# "…Then I Found My Spirit": The Meaning of the United Nations World Conference Against Racism and the Challenges of the Historical Trauma Movement with Research Considerations

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Healing Our Spirit Worldwide (HOSW) 5th Gathering
Edmonton, Alberta, Canada, August 6-13, 2006

# Preface

This is a written adaptation of the workshop and Power Point presented by the author under the same title — with the dimension "research considerations" added in name and in content — at the Healing Our Spirit Worldwide (HOSW) 5th Gathering in Alberta, Canada, August 6–13, 2006. It is with gratitude and appreciation that I acknowledge the genesis of this journey by the acceptance of the workshop abstract by the HOSW conference committee in the first instance, the funding by Jacki McKinney to attend the conference, the invitation and acceptance of this paper for publication by *Pimatisiwin: An International Journal of Aboriginal and Indigenous Health.*

The workshop in reality had many contributors, who in total accounted for its success. The presentation started with a traditional Indigenous song by Lynn Bryant (www.summitsounds.com) and ended with another traditional song by Taz Johnson-McGillis — how special that was! My wife, Niamo Muid, video recorded the first half of the workshop while an Inuit young man, Franco Sheatiapik Buscemi, came to my rescue and functioned as my "tech person." To all of them, I am truly grateful. My experience of the workshop as the presenter was intense for a number of reasons, not least of which was the tremendous sense of receptivity and harmony generated by the generosity of spirit of the participants which made the sharing authentic, genuine, fulfilling and healing. Thank you, Joyce Dene, for inviting me to your table to be with you and your wonderful family at the cultural evening event. To all who attended, thank you so very much for creating the experience and affording me the opportunity to write about it.

# Introduction

The goal of this paper is to better understand how to transcend historical trauma and to delineate how research might assist this task. To that end, this paper suggests that this can be achieved by doing at least three things: finding one's spirit, ascertaining the meaning of the United Nations World Conference Against Racism (WCAR) and discerning the challenges of the historical movement. The first theme  of spirituality, expressed as "Then I Found my Spirit" in the workshop title is one section of this paper. The second theme of  human rights, expressed as "The Meaning of the United Nations World Conference Against Racism" in the workshop is another section. The last theme of self discovery, expressed as "the Challenges of the Historical Trauma Movement" warranted a third section. In thinking about

the workshop and research implications, the role of "self disclosure" in the body of emerging research geared to solve historical trauma suggested the section of this paper entitled, "Towards Redefining the Research Paradigm: The Question of Self Disclosure."

In addition, three other sections of the paper were necessary to assist smooth transitions. A conference that purports to be founded on spirituality requires a section entitled "Spiritual Groundings," which sets the tone for the paper. For readers who might not be familiar with historical trauma, there is an introduction to the subject in the section entitled, "Historical Trauma Overview." Finally, some concluding remarks were needed.

Since my workshop was not a report on any previously self-conducted research but an abbreviated use of some principles and themes gleaned from original research on historical trauma by Dr. Maria Yellow Horse Brave Heart (Brave Heart, 1995), this article will reflect on research implications from the design and implementation of the workshop.

This paper does not address the many challenges of the research necessary to overcome genocide but the reader should know that critical questions must inform the direction of this discussion. This inquiry is taking place within the critical social science method (Longres, 2000) and longs to — in some very small way — bridge the gap in the yet-to-be-fully-developed Indigenous research paradigm. I am not an objective observer using the analytical social science research method in this discussion. Instead, I strongly affirm and adapt the evaluative critical method that contains prescription (Longres, 2000). I am emphatically against oppression of all kinds, and in using the critical perspective, a meta-theory that combines a social system approach with a critical perspective on society, this paper affirms a values-based research approach (Longres, 2000).

Like researchers Elizabeth A. Stanko (1997) and Susan Hippensteele (1997), who speak to the correctness of emotionality and activism in research, I bring who I am and what I have experienced into my work to inform it and to present my social narrative "as evidence in ongoing struggles for social change" (Hippensteele, 1997: 87). Therefore, this inquiry is intended as a contribution towards the alleviation of human suffering and oppressions of all kinds, especially the lingering and persistent legacy of genocide against Indigenous peoples. As with the *Healing Our Spirit World Wide Gathering* daily spiritual practice, and as in my workshop at the conference, this article will start with spiritual groundings.

# Spiritual Groundings

Without the ability to replicate the spiritual dynamics of the workshop, I would nonetheless like to share the basic cultural protocols that opened, guided and closed the workshop. The point here is that anytime people who have experienced historical trauma convene — even in the larger context of research — it is an opportunity to engage in a re-establishment of spiritual tradition. For workshop providers catering to Indigenous peoples, an obligation exists to steep the experience in a spiritual grounding: the act of cultural imperialism through spiritual denial has substantially contributed to the demise of Indigenous peoples' cultures. Through legal oppression, the barring of Indigenous spiritual practices have delayed the mourning and prevented the necessary healing for full recovery (Brave Heart, 1995). Practicing one's culture while interacting with other, especially dominant, cultures, is an act of self-determination that should be upheld as a standard not an alternative. As Indigenous people reverse the marginalized "Indigenous world" by practicing their spiritual rituals, not only on the reservation but where ever they go across man-made map lines, they will become spiritually whole by doing away with what Dubois called the "two souls" (Dubois, 1969). The fundamental question is how do we create a world where the Indigenous people are again fully integrated into their own cosmology no matter where they are standing and no matter who they are interacting with? This is both a political and a spiritual concern; no other practice is as significant as spiritual grounding, for it connects the gathering — that is the people — to tradition, to the cosmos, to the Creator. It is premised that *Healing our Spirit World Wide* is primarily a spiritual endeavour requiring ever-affirming and ever-inclusive spiritual practices, in as many places and times as will create the spiritual healing of historical trauma.

The first spiritual grounding was that of a request, asking the Elders, "May I have permission to speak?" Permission was granted and such permission is assumed granted by the Elders reading this article. The second spiritual grounding was to offer prayers to the four directions (east, south, west and north). The third act was to offer libation to the ancestors (first explaining the purpose and method used to acknowledge our ancestors who came before us) by pouring water in a plant (if at all possible onto Mother Earth) and mentioning each ancestor's name as a form of respect and honour and calling them into the room. The fourth spiritual grounding  was to dedicate this "offering" to my transitioned daughter, Taisha Shana Dawson,

born December  1970, who committed suicide in September of 1996 and Zitkala-Sa, whose book contained the quote "…then I lost my spirit" (Zitkala-Sa, 1985) which has become a centerpiece of my presentations. This powerful lament, touched me so deeply that it became the main theme of my thesis, "…Then I Lost My  Spirit": An Analytical Essay on Transgenerational Trauma Theory as it applies to Oppressed People of Color Nations (Muid, 2006). The fifth spiritual grounding was to declare that the purpose and design of the workshop was to generate healing by first seeking consent of all participants and offering guidelines for sharing.

