Deconstructing Trauma

By

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PROLOGUE

This dissertation describes a qualitative research study that was conducted in order to deconstruct the notion of trauma using a resiliency framework in one Pueblo Indian community in New Mexico. Trauma is widely discussed in relation to mental health issues impacting Indigenous peoples worldwide, as demonstrated in my review of the literature and throughout this work. Yet, the result of most research tends towards pointing out deficiencies in Indigenous communities. Rarely, if ever, is trauma explored through a strengths-based and resiliency approach. This study represents the first attempt to do so in and with a Pueblo Indian community. As a Pueblo researcher working with my own community of Kewa, my goal was to go back to the very people consistently being studied, that is, the Indigenous community, and to re-examine what is trauma, including its definitions and with a focus on local culturally-based interventions.

This work is broken down into three components that are woven together through the common theme of understanding, deconstructing, and addressing trauma: a journal article, book chapter and policy brief. The journal article is titled: "Walking the Path: A Pueblo Journey through Trauma and Healing." The journal article begins by reviewing concepts on trauma and resilience documented in a literature. I both review the literature and offer critiques from the perspective of a Pueblo Indian researcher working in the field of health. This segues into my dissertation study. A series of eight qualitative, semi-structured interviews were conducted using an interview guide with open-ended questions. I found that participants reported ample evidence of both trauma and resilience, documenting the need for further research in this area and, most importantly, a

values-based intervention. Critical in my research findings is that participants revealed the types of trauma relevent to Pueblo people, which points to our understanding of local issues that may also resonate with the experiences of other Indigenous peoples but that are intended to speak to Pueblo communities. Through my research, I consistently assert that understanding trauma also includes the need to document how Pueblo people have coped and overcome their trauma. These forms of resilience were also documented in the findings.

The book chapter is titled, "Using Pueblo Values to Heal from Trauma." This section of the dissertation details Pueblo values and the implications on trauma. Pueblo values are described in detail based on my research and explicated in relation to theory that I propose. In this book chapter, I argue that these Pueblo values play an integral role in how we cope and heal from trauma. To summarize what participants explained, the idea is proposed that following these values will lead you to "the right path." Suggestions for an ideal intervention based on participant interviews include the development of a values-based curriculum whose success is contingent on following Pueblo values that teaches values as defined by the Pueblo community.

My dissertation concludes with a policy section that focuses on "Finding the Path when you have Fallen Off." This section talks about "cultural freezing" and the need to integrate positive cultural identity in youth, who are especially vulnerable in Indigenous communities, through the development of a values-based curriculum. The policy section will focus on the implications of trauma concepts defined for Native People that have demonstrated the need to process trauma. In order to process trauma, culturally-relevant

frameworks and curricula such as "Transcending the Trauma" or "Gathering of Native Americans" (GONA) have been developed to help guide communities to begin the conversation around trauma. These discussions help to raise awareness around trauma and help people begin their healing journey. However, these developed concepts, frameworks and curricula have only started the journey and now there is a significant need for interventions to sustain recovery from trauma. These interventions also must include levels of individual and community readiness to address trauma and align with the values of the community and individual. It is a step we need to take to decolonize education and unfreeze culture.

DEDICATION

Before I begin this dissertation, I would like to honor the Pueblo people who provided

their voice and their personal stories of trauma and resilience. The intent of documenting

the hurts is to create awareness that these types of hurts occur in the community. To

remedy the hurts we must acknowledge their existence to create a healing journey. Most

importantly, I wanted to focus on resilience and strength in each participant's story. They

have overcome so much. As they sat before me, I was in awe of their resilience and

perseverance for all they have overcome. It is through their "breath" which is a blessing

that has been provided for this dissertation much in the same way we accept blessings in

prayer; I also accept their breath as prayer for my work. Through our breath we also offer

our identities so I honor each breath as representing a lineage of ancestors each person

represents. In honoring breath we must honor both the hurts and the strengths. I dedicate

this dissertation to the Pueblo people who have honored me with their breath, as well as

others who are currently experiencing, coping, and healing from hurts, past and present.

You are not alone.

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By conservative estimates, about 40 percent of American children will have at least one potentially traumatizing experience by the age of 18. Up to ten million American children are believed to be exposed to domestic violence annually. In addition, more than eight million American children suffer from serious, diagnosable, trauma-related psychiatric problems (Perry & Szalavitz, 2006). Trauma is one of the West's most urgent public health issues (Van Der Kolk, 2014). Yet, in order to recover from trauma, it must be expressed in a way for it to be positively transformed (Malchiodi, 2008). The first step in making that positive transformation is to uncover current conceptualizations of trauma in both western and American Indian (AI) communities and the resulting interventions for traumatized youth.

My research takes up this challenge to explore and critique historical and contemporary conceptualizations of trauma that are rooted in both dominant Western research models and newer Indigenous research frameworks. The crux of this inquiry is how trauma has been defined in research, and how these definitions have shaped current conceptualizations of trauma and resulting interventions in American Indian Communities. These questions lead me to consider the following issues,

a) current conceptualizations of trauma according to the literature and including empirical studies that have been guided by both deficits–based and strengths-based research paradigms;

b) the myriad ways trauma and conceptualizations of trauma have impacted American Indian peoples and communities, including how we are portrayed and how we may think of ourselves and our communities; and

c) the practical outcomes for American Indian communities of our relationship with trauma, especially in terms of interventions that are most often constructed for us by others.

In my research, I give particular attention to how changes from deficit-focused to strengths-based research have informed current AI/AN interventions or proposals for interventions.

In order to positively transform trauma, we must heal from the trauma. By transforming trauma, I do not mean that we can force a positive spin on traumatic experiences that have occurred; rather, we can transform how we understand the impacts of trauma and also assume the responsibility of transforming the prevalence and existence of trauma. Transforming trauma means acknowledging its existence, healing from the trauma and using our strengths to overcome the trauma. Healing also requires education, learning, and understanding, and the context for understanding any trauma is to look at the past or the roots of the trauma in order to heal.

For American Indian (AI) populations, examining the past is critical towards recognizing how entire communities have been traumatized. Thus, we would be remiss to not explore the documented history and literature of American Indian people in the United States and our relationship to trauma. Far too often, Native American history documents the violence that we have had to overcome at the hands of the colonizers.

Current literature documents these types of trauma as *historical trauma* (Braveheart, 1999; Brockie et. al, 2015; Evans-Cambell, 2008; Goodkind et. al, 2012). Despite the violence at the hands of the colonizers, each tribe may have found ways to overcome the trauma. This can be viewed as evidence of resilience and are equally important to understand as trauma. I review dominant and historical notions of trauma followed by these forms of resilience in the next few sections of this journal article.

Western Conceptualizations of Trauma

In general, literature on trauma through scholarly and academic journals to popular and governmental online sources will categorize trauma as often defined through events. When I first began researching trauma using online federal and non-government organizational websites, I observed that traumatic events were listed first then defined. For example, federal websites like the Substance Abuse and Mental Health Administration (SAMHSA) reveal seventeen types of trauma that include: sexual abuse/assault; physical abuse/assault; emotional abuse/psychological maltreatment; neglect; serious accident; illness or medical procedure; victim or witness to domestic violence; victim or witness to community violence; historical trauma; school violence; bullying; natural man-made disasters; forced displacement; war, terrorism, or political violence; military trauma; victim or witness to extreme personal or interpersonal violence; traumatic grief or separation; and system-induced trauma and retraumatization (samhsa.gov). The National Child Traumatic Stress Network also lists thirteen types of trauma that include: community violence; complex trauma; domestic violence; early

childhood trauma; medical trauma; natural disasters; neglect; physical abuse; refugee trauma; school violence; sexual abuse; terrorism and traumatic grief (nctsn.org).

Renowned mental health scholars and researchers of trauma have also defined trauma through events. The famous Adverse Childhood Experiences (ACE) Study by Dr. Anda and Dr. Fellitti (1998) developed three major categories to define ACE. These include: child abuse, child neglect, and household dysfunction. Household dysfunction includes additional categories such as violence against mothers, living within a household members who were with substance abusers, living in a household with mentally ill or suicidal person/s; or ever imprisoned (pg. 245), and living in a household with someone who has been incarcerated (cdc.gov).

