Healing Historical Trauma

Worldview & Cultural Awareness:
Relationships Between Worldview, Spirituality, and Trauma

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Worldview
Creating Cultural Awareness
Worldview

Creating Cultural Awareness

Narrative

Culture

Worldview
Worldview

Creating Cultural Awareness

Worldview is our internal narrative that explains to us the nature of the universe, the nature of human beings, spirituality, and the web of relationships between everything—including our place in the world around us. *It’s the story we tell ourselves about reality.*

Worldview embraces deeply held (and often uninspected) *values, beliefs, and assumptions* held by culture as self-evident.

Worldview is the *internalization of culture’s collectively held understanding* of the nature of reality.

(Adapted from Smith, “Creating Understanding”)
Worldview

Creating Cultural Awareness

Worldview, culture, and narrative are integral parts of our makeup as human beings.

"We carry within us, in the structure of our bodies and of our nervous system, all our genealogical history...all that which once existed is still present and operative within us."

–Carl Jung

Today the study of epigenetics may be shedding concrete light on what Carl Jung voiced in the early 1900s. (see: http://www.scientificamerican.com/article/descendants-of-holocaust-survivors-have-altered-stress-hormones/ )

The following account illustrates the natural enculturation of narrative, worldview, and culture...
Pawnee Earth Lodge Narrative
Pawnee Earth Lodge Narrative
## Worldview and Cross-Cultural Counseling

<table>
<thead>
<tr>
<th><strong>Object-Orientation (western)</strong></th>
<th><strong>Relational-Orientation (indigenous)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominant over nature</td>
<td>Equal to nature</td>
</tr>
<tr>
<td>Control over environment</td>
<td>Harmony with environment</td>
</tr>
<tr>
<td>Individual over group</td>
<td>Group over individual</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>Extended family</td>
</tr>
<tr>
<td>Independent, autonomous, self-sufficient</td>
<td>Interdependent, part of the group, cooperative</td>
</tr>
<tr>
<td>Personal control</td>
<td>Controlled by the collective</td>
</tr>
<tr>
<td>Linear communications (cause-effect, chains)</td>
<td>Circular/Non-linear (develop context around main points)</td>
</tr>
<tr>
<td>Intellectual orientation</td>
<td>Relational orientation</td>
</tr>
<tr>
<td>Direct (verbal)</td>
<td>Indirect (non-verbal, signal systems, stories)</td>
</tr>
<tr>
<td>Procedural</td>
<td>Personal</td>
</tr>
<tr>
<td>Time oriented</td>
<td>Event oriented</td>
</tr>
<tr>
<td>Assertiveness, aggressive</td>
<td>Invitational, waits to be invited</td>
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</tbody>
</table>
Worldviews in Conflict

CULTURE CLASH: When different people groups clash it is inevitably complicated by their alien and competing worldviews. In US history, seemingly irreconcilable differences in worldview were at the heart of the conflict. Today, when those same tensions are encountered by Native people it can be triggering.

What are the links that connect unresolved trauma, spirituality, and worldview?
Worldviews in Conflict

TRIGGER WORDS: “Why are Indians susceptible to alcoholism?” “Do your people still fill in the blank with Hollywood “pre-civilization” images?” “Indians get their way paid for by their Tribes” “Why is there so much poverty on reservations?” “Why are there so many health disparities for Indians?” “Red Skins (and other sports mascots)” “Why should Indians get special treatment?” …ideas based on “your race is the reason”

What are the links that connect unresolved trauma, spirituality, and worldview?
STANDING VICTORIES: invisible barriers to treatment. Historical trauma is a human rights and social justice issue. “Standing victories” are those things in society that should be corrected, but are not. Standing victories exist because disempowered people go unheard or forgotten, and those in power don’t feel the need, or exercise the will, to make the changes.

What are the links that connect unresolved trauma, spirituality, and worldview?
Worldviews in Conflict

HISTORY. In the 1600s the western worldview was grounded in religious beliefs. Europe was basically synonymous with “Christendom” before there was concern for separation of church and state. There was much harm done in the name of God by religiously minded people empowered by the state, similar to the violent clash today between the “neo-colonial” west and Islamic extremists.

What are the links that connect unresolved trauma, spirituality, and worldview?
Worldviews in Conflict

AGE OF ENLIGHTENMENT. Thomas Jefferson said “divided we stand, united we fall,” reversing the religious maxim, in support of religious pluralism in America. He was a strong voice for the emerging western rationalism of Enlightenment, which was foundational to the drift away from theism to deism to naturalism and to today’s naturalistic humanism.

What are the links that connect unresolved trauma, spirituality, and worldview?
Worldviews in Conflict

SPIRITUALITY IN THE SECULAR WORKPLACE. Main stream mental health agency policy is reflective of the division of the secular and the religious. My experience in the workplace has been that most agencies seek to harmonize the two with an inclusive form of spirituality. Still, there remains a discomfort with “the excluded middle,” and how to account for indigenous spirituality without patronizing or pathologizing it.

