Healing The 4th Generational
Treating Historical and Generational Trauma

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Understanding Reconciliation:

1: Truth-telling
2: Active Listening
3: Change thru grief
4: Integrated Self
5: Dignity thru forgiveness
6: Unity

http://www.echohawkcounseling.com/ehc-resource/workshops/healing-generational-historical-trauma-training/
Introduction - *Healing the 4th Generation*: 6 Healing Factors

RPG One Seven-Generation Footprint in History:
200 years of impact

(3) Past
1st, 2nd, 3rd

(1) Present
4th

(3) Future
5th, 6th, 7th

Figure 2
Introduction - *Healing the 4th Generation*: 6 Healing Factors

RPG Three Seven-Generation Footprints:
600 years of impact

The present generation is impacted by past generations and will have impact on future generations. We are linked to 600 years of history through our great-grandparents and our great-grandchildren.

200 years: The Ancestral footprint

200 years: The Present footprint

200 years: The Future footprint

Impact by the Great Grandchildren who are yet to come

Figure 3
Introduction—*Healing the 4th Generation: 6 Healing Factors*

1. **TRUTH**: the powerful role narrative plays in the healing process

2. **LISTENING**: active listening in the healing process

3. **CHANGE**: how grief-work can guide the healing process

4. **INTEGRATED SELF**: restructuring the self as the trauma wounds heal

5. **DIGNITY**: the empowering role of forgiveness in the treatment of trauma

6. **UNITY**: relational bonds (peaceful attachments) that sustain healing and write a just ending to the narrative

When taken together these 6 healing factors constitute **reconciliation**, the end game of healing generational traumas
1. TRUTH-TELLING
"Telling the full narrative of our life"
Our reality

2. LISTENING
"Validating another’s truth while facing our own"
A shared narrative, a shared reality

Introduction - *Healing the 4th Generation*: 6 Healing Factors

1. TRUTH-TELLING

2. LISTENING

3. CHANGE
“What we have learned”
How I’m put together within

4. INTEGRATED SELF
“What we therefore do”
How I structure my “self”

Introduction—*Healing the 4th Generation*: 6 Healing Factors

1. **TRUTH-TELLING**

2. **LISTENING**
   - “Empowered by forgiveness”
   - Finding freedom

3. **CHANGE**
   - “Building healthy relationships”
   - Attachments that empower a just and peaceful life

4. **INTEGRATED SELF**

5. **DIGNITY**
   - “Empowered by forgiveness”
   - Finding freedom

6. **UNITY**

Introduction - *Healing the 4th Generation*: 6 Healing Factors

1. **TRUTH**
   The Narrative: Telling it

2. **LISTENING**
   The Narrative: Hearing it

3. **CHANGE**
   Narrative teaches: me to be me (internally)

4. **INTEGRATED SELF**
   Narrative teaches: authentic congruence

5. **DIGNITY**
   Narrative shapes: who I am in relationships

6. **UNITY**
   Narrative shapes: Meaningful relationships
Introduction - *Healing the 4th Generation: 6 Healing Factors*

**RPG Healing Seven Generations:**

(3) Past  
(1) Present  
(3) Future

**Truth**  
Acknowledgement vs Denial

**Dignity**  
Forgiveness vs Unforgiveness

**Change**  
Grieving vs Avoiding Grief

**Unity**  
Solidarity vs Conflict

**Listening**  
Dialogue vs Isolation

**Integration**  
Restructuring vs Dysfunction

*Figure 1*

(Figure 2 link: [www.ehcounseling.com/materials/rpg_fig_2_one_generational_footprint.pdf](http://www.ehcounseling.com/materials/rpg_fig_2_one_generational_footprint.pdf))
Today colonization [with its destructive dynamics of deculturation and forced acculturation] has been repudiated by modern nation-states. Colonialism is now (since 1960) regarded as structural injustice in violation of basic human rights.


Consequently, in 1975 the US reversed its assimilationist policy-making in favor of “Indian Self-determination” (or sovereignty), keeping step with the prevailing world moral conscience.
Decolonization

In 2007 after many years of work by Indigenous leaders from the US and around the world, the UN passed a declaration regarding Indigenous rights, *The UN Declaration on the Rights of Indigenous Peoples*, pointing the way to respectful *multinationalism* inclusive of indigenous nations.


The vote was 143 in favor, 11 abstained, and 4 voted against it (Australia, New Zealand, Canada, and the US). The US waited until 2010 to sign. (continued...)

Colonization and Westward Expansionism

Decolonization
In another instance, in 2009 Senator Sam Brownback (R-KS) succeeded in getting the Native American Apology Resolution appended to a 2009 Defense Appropriation Act.

Video: http://www.pbs.org/wnet/religionandethics/?p=6328


It was signed by President Obama, but away from the public’s eye and has never yet been read to a general public audience. Most people have never heard of it.

http://usgovinfo.about.com/b/2012/12/27/did-you-know-the-us-apologized-to-native-americans.htm

http://indianlaw.org/node/529
Colonization and Westward Expansionism

COLONIZATION and WESTWARD EXPANSIONISM

The westward expansion of the American settler-colonialism is an ongoing story from the early days of colonization to the present:

https://en.wikipedia.org/wiki/Settler_colonialism
Colonization and Westward Expansionism

1492 Arrival of Columbus

Pre horse culture, pre trade goods, pre alcohol
US federal policies take shape, Bill of Rights (and 3/5’s Compromise)
Colonization and Westward Expansionism

1830
“Indian Country”

Indian removal, roots of dependency, westward expansion
Colonization and Westward Expansionism

Reservation starvation, pre Civil War, mass migrations
Colonization and Westward Expansionism

1890
The Vanquished

Assimilation, Indian poverty, Indian population nadir 250K
Definitions

Societal Trauma

Historical Trauma

Inter-generational Transmission of HT

Historical Trauma Response (HTR)

Historical Unresolved Grief (HUG)

Dysfunctional Community Syndrome (DCS)
Michelle M. Sotero: “What exactly is historical or intergenerational trauma? Michelle M. Sotero, an instructor in Health Care Administration and Policy at the University of Nevada, offers a three-fold definition. In the initial phase, the dominant culture perpetrates mass trauma on a population in the form of colonialism, slavery, war or genocide. In the second phase the affected population shows physical and psychological symptoms in response to the trauma. In the final phase, the initial population passes these responses to trauma to subsequent generations, who in turn display similar symptoms.”

Definitions

Fatma Müge Göçek, a Turkish professor writing about the Armenian genocide might suggest that the 3-fold definition above should have a 4th phase: "Denial is the last stage of genocide." and, "By denial you prevent healing." She also quotes another author, "I am not guilty but I am responsible."


2. https://www.youtube.com/watch?v=0HWBahLYni0
Definitions

HISTORICAL TRAUMA (HT):

[is a transgenerational] cumulative (layered) trauma

*defined as collective and compounding emotional and psychic wounding over time, over the life span and across generations*, emphasizing that the trauma is multi-generational and includes, but is not limited to, a single life span. HT is differentiated from other forms of *generational trauma* by the nature of the traumatization (genocide, ethnic cleansing, slavery, etc.).

(Based on Maria Yellow Horse Brave Heart’s Doctoral Dissertation)
Definitions

HISTORICAL TRAUMA, cont’d: Derives from social violence (people on people violence) that appears inescapable to a social group, creating a shared sense of disempowerment and collective despair. Historical trauma is a specific type of generational trauma.

