppression, absolutely conduct disorder even more. So for young Latino men.

Ellen E. Elliott: 43% latino, 34% African, American and 24% white American. Despite the fact that we see constantly

Ellen E. Elliott: white school shooters.

Ellen E. Elliott: and other grave.

Ellen E. Elliott: horrible things that happen as a result of young young white men in our society. so I wanted to talk more about erasure erasure is The practice in which a dominant culture, for example, a colonizing nation, attempts to negate, suppress, remove, and in effect erase the culture of a subordinate culture.

Ellen E. Elliott: The idea of civilizing non white people can be seen as an example of a ratio. So. One of the

Ellen E. Elliott: one of the things that I hear very often is I don't see color.

Ellen E. Elliott: Well, you know. I think that

Ellen E. Elliott: no matter what

Ellen E. Elliott: your race or ethnicity is
Ellen E. Elliott: not seeing. Color means not seeing who we are right.

Ellen E. Elliott: so because that is part of our experience. And so the the idea of I don't see color is is a a racist concept.

Ellen E. Elliott: Hawaii especially so. You know why many people were taken Pacific islanders, in. especially in Asians, were taken to Hawaii essentially to

Ellen E. Elliott: remove them from the rest of the United States. Lots of nameless graves in Brazil, and in the Us. That are indigenous

Ellen E. Elliott: people and former slaves.

Ellen E. Elliott: Native American boarding schools, such as the Carlisle School in Pennsylvania, where native Americans.

Ellen E. Elliott: we're taken to remove their culture and essentially teach them how to be white

Ellen E. Elliott: under representation of older women in the media, where older women sort of get erased by the by, the media

Ellen E. Elliott: and Frankie and Grace may have

Ellen E. Elliott: brought that back a bit, but still there's there's last

Ellen E. Elliott: a representation of older women than any other group in the media.

Ellen E. Elliott: quite fragility. If you haven't read this book.

Ellen E. Elliott: it is absolutely phenomenal. This is

Ellen E. Elliott: I wish I had written this book. This is this is the book that I wish I would have written. Oh.

Ellen E. Elliott: because it it's brilliant. It's it is absolutely wonderful about why it's so difficult for white people to talk about race.

Ellen E. Elliott: white fragility is a defensive. And the last question that was answered about the oppressed.

Ellen E. Elliott: This book speaks to that. Who?

Ellen E. Elliott: Who is it that oppresses?

Ellen E. Elliott: I think this book really speaks to that, and the wise and the the howls and the wise.
Ellen E. Elliott: So why? Fragility is a defensive response by white people when their racial identity is highlighted, highlighted, or their racial worldview is challenged or threatened. This defensiveness among white people can manifest in a lot of different ways, including his so hostility toward black, indigenous people, black and indigenous people and people of color, unjustified fears of black, indigenous, and people of color. hyper vigilance. With respect to black, indigenous people and people of color. Social I. Isolation, denial of racist attitudes or behavior, or feeling guilty about personal or societal history of racism.

Ellen E. Elliott: I was speaking to a professor who teaches a lot about racism. and a press, and I don't know a few months ago, and

Ellen E. Elliott: who brought up the concept to me of white trauma. And you know my first thought was okay.

Ellen E. Elliott: and in.

Ellen E. Elliott: after explaining a bit about the

Ellen E. Elliott: the the feelings of

Ellen E. Elliott: guilt. And and I think.

Ellen E. Elliott: being why, in this society, and not

Ellen E. Elliott: not understanding your own culture, I remember in 1,990, being in my first diversity

Ellen E. Elliott: course.

Ellen E. Elliott: that was obviously something you volunteered, like all of you had volunteered for this, and being asked about my culture and I thought

Ellen E. Elliott: my culture. I don't have a culture.

Ellen E. Elliott: and and I think that is absolutely the response for a lot of white Americans is what culture?

Ellen E. Elliott: because it's just it's so assumed.

Ellen E. Elliott: And

Ellen E. Elliott: and you know there's the privilege of not ever facing your own culture, or even knowing what it is.

