



From Trauma to Transformation

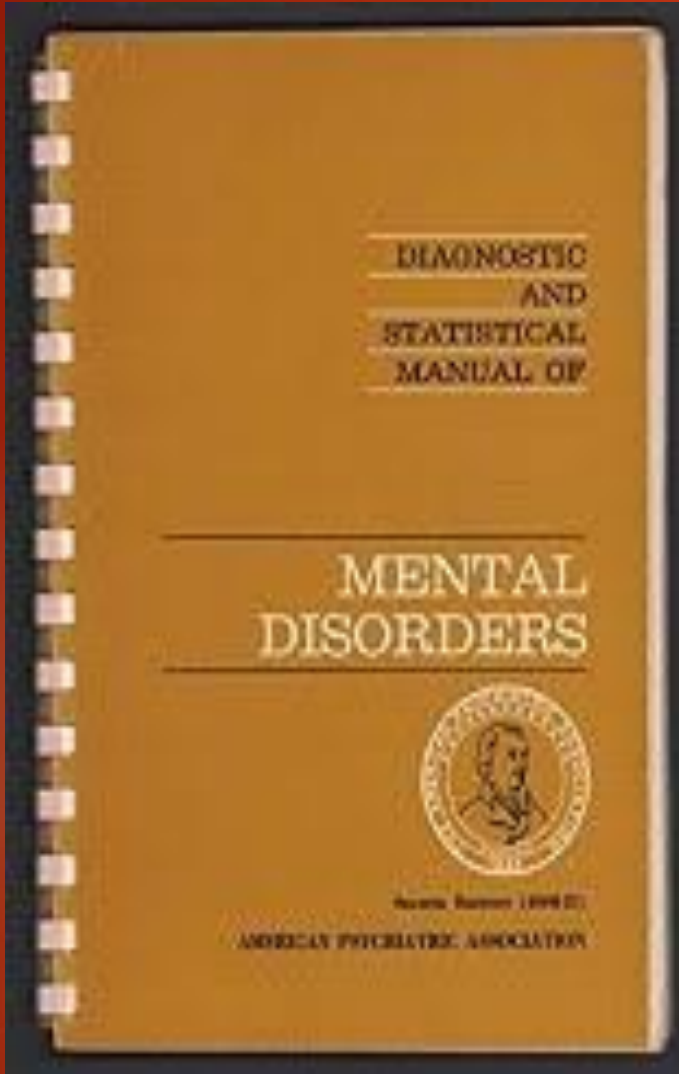
Mental Health Awareness Month

BRENDA WALL, PH.D.

Diagnosis: Draeptomania

Drapetomania was a conjectural mental illness that, in 1851, American physician Samuel A. Cartwright hypothesized as the cause of enslaved Africans fleeing captivity. It has since been debunked as pseudoscience and part of the edifice of scientific racism.

