

# Listening Session and Strategic Discussion Series:



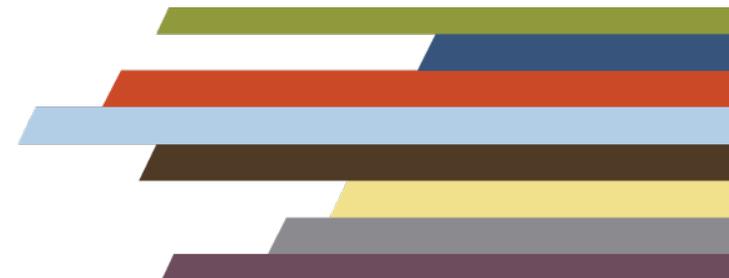
Emerging Issues Around COVID-19 and Social Determinants of Health  
for the Substance Use Prevention, Treatment and Recovery Workforces



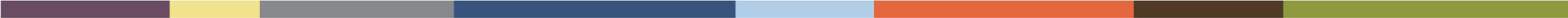
## **An Ecological Snapshot of Racial Inequity: How We Got Here and Where We Need to Go TOGETHER**

**Albert Thompson**

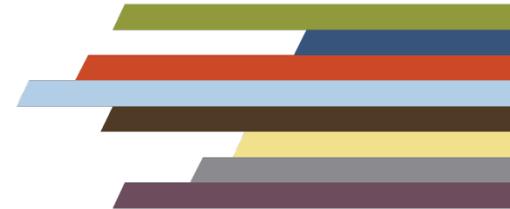
September 22, 2020

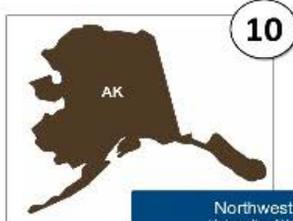


# Disclaimer



This work is supported by a cooperative agreement from the Department of Health and Human Services, Substance Abuse and Mental Health Services Administration. The opinions expressed herein are the views of the facilitators and speaker and do not reflect the official position of the Department of Health and Human Services (DHHS), SAMHSA. No official support or endorsement of DHHS or SAMHSA for the opinions described in this presentation is intended or should be inferred.





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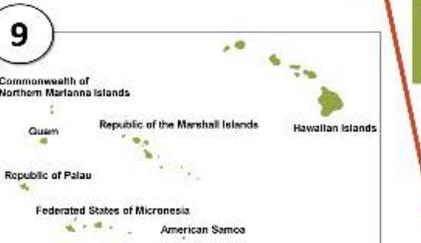
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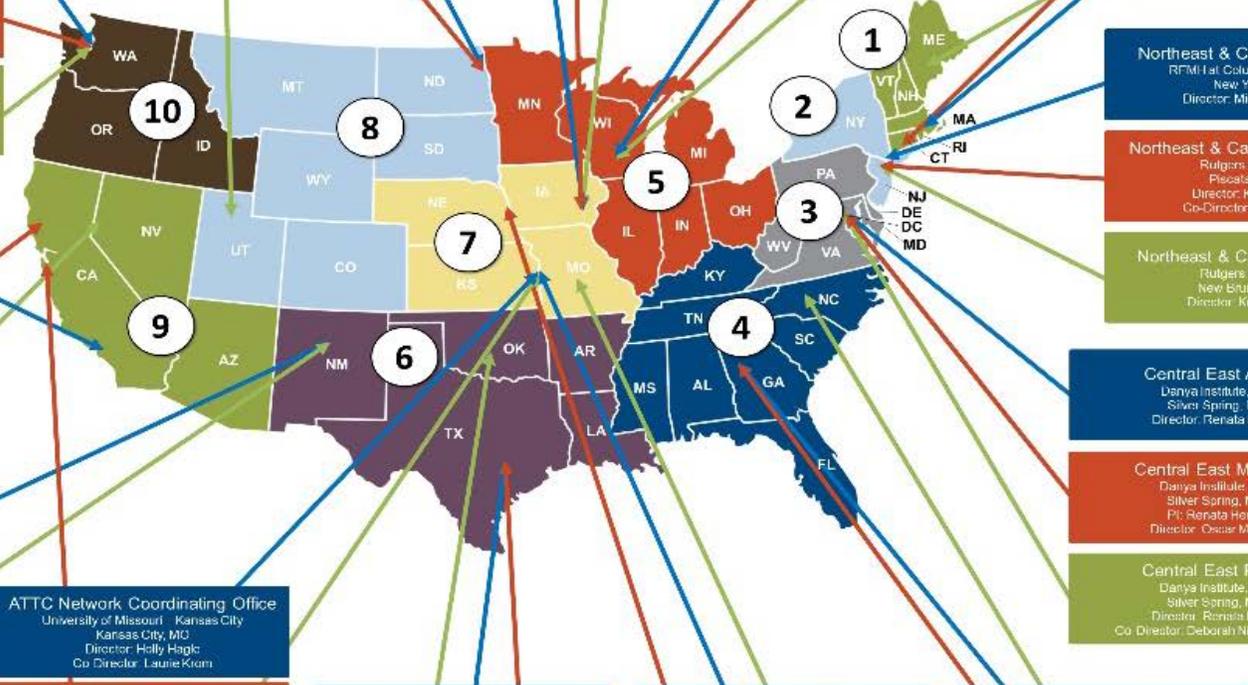
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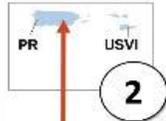
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\* Map not to scale.

