

Factors Contributing To Ongoing Intergenerational Trauma And Individual/System Solutions

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Overview

- Historical/Intergenerational Trauma
- Oregon's Story
- Social Determinants of Health
- What You Can Do
- System Changes
- Resources

Historical and Intergenerational Trauma

Historical and Intergenerational Trauma

- Emotional and psychological injuries that accumulate over time and across generations as a result of cultural genocide inflicted on Native and African American communities.
- Historical trauma hinders effective partnerships between Native and African American communities and governmental systems agencies, and contributes to many inequities.

The unseen darkness



-W/in the collaborative talked about gov role in multiple traumas that affected risk FASD/healthy pregnancy planning
 -- deeply listening to perspective & lived experience; trust was not possible otherwise, not was planning

Historical and intergenerational trauma are emotional and psychological injuries that accumulate over time and across generations as a result of cultural genocide inflicted on AI/AN peoples. Historical trauma hinders effective partnerships between AI/AN communities and public health agencies, decreases utilization of public health services by AI/AN people, and contributes to health inequities.

Public health had a significant role in the cultural genocide of native people.

- Forcibly sterilizing or coercing women (and men) into sterilization when in the justice, mental health, and child welfare systems.
- Legalized in the early 1900s and enacted until 1983, the State of Oregon permitted involuntary sterilization, using it often as a condition of release from state institutions.
- Clinical implications = preconception health, service utilization including reproductive health care, prenatal and postpartum care.

Forced removal of Native children began in the 1870's when Indian affairs was under the War department

Richard Pratt, Army officer founded the first school at Carlisle Indian Industrial School in Pennsylvania

Philosophy: "A great general has said that the only good Indian is a dead one," Pratt said. "In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man."

This was a war tactic where hostile tribes and particularly children of leaders were taken hostage to pacify the community

Focus was on "civilizing" through discipline and punishment

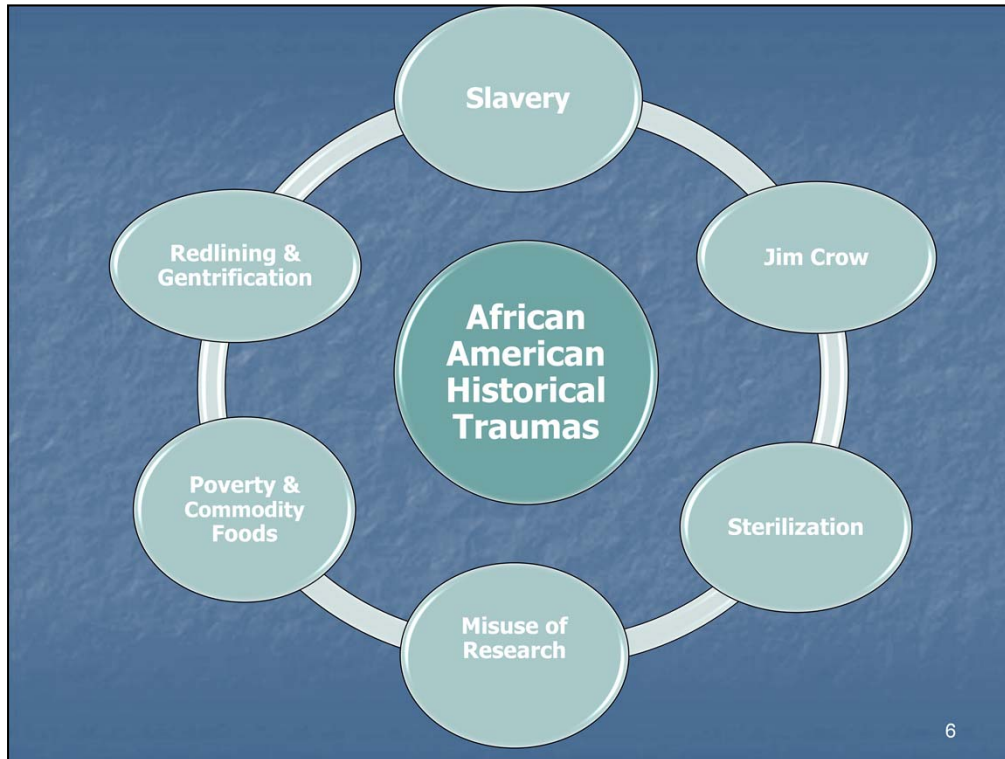
High level of abuse, high death rates

Established in 1955 to take over Health Care from BIA with a goal of improving health care for Native Americans living on reservations.

Poor administration

Lack of funding

Conducted involuntary surgical sterilizations of Native Women in the 1960-early 1970's



During the slave trade, approximately 50 million people were captured & between 10 to 15-million survived the journey (Burns, 2009) Source =Library of Congress

Slaves were not seen as human.

Blacks were written into the Constitution as 3/5ths of a person.

The economy of early America was dependent on free/slave labor.

After slavery was finally outlawed, social systems were created to maintain segregation of blacks from whites.

1876—Jim Crow laws instituted to maintain this system.

1910-1970 The Great Migration

Two waves of mass movement of black residents out of the south into the north and west. 1.5 million moved out of the south between 1910-1930. 5 million moved out of the south between 1940-1970. At the end of this migration, only 7% of blacks in the U.S. lived in the west!

