



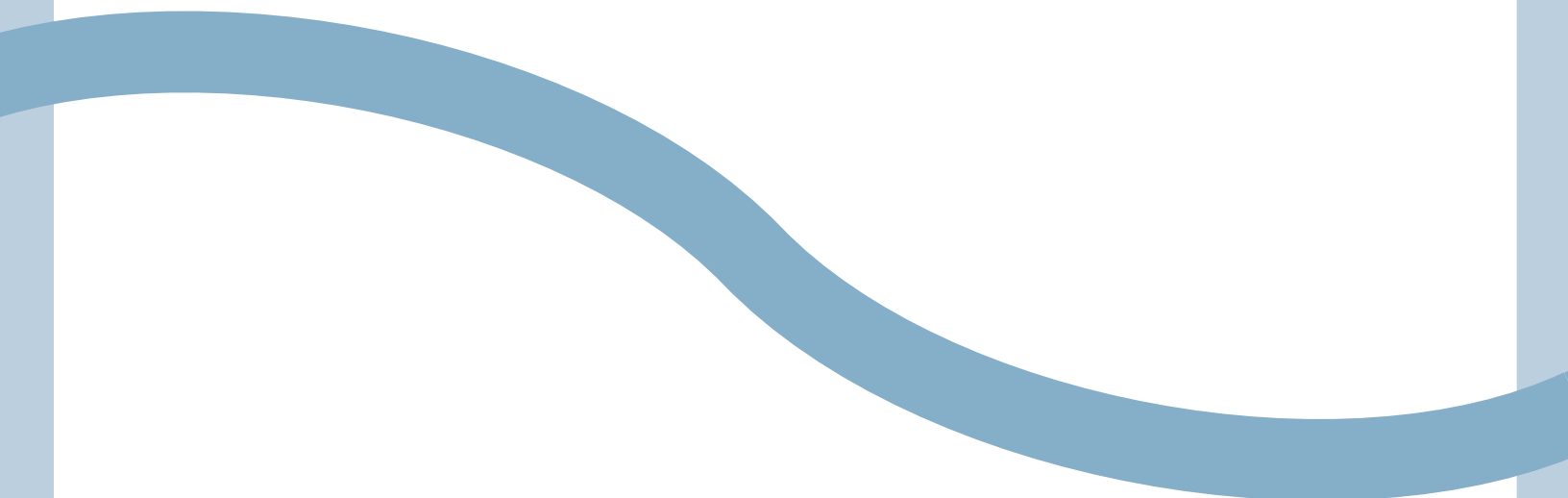
TRANSFORMING HISTORICAL HARMS

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TRANSFORMING HISTORICAL HARMS

by
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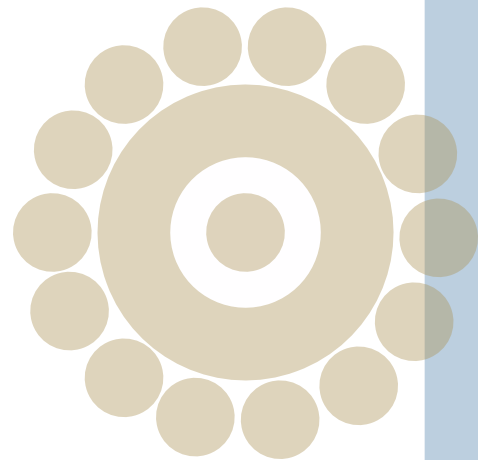


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ACKNOWLEDGMENTS

There are more people than can be mentioned who have contributed to the development of the Transforming Historical Harms concepts and manual. The faculty, staff and students at CJP and STAR, as well as the many theorists and practitioners whose work influenced the content, were all critical in this effort. The two linked descendants who first proposed Coming to the Table (CTTT) and the many others who joined them provided first-hand experience in addressing historical harms and personal legacies that influenced the THH approach. Staff members at Hope in the Cities were partners at several junctures in the development of CTTT and provided wisdom and experience from similar efforts in which they were involved. Other partners who provided training at CTTT events contributed to the conceptual development of this model. The staff at CJP directly contributed to the work of CTTT through administration and program development, keeping the program afloat in order to support the development of this manual. Finally, the staffs of the Fetzer Institute and the Kellogg Foundation deserve much gratitude for believing in this work and making it possible through their financial support. Many thanks to this extended community. May each person hear their own and each other's voices and experiences in the messages this manual conveys.

SECTION I: OVERVIEW, CONTEXT AND USING THE MANUAL

Africans were brought to the United States to be sold as property and to have their uncompensated labor utilized to develop an infrastructure and stable economy for people of European descent. In order to maintain this arrangement, laws were passed that created divisions based on the concept of "race" and a belief in racial inequality. Despite a civil war, the passage of laws designed to create equality and many years spent trying to level the playing field, large racial divisions persist across the country. This historical arrangement laid the groundwork for racial disparities and animosity for the generations that would follow - even those whose ancestors were not in the US during the time of enslavement. Beliefs about superiority and inferiority based on skin color, as well as systems and policies that established or maintained corresponding inequalities in education, healthcare, prison populations and economic status remain in most places in the United States. And in spite of the nation's multiethnic population, healthy, cooperative multiethnic communities are rare. The trauma of the inhumane system of slavery has not been handled and continues to get passed on to the next generation.

In Cambodia, many years of overwhelming events, including attacks by neighbors, French colonization and wars in Vietnam, culminated in the 1970s when Cambodia experienced a horrific genocide. This took the lives of nearly 25 percent of the population through execution, disease or exhaustion. Most survivors were forced to relocate to small, rural villages, further destroying concepts of community and social ties that had already been made fragile by nearly a century of civil war and colonization. Today, Cambodians struggle with poverty, government corruption, tax evasion, lack of access to healthcare, dwindling social ties, and high rates of psychosocial problems related to Post Traumatic Stress Disorder.

In Australia, following colonization by Europeans, many policies and practices were enacted by those of European descent to assimilate the indigenous Aboriginal Australians and normalize European

culture, values and dominance. Policies were designed to destroy Aboriginal language, culture and identity. One of the policies in support of forced assimilation was to remove Aboriginal children from their homes to live in foster homes or institutions. Results of these policies have been significant and continuing disparities in health, education and rates of incarceration between Aboriginal and non-Aboriginal Australians. Even though the policies have been eliminated and the beliefs that were initially used to justify the policies have been discredited, the disparities continue.

Each of these cases describes a society that is suffering the impact of historical trauma. The manifestations may look the same or be quite different, and could include poverty, ongoing violence, unequal access to healthcare and education, or human rights abuses. In all cases, myths, legends, folklore, wisdom, biases, and other narrative and ritual expressions (collectively, we refer to this as the "legacy" of historical trauma) are offered to articulate the reasons for the conditions and structures (which we call the "aftermath") that maintain the effects of historical trauma. We call these modern day effects or manifestation of historical trauma "historical harms." In each situation, individuals and communities have been and will need to continue facing historical harms, so that they do not continue to get passed on and obstruct people's ability to survive and thrive. The Transforming Historical Harms framework is offered to help those who are seeking to uncover the "legacy" and undo the "aftermath" of historical trauma at the personal and community levels. Each of the above cases will be revisited later in the manual for further analysis. At the outset it is important to say that this work is not exclusively the work of targeted communities that are experiencing the obviously negative reverberations of the historical trauma. In the manual we seek to reinforce the understanding that every aspect of a society is negatively impacted by the failure to provide appropriate redress for the experiences of historical harm. It is also important to acknowledge the strengths and resilience developed in response to traumagenic circumstances. Examples of those who have overcome difficult circumstances offer hope and grounding for the work that is still before us.

The THH Framework

The Transforming Historical Harms (THH) manual articulates a Framework for addressing the historical harms mentioned above as well as the many others present in societies around the world. The framework looks at historical injustices and their present manifestations through the **lens of trauma** and identifies the mechanisms for the transmission of historical trauma: **legacies and aftermaths**. These are the beliefs and structures responsible for transmitting trauma responses and traumagenic circumstances between generations. The framework then offers a comprehensive **approach** to transforming historical harms through **Facing History; Making**

Connections; Healing Wounds; and Taking Action. Transforming historical harms must occur through the practice of all these dimensions. The order in which they are engaged can be different, but none can be omitted. This approach will be the primary focus of the manual. Finally, the framework includes the levels at which healing needs to occur, which range from the individual to the international level. For the sake of simplicity, we will refer to analysis and interventions at the **individual** and **group** levels.

The framework we offer in this manual is unique in several ways. The four part THH Approach is **holistic** because each dimension is **interconnected** with the others and the approach only works when all the dimensions are present. The framework introduces specific understandings of the concepts of **legacy** and **aftermath**, and transformation is considered incomplete unless both beliefs and structures have been addressed that have been responsible for perpetuating historical trauma and harms. The THH framework **includes all groups that have participated in and have been touched by the historical trauma and harms** rather than focusing exclusively on the group or groups that have been named the “victims.” There is clear and ample evidence that in the context of massive and historical trauma, those who were victimized, those who perpetrated, those who were bystanders AND the descendants of each group are all effected. It is our assumption that participation and healing is required at some point for all groups in order for the approach to be effective. Not only is it requisite for all groups to participate, but for consideration to be made for the unique manifestations of trauma across generations for each group and for healing interventions to occur at the individual and group levels.

Context and Background

The context in which the THH framework was developed is also unique in the sense that both theory and practice informed every aspect of its evolution. The elements of the framework were articulated in the Practice and Training Institute of Eastern Mennonite University’s Center for Justice and Peacebuilding in partnership with individuals committed to addressing the manifestations of enslavement in the United States in their families and communities.

Healing Historical Harms represents an evolution of the **Strategies for Trauma Awareness and Resilience (STAR)** program (located at in the Center for Justice and Peacebuilding’s Practice and Training Institute) with application of trauma healing theory to a specific set of circumstances, namely, multigenerational harm at the personal and communal levels.

The STAR program was developed in response to the events of September 11, 2001, by the faculty and staff of Eastern Mennonite University’s Center for Justice and Peacebuilding. The seminars were originally designed as

an educational and self-care program for “front-line care givers” in the period after the collapse of the World Trade Center and the plane crashes in Pennsylvania and Virginia. It was thought that if front-line caregivers and first responders (emergency personnel, clergy and faith leaders, counselors and municipal workers) were trained in trauma and trauma healing principles, they would be more prepared to care for those directly experiencing trauma, care for themselves and support the healing of their whole communities.

The STAR program rapidly expanded to include people from around the world who had experienced personal and societal trauma of all sorts. Over the first 10 years of the program, STAR seminars have been offered in a wide variety of contexts, and the learnings have proved applicable in cases of personal and generational family trauma, school shootings, collapse of infrastructure, destruction of entire cities or towns, cultural trauma, international conflicts, natural disasters, ongoing civil wars and communities enveloped in long-term trauma from circumstances as diverse as disease epidemics, congregational conflicts, drug wars, high levels of violent gang activity and multigenerational poverty (Yoder & Zook Barge, 2011). STAR theory and practices have also been applied to specific populations that are likely to have high levels of exposure to **traumagenic** experiences including: seminarians, youth and youth workers, soldiers returning from war and people emerging from decades of war and underdevelopment.

“Traumagenic” is a term coined by David Anderson Hooker to describe Trauma as *a response* to events rather than the event itself because all people will not respond to an event in the same way. Traumagenic describes a situation in which many, but not all people, will exhibit trauma reactions. (See glossary for a complete definition).

Among the many groups that found STAR principles valuable was a group of individuals of both African American and/or European American descent who were historically linked to one another as descendants of enslaved people and enslavers from the same plantation or forced labor system. These individuals, who had been looking for a way to draw more sets of “linked descendants” together, began working with the STAR program. This marked the birth of **Coming to the Table** (CTTT), the program responsible for the development of this manual.

Coming to the Table was founded to support African American and European American descendants whose ancestors were linked by an “enslaved/ enslaver” relationship in building relationships and exploring their own and America’s collective legacies of slavery. The project’s name, “Coming to the Table,” is drawn from Rev. Dr. Martin Luther King Jr.’s August 1963 speech at the March on Washington during the Civil Rights movement in the United

States. In his speech, Dr. King envisioned a time in the United States when “the sons of former slaves and the sons of former slave owners would be able to sit down together at the table of brotherhood.” Since 2006, CTTT has been developing theories and engaging in practices to face the history of enslavement, make connections across historical divides and move towards healing for individuals and communities still characterized by division and inequality based in slavery’s legacies. A growing group of individuals has been meeting together to address the historical trauma of slavery in the United States.

STAR and CTTT were primarily developed at Eastern Mennonite University’s (EMU) Center for Justice and Peacebuilding. EMU is a small, private, Christian-based liberal arts college grounded in the peace church tradition. Many of the principles and assumptions about human beings that are the foundation of our work were directly and indirectly influenced by the institutional values embedded and manifested in the work of the university’s Center for Justice and Peacebuilding (CJP). Most of the earliest CTTT work was tested among U.S. residents, and most participants in the early work were either middle or upper middle class and identified as African American, European American, or a mix of the two.

Even with this limited testing field, we are confident that the theories, principles and practices articulated herein are applicable to a wide array of circumstances of unresolved historical trauma. Our confidence derives from the fact that the foundational theories and practices in trauma, trauma healing, restorative justice and community building have been developed and applied in multiple cultural settings and circumstances, and refined over time. Further, the STAR program has been well-received and found applicable in a wide variety of contexts, including Boston, Bosnia, the Middle East, Western Europe, Southern Asia and throughout North America, South America and Africa. The theories have had universal resonance, and the practices, with specific cultural adaptations, can find applicability in most cultures.

The Transforming Historical Harms framework, originally designed for CTTT, has been broadened and modified in this manual to better include groups working on other historical harms. This is especially true for people who are working in contexts of multigenerational trauma that has been perpetuated and maintained through institutions, systems, policies and the systematic dissemination of legends, myths and outright lies to justify the disparate experiences of different groups.

Using the Manual

How to use this manual:

The intention of this manual is to provide value to those trying to address the personal, familial, communal and/or societal remnants of traumagenic historical experiences that continue to hurt or limit the lives of individuals, groups, societies and nations. The pain or limitation could result from overt violence such as enslavement, war, colonialism or genocide, or more subtle forms of violence like discrimination, poverty and personal or societal exclusion.

Objectives: Those using this manual will:

1. Learn how historical harms, which are current challenges in our lives and communities, are rooted in large-scale historical traumas.
2. Identify how **Legacy** and **Aftermath** describe the transmission of historical trauma and harms.
3. Apply the **Transforming Historical Harms Approach** that includes:
 - a. Exploring approaches to **facing history** that help identify ways to move forward;
 - b. Learning how **making connections** -- building relationships across historical divisions -- can create partnerships capable of working towards effective change;
 - c. Identifying the importance of creating spaces and methods that welcome and support **healing wounds** (mind, body and spirit) from trauma both individually and collectively; and
 - d. Taking action** to address beliefs, behaviors and structures responsible for ongoing harms.
4. Explore historical trauma and harms in specific contexts, and learn about strategies for using the THH approach in these situations.

This manual is composed of five sections and an appendix.

Section 1 includes how to use this manual (you are here), an overview and map of the contents, and the contextual background behind the THH frameworks. **Use section 1 to understand the overview and purpose of the manual.**

Section 2 Provides an overview of the THH framework and its theoretical underpinnings: The **Lens of Trauma and Historical Trauma**; the transmitters of historical trauma, **Legacy and Aftermath**; and the **THH Approach** of facing history, making connections, healing wounds, and taking action. Section 2 also includes a glossary of terms that are used throughout the manual. **Read Section II to better understand the THH framework and its theoretical underpinnings.**

Section 3 focuses on the **THH Approach in practice**. The narrative practices that relate to each dimension are described as well additional practices and examples of processes in two contexts that include each dimension of the THH Approach. **Read section 3 to understand how each dimension looks in practice.**

Section 4 includes **frameworks for analysis** and **creating action strategies**. This chapter invites the reader to identify historical harms in his or her context, how harms have been passed down through legacy and aftermath and, how healing approaches are being used and could be further implemented. Finally, the reader has the opportunity to identify a plan of action. **Read Section 4 to help analyze your own context of historical harms. Then create a strategy for beginning to address the indicators you identified.**

Section 5 includes additional **suggestions, resources and tools for designing a strategy to use the THH approach both at the individual and group levels**. Processes, organizations, programs and other materials are listed along with websites and references for more information. **Refer to section 5 while you are designing your strategy for addressing historical harms.**

The Appendix includes **The Healing Questions**, which have been designed for an individual to reflect on his or her own healing journey as related to historical trauma. You will also find an example of the **full case study of Cambodia** put into the THH framework. **Refer to the Appendix for assistance with specific questions that can help begin a healing process for an individual and for an example of a full case study using the THH analysis tools.**

SECTION II: THE THH FRAMEWORK

Glossary

The following definitions will appear throughout the manual. We compiled them here because many of the terms that we are using have been coined by the authors or other professionals who engage these concepts or they are definitions of terms that have different popular meanings. If not identified here, the professionals who contributed to the concepts and definitions will be named in other places in the manual.

Trauma -- the word “trauma” is a Greek word (noun) which means “wound” or “injury.” In the manual, we will refer to trauma as the set of reactions and responses to an event or circumstance that was experienced as overwhelming. When an event or set of circumstances, whether sudden or ongoing, large or small and cumulative, is perceived to be threatening to an individual or community, and overwhelms the individual or collective capacity to respond, humans have three typical, instinctual reactions: fight, flight or freeze. This sense of being overwhelmed has biological, emotional, behavioral, spiritual and even societal consequences, which can remain if not healed. It is important to recognize that an event can be overwhelming to some but not all who experience the same event or set of circumstances.

Traumagenic-- an adjective coined by David Anderson Hooker that describes an event that is likely to cause trauma. It takes into account the understanding of trauma as a *response* to an event. The event itself is (or in the case of trauma generated by cumulative events, the circumstances are) the originating source, or genesis, of the trauma reaction rather than the actual trauma. An event that is likely to cause trauma would then be described as “Traumagenic.” Individuals and communities can have a variety of different responses to an event, and some individuals and communities might respond with strengthened capacities. However, a traumagenic event or circumstance will cause trauma reactions for the majority of those who are targeted, perpetrators and witnesses.

Power Wounding -- power is the capacity to act in situations or bring resources to bear to have needs and desires fulfilled. Power is manifested in three ways: (1) power over someone or something else (this power over can be destructive and coercive or nurturing in the sense of a caring parent); (2) power with i.e. alliances, coalitions and organizations; and (3) power

from within. Power wounding reflects the idea that a shared feature of the negative expressions of trauma is that in one way or another these trauma expressions limit an individual's or group's capacity for agency towards full actualization. If there are cognitive, emotional or spiritual impairments resulting from a traumagenic event, the individual or community is not fully able to identify and act on the full range of options -- or more importantly to creatively construct options -- that allow their needs to be met. Similarly, laws, policies and societal structures formed in response to or in order to perpetuate traumagenic circumstances that limit an individual or group in pursuit of fulfillment are said to injure (or wound) their power or agency.

Historical Trauma -- a term coined by Maria Yellow Horse Brave Heart that refers to an event or complex set of events that impacted a significant segment of society or the entire populace. Historical Trauma according to Brave Heart is "the collective emotional and psychological injury both over the life span and across generations...emanating from massive group trauma." Often, historical trauma is also cultural trauma in the sense that a complex set of traumagenic events, policies and practices were directed at a segment of society because of some specific distinguishing feature of that group (e.g., race, ethnicity, belief, gender, sexuality, etc.).

Multigenerational Transmission of Trauma -- a description of trauma responses that in turn create traumagenic circumstances for others, thus passing the trauma on to subsequent generations. The trauma responses may take the form of abuse, neglect, and other likely trauma causing behaviors, but they also may take the form of dignity destroying beliefs and structures created in response to trauma that in turn create trauma for others. The structural dimension of the transmission of multigenerational trauma expands the concept of historical trauma, which mostly refers to emotional and psychological injury that is passed between generations and usually only refers to those who have been named "victims." In this manual, we will also refer to the multigenerational transmission of trauma among "victimizers" and "witnesses."

Legacy and Aftermath -- in relationship to the multigenerational transmission of trauma, legacy is the collection of beliefs, ideas, myths, prejudices, biases and behaviors that are disseminated and then inherited by and/or about differing groups. Aftermath refers to the institutions, laws, political and economic structures and the official narrative conveyed and enforced by a society's supporting systems (education, religion, social services, criminal justice, etc.) that were formed to enforce or reinforce particular aspects of a legacy.

Historical Harms -- the modern day negative impacts of historical trauma that have been transmitted across generations through legacy

and aftermath. They are the structures, beliefs and conditions that are overwhelming to many people on the levels of mind, body and spirit that have their origins in historical trauma.

Trauma Healing -- using and demonstrating a number of practices and strategies that neutralize and/or overcome and transform the traumatic impact of an event or reactions to traumagenic beliefs and structures. In the case of historical harms, healing requires transforming beliefs and structures so they no longer create circumstances that continue to wound current generations and those to come in the future.