# Acknowledgements

- ATTC NCO and PTTC NCO
- ATTC Network, Building Health Equity & Inclusion Committee
- PTTC Network, Addressing Culturally & Linguistically Appropriate Practices Committee



**ATTC**

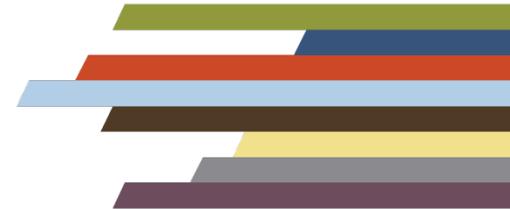
Addiction Technology Transfer Center Network  
Funded by Substance Abuse and Mental Health Services Administration



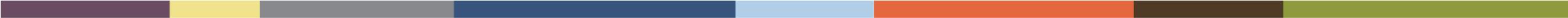
**PTTC**

Prevention Technology Transfer Center Network  
Funded by Substance Abuse and Mental Health Services Administration

**SAMHSA**  
Substance Abuse and Mental Health  
Services Administration



# Community Agreements

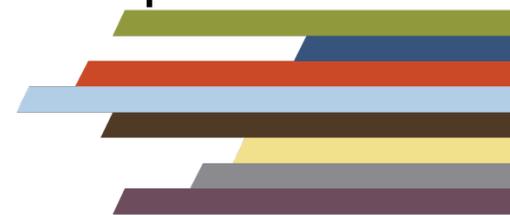


**Please note:** To create a safe and secure Zoom space, we will not be able to share participants video during this webinar.

**In the chat:** Please say hello and include your name, role, organization, and community identity *“I am speaking from the experience as an...”*

**Comments and Questions:** You may use chat throughout for comments and questions. Questions will be addressed during the Q&A session after the presentation.

**Emergency Policy:** Due to challenges with Zoom security, if there is criminal or vile activity that appears on the screen, we will immediately close the session and follow-up with additional resources or instructions. We will not re-open the session.



The use of affirming language inspires hope and advances recovery.

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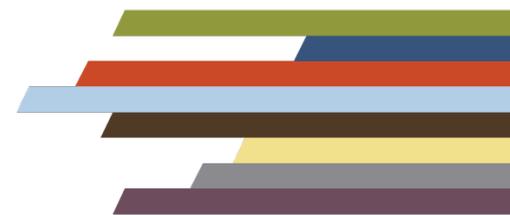
LANGUAGE MATTERS.

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**Words have power.**

**PEOPLE FIRST.**

The ATTC and PTTC Networks use affirming language to promote the promise of recovery and application of evidence-based and culturally informed practices.



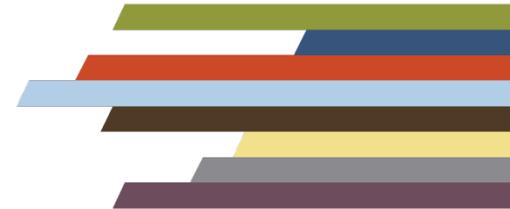
# Setting the Stage...