When trauma is not defined as an *event*, it is defined as a *response*. According to the American Psychological Association (APA),

> Trauma is an emotional response to a terrible event like an accident, rape or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships and even physical symptoms like headaches or nausea. While these feelings are normal, some people have difficulty moving on with their lives. (apa.org)

Whether trauma is defined as an event or a response, there is actually no unified and universal definition. Instead, definitions run a range of characteristics and include trauma as a deeply distressing or disturbing experience (Cox, 2013), or being exposed to one violent or life threatening situation (Bonano, 2004). In medical triage, major trauma is defined as physical injury scored using the injury severity score (Lossius et. al., 2012).

Further, Bruce D. Perry, an expert on trauma, debated how trauma is often defined. He asked, "Is trauma an external event? Is it the way we experience that event? Is it the long-term changes in emotional and physical functioning that follow the event?" Given these issues under consideration, Perry defined trauma as an experience, or pattern of experiences, that impairs the proper functioning of the person's stress-response system, making it more reactive or sensitive (Supin, 2016, p. 5). This definition is the core of his work and development of the neurosequential model of therapeutics. The Neurosequential Model of Therapeutics (NMT) is a developmentally sensitive, neurobiology-informed approach to clinical problem solving. NMT is not a specific therapeutic technique or intervention. It is an approach that integrates core principles of neurodevelopment and traumatology to inform work with children, families and the communities in which they live. The Neurosequential Approach has three key components – training/capacity building, assessment and then, the specific recommendations for the selection and sequencing of therapeutic, educational and enrichment activities that match the needs and strengths of the individual (Perry and Hambrick, 2008). The NMT approach is being used with a wide range of clients – ranging from childhood to adults. Their current website (www.childtrauma.org/nmt-model) does not specify which populations they are working with and does not specify they are utilizing this approach in Indian country.

American Indian/ Alaskan Native (AIAN) conceptualization of Trauma

Part of my work has been to interrogate how trauma is defined and applied when in relation to American Indian and Alaska Native populations (AIAN). This imperative

for me has been fueled by the fact that the scholars and researchers defining trauma, researching it, and providing interventions are largely non-Indigenous peoples. In addition, complicating this issue is that AIAN populations are not only underrepresented in health research as researchers themselves, but there are also gaps in terms of research that is collaborative or participatory and transparent with AIAN communities as full research partners rather than research subjects. Hence, my interest in exploring trauma began with looking at how the (dominant) literature speaks to AIAN populations.

Among American Indian/ Alaskan Native populations, the concept of trauma has been conceptualized, defined and interpreted in various ways. Most often we hear the term historical trauma but is that really the only term out there? And is this a term relevant to all AIAN people? To begin this inquiry, I conducted a literature search to document journal articles addressing trauma in AI/AN populations. I utilized the Arizona State University (ASU) Libraries database and key words (trauma + AI/AN) to generate my search. The search yielded 160 journal articles, with 57 articles focusing on mentioning trauma as the object of study. Of these 57 articles, 50 related to trauma are grouped into eleven themes: Historical Trauma, Mental/Behavioral Health, Substance Use, Depression, Suicide, Posttraumatic Stress Disorder (PTSD), Intimate Partner Violence (IPV), Evidence Based Treatments (EBT), Human immunodeficiency virus (HIV)/ Acquired immunodeficiency syndrome (AIDS), Lesbian, Gay, Bisexual, Transsexual, Two-spirit, and Questioning (LGBTTQ), and Health. The 7 remaining articles are grouped under the resilience.

Ten articles from my literature search directly included the term "Historical Trauma" in the title. (Charbonneau-Dahlen, Lowe & Morris, 2016; Evans-Campbell, 2008; Grayshield, Rutherford, Salazar, Mihecoby, & Luna, 2015; Goodkind, Hess, Gorman, & Parker, 2012; Hartmann & Gone, 2014; Myhra, 2011; Prussing, 2014; Reinschmidt, Attakai, Kahn, Whitewater, & Teufel-Shone, 2016; Wiechelt, Gryczynski, Johnson, & Caldwell, 2012; Walters, Mohammed, Evans-Campbell, Beltran, Chae, & Duran, 2011). Historical trauma was defined as an unresolved trauma resulting in grief that continues to impact the lives of survivors and subsequent generations. (Grayshield et. al, 2015). In additional to historical trauma, there was discussion of contemporary trauma that impacts AI/AN populations like assault and discrimination. (Evans-Campbell, 2008). These articles pointed to a need for healing from historical trauma including sociocultural change. (Hartmann & Gone, 2014; Myhra, 2011). Further, overcoming and healing from historical trauma could be accomplished in many ways such as through storytelling (Charbonneau-Dahlen et al., 2016; Reinschmidt et al., 2016), revitalizing or integrating culture and language (Grayshield et al., 2015; Goodkind et al., 2012; Wiechelt et al., 2012; Walters et al., 2011) and decolonizing approaches in mental health research (Prussing, 2014). In an attempt to assuage the history of the south with the history of local Natives; Perdue offered a history lesson on the legacy of Indian removal that is absent from current history of the South. He encouraged others to challenge history as it has been written and to enrich it with the history that has been absent (Perdue, 2012).

There were five journal articles that addressed mental health (Duran, Sanders, Skipper, Waitzkin, Malcoe, Pain & Yager, 2004; Rink, Fourstar, Medicine Elk, Dick,

Jewett, & Gesink, 2012; Brooks et al., 2015; Walker, Whitener, Trupin, & Migliarini, 2015; Braveheart et al, 2016). AIAN mental health treatments and preventative services were argued as needing to be culturally-appropriate (Duran et al., 2004) and leading to or requiring heavy engagement in the community through community consortium groups (walker et al., 2015) and requiring sociodemographic consideration (Braveheart et al., 2015). Lack of education and medical care were key considerations for mental health clinicians who serve AIAN people. For those who are exposed to past or recent war via military there was an increased need for mental health services may be needed to help them heal from what was experienced. Gender-appropriate services on reservations was not only recommended for Native veterans due to increasing numbers of female warriors serving in the military (Brooks et al., 2015), but also young AI men who have experienced emotional problems were found to have difficulty expressing and articulating their thoughts on the subject (Rink et al, 2012).

In regard to behavioral health research, key challenges in AIAN community and population revealed include: research design considerations and racial classifications; Community Based Participatory research (CBPR) methods deemed a best practice when conducting behavioral health research with AIAN communities, and when it came to race, researchers found the term was often mis(used) as a rough proxy for culture or shared group behavior (Gryczynski & Johnson, 2011). Literature revealed that most times Native Americans are grouped into a lump category of AIAN when there is actually so much diversity from tribe to tribe. This in fact can lead to labeling and creating stereotypes. I found this particularly compelling: When researchers conduct research on

race, it is important to remember what race is and what it is not; race is by no means synonymous with culture (Gryczynski & Johnson, 2011). In research, race needs to be explicitly defined as either biological, social or cultural. And all of these categorizations come with major complications and are historically loaded.

