

PESI

The Grief Summit: Grief Counseling and Treatment in a Pandemic of Loss

4/30/21

TRANSCRIPT PROVIDED BY

CAPTION ACCESS LLC

[support@captionaccess.com](mailto:support@captionaccess.com)

[www.captionaccess.com](http://www.captionaccess.com)

\* \* \* \* \*

This transcript is being provided in a rough-draft format.

Communication Access Realtime Translation (CART) is provided in order to facilitate communication accessibility and may not be a totally verbatim record of the proceedings.

\* \* \* \* \*

>>> Hi, everyone. Welcome back is this afternoon. My name is Zachary Taylor. For those of you that have been around the last day and a half, I'm feeling the just love and presence here with everybody.

I know we can't see each other, but I am -- I'm experiencing it. And I hope you are too, wherever you're at. We've just got two sessions to go with this -- the grief counseling and treatment summit.

I hope you've learned a lot. I hope -- I know for me I've learned that there's far more to helping clients and ourselves through the experience of grief than meets the eye.

I want to, again, thank everybody on the PESI staff who's helped put this together. Our wonderful ASL interpreters, our captioners, our webcast hosts who are all behind the scenes. Well over a hundred people involved in putting this together, along with our speakers. And well over 25,000 of you have already logged in live to sessions and over 60,000 signed up to receive the recordings of the conference.

So now a lot of things we've learned affect how people work with and through the experience of grief. But culture and our individual backgrounds are often overlooked.

Our next speaker has a lot to say to help us out with that today. This is one of the sessions I was really looking forward to.

She's been featured on the PBS documentary Speaking Grief. Authored several books on grief, over 20 years of experience. This, as she just told me, is her heart, her passion is grief work. So I am deeply honored to welcome to the grief summit stage Alesia Alexander.

>> Well, hello.

>> Hi.

>> I am so excited to be here with everyone. And we're going to get right into it because I am notorious for going over my allotted time. So I want us to jump right in.

And it still says, Zach, that I don't have screen sharing. So can you help me out there?

>> We'll have Drew fix that for you.

>> Great. So while we're waiting on that, I just, again, am so delighted to be here with everyone and to engage just how -- just wonderful this day has been to be with everyone and to hear from all of the incredible voices around this work and this -- this incredible time that we're in in the work.

So I -- I literally have listened to everyone kind of start with their why and thought I would keep going in that vein. And I've quite a few whys. But the real kind of driving spirit, force, energy around this work, for me, has been this guy here. So everybody meet my dad. He's Internet famous now because there's so many of you on here. But this was the start of the journey. He became terminal my senior year in college. And we wound up having an absolutely incredible experience with not only learning how to deal with his diagnoses, but also learning how to be a family again. Learning how to create room for each other as he transitioned.

And I -- people that know me and people that have heard me speak before always know that I bring dad in because I can't do this without him. And when I think about some of the takeaways that I want for people to come away from this time with me and even just these last two days N is your why. Because that will create a passage to not only your development in your own grief work, but development professionally.

And I do want to take a moment before I go deep, deep, deep into the subject matter to talk about disclaimer stuff.

Like grief, talking about inclusive practice, talking about race, culture, this time that we're in can be incredibly fraught in this moment. And I want for all of our participants, even as a reminder to myself, to take a deep breath. Yes. Thank you, Donna. That was really deep. Yes.

That we will need it and we will need to walk with each other through this time so that we can create some awareness around how this all fits.

I am not sure that grief and race are separate. I'll just put that out there. Both of them, race, difference, inclusion, all of these things have inherent in their construct a function around change and around grief and around understanding who we are and who we are becoming.

And so being able to talk about this with you all and we won't be talking, but being able to kind of engage an imaginary conversation with all of you around this topic is just really humbling. And I want to engage some things around that, which is, first of all, just being aware of your body. Everyone that has been on today has talked to us about, like, you know, having that awareness and certainly the trauma portions, understanding that difficult things do difficult things to our bodies.