As part of this fifth spiritual grounding, the affirmation and primary participatory exercise, "I am healing, you are healing, we are healing" was introduced. The first aspect — "I am healing" — was accompanied by the rubbing of hands, signifying water and its healing properties; the second — "you are healing" — was accompanied by the clicking of fingers representing crickets (nature); the third — "we are healing" — was accompanied by the stomping of the feet on mother earth to recall the spirit of the buffalo. The water, cricket, and buffalo exercise was taught to me by Brother Merrick Diabo. I adapted the exercise by adding the words "I am healing, you are healing, and we are healing" to it as an affirmation healing exercise. This was repeated throughout the workshop. The accompanying smiles on the faces of the participants suggested that many moments to experience joy were created. The engagement of participants in affirming each other's healing on an individual, relationship, and collective level appeared effective.Research would bear that claim out. Might I invite you, the reader, at various points in this article, to say, as you may be inclined to, "I am healing" (rub your hands together to simulate water directing energy to you); "You are healing" (snap your fingers to simulate crickets and focus your energy to your loved ones) and "We are healing" (stomp your feet to simulate the buffalo spirit and direct your energy to the world). This exercise has become a standard practice in my presentations since its first use at Edmonton, with the addition of "Our world is healing" (blowing our breath outward to represent spirit and spreading our arms out in a circle to embrace all space).

The body-mind-spirit connection is at the centre of Indigenous cultures, although the western research paradigm is just beginning to research this truth. In order to uncover research implications, somatic trauma healing protocols must be investigated to augment the efficacy of historical trauma healing practices. Beyond the challenge of including the body-mind-spirit paradigm in research designed to overcome historical trauma, the entire question

of what paradigm can best overcome the effects of genocide arises in this critical inquiry.

The sixth spiritual grounding was to show a DVD produced and narrated by myself entitled *Dear Taisha*, an open letter to my daughter about her rape at the age of six, again in the army in her early twenties, and her final suicide in 1996. (After the showing of the DVD my dear Cree sister, Taz Johnson-McGillis offered me her rose crystal necklace, blessing it to be a healing for me and my daughter. She took it off her neck and placed it on my neck with loving care and deliberation — thank you.) After the DVD, the workshop content was introduced in my self-disclosed historical trauma history: I was evicted off my land as a child by the use of eminent domain in Closter, New Jersey (1959); raised by an alcoholic father, who died of cancer in 1983; experienced, as a youth, the fear of near death when I had to talk down a fellow urban ghetto dweller to avoid being shot in the face for being in the wrong place at the wrong time, subordinate to an angry person with a gun; dealt with the suicide of my oldest daughter at the age of 25; and, most recently, buried my youngest sister, the victim of an unsolved murder in January of 2006 in New York City. My daughter's death was the most devastating and had the most long-lasting negative effect. It took at least two years to say "suicide" and nearly eight years to talk about it in public. The transition from holding the pain inside as a poison to creating a DVD to celebrate Taisha's life was a true trajectory of my healing.

The seventh spiritual grounding was to ask the workshop participants to find a partner and share what the DVD brought up for them: how had historical trauma showed up in their lives; what were they willing to do about it; and how did being at the conference help that process. Some may ask, how is this a spiritual grounding? Indigenous people have participatory spiritual rituals, there is a part for everyone because we are all connected. Or, said another way, we are all related (Mitakuye Oyasin). The purpose of this last workshop element was to break the cycle of the didactic workshop model that mimics what Freire calls the "banking" education where "the instructor" pours knowledge into the recipient (Freire, 1970).

Freire spoke of co-learners, as opposed to the hierarchical teacher-student paradigm characteristic of Eurocentric education models. The idea of giving each participant space to express the impact of new information on him or her in the moment is the essential aspect of being a "human being." The immediate reflection on a recent occurrence affirms each person's lived experiences and models what Indigenous people must do to reverse the high

level of lateral violence experienced by peoples living through historical trauma. Healing requires victims of historical trauma to become whole, which means being able to freely and fully experience and express their emotions, value their thinking, and act in their own best interest. Since oppression has thwarted Indigenous peoples' ability to feel, think, and act, an authentic way of living must be relearned and expanded upon. Thus, research is needed to examine what promotes a safe space for this self-discovery where affective, cognitive, and skills learning can take place. It was in the hope of healing someone's pain that the DVD was produced and shown. From the workshop, a couple shared with me the horror of returning home finding their son hanging and proved the point that story (life sharing) can create opportunity for healing. They had the courage to share that story and are now considering telling their story to the Story Center whose projects are designed to speak on violence and trauma, their healing and elimination.[1] I thanked all participants for permitting me the platform (circle) to engage in this process with them, and for wanting to hear my reflections on subject matter connected to the workshop.

The research implications of "spiritual groundings" loom large, in fact are central, in healing historical trauma. A major consequence of unresolved historical grief is alienation. It is the cycle of unhealthy alienation that sustains induced self-destructive habits and lifestyles; they, in turn, reinforce historical trauma. The efficacy of historical trauma workshops would be greatly enhanced by finding out what best promotes involvement in spiritual grounding, and screening participants to match them with interventions appropriate to their level of readiness. The next section, an overview of historical trauma theory as evolved by Maria Yellow Horse Brave Heart, was the basis for my workshop and this article.

## HISTORICAL TRAUMA OVERVIEW

Historical trauma, its theory, and the emerging historical trauma movement could well be the most meaningful occurrence for Indigenous people in the last 100 years, because it serves as a pivotal point in world view reconstruction. All aspects related of this concept need to be studied and understood. The preeminent work of Dr. Maria Yellow Horse Brave Heart best represents the promise of quality research by Indigenous researchers on historical trauma without excluding others who comprise this special group, such

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1    Interested parties can contact Amy L. Hill, Community Projects Director. Center for Digital Storytelling. Do visit www.storycenter.org.

# Historical Trauma

*Definition:* The collective emotional and psychological injury both over the life span and across generations, resulting from a cataclysmic history of genocide

Causes:

- Legacy of genocide

Effects:

- Unsettled trauma
- Increase of child abuse and domestic violence

http://www.usd.edu/ideafest/presentations/Ottenbacher.ppt

as Walters (2002), Duran (Duran et al., 1998), and others. To a significant extent, this article centres on Brave Heart's work and uses her findings to expand the conversation about historical trauma theory from clinical research to that of social movement. In that sense, I am most concerned about how research can be used to further the goals of resolving historical trauma on the micro (individual), as well as mezzo (family) and macro (society) levels. This article is broad and, rather than focusing on any one level, embraces them all in different places. Four research concerns arise as dominant themes for strategic reasons:

1. research on the leaders of this movement, particularly how they gathered the strength to move from victim to survivor;

2. the history of the historical trauma movement in general;

3. the impact the involvement of these leaders has had on their own healing from historical trauma; and

4. the extent to which these healing pathways are transferable to new participants in the historical trauma healing journey.

