

CULTURAL TRAUMA SPEAKING THE UNSPOKEN

Michelle C. Johnson, MSW, LCSW

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

What is Trauma?

- 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.

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- 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

PTSD




□ 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

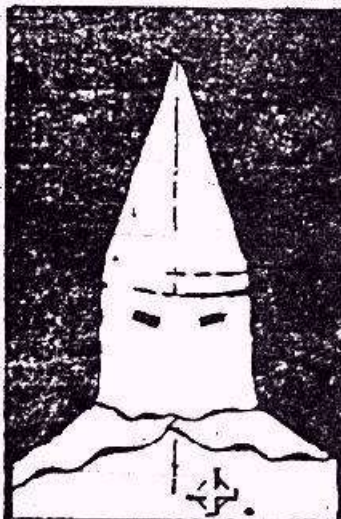
Brave Heart (1995); Yellow Horse

- 
- I was theirs and they were mine. I sang the race memory, and we were untied in centuries of belonging.

-Maya Angelou-

REPUTDIATES KU KLUX KLAN.

The following is a fac simile of the advertisement which appeared in the columns of the Richmond, Va. News Leader Saturday November 13, 1920.

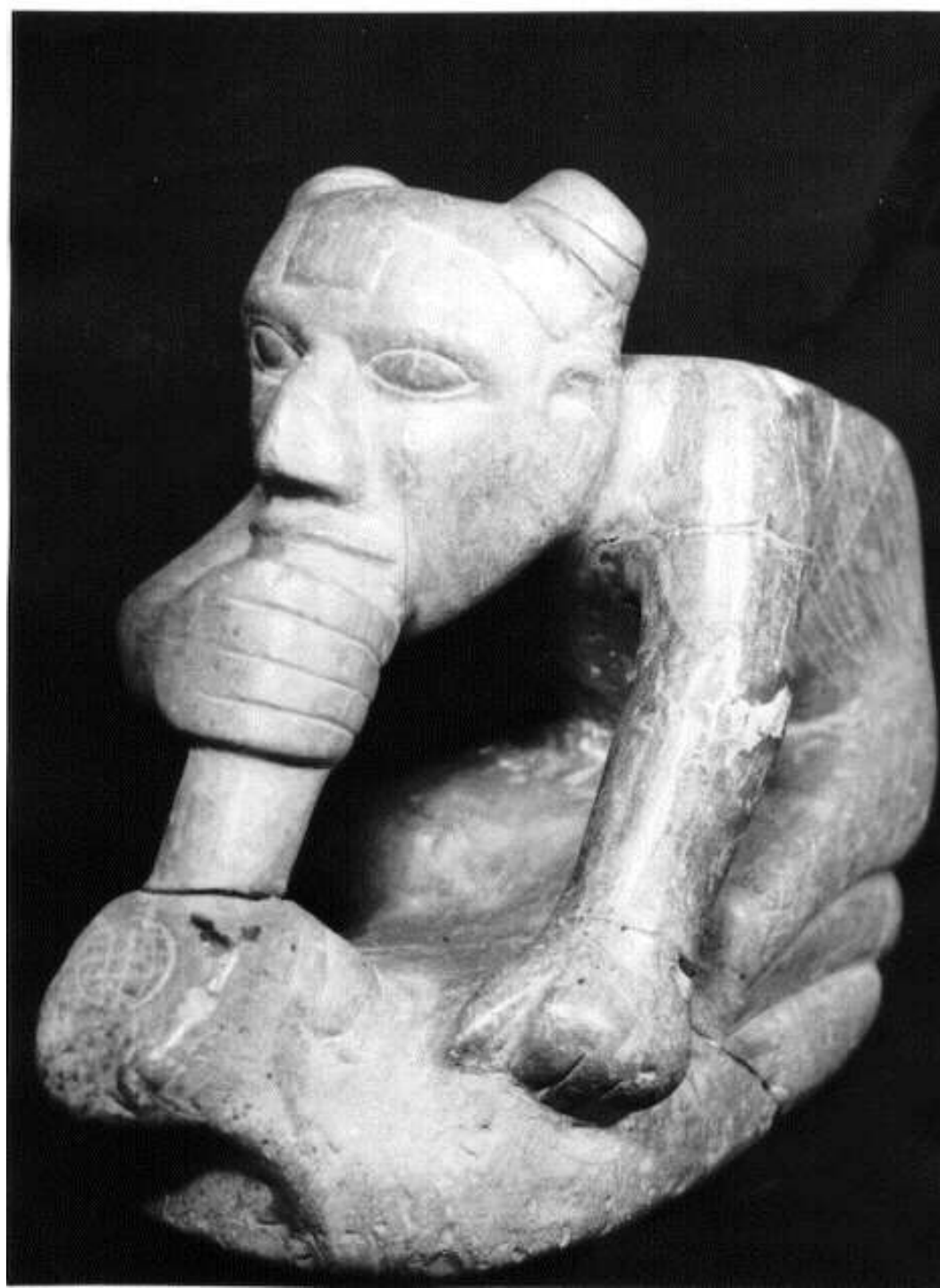


KNIGHTS OF THE
KU KLUX KLAN

If you are 100% American, believe in doing things, and want to get with a real bunch of Americans who love law and order, and will protect the pure womanhood, our constitution and enforce its principles,

Address State Secretary,
P. O. Box 1874,
Richmond, Va.

HISTORY of the RACE CONSTRUCT



1492



1495



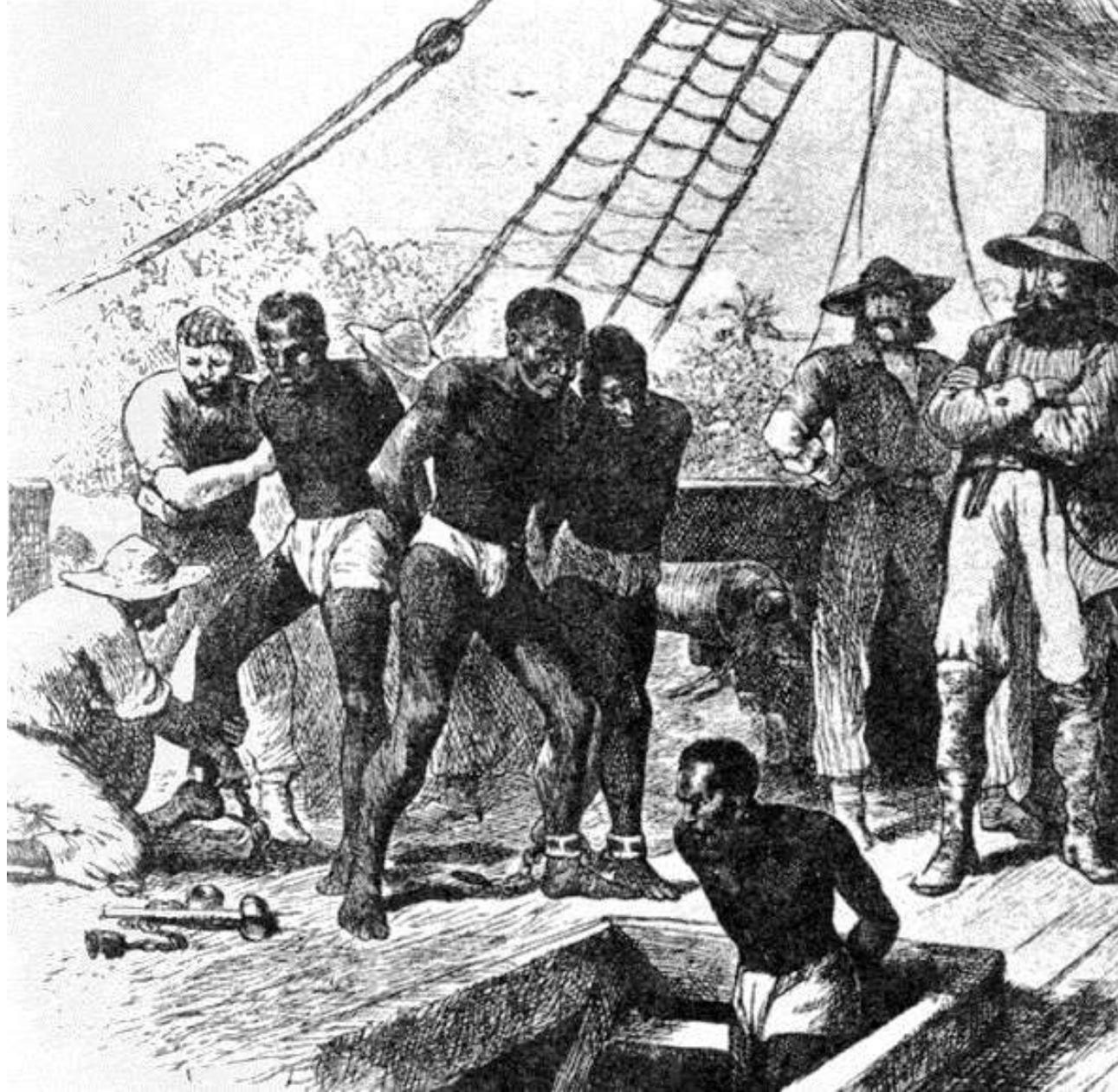
1519



1607



1619



1636



**Minutes of the Council and General Court of Colonial Virginia,
1622-1632, 1670-1676**

“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.”