The THH Approach -- a multifaceted strategy for transforming historical harms. The approach includes facing (researching, discovering, learning) the historic facts and circumstances that initiated the historical trauma; making connections (reaching out, listening, developing relationships) across groups divided by the historical trauma and harms; healing wounds (recognizing, talking about, letting go, making right) to mind, body and spirit related to the historic harm; and taking action (changing the beliefs and structures that perpetuate trauma). It is this approach that will be the center of the work of transforming historical harms.



Overview

The goal of the THH framework is to assist in designing processes that will help minimize or eliminate the continuing impacts of historical traumas that manifest as historical harms.

Transforming historical harms? There are some who seek to “heal wounded history,” (Parker, 2001) and some historical events may in fact be the genesis of trauma. However, there are modern systems in place that were developed to perpetuate the wounding, disparities and limitations caused by those original historically traumagenic events. It is those current manifestations that we call historical harms. Historical Harms are the effects of the mythology and the meaning that we bring forward from those historical moments and the systems and policies that were put in place that now sustain those memories, reproduce the disparities and create modern traumagenic circumstances. They are also the systemic patterns of relationship and the distribution of access to opportunities that were determined in conjunction with the traumagenic policies and practices that we experience today, and have links (direct or indirect) to historical trauma.

It is clear that historically traumagenic circumstances that have not been healed, reconciled or made right can have continuing consequences at the individual, family, organizational, communal, regional, national and even international level for generations. This is seemingly true regardless of whether the original traumagenic policies or practices persist, because there are consequences to trauma that the mere passage of time does not heal. Fortunately, research is also making it clear that the drive to resolve unresolved trauma remains with us as individuals and groups for several generations as well. There are many examples of people and groups who overcame traumatic reactions, became stronger and more resilient and created a positive legacy and aftermath that benefit us today.

Capitalizing on this awareness, THH seeks to provide a framework for people working to transform the legacy (i.e., memories, mythology, meaning, etc.) that has been passed down from history as well as the aftermath (i.e., systems, policies, embedded societal structures, etc.). Without transformation, legacies and aftermaths perpetuate victimization in ways that ultimately result in unequal access to the resources and supports necessary for full individual and communal self-expression, self-actualization and advancement. As such, the THH framework requires an understanding of trauma, historical trauma and harms, the mechanisms of legacy and aftermath and finally a holistic healing approach that’s inclusive of these understandings.

Elements of the Framework

We begin our exploration with the theoretical underpinnings that have informed the Transforming Historical Harms Framework. Although individual

and societal arrangements can be analyzed from a number of different angles, the THH Framework includes a **specific understanding of trauma and trauma healing articulated through the STAR program**. This understanding of trauma assumes that individuals and whole communities have been harmed by situations that have been overwhelming and require healing. The bases for the harms that need to be transformed often have deep historical roots, so traditional clinical concepts of “healing” alone are ineffective. Also important to the framework are the concepts of **historical trauma and the multigenerational transmission of trauma**, which explain how massive traumas transpiring decades or centuries earlier can be passed between generations, and necessitate a deeper, broader and more comprehensive analysis and healing approach than issues originating in one’s own lifetime. The mechanisms that transmit trauma across generations are **legacy and aftermath**, which offer ways to analyze the often-invisible conductors of historical trauma: beliefs, myths, biases, institutions, laws and structures. Finally the framework includes a comprehensive and holistic **Transforming Historical Harms Approach** through facing history, making connections, healing wounds and taking action. Theories of change that undergird the THH framework are in the areas of trauma healing, conflict transformation, reconciliation, restorative justice and narrative.

Trauma

The THH Framework is grounded in a specific understanding of **trauma**. It is our belief that trauma responses and resulting behavior offer a clear and practical explanation for how historical events lead to many modern conditions, the nature of responses to those conditions and how those conditions are likely to persist without specific interventions. The key concepts from trauma theory that provide a basis for looking at and addressing historical trauma are understanding the trauma reactions of flight, fight, freeze, and the ways that trauma expressions manifest in individuals and communities. Those indicators help us identify if a community is still dealing with historical trauma. Collective trauma, perpetration-induced trauma and trauma through witnessing explain how trauma can become collective, impacting victims, offenders and witnesses. The trauma framework provides guidance for both individual and group journeys, which are both essential in the healing process, as well as possible approaches to the individual’s or group’s response. Understanding cycles of victimhood and violence that trauma generates also helps us identify the larger patterns that cross time and geography.

The word “trauma” is a Greek word (noun) which means “wound” or “injury.” “Trauma,” according to Peter Levine, is not a particular event or situation. Rather, “trauma” describes the set of reactions and responses to an event or circumstance. When an event or set of circumstances, whether sudden or

ongoing, large or small and cumulative, is perceived to be threatening to an individual or community, and overwhelms the individual or collective capacity to respond, humans have three typical, instinctual reactions: fight, flight or freeze. A traumagenic experience is one that is threatening and that usually overwhelms an individual's or group's capacity to respond (Levine, 1997). This sense of being overwhelmed has biological, emotional, behavioral, spiritual and even societal consequences (see figure 2.1 below). When these consequences are not attended to in an appropriate and timely manner, they can have longer-term and, sometimes, permanent impacts. It is these longer-term impacts with which we are concerned.

In her *Little Book of Trauma Healing*, Carolyn Yoder summarizes the trauma forming process in this way:

*The arousal in response to threat is produced for running away or fighting to survive. This completes the natural physiological cycle. When the cycle completes, we feel a sense of relief, even triumph and exhilaration: the body calms down and returns to a state of rest. However, when running away or fighting are impossible...or when the combination of terror and helplessness is overwhelming, the body may go into a **freeze** response. We are unable to think, move or even talk. Freezing when the tornado-like energy of fight-flight still has the nervous system in a state of hyper-arousal is like pressing on the accelerator of a car while slamming on the brakes. Freezing traps the intense trauma energy in the nervous system. If it is not discharged or integrated in a few days or a few weeks, the constriction of this energy is believed to be what produces common trauma reactions later, **not the actual event itself**" (Yoder C. , 2005). (**emphasis added**)*

There are common responses to traumagenic circumstances and periods of high stress, which, if not resolved or transformed, can become more or less permanent conditions impacting individuals, relationships and entire communities or societies. The following chart identifies common expressions of trauma on a number of different levels for the individual as well as for groups/societies.



Common Responses to High Stress and/or Expressions of Trauma

After experiencing a traumatic event, or in response to cumulative stressors, it is common -- and normal -- to experience a wide range of emotional, cognitive, physical, and spiritual reactions. These responses may appear immediately after the event(s) or some time later. These are normal reactions to abnormal situations. The following are some of the most common responses:

Emotional	Cognitive (Thinking)	Behavioral (doing)	Physical	Spiritual	Societal Effects
<input type="checkbox"/> Fear <input type="checkbox"/> Terror <input type="checkbox"/> Anxiety <input type="checkbox"/> Panic / Paranoia <input type="checkbox"/> Anger / Rage <input type="checkbox"/> Apprehension <input type="checkbox"/> Depression <input type="checkbox"/> Vengefulness <input type="checkbox"/> Shame <input type="checkbox"/> Guilt <input type="checkbox"/> Sadness <input type="checkbox"/> Grief <input type="checkbox"/> Emotional shock <input type="checkbox"/> Emotional outbursts <input type="checkbox"/> Loss of emotional control <input type="checkbox"/> Feelings of hopelessness or helplessness <input type="checkbox"/> Feeling numb <input type="checkbox"/> Irritability <input type="checkbox"/> COURAGE	<input type="checkbox"/> Confusion <input type="checkbox"/> Nightmares <input type="checkbox"/> Hyper-vigilance <input type="checkbox"/> Suspiciousness <input type="checkbox"/> Flashbacks <input type="checkbox"/> Overly sensitive <input type="checkbox"/> Difficulty making decisions, spacey <input type="checkbox"/> Poor concentration <input type="checkbox"/> Memory problems <input type="checkbox"/> Shortened attention span <input type="checkbox"/> Critical, blaming <input type="checkbox"/> Poor problem solving and abstract thinking <input type="checkbox"/> Preoccupied with the event(s): inability to recall all or parts of the event <input type="checkbox"/> Disoriented to person, place or time <input type="checkbox"/> Heightened or lowered awareness	<input type="checkbox"/> Withdrawal, including from spouse <input type="checkbox"/> Overwork <input type="checkbox"/> Antisocial acts <input type="checkbox"/> Inability to rest, pacing <input type="checkbox"/> Hyper-alertness <input type="checkbox"/> Erratic movement <input type="checkbox"/> Suspiciousness <input type="checkbox"/> Emotional outbursts <input type="checkbox"/> Change in speech patterns <input type="checkbox"/> Increased alcohol/drug use <input type="checkbox"/> Avoiding places related to the event <input type="checkbox"/> Difficulty writing or talking <input type="checkbox"/> Impaired sexual functioning <input type="checkbox"/> Loss or increase of appetite <input type="checkbox"/> Feeling clumsy <input type="checkbox"/> Domestic Violence <input type="checkbox"/> CARING FOR OTHERS	<input type="checkbox"/> Thirst/dry mouth <input type="checkbox"/> Twitches <input type="checkbox"/> Vomiting <input type="checkbox"/> Weakness <input type="checkbox"/> Chest pain <input type="checkbox"/> High BP <input type="checkbox"/> Rapid heart rate <input type="checkbox"/> Muscle tremors <input type="checkbox"/> Visual difficulties <input type="checkbox"/> Nausea/diarrhea <input type="checkbox"/> Shallow breathing <input type="checkbox"/> Dizziness or faintness <input type="checkbox"/> Chills or sweating <input type="checkbox"/> Easily startled <input type="checkbox"/> Fatigue <input type="checkbox"/> Changes in appetite <input type="checkbox"/> Sleep disturbances <input type="checkbox"/> Headaches <input type="checkbox"/> Grinding teeth <input type="checkbox"/> Inability to rest	<input type="checkbox"/> Emptiness <input type="checkbox"/> Loss of meaning <input type="checkbox"/> Doubt <input type="checkbox"/> Feeling unforgiven <input type="checkbox"/> Martyrdom, feeling punished <input type="checkbox"/> Looking for magic <input type="checkbox"/> Loss of direction <input type="checkbox"/> Cynicism <input type="checkbox"/> Apathy <input type="checkbox"/> Needing to “prove” self <input type="checkbox"/> Alienated <input type="checkbox"/> Mistrust <input type="checkbox"/> Crisis of faith <input type="checkbox"/> GROWTH	<input type="checkbox"/> Apathy <input type="checkbox"/> Silence/impaired communication <input type="checkbox"/> Aggressive behavior <input type="checkbox"/> Isolation <input type="checkbox"/> Lack of empathy <input type="checkbox"/> Denial <input type="checkbox"/> Low energy/low productivity <input type="checkbox"/> Inflexibility <input type="checkbox"/> High rates of alcoholism, drug abuse <input type="checkbox"/> High rates of (untreated) mental health issues <input type="checkbox"/> (depression, sexual dysfunction, etc) <input type="checkbox"/> High rates of stress-related health issues (and medication use) <input type="checkbox"/> Intergenerational transmission of pain <input type="checkbox"/> SPIRITUAL GROWTH, WISDOM

Figure 2.1 Common Responses to High Stress and/or Expressions of Trauma

Traumas affect victims, offenders and witnesses

In situations that produce traumatic responses inflicted by a person or group of people (rather than a natural disaster or accident), those experiencing the harm, those committing the harm and those who witness it can exhibit trauma responses. Those who are victimized can adopt trauma responses and continue to inflict additional harm on themselves by acting in or acting out to victimize others, in both cases maintaining a victim identity. Those who victimize others justify and minimize the harm they inflict and, over time, create structures that reinforce and justify the harm. In many cases, they maintain the position as aggressor, both consciously and unconsciously, seeing the only other option as becoming a victim. Witnesses to traumagenic events or circumstances also experience common trauma reaction.

Most literature and research about trauma only considers the victims, and not the person or persons actively involved in the creation of the traumatic situation. Rachel McNair's book, *Perpetration Induced Traumatic Stress*, suggests that perpetration of violence should be included as a factor that causes Post Traumatic Stress Disorder (PTSD). In her work, she researched police officers who have killed people in the line of duty, soldiers, torturers and others who reported PTSD symptoms after killing or hurting other people (McNair, 2002). This theory suggests that when looking at massive group trauma, it may also be important to look at the impacts of trauma on perpetrators, and how their trauma has been passed down across generations.

Kaethe Weingarten contributes another important theory through her book *Common Shock*, which examines the direct and structural impacts of witnessing violence (Weingarten, 2004). An important aspect of THH is considering how significant societal and cultural events can have traumatic impacts on every sector of society, because most people in a traumatized society are at least witnesses to personal or systemic violence, if not victims or perpetrators themselves. Because of this, expressions of trauma can more easily become imbedded in entire societies.

The fact that a whole groups of "offenders" can suffer from trauma was recognized by George Mason, a slaveholder and one of the "Founding Fathers" of the United States. In his writings in 1773, he identified ways that whole groups of offenders can pass dehumanizing behavior on to the next generation:

Slavery.... That slow poison, which is daily contaminating the minds and morals of our people. Every gentlemen here is born a petty tyrant. Practiced in the arts of despotism and cruelty, we become callous to the dictates of Humanity and all the finer feelings of the soul. Taught

to regard our own species in the most object and contemptible degree below us, we lose the idea of the dignity of Man, which the hand of nature had implanted in us, for great and useful purposes.

When the wounding is not addressed, victims, witnesses and perpetrators remain in cycles of victimhood and violence/aggression/domination. Those who are aggressors often see the only other option to dominating others as being dominated, so they work hard to maintain their positions. Those who are victims of harm struggle to find a sense of agency that allows them to break out of the cycle of victimhood.

Unhealed Trauma creates cycles of Victimhood and Violence

Those who are victims of the harm often act inwardly by harming themselves (e.g., drug and alcohol abuse, depression, low self-esteem) or act out (harming others through violence, neglect, abuse) against the aggressor or people within their own families and communities. Another significant impact of unhealed trauma is that it can then send a person or group into cycles of victimhood and violence that are mutually reinforcing. People who have been hurt often hurt other people or themselves. Figure 2.2 depicts the possible stages people and groups can follow when they carry unhealed trauma. The stages support the aforementioned cycles that maintain victimization and therefore on-going traumatization as well as suggest how these cycles can impact whole groups and get passed between generations. This concept is particularly important in understanding historical trauma because these cycles of victimhood and violence can cross generations and geography.

The children of Cambodian refugees in the United States who fled the Khmer Rouge are now involved in high rates of gang violence [acting out] and drug use [acting in] (Pothan, 2003). In a 2002 study, 45 percent showed signs of psychosocial problems, with respondents saying they didn't know where to go with their grief. Approximately 20 percent said they could not participate in daily living, stopped taking care of themselves and their families, and were regarded by others as mentally ill (Simcox & Strasser, 2011).

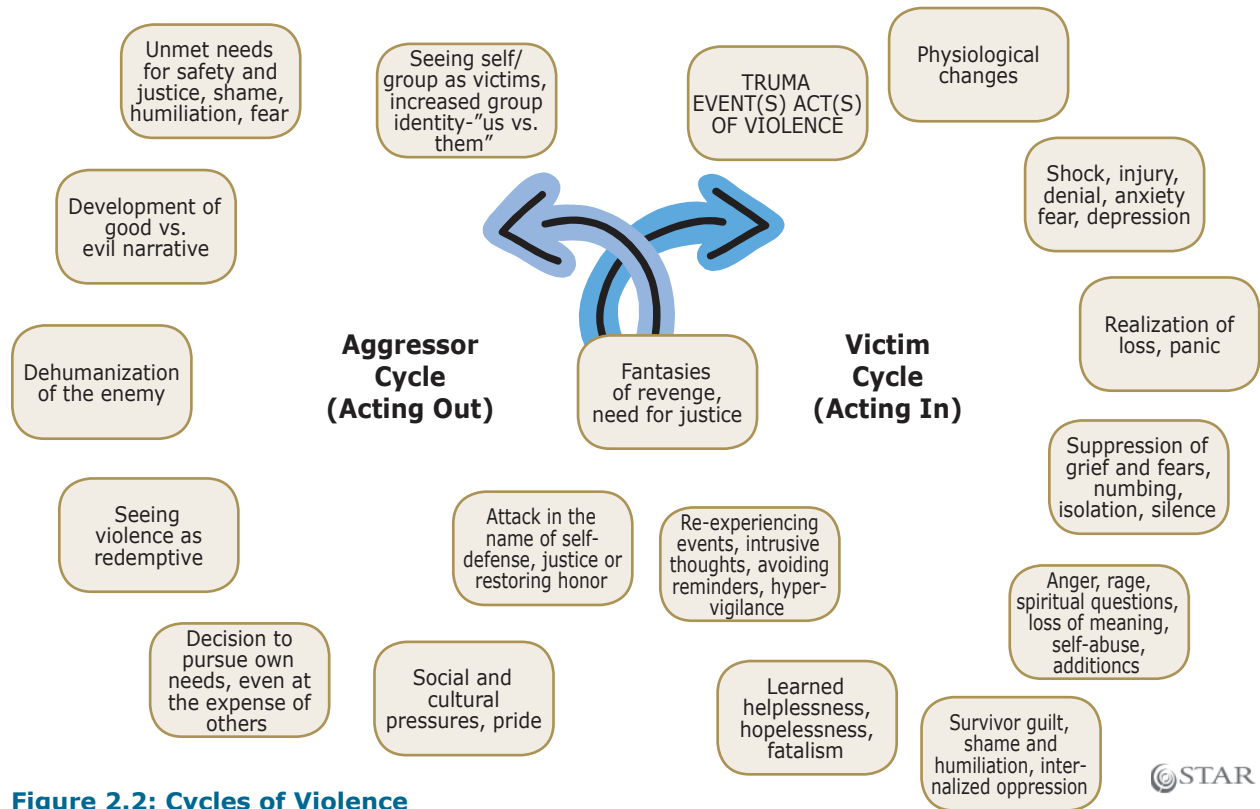


Figure 2.2: Cycles of Violence



Trauma can be Collective

One of the important contributions of the STAR model to Transforming Historical Harms is that it connects personal patterns of reaction to trauma with larger, societal patterns of victimhood and violence, and suggests a connection exists between how an individual and societies heal from trauma (Yoder, 2005). One of the researchers who influenced how STAR frames “collective trauma” is Arlene Audergon, author of *The War Hotel*. She writes, “When whole communities suffer atrocity, the trauma stays in the fabric of family, community and society for generations” (Audergon, 2004). Audergon describes the South African Truth and Reconciliation Commission as a society-wide effort to repair the community, but goes on to suggest that community grassroots forums are also needed to repair the social fabric that allows for stories to be told and community-building to occur. Addressing trauma as a group also assists in individual trauma healing because it addresses a common symptom of trauma, isolation (Audergon, 2004). This frame of “collective trauma” moves the conversation about trauma beyond the individual, where most of the thinking about trauma has occurred. It recognizes that a whole society’s engagement and change is required for transformation in addition to individual healing of the mind, body and spirit.

Trauma is Nested

The following diagram, originally created by Maire Dugan , and later modified by John Paul Lederach demonstrates the “nested” nature of conflict (refer to the horizontal nested layers in the diagram). They suggest that conflicts are located within the individual, relationship, culture, subsystem and system (these layers could also be defined as relationship between groups, the family, the organization, the community, the nation and/or the world). The example Dugan uses is racism. Racist beliefs exist within the individual, they create conflicts in relationships between people with different beliefs about race, they are embedded within the culture and are found in beliefs and structures supported at the systemic level. In order to fully deal with conflict related to racism, all of these layers needs to be addressed (Dugan, 1996). STAR adopted the same theory of change related to trauma, especially collective, historical trauma. To understand how to transform historical harms, similar considerations are needed to address the nested layers of trauma.

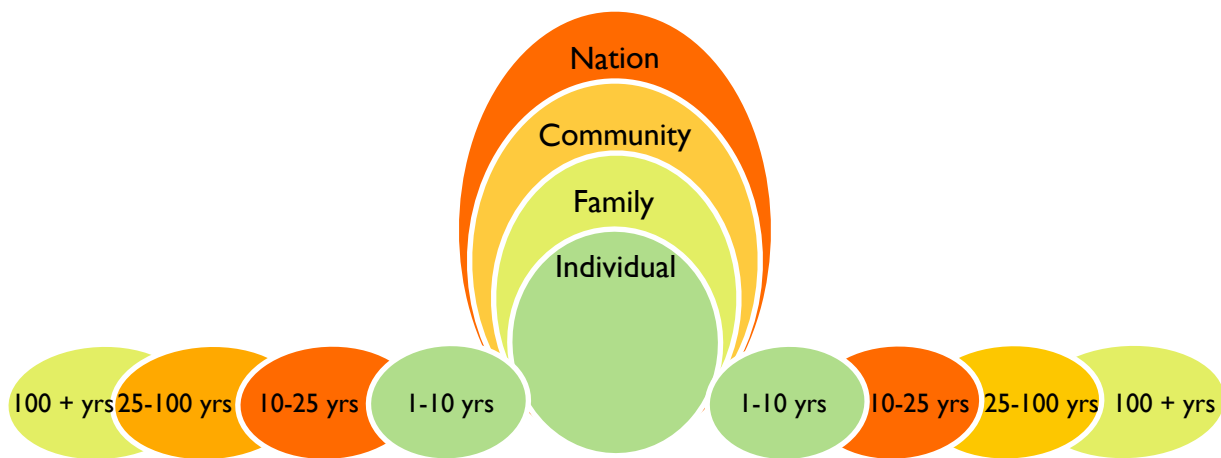


Figure 2.3: The nested model modified from Dugan and Lederach

Historical trauma, the multigenerational transmission of trauma and historical harms

In the THH framework, when we speak of “historical trauma,” it is not simply a trauma from a historical period. Rather, historical trauma refers to an event or complex set of events that affected a significant segment of society or the entire populace. The trauma responses to the event or events were then transmitted to the following generation. The modern day impacts are what we call historical harms.