**Diana Padilla**  
Northeast & Caribbean ATTC



**Alfredo Cerrato**  
Great Lakes ATTC and PTTC



# Behavioral Health in Racial and Ethnic Communities

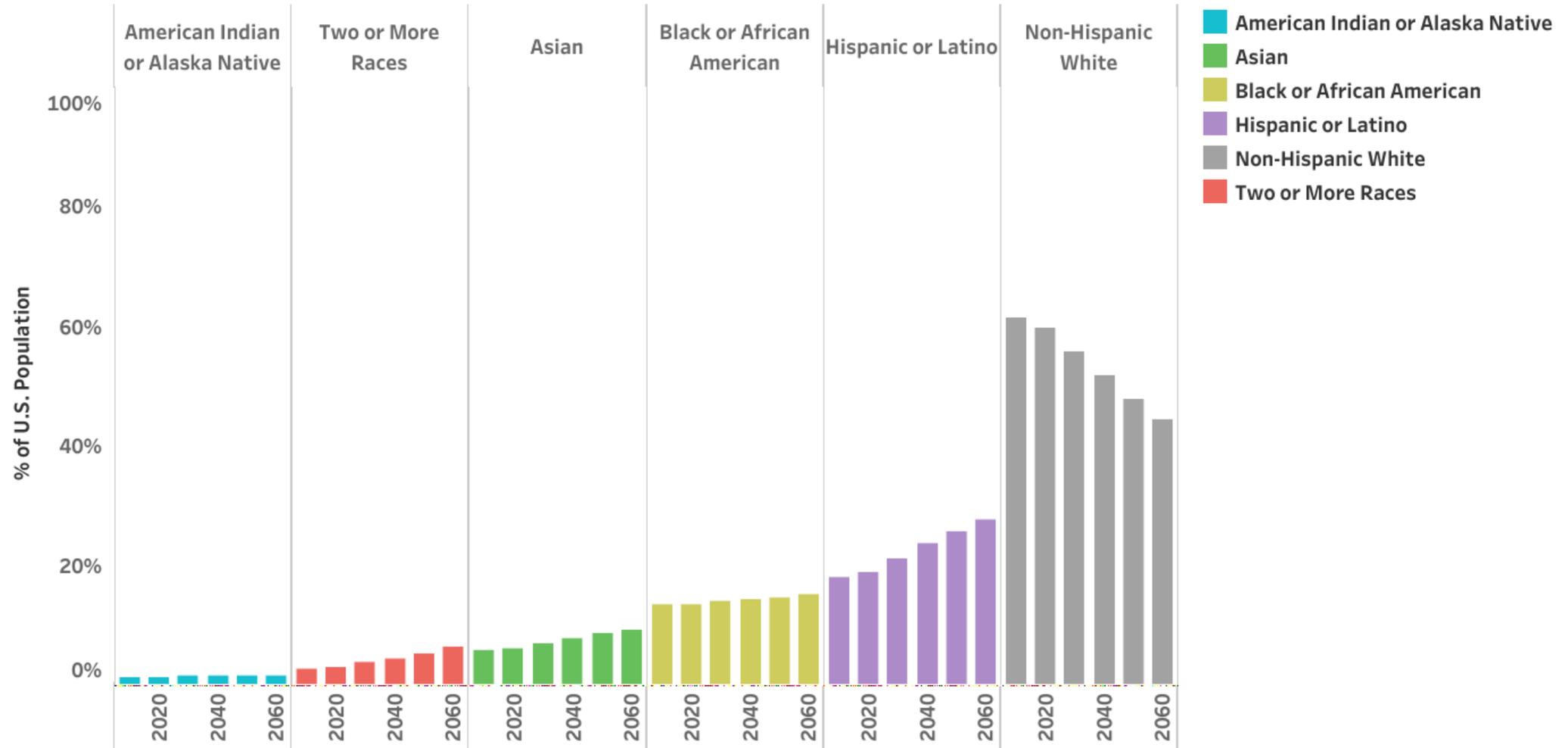
- 41.8% of African American (89,000) Young Adults with SMI received treatment, 58.2% received no treatment. Stigma and discrimination precludes the need to seek help.
- Black patients are 77% are less likely to be prescribed buprenorphine and more likely to receive methadone treatment.
- 1 in 10 Hispanics with a mental disorder, use mental health services from a general health care provider, 1 in 20 receive such services from a mental health specialist.
- SAMHSA reports that 91% of Hispanic Americans with a substance use disorder are unable to receive the treatment that they need at a specialty facility (such as substance use disorder treatment centers)
- Of American and Alaskan Native populations, 1 in 11 dealt with substance use, 22% with mental illness, and 5.3% had co-occurring disorders