H[enry] R[ead] McIlwaine (1864-1934), ed, *Minutes of the Council and General Court of Colonial Virginia, 1622-1632, 1670-1676, with Notes and Excerpts from Original Council and General Court Records, into 1683, Now Lost* (Richmond : The Colonial Press, Everett Waddy Co., 1924).

1646



The Viceroyalty of New Spain, ca 1650

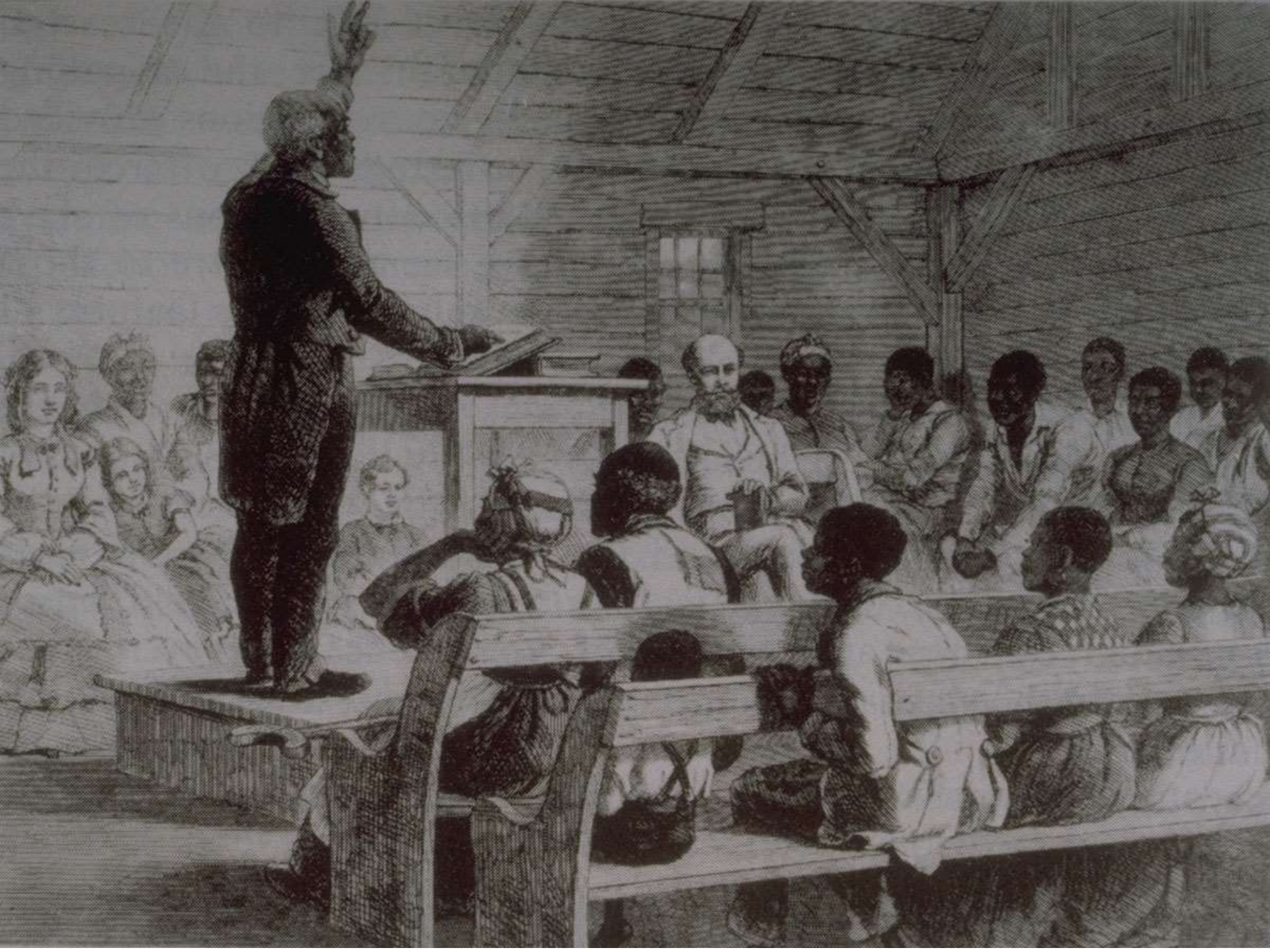


1662



1676





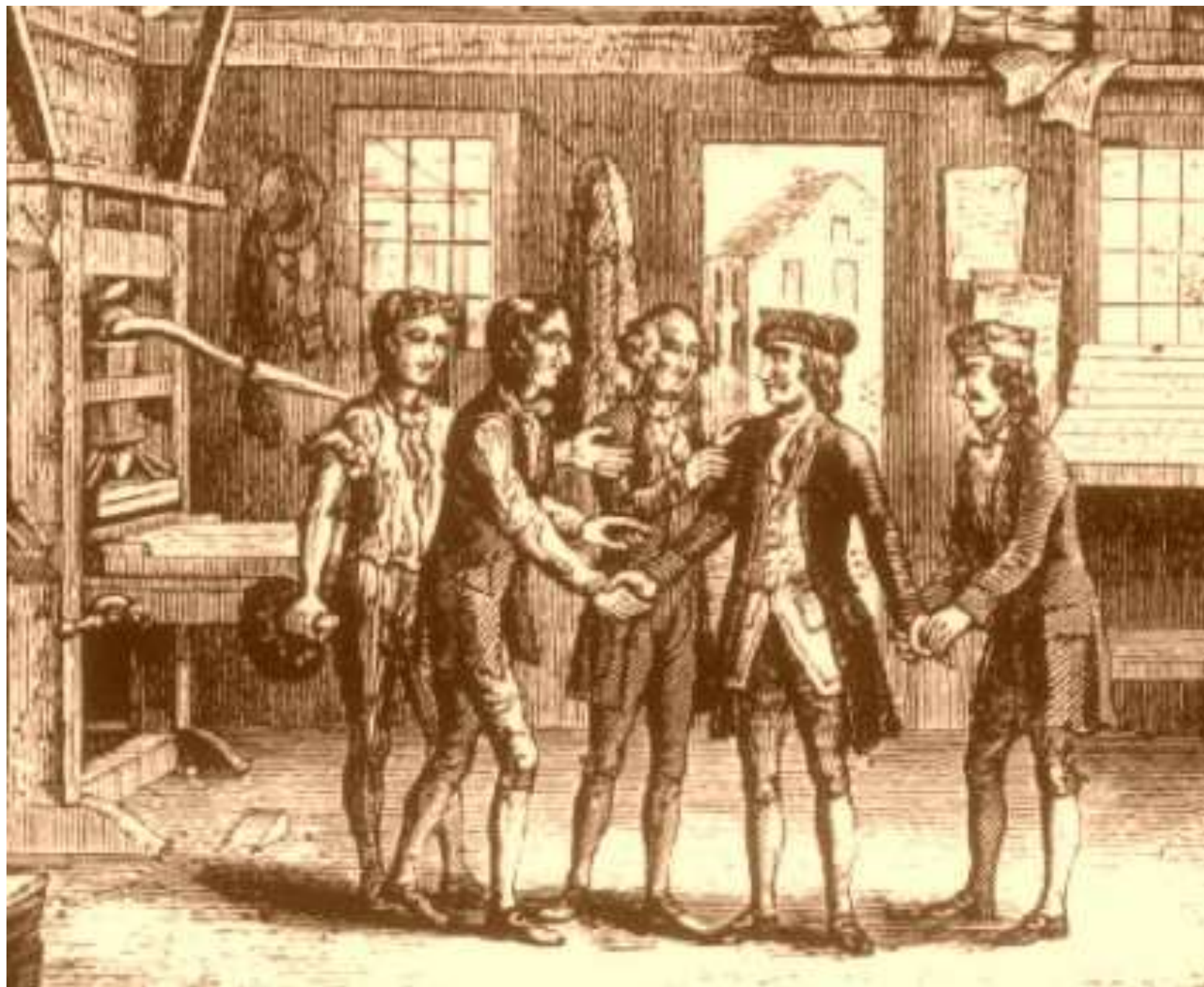
An ASSOCIATION, signed by 89 members of the late HOUSE OF BURGESS.