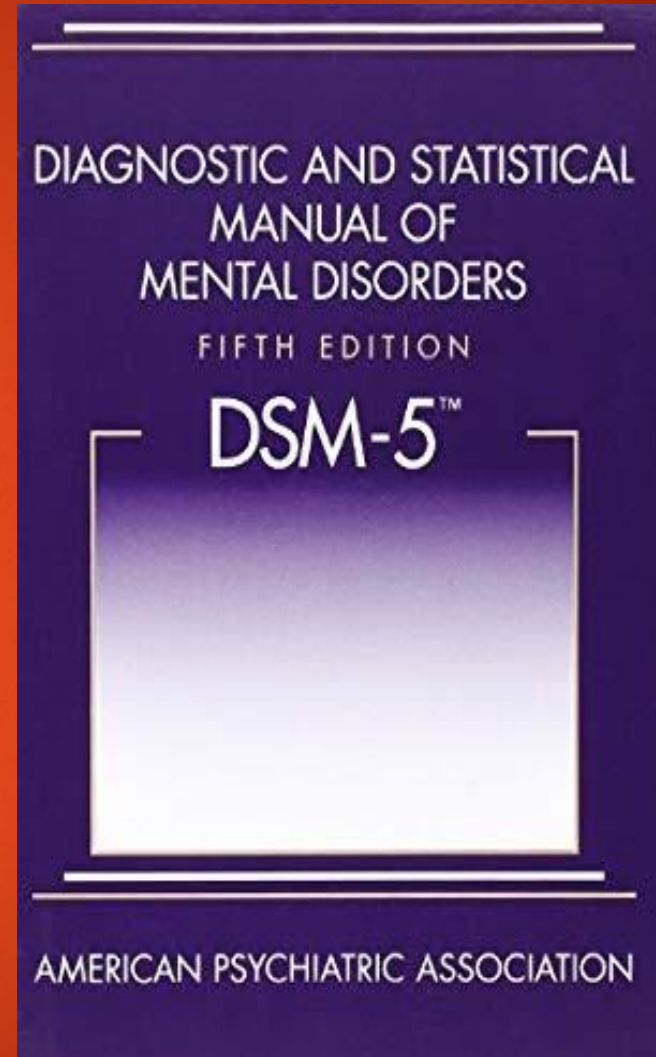




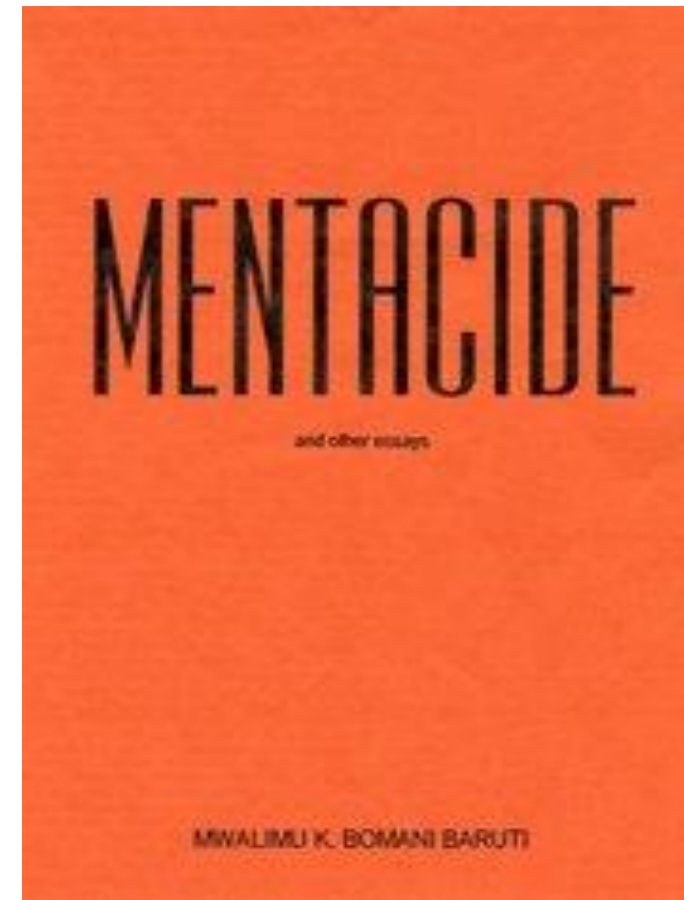
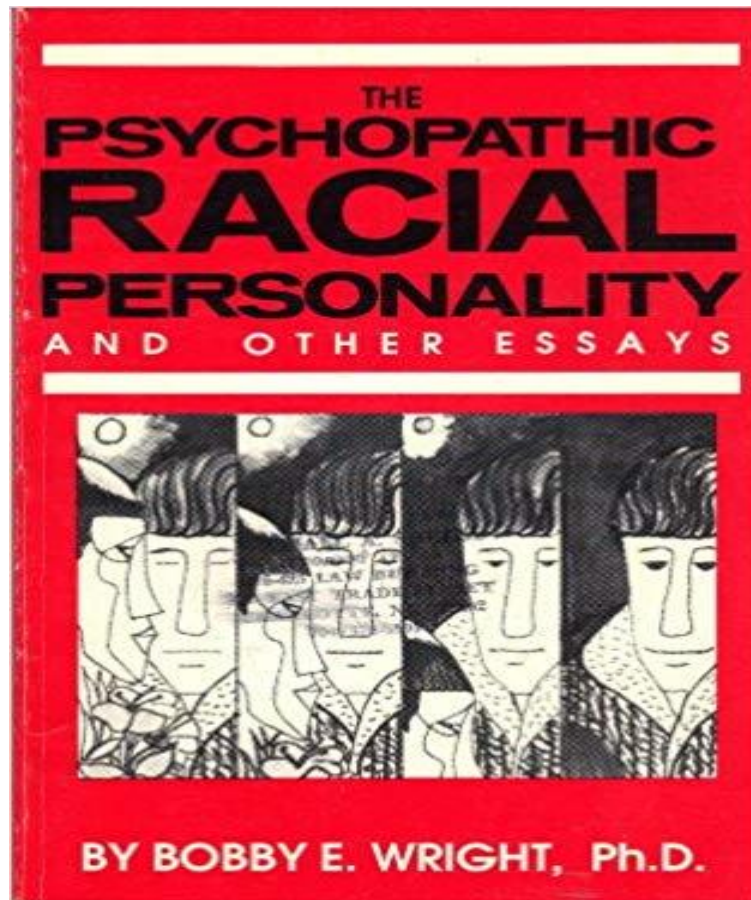
DIAGNOSIS