# Racial Disparities



- Lacking access to quality treatment
- Receiving an accurate diagnosis
- Being diverted to addiction treatment rather than the criminal justice system
- Lower rates for completing substance use disorder treatment programs
- Length of stay in a treatment program
- Lower recovery rates

# US Population by Race/Ethnicity 2016-2060

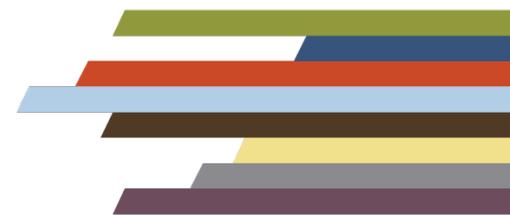


# Guest Speaker

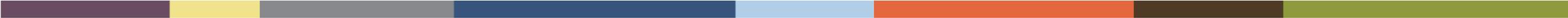
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**Albert Thompson**  
Professor, Howard University

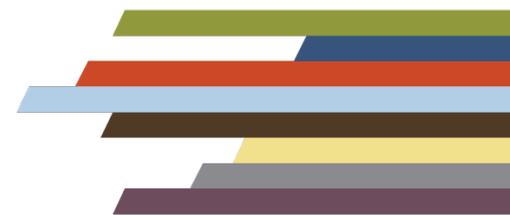


# How I Examine the History

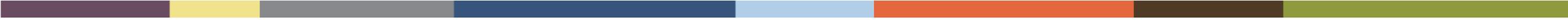


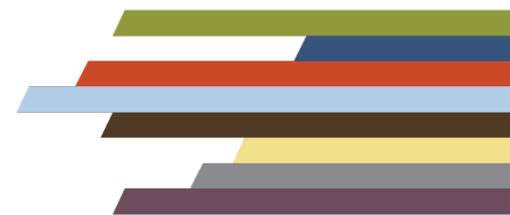
- For my research I use three \*typologies of racism: institutional, personal and perceived racism.
- The first (Institutional) has to do with official structures and policies that disadvantaged people based on race. This includes legacy policies that had bad intent in the past.
- The second (Personal) is animus by those in authority who used their discretionary power against people based on race.
- The third (Perceived) is unintentional and occurs when a person or organization recognizes prejudice and injustice against themselves based on race but where the person or institution accused did not intend discrimination against others or were unaware that their ostensible color-blind policies had a negative impact.

• \*adapted from From James E. Westheider, historian of the Vietnam war

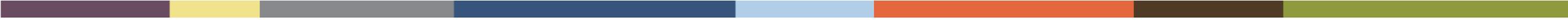


# How Did We Get Here?

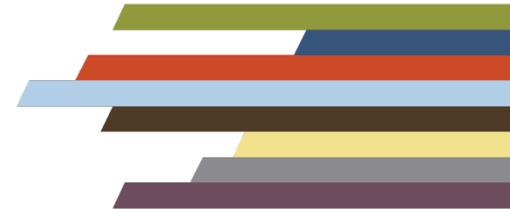


- Superiority versus Inferiority
  - Of a Lack of Charity and Neighborliness
  - Of Rival Systems of Humiliation
  - Of Zero-Sum Relationships
  - A Lack of Community and National Solidarity
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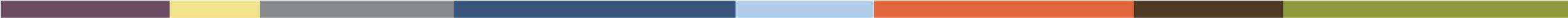
# Overcoming our Negative Ways

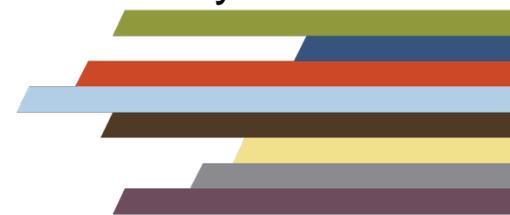


- Practice: the actual application or use of an idea, belief, or method, as opposed to theories relating to it.
- Habit: settled or regular tendency or practice, especially one that is hard to give up.
- Custom: widely accepted way of behaving or doing something that is specific to a particular society, place, or time.
- Tradition: the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way.