Dr. Maria Yellow Horse Brave Heart coined the term “historical trauma,” defined as “the collective emotional and psychological injury both over the life span and across generations...emanating from massive group trauma” (Brave Heart & Evans-Campbell, 2008). The wounding goes beyond impacting individuals and overwhelms the majority of a group of people. Often, historical trauma is cultural trauma in the sense that a complex set of traumagenic events, policies and practices were directed at a segment of society because of some specific distinguishing feature of that group (e.g., race, ethnicity, belief, gender, sexuality, etc.).

The responses to traumagenic circumstances can be passed down between generations. Vamik Volkan describes this as the trans-generational transmission of trauma (Volkan, 1991). We use multi-generational transmission of trauma to signify the many generations that can be impacted by historical trauma.

The more traumatic the circumstances, the more likely that trauma responses will be passed between generations. Martha Cabrera describes these as “multiply wounded societies.” She writes, “Multiply wounded societies run the risk of becoming societies with inter-generational traumas. It is virtually a law that one treats others the way one treats oneself. Anywhere that large population groups are traumatized, the trauma is transferred to the next generation” (Cabrera, 1995).

In Australia, the “Bringing them Home Report,” which investigated the historical trauma of forcibly removing Aboriginal children from their homes, found that when those children grew up, the trauma they experienced, and lack of contact with their parents, made it difficult to parent their own children, who would often be taken away by welfare agencies. This created a generational cycle of Aboriginal people losing their children to the state.

A traumagenic society is one in which the society has incorporated (*de facto or de jure*) policies, practices and beliefs that continue to traumatize specific groups within the society to that group’s detriment and the benefit of others. Over an extended period, the traumagenic society reflects the continuing trauma through clear disparities

in health, welfare, economic status and many other forms of mental, emotional, physical and spiritual well-being. Over time, the group feature (race, ethnicity, religion, etc) that was the basis of the original traumagenic policies, practices and beliefs becomes a clear predictor of dysfunction, or lack of well-being. These modern day manifestations are historical harms.

Historical trauma is massive group trauma that crosses generations through the multi-generational transmission of trauma. It impacts individuals as well as groups and society and manifests as current day harms, which we refer to as historical harms because they are present harms linked to historical trauma. These understandings are significant in that strategies for group and societal change need to be explored in addition to strategies for individual healing and both the history and present need to be explored and connected.

Legacy and Aftermath

The complex groupings of interactions and structures in operation at all levels that serve as the mechanism for the multigenerational transmission of trauma are best captured in two concepts: Legacy and Aftermath.

Legacy: Legacy is the collection of beliefs, ideas, myths, prejudices and biases that are disseminated and then inherited by and/or about differing groups that often become cultural norms. Often, today's legacy was the original basis or justification for disparate treatment of one group by another. Legacies establish notions of superiority and inferiority, or confirm the character of a marginalized group. Legacy is often built into a community's official history as well as its folklore and language in ways that subtly and blatantly pass on biases and justify societal arrangements such as oppression, repression, enslavement, isolation, or even genocide or cultural extinction. It is important to always acknowledge that in addition to the negative aspects of legacy, a significant aspect of legacy to be built upon is the legacy of resilience, overcoming and cooperation that exists outside of the dominant narrative but is still always present and transmitted through unofficial means.

Aftermath: In relationship to multigenerational trauma, aftermath refers to the institutions, laws, political and economic structures and the official narrative conveyed and enforced by a society's supporting systems (education, religion, social services, criminal justice, etc.) that were formed to enforce or reinforce particular aspects of a legacy. This aftermath remains long after the overt traumagenic policies and practices have been stopped or reconsidered. Unless there is a conscious and extended effort to unveil the legacy and connect it to the aftermath, the aftermath is usually still present even when the legacy (i.e., myths, prejudices and biases) has been officially discredited! Also, because aftermath is built into

structures, rules, traditions and practices, there is no personal action or even intention required to maintain the designed and desired power-wounding and marginalizing effects. Like legacy, it is important to recognize that in response to traumagenic events there may have been structures established within targeted communities that contribute to the communities’ resilience. One example is the ways that traditional family structures were often reconsidered in response to war or famine.

Legacy and Aftermath cooperate to perpetuate a massive trauma: individuals and groups experience trauma (as victims, perpetrators or witnesses); then they build systems, implement laws and policies, and define their relationships with other people based on values and beliefs that they hold. Many of these values and beliefs were consciously or unconsciously formed as justification for, or in response to trauma reactions that took the form of habitual behaviors. The systems and other political and social arrangements are, thereby, founded in and based on trauma-causing and trauma-effected beliefs. Even when the attitudes and values (legacy) change, the systems, laws and relational patterns (aftermath) are much slower to shift, therefore maintaining trauma-causing and trauma-reactive patterns in society. The trauma is transferred without intention or attention. In attempting to undo or mitigate the effects of both the legacy and aftermath, significant attention must be paid to addressing both the hidden discourse and the systems which it gives rise to at the same time.

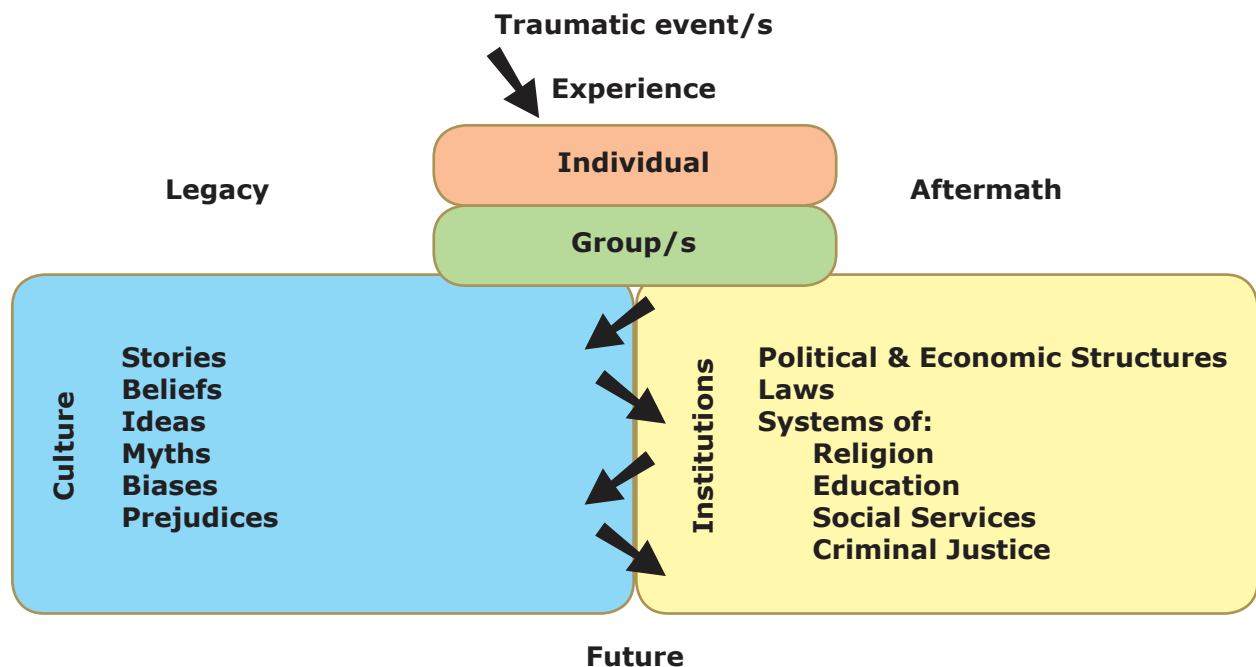


Figure 2.4: Legacy and Aftermath

The “Legacy” and “Aftermath” of historical trauma act as invisible and unconscious limits upon individual and/or collective capacity of the historically traumatized community’s capacity to exercise power and agency in seeking self-definition and self-determination. These same constraints

of legacy and aftermath also limit the humanity and empathetic expression of individuals and groups who are burdened with a historically privileged position, an entitlement mentality and the effects of policies and practices that systemically disenfranchise others.

Example:

LEGACY: Europeans are civilized and good and as a result, everything non-European is uncivilized and therefore, not good.

Value proposition: What is good should be expanded "for the good of all"; what is not good (or evil) should be contained, transformed, or extinguished.

Resulting AFTERMATH: Laws enabling enslavement in Europe and Americas.

Policies of forced removal of indigenous groups throughout the Americas.

Establishment of residential schools in the U.S., Canada and Australia, and laws to support them.

Establishment of Jim Crow laws in the U.S. and Apartheid in South Africa, and laws to support them.

On-going policies of colonialism in Africa and Asia.

Both legacy and aftermath must be considered in order to support transformation. Even if the majority of a population changes its beliefs, unchanged structures continue to harm the group targeted by the original beliefs. If the majority of people in a community believe that everyone should have access to healthcare regardless of ethnicity, belief, race, etc., if hospitals and clinics were not constructed in neighborhoods where a certain group of people lives, those people continue to be harmed by lack of access to these institutions and believe that they are considered less important members of the community. This lack of access is amplified by policies that also limited access to transportation and constructed communities in terms of race or ethnicity through financing zoning and contracting provisions.

Likewise, if structures change without changing beliefs, new structures will emerge in the form of new laws, policies and/or practices. In spite of the structural changes during the Civil Rights movement in the United States, unchanged beliefs about racial superiority and inferiority supported cultural practices and new laws that created limitations and maintained separation between African and European Americans. It is both culture and structure, legacy and aftermath that must be attended in order to transform the underlying roots/transmitters of historical harms.

Summary

Massive and/or cumulative traumagenic events create trauma responses for the majority who are targeted, perpetrators and witnesses. Unhealed trauma responses related to fight, flight and freeze form behaviors that are passed down which create legacies that are perpetuated and imbedded in aftermath. Legacies and aftermaths along with their supporting behaviors create new traumagenic experiences for future generations. They mutually reinforce one another and manifest as current harms, called historical harms in order to link them to the historical trauma in which they are rooted. Historical Harms may be the result of more than one situation of historical trauma that impacted the groups maintaining or targeted by the historical harms.

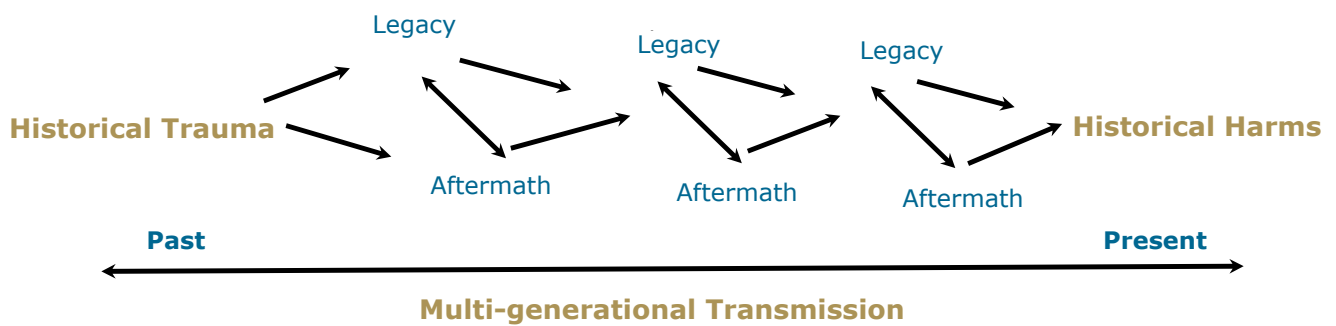


Figure 2.5 Historical trauma transmitted as legacy and aftermath create historical harms

The THH Approach: Facing History, Making Connections, Healing Wounds, and Taking Action

The Sankofa bird is an Akan symbol, representing the African adage: ***"Always remember the past for therein lies the future, if forgotten..."***¹

With a better understanding of the nature of historical trauma and how it continues to harm individuals and communities, we turn to our approach for addressing the legacy and aftermath of historical trauma and harms and work towards transformation.



The THH Approach seeks to build a more truthful, just and connected society

The desired end of using the THH Approach is the creation of an open and resilient society in which all people and groups are fully included and involved in the social,

1 Continue reading at NowPublic.com: Sankofa bird | NowPublic Photo Archives <http://www.nowpublic.com/culture/sankofa-bird#ixzz1aUH1HL9H>

political, economic, and cultural formation of their respective societies. This means a society in which everyone and every group has full and fundamentally equal access to the opportunities and resources required for full self and group expression and actualization.

It is our goal to work towards communities throughout the world in which there are no personal or group markers that are disparately determinant of either privilege or limitation. In order to achieve this, it will be necessary to understand the history that has resulted in enduring disparities (**Facing History**). Having gained that understanding, we then must work to reform the relationships that perpetuate these disparities (**Making Connections**). In the African tradition, this concept of looking back to direct our way forward is represented by the Akan symbol of the Sankofa bird. We need to look back to create a new future. Healing from trauma, particularly historical trauma is complex but possible. Overcoming multiple woundings (**Healing Wounds**) and interrupting the multi-generational transmission of trauma by changing systems and policies (**Taking Action**) requires grounding in a multidimensional approach to healing: **The THH Approach**.

The THH Approach is transformational

Using “transforming” rather than “healing” to describe the change process needed to address historical harms is intentional. Although we are talking about trauma, something that needs to be healed, when dealing with trauma responses that have been imbedded in beliefs and structures over generations, large scale change is required that is bigger than what is usually meant by “healing.” Transformation includes all of the change processes needed to address the past and create healthy communities. It necessitates not only looking at improving mind, body and spirit, but addressing the larger context that continues to sustain and create trauma.

The THH Approach is a multi-dimensional and multi-directional process

The Transforming Historical Harms Approach is a comprehensive and holistic process. It includes the four dimensions, and the overall action plan or strategy for using the process needs to include all of them. They can and do happen in a number of different configurations as is represented by the shape of an atom in figure 2.5: The atomic figure suggests a rapid repositioning of the energy. This is likely to be the experience of any person or group seeking to address historical harms, constant and even rapid shifting in priority and energy from facing history and making connection to healing wounds and or taking action at the personal and communal levels. Any dimension can be

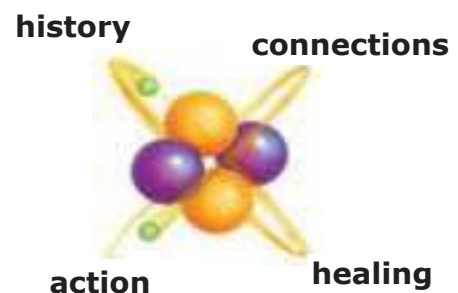


Figure 2.6

a starting point and ending point, sometimes with dimensions revisited at deeper levels as the process evolves. Trauma-transmitting legacies and aftermaths are likewise supported by incomplete history, separation between people, unhealed trauma responses and barriers to action for change, which are also encountered in different orders and manifest in multiple layers.

The THH Approach is values based

The values and qualities that are infused in the approach are just as significant as addressing all of the dimensions. The approach adopts values that conflict transformation theorist and practitioner, John Paul Lederach uses to define reconciliation: truth, justice, mercy and peace. He defines these as the values of reconciliation that restore communities and individuals and bring wholeness and unity. Without reconciliation, communities remain unhealed and divided (Lederach, 1999). Societies throughout the world and throughout history have drawn on these values to right wrongs, solve problems and restore harmony. It is these values that enable facing history, making connections, healing wounds and taking action. They can be explored in a number of configurations when applied to the THH Approach.

The following are a few of the strengths of each value as related to the THH Approach:

Truth establishes a correct account of the past and present and builds trust. It casts past events in an accurate light, providing a context for identifying the harms of the past and how they can be corrected.

Mercy allows for empathy and an ability to see the “other” as human, as well as forgive oneself, creating a possibility for connecting and building relationships.

Justice is a commitment to righting the wrongs of the past. It supports equality and respect and allows people to come into right relationship with each other. It also creates a standard to distinguish harmful behaviors and laws from healthy ones.

Peace is a structure that allows for all people to be heard, and provides reassurance that rights, dignity and safety will be supported for all.

The THH Approach involves all people or representatives of groups touched by the historical trauma and harms

Processes that engage the THH Approach must include representatives of all groups that have a stake in the historical trauma and harms. All sides of the history are necessary to understand what happened. Connections must be built in order to get representatives involved from all groups. Healing is usually required for those touched by the harms, and all groups must be

involved for the corrective action that makes things right. Howard Zehr describes Restorative Justice as “a process to involve, to the extent possible, those who have a stake in a specific offense to collectively identify and address harms – individual and collective – needs and obligations in order to heal and put things as right as possible” (Zehr, 2002). The THH Approach draws on this understanding.

The THH Approach focuses on harms and those effected by them

In many situations, particularly when harms have happened far in the past, efforts to address injustices are complicated by the fact that the acts of injustice were legal when they occurred. However, when focused on harms rather than broken laws, the opportunity for healing arises. The focus of the process then shifts from who was wrong and how they should be punished to how lingering harms are still affecting people and what can be done about it. Addressing lingering harms includes healing for those who are experiencing them as well as ensuring others are not harmed in the future. This is a key factor in addressing historic harms that have become so imbedded within a society that in order to correct them, larger patterns must be considered. As restorative justice suggests, by focusing on harms rather than the legal process, an absence of laws or the difficulty of proving laws were broken does not hinder the opportunity to move forward. Regardless of when harms occurred, there is value to addressing them if negative effects are still present.

The THH Approach uses the multifaceted tool of narrative

A story is a map that extends through time (Freedman & Combs, 1996). Relationships are both made possible and limited by the stories we construct to navigate our lives. The THH approach uses narrative and all the other tools of language to better understand history, to enable greater connections across historic divisions, to support individual and collective healing and as the basis for collective action. Narrative also serves as a great equalizer and opens space. Every community has stories, many of which have been inadvertently or intentionally obscured. The sharing and affirmation of these stories is an initial and significant part of arriving at a more fully nuanced and representative statement of “the truth.” Shared narrative also creates space for connection; and the telling, affirmation and reshaping of stories is a significant aspect of the healing process. If previously divided communities can engage in the process of creating a shared future through the narrative, they can establish a baseline for corrective action.

Foucault says, “Language is an instrument of power, and people have power in society in direct proportion to their ability to participate in various discourses that shape society;” “Knowledge is power and power is knowledge;” “The discourses of a society determine what knowledge is held to be true, right and proper. ... The discourses of power become the historical, cultural meta-narratives (i.e., legacy) – stories that shape (and have been shaped by) the distribution of power in society”

(Freedman & Combs, 1996). In the case of historical harms, it is most often the case that the perpetrators of harms shape the narrative and build socializing structures (educational, social, religious, etc.) and supportive systems (political, economic, legal, etc.) that conform to the narrative of justification and marginalization. In historical instances when a historically marginalized people come to power, that newly powerful group of people usually establishes a set of socializing and supporting systems that react to its previous marginalization, demonstrating cycles of victimhood and violence (see figure 1.3). Layering one set of marginalizing, isolating and dehumanizing systems, practices and mythologies on top of the previous adds complexity to a historical trauma because it does not undo the previously harmful legacy and its aftermath, but adds to it.

Narrative is a universally accessible technology that bestows no advantage to any group. While historically powerful groups are often able to establish the “legitimacy” of a given story, the capacity and willingness of other groups to tell their stories is not diminished by this fact over time. These factors make narrative a potentially powerful tool in reshaping and expanding the narratives of the group in power to include all groups, thus creating a basis for equal representation and participation.

The Transforming Historical Harms framework applies narrative as a primary and central tool for each aspect of its model of engagement – History, Connection, Healing and Action. Each of the four dimensions of the THH approach can be addressed with the use of narrative. Although we will suggest additional practices for working with each dimension of the approach, different ways of using narrative will remain the primary mechanism of practice. The telling of stories, both individual and communal, has been shown to be:

- An excellent method for documenting history.
- The foundation for making connections across boundaries.
- A significant aspect of various healing processes.
- An impetus for action.

Healing Historical Harms requires considerable attention and intentional consideration of dimensions (history, connection, healing and action) as well as intentional inclusion of each value (truth, justice, mercy and peace) and work at each level in which trauma has an impact (mind, body, spirit, etc).

