Multi-Generational Historical Trauma; its effects on on tribal people

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Objectives of Presentation

to define and recognize multi-generational historical trauma and its effects on tribal people

to understand historical trauma on a personal level and how it has impacted tribal people

to understand the power of cultural restoration is used to promote cultural resiliency and healing for tribal people
All Anishinabe
or
Human Beings want to be:

Understood
And
Appreciated
The science of epigenetics, literally “above the gene,” proposes that we pass along more than DNA in our genes; it suggests that our genes can carry memories of trauma experienced by our ancestors and can influence how we react to trauma and stress. The academy of Pediatrics reports that the way genes work in our bodies determines neuroendocrine structure and is strongly influenced by experience…Trauma experienced by earlier Generations can influence the structure of our genes. Making them more likely to “switch on” negative responses to stress and trauma.

Mary Annette Pember – Story from Indian Country media network
Sotero (2006) provided a conceptual framework of historical trauma that includes three successive phases: The first phase entails the dominant culture perpetrating mass traumas on a population, resulting in cultural, familial, societal and economic devastation for the population. The second phase occurs when the original generation of the population responds to the trauma showing biological, societal and psychological symptoms. The final phase is when the initial responses to trauma are conveyed to successive generations through environmental and psychological factors and prejudice and discrimination.

Based on the theory, Native Americans were subjected to traumas that are defined in specific historical losses of population, land, family, and culture. These traumas resulted in historical loss symptom's related to social-environmental and psychological functioning that continue today. (Whitbeck, Adams, Hoyt & Chen)
Layers of Historical Trauma

Another key part of Epigenetics is the Strengths Counterpart: **Historical Cultural Resiliency**

Each layer represents a generation

Each generation adds to the Layer of Trauma
Culturally Resilient Behaviors and attributes such as:

- Spirituality & Ceremonies
- Extended family
- Respect for Elder
- Cultural Values
- Language
- Cultural Behaviors
- Stories
- Role Models
- Cultural based school programs
- Strong enculturation Focus

Effects on Individual, Family, and community members.

Values norms

Culture

Schools

Courts

community

Culturally Resilient Behaviors and Attributes

FAMILY

Intergenerational Trauma and Family Dysfunction
System of Synergy: a system that is life energizing

Values
	norms

Culture

Schools

Community

Resilient Cultural Behaviors
Based on the tribal community
Strengths: Synergy

FAMILY

Intergenerational Trauma and
Family Dysfunction

Entropy

Current issues:
High AODA
Low Esteem
Low grade Community
Depression
Cultural shame

Change starts at any point in the system

A System of Entropy – systems that are life draining
System of Synergy – system that is life energizing

Community of systems within Tribal communities

Changes starts at any point in the system but **New Knowledge** must be given to all systems for change to occur

System of Entropy – systems that is life draining

Family Circles is a Synergistic System Change agent

Historical introduction of entropic information into the culture which creates:

- Multi/Inter-generational trauma

“So Old its New”
Archie Mosay
Before and After Pictures
October 6, 1879

Cultural Change:
Carlisle Boarding School’s premise was about trying to change a tribal person to Euro-American; basically all federal boarding schools were predicated on this educational format.

“Kill the Indian, save the Man”

http://www.youtube.com/watch?v=Pm479tr2jo
Cultural Marginalization through Colonization dynamics

Cultural/tribal Paradigm

Children unconsciously See their culture as marginal and themselves as being marginal

The Great White Father Archetype.

Use of Marginalized Terms such as: “to incorporate” “to integrate”

Dominate/Main Paradigm which tribes have taken on in tribal programs in areas such as:

- Educational
- Social Class
- Judicial
- government
- Values
- Beliefs
- Historical

Urban social Class Paradigm

1st generation
2nd generation
3rd generation

Values & Beliefs
Poverty

To aspire to be like like The Oppressor or colonizer

Tribal people are Marginalized or not understood

Colonialized

Colonizer

Colonialized
Intergenerational trauma behaviors are like a long freight train trying to stop; it can’t stop on a dime. It takes a certain amount of time…it picks up new trauma cars each Generation…

...It can take a generation or several Generations of time to slow down And replaced with heathy resilient behaviors
Story Telling

- The Rabbit and hair spray
- Dot of knowledge
- Pipe: “Hang in there”
- Why dogs do what they do
- Waynabooshoo on a snow mobile
- Waynabooshoo and grass dancing
- Story of the first sound and first thought
Things to Know to be Culturally Competent or Culturally Congruent

• Extended Families
• Biases due to history (theirs and yours)
• Variances between tribes
• Understanding of their history
• Understanding your core values as well as theirs
• Listen, do not talk
• Nonverbal communication
• Strengths of many Native Americans
Cultural Values & Beliefs