I am not aware of any research geared along these lines and thus suggest that it may be beneficial to the historical trauma community to seek such answers.

Those who possess sustained commitment to a mission are, by virtue of their dedication and drive, the "leaders" of that cause. In historical trauma, also, there is a cadre of individuals who fit this description and it is unlikely that any research has been done on them as a cohort. As the movers of the historical trauma movement, their resilience factors are a very necessary subject for research. How many people actually conceive of historical trauma as a movement? If so, what is the starting point? Who is documenting the evolution of the emerging historical movement world view? And lastly, how has involvement in the historical trauma movement further strengthened or compromised the healing of those who have launched and sustained this movement? To what degree have the leaders' examples invited, inspired or discouraged others from joining it or becoming leaders themselves? These research questions go beyond addressing historical trauma as an intervention, to how the body of individuals can be studied to advance the movement to another level.

It's been my tremendous honour and joy to befriend and become a mentee of Maria Yellow Horse Brave Heart. It is suggested that her story needs to be researched and documented. As the principal architect of the historical trauma movement this would serve as a starting point in this line of inquiry.

## Dr. Maria Yellow Horse Brave Heart



### 3 Major Hypothesis:

I.   Education increases awareness of trauma
II.  Sharing affects provides relief
III. Grief resolution through collective mourning/healing creates

  *positive group identity
*commitment to community

*Purpose:*

Identifying with victimization  ▮▬▶  collective memory/healthy ego

Brave Heart became aware of "historical legacy" and "intergenerational Post Traumatic Stress Disorder" as early as 1978. She developed the theories of historical trauma, historical unresolved grief, and historical trauma response between 1985–88, and began preliminary historical trauma intervention development. She was a co-founder of the Takini Network in 1992. During that same year, she implemented and developed the first Native historical trauma intervention, then acquired her Ph.D. in social work research by researching historical trauma in 1995 under the title, *The Return to the Sacred Path: Healing From Historical Trauma and Historical Unresolved Grief Among The Lakota* (Brave Heart, 1995). In 2001, Brave Heart organized and hosted the first *Models for Healing Indigenous Survivors of Historical Trauma: A Multicultural Dialogue Among Allies* (which was supported by the Center for Substance Abuse Treatment), then hosted two other conferences: one in 2003 (where we met) and the last in 2004 (where I gave a presentation and completed my role as a member of the conference planning committee).

The PowerPoint presentation, "Intergenerational Trauma and Historical Grief in American Indians: A Review of Conceptualizations from Dr. Maria Yellow Horse Brave Heart," by Melanie Ottenbacher,  is used to illustrate some key points of the Brave Heart Model.  (see http://www.usd.edu/ideafest/presentations/Ottenbacher.ppt).

## 3 Major Themes

Trauma Testimony
Issues:
- ➢ *Wounded knee*
- ➢ *Boarding school*
- ➢ *Boarding school descendent*

Trauma Response
Issues:
- ➢ *Trauma identity*
- ➢ *Carrying trauma*
- ➢ *Anger*
- ➢ *Transposition*
- ➢ *Survivor guilt*
- ➢ *Somatic symptoms*

Transcending Trauma
Issues:
- ➢ *Coping strategies*
- ➢ *Ideas about healing*
- ➢ *Transforming the past*

http://www.usd.edu/ideafest/presentations/Ottenbacher.ppt

The fundamental research question attached to transcending historical trauma is, how can victims of historical trauma use their life and their pain as a way of healing for themselves and others rather than perpetuating it? In essence it's a matter of reestablishing a new relationship to one's own story. What theory accounts for the stages of healing that one goes through to become a survivor of historical trauma rather than a victim? What is the process for rewriting one's script or one's relationship to one's script? These questions rest at the centre of the research attached to historical trauma. To what degree can the current research on narrative therapy apply to resolving historical trauma? It was emphasized to the participants in the workshop that their stories are a "drop in the ocean of our collective reality and are recognized as vital, significant and essential," further that "OUR STORY is our pain and our joy, and by sharing it we increase the JOY of our survival, growth and transcendence." Although a reasonable supposition, is this true? Research could measure the rate of healing for those able to share their joys in comparison to those who have difficulty in sharing both their pains and joys.

The enduring legacy of genocide has been tied directly to historical trauma. Historical trauma is a social problem of enormous, complicated histori-

cal and current political, moral and social proportions that defies any simple explanation, and demands its own educational domain. A social problem analysis would include such questions as: what is the problem, why is it a problem, who has defined it as a problem and when did it become a problem. These questions are beyond the scope of this paper, but research must be conducted to best answer them in the most expeditious manner. Yet an historical account is critically necessary, to answer the question, why is historical trauma a problem.

> Genocide Convention Article II
> In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
> (a) Killing members of the group;
> (b) Causing serious bodily or mental harm to members of the group;
> (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
> (d) Imposing measures intended to prevent births within the group;
> (e) Forcibly transferring children of the group to another group (Sarnoff, 1997: 83).

How do a people — in this case, all Indigenous people — recover from genocide (Churchill, 1977)? More than understanding what has happened to Indigenous people from the outside, historical trauma research wants to learn how to transpose Indigenous survival cultural activities for those originally imposed by the invaders, which are now practices amongst ourselves. How do we discover what has happened to Indigenous peoples through these periods of genocide and since then, let alone resolve the consequences? We start by declaring the need to know; therefore, the primary goals of research are finding out what happened and making the people whole. However, the nature, method, and goals of this type of research are not as clear. The limits on what social work researchers study and how they do research has been placed within the context of political control (Neuman and Kreuger, 2003). The reality that policy makers and gate keepers determine what will be funded as "legitimate" research and what won't, makes research fundamentally a political question. From the point of the victims of genocide, the mission of all conscious social science and research must be, in my opinion, to overcome the horrific international scourge of genocide committed against Native peoples worldwide. This highlights the appropriate nature of this conference, *Healing Our Spirit Worldwide.*

There is a long-standing and undeniable tension between "research" as a tool of colonialism, (Hippensteele, 1997) and "research" as an inquiry into what works in creating effective intervention strategies. The modern Indigenous researcher — and fair-minded non-Indigenous researcher — is not only challenged by the enormous research demand to overcome at least five centuries (since 1492) of historical trauma but, since this work is being done inside of the even broader challenge of paradigm redefinition, thinking must be freed so that the paradigm's capacity matches the enormity of the problems. That is, "what is research" for the Indigenous researcher? Is it the same or should it differ from the "academy"? Must it be different from the "academy" to serve Native peoples? More importantly, how do the cultures of people who are the victims of historical trauma mandate a different paradigm and approach for the efficacy of the research done on, for, and by oppressed people? Leaving aside the financial consideration of where the money comes from to support this "Indigenous" research, the matter of how to conceive the best-fit research paradigm still remains a central dilemma.