Ellen E. Elliott: So I I think it's really really significant. And this book is really
Ellen E. Elliott: so.

Ellen E. Elliott: one of the things that that racism that is absolute racism is microaggressions so implicit. Bias in

Ellen E. Elliott: and in particular is

Ellen E. Elliott: unconscious, you know. So a lot of microaggressions, a lot of the small aggressions or violences that happen in this society, that are oppressing are

Ellen E. Elliott: unintended.

Ellen E. Elliott: and even unrecognized. And so I wanted to point out some of those.

Ellen E. Elliott: so an implicit bias is the those prejudices or attitudes that people have, that they don't recognize. They have, you know. It's the same people who start a Senate with. I'm not racist, but

Ellen E. Elliott: right

Ellen E. Elliott: Or don't think this means that I'm racist. You know all that that stuff, the the things that people start their sentence as well that you know

Ellen E. Elliott: negate everything that they say after that. So An example of an implicit bias that I just saw recently was when people say

Ellen E. Elliott: I'm sorry, just automatically think that a kindergarten teacher must be female. Right?

Ellen E. Elliott: You say, kindergarten teacher, and the first thing comes in about mine is female. If that is the case, then that's an implicit bias. We just automatically assume that

Ellen E. Elliott: all kindergarten teachers, or are female

Ellen E. Elliott: when people use the term Us or them. And

Ellen E. Elliott: most of us know that if we're in this field, and we've been doing anything around oppression or cultural humility, or any of anything that's in the counseling field. But that doesn't mean that

Ellen E. Elliott: The the general population is as in tune to that, sometimes

Ellen E. Elliott: not using preferred pronouns, and this is become a specific annoyance to me recently is that the people who absolutely refuse to use preferred pronouns? and I I get that. Some older folks

Ellen E. Elliott: don't know what to think

Ellen E. Elliott: of the transgenderism that has become more to the forefront in the last few years.
Ellen E. Elliott: But

Ellen E. Elliott: the the microaggression is absolutely refusing, and and I I guess I can share this. I have a friend who has a family friend who is transition in the last 2 years, I think, actually just celebrated. She just celebrated 2 years of.

Ellen E. Elliott: and of being transitioned, of transitioning, and i.

Ellen E. Elliott: Many people in the family absolutely refuse to refer to her by her name now, but also

Ellen E. Elliott: even with the pronoun. And so there's.

Ellen E. Elliott: I think that's that's sort of one of those new microaggressions that that has become that has also come to the forefront recently, reference to bad neighborhoods. When

Ellen E. Elliott: people realize that what a lot of times people are talking about is minority neighborhoods.

Ellen E. Elliott: diet tips to an obese person.

Ellen E. Elliott: Having the

Ellen E. Elliott: much more of these at some point in my life, I I can attest to some of the oppression and

Ellen E. Elliott: microaggressions that that come with that

Ellen E. Elliott: racial or sexist jokes, and also laughing at racial or sexist jokes. is a microaggression down playing the impact of racism and sexism. No, it doesn't exist. And I can't tell you how often I've heard. Well, you know. Yeah, that must that used to happen. But that doesn't happen anymore.

Ellen E. Elliott: pay gaps, book bands. We see that constantly now, and also the things that we use in our language. the term blacklist, someone who was blacklisted.

Ellen E. Elliott: man up. That's so gay. The peanut gallery, which meant the balconies where only peanuts were available.

Ellen E. Elliott: He's so sensitive, which essentially means, is saying he's gay without saying he's gay.

Ellen E. Elliott: sweetheart, being called sweetheart, particularly by a mechanic.

Ellen E. Elliott: etc. That does not apply to women in the South. I'm just just pointing that out. I'm not racist, but that is definitely a microaggression. So those things are around us all the time. And and yet, and and is violent. And yet we don't really recognize them as such.