WE the People's most dutiful and loyal Subjects, the free representatives of the good people of this country, having been deprived by the sudden interruption of the executive part of this government from going out to transact the affairs we wished to carry on in a legislative capacity, and confident that the best method of attaining this, the only method we have left, of pressing near to our common wish, is to sit out session and still stand by rights we think right and thereby have obtained, by the heavy hand of power now laid against North America: With much grief we find that our former application to Great Britain for the recovery of our just, natural, and constitutional rights, have been not only disregarded, but that our constitutional rights is thrust and pushed for violating the liberties of North America to slavery, by subjecting them to the payment of taxes, imposed without the consent of the people or their representatives, and that in pursuance of this system, we find on all the British possessions, daily passed, the stopping the harbour and commerce of the whole Nation, is not later colony of Massachusetts Bay, until the people have submit to the payment of such unconstitutional taxes, and which act most violently and uncharitably degrades them of their property, is what excited by private persons, at their own great and proper expense, which acts, in our opinion, a most dangerous attempt to destroy the constitutional liberty and rights of all North America. It is further our opinion, that as GREAT BRITAIN, in her importation from America, is charged with a duty, imposed by parliament for the purpose of raising a revenue, without the consent of the people, it ought not to be paid by any person who wishes well to the constitutional rights and liberty of North America. And whereas the British company have unjustly attempted the ruin of America, by loading many ships loaded with tea into the colonies, thereby tending to be a prejudice in favour of arbitrary taxation, we deem it highly proper and deeming it our duty to stand by our countrymen, not to purchase or sell any kind of East India commodity whatsoever, except Sugars and Spices, until the grievances of America are redressed. We are further clearly of opinion, that as much, made us use of our sister colonies, to compel obedience to arbitrary laws, it is much made on all British America, and therefore we to the rights of all, until the united will of the whole be applied. And for this purpose it is recommended to the assistance of merchants, that they communicate with their several corresponding committees, on the expediency of appointing deputies from the several colonies of British America, to meet in general congress, at such place and time as shall be thought most convenient, there to deliberate on such general measures which the united interests of America may from time to time require.

A tender regard for the interests of our fellow Subjects, the merchants, and manufacturers of Great Britain, prevents us from going further at this time; most earnestly hoping, that the universal principles of taxing the colonies without their consent will not be persisted in, thereby to compel us against our will, to send all commercial intercourse with Britain. Wishing them and our people free and happy, we are their affectionate friends, the free representatives of Virginia.

The 17th day of May, 1774.

James Randolph, Esq. C. Nicholas, Richard Bland, Edmund Pendleton, Richard Henry Lee, Archibald Cary, Benjamin Harrison, George Washington, William Hancock, Robert Warley Carter, Robert Mayfield, Thomas Jefferson, John Wolf, Nathaniel Bacon, John Jones, Peter L'Etienne, Joseph Hewlings, Francis Peyton, Richard Adams, B. Dickinson, Henry Pendleton, Patrick Henry, James, Richard Meade, James Knox, Charles Carter, James Lee, Samuel Ralston, Mary Lee, John Barrow, Thomas Whiting, Peter Partridge, John Wren, James Ward, William Calhoun, David Miller, Joseph Cabell, John Rogers, Charles Smith, William Adams, Henry Lee, Francis Singleton, William Langhorne, Henry Taylor, James Monroque, William Fleming, Nathan Knox, William Arch, Charles Carter, W. Hafford, John Hafford, Nathaniel Terry, Richard Lee, Henry Field, Matthew Marshall, Thomas Paine, Robert Robinson, Samuel M. Dwell, John Braden, James Edmiston.





1705



1705







1717



1720



1776

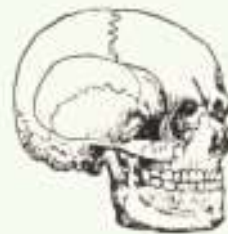


1787





Apollo Belvedere



Greek



Negro



Creole Negro



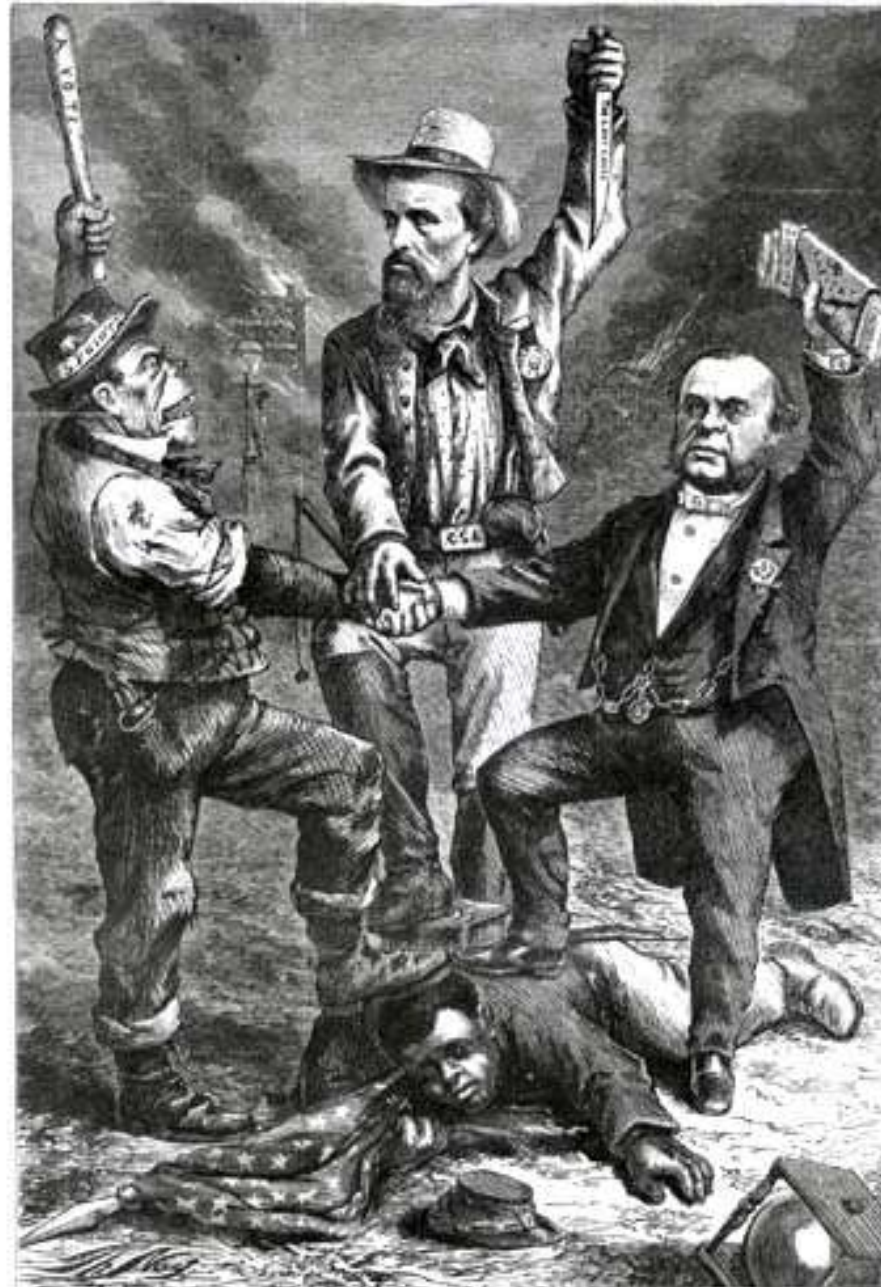
Young chimpanzee



Young chimpanzee

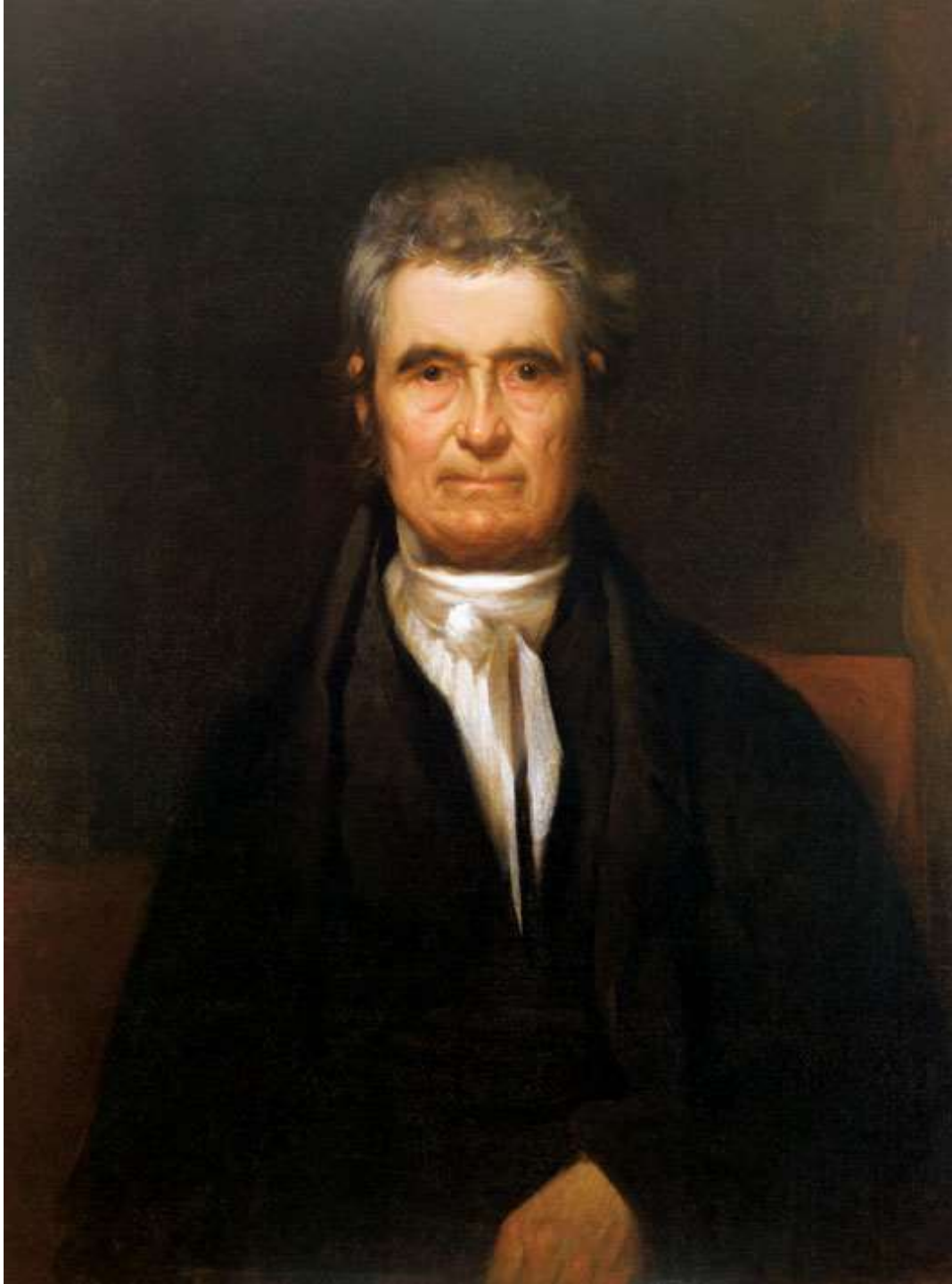
1790

"THIS IS A WHITE MAN'S GOVERNMENT."