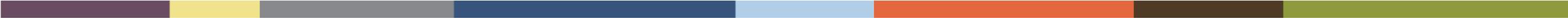


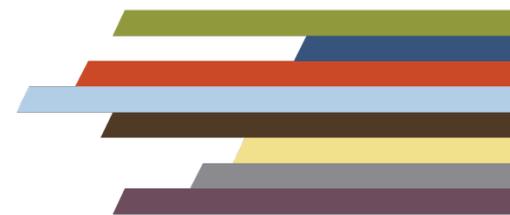
# Spanish Colonialism



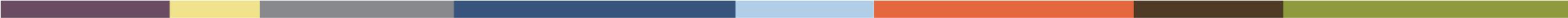
- The Reconquista 722-1492: An era of Iberian conflict between various Christian principalities and Islamic governments.
  - Limpieza di sangre (purity of blood) beginning as early as 1449 persecutes Jewish (and Muslim) converts to Christianity on the basis of ancestral and not personal religious belief.
  - 1452 Dum Diversas: a Papal Bull issued to the king of Portugal authorizing him to invade and attack Saracens, pagans and enemies of Christ, and to take their lands and reduce them to servitude. (era of aggressive exploration and religious war)
  - 1453 Fall of Constantinople: Shock of the Turkish capture of Constantinople leads to renewed Papal urging to Christian monarchs to resist the Ottoman threat. (Increases competition for Asian goods and spurs additional interest in routes to Asia.)
  - During the early modern period it was rare but acceptable to enslave enemies defeated in just war.
  - This was an ancient practice going back millennia. Generally speaking slavery was not the purpose of the war, rather the enslavement of the enemy after war was seen as a way of eliminating the threat and punishment.
  - The Catholic Church had previously worked to end the enslavement of Christians so that slavery was at this time limited to non-Christian enemies, and the practice was in decline.
  - The Conquistadors reversed this trend.
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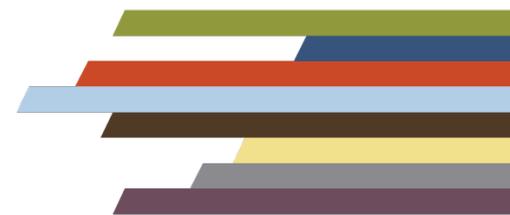
# Religious Resistance



- Spanish clerics like Bartolome de Las Casas had experience in the New World and Protested the enslavement and killing of the Indigenous people.
  - In 1537 the Church issued the Sublimis Deus bull against the enslavement of the Amerindians prescribed excommunication on those who continued to enslave the Amerindians; Pope Paul III declared racism to be an invention of the Devil.
  - Spanish royal & colonial interest eventually influenced the Church to let the bull fall into abeyance.
  - Colonial slavery and exploitation was attacked by Bartolomé de las Casas in the 1550-51 Valladolid University Debate on Indigenous rights.
  - In the end the Las Casas view was rejected in favor of one that justified the exploitation of non-Europeans.
  - The Spanish officially ameliorated the Indigenous plight while designating black Africans as permissible slaves.
  - Catholic Spanish misbehavior (The Black Legend) becomes a justification for Protestant and French challenges to Spanish claim to New World Exclusivity
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# Imperial Practice

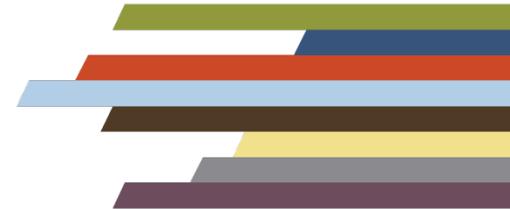


- The Spanish Conquests and Portuguese enslavement of Africans became the colonial prototype.
  - Medieval ethics were supplanted by new doctrines which used racial inferiority to justify crime.
  - OPL1: Other People's Land.
    - CLAIM: Indigenous are racially inferior; they are uncivilized and under-utilizing their land
      - which served to justify conquest, massacre and violating treaties.
  - OPL2: Other People's Labor.
    - CLAIM: The Africans were uncivilized, not Christian and not protected by Christian ethics
      - which served to justify slavery as beneficial to the African and necessary for the improvement of the land taken from the indigenous.
- 

# Enlightenment Intellectual Bias



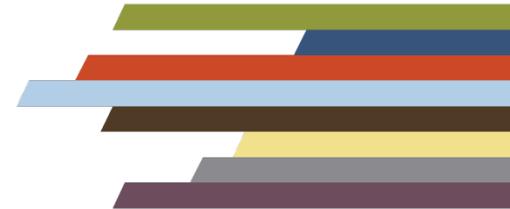
- Development of Elite Culture and denigration of rural and folk custom
- Rejecting meekness and poverty as virtues; Elite begin to see poor and lazy and in need of control
- Enactment of poverty policing and punishment
- Enlightenment rationalization and codification of racial caste
- Abuse of indentures and convict Europeans; transfer of methods of oppression to the colonies.