What are the links that connect unresolved trauma, spirituality, and worldview?
Worldview

Creating Cultural Awareness

The unseen lens through which we view the world

Reality Model
(Changing Beliefs to Change Behavior)

Human Needs

Belief Window

Beliefs
...what I believe about meeting my needs.

If→Then
...rules (or “laws”) to make my beliefs happen.

Behavior Patterns

Behavior
...patterns of behaviors that impact me and others.

Results

Outcome
...consequences of my behavior.

Feedback

...”Will these results meet my needs over time?”

Perceiving White Privilege Checklist

Peggy McIntosh, Associate Director of the Wellesley College Center for Research on Women, describes white privilege as an invisible package of unearned assets, which I can count on cashing in each day, but about which I was meant to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools, and blank checks. (McIntosh, 1989).
Worldview and Cross-Cultural Counseling

1. I can arrange to be in the company of people of my race most of the time.
2. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
3. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
4. When I am told about our national heritage or about civilization I am shown that people of my color made it what it is.
5. I can be sure that my children will be given curricular materials that testify to the existence of their race.
6. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the food I grew up with, into a hairdresser's shop and find someone who can deal with my hair.
7. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial responsibility.
8. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.
9. I can worry about racism without being seen as self-interested or self-seeking.
10. I can take a job or enroll in a college with an affirmative action policy without having my co-workers or peers assume I got it because of my race.
Worldview and Cross-Cultural Counseling

11. I can be late to a meeting without having the lateness reflect on my race.
12. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated.
13. I am never asked to speak for all of the people of my racial group.
14. I can be pretty sure that if I ask to talk with the person in charge I will be facing a person of my race.
15. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven’t been singled out because of my race.
16. I can easily by posters, postcards, picture books, greeting cards, dolls, toys, and children’s magazines featuring people of my race.
17. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.
18. I can do well in a challenging situation without being called a credit to my race.
19. I can walk into a classroom and know I will not be the only member of my race.
20. I can enroll in a class at college and be sure that the majority of my professors will be of my race.
Racial privilege is only one form of privilege. What are other examples of privilege? (e.g., privilege based on gender, sexual orientation, class, and religion). Can you think of ways one might have privilege based on these factors? (e.g., that you do not have to worry about being verbally or physically harassed because of your sexual orientation; or you can be sure that your religious holiday will be acknowledged and represented in store displays, classroom discussions, etc.).
## Worldview and Cross-Cultural Counseling

### Suggestions for Working with Native People

<table>
<thead>
<tr>
<th>1) Don’t under-estimate historical (or generational) trauma</th>
<th>5) Many urban Indians suffer from severe identity confusion</th>
<th>9) Don’t ignore culture (or overdo it). It’s okay to ask questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>2) Be a learner and listener—it is received as respectful</td>
<td>6) Don’t under-estimate class issues</td>
<td>10) Native people don’t expect Non-Native people to already know</td>
</tr>
<tr>
<td>3) Learn to recognize “invisible” agency barriers</td>
<td>7) Explore their cultural participation during upbringing</td>
<td>11) Be cognizant of the <strong>power</strong> and <strong>privilege</strong> differential</td>
</tr>
<tr>
<td>4) Build rapport. This, as you know, is part of the clinical work (see next slide)</td>
<td>8) Ask about tribal membership and regional ties, including family connections</td>
<td>12) Understand that being bi-cultural is not optional for Native people as it may be for the dominant culture</td>
</tr>
</tbody>
</table>

**Power**: [http://www.ehcounseling.com/materials/Privilege_check_list.pdf](http://www.ehcounseling.com/materials/Privilege_check_list.pdf)

Worldview and Cross–Cultural Counseling

Suggestions for Working with Native People

**Work to build trust:** Embrace involvement of family and community in healing. Respect elders. Be prepared for communication differences. Listen until the person is finished and then pause. Respect spirituality. Accept talk of spirits. Respect modesty and personal space. Refuse to work from the stereotypes of drunken Indians, savages, the noble savage, etc. If unsure, it’s ok to ask if asking questions feels intrusive.
Inter-Generational Transmission of Historical Trauma

Parenting (done by an Adult Child)

Surviving in context of DCS and Post-Colonialism

(HUG/HTR)

ADULT CHILD

child

Inter-generational Transmission

One Generation

Next Generation

Historical Trauma transmission
Healing Historical Trauma

Reconciliation

FINDING SOLUTIONS:

“We Shall Remain”

https://www.youtube.com/watch?v=Gs0iwY6YjSk&feature=youtu.be

(see www.thestylehorsecollective.com)
As clinicians, we are not taught to think in sociological terms. However, a clinician working cross-culturally will be more effective with an understanding of the social concerns facing culturally different clients.

