SCC HISTORICAL TRAUMA

PART ONE

FEBRUARY 2017

“Fire that is beginning to stand”

Biskanewin Ishkode

Iskowtew Kahmahch Opikik

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HISTORICAL TRAUMA

The adverse effect of this history carried down from generation to generation is known as historical trauma. Maria Yellow Horse Brave Heart, widely regarded as the “mother of historical trauma” by Native Americans, describes historical trauma as the cumulative emotional and psychological wounding over one’s lifetime and from generation to generation following loss of lives, land and vital aspects of culture.
Biskanewin Ishkode (Course One)
- Unit 1: Nowhere Left to Go
- Unit 2: Rewriting our Story: A Hero’s Journey
- Unit 3: Recovery and Wellness

Biskanewin Ishkode (Course Two)
- Unit 1: The Cycle of Trauma and Addiction
- Unit 2: Ethnic Identity: Who am I as a Native Person?
- Unit 3: Bimadziwin: The Good Life Path

Biskanewin Ishkode (Course Three)
- Unit 1: Phenomenology: Researching Our Stories
- Unit 2: Collecting our Stories
- Unit 3: Creating New Stories
Three Stages of Understanding by Design

1. **Identify desired results**: Outcomes that challenge students to think.

2. **Determine acceptable evidence**: Authentic Assessments integrating real world experiences.

3. **Plan learning experiences & instruction**: Multimedia Lessons
Spiral Model

1. Start with people’s experience
2. Look for patterns
3. Add new information and theory
4. Practice skills, strategize & plan for action
5. Apply in action
WE BELIEVE...

• Education is an effective way to heal from our historical trauma of loss of land, loss of people, and loss of family and culture. (Course One)

• Each person must take responsibility for self-healing. (Course Two)

• Healing takes place within the context of community because we are a communal culture. (Course Three)
TEACHING …

• **Experiential:** Bridging theory with the “real world” practice.

• **High Context:** Multi-media with variety of visuals so students can observe and listen.

• **Interactive:** Processing in small and large group formats.
HEALING...

1. COMING WITH GRATITUDE

Become more present to the wonder of being alive in this amazing world.

2. HONORING OUR PAIN

Dedicating time and attention to honoring our pain ensures space for grief, outrage, and sorrow. This caring derives from our interconnectedness with all of life (a core Native belief).
3. SEEING WITH NATIVE EYES
It opens us to a new view of what is possible and a new understanding of our power to make a difference.

4. GOING FORTH
Involves clarifying our vision of how we can act for healing of our world, identifying practical steps that move our vision forward.
Biskanewin Ishkode
(Course One)
• Unit 1: Nowhere Left to Go
• Unit 2: Rewriting our Story: A Hero's Journey
• Unit 3: Recovery and Wellness
Course 1: Unit 1: NOWHERE LEFT TO GO

• **1850-1916:** The Cree, Chippewa and Metis Struggle to find a place to live.

• [UBD Course 1 Unit 1.pdf](#)

• TRAUMA
  • “There is no center any longer and the sacred tree is dead.” (Black Elk)
C 1: UNIT TWO
THE HERO’S JOURNEY

THEORY OF HT

THE BRAIN: FIGHT OR FLIGHT

ABSOLUTELY TRUE DIARY OF A PART TIME INDIAN

THE HERO’S JOURNEY
Course 1: Unit 2: Rewriting Our Story, a Hero’s Journey

https://www.youtube.com/watch?v=Hhk4N9A0oCA

UBD Course 1 Unit 2.pdf
C1: UNIT THREE
RECOVERY AND
WELLNESS

SCALPEL &
THE SILVER
BEAR

SACRED
PLANTS

WHAT
PLANTS
TALK
ABOUT

HEALING
Course 1 UNIT 3: RECOVERY AND WELLNESS

• UBD Course 1 Unit 3.pdf
ESSENTIAL QUESTION

• HOW IS CONFRONTING THE PAST PART OF THE HEALING PROCESS?
References

1. Kathleen Rice-Brown: *Examining the Theory of Historical Trauma Among Native Americans*
2. Sherman Alexie: Absolutely True Diary of a Part-Time Indian
3. Sherman Alexie: Ten Little Indians
6. Carolyn Yoder: The Little Book of Trauma Healing.