And so an aware answer this you can keep and grow in during this time is going to be really helpful. I would love for you to engage where you're activated and I am really, really going to be mindful around that word, activated versus trigger, even though I love what David said earlier today around how triggers can be really helpful and they can be really -- they can be this roadmap for us.

But I'm also aware of how laden that word is right now in this day and time. And so activation is where I'm going to try to land pretty consistently.

I also would like for you all to engage this time around seeking truth and whatever that truth is, whether there's some uncomfortable things that come up for you as you're thinking about your professional selves, your personal selves, and parts of you that you may not have looked at in either of those spheres. And being really mindful to give yourself space and time around this material.

We are not going to agree. And there might be things that come up for you in that alignment and in that trying to integrate the stuff and I need you all to know that I'm okay with that. I'm okay with the questions. And I think grief work teaches us pretty quickly whether it's your personal journey or professional one, that being okay with the questions is really kind of the point. It's kind of the point of this journey.

And so I just want everyone to engage the vulnerability around this moment.

I always look at this picture and I either tear up or cry or my voice gets shaky because this is how big my dad's spirit was. And I will own his smile as his legacy and I also ownership the fact that I can have really intense memories of him being so moved by his speaking. He was a pastor. So I'm a PK, which means lots of trouble for you all today.

But, like, there's a real sensed memory that I have around watching him emote and the pulpit and watching him cry at funerals, watching him engage grieving families in this very humble and vulnerable and authentic way. And I am standing in that today with you all. And I thank you all for allowing me to share this part of my why. And being able to engage a real vulnerability here, which shows when my dad began his terminal journey, it scared me to death. I was terrified around care giving, around what it meant for me being on the cusp of just graduating and, you know, I was supposed to be individuating myself anyway and to have to come home and what was literally seeing him when he

came to my graduation ceremony and seeing how changed he was physically and knowing that something was up. And my parents having made a decision not to tell us anything because they wanted us to finish strong.

And finishing strong was exactly what he did in his death. And so I just, again, wanting you all to walk with me in a real personal way in this, because I think that's what this has become.

It's no accident that this summit comes at a time when all of us are having very personal walks while we're trying to be professional. I was just speaking with the moderator and the tech person around this, which is, you know, we are all exposed in this moment. You all are in my bedroom. And from coming out of institutions where we're supposed to have these boundary spaces, people can't know things about us, be careful of the pictures you have on your wall, be careful of the plants in your office and, you know, keep this line, this veil between us. And all of that has been stripped away. It has been stripped away.

And I am happy to have you in my home. I'm happy to have you in my heart as we walk this together. Because that is what I think inclusive practice gives us. It gives us a safety of being around vulnerable and exploring and learning about each other in ways that we haven't been called do in a very long time.

When I think about saying my dad's name, and I haven't said it yet, so he was Dr. Herbert C. Alexander. And he would have, I think, struggled in this moment if he were still alive around all of the names that are in this slide. And this is actually not even a quarter of the names. But these names, I will give you some that you might know. George Floyd. Tamir Rice. Jonathan L. Walter L. Samantha L. Name withheld by police. Name withheld by police. Name withheld by police.

This visual is a part of a data project called the names project, which has been collated since January of 2000. And currently houses 28,000 and counting names of people who have been killed by police action and who have left an indelible mark on our current grief space.

Because when we talk about trauma, when we talk about grief, in this moment, there just hasn't been a pandemic at play here. There's been a pandemic of

misunderstanding. There's been a pandemic of unseeing. There's been a pandemic of engagement and behavior that is difficult to fathom, other than to try to name it.

And that is actually where we shut down as a collective, as a nation, as a world. And the world is watching us. The world is watching us as we struggle to say their names. As we struggle to name what's happening in our communities, in our homes. As we struggle to name what it is that this grief feels like.

Here's that other piece of it, right?

We're in this charged space. And then there is this global pandemic as a contextual container as well. And I'm often thinking these days about how do we do this when we are all scared?

How do we do this when we are all struggling to maintain a mask, to maintain distance, to maintain safety?