GENERALTIONAL TRAUMA: All societal traumas result in a shared memory by a people for generations. Natural disasters, epidemics, and/or famines are types of social trauma, as well as the human suffering associated with poverty, generational substance abuse and mental illness, sex abuse, domestic violence, criminality, social and familial crisis that is chronic, etc.
Definitions

INTERGENERATIONAL TRANSMISSION OF HT:
The transfer of features or symptoms across generations, from the survivors to their descendants, is delineated as intergenerational transmission of historical trauma

See “ACES” links here:
http://www.cdc.gov/violenceprevention/childmaltreatment/essentials.html

HISTORICAL TRAUMA RESPONSE (HTR)
The historical trauma response (HTR) is a list of descriptive characteristics and attributes experienced by human beings who are subjected to trauma of this nature (return to diagram)

See Maria Yellow Horse Brave Heart’s Doctoral Dissertation
Definitions

HT Responses [“trauma bonds”] (Maria Yellow Horse Brave Heart)

Survivor guilt: [why did I survive while so many others didn’t?] “A lot of our relatives and ancestors are not here with us. So we feel guilt about that…”

Depression and psychic numbing: [to shut down the pain everything gets shut down] “You shut down all feeling because you are trying to avoid the pain. It helps you get through the immediate crisis and the trauma…”

Hyper-vigilance: [always on guard even when safe] “When you are chronically traumatized, you start reacting to everything in that way. You start staying on guard in all kinds of situations.”
Definitions

HTR [“trauma bonds”]  (Maria Yellow Horse Brave Heart)

Fixation to trauma  [focused on trauma of your people to the exclusion of positives of your people] “You unconsciously recreate it. ...”

Internalization of ancestral suffering  [generational survivor’s guilt] “We are carrying the suffering with us. We carry it inside of us. It becomes part of us. Vitality in one’s own life is seen as a betrayal of ancestors who suffered so much.”

Compensatory fantasies  [fixed on fixing, to the point of missing your own true calling] “So they live out their lives trying to undo the trauma...trying to make up for it somehow.”

Internalized oppression  [introjects leading to “abused abusers”] “As adults we get into situations where we continue to be abused or we become abusers ourselves...”
Definitions

HISTORICAL TRAUMA RESPONSE (HTR)

Summary List . . .

Guilt | Depression | Emotional Numbness | Substance Abuse | Addiction to Drama | Multiple Addictions | Poor Self-Image | Low Self-Esteem | Anger | Rage | Self-Destructive | Fear | Behavior(s) | Victim Identity | PTSD | Dysfunctional Loyalties | Shame | Abused Abusers (“Hurt people hurt people.”) – in other words the person’s suffering results directly from unresolved trauma and ungrieved grief

Definitions

HISTORICAL UNRESOLVED GRIEF (HUG)

*Complex grief that is chronic,* it’s delayed, or impaired...and is unresolved. Incomplete mourning. **Sx:** prolonged signs of acute grief, depression, substance abuse, somatization, HTR

*Disenfranchised grief,* that is denied open social acknowledgement and public expression... results from generations of devastating losses that have been disenfranchised through the prohibition of indigenous ceremonies as well as through the larger society’s denial of the magnitude of *genocide* against American Indians. (Based on Maria Yellow Horse Brave Heart’s Doctoral Dissertation)
Dysfunctional Community Syndrome (DCS)

The breakdown of the healthy functioning of a community (as noted in Australian social work) in the aftermath of unresolved historical trauma. Dysfunction and violence becomes prevalent in the community’s families and culture placing the community into *chronic crisis*.

A community is at risk of this form of severe breakdown of family and communal systems (a condition described as DCS) when historical trauma becomes embedded in the cultural memory of a people group and is "normalized” there.

Definitions

DYSFUNCTIONAL COMMUNITY SYNDROME (DCS):

DCS in a people group is characterized by generationally increasing experiences of violence such as male-on-male and female-on-female violence, substance abuse related violence, rape, suicide, domestic violence and spousal assault, incarceration, self-mutilation, homicide, anxiety and aggression in youths, youth suicide, loss of health, inactivity, obesity, diabetes, heart disease, and other issues creating a cluster or constellation of harmful factors.

Definitions

Historical Trauma Terminology

One Generation

Next Generation

Historical Trauma transmission
Definitions

Historical Trauma Terminology

One Generation

Parenting (done by an Adult Child of HT)

Inter-generational Transmission

Historical Trauma transmission

Next Generation

ADULT CHILD of HT

Child born into traumatized family system
Definitions

Historical Trauma Terminology

One Generation

Inter-generational Transmission

Parenting (done by an Adult Child of HT)

Next Generation

Surviving in a DCS context with HTR/HUG

Living in Post-Colonial Times

Child born into traumatized family system

ADULT CHILD of HT
Definitions

Suggested Historical Trauma Dx Criteria

A. Patient self-identifies with people subjected to Historical Trauma (HT)

B. Markers of Intergenerational Transmission (IT) of trauma in family of origin
   1. Evidenced by elevated ACES (Adverse Childhood Experiences) see:
      http://acestoohigh.com/aces-101/
   2. Including features of Generational Trauma in family history
      http://www.cdc.gov/violenceprevention/childmaltreatment/essentials.html

C. Community has features of Dysfunctional Community Syndrome (DCS)

D. Historical Trauma Response (HTR) is interfering with primary relationships

E. Historically Unresolved Grief (HUG) significantly reduces quality of life

F. Lives in a nation with Post-Colonial Nation-State identity syndrome dx
   1. Also see Denial of Violence: Ottoman Past, Turkish Present, and Collective Violence against the Armenians, Fatma Müge Göçek, professor of sociology and women’s studies, University of Michigan. Sponsors: CREES, Armenian Studies Program, Center for European Studies.
   2. https://www.youtube.com/watch?v=0HWBahLYni0
Definitions

Post-Colonial Nation-State Identity Syndrome (*dx categories*)

A. A national Conquest/Settler-Colonialism narrative
B. The dominant social group tends to be monocultural in a multi-ethnic society
C. Survival-based national orientation (survival needs trump needs for social reconciliation or acts of social justice)
D. Destructive stereo-typing of indigenous and minority populations
   1. Legacy of racism toward indigenous people groups
   2. Social unity often based on commonly held fears and hatreds directed at the culturally different people groups deemed dangerous
E. National narrative grounded in historical distortions | denial of wrong-doing
   1. High tolerance for social injustice for the less powerful | abuse of power
   2. Uninspected systemic racism¹ and other forms of systemic oppression
F. Guilt-based national conscience which interferes with reconciliatory behavior
G. Marginalizes grief and grieving in the colonized social group
H. Repeating the cycle of national aggression

¹“White Fragility” Robin DiAngelo https://www.youtube.com/watch?v=uvf_A_FGLcyE
Factors of *loss* that measure societal trauma:

- Loss of **People** (depopulation and die-off)
- Loss of **Infrastructure**
- Loss of **Children**
“Whitbeck’s group tested for [historical loss and associated symptoms scales] by administering them to Native people … [in the US and Canada]… Results demonstrated that Native parents in these communities were powerfully affected by historical trauma.”


See “Conceptualizing and Measuring HT Among American Indian People” Whitbeck, et al.

See General, epigenetics, in footnotes
Societal Trauma

Disparities and Disproportionality

POVERTY: Indigenous peoples are some of the poorest and most disempowered, marginalized people in the world. On US Indian reservations, Indian income (in 2000) was one half\textsuperscript{1} the general population’s.

HEALTH: Poverty engenders disproportionate illness rates, infant mortality rates,...\textsuperscript{33\%}\textsuperscript{1} of Indians in 2007 did not have health insurance.

CRIME & VIOLENCE: Violent crimes against women on Indian reservations are 2.5 to 20 times higher\textsuperscript{2} than the national average. In traditional times this was not so. Collapse of traditional gender roles and compromised tribal law enforcement have left Native women at risk.

[for illustration: see 1978 Supreme Court case “Oliphant v Suquamish Indian Tribe”]

\textsuperscript{1} https://en.wikipedia.org/wiki/Modern_social_statistics_of_Native_Americans

\textsuperscript{2} https://en.wikipedia.org/wiki/Native_Americans_and_reservation_inequality
Societal Trauma

World Population and Growth Rate

Baseline

Populations in nature will vary over time
Societal Trauma

World Population and Growth Rate

Fluctuations less than 10% occur in nature and can be considered non-traumatic.
Societal Trauma

World Population and Growth Rate

Baseline

Fluctuations greater than 10% can be considered traumatic
Societal Trauma

"American Indian Holocaust and Survival" by Russell Thornton

Pre-contact = 5 Million (est. 100%)

nadir = 250,000 in 1895 (4.4%)

Fig. P-1. American Indian Population Decline and Recovery in the United States Area, 1492–1980

"American Indian Holocaust and Survival" by Russell Thornton

Fig. P-2. Non-Indian Population Growth in the United States Area, 1492–1980
Societal Trauma

Small Pox

Also see
“Rotting Face” R.G, Robertson 2001 and
“The Roots of Dependency” Richard White 1983)
The roots of this presentation begin in Europe. European colonizers and early American policymakers were not only “children of their times” but most generally *they were, themselves, highly traumatized peoples*—survivors, emigrating to America in the wake of generations of devastation in the histories of their own homelands, and into ongoing (sometimes catastrophic) hardships here.

