CULTURAL TRAUMA
SPEAKING THE UNSPOKEN
Our lives begin to end the day we become silent about things that matter.

Martin Luther King, Jr.
What is culture?

- Customs
- Language
- Traditions
- Food
- Values
- Norms
- Beliefs
- Dress
- Dance/Music
The psychiatric definition of "trauma" is "an event outside normal human experience." Trauma generally leaves you feeling powerless, helpless, paralyzed. It tends to be sudden and overwhelming; it "owns" you.

You cannot think clearly during and after a severe trauma; at the same time, you are forced to focus your consciousness in an attempt to deal. One author defines trauma as "any sudden and potentially life-threatening event." This refers to one-time traumatic events, but most of it applies to prolonged, repeated trauma as well.
Some instances of one-time trauma.

- natural disasters (earthquake, flood, hurricane, etc)
- rape
- assault
- muggings
- robbery
- accidents (automobile, airplane, train, etc)
- fires
Some instances of prolonged trauma. physical or sexual abuse as a child or spouse

- war
- life in a prison camp
- life as a refugee
- hostage situations
- life in a concentration camp
- life in some religious cults
What is PTSD?

Post-Traumatic Stress Disorder (PTSD) is the name given to a cluster of symptoms often seen in trauma survivors. The more severe the trauma, the longer these symptoms will persist. In cases of major and/or repeated trauma, strong reactions may continue for years.
Symptoms of PTSD can include:

- Hyper vigilance and scanning
- Elevated startle response
- Blunted affect, psychic numbing
- Aggressive, controlling behavior (a high degree of insistence on getting your way)
- Interruption of memory and concentration
- Depression
- Generalized anxiety
- Violent eruptions of rage
- Substance abuse
- Intrusive recall -- different from normal memory in that it brings with it stress and anxiety
- Dissociative experiences, including dissociative flashbacks
- Insomnia
- Suicidal ideation
- Survivor guilt
Complex Post Traumatic Stress Disorder

- CPTSD—Recommended by Judith Herman for the DSM
  - is a psychological injury that results from protracted exposure to prolonged social and/or interpersonal trauma with lack or loss of control, disempowerment, and in the context of either captivity or entrapment, i.e. the lack of a viable escape route for the victim. C-PTSD is distinct from, but similar to posttraumatic stress disorder (PTSD).
A history of subjection to totalitarian control over a prolonged period (months to years). Examples include hostages, prisoners of war, concentration-camp survivors, and survivors of some religious cults. Examples also include those subjected to totalitarian systems in sexual and domestic life, including survivors of domestic battering, childhood physical or sexual abuse, and organized sexual exploitation.
Alterations in Affect Regulation:

- persistent dysphoria
- chronic suicidal preoccupation
- self-injury
- explosive or extremely inhibited anger (may alternate)
- compulsive or extremely inhibited sexuality (may alternate)
Alterations in consciousness, including:

- amnesia or hypermnesia for traumatic events
- transient dissociative episodes
- depersonalization/derealization
- reliving experiences, either in the form of intrusive post-traumatic stress disorder symptoms or in the form of ruminative preoccupation
Alterations in self-perception, including:

- Sense of helplessness or paralysis of initiative
- Shame, guilt, and self-blame
- Sense of defilement or stigma
- Sense of complete difference from others (may include sense of specialness, utter aloneness, belief no other person can understand, or nonhuman identity)
Alterations in perception of perpetrator, including:

- preoccupation with relationship with perpetrator (includes preoccupation with revenge)
- unrealistic attribution of total power to perpetrator (caution: victim's assessment of power realities may be more realistic than clinician's)
- idealization or paradoxical gratitude
- sense of special or supernatural relationship
- acceptance of belief system or rationalizations of perpetrator
Alterations in relations with others

- isolation and withdrawal
- disruption in intimate relationships
- repeated search for rescuer (may alternate with isolation and withdrawal)
- persistent distrust
- repeated failures of self-protection
Alterations in systems of meaning

- loss of sustaining faith
- sense of hopelessness and despair
Cultural Trauma/Historical Trauma

- Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Historical unresolved grief is the grief that accompanies the trauma. (Brave Heart, 1995, 1998, 1999, 2000)

- When members of a collectivity-share same skin color, sex, gender, orientation feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways. A collective memory, a form or remembrance that grounds a person in identity formation