To resist these questions is to deny the very existence of a fourteen-year evolution demonstrated by the *Healing Our Spirits Worldwide* tradition, which contains the kernels of this and many other paradigm challenges. As "spirituality" is enjoying an ever-widening acceptance within the social sciences we must remember the fierce denial of place for "spirit" in research theory or practice for decades. We might, by comparison, anticipate that other long-held "taboos" or no-no's will be pushed aside to embrace the Indigenous traditional reality and create a research paradigm that will have oppressed people transcend trauma and NOT STUDY it for "study's sake" as the "disinterested scientist" (Neuman and Kreuger, 2003). But then again, it might not. One presenter at the HOSW 5 provided a brilliant analysis of how Indigenous people are brought in to open and close activities and events but left out of the content and decision-making process, which amounts to "window dressing."

Thus, as "spirit" is so prominently positioned in the very title of the conference and the cultures represented at HOSW, can research be useful if, in fact, those cultures are not truly valued by the research community? Can any academic endeavour be genuinely accepting of any other entity and not be fundamentally changed by it or change to accommodate it? Is there any evidence to suggest that the current collective, cumulative research community has answered or satisfactorily resolved these issues? Can Eurocentric notions embedded in research methodology today be replaced by concepts

and procedures traditionally shunned by the so-called "old guard research community"? In the Lakota example in the United States, listed below are the six phases of historical unresolved grief summarized by Ottenbacher (http://www.usd.edu/ideafest/presentations/Ottenbacher.ppt)

**Six Phases of Historical Unresolved Grief**

**1st Contact**: life shock, genocide, no time for grief
Colonization: introduction of disease and alcohol, traumatic events such as Wounded Knee Massacre

**2nd EconomicCompetition**: sustenance loss (physical/spiritual)

**3rd Invasion/War Period**: extermination, refugee symptoms

**4th Subjugation/Reservation Period**: confined/translocated, forced dependency on oppressor, lack of security

**5th Boarding School Period**: destroyed family system
beatings, rape, prohibition of Native language and religion;
Lasting Effect: ill-prepared for parenting, identity confusion

**6th Forced Relocation and Termination Period**: transfer to urban areas, prohibition of religious freedom
racism/viewed as second class; loss of governmental system and community

Research can and must reconstruct the past, provide the missing link, explain the present by creating a narrative of what happened to the people, mentally, physically, and spiritually. This reconstruction of the past is critical in reestablishing a reference point for identity and forging ahead in this new era of decolonialization. This does not dismiss or disregard the campaigns of violence and oppression that are orchestrated against Indigenous people currently, but it is a statement about isolated areas where new opportunities exist for systematic healing. This article resting on the work of Brave Heart asserts that historical trauma theory education and intervention efforts have morphed into a trauma-specific school of thought, with pockets of individuals in as many combinations as there are interests: groupings of professional and lay, social workers, psychologists, adults and youth, public health professionals and educators, all seeking to do one thing — transcend the trauma of genocide. They comprise the historical trauma/Healing Circle Movement, a human rights social movement. It is proposed that this historical trauma/ Healing Circle Movement started with a quest to find one's spirit, on a national level. Thus a cursory examination of spirituality as a area of research will be reviewed next.

# THEN I FOUND MY SPIRIT

In preparation for the *Healing Our Spirit Worldwide Gathering*, it was necessary to re-examine and move the discussion from "losing one's spirit" — as was researched in my thesis (Muid, 2006) — to "finding it." Thus, the title of this paper contains this transposition from losing to finding one's spirit. Using the construct that reality is multi-leveled and multi-dimensioned, then the finding of one's spirit can be conceived as individual, family, community, nation, race (by definition a socially defined designation) and humankind endeavour.

Historical trauma and unresolved grief decimate the individual, the couple, the family, and the nation — as a result all relationships and social domains of Indigenous peoples are subject to this unresolved grief. If we contend that genocide affects every aspect of one's reality and being, it would of necessity impact spirituality. Zitkala-Sa, a Dakota Native, sums up the experience in recounting,

> I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck and heard them gnaw off one of my thick braids**. Then I lost my spirit**. Since the day I was taken from my mother I have suffered extreme indignities.… In my anguish I moaned for my mother, but no one came to comfort me (emphasis added, Brave Heart, 1995: 20–21).

Thus, at the core of genocide and oppression is the purposeful crushing of the spirit of the vanquished. More than losing, it really is the taking of one's spirit; transgenerational trauma is essentially a "soul wound" (Duran et al., 1998) and thereby a spiritual matter. This makes the reestablishment of spiritual practices crucial. This may be the area of greatest challenge in researching the connection between historical trauma and spiritual healing.

For Indigenous people then, "healing our spirit" presupposes finding our spirit. Brave Heart's personal spiritual journey was not isolated from the spiritual restoration of Lakota people. She went through a twenty-year search, attending undergraduate, graduate, and postgraduate education while simultaneously engaging in traditional rituals with her clan and people, even becoming a Sun Dancer. How can her spiritual fortification be separated from her educational/research pursuits? The nexus of Brave Heart the researcher

and Brave Heart the spiritual warrior might have supremely come together in 1990, as she explains:

> In December 1990, this investigator joined other Lakotas who united for the 100th year anniversary of Tatanka Iyotake's (Sitting Bull) death and the Wounded Knee Massacre which fulfilled the prophecy that in the seventh generation healing would occur. (Brave Heart, 1995: 9)

The Sitting Bull and Bigfoot Memorial (Horseback) Ride through the bitter cold to honour their ancestors began a collective healing. The tradition of the Lakota is to mourn a relative's death for one year. The historical significance of Iyotake suggests that his death generated such depth of grief that it would take 100 years to mourn sufficiently (Brave Heart, 1995).

For the Lakota, then, the finding of their spirit was the owning of their history. More than that, it represented the transcendence of genocidal history by completing the prophecy and living in the "now" instead of living in the past. What is being called the Seventh Generation since Sitting Bull has defined a critical moment in their peoples' healing journey. How many other Indigenous nations have had their "finding their spirit" event? For those who have, research is needed to approximate how that event has, or series of events have, decreased historical trauma in their nations? How do researchers participate in a process, that sometimes — many times — is sacred and restricted? Further, how can they communicate that to those outside their sacred societies? In considering the directions of research we are simultaneously confronted with the philosophical and epistemological nature of research, particularly the limits of European research for Indigenous secret societies. Nonetheless, research for the Indigenous researcher must assume these European goals to a limited degree if one group's spiritual recovery is going to assist another group. Nestled in this question is the larger question, to what extent does tradition hinder healing by not allowing maximum access to the knowledge that will produce the quickest healing? In what ways is tradition challenged if healing occurs? Equally, what becomes of the Indigenous researcher who attempts this inquiry?