*Generations of suffering* (first in Europe, then in the US) by American settlers laid the foundations for an ideology with drastic consequence for Native Americans.
Societal Trauma

European Societal Trauma

“The Great Famine of 1315–1317 was the first crisis that would strike Europe in the late Middle Ages. The period between 1348 and 1420 witnessed the heaviest loss. The population of France was reduced by half. Medieval Britain was afflicted by 95 famines, and France suffered the effects of 75 or more in the same period. Europe was devastated in the mid-14th century by the Black Death, one of the most deadly pandemics in human history which killed an estimated 25 million people in Europe alone—a third of the European population at the time...
Societal Trauma

European Societal Trauma

...The plague had a devastating effect on Europe's social structure; ... It was a serious blow to the Roman Catholic Church and led to increased persecution of Jews, foreigners, beggars and lepers. The plague is thought to have returned every generation with varying virulence and mortalities until the 18th century. During this period, more than 100 plague epidemics swept across Europe...”

References:

http://en.wikipedia.org/wiki/Europe
https://en.wikipedia.org/wiki/Great_Famine_of_1315%E2%80%9317
https://en.wikipedia.org/wiki/Crisis_of_the_Late_Middle_Ages
https://en.wikipedia.org/wiki/Black_Death
https://en.wikipedia.org/wiki/Pandemic
https://en.wikipedia.org/wiki/Medieval_demography
Societal Trauma

The Black Death (150 years before world-wide colonization begins)

Map showing the spread of the Black Death across Europe with a note indicating "6 years".
Recovery of European population following the plagues of 1347 was only two hundred years—an insignificant moment in the evolutionary time scale. (After Langer 1964; author)
In the Holocaust 2/3 of the Jewish population died, about 1/3 survived it. In the following years the global population has rebounded in other places like New York, London, and of course, in Israel, but not in Europe.
Post-Colonization in Rwanda

In 1962 Rwanda gained its independence from Belgium. During colonization people were designated Hutu’s and Tutsi’s by the number of cows they had. Tutsi’s had 10 or more cows. If you had less than 10 you were a Hutu. Belgium granted ID cards on this basis. After independence the under-class Hutu’s came to power and exacted revenge on the Tutsi’s during the 1994 genocide. For 100 days 10,000 people a day were killed. Rwanda lost almost 1,000,000 people during those 100 days. (see video clip)
8min, New, (2009), How the economic crisis is affecting the faith community in hard-hit Elkhart, Ind.; a look at a
Societal Trauma

RWANDA 1994 - 100 DAYS

BEFORE AND AFTER 1994 GENOCIDE

PERCENT

100
80
60
40
20
0

Nation Before
Nation After
Tutsi's Before
Tutsi's After
The westward expansion of American settler-colonialism created vast changes that irreversibly ended the Indigenous way of life.
Loss of Infrastructure

U.S. buffalo herd

<table>
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<tr>
<th>Year</th>
<th>U.S. buffalo herd</th>
<th>percent remainder</th>
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</thead>
<tbody>
<tr>
<td>1600</td>
<td>60,000,000.00</td>
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<tr>
<td>1700</td>
<td>60,000,000.00</td>
<td>100.0000%</td>
</tr>
<tr>
<td>1800</td>
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<td>1875</td>
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</tr>
<tr>
<td>1892</td>
<td>999.00</td>
<td>0.0017%</td>
</tr>
<tr>
<td>1902</td>
<td>1,940.00</td>
<td>0.0032%</td>
</tr>
<tr>
<td>1983</td>
<td>50,000.00</td>
<td>0.0833%</td>
</tr>
</tbody>
</table>

60 million in 1600

50,000 in 1983

1,000 left in 1895

Nadir 1895
Loss of Infrastructure
Loss of Infrastructure
Loss of Infrastructure
Loss of Infrastructure
Loss of Infrastructure
Loss of Children

The Children:

1) The Adoption Era
2) Indian Child Welfare Act (ICWA)
3) Boarding School Era
“From 1958 to 1967, The Indian Adoption Project removed 395 Native children from 16 western states for adoption by white families in Illinois, Indiana, New York, Massachusetts, Missouri, and other states in the East and Midwest. The Adoption Resources Exchange of North America (ARENA), a national organization, took over the work of the Indian Adoption Project in 1966 and continued placing Native American children in white adoptive homes into the early 1970s...reference next slide
Historical trauma and the loss of Native children

“...A 1969 study by the Association on American Indian Affairs found that roughly 25-35 percent of Native children had been separated from their families, and the First Nations Orphan Association estimates that between 1941 and 1978, 68 percent of all Indian children were removed from their homes and placed in orphanages or white foster homes, or adopted into white families. This wholesale separation of Native children from their families and communities had devastating repercussions:...” [1]

Loss of Children

Historical trauma and the loss of Native children

“Testimony in the House Committee for Interior and Insular Affairs [1978] showed that in some cases, the per capita rate of Indian children in foster care was nearly 16 times higher than the rate for non-Indians. [6] If Indian children had continued to be removed from Indian homes at this rate, tribal survival would be threatened.” [1]

Across the United States, Native American children are overrepresented in foster care at a rate of 2.1 times their rate in the general population. While not all states show disproportionality, 20 states do have some overrepresentation. Twenty-six percent of the states that have overrepresentation have a disproportionality index of greater than 4.1. In Minnesota, the disproportionality is index 12, in Washington State it is 5.

Borsheim, 2013
Loss of Children

Historical trauma and the loss of Native children

Boarding Schools
The children..
LEGALIZATION: “Is it legal to take Indian land, and if so, on what basis?” is a question that was faced by the Supreme Court from its inception. It was answered by the 1820s and remains on the books today.

Here’s how it was done...
This supreme court case (*Johnson*, 1823) is foundational to legalizing taking title to Indian lands, once occupied by sovereign Indian nations. *Sovereignty* of Indian nations was effectively negated in *Johnson* by the "doctrines of discovery and conquest". The premises of these doctrines, formed by Justice Marshall (1823), trace directly back to charters granted by European monarch and papal bulls (centuries prior) to colonizers, granting them New World lands—to go out and subjugate indigenous "heathens", to "Christianize" and "civilize" them, by force when need be.

1http://www.umass.edu/legal/derrico/marshall_jow.html
LEGALIZATION: *JOHNSON progeny*

In *Johnson (1823)* Indians were “heathens, inferior, savages” who therefore could not have true title to their lands. In *Cherokee v Georgia (1831)* morality was not the issue, it was only a “legal question” if Indian have a right to self-determination (sovereignty), which they didn’t due to their status as a “race of hunters,” as “signally cruel, wandering hordes [in a] savage state.” In *Lone Wolf v Hitchcock (1903)* Indians, as an “ignorant and dependent race,” didn't have property rights. In *US v Sandoval (1913)* federal guardianship was justified for Indians, who were “inferior people..[an] intellectually and morally inferior people.”
Cherokee Trail of Tears

Cherokee National Sovereignty
LEGALIZATION: JOHNSON progeny

In *Tee-Hit-Ton v United States* (1955) “every schoolboy knows that the savage tribes...were deprived of their ancestral ranges by force...for blankets, food, and trinkets” and that it became “the law and cannot be questioned.”

*Johnson* (1823) was cited in *City of Sherrill v Oneida* (2005). *Cherokee* (1831), *Lone Wolf* (1903), and *Sandoval* (1913) were all cited in *US v Jicarilla Apache Nation* (2011). The jurisprudence above “is still the law of the land” and “has never been repudiated.”

(above taken from “In The Light of Justice” W. Echo-Hawk, 2013)
Structural Racism

Extermination/Assimilation Federal Indian Policies:

Removal | Reservations | Allotment

Boarding Schools | Indian Children Adoption Era

Compensation | Relocation | Termination

1500’s 1600’s 1700’s 1800’s 1900’s 2000’s & on

Extermination/Assimilation | Self-determination
**Structural Racism**

*Extermination* (see the UN Convention definition of genocide, “*In the Light of Justice*”, chp 5, note 8). *Removal* (displacing Indians from their traditional tribal lands). *Reservations* (originally to separate Indians from the white population to preserve the purity of the white race). *Assimilation* (erasing Indians and Indian culture through intentional policies).