- Spirituality is integrated into every aspect of the sociocultural traditional Native American Life.
- Time Orientation-Things happen when they are ready to happen.
- Quietness-Serves many purposes in Indian life. They prefer to listen rather than speak.
- Mutualism-promotes a sense of belonging and solidarity with group members cooperating to gain group security and consensus.
- Patience- Patience is a virtue
- Storytelling-important tools used to pass down traditions and to keep their tribal languages alive.
- Mythology- Plays an important part in Native American Religion.
- Song & Dance- are used to perform stories through song, music and dance, and the historical facts thus propagated are an integral part of Native American beliefs. They are also used for sacred and ceremonial purposes.
Spirituality

• Do not regard spirituality or religion in the way most Christians do
• Instead it is a central and integral part of their being
• Different native beliefs evolved to match the needs and lifestyles of each individual tribe
• The Aki or earth is comprised of many Beings; humans are just one of many; bird beings, animal beings, water beings, sky beings, plant beings, cloud beings, thunder beings, star beings
• We come as spirit, live a physical time, then return to spirit or spirit home
The Four Essenes of SELF

- Emotional -

Self

- Spiritual +

+ mental -

+ physical -
System of **Entropy** or Synergy in a Organization

- Entropy occurs when an individual, family or program loses more energy. It becomes life or program draining. It drains out the life of the individual or program energy.
- Very little energy to use; what little used, is used for survival or maintenance mode; just enough to get by and little else. Very little, if any, creativity.
- Creates a “stuck” feeling.
- Leadership can be involved in “Micro-managing”.
- Becomes susceptible to physical, emotional, intellectual and spiritual imbalance (Ahcozi).
Birth

Western canon of thought:
Knowledge expands from birth

Physical World

Sees the physical world as limiting knowledge; one has to be aware of this to keep the Portal of knowledge open; or it will close in, and limit knowledge

Very spiritual

Spiritual world
Four Hills of Life Based on Respect

Birth

Adolescence

Adult

30

Uncle/Aunt to all who are younger

Brother/Sisters to one another; Western system see them as cousins

Grandpa/Grandma to all Elder
Resilience Factors

- Role models
- Hero's
- Passage of rite ceremonies
- Defining what men’s and women’s roles; what does it mean to be a man or women?
- Tribal Language
Seeing what is not seen

- High mood environment – what we send out to our environment our environment sends back. The ole adage “What goes around comes around”
- Synergistic environment
- Seeing the world in a three dimension perspective rather then a two dimension (“The Magic Eye”)
- Lateral thinking – the ability to see further out and see out of boundary solutions
- More sense of control because you can see or have access to more solutions rather then feeling stuck with only one or two solutions
Why the high Risk behaviors?

• A way of dealing with feelings of depression
• A feeling of excitement
• Unconscious way of suicide – youth man on reservation who was killed in car accident; he drove around a sharp carve several times a high rate of speed, he went back and forth several times until he did not make the curve and hit a tree and was killed. It was listed as an car accident
Sol # 1
Sol # 2
Sol # 3
Sol # 4
Sol # 5
Sol # 6
Sol # 7
Sol # 8
Sol # 9

High Mood

Low mood
• Being in sync with others, learning how to communicate anishianbe style. To be able to communicate with your heart, then your mouth, then without words through the mind (Bill Sutton) but first we must learn how to listen. It starts inside our self's and moves out to the environment, where we are able to listen to the trees and the birds who live in them. We then start to hear their lessons in life
• Certain sounds can create a sense of being in sync and thereby bring on a feeling of healing and health – Minobiimadiziwin – Drums (daywayigan)
• Knowing your self Indian style
• in balance, not to be “Akozi” one can be akozi in all 4 areas of life
• To flow with the world energy; there is a natural energy of sound, it is to allow the natural healing power of this energy that comes from the earth. It is one of the healing powers of this earth
• When the mind is ready a teacher or a teaching will appear. The creator has put down many teachers and teachings on the road of life that was given to us at birth. It is up to us to prepare our selves to use and see life. (Archie Mosay)
Cultural Self Esteem – Self Concept – Self Image

• Self Esteem – how we feel about ourselves
• Self Concept – how think about ourselves
• Self Image – how we see ourselves
• Self Esteem is natural – it is always with us. The environment can push it down.
• Inner tube analogy. The environment can push it down, but it always wants to come up
Knowing your self - Indian or Anishinabe style

• It starts with learning how to listen. Story of Bill Sutton

• The value of Respect – living our lives through the value of respect

• Humility – a sense of being part of something rather then above something and controlling

• Humble – to be able to feel a sense of gratitude about being on this earth and for what you have, always knowing that you came into this earth without nothing and will leave with nothing

• That we are just one “being” amongst many beings on this earth or Aki
Core Value  
Behavior is consistent with value  
Is congruent

Family  
Language  
Work  
Education  
Respect  
Sharing

Core Value  
Internal conflict with one’s self  
When Behavior is inconsistent  
With core value;  
Is incongruent
Miizee Bag and Miizee Pond

• Each of us have our own emotional bag that we carry around put in what the environment sends us or gives. We can add Miizee thoughts or discard them.