Ellen E. Elliott: Ptsd and Race. There is definitely a greater instance of Ptsd or black and Hispanic populations, and though the studies are not so prevalent, yet I am assuming, after the covid
Ellen E. Elliott: fiasco that happened with Asian Americans, and and what that has meant for the Asian American population, that we'll see more and more studies that incorporate Asian Americans into some of these statistics.

Ellen E. Elliott: so.

Ellen E. Elliott: And and this is another race-based trauma stress injury. has been defined by Lee, and so Lee in particular, has written several articles, and and I and also

Ellen E. Elliott: has developed a theory for family therapy about how to address racism in therapy, interpret racism and oppression, particularly racism in therapy, which I'll talk about in a minute.

Ellen E. Elliott: so our rbts. I is defined by Carter, who was the first person to write about race based traumatic stress injury as

Ellen E. Elliott: the thread or actual physical and emotional pain that results from racism in the forms of racial harassment, racial discrimination or discriminate discriminatory harassment.

Ellen E. Elliott: The physical, emotional, psychological and spiritual impact of into an individual indoors after their safety and sense of self has been threatened.

Ellen E. Elliott: symptoms have been likened to those experience by survivors of domestic violence and sexual assault.

Ellen E. Elliott: and Carter recognized our vts as a result of the historical oppression of trauma, and that has been perpetuated by distorted beliefs about people of color.

Ellen E. Elliott: So I just wanted to introduce that there have been lots and lots of articles

Ellen E. Elliott: about racism and how it impacts people

Ellen E. Elliott: and oppression, and and how people are are impacting. So

Ellen E. Elliott: what are the therapeutic interventions for oppression?

Ellen E. Elliott: First and foremost, name it? I can tell you that

Ellen E. Elliott: one of the greatest regrets I have as a therapist is that

Ellen E. Elliott: for the first

Ellen E. Elliott: couple of years, I guess, of my

Ellen E. Elliott: counseling work I didn't know how to address it. And you know I'm mentioned before I went to a a
Ellen E. Elliott: diversity training, and and you know, how do you name something when you don't know what your own is. Right?

Ellen E. Elliott: So it it has always been difficult, I think, for

Ellen E. Elliott: white Americans to talk about race.

Ellen E. Elliott: It's difficult for everybody to talk about race, but it particularly is difficult for white Americans, and not particularly but

Ellen E. Elliott: I think that that has always been challenging to talk about race when

Ellen E. Elliott: especially, obviously, it's difficult. I can't even get it out now, right? so it's difficult because

Ellen E. Elliott: but of white fragility. because white people in the United States don't know their own culture

Ellen E. Elliott: most of the time. A lot of time. Some people have some historical Many times when I ask someone who's white about their culture, they tell me about their ancestors.

Ellen E. Elliott: right? Or their great grandparents who came from Italy

Ellen E. Elliott: or you know. So so there the tie to

Ellen E. Elliott: a culture that preceded the American

Ellen E. Elliott: culture, that they're in mail

Ellen E. Elliott: which is also part of their individual culture.

Ellen E. Elliott: But it isn't all there is right. so so I think, being able to name it in therapy. And in

Ellen E. Elliott: you say that there is racism. There is oppression, and here we are. So Li and Boykins wrote about talking about raci therapy.

Ellen E. Elliott: and so I want to talk about this quite a bit. This is the best theory that I've seen the best approach that I have seen going to talk about a couple of others, but I just think that it's this is

Ellen E. Elliott: particularly

Ellen E. Elliott: beneficial. So exhibiting cultural competency. So I'm going to talk a little bit about by cultural competency isn't always enough. But I think in the beginning.

Ellen E. Elliott: just being able to show some level of competency. As as far as
Ellen E. Elliott: I understand.

Ellen E. Elliott: some of the problems that are going on in our society or so understanding what individuals have faced. I think cultural humility has replaced the idea of cultural competency, and that's the the one issue. I see with this approach.

Ellen E. Elliott: because cultural humility and I'll talk more about this hopefully in a couple of minutes. But

Ellen E. Elliott: cultural humility, as

Ellen E. Elliott: being able to acknowledge that you don't understand right.