Assimilation methods (1860s-1970s): land *allotments*, removal of children from families, *relocation* (from reservations to cities), and *termination* (ending tribal sovereignty, absolving the US from all treaty obligations, w/o returning Indian lands).
Structural Racism

Thomas Jefferson, (b.1743, d.1826), 3rd President “In his Notes on the State of Virginia Jefferson advanced ‘as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind. It is not against experience to suppose, that the different species of the genus, or varieties of the same species, may possess different qualifications.’ To Jefferson it was impossible for the blacks to be incorporated into white society.” (‘Race and Manifest Destiny’, Horsman)
John Quincy Adams, 6th President (1825-1829) as an expansionist, supported expansion to the Pacific Coast, “The whole continent,” he wrote to his father, “appears destined by Divine Providence to be peopled by one nation, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs…” His administration “revealed a hardening of attitudes toward the Indians at the national level…he was inclined to believe that the Indians could not stay in the East and were probably doomed wherever they were located.” ("Race and Manifest Destiny", Horsman)
Andrew Jackson, (term: 1829-1837) 7th President “[His] supporters founded what became the Democratic Party. He presided over the Indian Removal Act in 1830. He was reelected in 1832. “What good man,” asked Jackson in his second annual message in December 1830, “would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms,... occupied by more than 12,000,000 happy people filled with all the blessings of liberty, civilization, and religion?” (“Race and Manifest Destiny”, Horsman
Structural Racism

John Calhoun, (term: 1825-1832) 7th Vice President He held several offices including Secretary of War. In 1848 as a US Senator he “defended the American government as a government of the white race.” “We have never dreamt of incorporating into our Union any but the Caucasian race—the free white race.” “To incorporate Mexico would be to incorporate a race largely Indian. “"Ours, sir, is the Government of a white race,’ thundered Calhoun.” He was much less an expansionist due to his racist beliefs that non-white races lacked the ability to sustain a free government. ("Race and Manifest Destiny", Horsman)
Structural Racism

James D Wescott, first Senator from the new State of Florida, (term: 1845-1849) “Echoing Calhoun he said, ‘our governments were governments of the white race,’ and the political inferiority of blacks and Indians was ‘a fundamental principle of the Government.’” He objected to the possibility of being ‘compelled to receive not merely the white citizens of California and New Mexico, but the peons, negroes, and Indians of all sort, the wild tribe of Comanche's, the bug-and-lizard-eating ‘Diggers,’ and other half-monkey savages in those countries, as equal citizens of the United States.” (“Race and Manifest Destiny”, Horsman)
James Buchanan, (term: 1857-1861) 15th President In 1847 as Secretary of State speaking of extending America into Mexico and thereby folding Mexicans into the American population said, “How should we govern the mongrel race which inhabits it?” “He frequently expressed his contempt for ‘the Mexican Race’” and “thought of the Americans as an ideal mixed blend…” He saw Americans as the “pure Anglo-Saxon race” or a crème de la crème blended from branches of the white Caucasian races—English, Scotch-Irish, German, French, Welsh, etc., blended, or mixed, and not “mongrel” as were the Mexicans due to incorporating Indians and other non-white races. (‘Race and Manifest Destiny’, Horsman)
Structural Racism

Teddy Roosevelt, (term: 1901-1908) 26th President said,

"This continent had to be won. We need not waste our time in dealing with any sentimentalist who believes that, on account of any abstract principle, it would have been right to leave this continent to the domain, the hunting ground of squalid savages. It had to be taken by the white race."

Lowell Institute lecture in Boston (1892)

http://nativeamericannetroots.net/diary/1093
Attack on Cultures
Structural Racism

TIMELINE

First Contact/Colonization: Settler/Conquest/Colonialism with goals to displace, convert, and civilize “savage” Indians

President Thomas Jefferson: Removal, treaties exchanging lands (pushing remaining Indians out of the East)

President Andrew Jackson: Coercive removal/isolationism (justification: belief in Indian extinction in presence of a superior race) in so-called “Permanent Indian Frontier”, west of imaginary line between Texas/Great Lakes. Jackson advocated for Trail of Tears.
Structural Racism

TIMELINE

Gold Rush/Oregon Trail:  Mid-1800s, “Permanent Indian Frontier” carved up into Indian reservations (compulsory) resulting in great land losses for all tribes

President Ulysses S Grant:  - Due to corruption, Grant authorizes “Quaker Policy” (1870’s) in hopes to end corruption and facilitate “Peace Policy” (assimilation) -see http://www.nlm.nih.gov/nativevoices/timeline/342.html

Allotment Policy (1880’s-1934):  - Breaking up reservation lands in the so-called “Permanent Indian Frontier” for assimilation and release of “surplus land” to white settlers, additional ~66% loss of remaining Indian lands

Population (1900):  Indians, 0.24 Million (0.3%); White 66.8 Million (88%); Black 8.8 Million (11%)
TIMELINE

Population (1930): Indians, 0.33 Million (0.3%); White 110.3 Million (89.8%); Black 11.9 Million (9.7%) –see http://en.wikipedia.org/wiki/Historical_racial_and_ethnic_demographics_of_the_United_States

John Collier Era (1920’s-1945): - Under President FDR, reforms, (1932 “Indian Reorganization Act” IRA), was the return of certain of the unsold so-called “surplus land” to tribal control. Collier supported the reconstitution of tribal governments. Collier was a precursor of better policies yet to come in the late 1970s. However, much of the ground gained under Collier was reversed in the following administrations.

Structural Racism
Structural Racism

**TIMELINE**

**President Harry Truman:** Indian Claims Commission (ICC, 1946-1978) to “compensate” Indians as a prerequisite first step to “getting out of the Indian business,” consistent with the assimilation/termination national agenda.

**Dillon Myers, BIA:** Myers (1950-1953) Truman appoints Myers to replace Collier. Myers *reverses Collier reforms*, reasserts boarding schools, closes on-reservation day schools, removes BIA employees that were pro cultural pluralism. Myers had been in charge of moving *Japanese Americans to detention centers* during WW-II. *Truman put him in charge* of moving Indians off reservations to urban settings (Relocation programs)
Structural Racism

TIMELINE

President “Ike” Eisenhower: (1952) Ike appointed Glenn Emmons to follow Myers. *Emmons continued down the assimilation tract* revitalized by Myers.

House Resolution 108 (1953-1975) established assimilation as the federal Indian policy, along with Public Law 280 which put Indians under State civil and criminal jurisdiction as further preparation for termination. Ike’s reluctance to sign PL 280 was the fact that the Act made no provision for Indian consent, but he signed it nonetheless.

James Rawls, “*Chief Red Fox is Dead*” (1996)
Structural Racism

TIMELINE

1934 – Indian Reorganization Act
1944 – National Congress of American Indians
1955 – Indian Health Services (under Department of Health)
1961 – National Indian Youth Council
1960s – Activism, “Red Power” and American Indian Movement (AIM)
1960s – Image of Native Americans improves in pop culture and movies
1962 – Institute of American Indian Art (AIAI)
1968 – Passage of Indian Civil Rights Act (ICRA)
1969 – National Indian Education Association (NIEA)
1969 – N. Scott Momaday Pulitzer Prize winning novel followed by surge of successful Native American literary authors
Structural Racism

TIMELINE

1971 – Native American Rights Fund (NARF) a legal organization protecting Native people and tribes in the courtroom - [https://www.narf.org/about-us/](https://www.narf.org/about-us/)

1975 – Indian Self-Determination and Education Assistance Act

1970s – Repatriation movement (return of human remains and funerary objects to the tribes)

1975 – Council of Energy Resource Tribes (CERT)

1978 – Indian Child Welfare Act (ICWA)

1978 – Acknowledgement Project (tribal recognition)

1978 – American Indian Religious Freedom Act (AIRFA)