"The negro is the cornerstone of the republic, and the cornerstone of the republic is the negro." — President Andrew Johnson.

1823



1825

INDIAN CENSUS ROLL

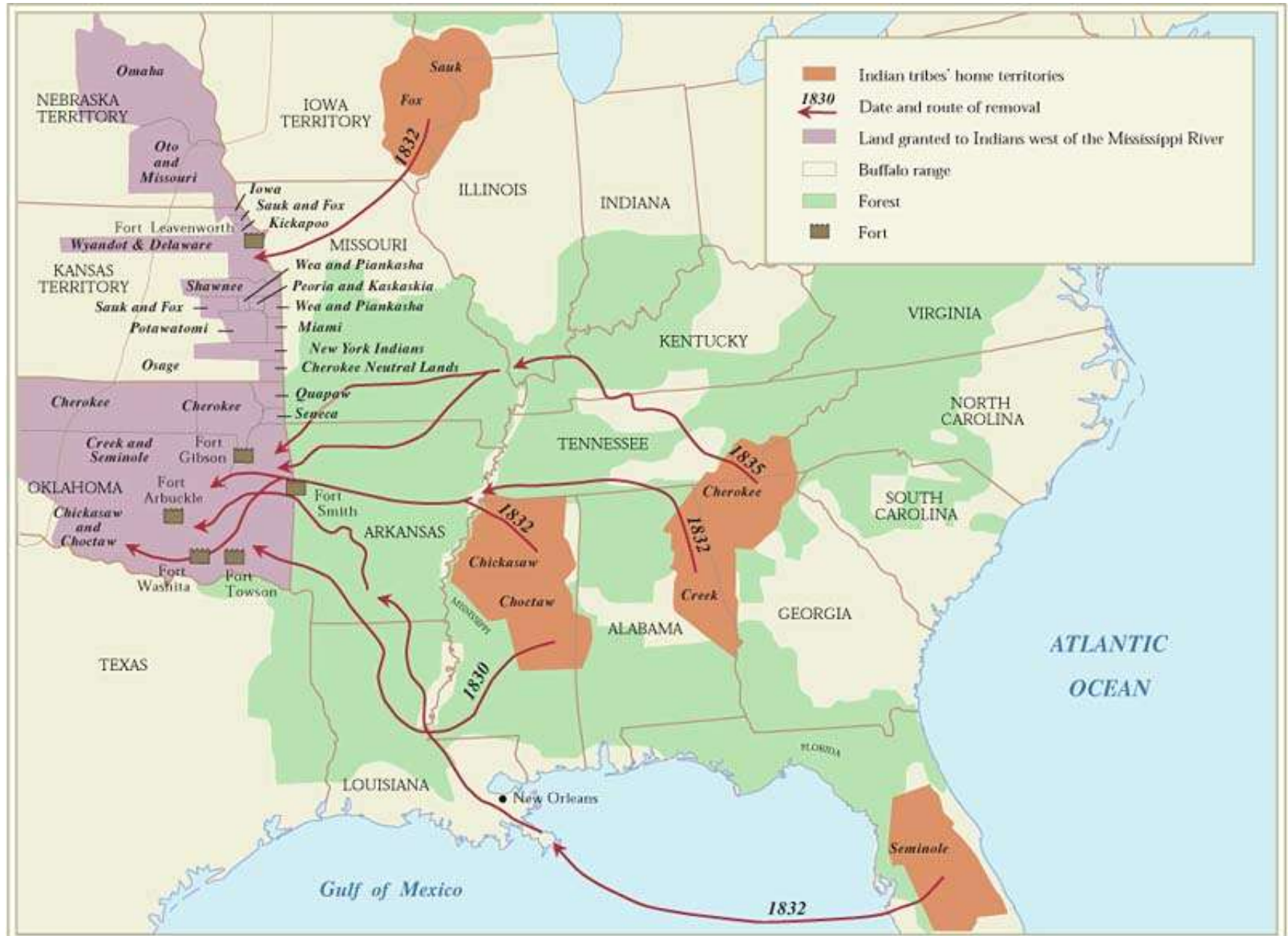
348.
N. Mex.
Dist. #2.Census of the Navajo reservation of the Eastern Navajo jurisdiction, as of April 1, 1934, taken by S.F. Stacher, Superintendent.

NUMBERS	NAME		SEX	AGE AT LAST BIRTH DAY	TRIBE	DOWNS OF BLOOD	MARRI- AGE	RELATIONSHIP TO HEAD OF FAMILY	RESIDENCE						WARD	ALLOTMENT, ACREAGE, AND STATUS POSITION, SUMMER
	SURNAME	Given							AT HOMEOWN WHERE BORN	AT OTHER RESIDENCE	ELEMENTS					
											Town or	State	Post office	County		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
								Last O. Roll No.								
4975	Snyder,	Sonny	f	63	Navajo	F	M	Wife/	4999	Yes				Yes	8988	
4976	"	Keil chee	m	28	"	"	S	Son	4900	"				"	8989	
4977	"	Chow	m	25	"	"	S	"	4901	"				"	8991	
4978	"	Se nue pah	f	28	"	"	S	Dau.	4902	"				"	8992	
4979	"	Wot Tease, Tom	m	19	"	"	S	Son	4903	"				"	8993	
4980	Sokh,	A wot	m	36	"	1/2	Wd. Head		4904	"				"	9315	
4981	"	Iah des pah	f	17	"	3/4	P. Dau.		4905	"				"	9316	
4982	"	Nah teh et boss Stephen Troville	m	14	"	"	S	Son	4906	"				"	9317	
4983	"	Joel	f	10	"	"	S	Dau.	4907	"				"	9318	
4984	"	Wooty	m	8	"	"	S	Son	4908	"				"	9319	
4985	"	Koska yah holy wot	m	4	"	"	S	"	4909	"				"	6867	
4986	Soma,	Francis	m	34	"	F	M	Head	4910	"				"	9743	
4987	"	Hop pah	f	26	"	"	M	Wife	4911	"				"	9743	
4988	"	Nes pah	f	6	"	"	S	Dau.	4912	"				"	9744	