And I feel like it's -- it's an engagement of looking at the toll, the human toll. This was that front page of "The New York Times" that went on for three pages. Almost a year ago last year. I mean, you know, like this was May 24, 2020. And we have more than surpassed this number. And so there is a realness to thinking about the fact that this possibly would take up a whole Sunday edition at this point of the names of people who have died from Covid-related illness and complications.

And so this is the moment. This is the moment where inclusive practice, reaching across divide and actually seeing each other in this grief matters.

And I am -- I am not going to create a space where we have to say Black grief matters, all grief matters, blue grief matters. I don't think that's the point.

David again this morning positioned us which -- with something very profound, which is that grief is not competitive or comparative. Nobody wins if we get this wrong.

And so I wanted to engage the fact that we are challenged in this moment to really see each other. To really see each other.

And in order to do that, I want us to go back to the beginning of this. We have had so much meat to this time together and I am in awe of the amount of material. But I wanted to go back to this grief definition and just take a look at a framework for thinking about how we meet this moment inclusively, collectively, collaboratively, as a community of accountability to each other.

And that this definition is one that I've carried for a while. And it serves my practice, my personal walk because of the highlighted word. Which is the grief experience include the physical, emotional reactions that any one experiences following the perceived loss of someone or something of value.

It's a unique and individual experience that affects body, feelings, spirit, attitudes, relationships, daily living. And that duration and intensity is determined by a person's race, cultural/ethnic background, life experience, relationship to the loss or to the deceased, and the type and particulars of the loss.

And I go back to that highlighted word, perceived. Because when I think about the ways that grief has been given to us over the years -- and grief is a baby. I agree that we have known and have done it from the dawn of time. But grief work is in its infancy still. And there is -- you know, we have the divine pioneers that have created us an incredible palette to paint with around the many ways that we can approach grief work. And I'm thinking in terms of, again, inclusively we've heard grief described as a process. It's been described as task oriented. It's been described as an experience, a journey, and even as pathology.

And I'd add here, grief is also a political process, it's a political construct. I'm not sure how you do grief work without engaging the things that are the undercurrents in it. How? Why?

When?

Who?

How much of the Brown and Black populations are dying in Covid?

Anti-Asian hate. LGBTQIA victimization and death and loss, there's -- there's a political construct in it that keeps calling, I think, in terms of more development, more. There's more that we can learn and know and see even in all of the incredible processes, approaches, models that exist around however we approach it. And so I would say to you, it matters how you describe it. It matters.

In order to continue to informing how you will support and facilitate it for your community of choice, for your community period. For the populations that you serve in your various settings and professional entities.

And so this is -- I mean, perception is a loaded word. And I like thinking about perception as an inclusive practice anchor. And perception is defined as, like, that thing, that lens of how a person sees and describes and experiences their loss.

And it's a really practical touch point for all of the clinical interventions that we can throw at grief. And perception is where the good stuff is, right?

It's like where people can actually tell us who they are. They can show us pictures of their fathers. They can bring in the funeral pictures. They can bring in the urn or they can show you their funeral jewelry. They can engage how, when, who they are now if we make room for how important perception is.

If we engage and empower this in our spaces, we are allowing for safety, respect. We're allowing for that support to enter so that we can build a rapport that I think is central for really inclusive grief support, as well as just clinically sound grief support.

And grief, as difficult as I think people imagine it to be to tackle as a practice approach or as a specialty, it has space for all of us in all of the ways that we have or have not experienced it for ourselves.

And so it's a forgiving space.

I tell this story often of the multitude of times, think probably all of you have had this experience of being stopped in a grocery store or having people gravitate to you because they see you as a listener. They see you as a safe person. And getting to the end of the checkout line and having someone say, oh, hey, you know, I'm having a bad day because this just happened. Or, oh, look at your shirt. What do you do?

And I tell them and immediately they're like -- either they're running away or break my eggs trying to get me out of line. Or, they tell me, oh, my person just died. That has happened to me. I can have your card?