1979 – Gaming gets a start (Casino operations)
Structural Racism

TIMELINE

1980s-Native artisan renaissance
1980s-Reorganization of tribal governance and tribal constitutions
1980 – Relocation programs end
1988 – Indian Gaming Regulator Act (IGRA)
1990 – Native American Grave Protection and Repatriation Act (NAGPRA) making it a federal offense to traffic Native American human remains
1990 – Native American Languages Act (repudiating eradication of Native languages)
1990s-Increased autonomy for Tribal Justice systems
TIMELINE

1990s- Resurgence of traditional diet
1990s- Inter Tribal Bison Cooperative (ITBC)
1990s- By the 90s the birth rate of Indians was 78% higher than the overall birth rate in US
1990s- By the 90s the Native population had grown from 250,000 to almost 2 million, an 800% growth

Today’s 21st Century trend of “nation building” by Indians for Indians continues. The above list is by no means exhaustive. The US’ signing in 2010 of the UN Declaration on the Rights of Indigenous Peoples signals continued progress in the pursuit of a more just American society.
Extermination/Dispossession/Assimilation \textit{(summary)}

From national begins thru the Civil War and WW-II:

As an alternative to extinction or frank extermination, assimilation was meant to divest Indians of land, Native culture and identity, of Indian traditions and language, to replace Native ways with Euro-American ways, and to absorb any remaining Indians into the Euro-American dominant population in such a manner as to make Indians “disappear” from the general American society.

James Rawls, \textit{``Chief Red Fox is Dead''} (1996)

Structural Racism

TIMELINE
Termination (summary)
Post WW-II to 1960s:
To end all special relationships with Indian tribes as nations, bringing to an end tribal recognition, tribal sovereignty, and the discontinuation of treaty responsibilities entered into with Indian tribal nations, freeing the federal government from obligations made to Indian nations in exchange for Indian lands and resources. In short, the government wanted out of “the Indian business”.

James Rawls, “Chief Red Fox is Dead” (1996)
Increasingly, (starting under Kennedy in the 1960s and continuing on with Lyndon Johnson, Richard Nixon, Ford, Carter, Clinton, and Bush) assimilation gave way to "self-determination" (sovereignty). Under Ford, following Nixon’s lead, came the “Indian Self-Determination and Education Assistance Act” 1975, officially repudiating termination and assimilation as the federal policy. Under self-determination US governments are to develop nation-to-nation relationships with the Indian nations that acknowledge their tribal sovereignty rights.

James Rawls, “Chief Red Fox is Dead” (1996)
Recent Example Supreme Court Case

“1 Oliphant verses Suquamish Indian Tribe [WA] (1978)”: “In August 1973 Mark David Oliphant, a non-Indian living as a permanent resident with the Suquamish Tribe on the Port Madison Indian Reservation in northwest Washington, was arrested and charged by tribal police with assaulting a tribal officer and resisting arrest.”

Oliphant (1978) ¹ ruled that Indian tribal courts have no jurisdiction over whites living on the rez. The outcome led to high levels of violence against Native women living on reservations — 1) 46% of people² living on rez are non-Native, 2) 66% of Native women victims reported that their attacker was non-Indian (Justice, Echo-Hawk, p190)

¹ https://en.wikipedia.org/wiki/Oliphant_v._Suquamish_Indian_Tribe
² https://en.wikipedia.org/wiki/Native_Americans_and_reservation_inequality
(2013 renewal) “The Congress allowed the right for the Tribal Courts to consider a lawsuit where a non-Indian man commits domestic violence towards a Native American woman on the territory of a Native American Tribe, [see] passage of Violence Against Women Reauthorization Act of 2013 (VAWA 2013) signed into law (renewed) on March 7, 2013 by President Obama. This was motivated by the high percentage of Native American women being assaulted by non-Indian men, feeling immune by the lack of jurisdiction of Tribal Courts upon them...
Structural Racism

Recent Supreme Court Case Example

...This new law generally takes effect on March 7, 2015, but also authorizes a voluntary "Pilot Project" to allow certain tribes to begin exercising special jurisdiction sooner. ...

On February 6, 2014, ...Pilot Project [tribes are]: the Pascua Yaqui Tribe (Arizona), the Tulalip Tribes (Washington), and the Confederated Tribes of the Umatilla Indian Reservation (Oregon)”¹ ...

¹Source: https://en.wikipedia.org/wiki/Oliphant_v._Suquamish_Indian_Tribe
Structural Racism

Recent Supreme Court Case Example

...Post WW-II shifts in overseas international policies have 1) influenced US thinking regarding human rights and 2) marked an incipient recovery process to heal historical trauma suffered by indigenous peoples globally. As a nation, these shifts (civil and human rights movements and Indian self-determination) are encouraging signals of early stages of recovery from legacies of the past.

However, as per these Supreme Court examples, the legacy of race-based jurisprudence still operates in harmful ways today.
<table>
<thead>
<tr>
<th>Object-Orientation <em>(western)</em></th>
<th>Relational-Orientation <em>(indigenous)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Objectification of nature</td>
<td>Relationship with nature</td>
</tr>
<tr>
<td>Control over environment</td>
<td>Harmony with environment</td>
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<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>
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<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>
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<tr>
<td>Time oriented</td>
<td>Event oriented</td>
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<tr>
<td>Assertiveness, aggressive</td>
<td>Invitational, waits to be invited</td>
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</table>
WORLDVIEW and RACE

NARRATIVES:

In this presentation, *clinical narratives* are defined as multilayered stories within stories

- Webs of interconnected events that form a picture of a person’s life
- Our narrative is set against the backdrop of culture and worldview

Are layered

- Outer layers: data (personal history)
- Middle layers: experiential impact of the data
- Inner (core) layers: deeper meanings of the data

Are stories that shape our identity

- Narratives hold meaning (are expressive of values)
- Narratives are laden with emotion
WORLDVIEW and RACE

NARRATIVES:

Can be fractured by trauma
  When the story is fractured, the self is fractured
  Parts of the story can be lost or inaccessible
  The story can be disowned (split off) in order to cope with the pain

Can be healed
  Being able to tell the painful side can reorganize or integrate the self
  Being able to verbalize the nonverbal captures gains and reflects mastery
  Healing is reflected in internal and external congruence
WORLDVIEW and RACE

NARRATIVES: Our *worldview* is a narrative that explains to us the nature of reality as we understand it.

*Worldview* embraces deeply held (and often uninspected) *values, beliefs, and assumptions* held by culture as self-evident. Through worldview we gain our understanding of the relationships between everything—including our place in the world.

*It’s the story we tell ourselves about reality.*

(Adapted from Smith, “Creating Understanding”)
Robin DiAngelo, a PhD in race studies and author, uses the term “white fragility” in her book “What Does It Mean To Be White?” talking about denial of racism in White society.

"Professor and scholar Dr. Robin DiAngelo describes how race shapes the lives of white people, explains what makes racism so hard for whites to see, and speaks back to popular white narratives that work to deny racism."

https://www.youtube.com/watch?v=uviA_FGLcyE
WORLDVIEW and RACE

Peggy McIntosh [who coined the term “White Privilege”], 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 RACE

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 RACE

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 buy 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.
Pawnee Loss of Population

Pawnee loss of population was primarily due to the interplay between European diseases, inter-tribal wars, and periodic famines and starvation conditions. Losses in war made it unsafe for men to hunt and women to manage crops. White settlement pushed tribal enemies closely together. The Pawnee found themselves locked in life and death struggles with traditional enemies and encroaching white settlers over dwindling resources.

Governmental policies worsened these conditions. Surviving the winters were especially hard. When wood supplies for...
My Tribe’s Story

Pawnee Loss of Population

...warmth and winter stock piles of food were gone it resulted in a life and death struggle to survive the winters. The interplay of these deadly factors weakened the body’s ability to survive.

Epidemics came in unrelenting periodic waves over the years (as similarly noted above in histories around the world). The Pawnees were hit by small pox, cholera, dysentery, malaria, measles, and diphtheria-repeatedly. Prior to Lewis and Clark (1804-1806) the plains Indians had been hit multiple times, reducing their populations. Even though the Pawnees...
...remained relatively remote from Whites well into the 1800’s their population fell into a state of decline throughout that century.