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Oregon's Story

- Oregon was established as a haven for white settlers
- Of the 62 from Oregon only 9 confederated tribes are now federally recognized. Several tribes, (such as the Multnomah tribe) have no living descendents
- Native people make up about 1.8% of Oregon's Population and 1.5% of Multnomah County (U. S. Census 2013 Quick Facts)

Oregon's Story

- In 1844, Oregon passed the Exclusion law and the Lash Law. The Exclusion law banned slavery, but only because blacks and mulattos were not allowed in the state at all. The Lash Law required that any blacks residing in Oregon be whipped every six months until they left.

Oregon's Story

- 1862 Oregon Residence Tax required for all black, Chinese, Hawaiian and mulatto residents. If unable to pay, members of these racial groups would be forced to work for the state.
- 1930s-1950s Portland referred to as the most segregated city north of the Mason Dixon line.

Oregon's Story

- African American people represent approximately 2% of Oregon's Black Population and about 5.7% of Multnomah County (U. S. Census 2013 Quick Facts)

Social Determinants of Health

Social Determinants of Health

- Economic Stability
 - Poverty
 - Employment
 - Food Security
 - Housing Stability
- Education
 - High School Graduation
 - Enrollment in Higher Education
 - Language and Literacy
 - Early Childhood Education and Development
- Social and Community Context
 - Social Cohesion
 - Civic Participation
 - Perceptions of Discrimination and Equity
 - Incarceration/Institutionalization
- Neighborhood and Built Environment
 - Access to Healthy Foods
 - Quality of Housing
 - Crime and Violence
- Health and Health Care
 - Access to Health Care
 - Access to Primary Care
 - Health Literacy

Resulting Conditions

- Diabetes
- Asthma
- Obesity
- High Blood Pressure
- Strokes
- Addictions and FASD
- Tobacco Use
- Cancer
- Low Birth Rates
- Domestic Violence
- Lower Life Expectancy/Higher Mortality Rates
- Domestic Violence
- Disproportionate Arrests and Convictions
- Disproportionate Foster Care Rates
- Lower High School Completion Rates

Make a few points of how many people you know who have one or more of these and how it is normalized. Tie back to contributing factors: IE commodity foods led to Obesity and Diabetes, normalized through jokes, (fluffy dance) (Indian Love)

Internal Conflicts

Internal Conflicts for the Oppressed

- Internalized Oppression
- Multiply identities: many people telling you the 'right' way to be.
- Trying to "fit" in
- Living in two worlds

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May experience a sense of being different than anyone else

May feel that they don't belong and have difficulty finding others who understand

May have difficulty incorporating two or more heritages into one ID

May experience racism from both groups

May experience pressure from one parent or group to ID with one group

Often ID with one parent and ambivalent to other, even feeling embarrassed/guilt by other parent

(This is from Caroline Cruz's presentation)

Internal Conflicts for the Oppressed

- Intergenerational Trauma and strained relationships between generations due to influence by dominant culture (boarding schools, slavery, Jim Crow, displacement, relocation, urban/rez, media etc.)
- Visible and Invisible culture; what people say about their culture is not always followed

Internal Conflicts for the Oppressor

- Denial
- Guilt
- Shame
- Anger
- Confusion
- White Privilege

Suggestions for Healing and Resources



The Future Generations Collaborative (FGC): Trauma Informed Collaborative Model (TCIM)

Social (Values)

The social domain addresses the context and environment in which people and systems interact. It also represents how we feel about this context. In the FGC, we bring meaning to this domain via the collective values we hold, which ensure our process is safe and respectful for all.

Body (Community)

This domain addresses the structures that affect our roles in our families, communities and organizations. In the FGC, our structures exist to sustain and create harmony between and among people and organizations.

Spiritual (Culture)

This domain addresses the positive and negative practices that influence people and organizations. The FGC prioritizes AI/AN culture as a primary prevention strategy. We recognize and build on the resiliency of AI/AN people to improve the health of our communities.

Mind (Relationships)

This domain relates to our intellect, emotions, memories and experiences. In the FGC, listening to the experiences and memories associated with trauma helps to restore trust among people and organizations.

A trauma-informed collaborative utilizes a relational world view to guide development of processes and outcomes. The work is community based and Native voice is emphasized. It is supported by government agencies who have built trust with the community using a Trauma Informed Collaborative Model (TCIM).

What You Can Do: Individual Approaches

- Increase knowledge and understanding
- Use family/client centered approaches through a trauma informed lens
- Understand your own bias
- Ask who would support the individual/family (natural helpers and resources)

What You Can Do: Individual Approaches

- LISTEN to the individual, family and/or natural helpers
- DO NOT JUDGE
- HONOR the story of the individual/family
- Show RESPECT

What You Can Do: Individual Approaches

- Inquire/Explore if screenings/assessments are conducted through a cultural lens
- Ask for preferences—
 - Not all Natives or African Americans have the same customs or belief systems
 - Not all Natives or African Americans wish to be referred to in the same way, i.e. Black vs African American or Indian vs Native American

What can you do: System Approaches

- Data Collection improvement:
 - Was race information collected adequately?
 - Is the person enrolled in their tribe and where?
- Increase representation of Native and African American members of the CRB
- Build an understanding of Native and African American Communities through outreach and engagement

What can you do: System Approaches

- Participate in Collaborative partnerships
- Consult with Native and African American community advisory committees/entities, i.e. Metro Native Advisory Committee, Community Council on Family Preservation, Urban League of Portland, Communities of Color, Native American Rehabilitation Association, Native American Youth Association