The wonderful news is many Indigenous peoples are experiencing their spiritual awakening, "finding their spirit" in their own way. At HOSW 5 the accounts told of these occurrences were soul-shaking. One such story is the building of a ship through traditional design and only by Indigenous people

that charted the waters of the Polynesian Islands, something not done by Indigenous peoples for hundreds of years. In the workshop, it was suggested that an international Indigenous healing calendar be created to record these pivotal spiritual events that are transforming the people and ushering them back to a traditional, wholesome way, a pathway to transcendence. Research is needed to elicit the similarities and differences of these major events, contribute to the literature, and assist the leaders who are participating in creating the historical trauma movement.

# International Healing Calendar

## 1990:

- ## Lakota 100 years Big Foot Memorial Ride



## THE MEANING OF THE UNITED NATIONS WORLD CONFERENCE AGAINST RACISM

Earlier in this article, it was suggested that all research, to be of maximum value, must discover what happened to the people during their "genocide period" and all the periods since then on micro, mezzo, and macro levels. In many cases, particularly in the Americas, genocide was coupled with slavery. The popular belief that Indigenous people were unsuitable for enslavement by Europeans (which prompted the de las Casas petition[2]) which

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2    Father Bartoleme de las Casas (1484–1533), priest, scholar, and editor of Columbus' Journal, is credited with reversing the laws that permitted the enslavement of Indigenous peoples, ushering in the transatlantic slave trade. The "*encomienda*" system was reinstated and slavery ravaged Indigenous peoples in the Western hemisphere. His two widely distributed works are *The*

somehow saved or minimized the devastation to Native peoples through and by the institution of slavery is not true. Further research is needed to better understand how both genocide and slavery as twin evils acted to disrupt and dismantle Native social systems. It is only recently that this destruction of Native societies through slavery became framed as a crime, in fact, as a crime against humanity and confirmed as such on an international level. This admission was contained in the United Nations World Conference Against Racism Declaration. Article 13 states:

> We acknowledge that slavery and the slave trade, including the transatlantic slave trade, were appalling tragedies in the history of humanity not only because of their abhorrent barbarism but also in terms of their magnitude, organized nature and especially their negation of the essence of the victims, and further acknowledge that slavery and the slave trade are a **crime against humanity** [emphasis added] and should always have been so, especially the transatlantic slave trade and are major sources and manifestations of racism, racial discrimination, xenophobia and related intolerance, and that Africans and people of African descent, Asians and people of Asian descent and ***indigenous  peoples*** [emphasis added] were victims of these acts and **continue to be victims of their  consequences** [emphasis added].

Whereas, article 135 urged

> … states to ensure that all persons have access to **effective and adequate remedies [**emphasis added**]** and the right to seek any damages as a result of discrimination. Declaration from the World Conference Against Racism, Durban, South Africa, September, 2001. (http://www.un.org/WCAR/durban.pdf)

The meaning of the United Nations World Conference Against Racism is multifold with respect to Indigenous peoples. It documents the international view that the "negation of the victims" at the sociological, psychological, and social welfare systems level was a serious crime. It substantiates the need to further investigate the relation of this negation to the present conditions of Indigenous peoples. The prism of historical trauma serves well to facilitate that research. The inclusion of "continue to be victims of their consequences" unequivocally affirms the existence of oppression, and that today's oppression is linked to slavery and its designs. The sometimes mistaken or criticized wording of historical trauma is that it is about something that "happened in the past" — get over it! But this statement again puts in front of the world community — no! — consequences are current and are ever being

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*Devastation of the Indies* and *The Tears of the Indians.*

produced in insidious ways. So historical trauma is being produced today and will have effects in the future. The mission to educate Indigenous people on the epistemology of oppression is essential, a type of oppression-centric thinking prepares a society to be on guard against oppression policies and practices (Jones, 1998). The nature, history, and limits of oppression theory must be understood to detect how oppression morphs itself under a veil of sophisticated "blaming the victim" tactics. This continues to present a major problem for Indigenous people and must be established as a major research endeavor. If oppression is to be dismantled this oppression-centred approach is critical.

The historical-comparison research method (Neuman and Kreuger, 2003), is so valuable to Indigenous people because the method allows the researcher and the informed reader to see the parallel tracks of history. How the oppressor committed crimes of major proportion and then blamed the victim for suffering the consequences of these criminal violations — the most wanton, barbarous acts committed by one group of human beings against the other — is classical. It is not the Indigenous researcher's job to "take care of" the white researcher's feelings when the facts bear out their white ancestors' barbarous acts. The facts must speak for themselves and truth must be faced. Only then can new, enlightened societies built for today on the principles of human rights, human freedoms, and human responsibilities. The white wall of resistance to acknowledging and reversing racism is rampant; white privilege needs to be further researched and accounted for as an obstacle, acting as a drag on researching historical trauma (McIntosh, 1998). This line of inquiry seems to suggest that the benefits of Truth Commissions need to be researched to form a plan for Truth Commissions in countries where this would facilitate healing.

Another significant meaning of WCAR is that its framing of the history of slavery allows us to usher in the paradigm of justice. This paradigm allows a logical flow that, if there was a crime, there was a criminal, the criminal act produced a harm or injury, and that injury must be repaired. The significance of this paradigm is that it negates the paradigm used by Indigenous peoples to blame themselves for their condition, although research is needed to confirm this hypothesis.

The rates of drug addition, domestic violence, rape and yes, murder, in Indigenous communities are so alarming that it boggles the imagination in terms of its numbers and confounds the imagination on its solution. In these cases we know that as Indigenous people participate in and are victims of

## Justice Paradigm Established

- Crime---------------Criminal

- Victim-------------- Harm

- Remedy-----------Reparations

lateral violence, the victims especially re-ingest the notion that the person on the other side of the violence is the reason for what is happening and thus reinforces internalized oppression. The Justice Paradigm does not excuse or legitimize such acts, but it does explain it in macro terms, pointing to a world view of how history is relevant today and it is connected. Oppression seeks to do at least three things:

1. make the people ahistorical (no knowledge of the past and or a distorted, romanticized Eurocentric version);

2. make the people apolitical (the idea that nothing can be done which renders the adherent truly powerless); and

3. make the people afuturistic (there is no possibility of change or improvement, so hopelessness consumes their very soul and drugs, violence and suicide become viable options).

Although I have used this oppression framework for over fifteen years as an explanation of oppression, it has not been researched and could lead to an interesting research project.