- Loss of identity-tear in the social fabric among a group that has achieved some cohesion
Cultural/Historical Trauma

- Trauma is a process, a dynamic sequence of typical stages, having it’s beginning and potentially a resolution
  - Trauma - sudden, comprehensive, deep, and unexpected change
  - Disorganization happens in the cultural and accompanying disorientation of actors-dominant culture and oppressed group
  - Trauma effects the world
  - Traumatic condition is expressed by set of traumatic symptoms-behavioral or mental
  - Posttraumatic adaptations employ various coping strategies in response to the trauma
  - To overcome the trauma the culture needs to change so a whole new cultural complex or way of being is developed.
Cultural/Historical Trauma

- The trauma is held personally and transmitted over generations. Thus, even family members who have not directly experienced the trauma can feel the effects of the event generations later.

- Intergenerational transmission of trauma is a relatively recent focus of mental health. First observed in 1966 by clinicians alarmed by the number of children of survivors of the Nazi Holocaust seeking treatment.

- The multigenerational aspects of trauma continue to be treated as secondary and, consequently, the behavior of many children of survivors of massive trauma is misunderstood and not treated appropriately.

Brave Heart (1995); Yellow Horse
I was theirs and they were mine. I sang the race memory, and we were untied in centuries of belonging.

-Maya Angelou-
HISTORY of the RACE CONSTRUCT
“9th Of July, 1640
Whereas Hugh Gwyn hath by order from this Board Brought back from Maryland three servants formerly run away from the said Gwyn, the court doth therefore order that the said three servants shall receive the punishment of whipping and to have thirty stripes apiece one called Victor, a dutchman, the other a Scotchman called James Gregory, shall first serve out their times with their master according to their Indentures, and one whole year apiece after the time of their service is Expired. By their said Indentures in recompense of his Loss sustained by their absence and after that service to their said master is Expired to serve the colony for three whole years apiece, and that the third being a negro named John Punch shall serve his said master or his assigns for the time of his natural Life here or elsewhere.”

1676
An association, signed by 89 members of the late House of Burgesses.

We, the Majesty's Just, lawfull and loyal Subjects, the true representatives of the good people of this country, having been impelled by the Sacred instructions of the established gulf of this government from giving our consent to the schemes we were called upon to take another step in the legislative capacity, and convinced of the high necessity of adopting this, the only remedy we were left, of pointing out to our ancestors for their protection in our opinion and best advice to guard against the rage and fury, been driven by the heavy hand of power now laid against us, and that every application to Great Britain for security of our life, liberty, and constitutional rights, have been as much disregarded, thus our sorer and frequent complaints, and the constant reports, the neglect of the fair and common policy of the crown of England, in the late society of Massachusetts Bay, until the people there submit to the government of such insurrectionists, and which all will, in our opinion, a small tranquility may be able to do the constitutional liberty and rights of all North America. It is further our opinion, that as T.R.A., so its importance into America, is charged with a duty, imposed by parliament, for the purpose of settling a nation, without the consent of the people, it might not be used by any person, who, with all the constitutional rights and liberty of British America.

And whereas the Dutch company have insensibly possessed the rights of America, by sending many ships loaded with men into the colonies, thereby intending to be a preserver in favor of arbitrary taxation, we deem it highly improper and unnecessarily interposed in our constitution, not to purchase of any kind of half Indian commodity whatsoever, except tobacco and sugar, and the governors of America are satisfied. We further highly esteem, that no such, made on one of our sister colonies, to compel them to do what is against the rights of all, until the utmost previous to the whole be applied. And for this purpose it is recommended to the consideration of representatives, that they communicate, with their several different occasion, as the expediency of appointing delegates, from the several colonies of British America, to meet in general council, at such place and time as shall be thought and convenient. And to deliberate on such general measures which the united nations of America may from time to time require.

A steady regard for the interest of our fellow Subjects, the merchants, and manufacturers of Great Britain, is granted us on those going farther at this time; most sincerely hoping, that the unceasing principles of nature, without their consent, will not be profaned in, standing to compel us against our will, to adopt all commercial instruments with foreign. With them and our people free and happy, we are their steadfast friends; the late representation of Virginia.

The 29th day of May, 1680.