Ellen E. Elliott: I will absolutely never know what it feels like to be a Hispanic Amir

Ellen E. Elliott: for African American. I can't possibly know that experience.

Ellen E. Elliott: But I can ask, I can understand.

Ellen E. Elliott: I can.

Ellen E. Elliott: I can join with the client in being able to talk about what that means and what that means in their life.

Ellen E. Elliott: and what that means in the world that that they live in, as well as sharing my own experiences and and being able to have that conversation, and I think the most important part of

Ellen E. Elliott: of being able to address racism not only in therapy, but everywhere else, is being able to have those conversations.

Ellen E. Elliott: so the counselor needs to demonstrate attitudes and behaviors indicative of the ability to establish, maintain, and successfully create a counseling relationship with clients from diverse cultural backgrounds by being aware of their own racial identity.

Ellen E. Elliott: So the most important

Ellen E. Elliott: part, going into working with clients from diverse backgrounds is to know yourself right? And and I'm going to reiterate that a couple of times if I get there in that.

Ellen E. Elliott: knowing yourself your own cultural and racial identity is

Ellen E. Elliott: absolutely necessary to be able to fully have those conversations and open the dialogue.

Ellen E. Elliott: recognizing the role of racism and the ideology of the client. So look really starting to look at the causes of the clients presenting issues and the structural racism, the the places, the systems
Ellen E. Elliott: that the client is involved in that have been race where they have experienced racism and oppression. So it's really important to be able to have that dialogue.

Ellen E. Elliott: but of course, showing being able to establish. And I will change that to cultural humility poorly and boy, so I'm sure they would appreciate that from me.

Ellen E. Elliott: phase 3 is to broach race and encourage clients to talk about race and racism. So, recognizing the systems, the systems that that particular client has been part of, and then being able to open up the conversation about individual experience.

Ellen E. Elliott: and then being able to employ a trauma-informed racism, sensitive, narrow narrative therapy, where

Ellen E. Elliott: people feel absolutely

Ellen E. Elliott: empowered to be able to and and to recognize the trauma and

Ellen E. Elliott: tell the story, to be able to tell their own story.

Ellen E. Elliott: so.

Ellen E. Elliott: and I've written out the steps of that. But

Ellen E. Elliott: I also want to say so. Li and Boykins. Also they've they've talked about this

Ellen E. Elliott: originally from sort of an African working with African American, Hispanic, American and oppressed populations. But then they turn it around

Ellen E. Elliott: to using an anti-racist paradigm with the same structure.

Ellen E. Elliott: and so exhibiting cultural competency in acknowledging someone's whiteness. And what that is

Ellen E. Elliott: for phase 2 exploring the social and cultural factors that influence the development of a racial worldview. Where did that come from?

Ellen E. Elliott: Not the role that racism has played in your life, but the but the the development of a racial world view, and where that came from. So being able to talk to

Ellen E. Elliott: quite about

Ellen E. Elliott: you know? Where? Where did? Where did all that come from? Where do you? How do you explore the social and cultural influences and the development of racial attitudes. Phase 3. Then is exactly the same broach race and encourage clients to talk about race and racism, but from a white perspective, what does that mean to you?
Ellen E. Elliott: what? What do you know about racism? How can we start to talk about what really is racism? What are microaggressions? How few

Ellen E. Elliott: people in the general population may even really understand what microaggressions are, or the ones that are used all around them and see them. I really encourage you, regardless of race ethnicity. read quite fragility. I think it's a it's a absolutely phenomenal broad

Ellen E. Elliott: which has nothing to do with this hearing, but

Ellen E. Elliott: it just brings that up for me, and phase 4 is to employ an integrative psycho, educational narrative, restorative, therapeutic approach to help the client. So.

Ellen E. Elliott: in other words, to start to bring in an integrated approach to a world view with the client. And what would it mean if

Ellen E. Elliott: you know

Ellen E. Elliott: this your racial worldview was different. What would that look like? How would you know what, what would interactions look like? How would that change your own? Your narrative? just as working with diverse clients,

Ellen E. Elliott: would be the same.