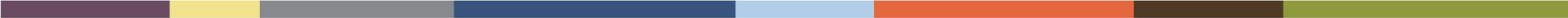
# 1776 An Ideology of Freedom



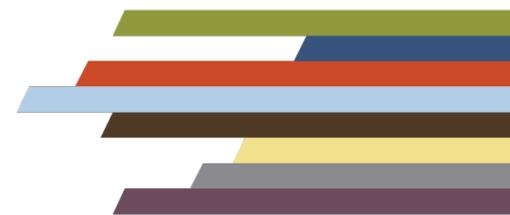
- The Declaration of Independence values introduce a new conflict in the system of oppression.
- The Secular American Creed has adherents and hypocrites
- This becomes two competing national traditions; Sincerity versus Convenience



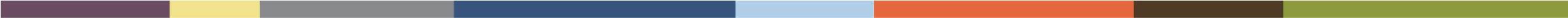
# A Racist Society and Prosperous Society



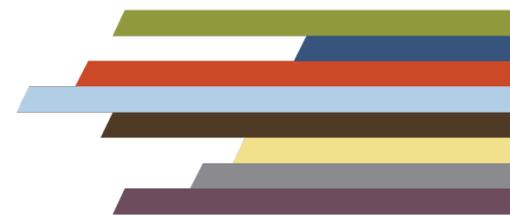
- The Racial Conflict: Whites (originally English Christians, and later Europeans in general), classified Africans and the Indigenous peoples as inferior “races” and fair-game for exploitation.
- The Class Conflict: conflict between English classes and moderated by solidarity against racial inferiors.
- License to dominate and exploit racial inferiors was treated as liberties.



# A Question Of Identity

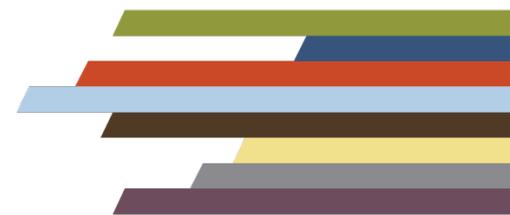


- LOCATION (England)
- CONSTITUTION (Monarchist)
- LANGUAGE (English)
- RELIGION (Protestant)
- —> (the political nation ca.1700)
  - We are Protestant Christian subjects of the English Crown.

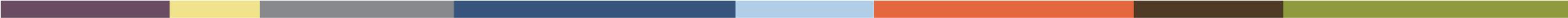


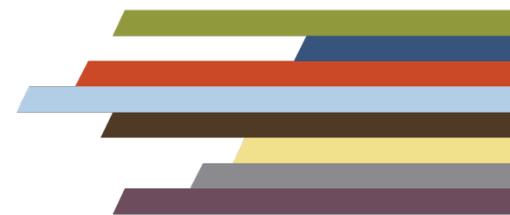
# Racialized Society



- LOCATION (same, America)
  - CONSTITUTION (same, US)
  - LANGUAGE (same, English)
  - RELIGION (same, mostly Protestant)
  - Race/Skin: White vs Black
    - (1800 the US political nation)
    - We are White (Protestant) Americans. They are Blacks over whom we will exercise sovereignty.
- 

