Inter-Generational Trauma
Unique Considerations for Historically Oppressed Populations

Definition

- Intergenerational trauma is the transmission of historical oppression and its negative consequences across generations. There is evidence of the impact of intergenerational trauma on the health and well-being and on the health and social disparities facing many populations including indigenous peoples of the Americas.
- Michelle M. Sotero, an instructor in Health Care Administration and Policy at the University of Nevada, offers a three-fold definition.
  - In the initial phase, the dominant culture perpetrates mass trauma on a population in the form of colonialism, slavery, war or genocide.
  - In the second phase the affected population shows physical and psychological symptoms in response to the trauma.
  - In the final phase, the initial population passes these responses to trauma to subsequent generations, who in turn display similar symptoms.

Genocide

- Definition
  - Killing members of the group;
  - Causing serious bodily or mental harm to members of the group;
  - Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
  - Imposing measures intended to prevent births within the group;
  - Forcibly transferring children of the group to another group.
Six Phases

- Coexistence (1789-1828)
- Removal and reservations (1829–86)
- Assimilation (1887-1932)
- Reorganization (1932–45),
- Termination (1946–60)
- Self-determination (1961–85)

Boarding School “Innovator”

General Richard Henry Pratt

“Kill the Indian, save the man”

Considered to be a friend to the Indian

Founder of Carlisle Residential Indian School
based on his military practice at Ft. Marion, a
prisoner of war camp. Was superintendent until
1904

US Boarding Schools

- Run from 1860 to 1973
- Operated by both the government and churches
- Many parents threatened with jail to send children
- Some sent children due to inability to care for child
- 1891 Compulsory Attendance law
- Rampant abuse
- “It is cheaper to give them an education than to fight them” Hiram
  Price, Commissioner of Indian Affairs
Wisconsin Boarding Schools
Of the over 350 Boarding Schools in 30 states, the following were in Wisconsin:
- Hayward Indian Boarding School, Hayward Wisconsin, 1901 – 1934
- Oneida Boarding School, Oneida Wisconsin, 1893 – 1918
- St. Joseph's Indian Industrial School, Keshena Wisconsin, 1883 – 1952
- St. Mary's Indian Boarding School, Odanah Wisconsin 1888 - 1969
- Bayfield Boarding School, Bayfield Wisconsin, 180 - 1936
- Bethany Mission, Wittenberg Wisconsin, 1887 - 1933
- Red Springs Indian Mission, Gresham Wisconsin, 1908 - 1958
- Lac Du Flambeau Government Boarding School, Lac Du Flambeau, 1895 - 1932
- Winnebago Indian Mission School, Black River Falls then later Neillsville Wisconsin, 1921 – 1957
- Tomah Indian Industrial School, Tomah Wisconsin, 1893 - 1941
End of Boarding School Era

- 1975 Indian Self-Determination and Education Assistance Act led to closing of most boarding schools. Those that remain are contracted to tribes for operation under the Bureau of Indian Education
- Canada Schools operated in 1990s
- Trauma of Boarding School survivors carries on
  - Lack of parenting skills
  - Depression
  - Alcohol and Drug Abuse
  - Child Abuse/Neglect
  - Suspicions

Once the success of the boarding schools was called into question, the dominant belief was that Native children were better off raised in white homes. To that end, in 1958, the Bureau of Indian Affairs created the Indian Adoption Project, administered by the Child Welfare League of America, to promote adoption of Native children from sixteen western states by white adoptive families in the East.

The Indian Adoption Project was a federal program that acquired Indian children from 1958 to 1967 with the help of the prestigious Child Welfare League of America; a successor organization, the Adoption Resource Exchange of North America, functioned from 1966 until the early 1970s. Churches were also involved. In the Southwest, the Church of Jesus Christ of Latter Day Saints took thousands of Navajo children to live in Mormon homes and work on Mormon farms, and the Catholic Church and other Christian denominations swept many more Indian youngsters into residential institutions they ran nationwide, from which some children were then fostered or adopted out. As many as one third of Indian children were separated from their families between 1941 and 1967, according to a 1976 report by the Association on American Indian Affairs. https://indiancountrytoday.com/archive/native-americans-expose-the-adoption-era-and-repair-its-devastation-Uinpv-VfKx9OeFeMD4eQ

Indian Child Welfare Act of 1978 intention was to cease the adoption of Indian children to non-native families.

Post-Traumatic Slave Syndrome

- How would Intergenerational Trauma look in the black community?
Hmoob Trauma

- https://www.facebook.com/ProjectTshavNtuj/videos/301237374459839

- What are the consequences of the Hmoob immigration and their populations now and in the future?

Acculturation

- 1. Traditional: Generally speak and think in their native language; practice only traditional customs and beliefs. Identifies/enculturated with traditional Native American values, behaviors, and expectations. (Monocultural)
- 2. Marginal: May speak both the Native language and English; may not, however, fully accept the cultural heritage and practices of their tribal group nor fully identify with mainstream cultural values and behaviors.
- 3. Bicultural: Generally accepted by dominant society; simultaneously able to know, accept, and practice both mainstream values and the traditional values and beliefs of their cultural heritage. Raised/enculturated with traditional Native American values/worldview, but has acquired the behaviors required for functioning in mainstream American culture. (Acculturated)
- 4. Assimilated: Generally accepted by dominant society; identifies and embraces only mainstream American values, behaviors, and expectations. Loss of Native American characteristics, such as language, customs, ethnicity, and self-identity. (Monocultural)

(adapted from LaFromboise, Trimble, & Mohatt, 1990, p. 638; Little Soldier, 1985)

A New Trauma
Healing of Inter-generational Trauma
- What and how can these populations do to heal?
  - Native American
  - Black
  - Hmoob
  - Latin American Immigrants

How can Peer Recovery/Counseling respond?

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