The Dimensions of the THH Approach

Facing History

We must know what happened in order to solve problems and heal. Almost all problem-solving and healing processes require an understanding of what happened. Identifying the roots, understanding the foundation upon

which we stand, and as the Sankofa Bird suggests, looking back in order to understand the future, are all critical in working through current issues. Without this knowledge and acknowledgement, it is difficult to understand any of the continuing trauma responses or to see the mechanisms for trauma transmission. When dealing with a historical harm, healing needs to involve more than an individual or individuals recounting events. The history of harm often has to be uncovered, inaccuracies, myths and lies need to be identified and, because it relates to a societal event, people from the different groups involved in the historical harm need to be involved in researching and recounting it. The modified Dugan model highlights the importance of learning history in that trauma not only needs to be handled in the different layers of nesting, but needs to be worked through in relationship to the time period over which the trauma occurred (or cycles of trauma that were passed down). John Paul Lederach modified Dugan's model by adding a horizontal access that extended the analysis to looking at the historical origins of the conflict (in our case trauma) in order to understand the interventions required (see figure 2.3). Conflicts don't often flare up without a historical context, likewise, manifestations of trauma often have historic origins and the history must be identified.

History needs to be learned and told from the perspectives of all involved. History has always been primarily told by the dominant force for a given

period of history. While there have always been efforts to relay experiences in history from "the underside" or from "the margins," these sources are not granted the same authoritative credibility of the dominant forces' stories. The history that has been told often incorporates the values of the dominant group. This dominance framed history most often justifies the prejudices, biases, and false superiority and inferiority (Legacy) that is

In Australia, in 1994, the Going Home Conference drew 600 Aboriginal Australians, the majority of whom had been taken from their families as children as a result of racist policies. At this conference, participants started to piece together the history of what had happened to them. This complete history had not been recorded previously and represented not only what happened to them but generations that had gone before. Gathering this history was the beginning of a longer process of healing from historic trauma and harms.

prevalent in cultures or societies after a particularly traumagenic period. The dominant history, however, often leaves out the extent of the harms committed by the dominant group. It also leaves out the stories of trauma experienced by the perpetrating group that acknowledge another dimension of harm in the offending acts. As such, trauma responses become cultural norms of the perpetrating group and are not even acknowledged as harmful, while trauma responses among targeted groups are seen as part of the nature of those groups rather than responses to traumagenic circumstances.

This limited historic perspective normalizes the institutional arrangements (aftermath) established to perpetuate those beliefs (legacy). Often, current prejudices, beliefs and institutions were established during highly traumagenic eras in the history of that society. To a great extent, these beliefs and institutional arrangements determine the relationships that are possible between and among various groups, and help to predict the distribution of opportunity and the operation of personal and group power. These mostly invisible relational and power determinants – Legacy and Aftermath – continue to exist over time, even when attempts have been made to undo the impact of the history.

Learning and understanding what actually happened from the perspective of the dominant group and those on the “margins” is a vital step in dealing with the ramifications of historical events. The truth provides a solid foundation upon which all action can be based, while lacking or erroneous information has a cost. When people don’t learn what really happened in the past, they remain confused about current realities, maintain erroneous beliefs, and make decisions based on incomplete or incorrect information. When history is not told from all perspectives, certain stories are left out and, generations later, groups of people can feel unwelcome or shut out of a society. And when stories of trauma are not told, this silence and omission becomes an ongoing hurt because the traumatic experience of a group of people remains unacknowledged. When two or more groups in a community hold different and conflicting histories, a barrier can exist between them. By bringing groups together to tell their histories, important connections and relationships can develop if done in a way that supports listening and learning. This can also promote healing as important parts of history are finally acknowledged.

Making Connections

In order to come together with the “other side,” it is often first important to connect one’s own story (or a group’s story) with history. Many people are unaware how their lives, opportunities and outlook are impacted by the history of trauma (both trauma responses and examples of overcoming trauma). To change this, it is important to move beyond “that’s the way it was” or “that’s just the way it is” thinking. When sufficient reflection has gone into the impacts of one’s own and one’s group’s history, it is easier to be understood by others, and for different groups to find a common sense of

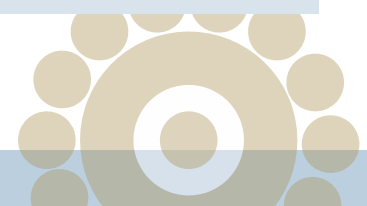


humanity even if their lives and histories are different. Understanding the impact of historical events on different groups of people requires hearing from those people, which is impossible without connecting with the “other.” The steps of acknowledgment and forgiveness, which themselves are significant stages in individual healing, can only happen when people from groups that have been divided by a historical trauma and its ongoing harm can come together. History alone can be presented in a way that continues to hurt and divide and without building trust and relationships between people who represent (or descend from) different sides of the traumatic event/s, it is difficult to learn the whole history.

In the U.S., a community member in Denver, Colorado, started a racial dialogue group and has facilitated the group for more than 12 years. The group explores stereotypes and factors that create divisions between mostly people who are European American and African American. The group also serves to build relationships and provide a foundation for joint projects.

Sometimes “surrogates” are needed in building connections. A significant aspect of the Restorative Justice philosophy is meeting victims’ needs while giving the offender an opportunity to understand how they have impacted a person or group of people. The Restorative Justice process offers suggestions for addressing harms when the victim or offender (or group of victims or offenders) cannot be part of the process. Surrogates are sometimes introduced for those who were victims or offenders (marginalized groups or oppressing groups) in other situations. They sit in for the person or group that is absent. This provides an opportunity for those who are present to try to understand the other side, which contributes to a healing process. In situations of historical harm where all the members of an oppressive group have died, left, been defeated through violence or disappeared into society, it still may be possible to help people heal by connecting with an “other.” Coming to the Table, which has specifically been

In Cambodia, the colonizers had left by the time the Khmer Rouge came to power and most of those involved in the genocide are dead or have been discredited. Today there is not a need for the historic oppressors to be directly involved in working with Cambodians to build and run a society. Descendants of those involved in the Khmer Rouge are still present, however, and NGOs and international policies that mirror the colonial past continue to affect Cambodia. The government also plays the role of “other” to the Cambodian people, most of whom have no access to decision-making processes. Connecting and understanding the other side is still important, but looks different than in the U.S., South Africa and other countries where there is a need to make connections between groups of the historically oppressed and historical oppressors who still live and work in the same communities and are divided by skin color and ethnic origin.



addressing the legacy of enslavement in the U.S., brings together descendants of people who were enslaved and descendants of enslavers to look at the historical trauma of enslavement. The Jewish-German Compassionate Listening Project brings Jews and Germans together to humanize each other and address the historical trauma of the Holocaust (Compassionate Listening).

A major purpose of connecting is to build authentic relationships. By listening to each other, people can develop authentic, healthy relationships that can provide a solid basis for planning activities that bridge communities and address issues of concern. This kind of collective action is necessary to address the legacies and aftermaths of historical events. But trying to make amends for the past needs to happen with the input of those who have been most affected, and working at changing structures can ultimately only occur in partnership with those who maintain those structures. For those reasons, making connections across divides is critical in planning for action and creating connected societies.

Healing Wounds

A commitment to healing is essential to facing history, making connections and taking effective action. The impact of historical harms, their aftermaths and their legacies continue to cause pain and create limitations for individuals and groups. If left unhealed, trauma is destructive to both the individual and the community, as it impacts people on emotional, cognitive, behavioral, physical, and spiritual levels. People experiencing on-going trauma reactions may continue to harm themselves or others on all of these levels, and are sometimes unaware of the root causes of their behaviors and reactions. Cooperative efforts among historically divided groups are limited by the unhealed harm, while distrust, suspicion, fear and lack of comfort with one another can present obstacles to potentially constructive projects.

In the US, Coming to the Table has created a number of opportunities for people to come together to specifically talk about and support one another in working through the wounding impact of the historical trauma of slavery. Healing Together, a regional program of Coming to the Table located in Puget Sound in Washington State created a class and on-going group of support that works towards healing from harms rooted in enslavement.

Intentional spaces, processes and rituals need to be created to support a person or group facing trauma. While facing trauma and working towards healing are crucial, it can be challenging to bring up topics related to the historical trauma because they often spark the common trauma responses: flight, fight or freeze. Groups and spaces created to anticipate these responses can work through challenging emotional reactions, which can take the forms of belligerence, shutting down, and checking out. When a group effectively

works through these reactions, personal healing and increased connection and learning result.

Support groups are often needed for healing when dealing with historic harms that have had their origins buried for some time. When the larger society has created incentives to ignore the harms, it can be even more difficult to maintain a healing course because without reinforcement, one can doubt oneself and the new truths that have been discovered. There is also little understanding about the emotional responses to these historical harms by people who have not learned about the harms for themselves.

When historical harms become more recognized and accepted within groups and societies, there are opportunities for large-scale healing events. Memorials, symbolic events and stories shared through media about the wounds and needs for healing can provide opportunities for large numbers of people to engage a healing process.

Healing can be integrated into all the other dimensions of the THH approach. Healing can be reinforced within healthy environments for learning about and sharing history, learning the story of the “other” group and taking action to address current harms. However, if those aspects do not address the physiological, spiritual, emotional and cognitive dimensions, specific attention and action will need to be taken to work towards healing.

Australia’s National Sorry Day honors the Aboriginal and Torres Strait Islander children separated from their families by Australian federal and state government agencies and church missions between 1869 and 1969. Since 1998, the annual event features commemorative readings, meetings, survival celebrations, community gatherings and “Sorry Books,” signed by hundreds of thousands of non-indigenous Australians.

Taking Action

The final, critical stage in the process of healing historical harms, making things right and establishing justice is taking action to acknowledge harm and change behaviors and structures so the harm does not continue. Through an understanding of the history and impact of historical trauma, we can identify current manifestations of those harms. Inequality in healthcare, political and economic systems, education, housing, social services, infrastructure, and the criminal justice system are some of the major areas that often have a direct relationship to historical trauma. Through facing history, listening to people who have been affected by it and working through related hurts, taking action is the final and most important stage in the process. Without action, harmful patterns, behaviors and structures will remain the same and will continue to negatively affect future generations.

Participation and leadership by stakeholder representatives is a key part of

any process that will lead to effective action. Identifying those stakeholders, building trust and identifying barriers to working together are all part of building a team that can take action. With representation from different groups and honest conversation, the group can avoid pitfalls common to people who have grown up in divided societies. When issues do come up to threaten the group's ability to work together, reflecting on unhealed trauma is helpful, and often points to problems related to ongoing patterns within the community at large, rather than personal conflicts between members of the group. When a small group has been convened, an assessment of current legacies and aftermaths in the community needs to occur in order to determine what kind of action to take, and what its ultimate goals will be.

The skills of organizing are critical to taking action. Individuals in groups or organizations can play leadership roles in organizing meetings, finding space, identifying financial resources and figuring out ways to meet the group's goals. Having the people and resources needed to organize effectively will determine if the action will be carried through to completion.

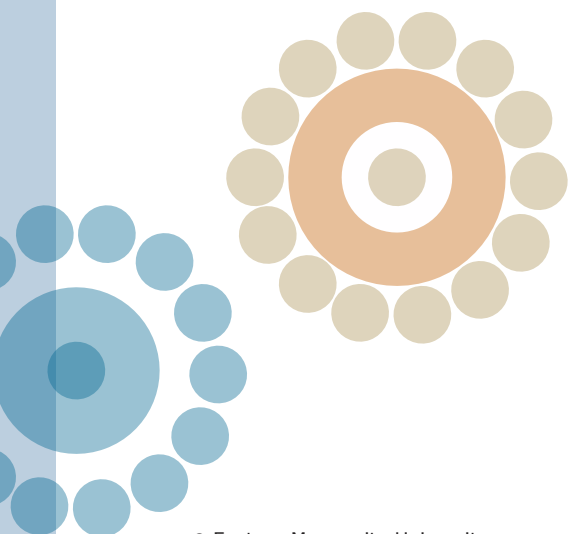
Even with effective organizing and strong relationships and individuals, stamina is required for taking action. Addressing historical harms can be a long, ongoing process. It took numerous years for the trauma and harms to manifest as they do today. It will take time to engage the THH approach and follow through with meaningful action that will transform the harms and avoid current harms and transmitting them to future generations.

The government of Cambodia built a museum that acknowledges the realities of the Khmer Rouge era and developed curriculum for schools, so the truth about the country's difficult history is structured into its institutions.

Pulling it all Together

Although this is not an ordered formula, the stages of this approach lead from one to another. This does not mean that they cannot happen simultaneously, complementing each other's momentum, or circle back. Conversely, each dimension can be approached in ways that do not lead to healing and positive change. Selectively shared history can be used to shame and amplify part of the story without recognizing the bigger picture; connecting can be an excuse to build personal relationships while ignoring the structural injustices that still exist; healing can make one feel better without taking responsibility for addressing ongoing harm; and action can be taken that further shames, blames and alienates. The "how" of the approach is just as important as the stages. It must be grounded in the values of truth, justice, mercy and peace and requires courage, persistence, openness, partnership and recognition that there are no quick fixes. Demonstrating the approach also requires contextual awareness and creativity in determining which dimensions are needed first, and

which practices will be most effective in the particular context. Nonetheless, it is possible, and groups of people around the world have engaged in work that demonstrates all, or significant parts, of this approach.



SECTION III: PRACTICES OF THE THH APPROACH



Figure 3.1

Section two described the THH approach and the theoretical underpinnings and values that influence it. Each area of the THH approach needs to be put into practice in order to have a real healing effect, and each of its dimensions has “practices” that bring it to life. Some practices span dimensions of the approach, while others squarely address one aspect and complement the others. Narrative approaches span all dimensions. This chapter first explains narrative practices and then provides additional examples. These are broken down into categories of legacy and aftermath to show how different activities can target beliefs or structures. In some cases, the separation between them is artificial. For example, if someone writes a book about an underexposed aspect of history, that would be addressing the legacy of historical harm. If that book became required reading in school curriculums, it would also address this harm’s aftermath because it changes the structure (in this case, school curriculum). This chapter will identify key practices of the THH approach and provide specific examples of them, as well as various initiatives that have spanned all of the THH dimensions.

Each context and group carrying out the THH approach will have different starting points and entry points based on what healing steps have already happened in the community, levels of resilience and what the particular group planning action has already accomplished. Some people and groups will start this process having already demonstrated aspects of the approach. Each practice will need careful reflection, planning and consideration within

the context of the whole THH approach if it will contribute to transformation. *Section 4: Analysis and Process Design* will provide more guidance on piecing activities together to create strategies for action.

Narrative for History

Until the lion writes, the hunter will always be king of the jungle.

The importance of narrative for history is to draw attention to the previously untold and undervalued stories in ways that offer alternative explanations for current societal conditions. This is an effort to introduce a new or alternative set of values and beliefs into a society. When people are presented with alternatives to choose from, then those who are truly seeking to shift conditions in society are offered a different platform for the reality they wish to establish. Michel Foucault calls this work: “an insurrection of subjugated knowledges.” (Foucault, 1980)

THH seeks to uncover and enliven previously unknown and undervalued histories in ways that restore or increase levels of individual and group power. Newly empowered members of a community are then able to participate as equal contributors in defining their own lives and establishing the norms, values and institutional arrangements within their culture or community. This effort of working towards a balance of power is integral to the overall work of achieving a more just, connected, whole and truthful society.

Some of the practices for using narrative for history include **taking and giving oral histories** and presenting them in various forms for greater public awareness; **archeological and genealogical** inquiry as well as **researching underexposed narratives** that serve a broader and deeper sharing of wider experiential realities rather than the dominant story; and **writing and performing plays** and **making films** about history that can potentially be used as educational tools in a number of different settings. Narrative approaches to history also include **re-reading previously written materials** in light of new perspectives, newly disclosed facts and previously “subjugated knowledges” and sharing **family historical documents** and other private documents in public archives that expose important aspects of history. Organizations and corporations can contribute to exposing and sharing history through **conferences, television programming,** and **funding for writing and documentary film production and showings.** Communities can **include new information in school curriculums, museums and museum displays, or public markers in communities** or **support plays, poetry readings, and re-enactments of past events.** Academic institutions and foundations can support exposing underexposed historical narratives through **fellowships** and **dedicated funding** to these

areas of research. **Truth Commissions** create official narratives of past events.

Narrative for Connection

An enemy is a person whose story we have not heard.

THH seeks to build a more truthful, just, and connected society. A connected society is one in which individuals and groups recognize the shared humanity of other people and other groups, while appreciating their different journeys and even their different experiences of the same historical periods. In many ways, THH seeks to expand the “Ubuntu” philosophy.

The word Ubuntu, pronounced *oo-BOON-too*, originates from one of the Bantu dialects of Africa. It is a traditional African philosophy that offers us an understanding of ourselves *in relation with* the world. According to Ubuntu, there exists a common bond between us all, and it is through this bond, and through our interaction with our fellow human beings, that we discover our own human qualities. A Zulu saying reflecting this philosophy is, “Umuntu Ngumuntu Ngabantu” which means, “A person is a person through other persons.” We affirm our humanity when we acknowledge that of others.

The South African Nobel Laureate Archbishop Desmond Tutu describes Ubuntu this way:

“It is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion. A person with Ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of Ubuntu gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them” (Tutu, 2006).

In the THH framework, the use of narrative is designed to create this sense of **connection** between and among those who have differing experiences of trauma or privilege and power within a community, especially when these differences were either manifested or established with traumatic consequences.

Through the process of sharing stories about historical harms, as well as their legacies and aftermaths, people from the different sides of a historical trauma can create a shared “collective” story. In order to create a community, the histories of all of the groups that belong to it need to be included. When one group’s role is emphasized more than others, it perpetuates disconnection between the groups, and gives everyone an inaccurate understanding of history upon which to base future decisions.

Many narrative techniques can be used to accomplish the goal of connecting. An important first step for individuals is **self-reflection**, or giving oneself the time and space to think about one’s own narrative in order to share it with others. **Reaching out** to someone on the “other” side and **listening** with the intention of understanding another’s experience supports narrative practice for connecting. **Interviewing** with prepared questions is another way to initiate storytelling that leads to connecting. It is also possible to engage people in **collective writing projects, plays and films**. Sometimes, people are not ready to share stories with someone from the “other” side in the room. In that case, **stories can be gathered separately** and shared with the other group through readings and viewing their stories on film. Films and plays depicting different sides of stories related to history that already exist can be viewed by diverse audiences with opportunities for people to tell their own stories. Other practices for connection include various forms of **dialogue, circle processes, or storytelling panels** that represent different perspectives. Narrative can also be employed as the **basis for rituals**, which serve to connect people and build a sense of community. The sharing of history allows for people who were once separated by it to reshape their shared understanding of the complexities and nuances of the past in ways that facilitate the formation of new groups with connected identities.

Narrative for Healing

Martha Cabrera is a clinical and community psychologist who was working in Nicaragua after Hurricane Mitch. While developing life skills and empowerment workshops, she recognized that the communities she worked in had experienced a variety of different traumas, of both natural and human origin, which they had never had an opportunity to process. The unprocessed trauma was having negative impacts throughout society at the individual, family and community levels. She described the transformative power of narrative she witnessed among those who experienced trauma.

“Populations that are multiply wounded as a product of permanent stress lose their capacity to make decisions and plan for the future due to the excess suffering they have lived through and not processed. But when people begin to talk about their history, assume it and reflect on it, a fundamental process takes place

that is not achieved by traditional training programs: people find meaning and significance in what they have lived through. Reconstructing the sense of our national and personal histories is a path to understanding that there is meaning in what we are and what we have lived through despite everything, and this is what allows us to go forward in life” (Cabrera, 1995).

One significant distinction between human beings and other living beings is our capacity to make meaning. Meaning-making after traumagenic circumstances may include, among other things: the loss of a sense of safety; a loss of a sense of life’s purpose and order; and a desire for justice, vindication and, sometimes, revenge. Both the process and results of meaning-making can cause trauma to remain unhealed. Conversely, this same capacity for meaning-making allows healing to take place years, or even generations, after the traumagenic experience. Meaning is organized, shared and shaped in narrative form. For this reason, THH has adopted narrative as a primary approach and skill set for the healing aspect of this model. Narrative Psychiatry, Narrative Therapy, and Narrative Mediation are three fields of professional healing practice that have all flourished based on the recognition of the healing power of narrative. In other settings, the griot, or storyteller, and historian have also held healing power (and healing authority) in indigenous communities throughout time (Some’, 1998).

In *Healing the Mind Through the Power of Story: The Promise of Narrative Psychiatry*, Lewis Mehl-Madrona, identifies four aspects of narrative that explain its potentially healing dimensions:

- Stories give cognitive and emotional significance to experience.
- Stories enhance our creativity and help us to think beyond the here and now.
- Stories keep us connected in social networks, which build and shape our brain.
- Stories unlock the mysteries of psychophysical suffering that declarative facts cannot reveal. (Mehl-Madrona, 2010)

THH uses Vanessa Jackson’s **Healing Questions** (see appendix) and then modifies the inquiry to include additional questions specific to multigenerational trauma and circumstances of historical harms. These questions are applicable for healing inquiry at both the individual and communal levels. There are many other approaches that use narrative as a tool for healing. Some approaches such as the Emotional Freedom Technique uses short-term engagement combined with somatic, or “body”

work, at the individual and group levels, while other techniques require a much longer, gradual application.