1968

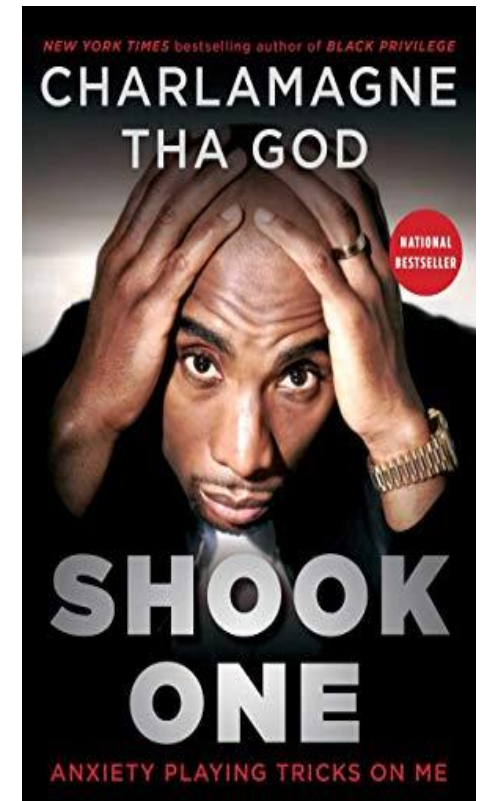
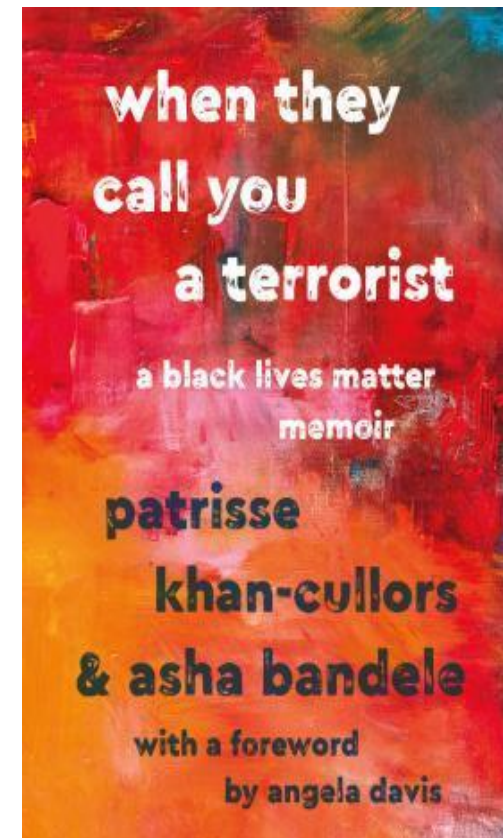
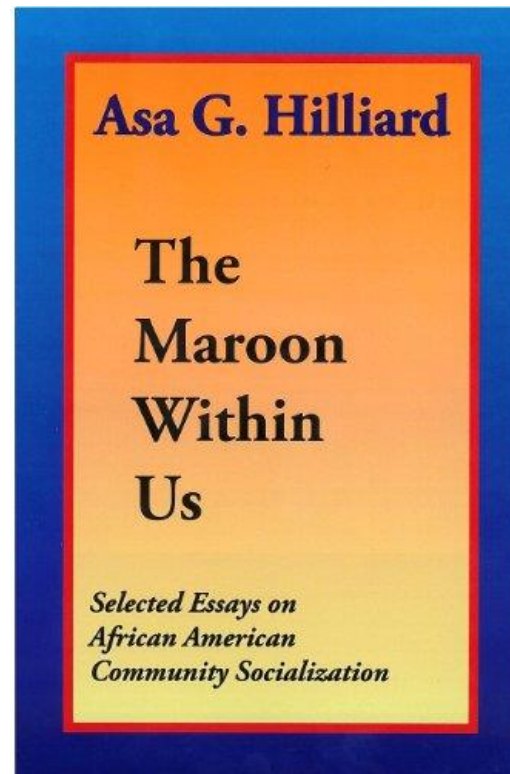
2013