Ellen E. Elliott: So

Ellen E. Elliott: I think it's important to be able to to explore that from from both an anti racist paradigm as well as a racial paradigm.

Ellen E. Elliott: So also Lee and Tim created the socio-cultural attuned family therapy. and I'm not going to go through this in as much detail, but their guidelines are to a tune, to the context and power, and one of the reasons. So

Ellen E. Elliott: this is from the same article that that talked about.

Ellen E. Elliott: that I talked about a minute ago that we kind of switched from cultural humili and cultural confidence to cultural humility, because this is more in line with cultural humility.

Ellen E. Elliott: So a tune to context and power. even by naming the context and power in the therapy session.

Ellen E. Elliott: So for example.

Ellen E. Elliott: as a as a white counselor talking to an African American client, or vice versa, being able to

Ellen E. Elliott: talk about that power differential in a therapy session?
Ellen E. Elliott: And and attuning to that, they are in real time

Ellen E. Elliott: naming injustices. What are injustices of the system? you know, all of the stuff that comes with that value. what is minimized, what may be

Ellen E. Elliott: minimize in

Ellen E. Elliott: So valuing what is minimized, the the family traits the things that that are overlooked, the

Ellen E. Elliott: education deficiencies. They give a great example in this this particular article. that kind of goes through

Ellen E. Elliott: one family story, and in kind of tales about what happened with the the counselor Nicole and what she did in each of these areas. It was really really good, so valuable, valuing the the parts of the family dynamics that are minimized and being able to intervene. And what those power dynamics are

Ellen E. Elliott: envisioning just alternatives. So being able to turn that around and you know, is one person able to advocate for at in the school system, for example, in this particular example that was used in the article Nicole advocates

Ellen E. Elliott: for one of the children in the school system. But one of the things that that was clearly pointed out is that

Ellen E. Elliott: it's important to make sure that that doesn't.

Ellen E. Elliott: that isn't related to culture. So, for example, if

Ellen E. Elliott: if the white counselor advocates for a refugee families children in the education system, then it it kind of comes back to. Was that a power play.

Ellen E. Elliott: or is that teaching people how to be, how to advocate for themselves. And so either teaching people or So being sure not to use our

Ellen E. Elliott: and the the power dynamic is is

Ellen E. Elliott: what I'm trying to get to and transform what is talked about in therapy, then to make that and imagine the reality. What if you were able to go in and advocate for yourself? What would that look like? How could we, you know, can we role, play that? What would that?

Ellen E. Elliott: How would that change things? Can you imagine how that will change that? And so

Ellen E. Elliott: kind of attuning the family to you? Know what? What is their situation now and bringing it to what? What could that possible?

Ellen E. Elliott: So cultural humility is a different concept. It's It's sort of a new concept and has been used now now in the counseling field for a little while, but it was actually created for the medical system
in 1998. And so some time ago. But it hasn't really come into the counseling system until recently.

Ellen E. Elliott: and it's is about knowing ourselves to be able to. It's not just cultural confidence, but being able to really a tune with clients and create a dialogue

Ellen E. Elliott: by being able to say.

Ellen E. Elliott: I don't understand by being able to go into situations. I'm not as the expert, because we are not experts in someone else's culture, right? But rather we are, can only have the conversations that help us understand. And so cultural humility. But it's also about

Ellen E. Elliott: acknowledging power imbalances and becoming willing as counselors to

Ellen E. Elliott: to change the power imbalances, and to stand up for institutional

Ellen E. Elliott: in discrepancy and oppressions and whole whole institutions accountable. you know, like boycotting

Ellen E. Elliott: businesses that are that have racist policies. For example.

Ellen E. Elliott: I was

Ellen E. Elliott: talking recently about the the concept of Birth Control.

