

Confronting Trauma, Re-Membering Healing

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American Indian Socio-political Histories

Extermination

- Doctrine of Discovery (1492 – 1600's)
- Treaty Making Era (1600's – 1871)



American Indian Socio-political Histories

Removal

- Indian Removal (1830 – 1850)
- Reservation Era (1850 – 1880's)

- *Marshall Trilogy (1823-1832)
- Johnson v. McIntosh (1823)
- Cherokee Nation v. Georgia (1828)
- Worcester v. Georgia (1832)



Federal Trust Responsibility

372 Ratified Treaties and several pieces of legislation created the Federal Trust Responsibility

- Food
- Housing
- Education
- Healthcare

American Indian Socio-political Histories

Assimilation

- Allotment and Assimilation (1887 – 1930's)
- Boarding School Era (1860-1978)
- Indian Reorganization (1930 – 1945)

*AI/ANs were not citizens until Indian Citizenship Act of 1924.



American Indian Socio-political Histories

- Termination and Relocation (1945 – 1968)

COME TO DENVER
THE CHANCE OF YOUR LIFETIME!

Good Jobs
New Trade
Manufacturing
Government Federal, State, Local
Wholesale/Retail
Construction #Buildings, ETC

Happy Homes
Quality Homes
Many Churches
Exciting Community Life
Over 1000 Homes Owned by Residents
Government Stores - Shopping Centers

Training
Vocational Training
Nursing, Beauty, Book Binding,
Auto Repair, etc.
Adult Education
Evening School, Arts and Crafts
and many more classes

American Indian Socio-political Histories

- Indian Self-Determination (1970 – Present)

*Indian Self Determination and Education Assistance Act (1975)

Morton v. Mancari (1974) noted Congress was to view all AI/AN policy as political and not racial.



Indian Health Service established 1955

- Indian Health Care Improvement Act (1976) made permanent in 2010 with PPACA.
- Social Security Act 1905(b) creates 100% FMAP for IHS eligible patients at IHS Direct Facilities
- Indian Self Determination And Education Assistance Act (1975) amended SSA 1905(B) and added Tribal Health Authority 638 Facilities to IHS facilities list.

I/T/U system of care

- Indian Health Service Direct Service Facility
- Tribal 638
- Urban Indian Health Program
 - Do not have tribal autonomy, but are Indian Health Care Providers under Subchapter IV (formerly Title V) of IHCA.

*Indian Health Care Improvement Act 25 U.S.C. § 1601 (IHCA) – 1976

Who are Urban Indians?

- 1950's Urban Relocation Program and Termination Policy
- Complex Identities
- Rise of Urban Indian Health Organizations



Historical Trauma & Historical Trauma Response



Dr. Maria Yellow Horse Braveheart:

A cumulative emotional and psychological wounding, over the lifespan, across generations Resulting from massive group trauma experiences.

▶ 4 components of HT outlined by Michelle Sotero (2006)

- 1) mass trauma is deliberately and systematically inflicted upon a target population by a subjecting, dominant population;
- 2) trauma is not limited to a single catastrophic event, but continues over an extended period of time;
- 3) traumatic events reverberate throughout the population, creating a universal experience of trauma; and
- 4) the magnitude of the trauma experience derails the population from its natural, projected course resulting in a legacy of physical, psychological, social and economic disparities that persist across generations.

Sotero, Michelle. "A Conceptual Model of Historical Trauma: Implications for Public Health and Research." *Journal of Health Disparities* 1(1): 93-108.

Public Health researchers have noted that **historical trauma response** manifests in the following ways:

- Depression
- Weakened Immune System
- Substance Abuse
- Domestic Violence
- Unemployment
- Poverty
- PTSD
- Child Maltreatment
- Panic/Anxiety
- Shame
- Anger/Aggression
- Withdrawal/Numbness
- Heart Disease
- Hypertension
- Social Network Impairment
- Adrenal Malfunction
- Gene Impairment
- Increased STI risk

Pearce, et al. (2008)
Sotero, Michelle (2006).

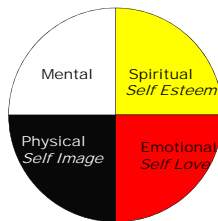
Intergenerational or multi-generational trauma happens when the effects of trauma are not resolved in one generation. When trauma is ignored and there is no support for dealing with it, the trauma will be passed from one generation to the next.

- Wesley-Esquimaux and Smolewski



Eyaa-Keen Healing Centre Inc, 547 Notre Dame Ave/Winnipeg, MB R3B 1S2 Canada
[Eyaa-Keen Centre's Historic Traumatic Transmission \(HTT\) Information Sheet](#)

Our cultures, roles, responsibilities, systems of accountability, medicines and spiritual practices allowed us to live in balance with one another and the land since time immemorial.



Adapted and developed by Yvette Jeffries-Lopez & Jackie Goodbye
from Four Worlds Development Project & Reed Quinnes-Russak, PhD

Does Historical Trauma only affect People of Color?

While many would assume that historical trauma would only impact the underprivileged, Paul Kivel (2002) explains that racism, in particular, is also devastating to whites (even if the manifestation of its affects are different than for POC).