The following model is designed to clinically get at the underlying issues associated with historical trauma.

http://www.echohawkcounseling.com/reconciliation/
Clinical Reconciliation
(TRC–based RPG Model to treat generational trauma)

TRUTH
LISTENING
CHANGE
VISION
DIGNITY
UNITY

RPG Model: http://www.echohawkcounseling.com/reconciliation/how-rpg-works/
Clinical Reconciliation  
(TRC–based RPG Model to treat generational trauma)

**Axis One**

TRUTH
LISTENING

**Axis Two**

CHANGE
VISION

**Axis Three**

DIGNITY
UNITY

The narrative’s impact on self

Effects on relationships

Clinical Reconciliation
(TRC–based RPG Model to treat generational trauma)

TRUTH:
“Telling the full narrative of our life”
Our reality

LISTENING:
“Validating another’s truth while facing our own”
A shared narrative, a shared reality

RPG Model: http://www.echohawkcounseling.com/reconciliation/how-rpg-works/
Clinical Reconciliation
(TRC–based **RPG Model** to treat generational trauma)

**TRUTH:**

“What we have learned”
How I’m put together emotionally

**VISION:**

“What we therefore do”
The choices I make by the way I cope

**CHANGE:**

“How I’m put together emotionally”

**LISTENING:**

Clinical Reconciliation
(TRC–based **RPG Model** to treat generational trauma)

**TRUTH:**

**DIGNITY:**
“The outcome of how we live”
Choices regarding forgiveness become a lifestyle that shapes our relationships

**VISION:**

**CHANGE:**

**UNITY:**
“The community we build”
The nature of our relational world

**LISTENING:**

Clinical Reconciliation
(TRC–based **RPG Model** to treat generational trauma)

**TRUTH:**
Acknowledgment vs Denial

**DIGNITY:**
Forgiveness vs Unforgiveness

**CHANGE:**
Grieving vs Avoiding Grief

**VISION:**
Congruence vs Dysfunction

**UNITY:**
Solidarity vs Conflict

**LISTENING:**
Dialogue vs Isolation

## Balancing the Six Elements

**The 6 POLARITIES at the poles of the three axes**

At each pole on each of the three axes is a “polarity”. This is a developmental model, meaning the way one polarity gets resolved (either positively or negatively) sets up the way the next polarity will be resolved.

<table>
<thead>
<tr>
<th>POLE</th>
<th>POLARITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRUTH:</td>
<td>Acknowledgment vs Denial</td>
</tr>
<tr>
<td>LISTENING:</td>
<td>Dialogue vs Isolation</td>
</tr>
<tr>
<td>CHANGE:</td>
<td>Grieving vs Avoiding Grief</td>
</tr>
<tr>
<td>VISION:</td>
<td>Congruence vs Dysfunction</td>
</tr>
<tr>
<td>DIGNITY:</td>
<td>Forgiveness vs Unforgiveness</td>
</tr>
<tr>
<td>UNITY:</td>
<td>Solidarity (Unity in diversity) vs Conflict</td>
</tr>
</tbody>
</table>
Balancing the Six Elements

POSITIVE RESOLUTION of the tensions at each pole of the three axes

The truth is faced in a supportive dialogue that facilitates the letting down of defenses that keep us stuck and prevents us from finding the freedom and peace afforded to us by deep forgiveness.

<table>
<thead>
<tr>
<th>POLE</th>
<th>POLARITY + RESOLUTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRUTH:</td>
<td>Acknowledgment</td>
</tr>
<tr>
<td>LISTENING:</td>
<td>Dialogue</td>
</tr>
<tr>
<td>CHANGE:</td>
<td>Functional Grieving</td>
</tr>
<tr>
<td>VISION:</td>
<td>Congruence that accommodates change</td>
</tr>
<tr>
<td>DIGNITY:</td>
<td>Forgiveness</td>
</tr>
<tr>
<td>UNITY:</td>
<td>Solidarity (Unity in diversity)</td>
</tr>
</tbody>
</table>
Balancing the Six Elements

NEGATIVE RESOLUTION of the tensions at each pole of the three axes

Negative resolution is normally the way it is when the truth is denied. People harden themselves against each other and rely on old injurious coping strategies. Conflict is all but guaranteed.

<table>
<thead>
<tr>
<th>POLE</th>
<th>POLARITY - RESOLUTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRUTH:</td>
<td>Denial</td>
</tr>
<tr>
<td>LISTENING:</td>
<td>Isolation</td>
</tr>
<tr>
<td>CHANGE:</td>
<td>Avoiding Grief</td>
</tr>
<tr>
<td>VISION:</td>
<td>Dysfunction that limits change</td>
</tr>
<tr>
<td>DIGNITY:</td>
<td>Unforgiveness</td>
</tr>
<tr>
<td>UNITY:</td>
<td>Conflict</td>
</tr>
</tbody>
</table>
A Balanced Reconciliation Statement

**AXIS-1 STATEMENT:**  
*Our Narrative*

“It was a painful process coming to terms with my personal history, acknowledging what it’s like to be raised in a dysfunctional, alcoholic home.”

**AXIS-2 Statement:**  
*Learning how to be ourselves*

“But it helped me to see why I do what I do, and that I don’t have to finish life like I started.”

**AXIS-3 Statement:**  
*Writing a new ending to our story*

“Now I’m better able to move forward with healthier relationships in life having forgiven my father, and myself.”
Healing Historical Trauma

Thank you!

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Power Point Slides Online:
http://www.echohawkcounseling.com/ehc-resource/workshops/healing-historical-trauma-training/