Signed by the following gentlemen:

[List of signatories]
1776
<table>
<thead>
<tr>
<th>NUMBER</th>
<th>NAME</th>
<th>SEX</th>
<th>AGE AT LAST BIRTHDAY</th>
<th>TIRE</th>
<th>CENSUS OF NAME</th>
<th>RELATIONSHIP TO HEAD OF FAMILY</th>
<th>AT COMMISSION WIFE'S NAME</th>
<th>AT COMMISSION WIFE'S AGE</th>
<th>RESIDENCE</th>
<th>ALLOTMENT, ESTATES AND DEPORTATION NUMBER</th>
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<td>M</td>
<td>30</td>
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<td>Sell Chee</td>
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<td>Na Na Pah</td>
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<td>S Dw.</td>
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<td>4281</td>
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<td>3/4 Dw.</td>
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<td>4282</td>
<td>Mah Tah et Ross</td>
<td>M</td>
<td>14</td>
<td></td>
<td></td>
<td>S Son</td>
<td></td>
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<td>4283</td>
<td>Ciel</td>
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<td>S Dw.</td>
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<td>4284</td>
<td>Wooty</td>
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<td>4285</td>
<td>Poaka Woh, Holy Wot</td>
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<td>4286</td>
<td>Sons, Francisco</td>
<td>M</td>
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<td>4287</td>
<td>Nob Pah</td>
<td>F</td>
<td>26</td>
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<td>M Wife</td>
<td></td>
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<td>4288</td>
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<td>6</td>
<td></td>
<td></td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1830
The first of these figures represents a Negro head, elongated, and narrow in front, with expanded zygomatic arches, projecting cheek bones, and protruded upper jaw. The second is a Caucasian skull, in which those parts are nearly concealed in the more symmetrical outline of the whole head, and especially by the full development of the frontal region. The third figure is taken from a Mongol head, in which the orbits and cheek bones are exposed, as in the Negro, and the zygoma arched and expanded; but the forehead is much broader, the face more retracted, and the whole cranium larger. Having been at much pains to give the norma verticalis of the skulls figured in this work, the reader will have ample opportunity to compare for himself. He will see that the American head approaches nearest to the Mongol, yet is not so long, is narrower in front, with a more prominent face and much more contracted zygoma.
TO BE SOLD, on board the
Ship Bance:Yland, on tuesday the 6th
of May next, at Ashley-Ferry; a choice
cargo of about 250 fine healthy
NEGROES,
just arrived from the
Windward & Rice Coast.
—The utmost care has
already been taken, and
shall be continued, to keep them free from
the least danger of being infected with the
SMALL-POX, no boat having been on
board, and all other communication with
people from Charles-Town prevented.

Austin, Laurens, &c Appleby.

N.B. Full one Half of the above Negroes have had the
SMALL-POX in their own Country.
UNITED STATES OF AMERICA.

State of California  
County of Los Angeles.

We, the undersigned, citizens and residents of the City of Los Angeles, County of Los Angeles, California, do hereby certify that we are acquainted with WONG YUEN ARK, whose Photograph is hereto attached and made a part hereof, and upon which photograph we have placed our initials to authenticate same.

On or about the 6th day of June A.D. 1850 we subscribed to a Certificate of Identification (with photograph of Wong Yuen Ark attached) for the said WONG YUEN ARK, stating our knowledge of him; that he is a resident merchant of the city at the Port of San Francisco, but has not been permitted to land from the Steamer on which he arrived, or if landed is in custody of the United States officials.

We now subscribe to this Certificate and Affidavit to show that said Wong Yuen Ark is a bona fide merchant of this city, and also to clear away, as far as we may personally do so, any difficulties that may exist which prevent the landing or release of said Wong Yuen Ark at San Francisco, that he may be permitted to return to this city to resume his business here.

Acquainted with

[Signature]

[Signature]

[Signature]

[Signature]

N. A. Aas, Chas., and Co.
THE FIRST COLORED SENATOR AND REPRESENTATIVES.
In the 41st and 42nd Congress of the United States.