These paradigms, the lessons and meanings lifted from the WCAR could form the basis for a new Indigenous education system, of at least a depart-

ment or curriculum. It should be subjected to the rigors of education research to determine the best way to write, deliver, evaluate and improve it. The role that world view plays in creating Indigenous peoples' reality urgently needs research; after the physical annihilation was largely achieved and the land stolen, the remaining individuals were granted the "right" to live in prescribed terms. That living was no life at all. It replaced the physical genocide with social annihilation, "legally" kidnapping children during the boarding school period, emptying out minds through educational terrorism, then replacing them with the European world view. This Europeanized Indian man/woman is the Frankenstein created by Europeans. Lost between two worlds, accepted in neither, they make living intolerable for everyone around them, including themselves. So we see the results of the campaign, "Kill the Indian and save the man" in full living colour. These genocidal campaigns are beginning to be uncovered, in Canada and Australia, for their brutality and long-lasting negative effects.

Did these concerns find expression at the United Nations World Conference Against Racism by Indigenous peoples who attended? Their contribution to the proceedings needs to be researched: why did they come, how did they get there, what did they hope to achieve, were their goals met, what

| historical trauma/Healing Circle Movement: Towards a Chronology | | | |
|---|---|---|---|
| | | United Nations World Conference Against Racism 2001 | |
| Historical Trauma Theory | HOSW (1992/98/02/06) | | HT Conference (2001/03/04) |
| 1988 | 1992 | 2001 | 2004 |

is happening now to those delegations and how has that experience shaped or informed their practice on the ground? The answers to these questions will provide an important body of knowledge for Indigenous people.

## The Challenges of the Historical Movement

The need for an overview of these recent developments is best achieved within the context of a movement. How can these developments be examined a way that optimizes the smaller activities into a complex whole? The above chart lists a few points in the task of developing a chronology. It connects the development of historical trauma theory in 1988, to the *Healing Our Spirit Worldwide Gatherings*, starting in 1992, to the human rights developments at the United Nations World Conference Against Racism in 2001, to the Historical Trauma conferences, hosted by Brave Heart, in 2001, 2003, and 2004. Here, we suggest that the history of this movement must be studied in detail and documented as a major topic for research. The movement, with its associated acts of reviving traditional culture for resiliency, restoration and transcendence, is crucial. The current problem, as in many movements, is that its main architects have invested their efforts in theorizing and actively advancing the goals of their projects, but have yet to perceive their work as a contribution to a larger movement. Without the documentation of a distinct history of the larger movement, smaller projects are in danger of remaining isolated from each  other.

The historical trauma movement is what people are living everyday, on the ground, on mother earth, as they feel, think, do, plan, solve conflicts, get married, have babies, go to school, and even prepare to attend conferences like the HOSW. The historical trauma movement is all these things and has evolved out of all the exigencies of life. I have identified seven challenges facing the historical trauma movement. Although they were conceived from an individualistic perspective, that is, what role and challenges face each adherent in this movement, they apply equally to all levels. They can serve as a road map for families, organizations, institutions, communities, and nations. What follows is a discussion of the challenges faced by the historical trauma movement, which I offer as the next phase of self discovery. Fanon stated, "each generation from relative obscurity has to discover its mission, either to fulfill or betray." As all movements endeavour to change social and political reality, a definite moment occurs when the movement understands and defines itself as a movement.

# 7 Challenges

1  Find your voice (spirit)
2  Speak your voice/hear other voices
3  Take Risks/establish Extended Family
     Healing Circles
4  Understand and teach HT
     From a systems framework
5  Create Spiritual/Cultural Services
6  Professional Accountability and Expansion
7  I am healing/you are healing/we are healing
    worldwide (CRE/ACH)

## (1) Finding Your Voice

Each individual connected to the ht/HCM is challenged to find his/her voice and play a role in helping others find theirs, as an individual, family, community or nation. To find one's voice is to affirm one's existence and defend one's right to exist. Finding one's voice is an internal phenomenon and can be considered a spiritual awakening.

## (2) Speaking Your Voice and Hearing Other Voices

As mentioned earlier, it took me at least two years before I could say the word "suicide." There is something about being traumatized that creates a prompted, if not necessary silencing. The strength to speak what one's voice has been saying inside is a liberating experience. On all levels we can assert that oppression attempts to silence the oppressed, so to speak is to exist. If silence is consent, then speaking is saying what is so. With respect to lateral voice, the victim speaking is a major step in revealing the injury. (However, I contend that for Indigenous people this occurs more often in reverse order. Indigenous people are contemplative so hearing the spirits of our ancestor is

more important than speaking before contemplation. Having something to say precedes the saying or speaking.)

## (3) Taking Risks to Establish Extended Family Healing Circles

"Those closest to you may be farthest from you." Healing is individualized and uneven. Those in our own families may not start or progress in their healing as someone outside our family, outside our clan, or outside our nation. Those farthest away geographically could be closest spiritually, psychologically or emotionally. Accepting this fact poses a serious challenge for Indigenous groups with closed boundaries. This "taking risks to establish extended family healing circles" is a survival mechanism that maximizes opportunities for healing our spirit world view. The conference very much represents and fosters this principle. We can find answers in our families and communities when we listen to others who have experienced and solved the problems we have or are going through. The well being of those involved in sustaining the historical trauma movement might very well depend on the successful demonstrating of the ability to overcome this challenge.

## (4) Understanding and Teaching Historical Trauma from a Systems Point of View

The historical trauma/Healing Circle Movement is re-educating people "to see" the world through their own eyes. To do that is to remake or re-interpret the world (the use of WCAR is an example of this type of reinterpretation). Brave Heart's Model lists "transforming the past" as a necessary element of transcending trauma:

Transcending Trauma

➢ *Coping strategies*

➢ *Ideas about healing*

➢ *Transforming the past*

To take control of history is to make it yours. As the Lakota started the Ride, other Indigenous people must create opportunities for reshaping the past so that they can have the courage, vision, and self-determination to create the present and future. As more individuals, families, and leadership councils begin to understand and teach historical trauma from a systems point of view, policy and practice will be redirected, engaging the tribe (social clan) in a fashion that embraces healing rather than blaming.
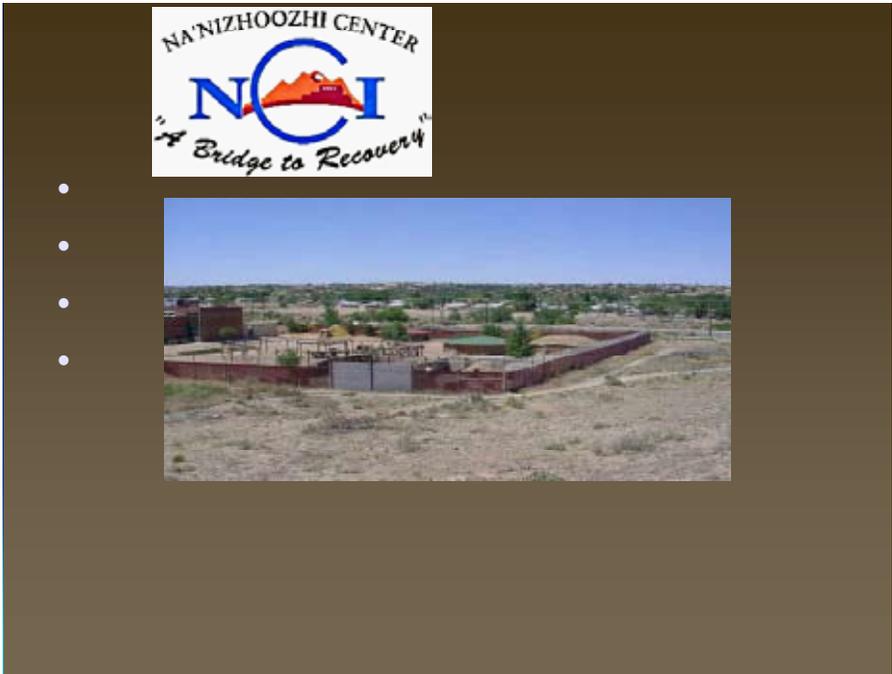
## (5) Create Spiritual/Social Service on HT/HCM Principles

As historical trauma gains validity it must be applied, that is, used to create social health welfare systems in Indigenous communities, promoting the highest levels of healing, health, and well being. Ideas related to social health must be used (Miringoff and Miringoff, 1999) to create community awareness about the collective social health of the group and how it can be monitored and improved. Places like Na' Nizhoozhi Center in Gallop, New Mexico (http://www.wellbriety-nci.org/hbs.htm) that have perfected their models need to be researched and the models shared throughout the Indigenous world because they have effected positive social health changes for individuals, families and the town in which they live.

## (6) Professional Accountability and Expansion

Wherever we stand, wherever we work, we are challenged to exact professional accountability and we must expand the principles of historical trauma to that domain. Each profession has standards and principles that are professed. It is on that spot that social reality has to be challenged and transformed to include the world view that best explains, protects and advances the social health of Indigenous people. Those established bodies, agen-

cies, associations, professions, unions should be held accountable to what they claim to stand for, particularly such principles as social justice and cultural competency. Where no principles or standards exist to create the platform to introduce historical trauma then the challenge is to create that platform. One example of this is a proposal I submitted for a presentation entitled, "Is There An Elephant in the Room: The Significance of Historical Trauma in Understanding Chemical Dependency and Creating Authentic Cultural Competency in People of Color Oppressed Communities" (National Association of Social Workers New York Chapter, 36th Annual Addition Institute: Social Work at the Crossroads). It was at first rejected, but that decision was challenged and reversed; the presentation occurred as intended. If the advocates of historical theory don't champion its expansion it won't occur. Like the suggestion of an International Healing Calendar, coordinated communication between historical trauma advocates must occur regularly to maximize support and encouragement.

## (7) "I am Healing, You are Healing, We are Healing"

Historical trauma advocates must realize that this is a protracted struggle and it will require a long-distance run. Our health, our healing is as important as the heath and healing of those we are hoping to impact. Self care is not selfish or optional, it is mandatory as a key ingredient in modeling the healthy behaviours we are attempting to re-culture our people in. This challenge also means that we must be "bigger than" — bigger than the conflicts that our relatives pose. If a higher ground is to be taken, in most cases we are charged with the task of taking it because of our intentions, understanding and spiritual capacity. This is not a license for others to abuse us but it is "a calling" to do more when more is required within the limits of the principles we are standing on. Where ever we are, we are attempting to create consensus around "I am healing, you are healing, we are healing."

The healing mandate is best served by looking at how violence is rampant and creating a plan to address it. The CRE/ARCH, now re-specified as C-REACH, model is one suggested formula.

C — Through practiced Consent, violence is minimized or eliminated.

R — Through consent, conscious Relationships are established.

E — With the intention of Enlightenment, positive Expectation and Empowerment people can enjoy the fruit of their labor.

A — This fruit will be experienced as Abundance.

C — Community: we must redefine success as individual and Collective. The Community must experience abundance too.

H — Finally, to achieve Healing, we must, as the conference proposes, see our Healing Worldwide.

# TOWARDS REDEFINING THE RESEARCH PARADIGM: THE QUESTION OF SELF-DISCLOSURE

Although the story telling approach was successfully used as a workshop format, the expanded, and even purposeful use of "self-disclosure" as a factor in group research design and execution is still questioned in research. Self-disclosure was a purposefully used element in the design of the workshop to create a certain level of comfort and to stand with the workshop participants as co-learners akin to the Freire (1970) model. Thus, self-disclosure was used to provide the grounding to present as a "brother" of the participants not necessarily the authority figure or expert. My career has been centrally spent as a clinician and direct service provider (celebrating twenty six years in total and twenty years in substance abuse treatment as of September 2006) rather than as a researcher. As a result, my point of view is results-driven, not necessarily the information-seeking that directs researchers. The rules, theory, and practice for self-disclosure in drug treatment centres probably differs greatly from its use in the research community.

I did not use self-disclosure in my workshop to establish my life as the most important "story" to be discussed. The deeper reasons were to speak to what I knew; to model the level of intimacy necessary to really discuss and dismantle historical trauma within each person; to encourage a particular type of leadership in workshop participants to be replicated when returning to their social group; and to assist the workshop participants in sharing their stories with each other. Brave Heart's Intervention model (Brave Heart, 1995) supports such sharing. She  proposed three hypotheses:

### BRAVE HEART'S 3 MAJOR HYPOTHESES

I. Education increases awareness of trauma.

II. Sharing affects provides relief.

III. Grief resolution through collective mourning/healing creates positive group identity and builds commitment to community.

The second hypothesis, "sharing the affects of historical trauma provides relief" places an idea forward to be tested. Can that hypothesis be proven true outside her interventions as was originally intended? Research is needed to test this. Did the my sharing of my story further facilitate the first and third hypotheses? Sharing the affects of my historical trauma to provide relief for others engendered another question. Is it legitimate for the researcher or the intervention leader to share his or her experiences and thereafter still consider the intervention valid? The standard research norm that self-disclosure should not be used is coming under question.