Forms of narrative for healing cross the spectra of creativity from **traditional talk models** to **individual and group therapy, support groups, theater of the oppressed, spoken words** (both poetry and song) and **rituals**. Gaining an **awareness about trauma** can unlock one's own trauma narrative and allow it to be transformed into a healing narrative. **Prayer and connecting with a higher power** to find support, enlightenment and new insight into one's identity in spite of a traumatic incident can support a powerful healing narrative. There are different ways to **grieve** that unlock and rework the trauma narrative, including **writing, painting, drawing** and **sharing feelings** with someone who is trusted. Participating in **rituals related to acknowledgement** of the past can be important in making the connections between past and present and understanding the origins of historical harms. **Apology** that appropriately acknowledges the harm and **forgiveness**, when a person or a group is ready, have also led to healing for many. Creating and visiting **public memorials** that represent all of a community's narratives can offer powerful healing opportunities for large groups of people. Finally, taking action in the present to **deal with ongoing harms** so they do not continue to hurt people is one of the most important aspects of creating a healing narrative.

Narrative for Action

Stories not only teach us how to act – they inspire us to act. Stories communicate our values through the language of the heart, our emotions. And it is what we feel – our hopes, our cares, our obligations – not simply what we know that can inspire us with the courage to act. -- Marshall Ganz

Our stories inspire us to act and, when others are touched, moved or inspired by our stories, they will also act. Likewise, when we are touched, moved or inspired by the stories of others, we will act on their behalf. THH introduces the “public narrative” model developed by Marshall Ganz as an organizing tool. The public narrative model incorporates the narrative for history and narrative for connection tools described above to facilitate narrative for action. The intention of public narrative is to continue to use and refine story-telling skills with the specific intention of motivating and organizing groups to take collective action that addresses a problem in their community. The public narrative model can be used for both small and large community efforts (Ganz, 2008).

The THH narrative model helps listeners and story-tellers reach shared understandings of others' values, hopes and concerns in ways that increase trust, build relationships and strengthen their sense of interdependence.

Effective, ongoing action emerges out of this grounding, which is important because the action required to change systems and beliefs, particularly long-lived and long-held ones, requires considerable support and stamina.

Some different practices that support a narrative for action are organizing and **leading projects** that commemorate history, support healing, and connection. Publicly **telling your own story** related to historical harm also supports action by **inspiring others**. **Memorializing historical incidents** is one way to acknowledge harm publicly. This can happen through **re-enactments** or creating and **unveiling memorials or plaques** that commemorate an incident. **Conducting historic trials** that exonerate those who were unjustly accused or that hold to account those who were responsible (if they are alive) are important ways of creating narratives of justice against the backdrop of injustices rooted in historic discrimination. **Comprehensive inquiries and reports with recommendations that get enacted** have worked to right the wrongs of the past. **Public acknowledgement and apology** that appropriately responds to harm can be powerful steps in helping a community revisit a historical injustice. **Restitution and reparations** are acts that contribute to a public narrative of justice. **Correcting historical records**, introducing **revised curriculum in schools** and **historic education** in communities are also ways to create structural changes, as well as change attitudes and beliefs formed by lack of information or incorrect information. When a current law or policy is identified as a remnant of historic or ongoing discrimination, **changing the law or policy** represents a significant step towards positive change.

Conclusion: Although the processes are different for each aspect of the model, narrative as a general skill set can be used for Facing History, Making Connections, Healing Wounds and Taking Action. Although described simply as “narrative,” this tool should not be mistaken for simply talking. The forms of narrative engagement described above impact individuals, and, by extension, communities, at the mental, physical, emotional and spiritual levels. Narrative also defines and shapes communities, establishing a shared vision among its members and giving them methods of evaluating progress throughout their journey.

An Overview of Practices

Narrative is not the only type of practice that can be engaged to address historical harms. Many other activities and strategies can uncover history, encourage connection, heal wounds and promote action. Below is a list of a number of narrative and other practices, grouped by the categories of “legacy” and “aftermath.” While typically more applicable to one or the other, these practices could span both areas.

The lists include both individual and group practices. While some believe that change starts with the individual, and others believe that change processes need to target groups, we believe that both are essential in addressing historical harm. If an individual has been working on community change processes without regard to his or her own identity and how it has been affected by a historical harm, individual approaches could be most useful. For those who have spent time looking at their own roles in the context of harm, it may be time to expand the work to include groups and community. In all cases, the direction will be contingent on what is possible within the individual’s and community’s context. The practices in each category start with those that have an individual focus and become more group-oriented moving down the list .

	History	Connecting	Healing	Action
Legacy	<ul style="list-style-type: none"> -Reading books -Primary research -Genealogical research -Oral histories -Writing books and articles -Writing and performing in plays -Making films -Community-wide historical exhibits -Films and documentaries aired on major networks -Education through radio -Community poetry readings -Community plays -Reenactments 	<ul style="list-style-type: none"> -Self reflection -Reaching out to the other -Listening -Interviewing -Learning the “other” cultural narrative -Building relationships -Participating in dialogue -Supporting messages of connection in media -Dialogue groups -Films with talk-backs -Film projects that incorporate narratives from both sides -Creating projects that draw people together from different sides, e.g. mother’s groups, veterans groups, etc. 	<ul style="list-style-type: none"> -Learning about trauma and trauma healing -Prayer -Physical activity -Participating in support groups -Grieving -Counseling -Writing, painting -Apologizing -Forgiveness -Supporting education about healing through media -Acknowledgment and apology by leaders -Creating opportunities for story-telling -Creating awareness of trauma and historical trauma 	<ul style="list-style-type: none"> --Public apology and acknowledgement -Public forgiveness -Organizing history projects -Telling your story and committing to make changes -Providing leadership in creating a community-wide, representative task force to address legacies -Providing leadership to work towards changing policies related to historical harms -Historic trials

	History	Connecting	Healing	Action
After-math	<ul style="list-style-type: none"> -Making family history documents available for public access -Supporting a local museum or historical society by volunteering or funding -Educational curriculum as a school requirement -Building a museum or other permanent installations -Permanent public displays of historical markers, statues, etc. -Truth commissions -Dedicated funding and support of research through foundations and universities 	<ul style="list-style-type: none"> -Working at policy issues to address segregation -Working at the policy level and outreach for institutions that support integration and unity -Supporting diversity initiatives -Inter-group history initiative that results in a collective history -Addressing policies that keep people segregated -Creating spaces meant for interaction between groups that have been separate -Ongoing interfaith/interethnic choirs 	<ul style="list-style-type: none"> -Participating in creating collective memorials, rituals and symbolic acts -Participating in and supporting organizations dedicated to healing -Creating long-term funding for organizations dedicated to healing -Creating public memorials -Creating community rituals -Creating ongoing supports for healing -Creating programs that encourage healthy living through organizations and policies 	<ul style="list-style-type: none"> -Involvement in projects that will change policies and laws related to aftermaths -Supporting efforts for institutions to investigate aftermaths and make appropriate recommendations -Reparations -Correcting historical records -Memorializing important historic places and creating memorials -Tribunals

The following are examples that use all dimensions of the THH approach.

Hope in the Cities: Walking through History

An organization in Richmond, Virginia (U.S.), Hope in the Cities, created a model for healing from historical harms by “walking through history.” This practice has been a model for a number of other cities in the U.S., and influenced the development of the THH approach. The initial walk took place in Richmond in 1993 and addressed the historical harms of enslavement of Africans, as well as the displacement and genocide of Native Americans. A diverse group of Richmonders walked together through the city, stopping at historic places to learn about this history, pray and honor the memory of those who were harmed. The following outlines the practices involved in the process (Corcoran & Greisdorf, 2001).

History	Connecting	Healing	Action
<p>The history of Richmond was researched and aspects of history were identified that were under-exposed. They included Richmond’s role in the slave trade via the James River and other locations that supported the institution of slavery, such as a holding jail for enslaved people, and a slave market. The history of Native Americans in Richmond was also researched.</p>	<p>Significant time and effort went into reaching out to and developing relationships with people who represented all sides of Richmond’s history: African Americans, European Americans, supporters of Confederate veterans (those who fought for southern independence during the Civil War), and Native Americans. This whole group worked together to plan the walk through Richmond.</p>	<p>The walk through history was designed to acknowledge the pain of those in Richmond’s history and the pain that remains today. Places of historical significance for each group were identified and put on the map of the walking tour. Rituals were created to support healing, such as flowers being released into the James River to honor the memory of those who did not survive the middle passage on slave ships. They also prayed for those who died in the Civil War at the monument of Confederate soldiers and sailors.</p>	<p>The walk included several structural changes and educational opportunities, and catalyzed larger plans of action that are still underway. Historic makers were placed at the significant historic places, a trail was created through the park system to commemorate the walk to the slave ships, efforts began to excavate the slave jail, which was under a parking lot, and planning began for a slavery museum in Richmond. The walk also paved the way for a reconciliation statue commemorating the slave trade that was a joint effort between the African country of Benin, Richmond, and the City of Manchester in the U.K.</p>

Transforming Historical Harm in Australia

Australia provides a significant case study for transforming historical harms. There, individuals, groups and the national government have participated in activities for three decades that have led to healing historical harms. Most of the historical trauma stemmed from the government policy of forced removal of Aboriginal children from their families from the late 1800s to 1970, as well as other policies and practices that constituted massive group trauma. A number

of activities, organizations and initiatives have worked together in Australia to address the trauma of forced removal. In the 1980s, a “link-up” initiative was launched to help indigenous Australians who were forcibly removed from their homes find their families of origin.² This initiative led to a conference in 1994 that, for the first time, brought together members of the “stolen generation.” A government-led inquiry followed, culminating in the 1997 release of the “Bringing them Home Report”. The establishment of the Council for Aboriginal Reconciliation created additional momentum that contributed to the creation of National Sorry Day in 1998.³ Corroboree 2000, a representative gathering of Australians at the Sydney Opera house was organized as a response to Sorry Day by the Council for Aboriginal Reconciliation as an effort towards further healing. In 2008, Australian Prime Minister Kevin Rudd offered a national apology to the Aboriginal people, and voiced support for policies, programs and funding to address the harms of the past.⁴ Since then, a number of organizations have been working to ensure governmental accountability in repairing historical harms.

History	Connecting	Healing	Action
<p>Link-up services are started by researching forced removal of Aboriginal children.</p> <p>Conference held at Kormilda College brings together members of the stolen generation to hear their stories and experiences.</p> <p>The “Bringing Them Home” report documents a complete history of forced removal and includes data from records and oral histories.</p> <p>Curriculum about the stolen generation is created for all 10th-grade students in Australia.</p>	<p>Aboriginal and Non-Indigenous Academics start the first link-up initiative.</p> <p>Michael Long, a former football player of both European and Aboriginal Australian descent, walks from Melbourne to Canberra to raise awareness of issues related to Indigenous Australians.</p> <p>Committees and organizations form that are comprised of Indigenous and non-Indigenous Australians.</p> <p>Indigenous and non-Indigenous Australians take part in planning and participating in joint activities for National Sorry Day.</p>	<p>Link-up services support individuals in finding their families of origin.</p> <p>Indigenous and European Australians walk across the Sydney Harbour Bridge for the Journey of Healing March.</p> <p>The Aboriginal and Torres Strait Islander Healing Foundation supports numerous healing initiatives.</p> <p>The availability of mental health services are expanded for Aboriginal communities.</p>	<p>The Australian government commissions an inquiry into the history of the stolen generation and its modern impacts that includes 54 recommendations.</p> <p>Prime Minister Kevin Rudd apologizes on the behalf of the Australian government.</p> <p>The government provides funding for the Healing Foundation and a number of other initiatives to repair harm.</p> <p>The National Sorry Day Committee Inc is formed to hold the government accountable for initiatives.</p>

Additional references from above chart: www.healingfoundation.org.au and www.nsd.org.au

2 wangkamaya.org/au

3 salinkup.com/au

4 www.pm.gov.au/media/Speech/2008/speech_0073.cfm

SECTION IV: ANALYSIS AND PROCESS DESIGN

So far, you have read about the THH approach, its theoretical underpinnings and the values and practices related to each dimension of the approach. Now is your opportunity to apply these concepts to your own context. You may be coming to this inquiry with a clear picture of the historical trauma that created historical harms in your community, along with the indicators of legacy and aftermath. More likely, however, you have a strong feeling that historical traumas are impacting your community, but you cannot necessarily connect the dots between their history and current manifestations or identify many of the indicators of legacy and aftermath. Denial, justification, and/or changing history as a response to guilt and shame all accompany historical trauma and harms. Therefore, for most people living in its shadow (especially when generations have passed since the massive trauma), it is difficult to see and fully comprehend. The incorporation of beliefs into culture and structural forms often make them even more difficult to see and isolate. All of these factors, in addition to the inherent challenge of addressing large-scale societal issues that have so many contributing components, can make this inquiry overwhelming.

This chapter is designed to help individuals and communities begin to navigate this complex web of factors in order to identify historical trauma and its current harms (events, legacies and aftermath). Its purpose is to identify the historical harms you are working with and the contributing historical traumas.

You will be asked to isolate one or two harms and create cultural narratives for them, identifying why people think they exist. If two or more cultural narratives are present in your context (if there are different stories to explain why a situation is the way it is) you can include those as well. Cultural narratives help lift out the legacies - beliefs and cultural norms. From there, you will be asked to start drawing connections between the harms and the historical trauma. What were the legacies and aftermaths surrounding that trauma? Are the legacies of the harms similar to the historical legacies related to the earlier trauma? If so, what are ways the beliefs were institutionalized over time as aftermaths? If it looks like there are clear connections between a historical event and a historical harm, you will be asked to analyze the situation through the THH approach.

There are a number of questions and diagrams to help with the analysis. Don't worry if you do not have a response for each question or cannot fill in all of the boxes. These tools are designed to spark ideas and it may take more research, reflection and observation before you are able to fill in all the blanks.

Indicators of Historical Trauma

Has a situation or set of events occurred that resulted in massive group expressions of trauma?

Based on the definition of historical trauma, a massive group traumatization needs to have occurred. Is there a group of people in your community whose ancestors were targeted in ways that were traumagenic such as enslavement, war, colonialism, genocide or more subtle forms of violence? Were these subtle forms of violence unrelenting and did they take place over a period of time, creating an overwhelming situation such as discrimination, poverty or societal exclusion? Are there people in the community who represent a group whose ancestors committed traumagenic acts against the other group? The absence of one group does not necessary mean that historical trauma did not occur, but it is an important factor to consider when determining a strategy for addressing the historical harms. In some cases, the offending group's identity may be transferred to another surrogate group.

Current indicators of historical trauma

If a historical trauma was indicated on the previous page, the next step is fast-forwarding to the present to determine if modern-day indicators of this trauma exist that manifest as historical harms. In some cases, past traumas in a society or community have already been addressed, in which case, the indicators of the trauma may no longer be present.

When a trauma has not been healed, however, the traumagenic society reflects this continuing trauma through clear disparities in health, welfare, economic status, and mental, emotional, physical and spiritual distress. Over time, the group feature that was the basis of the original traumagenic policies, practices and beliefs becomes a clear predictor of dysfunction, or lack of well-being.

Following are examples of historical harms. Identify which indicators relate to your context, and add more that are not listed.

- Economic disparities exist between groups. These include different levels of access to wealth and capital for home ownership and entrepre-

neurial activities, differences in generational wealth due to policies that economically harmed past generations of certain groups, and an infrastructure that creates different levels of access to jobs and markets between groups.

- Political disparities are found between groups, such as varying levels of participation or voice in the political process. Other examples include districting related to group indicators that disadvantages one or more groups, different levels of civic education and varying degrees of voting access and encouragement.
- There is a lack of trust and cohesion between or within groups, which are segregated by practice, law or policy. These groups do not engage with each other in social settings or participate together in joint problem-solving and community engagement.
- Secrets and unshared history persist in the community. The complete, full histories of all groups in the community are not shared in its discourse and structures, or its festivals, memorials, plaques, content in history curriculums, etc.
- Over-reliance on force and security is present in the community, indicated both in the public and private sectors by the prevalence of policing, fences, security systems, etc.
- There are laws, policies and enforcement that indicate distrust, guilt, and real or perceived threats of reprisal between groups. These laws may target a marginalized group or unfairly protect a more powerful one. Examples include longer incarceration times for crimes most often committed by members of marginalized groups and shorter incarceration times for crimes most often committed by those in more powerful groups, or land and inheritance laws that maintain power differences or marginalize certain groups.
- Disparities in levels of health, education, employment, penalization and commitment to civic processes or common good are a problem in the community.
- A sense of superiority and entitlement exists among some groups, while others experience feelings of lack of power, worth, and access, creating tension and animosity between these groups.
- The community suffers from its failure to fully benefit from diversified cultural heritages.
- _____
- _____

Cultural Narratives

A cultural narrative is a story that is told from the perspective of one group to explain current disparities between groups. (Some cultural narratives are completely untrue and are rarely spoken publicly). What are the cultural narratives in your community for one or more of the harms on the former page? If you are familiar with more than one cultural narrative, please try writing from each perspective. (There is a brief example in the text box.)

Based on the list on the previous page or others you have identified, list the harms in your community most likely related to historical trauma that you are interested in addressing:

What are the reasons for the harms? To the best of your knowledge, write down the reasons they exist. Remember, they do not have to be true; instead, they represent the explanations that a majority in one group provide.

Cultural narrative I:

Cultural narrative II:

Example with U.S.
Enslavement as the Historical Trauma

Harm:

African Americans are over-represented in the prison system in the US.

Cultural Narrative I:

Many people who are African American are inherently lawless and prone to aggression. They need to be controlled by an external force or will present a danger to society.

Cultural narrative II:

The criminal justice system is structured to target African Americans. Prison sentences are longer for possession of drugs more common among African Americans, who are profiled, stopped more often and are more likely than people of other ethnicities to be arrested. It is common for African Americans to be convicted of crimes when there is little evidence of their guilt.

Traumatic event/s, legacy and aftermath

Traumagenic events, their legacy and aftermath are all interconnected and fueled by each other. Beliefs held by one group can inflict trauma on another, and traumatic reactions can support the institutionalization of beliefs. These create aftermaths, which continue to inflict trauma and reinforce beliefs. The next step in this analysis is to return to a traumagenic event and the cultural narratives surrounding it, and to start identifying its legacies and aftermaths that led to the historical harm. You may or may not have enough information to fill in all of the categories right now, but eventually, it will be important in order to create a strategy to address the historical harms. An important step is researching the traumatic event to identify the initial justifications for the harm, as well as ways these became institutionalized. For example, scientific theories and biblical interpretation justified enslavement in the U.S., resulting in beliefs that were institutionalized within churches and academia. These were also codified into laws that supported the form of enslavement practiced in the U.S. These are the beliefs and structures that are connected to the ongoing legacies and aftermaths of enslavement that perpetuate historical harms.

Remember, legacies are beliefs, ideas, myths, prejudices and biases about differing groups that are disseminated by one group and then inherited among members of their own and sometimes the other group. Legacies establish notions of superiority and inferiority or confirm the perceived character of a marginalized group. Aftermaths refer to the institutions, laws, political and economic structures, and the official story conveyed and enforced by a society's supporting systems (education, religion, social services, criminal justice, etc.) which were initially formed to enforce or reinforce particular aspects of a legacy.

Example: In this particular example, legacies from the dominant and marginalized groups are represented. Your case does not have to include both, and there may be cases that need to include more than two groups.

Traumagenic Events	Legacies A	Legacies B	Aftermaths
Past Slavery	Europeans believe they are superior to Africans	Africans believe Europeans are greedy and self-serving	Legalized servitude (if you are born into slavery, you are a slave forever)
Re-enslavement Jim Crow Segregation	European Americans believe they are entitled to do well over other groups and should be separated from them	African Americans believe European Americans are consciously maintaining their position of power	Economic structures reliant on free labor Laws that made re-enslavement possible
AAs are over-represented in the prison system Present	European Americans believe that African Americans need to be controlled	AAs believe EAs are creating laws and structures to maintain control	Drug sentences and policies of enforcement that target African Americans



Fill in the following chart with examples from your own context. At this point, you may only have information for one of the perspectives, perhaps because you have primarily been exposed to one cultural narrative, or because the original oppressor or victimized group is longer present in your community or society.

It is also most helpful to identify one historic harm as a starting point. In the previous example, "representation in the prison system" was the point of departure. Above that are events that preceded and influenced this manifestation. The legacies and aftermaths relate to structures and beliefs that supported the historical events and resulted in the current situation of African Americans being overrepresented in the prison system.

Traumagenic Events	Legacies (from the dominant cultural narrative)	Legacies (from the marginalized cultural narrative)	Aftermaths
Past			
Present			

Legacy and Aftermath in the Context of Transforming Historical Harms

Legacy and aftermath need to be addressed in order to stop the transmission of historical trauma. It is through understanding history, connecting, healing and taking action that transforming historical harm can occur. The next stage of analysis requires pairing legacies and aftermaths with factors that are **inhibiting** historical understanding, connection, healing and action (or perpetuating their opposites: lack of history/misinformation; separation; harm and inability to act). This process will indicate specific areas that need to be addressed in your particular context.

Look at the following example for reference, then read the questions in the blank table and write notes in each section. If you have them, include multiple cultural narratives.