In my literature search, there were ten journal articles addressing trauma and substance use. (Wiechelt, Gryczynski, Johnson, & Caldwell, 2012; Myhra, 2011; Brockie, Dana-Sacco, Wallen, Wilcox & Cambell, 2015; Braveheart, Lewis-Fernandez, Beals, Hasin, Sugaya, Wang, & Blanco, 2016; Evans-Campbell, Walters, Pearson, & Campbell, 2012; Brown, Dickerson, D'Amico, 2016; Mapauana & Chung-Do, 2015; Walsh & Baldwin, 2015; Gray & Nye, 2001; Whitbeck, Chen, Hoyt, & Adams, 2004). Many of the articles on substance use discussed increased risks and relationship with comorbidities. Substance abuse was viewed as associated with higher rates of sexual trauma, physical trauma and accidents, high death rates from physical complications of substance abuse as well as suicide and homicide, depression and grief, poor school performance, and low employment rates (Gray & Nye, 2001). A pattern of higher prevalence of psychiatric disorders relative to non-Hispanic whites was found in AIAN populations using data from the National Epidemiological Survey on Alcohol and Related Conditions (Braveheart et al., 2016). An exploratory study was conducted to understand the relationship between the intergenerational transmission of historical trauma and sobriety maintenance and it was found that historical trauma was the root of substance abuse issues in urban AIAN families and communities (Myrah, 2011). Another study revealed that historical loss (Whitbeck. et al., 2004) and historical trauma (Wiechelt

et al., 2012) affect AIAN substance use. One study reported that former boarding school attendees reported higher rates of current illicit drug use and living with alcohol use disorder compared to non-attendees. (Evans-Campbell et al., 2012).

One way to combat these high rates of alcohol misuse is to prevent it in youth. Two articles discussed the important role cultural identity plays in the development of AIAN youth and whether they engage in risky behaviors like alcohol or other drug use (Brockie et al., 2015; Brown et al., 2016). A systematic review on published literature and interventions revealed that there is a need for cultural competence in published interventions (Mapuana et al., 2015). In a review of substance use prevention programs, cultural practices and influences of theoretical "fit" were found to be important considerations for future program development (Walsh & Baldwin, 2015).

There were four articles that address trauma and depression (Brockie, Dana-Sacco, Wallen, Wilcox & Campbell, 2015; Roh, Brown-Rice, Lee, Lee, Lawler, & Martin, 2015; Whitbeck, Walls, Johnson, Morrisseasu & McDougall, 2009; Walls & Whitbeck, 2011). In a study demonstrating the impact of Adverse Childhood Experiences (ACE) on behavioral and health outcomes, researchers found the cumulative impact of ACE was significant for increasing the odds of suicide attempt (37%), poly-drug use (51%), PTSD symptoms (55%), and depression symptoms (57%). AIAN populations are not only at risk from the effects of historical trauma but ACE can compound those impacts. In older AIAN adults (age 50+) functional disability and the availability of health insurance are health stressors, which can contribute to depression; on a positive note, social support was an important protective factor for older AIAN adults (Roh et al.,

2015). In younger AI youth, aged 11-13 years old, historical loss stemming from ethnic cleansing was a great concern for youth ranking as the same as death of loved one, divorce or job loss; if left unmediated this concern could be implicated as a cause for the development of mental health problems (Whitbeck et al., 2009). Furthermore, researchers found that a key consideration for Indigenous adults with depressive symptoms is the impact that stressors can play in their lives. It was revealed that more research needs to be done on the topic of stressors but that socioeconomic conditions are linked to current health disparities and culturally compatible, competent mental health treatment may be an important resource for individuals working to cope with stressors of life (Walls & Whitbeck, 2011).

My literature review on trauma and AIAN also yielded four articles on the topic of suicide (Gary, Baker, & Grandboise, 2005; Brockie et. al, 2015; Walls, Hautala, & Hurley, 2014; May, Serna, Hurt & DeBruyn, 2005). In a study on ACE, witnessing violence against one's mother, historical loss associated with symptoms and discrimination were linked to suicide attempt (Brockie et al., 2015). Suicide rates among AIAN children and adolescents are the highest in the United States. In order to prevent suicide, researchers argued that honoring AIAN traditions and integrating culture into programs requires the support and assistance from federal, state, local and Tribal governments. In addition, Indigenous knowledge and practices aimed at addressing historical trauma, racism and unequal treatment must be encouraged and supported (Gary, Baker, & Grandboise, 2005). The results of one study concluded that the most effective suicide and mental health promotions programs would be ones that address

multiple levels of risk and work to reduce exposure to those stressors (Walls et al., 2014) and include community involvement, address root issues and include evaluation and feedback from community and program staff (May et al., 2005).

There were three articles focusing on trauma and posttraumatic stress disorder (PTSD) (Basset, Buchwald & Manson, 2014; Sirikantraporn & Green, 2016; and Shore, Orton, & Manson, 2009). In the PTSD literature, researchers reviewed other existing literature on the prevalence of PTSD. They stated, "While PTSD is a modern concept it is not a modern phenomenon" (Basset et al., 2014). Basset's study reported a total of 37 relevant studies indicating a "substantially greater burden of PTSD and PTSD symptoms in AIANs than in their white counterparts" (p. 429). Studies like these are dependent on the western definitions of PTSD as stated in the Diagnostic and Statistical Manual of Mental Disorders (DSM). Since this article was written the DSM has since been updated from DSM-IV to DSM-V with changes in PTSD criterion. One example of the change is, the new criteria developed for trauma and exposure limit the types events that qualify it as trauma for consideration of PTSD (Pai, Suris, & North, 2017). This is just one example of the possibility of the significant changes that could impact how the prevalence of PTSD is indicated in literature, especially for AI/AN populations. Another article I examined emphasized the importance of researching the intergenerational transmission of trauma which have implications for the development PTSD (Sirikantraporn & Green, 2016). In addition, researcher trauma-related nightmares with combat veterans with PTSD revealed the need for culturally-appropriate care (Shore, Orton, & Manson, 2009).

There were five articles on intimate/interpersonal partner violence (IPV), abuse of power, and sexual assault. (Burnette, 2015; Burnette, 2015; Evans-Campbell, Lindhorst, Huang, & Walters, 2006; Gebhardt & Woody, 2012; Gesink, Whiskeyjack, Suntjens, Mihic, & McGilvery, 2016). In one study on violence against women, Evan-Cambell et al. (2006) found,

> Among respondents, over 65% had experienced some form of interpersonal violence, of which 28% reported childhood physical abuse, 48% reported rape, 40% reported a history of domestic violence, and 40% reported multiple victimization experiences. These high rates of IPV among AI/AN women can increase exposure to various types of trauma and in an attempt to cope with the situation victims may seek negative coping strategies. Overwhelmingly, women experienced high levels of emotional trauma related to IPV. A history of interpersonal violence was associated with depression, dysphoria, help-seeking behaviors, and an increase in high–HIV risk sexual behaviors (p. 1416).

The research by Gesink, et al. (2016) found that abuse of power in relationships causes physical, mental, emotional and spiritual wounds that disrupt the medicine wheel. Wounded individuals seek medicine to stop suffering and find healing. Many numb sufferings by accessing "temporary medicines" (sex, drugs and alcohol) or "permanent medicines" (suicide).

The causes of IPV or sexual assault are often related to systemic problems that can hinder a victim from recovery. In an article by Burnette (2015), she addressed the lack of empirical research on structural causes of violence by aiming to understand historical oppression in the lives of southeastern tribal members and highlighting how historical oppression may give rise to the increased likelihood of violence against indigenous women. Structural causes included: experiences of oppression, historical and contemporary losses, cultural disruption, manifestations of oppression, and dehumanizing

beliefs and values (p. 531). These are causes that researchers will need to study to mediate and prevent IPV in AIAN communities. It was also recommended that professional participation that emphasizes tribal sovereignty and leadership, Indigenous capacity, and cultural competence become the means to collaborate effectively and engage in partnerships with tribal communities to address sexual assault (Burnette, 2015; Gebhardt & Woody, 2012). Overall, these findings revealed the detrimental impacts of IPV on AIAN women and the need for cultural integration and sensitivity in victim services.

The literature search revealed other important categories that are important to mention as well. One article relayed the importance of creating cultural adaptations of evidence-based treatment such as Cognitive Behavioral Therapy (CBT); Native adaptations for trauma focused-cognitive behavioral health therapy were demonstrated (Willom-Haque & Bigfoot, 2008). In an article on HIV/AIDS researchers discuss the importance of addressing the HIV pandemic to be contextualized within historical and contemporary structural realities that are rooted in colonialism, racism, and gendered violence against AI/AN women (Walters, Beltran, Evans-Campbell & Simoni, 2011). There were also five articles related to health that included the following major themes: chronic illness (Walters, LaMarr, Levy, Pearson, Maresca, Mohammed, & Jobe, 2012; Real Bird, Held, McCormick, Hallett, Martin, & Trottier, 2016); binge eating (Clark & Winterrowd, 2012), school based behavioral health (Salvador, Goodkind, & Feldstein Ewing) and environmental health disparities (McOliver, Camper, Doyle, Egger, Ford, Lila, & Donatuto, 2015).