NEW YORK, PUBLISHED BY CURRIER & IVEY, 23 NASSAU STREET.
1866
1870
1883
INDIAN LAND FOR SALE

GET A HOME OF YOUR OWN

EASY PAYMENTS

PERFECT TITLE

POSSESSION WITHIN THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED, IRRIGABLE, GRAZING, AGRICULTURAL, DRY FARMING

In 1910 the Department of the Interior sold under sealed bids allotted Indian land as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Acres</th>
<th>Average Price per Acre</th>
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<tbody>
<tr>
<td>Colorado</td>
<td>5,211.21</td>
<td>$7.27</td>
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<tr>
<td>Idaho</td>
<td>17,013.00</td>
<td>24.85</td>
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<tr>
<td>Kansas</td>
<td>1,684.50</td>
<td>33.45</td>
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<tr>
<td>Montana</td>
<td>11,013.00</td>
<td>9.86</td>
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<tr>
<td>Nebraska</td>
<td>5,641.00</td>
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<tr>
<td>North Dakota</td>
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<td>9.93</td>
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<tr>
<td>Oklahoma</td>
<td>34,664.00</td>
<td>$19.14</td>
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<tr>
<td>Oregon</td>
<td>1,020.00</td>
<td>15.43</td>
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<tr>
<td>South Dakota</td>
<td>120,446.00</td>
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<td>Washington</td>
<td>4,979.00</td>
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<td>Wisconsin</td>
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<tr>
<td>Wyoming</td>
<td>865.00</td>
<td>20.64</td>
</tr>
</tbody>
</table>

For the year 1911 it is estimated that 350,000 acres will be offered for sale.

For information as to the character of the land write for booklet “INDIAN LANDS FOR SALE,” to the Superintendent U.S. Indian School at any one of the following places:

- Colorado: Boarding House, Colorado Springs
- Minnesota: Sisseton Agency, Sisseton
- Montana: Crow Agency, Browning
- Nebraska: Arapahoe Agency, Niobrara
- North Dakota: Fort Totten, Fort Yates
- Oklahoma: Chickasaw Agency, Fort Washita
- Oregon: Colville Agency, Colville
- South Dakota: Cheyenne Agency, Pine Ridge
- Washington: Spokane Agency, Spokane

WALTER L. FISHER, Commissioner of Indian Affairs

ROBERT G. VALENTINE,
NO IRISH NEED APPLY.

Written by John F. Pools, and sung, with immense success, by the great Comic-Vocalist of the age, Tony Pastor.

I'm a dacnt boy, just landed from the town of Ballyfad; I want a situation: yes, I want it mighty bad. I saw a place advertised: It's the thing for me, says I; But the divy galpeen ended with: No Irish need apply. Whoa! says I; but that's an insult—though to get the place I'll try.

So, I went to see the blagger with: No Irish need apply. I started off to find the house, I got it mighty soon; There I found the ould chap sated: he was reading the Tribune. I told him what I came for, when he in a rage did fly: No! says he, you are a Paddy, and no Irish need apply! Then I felt my dander rising, and I'd like to black his eye—To tell an Irish Gentleman: No Irish need apply!

I couldn't stand it longer: so, I houn of him I took, And I gave him such a wotting as he'd get at Donnybrook. He hollered: Milla murther! and to get away did try, And swore he'd never write again: No Irish need apply. He made a big apology; I bid him thin good-bye, Saying: Whin next you want a bating, add: No Irish need apply!

Sure, I've heard that in America it always is the plan That an Irishman is just as good as any other man; A home and hospitality they never will deny The stranger here, or ever say: No Irish need apply. But some black sheep are in the flock: a dirty lot, say I; A dacnt man will never write: No Irish need apply!

Sure, Paddy's heart is in his hand, as all the world does know, His pratties and his whiskey he will share with friend or foe; His door is always open to the stranger passing by; He never thinks of saying: None but Irish may apply. And, in Columbia's history, his name is ranking high; Thin, the Devil take the knaves that write: No Irish need apply!

Ould Ireland on the battle-field a lasting fame has made; We all have heard of Meagher's men, and Corcoran's brigade. Though fools may flout and bigots rave, and fanatics may cry, Yet when they want good fighting-men, the Irish may apply, And when for freedom and the right they raise the battle-cry, Then the Rebel ranks begin to think: No Irish need apply.
1917

Asiatic Barred Zone
Immigration Act of 1917

[Map showing the Asiatic Barred Zone with labeled boundaries and regions]
WE SERVE WHITE'S only
NO SPANISH or MEXICANS
Sterilization
JAPS
KEEP OUT
YOU ARE
NOT WANTED

JAPS KEEP MOVING
THIS IS A WHITE MAN'S NEIGHBORHOOD.
No. L 216290
ALIEN LABORER'S PERMIT and
IDENTIFICATION CARD

Name of person: CAMPOBELLO, Cesar
Address: San Diego, Mylo Alamo
Chihuahua

Date and place of birth: Nov 18, 1922
San Diego, Cal.