Ellen E. Elliott: for example, and some some companies do not allow

Ellen E. Elliott: their their insurance to pay for birth control. And so that is clearly clearly oppression of women's rights. And so

Ellen E. Elliott: the other things we're in for trying as much as possible to create an inclusive and environment for clients to feel respected and safe and supported and understood. The most important thing is

Ellen E. Elliott: to create environments that allow

Ellen E. Elliott: everyone to feel understood, even if we can't ever fully. No.

Ellen E. Elliott: we can always attempt to understand

Ellen E. Elliott: so cultural confidence versus coastal humility. And I'm I'm glad that I got here because

Ellen E. Elliott: and I did not. I failed to give credit to project ready. I I simply forgot.

Ellen E. Elliott: But I want to talk about and challenge. If you have

Ellen E. Elliott: you have a desire to know more about this, there is in chapel. The University of Chapel
Hill. Does this also project ready? Is a program that started for teachers and librarians actually. But it's beneficial to everybody, and there are 13 modules of their of a program that is all about

Ellen E. Elliott: equity and access to resources. And it it talks about microaggressions. I a racial identity development, 13 modules. It's all free. And it's online. It's absolutely wonderful. And if you Google prospect ready, you can find it. Chapel Hill and Oregon University found a couple of places that had sponsored it. But you can find it online and get to it, and it's free.

Ellen E. Elliott: So absolutely do that. I'm gonna so the most important thing is, know ourselves.

Ellen E. Elliott: Gene Graham's Eco Grams junior grams about our families, ecograms about the system. So those are

Ellen E. Elliott: wonderful interventions for oppression. All the Us. Is certainly in the downloaded slides that you can print out and

Ellen E. Elliott: so, and also creating resilience is ultimately what we want to do for clients is to be able to help clients navigate through experiences of

Ellen E. Elliott: oppression and

Ellen E. Elliott: families areas, because we all have a personal journey. So I want to take a couple of questions at this point.

Ellen E. Elliott: and I didn't leave as much time as I wanted to. apologize for that, but at least want to be able to take a few

Ellen E. Elliott: perfect

Jessie O'Brien, NAADAC: The first is from Jordan, but the intersectionality of oppression. Many individuals who fit into one a press group often fit in other groups. And how does that impact one's ability to cope with trauma

Ellen E. Elliott: so, and I and I think, as therapist absolutely is important to recognize all the intersections of depression. Because yes, if One of my fellow classmates did her dissertation on

Ellen E. Elliott: gay youth in the black church and

Ellen E. Elliott: That was a really powerful, powerful dissertation, and that's exactly what she talked about was the intersection app intersectionality. Oh, that's a tough word, isn't it? Intersectional? It's easier to spell than say, of oppression. That sort of you know, was a layer on top of a layer

Ellen E. Elliott: of what people experience. So there's the oppression, of course, from greater society. it. But then oppression within

Ellen E. Elliott: some one's own racial group, and that that now there's the oppression of also being gay.
For example.

Ellen E. Elliott: absolutely. Thank you.

Jessie O'Brien, NAADAC: from Towanda. How do we stop oppression in this climate. Besides, education, as some of the most educated still can be. Racist.

Ellen E. Elliott: bring back band books.

Ellen E. Elliott: have more trainings like this.

Ellen E. Elliott: Right?

Ellen E. Elliott: because it's so. But here's the problem with the these strings. Right? Is that you all signed up for this?

Ellen E. Elliott: And it's it's the people who didn't quite fragility. One of the greatest books I've ever read, and

Ellen E. Elliott: I, the people who need to read it are not the people who are going to read it. So getting this in mainstream media somehow.

Ellen E. Elliott: getting information out there. Challenging the

Ellen E. Elliott: beliefs of oppression

Ellen E. Elliott: is is really the only way to do that. You know the oppress and the microaggressions get

Ellen E. Elliott: moving into everything so can, and anti-racist paradigms start to be woven into things. But it's up to us.

Ellen E. Elliott: each of us to do that

alright. Thank you.

Jessie O'Brien, NAADAC: And Patricia asks, how does this society positively change in a way that motivates someone who holds the strong part of the power differential to choose to equalize power distribution throughout society.