The idea of the researcher using self-disclosure, particularly in intervention social work research is considered controversial, if not outright objectionable. Clearly what is being challenged is the fundamental question, what is science and what is not? Many Indigenous spiritual healers maintain that the millennia of Indigenous spiritual systems is more than evidenced-based. To suggest that Eurocentric research models can contain Indigenous spiritual culture is ridiculous: how can the lesser contain the greater? This statement is really at the heart of this discussion. Can the Indigenous researcher live in two worlds — the dominant society and his or her own — simultaneously and use one standard to measure the other? Can the current research models truly serve not only the goal of knowing how the genocide occurred and simultaneously quicken the transcendence of trauma without redesigning methodology? The research paradigm needed for historical trauma might differ greatly from the currently established methods.

The idea that self-disclosure not only has a place but serves a special purpose in leading historical-trauma-related workshops is an interesting cross over question. A researcher's full use of self-disclosure is antithetical to the standard European-centred research model, which prefers "objectivity," especially within the positivist school of thought. However, Indigenous research protocols, as a distinct aspect of the Post Modernity Movement, will continue to challenge and disregard principles and aspects of Modernity that fail to embrace the lived experiences and culture of traditional people. The criticism of the interpretive research school of thought by the critical social science, feminist and postmodern research schools of thought (Neum and Kreucer, 2003), shows that research continues to evolve. This evolution is but the pre-emergent stage of the fifth era of psychological trauma, the historical trauma/human rights era ( Muid, 2006).

# Conclusion

Herman (1992) postulated that three eras of trauma research were preceded by a social movement. The first was the European women's movement in late-nineteenth-century France, with Jean-Martin Charcot's research, which was a resistance movement against rampant incest and produced the trauma-related term, "hysteria." The second was the era of war veterans in the twentieth century experiencing "shell shock," brought to light by research done on many wounded soldiers, which produced the term "post-traumatic stress disorder." Finally, the (white) women's movement in the 1960s and their struggle against rape and domestic violence in the home, which brought forth "rape trauma" as a new medical research term. The next era in trauma theory is clearly that of historical trauma as experienced and championed by oppressed peoples inside a human rights movement (Muid, 2006). It is this unfinished business of unfilled human rights norms, declarations and covenants (Beurgental, 1995) that research finds itself in, being pulled and pushed, yet desperately seeking release and freedom of full expression. This article has attempted to give some words to this expression now finding its voice (challenge one) in the world.

In 2004, I wanted to better understand and create interventions in the consequences of genocide against Native peoples and enslavement against African peoples. That inquiry resulted in my thesis. "… Then I Lost My Spirit." Apart from the general associated tasks of reading, analyzing, and then writing a thesis, my activities within the venture were activist-related, squarely placing the research within the critical social science school of thought. To some extent, this process started in earnest in April 2003, when I heard Dr. Joy De Gruy Leary speak on Post Traumatic Slave Syndrome (Leary, 2001). That lecture and subsequent conversations led to the need to trace the history of psychological  trauma theory as applied to group trauma, especially for oppressed people of color nations. Through researcher Bonnie Duran, I eventually met Maria Yellow Horse Brave Heart, and was introduced to her research, intervention, and conference organizing work on historical trauma.

My thesis also unearthed the paradigm that unequal results (the disparity in health statistics between Indigenous and non-Indigenous populations) are tied to unequal access (the level of health care availability), which in term is tied to unequal treatment (the level of the quality of health care services). Yet popular literature and policy analysis seldom include the fundamental problem: all three are undeniably tied to unequal (political) status (the level

of health self determination). Kly (1989) asserts that in the United States in particular, but also in other nation-states where oppressed Indigenous nations exist, an anti-social contract was enforced. Although unwritten and informal, it has had the same deleterious effect as a written and formal contract.

My thesis drew upon that political analysis and continued the argument that the anti-social contract has an anti-health corollary (Muid, 2006). This anti-health corollary was demonstrated in the genocidal health practices in the first European wave with the practice of disease-ridden blankets (Brave Heart, 1995; Churchill, 1977) and can be traced throughout the domination by European (un)settlers over Indigenous nations to this very day. Within the interconnected structures of social policy, research, intervention, program design and measurable outcomes, we know that all knowledge falls within a given epistemological framework and frameworks exist within a cultural/political structure. In this way, research falls victim or captive to the structures that contained it. The degree to which that oppressed nations achieve higher levels of self-determination will determine the level of independent research definitions developed, used, and mastered. As an activist, my concern is effective healing of the people, not a strict observance to science norms. I have no need to prove myself legitimate to the same forces that initiated and sustained dominance of Indigenous people. It is time for research to facilitate the liberation of oppressed, Indigenous nations.

In closing, it should be noted that these tasks for researchers are daunting, particularly with respect to the division of labour. This is critical given the magnitude of work to be researched. Indigenous peoples are, for the most part, numerically "national minorities," particularly in relationship to the dominant nation-states controlling the economic, educational, and political realities. This subjugation creates a dominant-subordinate relationship and leaves the Indigenous individual, family, community, or nation at an almost insurmountable disadvantage. Most researchers with the appropriate training are part of the dominant society: they have the skills, but not understanding. Most Indigenous people are part of the subordinate society: increasingly, they have the understanding, but neither training nor credentials to do the research. This fact is seldom accounted for in approximating the sheer magnitude of work to be done on the "self-defined interest" and agenda of Indigenous peoples. Ironically, an already overburdened indigenous community is yet further burdened to study how they are overburdened! I am reminded of the question by Marvin Gaye, "Who Really Cares?" These structural

conditions further increase the types and quantities of research that must be done to arrive at meaningful answers. Only through an orchestrated movement matrix can the array of problems be faced, solved, and transcended.

We endeavoured in this paper to explore research considerations, especially those connected to historical trauma and, more specially, design criteria used in the implementation of my workshop at the HOSW 5th Gathering. The evaluations of the workshop are held by the organizers of the conference and were not available to be used in the conclusion of this paper. However, one participant, Franco Sheatiapik Buscemi, stated that:

> Your presentation was great, you brought a lot of energy. I think that helps a lot, I am more shy and haven't yet learned the art of making things fun or not so dull. But more then that, I think because you were so open and genuine, I enjoyed your presentation. I may be too shy to bring up the tempo right now but I am genuine, at least I try as often as possible to be and I find no matter how boring I might be in my delivery of things people really appreciate when you are true to yourself and true to them. (personal e-mail, December 8, 2006)

If this report is in any way representative of the impact of the workshop and the merit of the workshop's design or implementation, then I am encouraged, because it is young Indigenous youth, like Franco, that we must touch and inspire. Thank you Frank.

Maria Yellow Horse Brave Heart had intentions to attend and present at the conference but circumstances prevented that. In no way do I suggest that I replaced her, but from the above statement it appears that my presentation was meaningful, for at least one person, for that I am thankful and humbled. Therefore, I suggest that the workshop carried the purpose of which Dr. Brave Heart conducts her work and serves as fitting last word for this paper, therefore, let us do our work in the spirit of "*hecel lena oyate kin nipi kte*" — "So that the people may live."

<div align="center">The End</div>

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