Nationality: Mexican
Identifying marks: None

Endorsed under:

For employment as:

Place of employment:

Date to which admitted: DEC 1 7 1950

Temporary departures and residencies:

AUTHORISED

Authorized under:

Signature:

[Signature]

[Signature]

[Signature]
1954

HELP WANTED

CHEAP, DISPOSABLE LABOR
TO KEEP OUR PROFITS GOING THRU THE ROOF

BIG BIZ

Tip Tip Tip

TAP TAP

WANTED

FOR IMMEDIATE DEPORTATION
TO KEEP THE HELP IN THEIR PROPER PLACE
2009
The Challenging White Supremacy website: www.cws.org


Race: The Power of an Illusion website: www.pbs.org/race

A people is not defeated until the hearts of its women are on the ground.

-Traditional Cheyenne Proverb-
Disenfranchised Grief

- Grief that a person or persons experience when a loss cannot be openly acknowledged or publicly mourned.
- Results in an intensification of normative emotional reactions such as anger, guilt, sadness, and helplessness.
- Result from unresolved grief, a historical legacy.
The death of an individual is usually followed by grieving, a ritual to honor the person who passed, social support, and a way to publicly acknowledge the loss.

What is the implication when a group of people has experienced a death or loss and there is no way to name it, or describe it or express the pain they feel as a result of it?
Cultural Genocide

- Are actions that are threatening to the integrity and continuing viability of peoples and social groups underpinnings of the subject society, preemption or destruction of resources necessary to native survival...
Cultural Oppression

- Domination or oppression of one culture by another in a way that prohibits or restricts the first culture from practicing its customs or traditions.
Process of Oppression

- When one looks at the history of oppression of People of Color in this country, we find that oppression uses recurring methods. Though we are talking historically, all of these methods are still being used in the continuing process of oppression.
  - Violence and the Threat of Violence
  - Change in Behavior
  - Destruction of Culture Division
  - Separation, Isolation
Internalized White Supremacy

- My world view is the universal world view; our standards and norms are universal
- My achievements have to do with me, not with my membership in the white group
- I have a right to be comfortable and if I am not, then someone else is to blame
- I can feel that I personally earned, through work and merit, any/all of my success
- Equate acts of unfairness experienced by white people with systemic racism experienced by people of color
- I have many choices, as I should; everyone else has those same choices
- I am not responsible for what happened before, nor do I have to know anything about it; I have a right to be ignorant
- I see work on racism as the responsibility of POC and only in interests of POC
Internalized Racist Oppression (IRO) is the internalization by People of Color (POC) of the images, stereotypes, prejudices, and myths promoted by the racist system about POC in this country. Our thoughts and feelings about ourselves, people of our own racial group, or other POC are based on the racist messages we receive from the broader system. For many People of Color in our communities, internalized racist oppression manifests itself as:

- **Self-Doubt**
- **Inferiority Complex**
- **Self-Hate**
If race and culture has been based on whose constructing it trauma and the relationship to change your conditions is dependent on your place in the trauma.

Are you the oppressor or oppressed?

If you are the victim of the oppression and think this is what you will always have and deserve then you not feel like you can change the conditions.

If you are the oppressor-and don’t know this or see yourself this way then you will not understand the implications of your behavior or the ability for you to change your behavior and stop the trauma.
One of the sayings in our country is Ubuntu - the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - Ubuntu - you are known for your generosity.