Do you see anybody?

There's a really powerful pull around who's safe and who can listen and who can hold these stories. And I have that as a vision for all of us on this call. I actually wish that chat could be enabled so that I could see and create a visual link. Because think that's a huge, important part of how we can engage seeing each other in this moment.

There's something really interesting around everyone wearing masks and people still being able to tell if you're smiling or not. People being able to actually use their eyes in a



very different way to tell their stories. Because we often can't understand each other when we're talking behind the masks. It's very hard, right?

And so your eyes get more expressive. Your eyebrows go up when you're, like, uh? I didn't hear you. Or you're pointing to your ear or you're saying, I need a moment. Or write that down. Or repeat yourself.

We are trying harder, I think, organically to hear and see each other. And that's exciting. When I think about the kind of big words, the big concepts around inclusive practice, there's the huge -- there's diversity, inclusion, intersectionality, equity, equality, and these are bolting out of board rooms and we're seeing them on billboards and posters in the streets as people are marching and trying to be seen and heard in this moment. And I want to spent some time doing this broad overview around some of these terms. And then I want us to get to the meat of what these actually mean for us in practice.

And so diversity is -- is that reality that's created by individuals and groups. And it -- you know, it can be anything around that demographic, philosophical difference space. And so diversity is tricky, though, because it gets used with or instead of inclusion. And the terms are very different because diversity actually can be achieved really easily.

I know that we have diversity even though I can't see you all. We have diversity because I can tell that people are using the closed captions. I can tell that people are actually engaging our interpreters. I can see my cohosts and there's some diversity there. I've seen some diversity in topic. So this applied meaning of diversity is easily achieved. It's something different. And it can exist in multiple situations, multiple settings, and it actually can just be about number. So it's easy to get to diversity.

The challenge arises when that's where we stop. And so diversity can only be restorative, it can only bring about the social justice, the equity, the warmth, the connection if it's done consistently and with intentionality. Okay?

So diversity can be construct. It can just be surface. And inclusion is often lumped in that and definitely has been rolled out in multiple ways. I don't think I've heard the word as much as I have than in the last year.

And certainly in this moment, we are talking about how to be included. We're talking about how to be seen. We're talking about where our humanity is, what that looks like in

the definition of a good death or a good grief. And so it's important for us to know that these terms can be loaded or they cannot mean a thing.

I think diversity also gets -- especially in an organizational space, many of you are coming back to work or you're trying to figure out what work is going to look like. And you are realizing and seeing that in your workplaces diversity, inclusion, thinking about everyone's ability to come back is even being interpreted in a deeper, more foundational way than ever before because of the pandemic.

Because of the differing spaces that people are holding around getting vaccinated, wearing a mask, being safe, how vulnerable are we when we have clients that don't actually tell us that they're smoking weed and how can we trust that they will tell us the truth about a vaccine?

How do we keep each other in mind?

Inclusion is -- is where I live and love and have danced for a minute. And inclusion also is in danger of going the same way of diversity, which is, is it just a buzzword?

Is it just something we say so that we stay out of court?

What do we mean by it and who are we trying to include?

Inclusion requires a higher level of investment than diversity. Inclusion is difficult.

However, not if you are on mission. Not if you are about the work of your community. If you are really looking at the sign that hangs in your office, in front of your office, if you're looking at your website, if you're looking at all the things that we call ourselves, inner focus, griefscapes, we're tapestry, we're synchronous healing. These are the names that we give ourselves. We call ourselves healers. We are engaging the healing arts here.

And, yet, if we do that deep dig and do that deeper engagement, there's work for us to do. There's work for us to do to engage if we have the infrastructure, if we have the tools to think about how we actually look from the outside looking in. If our brochures, if our boards, if our constituencies aren't reflective of this inclusion, aren't reflective of our missions.

So there's a big piece of this, which is that, you know, inclusion is a huge liability killer. Like, you know, it helps us engage staff relations. It helps us engage recruitment. It helps us engage Medicaid reimbursements. It helps us engage longevity, sustainability.