Ellen E. Elliott: Oh, wait! Where's that one on my! I need to see that

Jessie O'Brien, NAADAC: it should be at the top. Well, it's an

Ellen E. Elliott: how does it say positively, change in a way that motivates someone who the strong part of the power
Ellen E. Elliott: differential to choose to equalize power distribution. Okay, so

Ellen E. Elliott: I, there is power in numbers is the only way that the only thing that I I could say to that we see

Ellen E. Elliott: We see right now that power being threatened. And what's happening right? There is this fear

Ellen E. Elliott: by particular groups of losing power. and the backlash has been horrific. and that's especially true in recent years.

Ellen E. Elliott: And and you know I never want to go to politics.

Ellen E. Elliott: But but we have seen oppression, and in the threat to white power on the national stage.

Ellen E. Elliott: for a a pretty good period of time at this point, and so the only thing that we can do is to continue to stand up for

Ellen E. Elliott: not not necessarily, not just equality, but equity. Right in that. We're changing the underlying causes of

Ellen E. Elliott: inequality as opposed to just just trying to equalize things. We need to go deeper than that. And talk about equity.

Jessie O'Brien, NAADAC: Okay, I was looking for a quick one, but there's no quick one, and we're running out of time. But I'll do, Patricia. The epigenetics of historical intergenerational trauma is now pretty well established. Is there any research into intergenerational epigenetic changes within the groups that oppress others?

Ellen E. Elliott: No, not really and and honestly, if I if I had a dissertation to do over from this, or if I were going to spend the rest of my life doing research. That's exactly what I would do so. If some of you out there are researchers, then that research needs to be done. The the research

Ellen E. Elliott: related to white trauma, and where some of this threat to power comes from needs to be done.

Ellen E. Elliott: so yes, absolutely. There. There needs to be more of that research completed. Thank you for that question.

Jessie O'Brien, NAADAC: Well, thank you so much, Ellen. We really appreciate your time and diligence and thorough presentation on this that was really valuable. We almost day, thanks to the chat box as well, I'm gonna go ahead and just share my screen really fast while I wrap up

Jessie O'Brien, NAADAC: just a reminder that after this live event ends. You can navigate to the sequence by clicking on the link in the thank you box, or you can wait and receive an email. Soon after this webinar ends that will contain the link to the C quiz. If you've attended the whole webinar once you
click on the length, C quiz, it'll walk you through doing the test, and then the survey evaluation, and then you can get your CE certificate

Jessie O'Brien, NAADAC: upcoming webinars. On May 20th we have the Peer Recovery Support Series part 4, peer supervision leadership and lived experience with our own Kyle Brewer, who, that is, tomorrow, tomorrow?

Jessie O'Brien, NAADAC: And then on June second we have the fifth part in our incorporating the family into treatment and recovery, celebrating families, their train, family resiliency and healing. and then you can see some others there. Hopefully, you all can maybe join us for one of those. I saw someone asking about our annual conference. We don't have a slide in here yet, but we will, and that's

Jessie O'Brien, NAADAC: on the website you can register. Now, it's October seventh through ninth, with pre conference sessions on the sixth, if you want to do any of those and post Conference sessions on the tenth and eleventh, and some of them to the 12. So check it out. We have a line up of really great speakers, including Ellen, will be there as well. So hopefully you can join us. It's in Denver, and it's so well done. I just, I have to put that plug in. Yeah, it's really energizing. It's very

Ellen E. Elliott: we we love it.

Jessie O'Brien, NAADAC: let's see, we're kind of running close on time. So just a reminder of all the benefits of joining. If you're not a member of Nadak, there's lots of benefits, including discounts on events.

Jessie O'Brien, NAADAC: and then free. Cease for a lot of our webinars, if you remember But check it out. If you're not a member, we hope that you will consider joining, and that's it. So thank you all for being here with us. Say, thank you again, Ellen, for this really great valuable presentation. maybe I'll see some of you tomorrow on tomorrow's webinar Otherwise I hope to see you all soon have a wonderful rest of your week.