Likewise, groups historically and systemically disadvantaged by other forms of oppression may manifest in similar and diverse ways

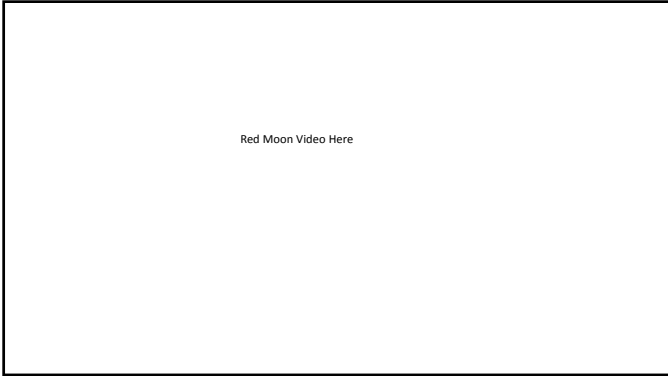
Trauma

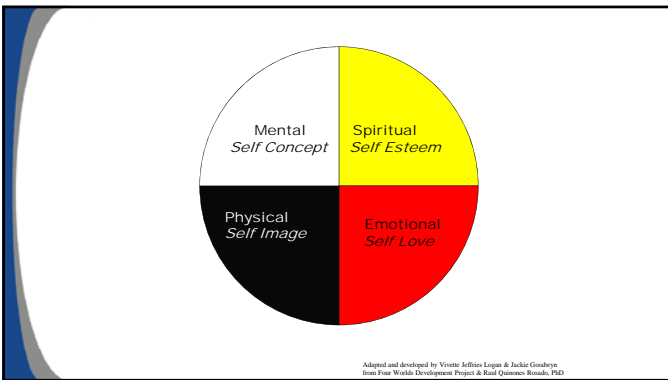
- Trauma affects mental, spiritual, physical & emotional aspects of self
- Can affect a person over their lifespan
- Violence compounded by betrayal, silence, and blame impacts the ability to trust others and form relationships
- Can lead to profound disconnection from self and others.

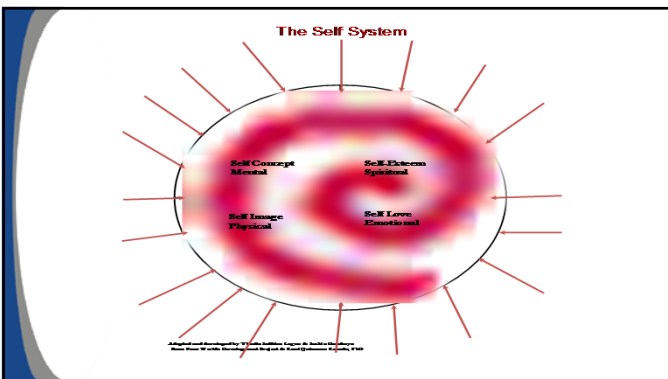
National Center on Domestic Violence Trauma & Mental Health

Examples contributing to Historical Trauma include:

- Extermination,
- Segregation/Displacement (plantation, reservation, refugee camp, etc.),
- Economic Destruction,
- Cultural Dispossession (loss of cultural roles, language, religion, etc.)
- Physical and Psychological Violence,
- Disease,
- Hunger (and destruction of cultural food-ways),
- Poverty,
- Forced assimilation via removal of children from their families to boarding schools,
- Coerced Servitude,
- The seizure and environmental destruction of homelands, and other routes of European colonization.
- HT can manifest in all four aspects of self : Emotional , Mental, Physical, Spiritual







In models elaborated by Brave Heart, Sotero, and others, traditional cultural practice has the best outcomes for psychological manifestations of trauma including substance abuse. SIHB has come to recognize this and is working to further the mission of offering culturally-relevant integrated care.

In addition to helping clients connect to such services, practitioners should work to acknowledge the limitations of Western approaches, and also work to identify ways that some common treatments may trigger existing traumas.

Brainstorming...

- What are the services that our agencies offer?
- How might trauma impact an individual's ability to receive these services?
- How might the trauma carried by us as practitioners impact our clients?

Seattle Indian Health Board

For the Love of Native People

Vision – The Seattle Indian Health Board envisions a time when all Indian people have healthy and successful lives.



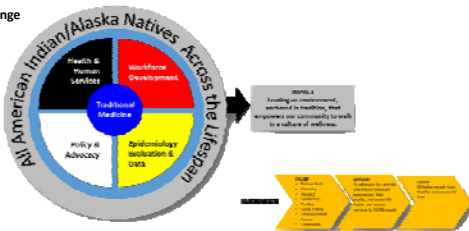
Mission – to advocate for, provide, and ensure culturally appropriate, high quality, and accessible health and human services to American Indians and Alaska Natives.

Our Values

- **Natives First** - American Indian/Alaska Native people are our primary reason to exist and therefore are our highest priority.
- **Health** - For SIHB, being healthy means that mental, social, spiritual and physical wellness are in balance.
- **Diversity/Respect** - Commitment to diversity and respectful treatment of all.
- **Leadership** - Building leaders and providing leadership in urban Indian health.
- **Quality** - Commitment to the delivery of the highest quality of service and level of expertise.
- **Social Justice** - Belief in our efforts as a just and necessary response to the history of Native peoples in this country.
- **Empowerment** - Empowers Native people to fully participate in defining and solving community problems.
- **Traditional Medicine & Practices** - Commitment to culturally appropriate choices for health care.
- **Humor & Celebration** - Understanding that the roles of humor and celebration are intrinsic aspects of health AI/AN lives.
- **Advocacy** - Advocates for Native people.

Achieving Impact

SIHB's Theory of Change







*Starting from within,
working in a circle, in
a sacred manner, we
heal ourselves, our
relationships and our
world. ~ Phil Lane Jr.*

Adapted and developed by Yvonne Jeffries Lopez & Jackie Goodwin
from Four Worlds Development Project & Royal Quintero Research, PhD

**Nekewi'se
(This is it/the end)**

**By'weel
(Thank You!)**

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