1830

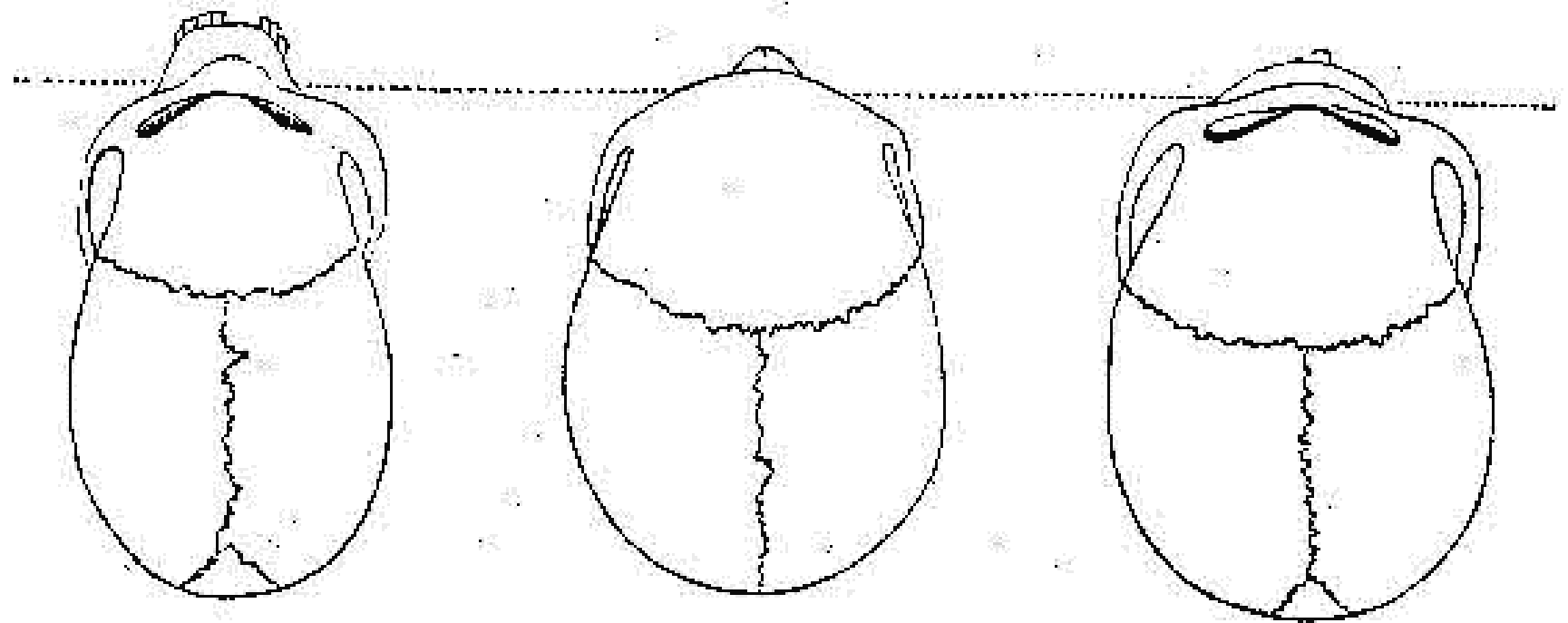


1830



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 zygomæ 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 zygomæ.

TO BE SOLD, on board the
Ship *Bante-Island*, 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.

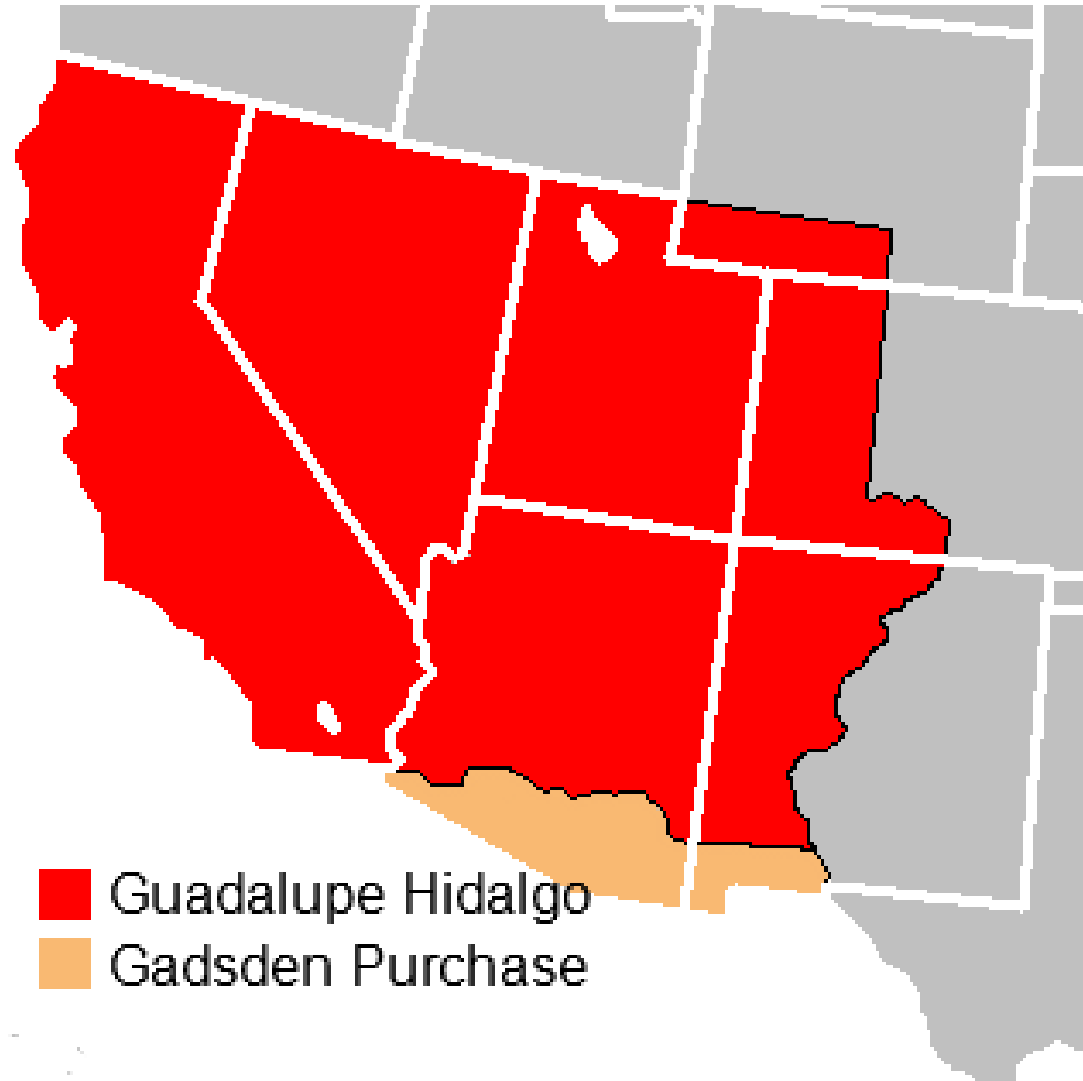
Austin, Laurens, & Appleby.

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

1840



1846



1849



1850

UNITED STATES OF AMERICA.

Wm
State of California)
County of Los Angeles. } ss

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. 1893 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

time 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.

McClary, R. S. Teller
Teller, R. S. Teller
H. P. Hinton, Deputy Post Office
Herman Rarick, Cashier
W. H. Rarick & Co.
William Prichard

1854



1857



1861



1862



1862



1862-64

HARPER'S WEEKLY

753



GENERAL SHERMAN'S GRAND MARCH THROUGH CENTRAL GEORGIA.—[SEE PAGE 750.]

1863



1865



Reproduced according to an act of Congress in the year 1875 by Currier & Ives in the Office of the Librarian of Congress at Washington.
ROBERT C. DE LARGE, M.C. of S. Carolina. JEFFERSON H. LONG, M.C. of Georgia.

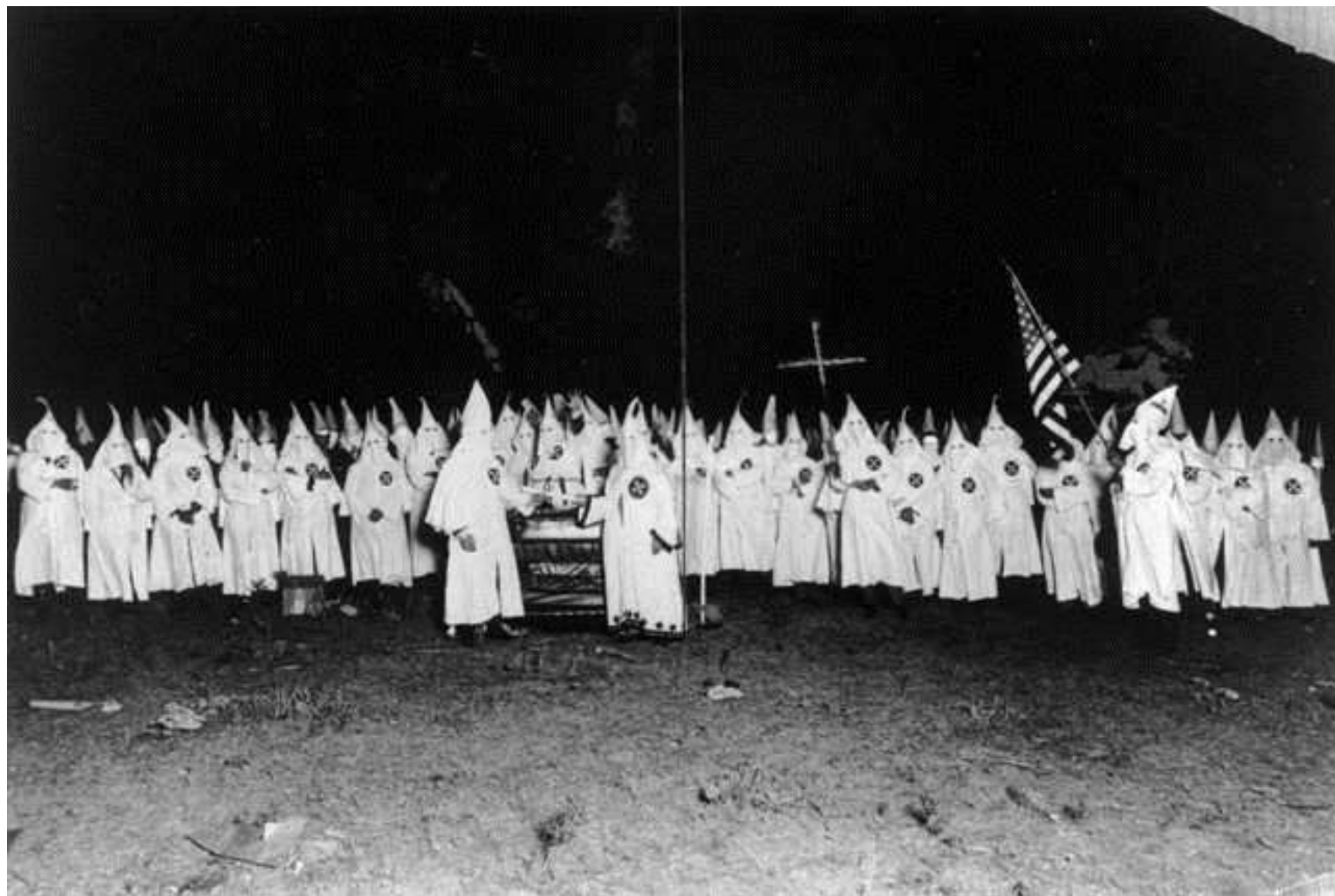
U.S. Senator H. R. REVELS of Mississippi. BENJ. TURNER, M.C. of Alabama. JOSIAH T. WALLS, M.C. of Florida. JOSEPH H. RAINY, M.C. of S. Carolina. R. BROWN ELLIOT, M.C. of S. Carolina.