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Additionally, LGBTTQ issues are tremendously important to address in research on AIAN trauma. I found three articles related to the lesbian, gay, bisexual, transsexual, two-spirit, and questioning (LGBTTQ) population were also found in my literature search (Johnson-Jennings, Belcourt, Matthew, Town, Walls & Walters, 2014; Lehavot, Walters, & Simoni, 2010; Balestery, 2012). LGBTTQ have a context of compounded colonization defined as "a historical configuration of co-constituting discourses based on cultural and ideological assumptions that invidiously marked a social group with consequential, continuing effects. These ideological assumptions are often rooted in racism, homophobia and heterosexism which compound the impacts of colonization and historical trauma. (Balestrery, 2012). LGTTQ people were found to experience what is referred to as, "Triple Jeopardy" in addition to the stigma they experience due to their sexual orientation from the general society, they also experience stigma from Native communities, racism from the wider society and other sexual minorities and sexism from both Native and LGBTQ communities; this puts them at higher risk for adverse health outcomes (Lehavot et al., 2010). In addition, there are gender-specific risks for increased pain experiences and addiction in the LGBTQ population. In one study, researchers found racial discrimination and smoking to be positively correlated among two-spirit people. (Johnson-Jennings et al., 2014). Indicating negative coping strategies may be used to cope with being two-spirit. This indicates a need for more research on the topic.

Based on my review of the literature, it is important for me to emphasize that a cumulative framework on trauma that includes all forms of trauma on AIAN *individual* and *collective* levels and that includes *past* and *current* trauma; *systemic* trauma and

proximal factors must be considered when providing interventions on trauma (Walters et al., 2011).

Resilience

In a public forum at Arizona State University with Dr. Linda Smith, she mentioned that, "One cannot talk about trauma without talking about healing" (personal communication, October 27, 2016). AIAN and Indigenous peoples have endured and overcome much trauma but continue to persevere. Bruce D. Perry, renowned expert on childhood trauma and a senior fellow of the ChildTrauma Academy whose work I cited earlier, stated:

> Our ancestors had to learn to cope with trauma in order to survive; somehow traumatized people had to find ways to continue to sustain family, community culture and move forward. Examinations of the known beliefs, rituals, and healing practices for loss and trauma that remain from aboriginal cultures reveal core elements of an overarching belief system – a rationale, a belief, a reason for the pain, injury, loss; a retelling or reenactment of the trauma in words, dance, song – provided in an intensely relational experience with family and clan participating. These elements create a total neurobiological experience which influence the brains systems. Amid current pressures for "evidence based practice," we should remind ourselves that the most powerful evidence that which comes from hundreds of spate cultures across thousands of generations independently converging on rhythm, touch, storytelling, and reconnection to community as the core ingredient to coping and healing with trauma. (2007, pp. x-xi)

As an Indigenous community member, I believe that we have always had the tools to heal from trauma and have continued to persevere, despite the high rates of trauma that we have experienced as Indigenous people. This is evident in the cultural practices, traditions and values that contribute to our resilience, positive cultural identity and continue to be passed down with each generation.

In the past, resilience has never been documented to the extent that the literature on trauma and AIAN people has been documented. Current literature on AIAN resilience provides evidence for the need for more research on resilience among AIAN people rather than focusing on trauma (Ore, et. al., 2016; Reinschmidt, et. al., 2016; Schultz, et. al., 2016; Schure, Odden, & Goins, 2013; Skousen, 2015; Stumblingbear-Riddle & Roman, 2012). However, this shift from deficits-based to strengths-based must be community led, driven and beneficial (McOliver et. al., 2015).

The literature I discuss here was also gathered during my search on "trauma and AI/AN." Search results revealed 7 articles that specifically addressed resilience in the title of the journal article (Burnette, 2015; Freeman et al., 2016; Goodkind, Hess, Gorman, & Parker, 2012; Oré, Teufel-Shone, & Chico-Jarillo, 2016; Limb, Shafer, & Sandoval, 2014; Rasmus, Allen, & Ford, 2014; Reinschmidt, Attakai, Kahn, Whitewater, & Teufel-Shone, 2016; Schure, Odden, & Goins, 2013; Stumblingbear-Riddle & Romans, 2012). It must be noted that the resilience mentioned in each article specifically addresses AIAN resilience to trauma. Specific tribes mentioned in the research included: Dine, Lakota and Yu'pik. (Goodkind et al., 2012; Freeman et al., 2016; Rasmus et al., 2014).

The article on the Diné population (who live in the southwestern U.S.) led by Jessica R. Goodkind demonstrates a focus on trauma as a conceptual framework for behavioral health inequities, understood within the context of resilience and survival is appropriate. Goodkind et al. (2012) stated,

> addressing poverty, racism, and other current social inequities is essential
> for promoting well-being. Findings from this study corroborate what many

Native peoples have recognized for hundreds of years: that Eurocentric notions of individual trauma and healing (as embodied by the medical model and Western medical/ mental health systems) are being imposed on problems with roots in social injustice and on peoples whose understandings of suffering and ideas about healing are much broader (p. 1033).

This argument points to a need for current literature to address the social injustices that have been and are currently experienced by AIAN people across the world. Disclosing the history of AIAN populations provides the necessary background information needed for all people, including health researchers and policymakers, to understand AIAN trauma and its relation to modern-day problems and health disparities.

In the article focused on the Lakota (who live in the plains region of the U.S.), results from caregivers revealed that traditional healing, cultural practices, and the promotion of cultural identity had statistically significant positive effects on perceived familial and individual functioning of Lakota youth and their families. Traditional healing ceremonies offered were the seven sacred Lakota ceremonies led by traditional healer/spiritual advisors (Freeman et al., 2016). Each ceremony was selected based on individual needs to ensure they get the treatment needed to heal from and aid them in life challenges. Integrating Indigenous ways of knowing into helping youth heal from trauma was found to have significant effects on improving their overall well-being.

The Yuʻpik article discussed the modern challenges that Yuʻpik community members face in Alaska, including alcohol-related deaths, suicide, and violence in many forms. Despite these challenges there was also resilience, including community and cultural resilience. Community resilience included processes in the community that supported hunting and other subsistence structures. These activities were found to

promote cultural continuity in the face of adversity and rapid social changes experienced in the community. These "ways of being Yuʻpik," helped Yu'pik people get through hard times and be well and strong (Rasmus et al., 2014). Ensuring that youth continue to practice traditional activities was argued as instrumental through supporting the development of their cultural identity, which was argued to have positive impacts on "ways how to live."

Resilience is the ability to adapt in the face of adversity (Schure et al., 2013). This definition has evolved as a concept from an individual trait to a developmental process that varies depending on worldview, context, shared experiences, and timing of life events (Ore et al., 2016). Recently, resilience research has evolved to include the role of culture among different ethnic groups. Specifically, the term cultural resilience has been used to "denote the role that culture may play as a resource for resilience in the individual" (Stumblingbear-Riddle & Romans, 2012). In the study by Reinschmidt et al., 2016) American Indian elders shared resilience strategies at the individual, family, and community levels. These elders talked about Indigenous identity as community resilience when they shared their childhood and youth stories, reflecting upon cultural knowledge, language, traditional practices, spirituality, and storytelling (pg. 77). In my literature search, I found that *community resilience* was a common term that emerging out of the research on resilience.