Records show smallpox may have hit in 1798, and again in 1801, 1831-2 and in 1837-38 (killing 1/4 to 1/2 of the population with each hit). Cholera hit in 1849 killing as many as 1/4 of the existing population, in combination with enemy attacks on their homes, burning dwellings, leaving them without housing and starving.
My Tribe’s Story

Pawnee Loss of Population

The epidemics hit hardest on the children, often leaving them maimed and orphaned. Parents witnessed their children being ravaged by starvation, war, famine, smallpox, measles, diphtheria, dysentery, whooping cough, typhoid, pneumonia, and depravation resulting in another drop of 1/3 of the Pawnee people by 1874. Chronic governmental mismanagement of treaty agreements continued with disastrous effects from the inception of the reservation system, beginning in Nebraska and continuing in Oklahoma. In 1874 about 2400 Pawnee, the total remnant, were removed from their Nebraska homelands to Indian Territory in Oklahoma.
My Tribe’s Story

Pawnee Loss of Population

Conditions worsened in the “Early Years\(^1\)” (the first years after relocation to Oklahoma). By 1900 the population dropped to 650 people and remained under 700 until 1917 — 75% of the Pawnee tribal members in one generation did not survive the transition from their Nebraska homeland to Oklahoma.

The population has now rebounded to a little more than where it was at the time of removal (1874).

\(^1\)Martha Blaine, "Some Things Are Not Forgotten: A Pawnee Family Remembers" (1997)
R.G. Robertson, "Rotting Face" (2001)
The Pawnee Home

Children were brought up in multi-family dwellings (not a nuclear family/single family dwelling model). Enculturation included: 1) spiritual training (the cosmic dome, a nurturing womb), 2) learning of roles (how to live in the Pawnee lifecycle), and 3) child rearing norms (safety, modeling, and “transparency”)
My Family Story
The Pawnee tribal role in 1904 showed 635 remaining survivors, the lowest census point in the tribe’s history.

The Pawnee story is the story of every tribe...
My Family Story

Pawnee Nation population curve

- Old
- Norm
- 15,000
- 960%
die-off
- 230
- 1400 (est.)
- Trauma
- Recovery
- New Norm
- Today
- CENSUS
- 80
- 1700
- 1800
- 1900
- 2000
- 2100

Population history from 1700 to 2150.
Echo Hawk's Marriages and Children. The first marriage ended in divorce. The next was to 2 sisters and ended when the sisters died. The third ended when she died.

Average Age: 29

Jacob and Anna Fischer's Marriage and 9 Children

Average Age: 70
Neurological Storage of Trauma

Memory and Mind

Neurologically Stored Trauma

Addictions
Memory is the seat of identity formation, identity being a vital part of us that is vulnerable to the damaging effects of trauma. Memory gives a basis, or grounding, for our sense of who we are. It is how our body and soul records our personal history. Our personal history is a narrative that integrates the story of our selves—our passage through time and life—with all its meaning and purpose.
The building blocks (or memories) that form our narratives, from a trauma informed perspective: (F. Shapiro)

1. Thoughts/cognitions/words
2. Beliefs (conscious or unconscious)
3. Images and scenes
4. Emotional memories (non/pre-verbal)
5. Body memory (non/preverbal physical, visual, olfactory, auditory, and/or tastes)
Trauma and Memory

1. **Trauma is held within us physiologically** and is composed of traumatically stored memories of big “T” and small “t” trauma memories (F. Shapiro)

2. **Trauma is “dysfunctionally stored memory”:** In this presentation, trauma is defined as unprocessed dysfunctionally stored memory (F. Shapiro)

3. **Adaptively stored memories** are the manageable experiences of life that are integrated, forming a basis for how we see our “self” in the world – our narrative.
4. The *adaptive information processing (AIP)* system, as proposed in the EMDR model, is the neurologic capacity our brains have to take in experiences, store them for future access, and to integrate them with other life experiences. (F. Shapiro)

5. **Unprocessed memories** result when the AIP system is overwhelmed by events, thereby storing traumatic memories “traumatically” (suppressed and in isolation from other life experiences).
6. **Unprocessed (trauma) memories** are part of the basis of negative responses, attitudes, and behaviors; and form a basis for poor mental health.

7. **Processed memories** are the basis of adaptive responses, attitudes, and behaviors—the building blocks for stable and well balanced mental health, which is foundational to decreasing the risk of developing addictions.
Trauma and Memory

Memory elements

- **Physical/Sensory** (body memory, images, scenes, sounds, smells, physical sensation)
- **Emotional Memory** (how memories get tagged or “charged” with emotions)
- **Thoughts** (cognitive content associated with a memory)
- **Beliefs** (most significantly the self-beliefs associated with a memory)
A functionally stored memory: one tiny building block in a vast neural network that composes the warehouse of life experience.
Emotions

Thoughts

Beliefs

Physical/Sensory

Memory

StoredProcedureMemory

Narrative’s building blocks

Perception

Behavior

**Stored memory**: memories drive perception, perception drives behavior. **Perceptions are organized by our narrative—the story of our life.**
Dysfunctionally stored trauma: memory stored in isolation (not integrated with other adaptive memory) due to our information processing system (AIP) being overwhelmed by the trauma.
Traumatically Stored Memory

NODES: Multiple Thoughts, Emotions, Beliefs, Sensations on each channel
How “small t” trauma (and micro-aggression) accumulates:

Multiple memory networks connecting in isolation from adaptively stored memory
Traumatically Stored Memory

- Beliefs
- Emotions
- Physical/Sensory
- Thoughts
- Memory
- Memory
- Behavior

- Emotions
- Thoughts
- Beliefs

- Physical/Sensory

- Perception
Consolidated Traumatic Memory

- Emotions
- Thoughts
- Beliefs
- Physical/Sensory
- Memory
- Emotions
- Thoughts
- Beliefs
- Physical/Sensory
- Memory
- Perception
- Behavior
From a trauma informed point of view, behavior isn’t the core issue—it’s the symptom.
Severe and sustained trauma that is perceived as an inescapable trap in which the victim believes there is no way to stop the traumatization leads to profound psychological wounding, and can leave the victim:

- Disempowered and shattered as a person
- Shame-bound and fear-bound
- Suffering from “splitting” off of parts of the self

These conditions set the stage for addictions
Dr. Shapiro responds

EMDR and addiction:

It is now widely recognized that there is a relationship between addictions and trauma. There is also recent research indicating that general life events can cause even more P.T.S.D. symptoms than major trauma. So whenever we observe addiction in a client, the next step is to determine the earlier life experiences that might be causing the person to “self-medicate.”
Dr. Shapiro responds

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**Trauma and Memory**

*Addiction* can be viewed as out-of-control behavior being driven by the underlying unresolved trauma and ungrieved grief.

It would compare to weeds in the garden, addiction behavior being the weeds you see above the surface and the root system being the underlying trauma. Pulling the tops off the weed (abstinence) looks good for the moment but nothing really changes until the root system gets dealt with (sobriety).

When healing is necessary for society, as with HT, the soil must undergo changes, too. That is to say, the social issues affecting the garden must change.
Grief Work

Healthy Grieving and Emotional Healing

Defining Grief

Functional and Dysfunctional Grief

Affective States of Active Grieving

3 Human Growth and Development Vantage Points
Thus far, trauma has been the organizing issue in this presentation guiding our understanding of historical trauma.

Next, grief will be discussed as a second organizing issue. Surprisingly, grief and grieving will be looked at from different angles to see if it can be embraced as part of the solution, as a guide for the journey of healing.
The vase represents our hopes for the future. When difficult losses happen, it shatters our dreams into sharp cutting pieces. Our dreams seem lost. *Grief, then, is defined as the natural human emotional response to losses (trauma) that “take us apart”.*
Grief Work

Active grieving is the healing process of picking up the broken pieces of our dreams and beginning the work of putting together a new and meaningful life picture—a new narrative that expresses renewed hope and new dreams.
Defining Hope  *The belief that my crashed needs and lost hopes can be reshaped into a new and meaningful future.* Hope emerges out of finding someone to walk with us in our grief—successful grieving thrives in community, not isolation.
Grief Work

New beginnings

Trauma

Response to Loss

Revised 03-30-2014
Grief Work

A LIFE-DEFINING NARRATIVE

MEDICINE WHEEL

- Spiritual
- Social/Relational
- Physical
- Think/Feel
A NEW NARRATIVE

Grief Work

MEDICINE WHEEL

Spiritual

Social/Relational

Think/Feel

Physical
Integrating Our Neurology

A well integrated brain (the left and right brain interconnect functionally) is the most likely for a solid base of emotional intelligence and is therefore a greater preparedness to face grief.