And at its core, it's a spirit and morale lifter. It is a space to really engage who we think we are in this profession.

There's an incredible show that's on cable now called Couples Therapy. I don't know if you all are watching it or avoiding it intentionally. But in one of the episodes, you know, the lead therapist actually goes to a supervision and is talking about cases, is talking about her struggle in managing the therapeutic relationship or the whole there.

And it comes down to her sitting back and saying, what a bizarre, crazy profession this is. This is insane that we think we can do this.

And immediately I think about the ways that this is bizarre. And the stories that we hold, the stories that come to us, the people that are in those stories are a part of this really extraordinary work. I have to think that grief workers, hospice workers, people that engage in grief and loss are quite possibly the craziest of all. Or the ones that go towards that fire in a way that's unprecedented because there's a lot to hold. There's a lot to engage in terms of not only thinking about our clients, but thinking about the fact that we also have to hold our own stuff.

We also have to do this when we are struggling. And what I would like to have you do, just for a moment, is I want to engage this duality. I want to engage this as a activity for you.

Quickly, wherever you are, I can't see you, but just jot down all of your identities. This could be anything. Anything. Just, like, take -- I'm going to give you three seconds to do that. All of your identities. All of the things, places, identities that you hold. And that can be personally, professionally. Good enough list. Okay.

I will read you mine and I will hope that maybe mine will help you spark some additions. Keep this list and we're going to keep talking about it, right?

But some of my identities are I'm a woman. I'm afro-Cuban. I'm African-American. I am a twin, mother. I'm an ex. I'm a baby mama. I'm a sister. I'm the baby of my family. I'm an LCSW. I'm a friend. I'm a lover. Pet owner. A beach lover. I'm a teacher. I'm a coworker. I'm a leader. I'm a healer. I'm an advocate. I'm shy. I am. I'm creative. I'm a writer. I'm a learner. I'm a griever. I'm a cry baby. I'm incense. And I'm a reader and a lover of books.

I would just love to hear your lists, I would love to hear your lists. And certainly you all can send them to me afterwards. But, like, one of the things that I like to do here, and I do this with all of my clients whether we're focusing solely on their grief work or we're doing shadow work or other work around change. And the way that this is helpful is, number one, to engage all of the incarnations of us. All of the identities that we hold. And that's just off the cuff, right?

And I like not only engaging just the identifying part of this, but I also then like to have my folks -- and I do this often for myself -- to take a look at the ways that these intersect. And these intersections are important. There's an incredible scholar, leader, spirit in the world right now. If you have not read his book how to be an antiracist, you must. It is about this duality and how many people of difference engage multiple incarnations of themselves. Whether that's a protected space or it's about professionalism or refuge. There are a number of reasons why these dualities exist.

And he goes even further to engage dueling consciousness. And this blows me away. And it takes us into another piece of this, which is this intersectional work that started by Dr. Kimberle Crenshaw to describe all of the ways that these intersections of ourselves as people of difference engage and enrich any environment, any community, any project, diversity, inclusion, our differences being these really incredible variables to put into any setting to create new ways of engaging. To create new ways of connecting. And for critical thinking and problem solving.

And so intersectionality started off as a way to just engage, disenfranchisement of Black women from social justice and the feminist movement.

And it quickly acquired this application across -- across intersections, being able to really think about the ways that people show up in any setting and how they change things. And that this change, instead of being viewed as something extra or something to deal with or something to accommodate, it's actually necessary for brilliant, beautiful things to happen.

I think the same thing around intersectionality and grief work. Bringing all of these selves, bringing all of these pieces of who we are is not only a way to engage our clients, engage the people that we're working with, but it's also a way to engage self-care. It's a way to go deeper beyond the bubble bath, beyond, you know, taking a

yoga class, beyond kind of these esoteric spaces and how we can continue to grow and engage each other across difference. I think that's a really important space.