Scholars also believed that family ties extending out to previous generations, called kin support, may have allowed American Indians to withstand traumatic events. Although a series of traumatic and historical events disrupted the social structures of

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family life, kin support was found to be a major factor in the survival of American Indians. American Indian kin support is defined as consisting of a focal family, extended family, family in community-type network and clan members. According to research, American Indians were more likely to reside with kin and receive higher levels of support in comparison to the white control group (Limb et al., 2014). Studies like these indicate the importance of community in American Indian populations, demonstrating the resilience that has helped them persevere over traumatic events.

One change currently observable in the resilience literature is the increasing presence of the descriptions of resilience of Indigenous women. Some Indigenous women are experiencing a resurgence of power and status, as they fill the highest ranks of political and leadership roles within their community (Burnette, 2015). Braveheart, (2016), examined traditional roles and modern challenges for American Indian women as researchers, describing the culturally grounded collaborative process for behavioral health intervention development with Native communities. She also discussed researcher experiences navigating the competing demands from mainstream and Native communities. Also, in an article titled, "I am stronger than I thought" by Schultz, Walters, Beltran, Stroud, & Johnson Jennings, (2016), the authors discussed how women overcame historical trauma by reconnecting to body, health and place; this process was accomplished by confronting historical trauma by re-walking the Trail of Tears. The Trail of Tears was a forced march of American Indians from various tribes who were relocated to reservations in Oklahoma by U.S. President Andrew Jackson. Thousands lost their lives under harsh and inhumane conditions. This article demonstrates the deep connection

we have to place and that, as researchers argued, "Native health cannot be examined independently from the unique socio-historical context of Tribal communities and that Indigenous worldviews should be integrated into physical and mental health practice" (Schultz et al., 2016). The strength that Native women hold has the power to affect community through their engagement of healing from trauma. This can also be applied to men and finding significant and meaningful ways to help them heal from trauma as well.

Based on these journal articles from diverse places and communities in AI lands, it is clear to see that just like with how we think about trauma, there is not only one source, concept, terminology, or even cause for resilience towards trauma. Indigenous relationships with trauma are linked with notions of resilience that can result in successful interventions when merged. If the community-specific trauma concepts and community-specific resiliency factors are integrated, I believe that AIAN interventions are likely to be successful. This same understanding and appreciation of diversity must be foundational as we consider varied ways of overcoming trauma through resilience or protective factors that serve the person of interest.

Additionally, research on resilience led by Laurence J. Kirmayer and teams of researchers in Inuit, Métis, and First Nations communities in Canada, funded by the Canadian Institutes of Health Research (CIHR) brought forth the Roots of Resilience study. Roots of Resilience was a new and innovative interdisciplinary collaboration between researchers in Canada and New Zealand who studied the factors that promoted resilience in mental health among Indigenous people across the lifespan and found culturally-specific resiliency factors. They focused on the response to risk factors in early

childhood, school-age children, adolescence and young adulthood. A project under the roots of resilience study titled, "Rethinking Resilience" at McGill University was described by researchers Tara Holton, Gregory M. Brass and Laurence J. Kirmayer:

> Resilience, a construct connoting the ability to adjust positively or recover easily in the face of adversity, is increasingly applied to mental health research and practice regarding Aboriginal populations. While the concept of resilience has received a variety of criticisms in the general literature in recent years (Luthar, Chicchetti and Becker, 2000), there has been little critique of the construct of resilience as it is applied to Aboriginal populations. The view of culture implicit in the concept of enculturation is at odds with current anthropological thinking and has specific implications for thinking about the role of identity in the challenging situations faced by many indigenous peoples. (Retrieved from https://www.mcgill.ca/resilience/researchprojects/rethink)

Furthermore, researchers working on the "Stories of Resilience" under CIHR support also collected stories to help define resilience from Aboriginal perspectives and to identify factors that promote resilience among individuals and communities. Their work was to, 1) Understand resilience, healing, recovery, and transformation from Aboriginal perspectives, and 2) Identify ways to promote resilience and healing in each participating community. Through the course of their research, the researchers heard many stories about what helped and hindered healing, as reported by Aboriginal people, and wanted for those experiences to be recorded and collected so that others might be helped (Kirmayer et. al, 2009). Roots of Resilience and its related projects demonstrated that designing studies to identify resiliency strategies with community members as a first priority could help to buffer against trauma.

Overall, I appreciated this focus and direction in which my literature review took me. I did not imagine a literature search on trauma would yield such a positive turn in this

direction and points to the fact that we have actually already begun to address the impacts of trauma. The articles on trauma and resilience demonstrate the breadth of the scope of each topic. The concepts outlined for each article are vast and the most common resilience term discussed in these articles were cultural and community resilience. The most common concept on the articles related to trauma was historical trauma. It was clear to me that there is not one source, concept or even cause for trauma. With the same consideration, when discussing resilience and trauma there are varied concepts and ways of overcoming trauma through resilience or protective factors. Ultimately, this literature informed my dissertation research and my desire to address gaps and opportunities identified through the work of researchers with AIAN populations and to further investigate the definitions and concepts around trauma that exist for my Pueblo people using a resiliency framework that borrowed from the ways in which resilience was understood by Indigenous and Indigenous ally researchers.

Research Design

Methodology

Indigenous Pueblo teachings inform my research methodology. Being a researcher is defined by who I am, a Kewa woman. The core values that I have been taught and that have been passed down since time immemorial, guide me as a researcher. Therefore, a definition of what are my core values is necessary for you to understand who I am as a leader. Being a researcher is embodied holistically through the mind, body and spirit, and rooted in being a Kewa women and my core values.

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Prayer is a daily practice to honor the spirits, my ancestors, the universe and provides me with the direction I need to serve others. It is my contribution to ensure balance and harmony in the universe. This daily practice defines me as a Kewa woman. Through prayer we are taught that we serve others before our own self. Prayer consists of honoring our spirits, identifying oneself first by clan and name and then begins with a prayer for everyone, community, close relatives, family and lastly the self. Prayer is the first step to maintain the integrity to my Kewa core values.

My father and mother both taught me the core values that continue to guide me today. *To serve all Natives* was a major core value that stood out to me, "Hoba Hahn" means "all Natives" in my Keres language. At a young age, I always wondered what my parents meant by other Natives? What other Natives were there? And where were these Natives? We did not travel widely, and the breadth and diversity of Indigenous peoples worldwide was not apparent to me at that time. Regardless, as a child, despite not knowing who the other Natives were and where they were, I always understood that was my foremost role was to help them with my contribution. I think of it as my worldview, and the core values, I list below, provide me the direction I need pursue that worldview to serve hoba hahn. I will take you on my journey of how I developed these core values that make up who I am and inform my leadership role. In addition to providing a glimpse regarding my researcher positionality and what informed my understanding of ethics in research even prior to conducting my dissertation research, this discussion also serves to complement what I discuss later in this dissertation as my findings through the words of my participants.

Kewa Core Values

Kewa core values vary from family to family, as well as individual to individual. I do not like to make the assumption that there is only one way to do so or to assume we are all the same. Heterogeneity also exists in our community, so I take great care to avoid generalization. As inherited from my family, the core values that guide my leadership role are: *respect, gratitude, humility, hard work, responsibility*, *competence* and *authenticity*.

Respect.

Respect is the reverence we hold for the universe across people, place and time. It is necessary to ensure the balance and harmony of the universe. Ultimate respect for all things requires skills needed to honor the universe. Respect often occurs in multiple contexts with people, land, and with the spiritual world. Therefore, daily practice is exhibited through prayer and behavior, which must always be led with a good heart. Every intention has to be for hoba hahn, this is taught at an early age. It is often emphasized in order to participate in traditional dances, you must go because you *want to go* and not because you are required to go. It must come from within your heart. With that good heart only can you ensure that you are dancing for hoba hahn. When we are finally old enough to decide to attend dances on our own, it is heart full-filling experience that it our choice to go and a profound way to make our contribution to the community.

Gratitude.