Conscious Clinicians



THE EVOLUTION OF MENTAL HEALTH (1984-2018)



TRAUMA: ELMINA CASTLE-1482



The Misguided Focus on 1619 as the Beginning of Slavery in the U.S. Damages Our Understanding of American History

September 15, 2017

By [Michael Guasco, SMITHSONIAN.COM](#)

In 1619, “20. and odd Negroes” arrived off the coast of Virginia, where they were “bought for victualle” by labor-hungry English colonists. The story of these captive Africans has set the stage for countless scholars and teachers interested in telling the story of slavery in English North America. Unfortunately, 1619 is not the best place to begin a meaningful inquiry into the history of African peoples in America. Certainly, there is a story to be told that begins in 1619, but it is neither well-suited to help us understand slavery as an institution nor to help us better grasp the complicated place of African peoples in the early modern Atlantic world. For too long, the focus on 1619 has led the general public and scholars alike to ignore more important issues and, worse, to silently accept unquestioned assumptions that continue to impact us in remarkably consequential ways. As a historical signifier, 1619 may be more insidious than instructive.

The overstated significance of 1619—still a common fixture in American history curriculum—begins with the questions most of us reflexively ask when we consider the first documented arrival of a handful of people from Africa in a place that would one day become the United States of America. First, what was the status of the newly arrived African men and women? Were they slaves? Servants? Something else? And, second, as [Winthrop Jordan](#) wondered in the preface to his 1968 classic, [White Over Black](#), what did the white inhabitants of Virginia think when these dark-skinned people were rowed ashore and traded for provisions? Were they shocked? Were they frightened? Did they notice these people were black? If so, did they care?

Mental Illness In Scripture



**Then Jesus asked him,
"What is your name?"
"My name is Legion,"
he replied, "for we are
many." Mark 5:9**

**Mentacide? Internalized
Roman Oppression**

Mental Illness In Scripture

- ▶ **1 Samuel 16:14-16 The Message (MSG)**
- ▶ **¹⁴ At that very moment the Spirit of GOD left Saul and in its place a black mood sent by GOD settled on him. He was terrified.**
- ▶ **¹⁵⁻¹⁶ Saul's advisors said, "This awful tormenting depression from God is making your life miserable. O Master, let us help. Let us look for someone who can play the harp. When the black mood from God moves in, he'll play his music and you'll feel better."**

Mental Illness In Scripture

⁵ So Judas threw the money into the Temple. Then he went out from there and hanged himself. Matthew 27:5 (Easy-Read Version)

Power through
the Word:
Healing

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

John 10:10 New King James Version (NKJV)

Post- Resurrection Transformation

**12 JESUS SAID TO
THEM, “COME AND HAVE
BREAKFAST.” NONE OF THE
DISCIPLES DARED ASK HIM,
“WHO ARE YOU?” THEY KNEW
IT WAS THE LORD.**

**JOHN 21:12 NEW
INTERNATIONAL VERSION
(NIV)**