The work of diversity and inclusion and intersectionality in grief is really kind of the bread basket of thinking about who we are in this work. And it's about what David again said earlier, about, like, you know, who are you then?

Who are you now?

Who are you today?

How are you today?

It helps you go deeper into what those questions -- what those conversations can be without having to just lean on the platitude, to lean on the things that get us actually more in trouble with our people.

It responds to what you actually do have questions about. It's values based. It's value centered. It involves your beliefs. It also involves your biases. Your own privilege. Your own stuff. And it also helps engage a deeper dive into what you want reflected back to you in any interaction you have. It's affirming, it confirms, it answers, it opens you up to more, and even more incredible and different questions.

I also think it keeps you alert and present. If I think about what my day is, I'll probably see anywhere from eight to nine clients a day. And that would be a pretty grueling dry day if I didn't engage any of this stuff.

And if I did not ask really sometimes off-the-cuff questions, bringing in the movie, the book I'm reading, the song I just heard, looking at what's on their television behind them and engaging how our differences can bring us together. How they can actually inform instead of causing confusion or distance.

When I think about quite possibly what's in front of us, because perhaps what is happening right now is that we actually are in a moment where we are all decolonizing grief. We are engaging in a moment where, again, we don't have to compete. We don't have to compare. We just have to be in it. And we just have to be open to the fact that we actually mean what we say when we say that this is a universal space. And that universal doesn't necessarily mean a just White space or the fact that if a person of difference, a person of color, a first nation person is experiencing something, that it's trauma.

We can consider a communal grief around the state of our nation, the state of law enforcement, what their needs are, what our needs are in this moment. Re-defining safety. Being able to be able to put on the table, like, okay, well this is what I think serve and protect means. And it means that people actually get mental health support before we call the police. Or mental health support is available in a way that engages prevention. It engages safety. It engages humanity. And that's the miracle of this moment is that we can go here. We can lead that charge.

This is why I think we should care. This is why it's important to engage an inclusive and an intersectional lens, because it can help guide our behavior in this moment.

It can help us get to the crisis of spirituality in this moment. It can help us engage multiple compasses around morality, around safety, around humanity. It helps us support each other. It helps us do -- I think the work of really seeing your coworkers. I think it helps us engage those environmental pieces around stress and suffering. I love that from our last speaker, Dr. Gentry, being able to say, you know, I don't have to suffer to do this work. I don't have to engage an unjust system.

Because there's room for me to do this humanely with a social justice lens, with equity, with dignity. I think this also allows for to us do some dreaming and some entrepreneurial visioning for what this profession can become and is.

I think there's a -- there's a realness to what this becomes. And I have to tell you, I'm like, in a total panic because there's so much awe for us to keep going to in this.

The handouts are there and I do want to allow time for your questions. And I also want to engage by flipping through a few slides here around just knowing that an equitable setting, an equitable practice might seem impossible because of the systems that we work in.

But when we engage the fact that in a decolonized or an antiracist, inclusive practice includes tackling the systems that don't create access and resources. So if I could say one of the things that's really important in this moment is that we understand that we all have power, we all have power to do the right thing. We all have power in this moment to engage each other's humanity. Whether it's your coworker, whether it's a question, whether it's actually creating a policy that includes an awareness that we're not all starting from the same place.

It is putting into action that mantra that we have, number one, first, do no harm. The second being start where your client is. Start where they are. And being able to really, really move in that space.

Zack, Drew, somebody tell me where we are timewise because I can keep going and going like the ever ready bunny.

>> You have about seven minutes or so.

>> Okay. Okay. Seven minutes until the end or seven minutes until questions?

>> Till the end.

>> Ah. Well then I want questions.

>> Well, let me just tell you what's going on in the chat and then I'll let you take it where you want to go.

>> Excellent.

>> You know, I think there's a lot of questions about what it really means sort of operationalize what you mean by decolonizing grief or using intersectionality in grief. Those are the big questions. Kind of bringing it down into -- one of the questions was how we can ask clients about their own cultural grieving process that doesn't sound like -- the word used, doesn't sound like othering.