Gratitude is being thankful and appreciative of what has been provided for you. It involves the practice of giving thanks before you take. Often one will see this reflected

during meals. Prior to eating, women provide thanks and honor our spirits and ancestors by taking a small piece of the meal they have prepared and making an offering for creator, spirits, and ancestors to partake in the meal. Once that is complete, the women who have prepared the meal will tell the family it is time to eat. Then, it is expected that the family members at the table complete the same process before they eat, at the table. Every table is required to have food on the table at all times, especially bread, since our ancestors are always present. Food is seen not only as a source of nourishment physically but also spiritual nourishment.

Gratitude can also be demonstrated through appropriate behavior. Honoring the community by doing what is right is seen as a way to show gratitude to the community that has raised us. The value of "giving back" is also strongly tied to this value. Every person must participate by contributing to the well-being of the community by offering their own unique contribution. It is the responsibility of the person to define what their contribution is. A journey to "give back" may vary from participating in a life-long role in a society in the community or advocating for tribal needs at a federal level.

Humility.

Embodying humility is a key component to who I am. It is a belief that we make up a small piece of the universe. This value keeps me humble and is ingrained, as in the prayer above. The fact that I serve others before myself keeps me grounded. However, the goal of serving others is not entirely void of being able to take care of oneself. It is tied to the notion of that our holistic well-being includes others and not just ourselves. If you are not well, I am not well. If one member of the community is hurting then we are

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not well and we must all actively work together to provide for the well-being of that individual. You will often hear references to prayer when one is hurting such as "I will pray for you" or "I will keep you in my prayers." It is a way of taking care of others holistically.

Humility is also tied to the belief that "You only take what you need." A value that was taught to me at a young age, you must nourish your soul to be content. It is important not to ignore your body's needs or over-consume anything. This value conflicts with the western value of capitalism. According to Coates (2016), "Capitalism, when fully developed, is best understood as a system of generalized commodity production driven by the pursuit of profit and based on free wage labor (based on labor, that is, that is provided in exchange for a money wage)" (p. 4). Indigenous populations always lived off the land and took what was needed, never more, especially not for profit. If anything, they took the least they could so that more could be offered in return for future generation needs. In terms of research, seeking knowledge is tied to humility. The creator will provide what you need to learn. This requires patience and care during recruitment. There is a term we have in Keres to demonstrate that we do not seek knowledge beyond our needs. This requires faith and trust in the creator to fulfill our needs as defined by the creator. In addition, local researchers must be accepted by the community in order to conduct research. There is a process of validation and acceptance the researcher must undergo for this. Humility is one of my core values that continues to keep me grounded and tied to my roots.

Hard work.

Hard work was instilled in me since day one. I remember waking up to my dad's voice every weekend, as he loomed over our beds yelling "UP!" He never let us sleep after 8:00 am on weekends because there was always work to be done. Through his daily rigor he taught us perseverance, persistence, and determination to succeed. Every day there was a chore or task to be completed and according to my dad, there was more work to be done and nothing was ever done because you could always do more. His demand for hard work was not only chores in the house but helping out at the "field" where we planted and grew chili, squash, corn, watermelon, and melon. This task always involved giving to others; as these fruits blossomed and grew ripe, we would distribute them to our relatives. This hard work ethic has transitioned very well into my current role as a diligent researcher which requires my obligation to give back to the communities that I conduct research in.

Responsibility.

Responsibility is the ability to be to act independently to fulfill the needs of the community, clan, family and the individual. Responsibility also involves the obligation to fulfill the roles we are allotted by gender or sometimes by choice and cultural obligation. Responsibility also requires adherence to an one's values. Responsibility is being able to perform the tasks independently without being told to do so. This is the unspoken contract that many hahn communities adhere to. In order to know this, you must have the knowledge ingrained at an early age. In my family, strong adherence to the core values was instilled every day. This is because once we are taught these values, it is assumed

that as adults, we now have all the skills, knowledge, qualifications and capacity that is needed to act responsibly towards our community's goodwill.

Competence.

Competence is the ability of an individual to conduct a task with the required skill, knowledge, qualification, or capacity. My initial lessons in this value were from my father. My father always admonished that we do any task "fast but right," he always pushed for us to better or in his words, "better than him." But most importantly, he always provided second chances, a second way to correct the behavior when we made mistakes. Being a "good" Pueblo woman was my first task, which involved taking care of the family through domestic chores. It also required and demanded care for the males in the family, which in turn demanded they provide for our needs as well. It is a seamless system that requires every family member make daily contributions to function as a family unit. Even though each gender has a specified role, each person is expected to contribute equally to maintain the well-being of the family thus the community.

Authenticity.

Authenticity requires being true to whom you are. If these are my values, then I would be expected to embody them. It is a value that I hold dear to my heart because I have seen the lack of adherence to the values that was taught to me. It is important to embody what was taught to me because this adherence defines who I am. It can be felt, seen, and heard by those around us, and most importantly, by our ancestors who are always among us. Being authentic requires integrity and true integrity is tied to how you treat yourself. My father taught me the importance of being true to my body because my

body is more than a physical presence but the embodiment of all we are. This includes honoring the blood memory of our ancestors and spirits inherent within us. It must be respected and cared for like a home, like our community. I take great care to honor my body because to honor it is to honor the community.

These seven core values require daily practice that allows me to implement the overarching worldview or philosophy called "Hoba Hahn." I call this *practice* because everyone make mistakes; we all do. In order to practice these values we need a safe and conducive environment to grow and an opportunity for second chances when we make mistakes. My leadership is informed by these Pueblo values that embody who I am. It is evident in how I present myself, how I interact with other and how I lead. Therefore, it is important to maintain this integrity by embodying it consistently.

Obtaining this awareness was accomplished through the teachings in one of my Justice Studies classes readings on Moshe. Moshe was the founder of the Feldenkrais Method, designed to improve human functioning by increasing self-awareness through movement. His teachings were pivotal in reaching this awareness. One of Moshe's quotes that stood out to me most was, "Until you know what you are doing you cannot do what you want." This was accomplished by the Awareness through Movement (ATM) exercises that we practiced in each class. The small subtle movements were hard for me to do at first because I kept trying to adjust. But over time, this transitioned into a complete mindful practice. Through ATM, I learned to respect the body as it is by not correcting and by being able to have the experience of how the body responds. Another lesson I learned was the importance of practice is not meant to change anyone, anything

or make anyone learn anything but to create the circumstance or environment so that someone has the possibility of learning. These two takeaways really come down to the importance of assisting the individual in unlocking the power they already have and the importance of uncovering that process. To me, ATM is a type of empowerment and can be applied to trauma research by integrating the mind, body and spirit.

To become an exemplary researcher, it is necessary to take on new practices that will move us out of our heads and into our bodies (The Body of a Leader). Being open to new practices like Awareness Through Movement (ATM), meditation and mindfulness can help us meet our holistic needs and will allow us to truly embody the hahn core values that we are taught. Integrating cultural practices can strengthen who I am because I am a Kewa woman at heart. By embodying these core values, we also embody who we are. As a Kewa pueblo woman I embody what that means to me. Simply by being myself, I am also making a statement. I am defining who I am by being me that in itself is a form of activism. Maintaining integrity to my pueblo core values is important to me. It is what has guided me while conducting my dissertation research and what will continue to guide me in future research.

Research Purpose

My dissertation proposed a qualitative case study approach to deconstruct trauma to develop a culturally-relevant framework that had the potential to inform the re-conceptualization of trauma through identification and community-based definitions of types of trauma most prevalent in Santo Domingo Pueblo. More specifically, this project

was designed to focus on the following goals that I identified with my Pueblo's leadership and had approval to address,

1. Defining trauma with Pueblo participants;

2. Describing type(s) of trauma through participant narratives; and

3. Thematically listing types of traumatic experiences and examples of resilience found in the community.

The research also examined the relationship between cultural identity in Kewa (Santo Domingo) and trauma/trauma interventions, and as a result, Indigenous knowledges, languages, cultural practices, and intergenerational community interaction had to be explored. My research question asked, *How do Pueblo community members conceptualize trauma?* This question was intended to be broad and deliberately so in order to allow for community members in Kewa to offer their own considerations regarding experiences, meanings, ideas, and interventions surrounding trauma.