Example

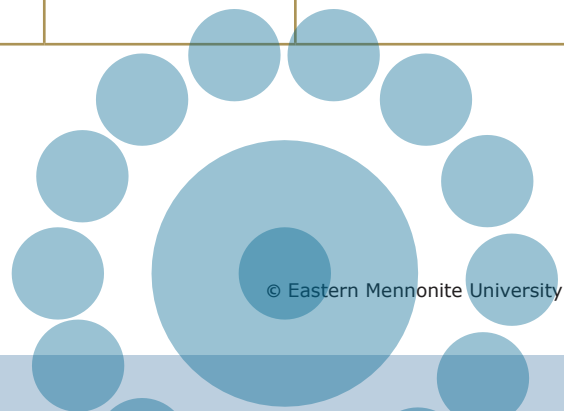
On-going Harms and Blocks to Transformation

	History	Connecting (separation)	Healing (harm)	Action (inability to act)
Legacy	Information was not passed down about the large-scale economic benefits to EAs by enslavement of AAs. Nor were stories told about re-enslavement practices after the Civil War, and use of the criminal justice system to steal property from AAs and serve as a form of control.	African Americans and European Americans grow up with messages – spoken and unspoken – about how the other group should not be trusted and, in some cases, should be feared.	Unspoken guilt or resistance to guilt is passed down among EAs, as well as messages about the need to be in control. Shame is passed down to AAs, along with a lack of entitlement – all of which cause stress and, sometimes, hopelessness, enabling generational patterns.	The magnitude of generational harms, denial, resistance to looking at the truth and on-going separation and stereotypes make collaborative action to address legacies related to over-representation in the prison system challenging.

	History	Connecting (separation)	Healing (harm)	Action (inability to act)
Aftermath	Little information is shared in school curriculums about the history related to EAs using the criminal justice system to steal from and control AAs. This hides the direct connections people might make between then and now.	Segregation in neighborhoods increases the possibility of targeting African Americans. Because EAs and AAs do not share their narratives with each other, EAs remain uneducated about injustices.	Media, particularly news programs, continue to push the story about AAs criminality, remain silent about the larger narrative and do not allow for acknowledgement of the injustices.	Big business has created the prison industrial complex, which influences lawmakers to keep prisons full.

Respond to the following questions to fill in the table:

	History	Connecting (separation)	Healing (harm)	Action (inability to act)
Legacy	What selective historical information or misinformation was passed down?	What guidance or examples were passed down about who you should or shouldn't connect with?	What messages and beliefs were passed down that cause ongoing trauma?	What messages were passed down about what action should or shouldn't be taken to right wrongs?
Aftermath	What selective historical information or misinformation is in curriculums, museums and historical markers?	What ongoing segregation exists in schools, churches, neighborhoods or public transportation systems?	What practices and policies create ongoing physical, mental and spiritual harm through the healthcare system, media or churches?	What policies related to funding structural change work inhibit change? How does institutional survival inhibit change in prisons, courts or social services?



Assessment of other efforts

The good news is that traumagenic circumstances have also created strengths and resilience, and you are probably not the first person to work on addressing the particular historical harm that you are facing in your community. Although other efforts may not have taken the community as far as desired, it is likely that they created some groundwork for more action that can take place today. In some cases, there is critical work that must precede other actions. For example, in the U.S., the Civil Rights movement was tremendously important in beginning to address aftermaths of slavery (laws and policies that discriminated against African Americans and other groups, including women). These efforts shifted the level of marginalization to a point that allowed previously excluded people to have a voice in the process. There are many policies, practices and beliefs that began in the massive trauma of enslavement that still need to be handled, but many other aftermaths have already been corrected, allowing other layers to be addressed. Below is an example using the legacy and aftermath of enslavement in the U.S. On the next page is a blank chart for you to use to assess your context. Do not feel like you have to fill in the entire diagram, but indicate the efforts you know of that worked to address negative legacies and aftermaths and promoted transformation in the areas of history, connecting, healing and action.

Example

Activities and changes that contribute to transformation

	History	Connecting	Healing	Action
Legacy	Joint family reunions with AA and EA participation. New research, publications and documentaries on the history of slavery and its aftermath.	Diversity training, increased cultural awareness, films, music and sports encourage connection. More acceptance of intercultural relationships.	Growing awareness of trauma related to slavery and less stigmatization of addressing mental health. Growth of support groups and 12-step programs.	Growing awareness of the problematic nature of white privilege. Increased stature of AAs in the public realm and in positions of power.
Aftermath	Inclusion of the story of enslaved people at cultural sites. Signs and statues acknowledging slavery and civil rights. New school curriculums in cities and states that include slavery and civil rights.	End of overt segregation and miscegenation laws. Changes in lending and real estate policies.	Introduction of religiously based anti-racism and healing racism programs.	Civil Rights laws, institutional acknowledgement of historical ties to slavery with programs that address historically based disparities. Changes in some drug related sentencing.

Activities and changes that contribute to healing

Respond to the following questions to fill in the chart.

	History	Connecting	Healing	Action
Legacy	How has hidden history been exposed and a balanced history been told in family narratives and cultural stories?	How have beliefs and cultural norms been changed in order to facilitate connections between groups?	How have changed beliefs helped people identify and change unhealthy behavior and thoughts?	How have changed beliefs supported action towards policy change?
Aftermath	How has hidden history been exposed and a balanced history been told in museums, public ceremonies, and school curriculums?	What laws and policies have been changed to allow groups to come together?	How have institutions supported access to spiritual, psychological and physical healing?	What policy changes have occurred that have supported effective action both on levels of legacy and aftermath?

Designing a Process

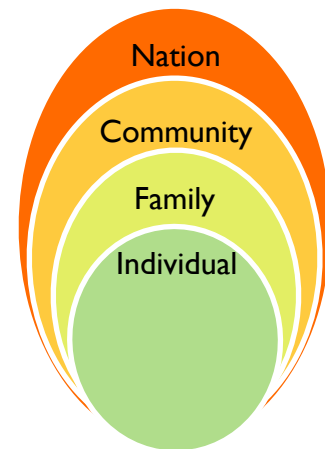
What is your role? What are the next steps?

So far, you have learned about the THH approach, explored practices related to the approach and analyzed your particular context through the lens of historical harms. Now is the time to identify next steps to address the historical harm that you have already identified.

Before you go further, reflect on the following principles:

- THH offers a framework for a process not a program.
- Fully developed processes will involve both individual and collective journeys.
- “There is no path; we make the path by walking.”
- “Start anywhere and follow the path everywhere.”
- Each dimension is necessary, no one is sufficient.

Which level should you choose to begin? Maire Dugan, whose nested model is described in section 2 advocates addressing issues at the relational level as well as the broader societal level (Dugan, 1996). Dugan also explains that conflict rarely only exists at one level; all levels are impacted and feed into conflict. When looking at massive group trauma, similar dynamics exist. An individual can exhibit trauma indicators, which can subsequently impact a family, which can impact a community, which can impact a society, and so on. Likewise, a society can impact a community, which impacts a family, which impacts an individual. While all levels of responses to trauma need to be addressed, it is beyond the scope and ability of most individuals, organizations and efforts to work at all levels at the same time. Therefore, a starting point should be identified. This could be at any one of the levels in any of the dimensions – Facing History, Healing Wounds, Making Connections or Taking Action.



As you have explored this material, perhaps personal questions have arisen about how you relate to a historical harm or trauma or how you can work to address it in your community. Before working at the community level, it is important to develop a sense of your own place related to the historical trauma, how it has impacted you, and how your identity, based on the group others assume you represent, is seen vis-a-vis the historical trauma. Do you

know how your family or ancestors were involved in the historical trauma? Are there trauma responses that play out in your own life that do not make sense based simply on your own lived experience? Do you have fears, resentments or feelings of superiority over another group of people that may not be explained by your own life experience? Or do you have those feelings based on your experience that are influenced by historical trauma? Do you experience underlying shame or guilt when you think about the historical trauma? Have you felt blocked in your relationships with people who belong to a group on the other side of the historical trauma? Have you felt stuck or reactive when even thinking about addressing historical harms? If you answered yes to any of these questions, it may be useful to think about the practices of history, healing, connection and action on a personal level.

Maybe you have spent time working at the individual level in these areas and are now eager to think about addressing the legacies and aftermaths of historical harms on the group level. Do you work for an organization or church that has been actively working to address manifestations of historical trauma, and want further insights and practices to reach the next level? Are you a motivated individual who wants to initiate a community effort to address legacies and aftermaths? Are you a policymaker who makes decisions about laws and initiates projects for the public good? If you have answered yes to any of these questions, it is likely that you will want to begin by focusing on group responses.

Just as the exploration of personal aspects of history, connection, healing and action are not necessarily sequential and linear, you may discover that your individual and community journeys intersect. For instance, a full exploration of your personal history, will likely draw other members of your family and community into the conversation, providing resources as well as context. Similarly, personal healing might spark community action, while community efforts to create connections might spark a recognition of a need for further personal healing and a deeper understanding of your personal and family history.

Efforts addressing elements of historical harm

In addition to the efforts you identified earlier related to the historical harms in your context, what are the specific activities at the level at which you are working? If you are looking at the individual, organizational or community level, what other activities and efforts are taking place that you could join or build upon, or that you simply should keep in mind as you work on your strategy? In the blank diagram on the next page, note examples that you know about in your context. Again, more research may be required before you are able to complete it. Leave blanks now if necessary, but eventually, it will be important to fill them all in as you determine your own strategy.



	History	Connecting	Healing	Action
Legacy				
Aftermath				

Goals

What kind of change do you want to make in your context? What is your end goal? Is it a more connected community? Is it reforming laws? Is it supporting historical education? Is it economic development or improving community health? Remember, your point of entry may not be your end goal. You may first need to begin with activities that increase your connections with other community members, or get your foot in the door of institutions that need to be involved in the process or your ultimate goal. Write down your goals below.

Goal/s

-
-
-

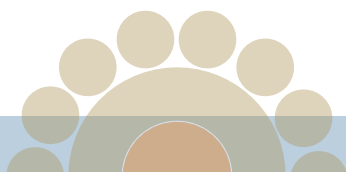
Resources

What resources do you have available to you? Resources can include what you have yourself, and what you have through personal, professional and institutional connections and relationships. Information, education and skills

are all resources to consider, as are financial resources. Support is another important resource. There may be a support group in your community that can help you encounter the challenges you will likely face ahead. Use the table below to help identify the resources that are available to you.

Resources

Connections	
Support	
Finances	
Knowledge/ Information/Skills	
Meeting Space	
Other	



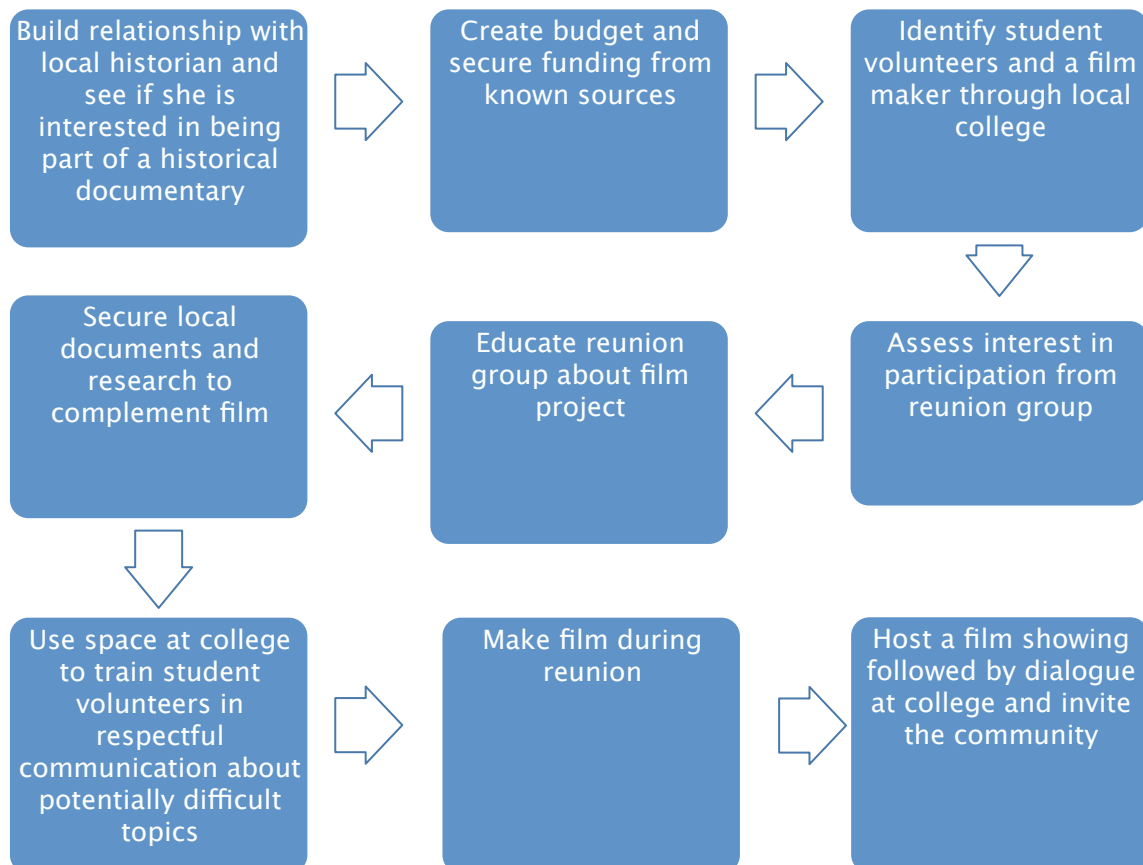
Strategy

Once you have explored the historical harms that have occurred in your community and identified your position, goals and resources, what is your first step? There are an infinite number of ways to design a process in your context. It is likely that, along the way, your plan will change based on your experiences. Nevertheless, it is important to start with a plan that considers all of the elements of the THH approach (it is easy to neglect a dimension or two if they are not considered from the start). The following are a few examples of some different efforts to transform historic harms.

Example 1 - Based on a project that took place in a community in the U.S. to address legacy - both negative and positive -rooted in slavery.

Goal: Increase awareness of African American history in the community, and include this history as part of the whole community's history.

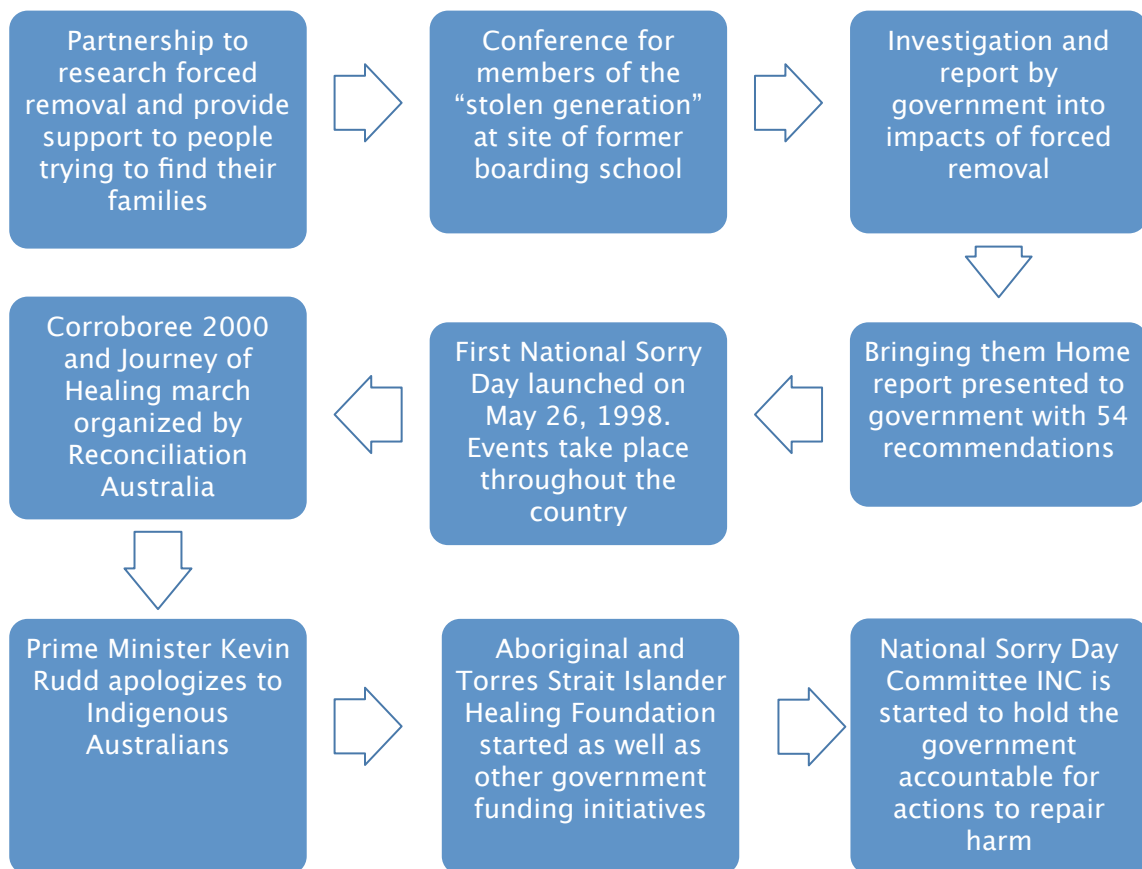
Resources: Connections at a local college. Photography, writing and organizing skills. Connections with small funding sources. Local African American high school reunion organization. Local African American woman with significant oral history and historical documentation.



Example 2: *Australia’s efforts to address harm to Aboriginal Australians. (The steps below only represent a fraction in a process that transpired over 3 decades.)*

Goal: Addressing the ongoing impacts of forced removal of Aboriginal and Torres Strait Islander children from their homes.

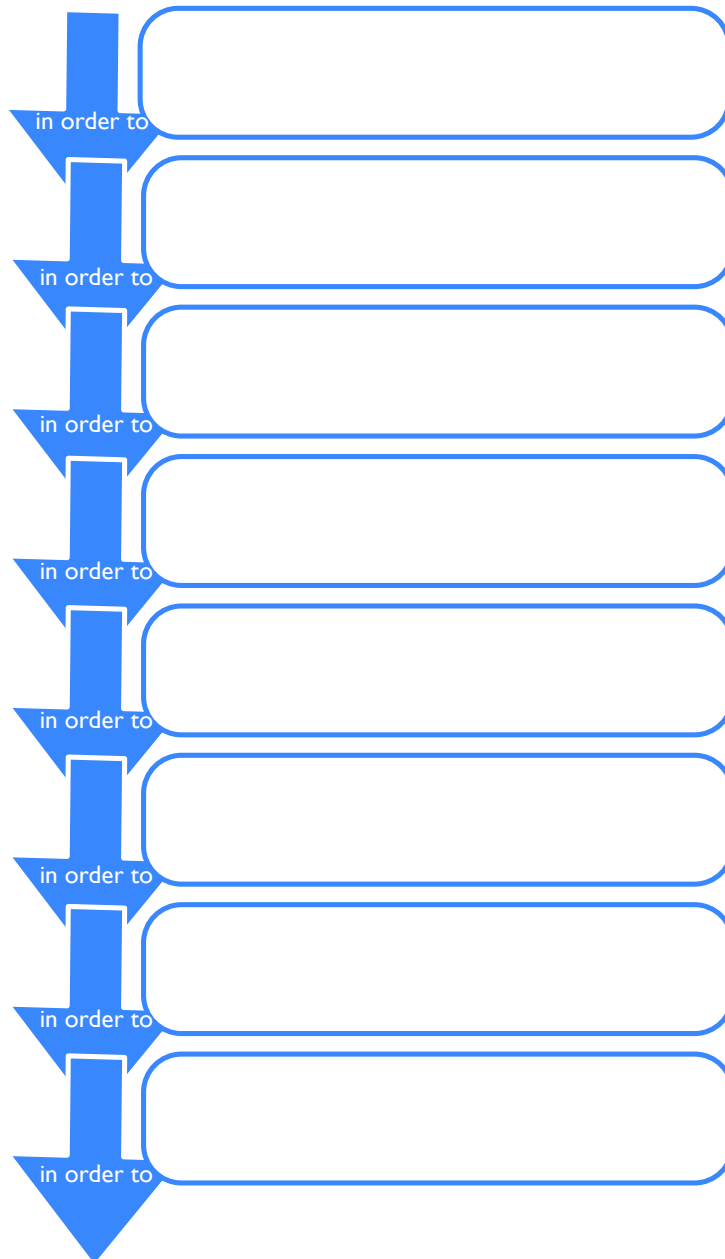
Resources: Engaged civil society, ability to form civil society organizations, educated populations with universities and national education system, ability to access government by the people, governmental and non-governmental funding sources, relationships between Indigenous and non-Indigenous Australians.



Strategy

Now that you have thought about your context, goals, other efforts to address historical harms, your abilities, the level at which you want to work, your points of entry and your resources, you are ready to create a plan of action. Use the chart below as a guide. Remember to note how history, connection, healing and action are represented in the different steps.

Your plan



SECTION V: TOOLS AND RESOURCES FOR PRACTICING THE THH APPROACH

Now that you have a background in the theoretical underpinnings, practices and analysis tools of the THH framework, section 5 includes additional tools and resources to be used to further the development of the strategy you are creating.

History

Principles for Engaging History at the Individual Level

History is rarely personal. While history may focus on one individual or one family, by definition, the exploration of history will naturally involve others. There may be archives and documents that provide certain representations of history (all documents should be understood to be “representations of history” more so than “facts” or “the truth”). This documented and recorded history will probably be best understood if it can be textured and nuanced through oral reports and secondary sources.