THE FIRST COLORED SENATOR AND REPRESENTATIVES.

In the 41st and 42nd Congress of the United States.

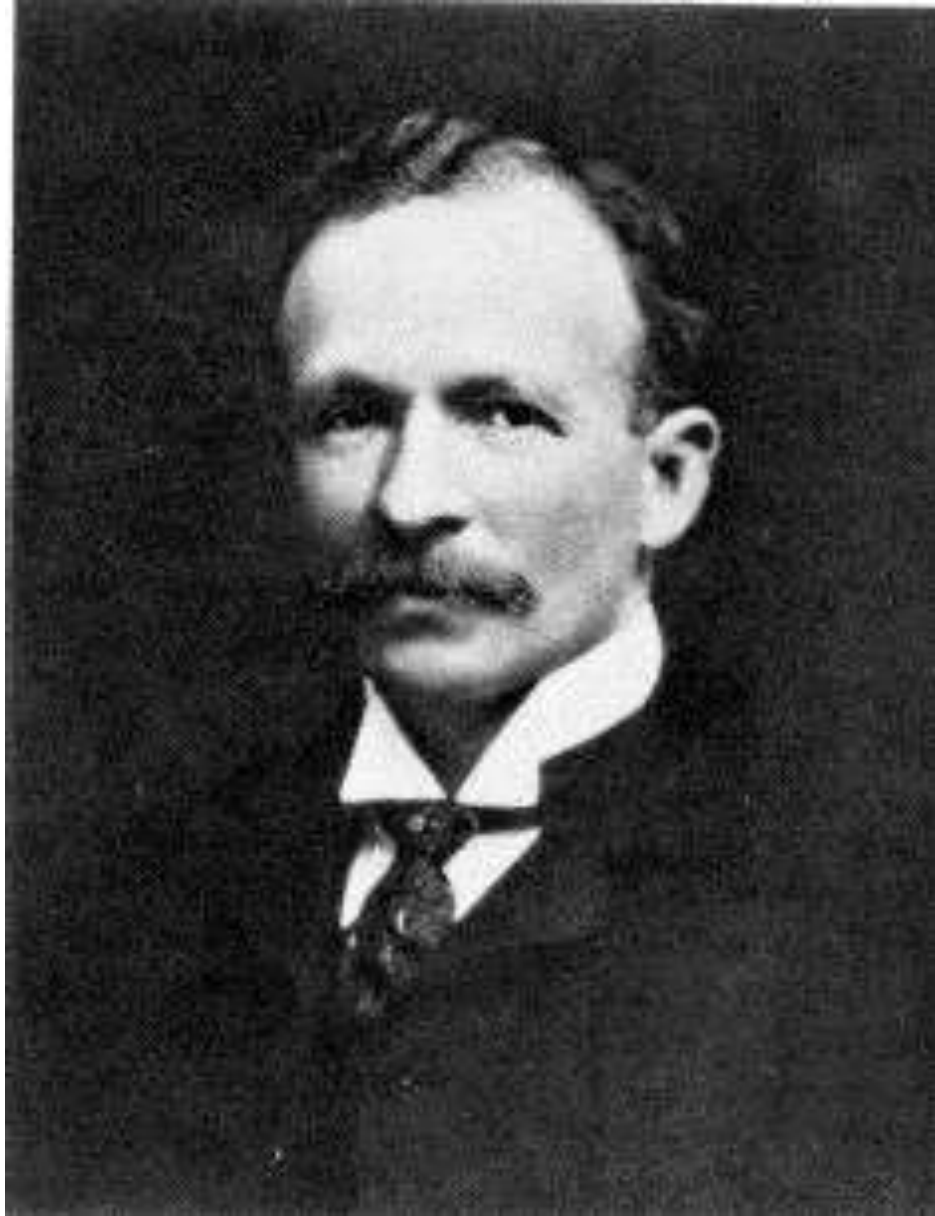
NEW YORK, PUBLISHED BY CURRIER & IVES, 233 NASSAU STREET.

705804





1866



1868



1868



1870



1873



1879



1882



1883



I am a burden
to myself and
the State.
Should I
be allowed
to propagate?

I must drink
alcohol to
sustain life.
Shall I transfer
the craving
to others?

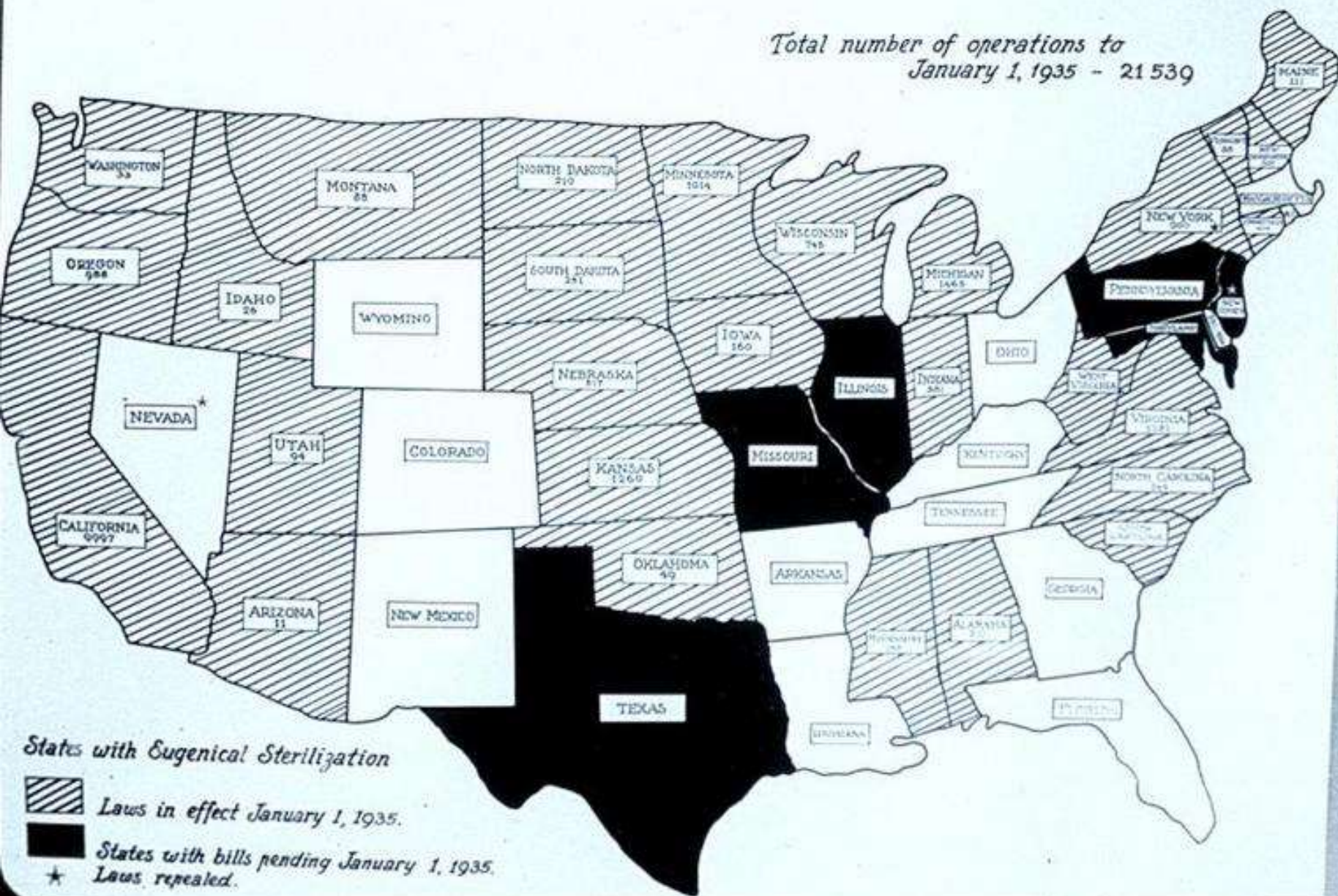
Should the
prisons
and asylums
be filled
if my kind
had no
children?

I cannot
read
this Sign.
By what right
have I
children?

LEGISLATIVE STATUS OF EUGENICAL STERILIZATION IN THE UNITED STATES

AND THE TOTAL NUMBER OF OPERATIONS BY EACH STATE TO JANUARY 1, 1935.