Research Site

New Mexico is comprised of 19 Pueblos. According to the Indian Pueblo Culture Center, a central cultural organization uniting the Pueblos, a Pueblo is a tribal nation, a body of land under tribal governmental structure, and a community made up of related people who have similar belief systems, spirituality and lifestyle. The 19 Pueblos are: Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Ohkay Owingeh, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, Santa Ana, Santa Clara, Santo Domingo, Taos, Tesuque, Zia and Zuni. Each Pueblo speaks either: Keresean, Tanoain and Zunian. The recognized language varieties are: Keres, Tewa, Towa, Tiwa, and Zuni (Retrieved from

https://www.indianpueblo.org/19-pueblos/history-culture/). Each Pueblo is recognized as a tribally sovereign entity, much like we would recognize Canada or Mexico and as entities distinct from the United States despite colonization by the U.S. and oversight by the U.S. federal government.

Pueblo people have ancestral ties to the Anasazi's of Mesa Verde and Chaco Canyon. Due to environmental changes the Anasazi migrated along the Rio Grande to present day location of Pueblo people. In 1680, Pueblo ancestors led a Pueblo revolt which pushed out the Spanish conquistadors who tried to colonize the Pueblo people. Pueblo people were victim to brutality, slavery, and were forced to give up cultural practices. Kivas and sacred objects were burned in attempt to prohibit practice. For 12 years, the Pueblos lived in peace until the Spanish conquistadors returned. To avoid further bloodshed, both Pueblo and Spaniards came to an agreement to live in unity. In doing so, much of the Pueblo people adopted Catholicism into Pueblo culture. Pueblo people have a rich history built on resilience as we have overcome so much together. This type of history could be considered part of the historical trauma of Pueblo peoples; yet at the same time, due to rebellion and negotiation, this history also reflects Pueblo resiliency.

Santo Domingo Pueblo (also known as Kewa Pueblo).

The following information about Santo Domingo Pueblo was taken from the 2001 Santo Domingo Community Health Profile and a newsletter issued from the Office of the Governor titled, "Continue to Preserve an Ancient Heritage": According to the 2000 Census data the total number of enrolled Santo Domingo Pueblo (Kewa Pueblo) tribal

members is 4,368. The resident population of Santo Domingo Tribal members is approximately 3,783; an additional 200 non-Tribal members live on the reservation. Approximately 642 tribal members live off the reservation. Santo Domingo Pueblo is a Keres-speaking Pueblo, which is one of the five languages (Keres, Tewa, Tiwa, Zuni, Towa) spoken across the New Mexico Pueblos.

Table 1. Santo Domingo Pueblo Membership

	Santo Domingo Pueblo Tribal and non-Tribal members
Live on reservation (resident Tribal members)	3,783
Live on reservation (resident non-Tribal members)	200
Live off reservation	642
Subtotal**	4,625
Total Tribal members*	4,368

*2000 U.S. Census Bureau
**2001 Santo Domingo Community Health Profile

Santo Domingo Pueblo (Kewa Pueblo) is governed by a Tribal Council. There is a Governor, Lieutenant Governor, and Tribal Officials who are appointed yearly and serve to carry out tribal duties. These officials are responsible for the day to day operation and administration of the Pueblo lands. The Tribal Council oversees more than 96,000 acres of Pueblo land and designates how it will be used for home, grazing, irrigated farming and commercial use.

Long before the arrival of foreign governments to this region, Santo Domingo Pueblo people were actively mining turquoise from what is now known as the Cerrillos

mines and making turquoise necklaces which were used as trading materials with other Indian Tribes. Later, after the arrival of the Spanish, other materials, such as tin, copper, brass, and some silver, were introduced to the Santo Domingo Tribal culture. The Pueblo crafts people accepted these new materials which were then combined with the turquoise in fashioning turquoise jewelry. Santo Domingo Pueblo became well known for its turquoise and pottery traders throughout the world. Today, many of the village people make all or parts of their livelihood as crafts people making jewelry, pottery, moccasins, and beaded handwork. To broaden the Pueblo's economic base, the Council has built a gasoline station, and convenience store on NM 22, just west of 1-25 exit. In the future, the council plans to build a crafts center where its people can sell their creations.

Corn is one of the Pueblo's most important agriculture crops and the annual feast is one of the most important events of the year. This reverence for corn is a shared cultural characteristic across the 19 Pueblos of New Mexico. August 4th is the day Santo Domingo Pueblo celebrates its famous corn dance, which is one of the community's open traditional dances (as opposed to other cultural activities that are closed to the public). Thousands of people come from all over the world to visit and observe the one day traditional celebration honoring their patron, Saint Dominic. The Pueblo does not charge a fee of admission to observe this celebration but donations are welcome.

Santo Domingo Pueblo, like other Pueblos in New Mexico, have adopted Catholicism but they also maintain their Native ancient religious beliefs. The two religions live side by side. The Native religion revolves around nature, with all living things, including plant and animals having their place and spirit. Even inanimate things

such as the river, the mountains and the sky have their place. What you need to understand about Pueblo religion is that unlike Western or Eastern religions they do not order things.

Research Participants

My study sought to explore the historical contexts of how trauma has been defined for (and not with) AIAN populations over time and more specifically within Kewa. As argued earlier, dominant definitions have shaped and continue to shape the direction of prevention and treatment. Research participants included community members who occupied the following roles: tribal government leaders and administrators; tribal traditional leaders; tribal social services and related department administrators and workers; and grandparent, parent, and youth generation family members who volunteered participation in the study. As an alternative to dominant constructions of trauma, the central pieces to this inquiry were the voices of tribal leadership, program directors, seniors/elders, youth (ages 13-17 years), traditional leadership, and parent groups. Participants in each category were interviewed to understand their understanding and definitions of traumatic experiences present in the Pueblo. Participants were identified through snowball sampling and in collaboration and approval with tribal leadership.

Instrumentation

Data were collected through demographic surveys and semi-formal interviews with multiple participants to examine general knowledge, perceptions, opinions, and beliefs, about the individual, family, community, and cultural sources to identify concepts

related to trauma. The study also included activities that enhance individual, family, community, and cultural sources of strength and resiliency grounded in local knowledge.

All participants were interviewed using an interview guide, which served as a baseline script but that also allowed for a conversation to occur between me as the researcher and participants. The interview guide was submitted as part of the IRB approval process and approved. The interview guide consisted of 13 big questions. All participants were led through the IRB consent process. For the youth that participated, youth signed an assent form and received parental consent. All adults signed a consent form. Each interview was tape-recorded with approval from each participant for transcription purposes. Tape-recorded interviews were deleted after transcripts were finalized. Each participant completed a brief demographic survey before or after each interview. Aggregating all the results, raw data were assigned a number as identifiers to ensure confidentiality. All names disclosed during the interview were removed during transcription.

Limitations

Trauma has extraneous variables that make it complicated to isolate the true nature of healing or coping with the trauma. The variables act to mediate expression of the symptoms. Outside or external variables can further complicate these symptoms such as rumination on past trauma, bullying, lateral violence, peer pressure and physical health. Also, systemic oppression further expound on the ability to cope with these pressures. This may result in passivity where one learns to be helpless because one continues to be beaten down by all these variables. These variables were not controlled

for in the study.

Methods

Semi-formal interviews took place following Pueblo protocol of respectfulness towards participants. This included following the traditional and local calendar to know when it was appropriate to conduct the interviews, ensuring Pueblo hospitality, accepting Pueblo hospitality, pacing questions, and taking care to remove stories that were not related to the interviews. Following the traditional and local calendar was an important part of the process and took longer to collect the interviews. It was important for me to respect the traditional and local calendars and take the time until the community was ready for me to come in and conduct the interviews.

Recruitment began May 15, 2018, and interviews were collected from June through November of 2017. Participants were recruited through flyers and word of mouth. Each interview took between thirty minutes to two and a half hours. This did not include the time taken before to explain the study to participants, ensure each participant met the eligibility criteria and arrange time and place to meet.