**LEFT BRAIN:**
- Logical
- Loves order
- Loves the rules, text
- Loves details
- Linguistic, literal

**INTEGRATION**

**RIGHT BRAIN:**
- Emotional
- Sees the big picture
- Spirit of the law, contextual
- Holistic, intuitive
- Non-verbal, experiential

---

1See “The Whole-Brain Child” D. Siegel, Tina Payne Bryson for further reading
Neurological trauma response

**Right brain only** means emotional flooding of images, bodily sensations, and non-verbal experience. **Left brain only** means an emotional desert—robotic or “Spock-like”.

**LEFT BRAIN ONLY:**  
Logical  
Loves order  
Loves the rules, text  
Loves details  
Linguistic, literal  

**DYS-INTEGRATION**

**RIGHT BRAIN ONLY:**  
Emotional  
Sees the big picture  
Spirit of the law, contextual  
Holistic, intuitive  
Non-verbal, experiential  

Adapted from “The Whole-Brain Child” D.J. Siegel
Dysfunctional (“Stuck”) Grief

Right brain only results in a person being stuck in waves of emotional flooding w/o healing. Left brain only means a person is stuck in an intellectualized dysfunctional grief.

Adapted from “The Whole-Brain Child” D.J. Siegel
Negotiating the Walls of Denial

Positive Features of Denial:

1. It puts off the problem thereby buying us extra time to get ready to face it. We need time to gather our external and internal resources to face the problem.
2. It helps us hold it together. The precipitating problem is bad enough. If we fall apart the problem can turn into a crisis. It is important to stay internally organized (put together).
3. Remember, everyone uses healthy levels of denial every day. We all use filters to block out things that would otherwise disable us from even going to the grocery stores in our cars.
4. Denial is not our home; it is just a temporary blink to help us prepare to face the problem.

See “Within the Wall of Denial” Robert Kearney
Grief Work

Defensive Walls of Denial

Levels of Defense

MOST DEFENDED

Denial of FACTS

Denial of IMPLICATIONS

Denial of CHANGE

Denial of FEELINGS

LAST LINE OF DEFENCE

See “Within the Wall of Denial” Robert Kearney
Grief Work

Negotiating the Walls of Denial

Describing the walls of denial:

1. Denial of **FACTS**: Most conscious form of denial. “No, Officer I haven’t been drinking.”

2. Denial of **IMPLICATION**: Less fully conscious. “The doctor says I do have an inflamed liver but it doesn’t mean I’m an alcoholic. It just means I need to slow down on the drinking.”

3. Denial of **CHANGE**: Less conscious. Main strategy is to shift responsibility, to side step blame. “If you want me, this is the way I am! Take it or leave it.” “I come from a family that drinks hard, you knew that when you met me.” Etc. The idea is to have others drop all expectations for changes (i.e., facing the problem and working through it).

See “Within the Wall of Denial ” Robert Kearney
Grief Work

Negotiating the Walls of Denial

Describing the walls of denial:

4. Denial of FEELINGS: This is the least conscious level of denial and the last line of defense between the person and emotional crisis. Underlying feelings of fear, despair, shame, guilt, anger, etc., are avoided by defensive behaviors (shutting down, repression and primary denial, dissociating, splitting). We can use other strategies that create chaos and powerful distractions that block out disturbing feelings. Getting angry or raging chronically can protect us from disturbing feelings associated with facing the pain and the work of healing.

See “Within the Wall of Denial” Robert Kearney
Navigating the Affective States of Grief

See “Within the Wall of Denial” Robert Kearney
Grief Work

Functional Affective States of Grief:

Functional grieving as viewed here is a growth process. The messy and sometimes chaotic business of grieving can be difficult to facilitate without some sort of a model. The “iceberg” model offered in this presentation can help a clinician find an organizing principle to make sense out of the roller coaster ride of grieving trauma. The goal is to help the client navigate the affective states of grief without getting stuck too long in any one of them. Trauma takes a person apart. Effective grieving puts a person back together, only differently.

See “Within the Wall of Denial” Robert Kearney
Grief Work

Answers the **Affective States** of Grief Seek:

As presented here the 5 core affective states of grief (*Within the Wall of Denial*, R. Kearney) are **anger**, **fear**, **guilt**, **shame**, and **depression**. I propose that the 5 affective states are looking for answers to 5 basic questions. Functional grieving is the difficult journey we take to find the answers that restore order, meaning, and purpose to our lives in the wake of a loss. Historical trauma, as framed here, sees grief as pain looking for answers best found in a process of forgiveness and reconciliation.

See “Within the Wall of Denial ” Robert Kearney
Grief Work

Functional grief is looking for answers

Anger-seeks meaningful justice in the face of loss.

Fear-is looking for safety that was lost.

Guilt-wants to know how to live out our values.

Shame-hopes for restored dignity that was taken away or lost.

Depression-is a sadness looking for lost joy, hope, and connection.

See “Within the Wall of Denial ” Robert Kearney
Grief Work

Functional grief activates “signal systems”:

**Anger**-is the **alarm system** that signals an unjust violation of our natural rights. Anger says, “This is not right.” By taking **assertive action** anger hopes to find justice and restoration of boundaries.

**Fear**-a **“signal anxiety” system** for “Danger!”; we’ve lost something that kept us safe. Fear gives us the energy we need to seek safety.

**Guilt**-a **guidance system** telling us “My behavior violates my values”; our behavior conflicts with our better **judgment** and **beliefs**.

**Shame**-a **braking system** telling us that a significant relationship is unsafe. Toxic shame cripples. Healthy shame protects our search for restored **dignity**.

**Depression**-is **attachment pain** signaling that an important relationship was lost, separating us from the **hope**, **joy**, and **pleasure** that gave life meaning.

See “Within the Wall of Denial ” Robert Kearney
Functional grief’s **relational solutions**:

**Anger**-is lessened with **assertive action**. *Note*, when forgiveness is involved, it doesn’t need to compromise appropriate consequences or boundaries, and does not ignore reparations.

**Fear**-is calmed when **emotional safety** is reestablished, reconciling the situation that caused the fear and healthy boundaries, etc.

**Guilt**-activates a moral compass for **guidance** into action that has the potential to rectify relationships.

**Shame**-is relieved when relationships are actively supportive of personal **dignity**, for self and others.

**Depression**-lifts when **hope is restored**. The repair of broken attachments and the forming of new bonds restores our basis for relational security.

See “**Within the Wall of Denial**” Robert Kearney
Grief Work

Grief as Pain: Looking for Balance

Anger
Fear
Guilt
Shame
Depression

This is what the “shattered vase” looks like with unanswered questions
This is what the “restored vase” looks like when answers are found
Integrative Grief: Balancing the brain

Grief Work

Safety
Dignity
Hope
Guidance
Assertive Action

Fear
Shame
Depression
Guilt
Anger
Grief Work

Think Act Feel Believe (TAFB) – vantage point 2

FOUR HUMAN ATTRIBUTES
- SPIRITUAL
- MIND
- EMOTION
- and BEHAVIOR
Grief Work

Think Act Feel Believe (TAFB), R. Kearney, “Within the Walls of Denial”

FOUR HUMAN ATTRIBUTES
- SPIRITUAL
- MIND
- EMOTION
- and BEHAVIOR

worldview
meaning and purpose
what really matters
core beliefs and value system

SPRIRITUAL

thought
thinking
imagination

MIND

impact
choices
actions

BEHAVIOR

mood
senses
feelings

EMOTION
Grief Work

Human Growth and Development model

These four features form the core of who we are as human beings. Our job as we grow and develop is to **build the linkages (it’s all about the links)** into a congruent narrative of our live.
How we are put together sets us up for life

How we’ve connected the dots (formed the links) reflects our ability, or inability, to adapt to our changing world, and determines if we are set up to grieve well or not. Trauma damages the linkages. Healthy grieving reestablishes them by reorganizing our narrative.
Grief Work

Searchin>>Understanding
Valuing>>Guidance
Dreaming>>Attachments
Think
Believe
Owning>>Insight
Act
Chooseing>>Mastery
Feel
Expressing>>Vitality
## THE SIX LINKAGES

- **A. Mind and Spirit**
  - Task: Searching (examining what you think)
  - Outcome: Understanding

- **B. Spirituality and Emotions**
  - Task: Visioning (envision, dreaming a dream)
  - Outcome: Attachment

- **C. Spirituality and Behavior**
  - Task: Values in action ("value-ing")
  - Outcome: Guidance

- **D. Mind and Emotions**
  - Task: Owning (engaging with emotional reality)
  - Outcome: Insight

- **E. Behavior and Mind**
  - Task: Choosing (being "at choice")
  - Outcome: Mastery

- **F. Emotions and Behavior**
  - Task: Expression (emotional energy, passion for life)
  - Outcome: Vitality

### Table

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Grief Work

TAFB model of “selfs”: (vantage point 3)

The Natural Self—our potential self at birth.