>> Yes.

>> So I'll let you go --

>> Yes.

>> -- in the direction that you'd like.

>> Excellent. So there are definitely in the handouts, in the slides, which I will not get to, but there are questions to engage around, number one, that personal identity and that intersection of if you are showing up in your privilege, if you're showing up in some level of bias or ignorance around even engaging the process, like being afraid to do that or thinking that I can't because I am not of this community, of this level of difference, then you're out of the game. And this is what I mean by the power that we have. We have a power here where we can engage all the things that we know and that we read, that we studied, because we're all capable.

And then moving from capable to actual competency and actual kind of a going even beyond a competency, which is like I just have a curiosity. I have a need to move

beyond this barrier, move beyond a fear of offending, move beyond whatever skewed perception that I'm holding about a group or about a type of loss and also moving beyond that fear of appearing prejudice or racist.

And so a decolonization and an antiracist stand means that you are actually creating beyond your discomfort. You are ground level asking the question even though it's hard and you are coming at this in a humility and authenticity that reads. It reads. It is not about -- you know that term I hate, caring or any of that, it's like where is your curiosity? And how can you engage allowing people to tell you their narrative fully without needing to developer redirect or engage some -- I think you said it, Zach, some type of othering, right?

Which is that you can allow someone's grief narrative to sit in all its complexity and in some of its dysfunction or maladaptation. Like, whatever that is, you can take that out of it. So that's the decolonizing is that instead of pathologizing, instead of creating this assumptive state, you can get curious about approaching the need that has arisen out of it. Whether that's a basic need or it's an advocacy space or it's here's the resource list, here's where you would fit in this great group or this great programming.

Or it's actually looking at the policy. It's looking at the ways that people get othered because they get shut out around fear of curiosity. There's a lot of fear-based leadership around how to make this better. Because we've had an incredible opportunity to change that. Covid gave us all an incredible opportunity to dismantle and to re-align.

Unfortunately, most of our systems were just like, y'all just keep doing what you're doing.

All of us struggled to even figure out if we were going to get paid to do teletherapy. That should not be. That should not be.

And so that's an example that I'm thinking of in terms of that decolonizing and how we can see each other in this moment.

There's also that question of how can I change a system or how can I -- it's just me, you know. It's just little old me. There's no such thing in a revolution. There's no such thing in an inclusive, an aligned practice. Because, again from we're living our missions, if we are truly engaging our logos, if we're -- you know, everybody's got a tree, everybody's



got a flower or a lotus or, you know, like these natural, organic pieces symbolically, that is who we are.

And so our shame, our fear, our misinformation, our belief in popular culture about who a people are or what a difference is, we can yank that out of there and get to who people really are. Get to who are real communities?

Who our real clients need us to see them as.

>> Alesia, thank you so much. This brings us up to our time, but is there -- I really appreciate -- and you're getting a ton of love in the -- in the chat.

>> Nobody ran?

Oh, my goodness.

>> No.

[ Laughter ]

>> I really appreciate your sort of there was just this invitation to be curious.

>> Yes.

>> Thank you for that.

>> Yes.

>> That it's okay to be curious. It's okay to come not from a position of power or privilege, but from yourself to another with curiosity.

Where can -- is your contact information at the end of your slides or where can people find you if they want to learn more?

>> Certainly I can put it in the chat.

>> Sure.

>> You know, and y'all be nice to me. Don't send me hate mail.

[ Laughter ]

But I will certainly, as everyone else has promised, attempt to connect with everyone. You can also find me on my practice website, you know, I belong to a group website. Zoe Therapy Services. Hey, everybody, they're on here. And they're a great group of people who are doing certainly incredible work in this field. So I'm available there as well. But that's a direct space to me.

>> Everyone who's made it this far, why not good just a little bit further. We have one more session for the grief summit, so thank you so much, Alesia, and we hope to see

you all in the very last session of the grief summit coming up in about 13 minutes. We'll see you very soon. Thank you so much again.

>> Thank you. Bye.