History is neither neutral nor apolitical. As such, when someone investigates his or her history, it is advisable to consider multiple sources and perspectives. Much of recorded history at certain points in time was presented to support a particular perspective and worldview. For this reason, marginalized people will often meet great challenges in attempting to uncover a full, fair or balanced representation of the historical experiences of their own families and cultural groups.

History is “nested.” In keeping with Maire Dugan’s nested theory of conflict, it is important to recognize that local, regional, national and international events impact the families and people described in the documented histories. There may be patterns in family histories that are best understood as a response to a local tragedy, or national or international events like the beginning or end of a war, regional famine, the rise to power of a different political force, etc.

Tools and Resources for History

- Archival records (if they are maintained).
- Written biographies and autobiographies.
- Transmitted oral histories.
- Written chronologies or historical narratives.
- Artistic renderings (Genograms, river of life, collage, songs, epic poems).

Genealogy - Genealogies report familial relationships. Some examples are marriages, remarriages, children, birth order, and gender.

Oral History - Assemble the information you have learned about your family

into a concise and engaging presentation and then invite friends and family to an event in which you share your findings. www.oralhistory.org

Genograms - Genograms report relationships as well as relationship dynamics, including broken relationships, strained family dynamics, historic changes in circumstances (e.g., who was born during and after the depression or major illness) and more. www.genopro.com/genogram/

Timelines - When sharing history with others that may also be considering personal histories, it may be useful to connect the personal and family histories to a timeline that considers local, regional, national and international events that may impact personal and family dynamics. www.history-timelines.org.uk/timeline-examples.htm

Family genograms with timeline - Using long butcher block paper or some other similar format, develop a clear, detailed representation of your personal and family history, including as many local, regional, national and international historic markers as may be relevant to provide a full context. Invite friends and family for a gallery walk and discussion over tea.

River of Life - The River of Life presents information similar to the Family Genogram, but in a more metaphorical and artistic form. Life events are depicted along a river with the features of the river mirroring the nature of the event.

Individuals who used tools to uncover history

Historian, Joseph McGill visits and spends the night in slave cabins throughout the United States to increase interest in the history of enslavement and to honor the memory of those whose contributions and hardships have not been acknowledged. blog.lowcountryafricana.net/slave-dwelling-project-sets-2012-schedule/

Writer, Douglas Blackmon spent years researching primary documents in order to write his book *Slavery by Another Name*, which brought to light the little-known practice of re-enslavement that took place throughout the southern United States after the end of slavery. www.slaverybyanothername.com

Principles for Engaging History in Community Settings

History is political. If a person or group has the ability to determine the historic role and character of other groups or people, the powerful party effectively controls the image and the perception of the other groups'

contributions and worth. This can determine ways that the other person or group is regarded in the present and for the future. History is often constructed to justify historical abuse and exploitation by an oppressive group, or to mask the violence, inhumanity or other unflattering aspects of the group in power. Recording history can often be considered as much a creative activity as a neutral, factual presentation of past times.

Education about history can be either a liberating or an oppressive exercise. For this reason, healing society from historical harms must involve a shared engagement of history, in addition to your own journey of researching personal history. In order to be liberating, this shared exploration must give equal importance to the history relevant to all who are participating. The process will naturally require some overlap with connecting, healing and taking action – the other dimensions of the THH framework.

History and Legacy and Aftermath - The exploration of history is also an opportune time in a dialogue process to uncover the genesis of the mythology, bias and fictionalized (i.e., politicized) history that serve to perpetuate historic and modern biases against victimized groups or support historically privileged groups. A consideration of historical legacy should naturally lead to a new, more nuanced understanding of the structural aftermath developed to enforce or protect the legacy. (Remember, aftermath can and does remain in effect even if the legacy is no longer spoken or accepted as politically correct.)

When undertaking a communal journey into an engagement of history, it would be of great value to consider, even if only briefly, the ideas and reflections of Paolo Freire on the role of education in eliminating systemic and internalized oppressions (Freire, 1970). Another exploration of the subject can be found in bell hooks' *Teaching to Transgress* (hooks, 1994).

With personal and group creativity, tolerance for novelty and a sense of adventure, there are few limits on the number of approaches that communities can use to engage in a shared exploration of history. Below are brief descriptions of several approaches that have been used in different contexts with great success. Over time, you may find that each approach is valuable, reaches a different group within the community, or is appropriate for a particular stage of healing and group development. None of these approaches should be considered as either superior or sequentially related to any other.

Tools and Resources for Community History

Study Circles - The study circle is a simple process for small group deliberation with few defining characteristics. A study circle is made up of 10 to 15 people who meet regularly over a period of weeks or months to

address a critical public issue in a democratic and collaborative way. The circle is facilitated by a person who is present to keep discussion focused, help the group consider a variety of views, and ask difficult questions, but not to act as an expert on the issue. Study circle facilitators are trained, and discussion materials are written, to give everyone “a home in the conversation,” help the group deliberate on its various views and explore areas of common ground. A study circle progresses from a session on personal experience (“how does the issue affect me?”) to sessions providing a broader perspective (“what are others saying about the issue?”) to a session on action (“what can we do about the issue here?”). www.studycircles.org

Historical Markers - Signs that interpret history for passersby. Perhaps the most traditional historical marker is “history on a stick” – a pole with a distinctively shaped placard on top. However, the term historical marker can equally well be applied to a variety of styles, including wall plaques, ground plaques, “kiosks” – small structures with signage on each of four or more sides – and table markers which, as the name suggests, look like tables. www.examiner.com/historic-landmarks-in-national/historical-markers-101-what-are-historical-markers#ixzz1axWLCani

Efforts or organizations the demonstrate uncovering group history

Joint History Projects - In 2006, the French and German governments supported the production of a joint history textbook published in both French and German to be used in history curriculums throughout France and Germany. The project, originally devised by high school students at the 2003 French-German Youth Parliament meeting, was carried out by five historians from each country and supported by both governments. The textbook provides perspectives not previously presented in school curriculums and presents history from both countries’ perspectives. Gruber, Barbara. “Joint German-French History Book a History-Maker Itself,” *Deutsch-Welle World.DE*, July 10, 2006, www.dw-world.de/dw/article/0,,2078903,00.html.

Zochrot is a Israeli-Jewish nonprofit organization that works to promote awareness of the Palestinian Nakba (“Catastrophe”). The organization takes displaced Palestinians back to areas they fled, or were expelled from, in 1948, and erects streets signs that tell the Palestinian history of a particular street or area. www.zochrot.org/en

Hidden from History, a Canadian organization, has interviewed survivors of residential schools for indigenous children and made their stories available on a website. www.hiddenfromhistory.org

Connection

Principles for Supporting Connection at the Individual and Community Levels

[T]rauma is about a loss of connection—to ourselves, to our bodies, to our families, to others and to the world around us. This loss of connection is often hard to recognize, because it doesn't happen all at once. It can happen slowly over time, and we adapt to these subtle changes sometime even without noticing them....We may simply sense that we do not feel quite right, without ever becoming fully aware of what is taking place; that is the gradual undermining of our self-esteem, self confidence, feelings of well being and connection to life (Levine, 2005).

Historical Harms often result in a loss of connection to self and to others, a loss of affinity or appreciation for personal and group history and barriers to reaching others who have either the same or a drastically different experience of those historical harms. These perceived barriers between groups are embedded in our legacy – the stories, myth, folklore and official histories – and reinforced through aftermath – policies, laws, socializing institutions, and cultural practices – of historic trauma. Transforming historical harms will be greatly facilitated by making connections across perceived and actual divisions within a community, in order to arrive at a shared and nuanced understanding of what others need for healing to occur.

The connections can be as direct as those made by the Coming to the Table group, which seeks to make connections among descendants of enslaved people and their enslavers from the same plantation system. Connection can also be symbolic, like the connections made by community groups like the People's Institute for Survival and Beyond, which gather multiracial and multi-class groups from within a particular geographic area to look together at present manifestations of racism, sexism and classism. Connections can also be made with the sole purpose of making connections and acquaintances. Or, they can be based on engaged, action-oriented goals like learning and marking history, seeking justice or addressing residual emotional and psychological issues that perpetuate divisions within the community.

Regardless of the intention behind establishing connections, if the group begins with or is likely to grow to include more than 5 to 7 people, it is often best if the processes are facilitated. Because people convening the group are often deeply invested in the experience and content of the conversation, and are typically engaged in the issues being discussed, it is hard for them to also manage the process by maintaining ground rules, structuring time

and information flow and following an agreed-upon agenda. These areas are where a facilitator can assist a group that wants to form connections.

Tools and Resources for Connection at the Individual and Community Levels

The following are different methods and processes that build connection between people who hold different perspectives. Some approaches support small-group engagement, while others can include hundreds of people.

Story Telling Circles

Theorists in the fields of Social Construction suggest that all meaning is created by agreement among people. Words and phrases have meaning for us only when they have shared meaning with others with whom we use those words (Gergen, 2009). Similarly, the experience of our present time is often framed by the stories that were inherited from generations past, when meanings were originally constructed. To gain a better appreciation of someone's lived experience, it is helpful to be exposed to the stories through which they frame their lives. Stories are one of the most powerful and personal ways that we learn about the world, because they are passed down from generation to generation through the families and cultural groups to which we belong. As human beings, we are primed to engage each other and the world through language, and stories can serve as deeply evocative sources of knowledge and awareness (Glisson, 2010).

Storytelling is a political act. In any instance in which a group of people has experienced political repression, historic violence or marginalization, their voices and experiences have usually been excluded from mainstream understanding of that particular period of history. It is further the case that when their individual or group experiences are presented, they are pathologized, and the experiences of victimization, marginalization, or colonization are either minimized or omitted from explanations for current conditions and behaviors. Creating experiences and spaces in which previously marginalized perspectives are thrust into public view should not be undertaken lightly, or without an awareness of the potential for negative backlash. Also, marginalized stories are rarely given shared space with stories and experiences from dominant perspectives. There is a tension created by this act that should be expected, and any facilitated storytelling model must create a level of emotional (and possibly physical) safety to account for the potential responses.

There are dozens of models for storytelling and story sharing. Many indigenous communities have their own cultural practices of story sharing, which should be considered and utilized when appropriate. Because telling

stories is a political act, allowing stories to be told from the perspectives of marginalized groups is an act of acknowledgement and validation. Just as these methods and models are often both unfamiliar to and uncomfortable for people from dominant cultures, they will often be uncomfortable for people from marginalized groups. This could be because members of these groups have not been exposed to them because of historic repression, or, because of successful integration into the mainstream, experience some degree of internalized oppression and share the mainstream resistance and discomfort with the indigenous ways.

Days of Reflection – Along with storytelling, Northern Ireland’s dialogue program Healing Through Remembering introduced **Days of Reflection** as one of its primary modes of connection and community engagement. A day of reflection is an activity designed to encourage reflection on why historical harms have taken place and why they must be remembered, and as a way of affirming a commitment to a different future. While this could be seen as either an action step or a healing step because it is a short-term activity, it can also be understood as an invitation to deeper engagement. www.dayofreflection.com

Brief Encounter Dialogue Models

Dialogue is a communication process that aims to build relationships between people as they share experiences, ideas and information surrounding a common concern. It also is designed to help groups receive new information and learn about new perspectives as they attempt to forge a new and broader understanding of a situation. (Schirch & Campt, 2007)

While dialogue is a valuable tool, certain preconditions must be met in order to prepare for successful dialogue experiences:

1. Diversity of experiences among participants.
2. No urgency for immediate decisions, because dialogue is more about discovery than destination.
3. Relatively balanced power among participants or participant groups.

Dialogue Resources:

- **Public Conversations Project** - An approach to dialogue that encourages people in conflict to shift their perceptions of each other, rather than change core beliefs, through enhanced communication. The Public Conversations staff works with groups to plan, design and facilitate dialogue processes. www.publicconversations.org
- **Center for Courage and Renewal** - A community building organization that created the *Circles of Trust*® model for dialogue. One component of the Circles of Trust model is employing the use of “third things.” These can

be poems, short stories, proverbs or other similar things that are presented as starting points for personal sharing. The Circles of Trust Model has been used with great success by the Welcome Table Program, based at the University of Mississippi, Oxford, the Greensboro (N.C.) Truth and Reconciliation Commission and many other groups seeking to address historic harms. couragerenewal.org/about/foundations

- **Art of Hosting** - An approach to organizing conversations that supports a group process to maximize collective intelligence. "Hosting is an emerging set of practices for facilitating group conversations of all sizes, supported by principles that: maximize collective intelligence; welcome and listen to diverse viewpoints; maximize participation and civility; and transform conflict into creative cooperation." – the core team of practitioners, Upper Arlington, Columbus Ohio. www.artofhosting.org
- **Sustained Dialogue** -A process articulated by Hal Sanders, based on his experience as a diplomat working in regions with histories of intractable disputes. It focuses on transforming relationships that cause problems, create conflict, and block change. SD works within a carefully defined concept of relationship, which serves as both an analytical and an operational tool for SD moderators. SD is presented as a five-stage process. www.sustaineddialogue.org/learn_about_sd.htm
- **National Coalition Building Institute** - An organization that promotes an approach to education and dialogue about racism and other forms of oppression. "NCBI leaders work with public and private organizations to further cultural competence, collaboration and partnerships, and effective relationships within and across group identities." www.ncbi.org
- **Healing Through Remembering Conversation Guide** - *Healing Through Remembering: a Conversation Guide on Dealing with the Past* is a guidebook developed by the European Union to facilitate conversations among diverse communities effected by the decades-long violence in Northern Ireland. www.healingthroughremembering.org

Playback Theatre - Performances are carried out by a team of actors, an emcee (or "conductor"), and a musician. As the show begins, audience members respond to questions from the conductor, and then watch actors and musician create brief theatre pieces on the spot. Later, volunteers from the audience come to the stage to tell longer stories, choosing actors to play the main roles. Although performances often focus on a theme of interest or concern, the performers follow no narrative agenda. Instead, they bring their dramatic skills and their humanity to embody the concerns and experiences of audience members. Actors portray a number of different perspectives and can increase intergroup understanding. www.playbacktheatre.org

World Café Method - The World Café methodology is a simple, effective, and flexible format for hosting large group dialogue. The process encourages creating a comfortable, relaxed “café” atmosphere where specific topics are discussed at tables. Periodically, participants change tables, while a table host remains to share insights with the new group. The process encourages connecting with a number of different people, cross-fertilization of ideas and opportunities to build on each other’s ideas. Specifics of context, numbers, purpose, location, and other circumstances are factored into each event’s unique invitation, design, and question choice. www.theworldcafe.com

Additional Resources:

Books

Kraybill, Ron. *Cool Tools for Hot Topics: Group Tools to Facilitate Meetings When Things are Hot*. Intercourse, PA: Good Books, 2006.

Schirch, Lisa and David Campt. *Dialogue for Difficult Subjects: A Practical, Hands-On-Guide*. Intercourse, PA: Good Books, 2007.

Organizational Efforts

The Institute of Dialogue for Peace in Rwanda created a process of bringing together Hutus and Tutsis, first through film and later, in person. www.irdp.rw/

Olives of Peace is a joint business venture between Palestinians and Israelis that produces and sells olive oil. The olive oil supports working relationships among Jews, Arabs, Druze and Bedouin. www.peaceoil.org

Healing

Principles for Healing at the Individual Level

Healing is an achievable part of a personal journey. And there are a number of strategies that support healing. Thinking, talking and reflecting with the presence of a committed conversation partner or guide works for many people. Trauma impacts the mind, body, emotions, spirit and relationships, so healing can also be approached somatically, through transcendent and embodiment methods, as well as approaches that combine mind, body and spirit work. Among indigenous First Nations people living in Canada who had suffered years of repression and genocide, healing for many began with an increased knowledge of themselves. In training First Nations nurses, John Lowe counseled them to “First, heal yourself, the healing of one is the healing of all. Then you can share [with patients]. It does ripple out. You can reassure your patients by saying, ‘You are not unusual, and you are not alone.’ History lessons are OK, too.” (Lowe & Struthers, 2001)

Tools and Resource for Healing at the Individual Level

(See appendix for complete list of healing questions)

Re-evaluation Co-counseling (RC) - Another approach to individual healing may be to connect with a program like Re-evaluation or Co-Counseling, which is focused on “discharging” the stress and trauma that the body holds. On the RC website, the process is described this way:

Re-evaluation Counseling is a process for freeing humans and society as a whole from distress patterns so that we may resume fully-intelligent functioning. Re-evaluation Counseling is practiced in pairs, by people listening to each other and assisting each other to release painful emotions. Because no money is exchanged between people who counsel one another in these pairs, Re-evaluation Counseling can be used by any individual, regardless of his or her economic circumstances. www.rc.org

Somatic Approaches to Healing

Dr. Peter Levine is a leading researcher in the field of Trauma and Trauma Healing. In great detail, Levine describes the various mechanisms by which trauma is trapped and held in the body. He argues that because trauma, particularly multigenerational trauma, is often passed unconsciously, or even epigenetically, from one generation to the next, healing from it likely requires body work. He developed a healing process known as Somatic Experiencing.

Selected books include:

Levine, Peter A. *Healing Trauma: A Pioneering Program for Restoring the Wisdom of Your Body*. Louisville, CO: Sounds True, 2008.

Levine, Peter A. *In an Unspoken Voice: How the Body Releases Trauma and Restores Goodness*. Berkley, CA: North Atlantic Books, 2010.

Levine, Peter A. *Waking the Tiger: Healing Trauma: The Innate Capacity to Transform Overwhelming Experiences*. Berkley, CA: North Atlantic Books, 1997.

Other Somatic Approaches to healing include:

Polarity Therapy - Based on the integrative, energy-based therapeutic methods of Dr. Randolph Stone (1890-1981), Polarity Therapy is a natural healthcare system based upon the universal principles of energy: attraction, repulsion, and neutrality. The interrelation of these principles forms the basis for every aspect of life, including our experience of health, wellness and disease. With this understanding, Polarity Therapy addresses the interdependence of body, mind, and spirit, the importance of relationships,

and the value of creating a way of life in harmony with nature. As part of the larger field of **Energy Therapy, Polarity** complements existing systems with an integrated, holistic model.

Qigong or **chi kung** (pronounced “chee-gong”) is a practice of aligning breath, movement, and awareness for exercise, healing, and meditation. With roots in Chinese medicine, martial arts, and philosophy, qigong is traditionally viewed as a practice to balance qi (chi) or intrinsic life energy. A typical qigong practice involves rhythmic breathing, coordinated with slow, stylized repetition of fluid movement and a calm, mindful state. Qigong is now practiced throughout China and around the world. From a philosophical and spiritual perspective, qigong is believed to help develop human potential, to increase access to higher realms of awareness and to awaken one’s true nature.

Tai Chi Chuan is an ordered system of fluid, blended movements designed to be practiced daily in order for the practitioner to receive the benefits of optimal health and peace of mind. Tai-Chi Chuan provides an excellent full-body workout that leaves a practitioner feeling physically refreshed while reducing stress response. At the center of Tai-Chi Chuan is the idea that coordinating the mind, body and spirit is central to human functioning. The movements practiced are performed slowly and fluidly (as opposed to the fast, crisp movements in other martial arts), in order to enhance concentration and energy while teaching breath control and patience.

Integral Breath Therapy is a highly personal, experiential process that uses specific breathing techniques to clear out physical, mental and emotional blocks or stresses. This is a safe and proven method of utilizing simple breathing practices to quickly and easily enter into a non-ordinary state of consciousness. This trance state allows unconscious and previously repressed thoughts and emotions to rise to the surface for release and integration. www.integrationconcepts.net

Principles for Engaging Healing in a Community Setting

Though healing is often considered a personal endeavor, there are many healing opportunities for entire groups. Planning a group healing initiative does not guarantee healing for the whole group, but it creates conditions that support healing for those who are ready. In many cases, developing connections with others leads to healing and a sense that individual pain or burdens have been distributed among the group. In a reconciliation and healing process called Fambul Tok, communities throughout Sierra Leone have been organizing bonfires and cleansing ceremonies that allow members of the community who were harmed during the 11-year civil war to share their stories. Once these stories have been told, those who committed the harm can confess and apologize, if they are present. Many participants say

that even if the perpetrator is not present, the process brings a sense of relief and healing because speaking at the bonfire allows their burden to be carried by the community. Referring to the bonfires, Sara Terry writes, “But over and over, we witnessed people who were hungry to speak – to confess, to apologize, to forgive. And we saw them change, physically and emotionally, as the burden of the past was brought into the present – and released” (Hoffman & Terry, 2011).

Group healing often involves ceremony, ritual and symbolism, which can take many forms. In Sierra Leone, communities used bonfires for group healing. As Australia dealt with the historical harm suffered by indigenous Australians, a community walk across the Sydney Harbour Bridge became a healing experience for many who participated. In a small town in Virginia (U.S.), the unveiling of a plaque acknowledging the history of integration that occurred at the high school during the Civil Rights Movement was a healing experience for many in attendance at the ceremony (Luther, 2011). Also in the U.S., a drama is performed every year in New York City called *Maafa*, commemorating the trans-Atlantic voyage of people who were enslaved. Experiencing the drama and its related activities has brought healing to many people.