The Hurt Child—emerges out of early and intolerable pain.

The Adapted Self—a false self emerges to save the hurt child.

The True Self—our authentic self that emerges from healthy grief.
Grief Work

**TAFB model of “selfs”: (birth to present)**

**The Natural Self**—This is the self we are born as. This “person” holds all the capacity to feel and experience life but has not yet developed emotional skills or defenses.

**The Hurt Child**—This is the self that emerges when the world around us is overwhelming—disrupting normal emotional development.

**The Adapted Self**—This is a false self that emerges from the hurt child whose job it is to protect at all costs the hurt child. The adapted child maintains a rigid denial system well into adulthood and believes its mission means life or death to the hurt child. Changes are seen as a threat, making control a high priority.

**The True Self**—This is our best self, an authentic adult self that can experience a full range of emotions and remain true to self (congruent). Dismantling the adapted self (i.e., grieving) can assist the true self to emerge. This is the mark of a healthy (functional verses dysfunctional) grieving process, and is a core process of spiritual formation, and also an important goal in recovery.
Developmental Reconciliation Process

Relational Reconciliation: Healing Generational Trauma

As mental health 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 reconciliation process group (RPG) model is designed around six healing principles to clinically get at the underlying issues associated with historical trauma.

RPG Model: http://www.echohawkcounseling.com/reconciliation/how-rpg-works/
RECONCILIATION

TRUTH-TELLING

ACTIVE LISTENING

RPG Model:  http://www.echohawkcounseling.com/reconciliation/how-rpg-works/
RECONCILIATION

CHANGE THROUGH FUNCTIONAL GRIEF

INTEGRATED SELF

INTERNAL RESTRUCTURING

LISTENING

RECONCILIATION
Reconciliation process group (rpg) model

TRUTH-TELLING
Acknowledgment vs Denial

DIGNITY
Forgiveness vs Unforgiveness

CHANGE
Grieving vs Avoiding Grief

INTEGRATED SELF
Restructuring vs Dysfunction

UNITY
Peaceful Relationships vs Conflict

ACTIVE LISTENING
Dialogue vs Isolation

RPG Model: http://www.echohawkcounseling.com/reconciliation/how-rpg-works/
TRUTH DISTORTION
Denial

RESENTMENT/ANGER
Unforgiveness

INCONGRUENCE
Dysfunctional coping

DIVISION/FEAR/HATE
Conflict

NOT LISTENING
Isolation

NO CHANGE
Grief is dysfunctional

The six principles of positive resolution used in the rpg model are:

1. Breaking the silence with **Truth** (through acknowledgement)
2. Building a safe “culture of healing” by **Listening** (with dialogue)
3. Group support to face the emotional pain of **Change** (through active grieving)
4. Allowing a grief process to build internal **Integration** (internal restructuring)
5. Finding **Dignity** in personal and collective freedom (through forgiveness)
6. **Unity** in action (solidarity found in healthy attachment relationships)

*These six principles mark crucial developmental achievements along a pathway to healing and guide healing process.*
RECONCILIATION

Operationalizing the process

Below are suggestions for running a reconciliation group that implements the healing principles of this model.

GOALS

To attend an rpg group (reconciliation process group) designed to meet the following goals:

1. To write a personal reconciliation statement
2. Identify with and bond with a group
3. To learn and practice essential interpersonal communication skills that facilitate a successful process group
4. To experience the potential for healing found in a functioning process group

CONTENT INTRODUCTION

1. Overview of the rpg model
2. Social/relational concerns seen through a generational trauma lens
3. Learn the differences between forgiveness and reconciliation
4. Define realistic goals
Edu. for **Axis-one**: *Telling and Hearing the Narrative*

1. The role of denial
2. Assertive communication skills
3. Active listening
4. De-escalation tools
5. Speaker/Listener communication technique

**Application: for Speaker**
- a. Writing autobiographical notes
- b. Sharing our stories
- c. Using communication skills (assertive respectful boundaries)
- d. Journal notes, for between-session processing
- e. Receiving support from others

**Application: for Listener**
- a. Using “active listening” skills
- b. Letting the speakers know they are heard
- c. Respecting boundaries while giving support
- d. Making use of the “speaker/listener” technique
RECONCILIATION

Education for **Axis-two: Change and Growth**

1. Understanding how authenticity and congruence develop
2. The false self
3. A model of grief and grieving
4. Emotional intelligence and Empathy

**Application: active grieving (letting go of denial)**
- a. Connecting the impact of the story to behavior and choices
- b. Exploring how the story shapes us
- c. Letting grief guide us to new insights
- d. Letting others in as part of the healing journey

**Application: integrating grief**
- a. Making room for “a complex self” (internal restructuring)
- b. Identifying new behavior that better expresses who we are
- c. Practicing new behavior (replacing old behavior with new)
- d. Exploring possibilities for a different future
Education for **Axis-three: Attachment**

1. Forgiveness as an ongoing process (a lifestyle)
2. Family systems
3. Setting and Keeping Healthy Boundaries
4. Healthy relationships
5. Spirituality

Application: *The power of forgiveness as a lifestyle*
   a. Listing the wounds that have harmed us
   b. Listing the harms we have done
   c. Learning to release these injuries done to self and others
   d. Learning healthy relational boundaries and skills
   e. Exploring the freedom that comes with forgiveness

Application: *Making healthy attachments*
   a. Preparing realistic reconciliatory and reparative goals
   b. Sharing goals with the group
   c. Using the group to process the feelings
   d. Setting goals for continued growth and change
Completing a personal 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].”
Finding Social Solutions: Transformative Restorative Justice, a social concept, is part of the solution put forward in this presentation. Restorative justice is a positive trend from the social work field being applied to the legal justice system. Transformative justice takes it another step forward. It brings justice down to the human wellness level by means of apologies, forgiveness, restitution, and reconciliation.
FINDING SOCIAL SOLUTIONS: Transformative Restorative Justice is different from punitive (or “legal system”) justice. It seeks to find a way to forgive the unforgivable as a means of personal and social healing, and to address wrongs that hinder healthy relationships. It seeks a safe and peaceful community for all its members. It does not do away with courtroom justice but it takes healing to a deeper, more spiritual level than can be gotten to by criminal or restorative justice alone.
RECONCILIATION

FINDING SOCIAL SOLUTIONS:

“We Shall Remain”

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

(see www.thestylehorsecollective.com)
RECONCILIATION

FINDING SOCIAL SOLUTIONS:

Three Past Generations

Three Future Generations

7-Generations WV

ME

ggfa

fa

child

gkid
ggkid

Present Generation
What to fight for in the 21st century

Continuing the challenge before us
What to fight for..
Thank you!

Lance Echo-Hawk, MA, LMHC, LPC, NCAC-II
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360-608-5141

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NOTE ON AMHERST: “On April 10, 1818, the Town of Amherst was officially created by an Act of the Senate of the State of New York. This new town was named for Sir Jeffrey Amherst, an English lord who was Commander-in-Chief of the British troops in America in 1758-1763, before the American Revolution. King George III rewarded Lord Amherst by giving him 20,000 acres in New York, but Lord Amherst never visited his new lands. [From: A Brief History of the Town of Amherst, (Amherst Museum, 1997)”


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