We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity. ~ Desmond Tutu
Impact of Historical Trauma

- Historical and contemporary traumatic events can lead to a “soul wound” (Duran & Duran)

- The soul wound or ‘spirit wounding” is the cumulative effect of historical trauma brought on by centuries of colonialism, genocide, and oppression

- Psychological ramifications include internalization of the oppressor, unresolved grief and mourning, and suicidality (Braveheart, 2000)

- Diagnostic categories such as PTSD fail to capture the complete and utter wounding of the spirit that is caused by such traumas
Impact of Cultural Trauma

- Rates of the occurrence of mental health problems and substance abuse problems are estimated to be as high as 80% among Natives.
- Depression is one of the most prevalent psychiatric disorders in Native communities.
- Discrimination has been related to psychological distress, depressive symptoms, anxiety symptoms, poor physical health and high blood pressure.
Measuring Historical Trauma

- 18.2% thought daily or several times a day regarding loss of land.
- 36.3% thought daily or several times a day about traditional language.
- 1/3 though about the loss of traditional spirituality.
- 22.9% thought daily about broken treaties.
- 33.7% thought about loss of culture - made invisible.
- Alcoholism was very much on everyone’s mind only 7.5% never thought of it.
The lives of African American women have been affected by racism, sexism, classism, and colorization (Collins, 1991; hooks, 1981,1984; Lorde, 1984; Walker, 1983).

Women of color perceptions of racism based on gender based discrimination have been related to increased stress, depression, psychological distress, hypertension, and high rates of PTSD.
Indigenist Model of Trauma, Coping and Health Outcomes for American Indian Women.
Trauma

- Repeated Exposure to microagressions—daily ticking away at a person based on an identity characteristic
- Carrying the historical trauma and weight of oppression that the person, their family, and their people experienced.
- Discrimination, Racism, Sexism, Homophobia, Ageism…
- Physical Assaults, Abuse, Soul Wounds
Cultural Buffers

- Identity Characteristics
  - Identity Attitudes: pride in cultural background, being in social groups that reflect a person's cultural background

- Self-Esteem: self-pride, support, mentors

- Coping Skills
  - In indigenous women coping skills that include spiritual practices: immersion in traditional healing methods

- Enculturation: learning about your own culture, identity - this may mitigate negative effects of stressors or enhance the buffers

- Skills to respond to depression, anxiety, stress

- Adjustment skills to stressful events
Health Outcomes

- Mental Health
  - PTSD
  - Depression
  - Anxiety
  - Substance Abuse Issues
Remembrance and mourning involves grieving both actualities and potentials that were lost; reconnection is a time of "I know I have myself" -- a time for seeing the positive changes wrought by the traumas, celebrating the survivor self, and reconnecting/deepening intimacy with others in ways that were not possible before.

Miller sees recovery in three stages, too:
- the outer, middle, and inner circles. The outer circle is a time for building safety and rapport and gathering basic information.
- Middle circle work involves focusing on current symptoms and how to handle them.
- Inner circle work, when trust is deepest, involves the sharing of shameful secrets and resolving the issues behind the trauma.
Three levels of Healing

- Build safety and rapport/gathering
- Basic information
- Current symptoms and how to handle
- Shameful secrets and honoring the loss and allowing grieving to happen
Build safety and rapport/gathering basic information

- In our assessment ask about family history
- Ask about cultural background and after building trust explore how they feel about where they come from
- Ask about rituals and traditions in their family
- Understand the impact of a genogram to gather information
Current symptoms and how to handle

- Use lense of cultural background to understand how a client is experiencing their symptoms, duration, length, family history.

- Ask about their understanding of symptoms that have been present in their family for a long time ex. Depression-how has it manifested who has had it, how do they feel about this

- Consider how their symptoms relate to oppression, internalized oppression
Shameful secrets and honoring the loss and allowing grieving to happen

- Allowing for grief to be expressed about how they have been treated as a person of an oppressed group.
- Normalize that our culture doesn’t support talking about oppression and privilege and it’s impact on all of us.
- Connect the client with resources to discuss their experience for example a caucus, or peer group that is like and experiencing similar concerns and symptoms. Ex. For survivors of sexual violence we refer to break the silence and shame about the trauma why not create group opportunities to discuss historical trauma.
To find our way for the next century, we must affirm and respect the precious spiritual nature of all people, the true source of moral power to transform our violence, materially-based civilization.

-Organizers of the Interfaith Pilgrimage of the Middle Passage
Kinship

- Healing rests in the importance of kin networks which support identity formation, a sense of belonging, recognition of shared history, and survival of a group.

- Fogelman, who has done work with Holocaust survivors, emphasizes the importance of groups orientated around the theme of generational trauma-mourning process is stimulated.
Re-attachment

- Re-attachment to traditional Native (native to your culture) values.
- Community Healing
How to Respond

- Case Examples
Dorothy Young