Tools and Resources for Community Healing

Dramas

- **The Maafa** - St. Paul Community Baptist Church created The Maafa commemoration to recognize and honor the Trans-Atlantic Slave Trade. The Maafa is an example of Transformative Theater, Sacred Psychodrama or Historical Theater. The drama’s purpose is to grapple with slavery and its vestiges, and honor those who experienced the middle passage and slavery in order to promote healing among those still impacted. www.Maafaspcbc.com/maafa

- **Healing the Wounds of History** - A program of the Living Arts Center that uses theater to heal historical trauma by addressing issues of “identity, victimization and perpetration, meaning and grief.” Participants are encouraged to transform their pain into meaningful action. www.livingartscenter.org/Healing-Wounds-of-History/

Symbolic walks

- **Hope in the Cities**, a program of Initiatives for Change, organized a walk in Richmond, Virginia (described in Chapter 2). This initiative brought together segments of the community that were separated by historical divisions to learn about, and heal from, the painful history and legacies

of stolen land, slavery and the Civil War. Hope in the Cities has supported other communities in this model of historic walks. www.hopeinthecities.org/healing-history

● **The Council for Aboriginal Reconciliation** (now called Reconciliation Australia) organized a historic march across the Sydney Harbour as a symbolic act of reconciliation between Aboriginal and other Australians (noted in Chapters 2 and 4). www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/bridge-walk-anniversary

Bonfires and Cleansing Ceremonies - Fambul Tok has supported the organization of bonfires and cleansing ceremonies across Sierra Leone. The bonfires are designed to create sacred and safe places for people to confess, apologize and forgive, followed by cleansing ceremonies the next morning for all who testified at the bonfire.

Hoffman, Libby and Sara Terry with Ishmeal Beah, John Caulker and Benedict Sannoah. *Fambul Tok*. New York: Umbrage Editions, 2011.

Institute for Healing of Memories in South Africa has developed interactive workshops that emphasize the emotional and spiritual understanding and interpretation of the past. Participants explore their personal histories to find emotional release, and, as a group, gain insight into and empathy for the experiences of others. www.healing-memories.org

Action

Principles for Action at the Individual Level

Action is the most significant dimension of the THH approach. Although the other stages are essential, without the step of taking action, large-scale transformation cannot take place. Action also unites all the THH dimensions. The other dimensions are critical to action and action is critical to each of the other dimensions, which is why the dimensions cannot be fully confined to distinct categories. And many of the practices already discussed in the other sections already have required action: to do research, to reach out to people, and to take steps towards healing.

Action means moving beyond gaining an awareness to doing something that will promote change. Many well-intentioned people stop at the level of gaining awareness, not knowing how to move forward, or getting discouraged by the enormity of the problem or issue at hand. Others organize action but do not include the dimensions of history, connecting and healing within their strategy, and often create more divisions and harm through action. In this section we will discuss the skills and strengths needed to take successful, effective action.

At the individual level, it is important to understand how one's own style, motivation, knowledge and abilities relate to taking action. One does not need to be "the leader" to take meaningful action, and there are many roles within change processes. The following resources are just a few examples of opportunities for training to reflect on change processes and develop meaningful skills and perspectives.

Tools and Resources for Action at the Individual Level

Initiatives of Change sponsors training and conferences on creating community, conflict transformation and inclusive organizing, among many other topics. The organizational philosophy encourages personal transformation as a starting point for positive change in the world. www.iofc.org

The Center for Justice and Peacebuilding provides training for academic credit and to non-degree-seeking students through a wide variety of courses during the academic year and the Summer Peacebuilding Institute. Courses include nonviolent organizing, intervention skills such as facilitation and mediation, conflict analysis, trauma healing, restorative justice among many others. The STAR (Strategies for Trauma Awareness and Resilience) program, which is the basis of THH approach, is also housed within CJP but training is offered throughout the world. www.emu.edu/cjp and www.emu.edu/star.

The People's Institute for Survival and Beyond provides training in skills to undo racism, including learning from history, developing leadership, maintaining accountability to communities, creating networks and undoing internalized racial oppression. www.pisab.org

Training for Change provides training for activists in skills that promote their leadership in social justice work. Their trainings include team-building, organizing and facilitation skills. www.trainingforchange.org

Principles for Action in Community Settings

The approaches and resources mentioned in the previous section on individual change also apply to participating in and leading change at the community level. As we look at action in a community setting, we have provided resources for organizing action, rather than teaching specific skills related to taking action (although many organizations and training programs focus on both of these related skills). Below are some examples of groups that lead change processes by creating networks, building relationships, providing models, educating, raising funds and working towards policy change for a specific purposes.

Tools and Resources for Action in Community Settings

Initiatives of Change provides training and conferences on creating community, conflict transformation and inclusive organizing, among many other topics. The organizational philosophy encourages personal transformation as a starting point for positive change in the world. (This organization was also mentioned in the previous section).

United Religions Initiative is a bridge-building organization that supports cooperative action among members of different religious groups “to promote enduring, daily, interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.” URI provides resources and principles for networking and action, while grassroots affiliates promote action on a number of different levels. www.uri.org

West African Network for Peacebuilding supports initiatives throughout West Africa that promote peace and security. The organization maintains networks among various smaller initiatives to educate participants and coordinate their efforts. (WANEP also provides training for leaders that support action on the individual level). www.wanep.org/

National Sorry Day Committee organizes commemorative actions, monitors and promotes policy change, educates, raises funds and promotes many other activities that support justice for First Nations Australians, as well as reconciliation and understanding between First Nations people and other Australians. www.nsd.org.au/

Fambul Tok initiated a national reconciliation and healing movement for the people of Sierra Leone. The organization creates networks and offers trainings and processes for community-led reconciliation in communities throughout Sierra Leone that want to engage in reconciliation to address events during the country’s 11-year civil war. www.fambultok.org/

Brown University in the United States commissioned an inquiry into its historic ties with the slave trade. The inquiry led to a report, which included recommendations to address the historical harms - both legacies and aftermaths rooted in enslavement. www.brown.edu/Research/Slavery_Justice/

The United Kingdom mandated that all secondary school students study how the slave trade and colonization were linked to industrialization. www.news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/education/7582004.stm

In 2006, a **United Nations-backed tribunal**, consisting of both Cambodian and international judges and prosecutors, was established to try those most responsible for Khmer Rouge-era atrocities. www.cambodiatribunal.org

APPENDIX

Additional Case Study

The following case study is a full analyses of the Cambodian context: Cambodia (focusing on Government Corruption as related to the Khmer Rouge era and colonialism). It provides an additional example to that provided in the analysis section.

Historical Trauma: Government Corruption in Cambodia

by Joanne Lauterjung Kelly

Cambodia experienced a horrific genocide in the 1970s, when the brutal regime of the Khmer Rouge, over the course of three years, took the lives of nearly 25 percent of the population through execution, disease or exhaustion. (Chandler, 1998) Seeking to create a utopian agrarian society, Khmer Rouge leader Pol Pot forced people in cities to evacuate to small, rural villages, further destroying concepts of community and social ties that had already been made fragile by nearly a century of civil war and colonization. Based on an extreme Communist ideology, the goals of the Khmer Rouge were to abolish money, free markets, schooling, private property, religious practices and traditional Khmer culture, and the regime almost completely destroyed the very institutions and practices that would be needed later on to heal from the traumas and injustices that occurred. Traditional beliefs in karma, reincarnation and strict adherence to and respect for hierarchy and power made it possible to carry out these atrocities while Cambodians suffered in fear and silence. Today, Cambodia struggles from the legacy of these historic traumas, as well as the dynamics of fast modernization and the influence of global development, as it slowly rebuilds its fragile social fabric and struggles to recreate a clear concept of community. (Simcox & Strasser, 2010) Cambodians suffer from poverty, government corruption, tax evasion, lack of access to healthcare, dwindling social ties, and high rates of mental health, psychosocial and trauma-related problems such as PTSD. Lack of government will and integrity make it difficult to create lasting changes in the educational and health sectors, meaning yet another generation will inherit these deficits and struggle with continued poverty and hopelessness. In addition, Cambodian refugees in other parts of the world struggle with isolation and loneliness, resulting in youth and domestic violence and passing traumas of the past to future generations.

Historical Harms

- Danger of landmines still scattered across the countryside.
- High burden of disease and a weak infrastructure to address it.
- Highest fertility rate in Asia (5.2 children per family in 1996), paired with lack of access to pre- and post-natal care.
- Low wages and a high reliance on tourism revenue prevent full development of self-sustaining methods of income.
- High rates of domestic violence and husbands abandoning their wives, sending women into poverty and suffering from malnutrition and chronic illness. Their children suffer from poor psychosocial development. Sometimes, when husbands return, they bring syphilis and HIV/AIDS (Immigration and Refugee Board of Canada, 2003).
- High rates of gang violence and drug use among teenage Cambodian refugees in the United States (Powthan, 2003).
- High levels of government corruption and exploitation of natural resources have resulted in poor standards of human development and bad governance, weakening bureaucratic institutions that give citizens a voice in policy-making (Global Witness, 2009).

Harm:

High levels of government corruption and exploitation of natural resources have resulted in poor standards of human development and bad governance, weakening bureaucratic institutions that give citizens a voice in policy-making.

Cultural Narrative I:

Government officials believe that they deserve wealth and power, and that those who have not risen to power have not paid the same “karmic dues” in past lives.

Cultural narrative II:

Cambodians continue to believe they are powerless, and that foreign interests support government corruption.

Events, legacies and aftermaths

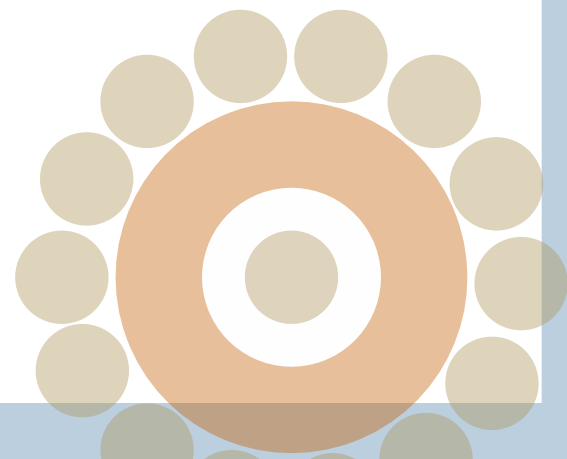
Traumagenic Events	Legacies A	Legacies B	Aftermaths
Past Enslavement by royalty	Royalty believes it is deserving of position by birth, and they have a responsibility to lead.	Cambodians believe it is an honor to serve the royal family and that one's role in society is predetermined.	Majority of people are uneducated and easily manipulated.
Colonization and further enslavement	The French believe the resources of Cambodia are available to them to use as they please.	Cambodians believe they are powerless against the French; life is suffering; perhaps the next life will be better.	Systems of governance are created that favor foreign interests over local needs.
Civil Wars	Rebel fighters believe communism is the path to self-rule and that violence is justified to achieve the long-term vision.	Cambodians want self-rule, but live in fear and uncertainty as competing forces fight for their version of change.	Totalitarian and autocratic rule suppresses internal dialogue, and promotes corruption and nepotism.
Khmer Rouge	Pol Pot and his supporters believe that revolution is needed to bring about their idea of a utopian agrarian society	Cambodians believe they are powerless against the Khmer Rouge, and continue to live in fear and uncertainty.	Country is left in economic ruin with no infrastructure; uneducated population due to targeted killings of teachers and artists.
Government corruption	Government officials believe that they deserve wealth and power, and that those who have not risen to power have not paid the same "karmic dues" in past lives.	Cambodians continue to believe they are powerless, and that foreign interests support government corruption.	Policies that allow environmental destruction; revenue going to foreign interests and corruption preventing flow of money back into economy.
Present			

On-going harms and blocks to transformation

	History (misinformation)	Connecting (separation)	Healing (harm)	Action (inability to act)
Legacy	Information passed down focused on the responsibility of leaders to rule strongly, and the responsibility of citizens to follow their leaders. Leaders and followers believed their status in life was predetermined due to karma.	Inherited wealth and nepotism keep political rulers in power and prevent citizens from having access to the political process. Cultural attitudes towards women prevent them from joining in the political process.	Cultural attitudes towards mental health prevent people from addressing PTSD symptoms. Feelings of powerlessness cause misdirected anger and aggression, resulting in domestic violence, most often towards women because of cultural beliefs.	Lack of education, access to the political process and cultural ideas regarding obeying authority make it difficult for beliefs and structures to change.
Aftermath	Cultural taboos prevent speaking out, limiting informal exchanges of information. Access to education is limited by poverty and lack of government funding due to corruption.	Lack of transparency in the government keeps people ignorant of the current issues. Corruption blocks access and grants unfair privileges indiscriminately. Lack of education keeps men ignorant of the value of women's participation.	Lack of education about mental health and beliefs in spiritual healing supports mistrust of "Western" ideas about PTSD. Both lack of enforcement and lack of family intervention allow domestic violence to continue.	Corruption and nepotism prevent access to the political process, further preventing people from taking action. Cultural attitudes against questioning authority discourage speaking out or taking action.

Activities that contribute to transformation

	History	Connecting	Healing	Action
Legacy	Khmer Rouge survivors tell their stories to teachers, Transcultural Psychosocial Organization Cambodia collects and publishes stories, films, video narratives.	Increase in engaged civil society, involvement in political parties, organizations that help reunite families.	Increased understanding of psychosocial development and PTSD.	Decrease in fear had led to more engagement in the public arena.
Aftermath	Ceremonial Ritual at the Killing Fields Museum, Tuol Slang Museum, Khmer Rouge War Crimes Tribunals, government has developed curriculum for teaching about the Khmer Rouge	Laws on civil procedures that allow Cambodians access to legal documents. Khmer Rouge tribunals bring people together to discuss the past and witness some process of justice.	Workshops on reparations and rehabilitation of victims, TPO Cambodia offers treatment and training.	War Crimes Tribunal, increased civil society participation in political processes.



Healing Questions

Whichever method or combination of methods you chose for healing, asking yourself the following questions (alone, with a partner, or in a group) will provide valuable structure for the healing journey. These same questions may also be asked at different stages of your journey as a way of evaluating how your process is proceeding and as a way of identifying the next steps in your process.

Healing Questions: *This section is largely based on the work of Vanessa Jackson of Healing Circles, Inc., who credits Pemina Yellow Bird with inspiration for the questions We would like to acknowledge and thank Vanessa Jackson, MSW, (www.healingcircles.org) for her permission to use these healing questions, and to modify them for the purposes of healing multigenerational trauma and historic harms.⁵*

“Power Wounding” – In its summary form power is the capacity to act in situations or bring resources to bear to have needs and desired fulfilled. Vanessa Jackson’s concept of “power wounding” reflects the idea that a shared feature of the negative expressions of trauma is that in one way or another these trauma expressions limit an individual’s or group’s capacity for agency towards full actualization. If there are cognitive, emotional or spiritual impairments resulting from a traumagenic event, the individual or community is not fully able to identify and act on the full range of options or more importantly to creatively construct options that allow their needs to be met. Similarly, laws, policies and societal structures formed in response to or in order to perpetuate traumagenic circumstances that limit an individual or group in pursuit of fulfillment are said to injure (or wound) their power or agency. In an effort to create a counter story that properly places the blame for the circumstances (most often outside of the individual or group) and identifies both the sources of impediments to power and the internal and external resources available to restore the power, Jackson offers a series of questions:

Preliminary Question: How, if at all, am I wounded? This question must come at the beginning of your search for healing and wholeness. It would be difficult, if not impossible, to start with a belief that you or your group feel no effect of a historical harm and still make use of the work described in this section. As a personal or communal experience, it is important to see value in your own healing, and not simply view it as a gift to appease others. If you don’t immediately recognize any particular harm that you or your people have experienced, you may want to spend some time with question #1 below. If, after considering Question #1, nothing comes to mind as a personal or group indicator of trauma, then maybe healing is not the best place for the present stage of your journey.

⁵ Three Magic questions provided by Pemina Yellow Bird. Additional question created by Vanessa Jackson with significant contributions from Makungu Akinyela, Elaine Pinderhughes, Vanessa McAdams Mahmoud, and David Anderson Hooker

1) What happened to you (or your people)? Often the answer seems clear for marginalized and victimized people groups, and harder to identify for descendants of the victimizer/ oppressor/ power structure.

- a. When did you first become aware of this power wounding?
- b. Who else witnessed or experienced this power wounding?
- c. What are the stories you have heard about this power wounding?
- d. What are the stories that you tell yourself about this power wounding? What do you tell others?
- e. Are there aspects of the power wounding story that are especially difficult to share? If so, what makes it difficult to share those aspects?
- f. Has this particular wounding experience ended?
- g. Is it connected to other wounding experiences? If so, what are those experiences?
- h. There are sometimes personal, group and societal circumstances that disapprove of the naming of our experiences. Silence has at times been imposed on victims, perpetrators and witnesses (for instance making it illegal to speak of a genocide or ostracizing a family member for talking about an event) How, if at all, has your power wound been silenced? If yes, how has this silencing affected you?
 - i. For the descendants of the victimized/marginalized:
 1. Tell your story as it has been passed down to you.
 2. Do research to unveil a deeper and clearer appreciation of your personal history and the history of your people. This may result in you learning of an even harsher reality than the one that has been told to you, because it is often the case that adults withheld the most damaging and frightening aspects of history as a way of protection, or because it was too unspeakable for them to remember themselves.
 3. Separate the mythology and folklore from the truth. At the same time, do not discard mythology and folklore, because they often hold deeper truths and important lessons.
 4. Tell your story again.
 - ii. For descendants from power/oppressor groups (and also descendants of bystander and witness groups):
 1. Tell your story.
 2. Do research to unveil a deeper and clearer appreciation of your personal history and the history of your people. This may result in you learning of an even harsher reality than the one that has been told to you, because it is often the case that adults with held the most damaging and frightening aspects of history as a way of protection, or because it was too unspeakable for them to remember themselves.

3. Read Rachel McNair and Irvin Staub or other writers who describe Perpetrator Induced Traumatic Stress (McNair) and the impact of trauma on bystanders (Staub).
4. Separate the mythology and folklore from the truth. At the same time, do not discard mythology and folklore, because they often hold deeper truths and important lessons.
5. Tell your story again.

2. How does what happened to you (or your people) affect you now?

- a. Consider the impacts of high stress and trauma (see chart at figure 1.1 in section 2) on the physical, emotional, spiritual, cognitive, relational and societal levels, and look for personal signs and attributes that you may not have previously attributed to generational trauma.
- b. Look at other people who are similarly situated to you. Observing the potential impacts of historical harm in others sometimes helps you understand similar effects in your own life and the life of your group.
- c. Are there large, globalized effects that might not directly affect you but impact how you relate to others who are similarly situated to you or your group?
- d. What dimensions of your life (physical, mental, emotional, economic, political, spiritual, etc.) have been impaired by the power wounding experience?
- e. What are the invisible constraints of this power wound? These may be things that are obvious to you but may not be evident to others.
- f. What is/are the systemic and/or relational impact(s) of this power wound?
- g. Who acknowledges that you have a power wound? How does this acknowledgement support or inhibit you?

3. How, in spite of what happened, have you (or your people) been able to triumph? *(Elaine Pinderhughes, a professor of social work at the Brown School of Social Work at Washington University in St. Louis (Mo.), frames the question a slightly different way. She asks, "When have you been able to experience a sense of power in your life despite the power wound?")*

- a. *When have you been able to experience a sense of power in your life in spite of the power wound?*
- b. *How have you used it?*
 - i. *power **over** others/*
 - ii. *changing systems and relationships of power from **under/***
 - iii. *formed alliances to exercise power **with?***
- c. *Who were you before the wounding?*
- d. How were you able to protect some sense of power?

- e. What aspect(s) of your functioning was/were unaffected by the power wounding?
- f. Who, if anyone, supported you in your efforts to act with power in spite of the power wounding?

4. What do you (or your people) need to heal? What will that make happen for you?

- a. How do I define healing?
- b. How is this different than recovery or successful treatment?
- c. What is absent in your life (or the life experience of your community) that healing will make present for you?
- d. What remains to be healed?
- e. What resources, experiences or understandings need to be brought to bear in service of the healing?
- f. What areas of your existence are in need of further healing to be released of the constrictions of the power wounding?
- g. How will you know that you are healed?
- h. What would be the internal and external indicators of healing?

5. What gift have you (or your people) been able to bring forth from this experience? Elaine Pinderhughes asks, *“Do you do something better for having gone through this power wounding and recovery?”*

- a. What meaning does it have in your life?
- b. *What is the character assignment that you give to this experience?*
 - i. *When this character visits you in your life, how does it show up?*
 - ii. *How do you relate to it?*
- c. What lessons or wisdom are you able to share with others based on this experience?
- d. Is it essential to the healing process to be able to “take something back to the tribe” or share the knowledge with others?
- e. How do you demonstrate this knowledge to others?
- f. What has this experience helped you understand about power?
- g. How does this experience shape your engagement with power?

These Healing Questions may be processed on an individual journey, and the reflections may be shared by others on their own individual journeys but who are not necessarily working on healing in the same geographic or family setting. (Consider watching the film *Traces of the Trade* as an example.) These same questions can also be used for shared exploration among connected people and groups who are working to heal historical harm in a communal setting.

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