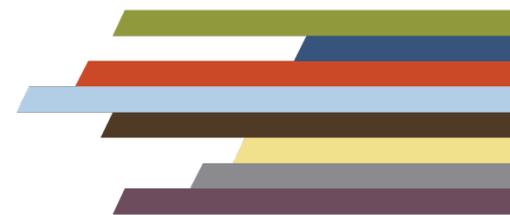
# Moral Panic and Virtue



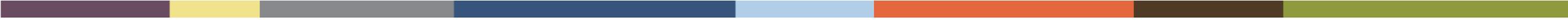
- Slavery induces a Moral Panic and Democratic Crisis
  - Slaveholders dominate the country at the expense of other Whites
  - Abolitionist are angered by the dual violation of the religious and the secular creeds
  - Civil War devastates the South, ends Slavery
  - Indian Wars continue in the ReUnited States
  - Jim Crow Laws Enacted by late 19<sup>th</sup> century.
  - Imperialism touted as new frontier by new fear of post-conquest “feminization” of American manhood
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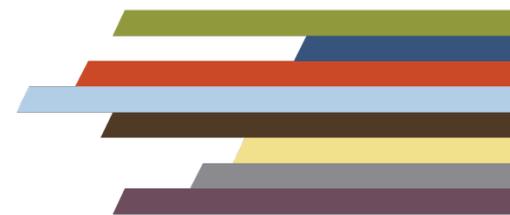
# Immigration, Conquest and Public Order



- Policing develops in Northern cities in response to urbanization, immigration and labor disputes.
  - Immigration and Assimilation are Contextual and Morally Ambiguous
  - Competing Claims on American “Greatness” and consciousness about being othered.
  - How are immigrants influenced by immigrating to a racist country?
  - How does it affect their religious practice.
  - How does conforming to racialized expectations cause stress and influence morbidity and mortality?
  - How does this legacy affect community dynamics in supposedly tolerant multi-ethnic cities?
- 

# Great Power America

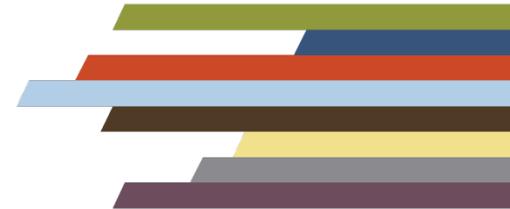


- For 19th-20 century European immigrants Americanization meant being considered socially White - joining the superior/perpetrator group. (European immigrants were already legally White)
  - Non-Whites/Europeans, even if citizens were neither culturally nor socially considered fully American, nor were they fully protected by courts and law enforcement.
  - This applied to African Americans after the Civil War, the Indigenous, and East Asian immigrants.
    - Later in 20<sup>th</sup> century Latino immigrants from South America and the Caribbean would experience more targeted discrimination.
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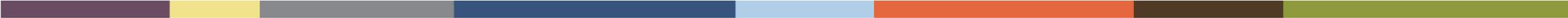
# Cold War America Everyone Goes Through It



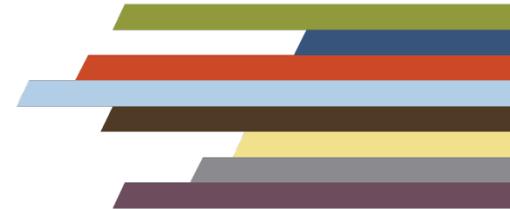
- Earlier the New Deal created benefits for citizens in a racist segregated country
- Second World War and Holocaust exposes US racism to global scrutiny
- Postwar Governments benefits excluded non-Whites, furthering wealth gap
- Postwar prosperity combined with renewed market-segregation
- Renewed Civil Rights Movement
- Wars on Crime and Drugs
- Deindustrialization
- Breakdown of Family and Community Infrastructure



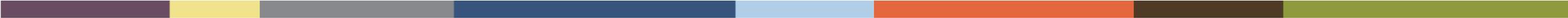
# The Future: Imagining Solidarity



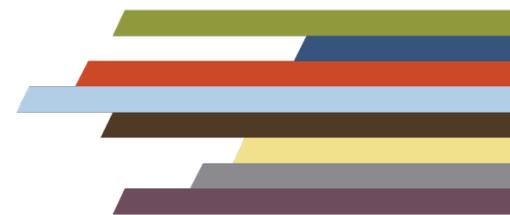
- Understanding Racism is Extra
- Overcoming Mutual Suspicion Mutual Stress
- Eliminating Soft bigotry of Low Expectations
- Culturally Aware Planning and Responses
- Community Building



# Resources



Please visit our ATTC and PTTC resources for helpful resources related to substance use prevention, treatment, and recovery:

- [ATTCnetwork.org/equity](https://attcnetwork.org/equity)
  - [PTTCnetwork.org/equity](https://pttcnetwork.org/equity)
  - [ATTC Pandemic Response Resources](#)
  - [PTTC Pandemic Response Resources](#)
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**Thank you!**