*Total number of operations to
January 1, 1935 - 21 539*



1887

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:

Location.	Acres.	Average Price per Acre.	Location.	Acres.	Average Price per Acre.
Colorado	5,211.21	\$7.27	Oklahoma	34,664.00	\$19.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	33.45	South Dakota	120,445.00	16.53
Montana	11,034.00	9.86	Washington	4,879.00	41.37
Nebraska	5,641.00	36.65	Wisconsin	1,069.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.64

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:

CALIFORNIA: Bacon.	MINNESOTA: Gauguin.	NORTH DAKOTA: Fort Totten. Fort Yates.	OKLAHOMA—Gen. Sax and Fox Agency. Muskogee. Wendover.	SOUTH DAKOTA: Chapman Agency. Crow Creek. Glenwood. Lower Brule. Pine Ridge. Sioux Falls. Sioux.	WASHINGTON: Fort Simcoe. Fort Spokane. Tulalip. Tullock. WISCONSIN: Oconto.
COLORADO: Bacon.	MONTANA: Crow Agency.	OKLAHOMA: Anadarko. Catoctin. Cotton. Darlington. Marquette, etc. Pawnee.	OREGON: Elmwood Agency. Pendleton. Rushburg. Salem.		
IDaho: Lapwai.	NEBRASKA: Bacon. Barnes. Winnebago.				
KANSAS: Bacon. Barnes.					

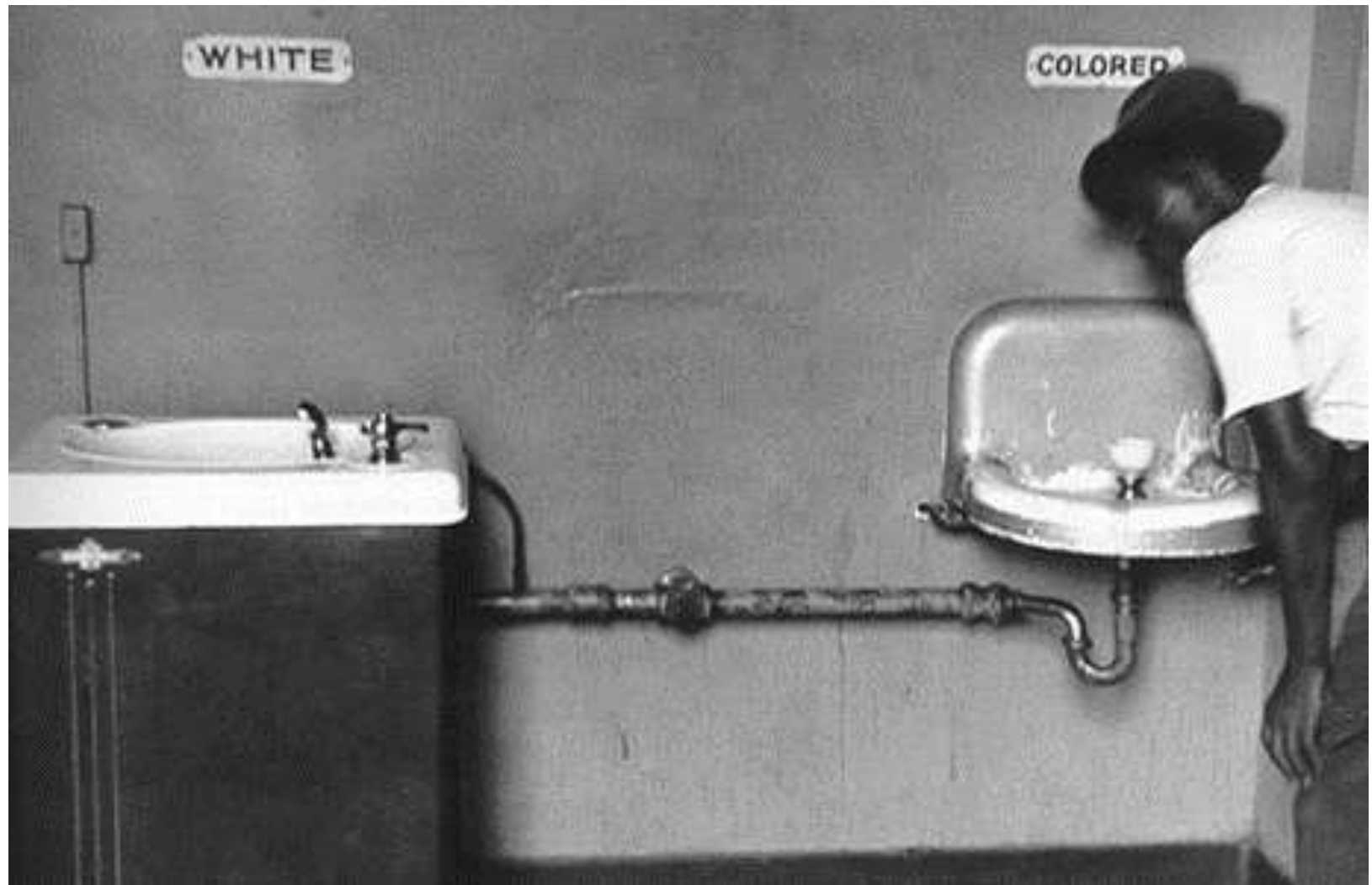
WALTER L. FISHER,

Secretary of the Interior.

ROBERT G. VALENTINE,

Commissioner of Indian Affairs.

1887



1890





NO IRISH NEED APPLY.

Written by JOHN F. POOLE, and sung, with ~~humane~~ success, by the great Comic-Vocalist of the age, TONY PASTOR.

I'm a dacint boy, just landed from the town of Ballyfad ;
I want a situation : yis, I want it mighty bad.
I saw a place advartised. It's the thing for me, says I ;
But the dirty spalpeen ended with : No Irish need apply.

Whoo ! says I ; but that's an insult — though to get
the place I'll try.
So, I wint to see the blaggarr with : No Irish need apply.

I started off to find the house, I got it mighty soon ;
There I found the ould chap saited : he was reading

the TRIBUNE.
I tould him what I came for, whin he in a rage did fly :
No ! says he, you are a Paddy, and no Irish need apply !
Thin I felt my dandher rising, and I'd like to black his eye—
To tell an Irish Gintleman : No Irish need apply !

I couldn't stand it longer : so, a houl't of him I took,
And I gave him such a welting as he'd get at Donnybrook.
He hollered : Millia 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 dacint man will never write : No Irish need apply !

Sure, Paddy's heart is in his hand, as all the world does know,
His praties 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 : Nene 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