• Miizii Pond: this analogy is used to illustrate where a person looks around and observes other people in the same Miizii pond, but it is relative to them, as other people are deeper; some are ankle deep; some are knee deep; some are hip deep; some are neck deep, while others are over their head. Thus the person feels they are only ankle deep while others are deeper in the Miizii pond.
Akozi or Being out of Balance

• We do some things because everyone else is doing them, for example “knocking on door with forehead analogy”

• One can be out of balance in several of the four essences of life; physical, spiritual, intellectual, and emotional.
Family Systems
Clans – Families – Individuals
Values Clarification and Stress

• Top ten values
• Core values are tied to behavior and personality
• If behavior is not consistent with core values this can bring about a lower level of synchronized feelings not being in sync
• When one is out of sync, it can bring about internal conflict
• What are your top ten values?
Being in Balance with the Fours Essenes of Self

• One can become out of balance in one or all
• the four:
  Emotional
  Physical
  Spiritual
  Mental
Respect as a Cultural Value

- Teaching Respect
- Living our lives with respect
- Showing respect to all forms of life
- Respect as the basis for all relationships
- Respect is earned by how we live our lives
- Respect is reciprocal in nature as a natural law
- Respect is based upon helping
- Respect is based upon Responsibility
Warriors Who Are Teachers

- We are all teachers
- Teaching from the cultural strengths perspective
- Teachings come in many forms
- Teachers come in many forms
- Teaching as a spiritual base not a religion or law based. The bridge to spirituality
- Many bridges to spirituality
- Levels of cultural teachers – becoming an elder or “Chi ay yog”
The training of New Warriors

- We have more role models
- Using cultural traditions as strengths and as the basis of our treatment and education program
- We need to continue to accept the healing process and continue to heal.
- Are warriors as part of their cultural education always need to be aware of the need to continue with healing as it will take a generation or two to rid the trauma
- To use the cultural resilient teachings, behaviors, understand how those were passed down and to do more of those behaviors
HIGH MOOD ENVIRONMENT --

Synergy – Positive – Secure – not fear based

Strength based Paradigm of social workers

What we send out to our Environment...

What goes around comes around

Problem or Pathological focus

...Our environment Sends back to us

Can get stuck within these two lower moods

LOW MOOD ENVIRONMENT – Entropy – Negative – insecure – Fear based
Personal Stories

• Father was a abuser after going on Relocation
• All of the various abuses were all around (Physical, sexual, alcohol, emotional, cultural)
• Accepted as a way of acculturated behavior or a way of life
• Sanctioned by the “Great White Father”
• My Sons
Peace Way

Relationships

Communication

Consensus

Healing
How do we Restore Peace?

Using a system perspective:

• Healing the Individual(s)
• Healing the Family
• Healing the Community
Solution-focused Brief intervention (SFBT) is a short-term, evidence-based approach which helps clients change by constructing solutions rather than dwelling on problems. The solution-focused approach reverses the traditional order of the therapeutic process or approach, first developing a description of what the client’s life will be when the problem that brought them to the circle is gone or resolved and then working backwards to find the necessary resources within the context of the client’s everyday life experiences.

Elements of the desired solution, is the exception or exceptions, often are already present in the client’s life or repertoire of possible behaviors and cognitions. In SFBT, exceptions comprise the basis for ongoing change.

It allows the individual to see perspectives in a different light, and they don’t have to relearn or take on a whole new repertoire of new behaviors. It then does not Negate their responsibility for their behavior sets the stage for them to take Responsibility for their behavior.

SFBT was developed by Steve de Shazer, Insoo Kim Berg and their team in the Brief Family therapy Center in an Urban Clinic in Milwaukee, Wisconsin.
Seeing what is not seen

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The **River of life** has both easy/hard times
Change is always occurring at every bend
Sometimes life is slow; sometimes fast

Sometimes when things get hard, we go
Against the current of life Or
We jump out and watch; to avoid hardship
We then get stuck and feel life is passing us by
We then can separated from our spirit; which continues in the river of life