1896



1910



1910



1913



1913



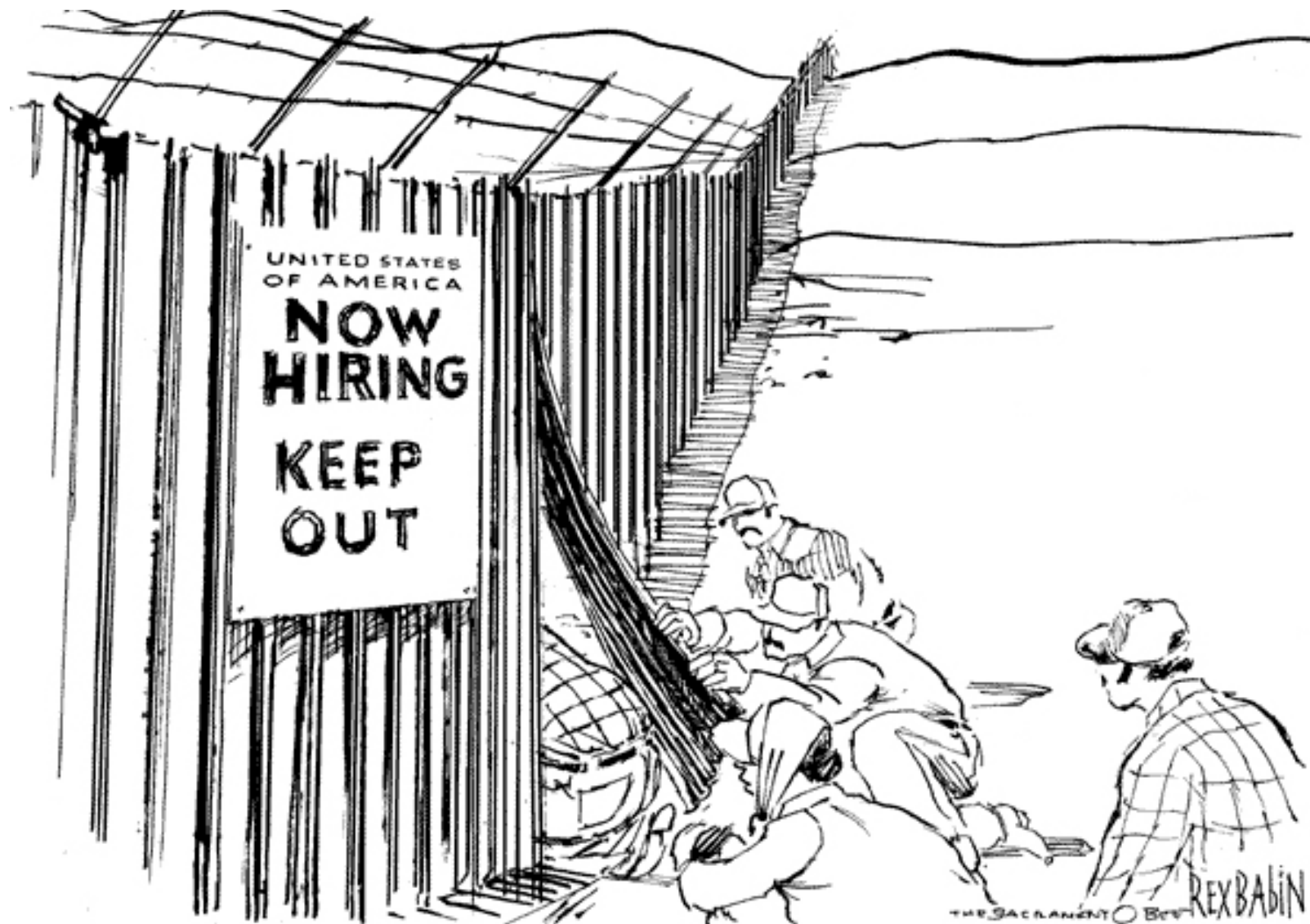
1915



1917



1917



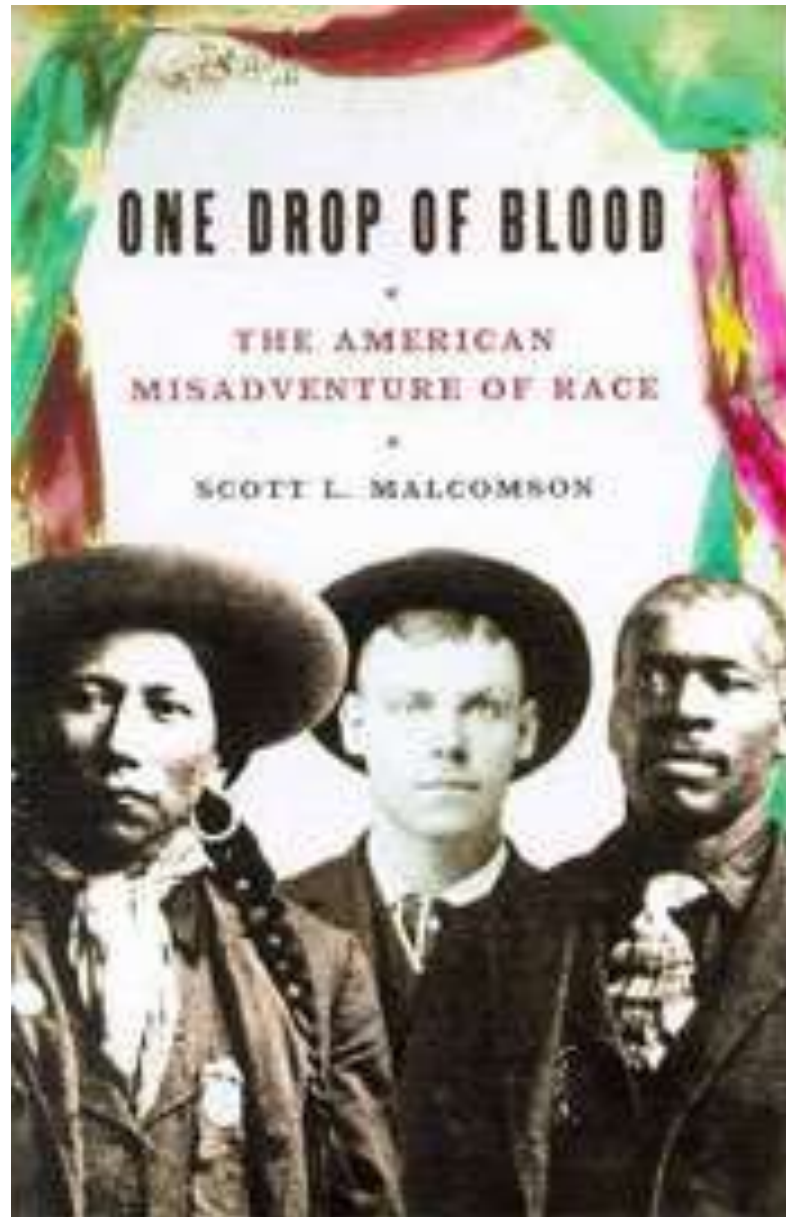
1921



1922



1924



1929



1930



1934



Sterilization



1935



1940



1943

No. L 216290
ALIEN LABORER'S PERMIT
and
IDENTIFICATION CARD

Name CAMPILLO-Caldaron, Jesus
Home address San Diego, Mylo Alamo
Chihuahua

Date and place of birth Mar 18, 1902
San Diego, Chih.

Nationality MEXICAN
Identifying marks None



Noted the above
right from page

No. L 216290

Official Travel

Admitted under
15

(Name of employer)

For employment as SALES MAN
in (area) SENA SNA CO. S. MEX.

Date to which admitted
DEC 17 1950

Extensions:
JUN 22 1951 Ad. Bureau
SEP 8 1951 Demarc

Temporary departures and readmissions:

AUTHORIZED

1947 . . .





1954



1954





1965





1967



2009



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- 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 Oppression

- 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**

Relationship to Trauma-Role

- 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.



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- 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

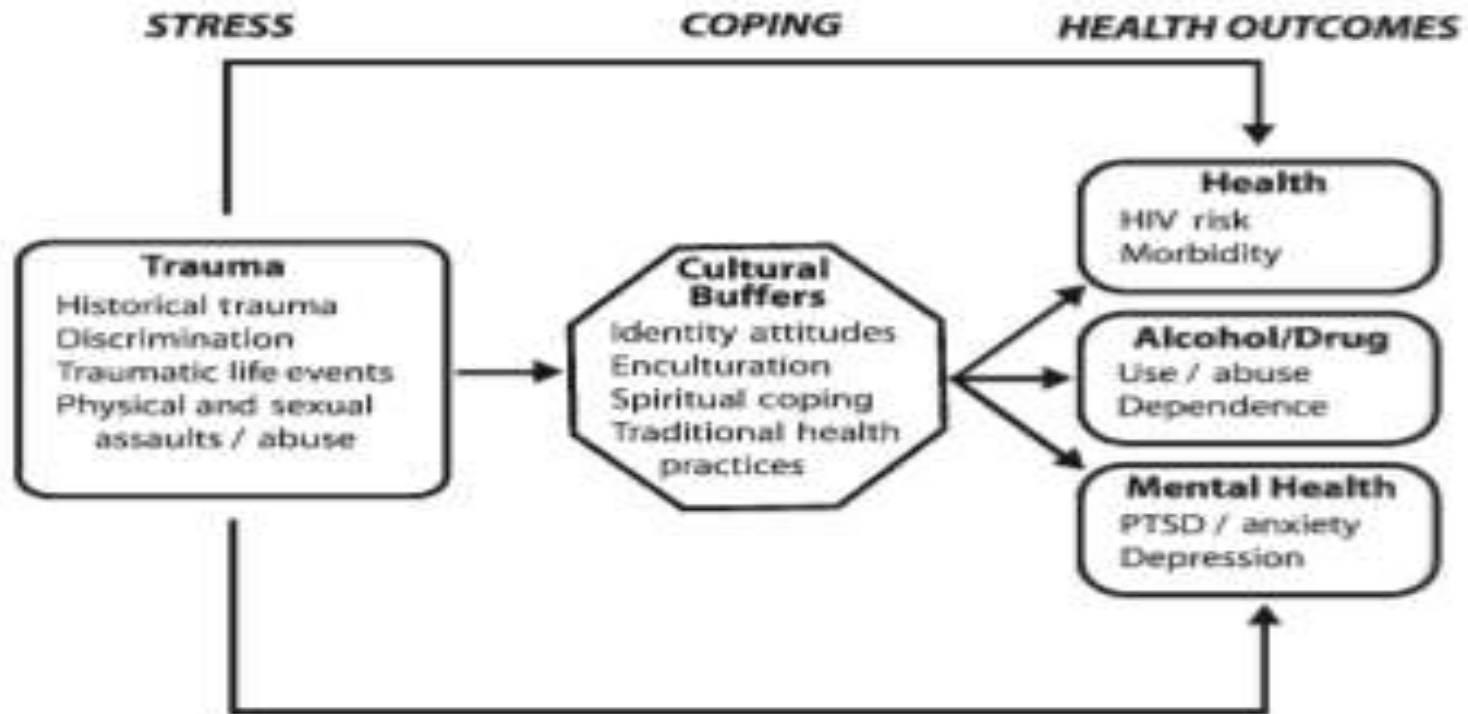
- Rates of the occurrence of mental health problems and substance abuse problems are estimated to be as high as 80% among Natives.
- Depression is one of the most prevalent psychiatric disorders in Native communities.
- Discrimination has been related to psychological distress, depressive symptoms, anxiety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

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- 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.



Note. PTSD – posttraumatic stress disorder.

FIGURE 1—Indigenist model of trauma, coping, and health outcomes for American Indian women.

Trauma

- Repeated Exposure to microaggressions-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 persons 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

How to Respond

- 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.

Ritual

- 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