This time did not include any rapport building or extensive time spent in community as a community member interacting with participants. As a lifelong resident of Kewa, my care and concern of community members was not limited only to their participation in the duration of the research. However, during the interview, the purpose of the interview was relayed, ground rules were established to create a safe environment for the participants and a list of local and hotline numbers were provided to the participants in case they needed someone to talk to after the interview. I was particularly

sensitive to and concerned with how any of the interview questions or topics of discussion could potentially be triggering for participants as trauma is a delicate subject. Thus it was my primary concern to ensure that participants had resources they could access if they needed post-interview. For the purpose of the interview, the term trauma was not used during the interview process. Instead, the Keres term for *hurts* was utilized, a term with which all community members in Kewa are familiar. Note that as our language is not typically written and in order to avoid any cultural issues at this time, I do not include the word itself in Keres but refer to it in its English translation (hurts) throughout this dissertation.

Qualitative semi-structured interviews were employed with an interview guide with open-ended questions. Interviews were tape-recorded, transcribed, coded and analyzed before being developed into a final report. The research presented here details the experiences of eight Pueblo community members. I believe it is critical to emphasize that proper steps were taken to ensure local ethics protocols were initiated and completed to conduct research. According to protocols of Indigenous research that prioritize Indigenous knowledge and consent of any research taking place in Indigenous communities, approval from Tribal leadership was essential for Institutional Review Board approval from Arizona State University. However, I initiated the community-based research process. I should also note that the final report, this dissertation and any subsequent writing/publication will be disseminated to community members and tribal leadership.

Participant Demographics

A total of eight interviews that produced participant narratives were completed. There was a total of three males and five females that were interviewed and were comprised of seven adults and one youth. Their ages ranged from youth, aged 17 years old through elders aged, 70 years old. All eight participants (100%) stated they were American Indian or Alaska Native. Seven participants (75%) replied they were from Kewa Pueblo; One participant (13%) replied they were not from Kewa but from another Pueblo, and one participant (13%) replied they were from two Pueblos (of mixed Pueblo descent), one of which included the local Pueblo of Kewa. The final group of participants interviewed included those who occupied the following roles: Program Directors, Tribal Leadership, Tribal Council members, Board/Committee Members, Community Members, and Students.

In terms of formal educational attainment, two participants had a high school degree, one participant had some college/no degree, two participants had a Bachelor's degree and three participants stated they have obtained a post-graduate degree which is a Master's degree and above. At the time of the interview, two participants were unemployed, one was unemployed and retired and five participants were employed, working full-time. One participant (13%) lived in the Pueblo from 0 – 10 years; one participant (13%) lived in the Pueblo between 11-19 years; two participants (25%) lived in the Pueblo between 20-29 years; two participants (25%) lived in the Pueblo between 40-49 years; one participant (13%) lived in the Pueblo from 60-69 years; and one participant (13%) lived in the Pueblo from 70-79 years. Four participants were single/never married, three participants were married, and one participant was widowed.

Four participants had children, and four participants did not. Those who had kids, had between 2 – 6 kids in their family.

Table 2: Participant Demographics

Demographic Characteristics of Interview participants

Characteristic	n	%
Gender		
Male	3	37.5%
Female	5	62.5%
Age		
13-17 y/o	1	12.5%
18-21 y/o	0	0%
22-25 y/o	0	0%
26-20 y/o	0	0%
31-40 y/o	2	25%
41-50 y/o	2	25%
51-60 y/o	1	12.5%
61-70 y/o	1	12.5%
71 +	1	12.5%
Ethnicity/Tribe		
AIAN	8	100%
Kewa Pueblo	7	75%
Mixed Pueblo Descent	1	12.5%

Characteristic	n	%
Other Pueblo (not Kewa)	1	12.5%
Education		
High School Degree	2	25%
Some College/No Degree	1	12.5%
Bachelor's Degree	2	25%
Post-Graduate Degree	3	37.5%
Marital Status		
Single/Never Married	4	50%
Married	3	37.5%
Widowed	1	12.5%
Employment		
Unemployed	2	25%
Unemployed/Retired	1	12.5%
Employed (Full-time)	5	62.5%
Residency (lived in Pueblo)		
0-10 years	1	12.5%
11-19 years	1	12.5%
20-29 years	2	25%
30-39 years	0	0%
40-49 years	2	25%
50-59 years	0	0%

Characteristic	n	%
60-69 years	1	12.5%
70-79 years	1	12.5%

Analysis

I triangulated all methods of data analysis (Leech & Onwuegbuzie, 2007). Constant comparison analysis was utilized to identify underlying themes presented in the data. Keywords-in-context was utilized to ensure specific items coded under themes were relevant to each theme. Verbiage before and after each coded phrase was reviewed prior to being placed under a code. Word count was used to identify trauma terms utilized often. Finally, classical content analysis was utilized to determine how many times a code was used. A total of 47 codes were grouped into eight final themes.

Research Findings

There were eight major themes developed from the participants' voices. These were developed from 48 codes that were ultimately grouped under the eight themes. The eight themes are: 1) Hurts; 2) Culture; 3) Family; 4) Living a Life; 5) Service; 6) Happy and Healthy; 7) Support; and 8) A Healing Journey.

Hurts.

Participants were asked if there were any times in their life when they have been hurt either physically, mentally, emotionally or spiritually. Participants revealed types of trauma akin to what is found in current literature on trauma. These include concepts such as abuse, domestic violence, bullying, drug, and alcohol use. There were eleven major

codes grouped under the eight categories of hurts. Eight types of hurts participants revealed were categorized as: 1) Family hurts; 2) Abuse; 3) Lateral Violence; 4) Drugs and Alcohol; 5) Systemic hurts; 6) Cultural Hurts; 7) Health; and 8) Community hurts.

1) <u>Family hurts</u>: Family is a major part of how cultural identity was developed in participants. Families provided participants with the foundation and the values needed to lead a successful Pueblo life. As stated by one participant, "I feel, just the way I have been taught by the women in my family, had definitely made me a stronger person overall because I have the confidence to participate in community events that go on" another remarked, "I give total credit to my dad for teaching me, training me, in our society because were it not for him I don't think I would be fully functioning in the community." Finally, in another sentiment another participant remembered telling his daughter, "It's important that you treat people good and you're a good community member willing to help; that makes me happy and they are successful in that way."

Family is the core contribution of how participants develop and maintain their cultural identity. Therefore, any conflict in the family that interferes with that development or maintenance is defined as a hurt. These hurts, as described by participants, include: family separation, family interference in personal relationships, family arguments, absent parents, death of family member, stepchildren not bring accepted as family, adoption, abortion, miscarriage, victim blaming, and lack of emotional support. Grief was also seen as a type of hurt requiring healing that last longer than the length of a traditional funeral. When there is a loss of a family

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member, there is also the loss of traditional knowledge. The family hurts listed here prevents the connection with family and kinship that is needed to buffer against hurts.

2) Abuse: The types of abuse reported include: sexual abuse, incest, molestation, verbal abuse, emotional abuse, emotional neglect, physical abuse, domestic violence, and witnessing domestic violence. The abuse was reported by all eight participants either as a victim or a witness. One participant reported, "one family member and the boyfriend of another family member molested me" In some cases, the emotional neglect some participants experienced was more hurtful than the physical pain. As one participant stated, "It was the emotional pain that was more painful than the disciplinary part." In this case the participant's father reserved expressing love for his children but always expressed disappointment through harsh discipline. In that effect, the need for love was stronger than enduring physical pain. All women, except one, interviewed were either a victim or a direct witness in their immediate family to domestic violence. One participant reported, "way back in 1979, my husband beat me up and landed me in the hospital." And another participant reported, "that's always hard to see family members going through that issues (domestic violence) and you are constantly saying we, you shouldn't go back and then for whatever reason that cycle just keeps going and they separate and they say okay you're right, I am not going to and then the next thing you know they are back together again."

The abuse reported by the participants occurred predominantly within the family either by family member, husband or close kin of the family. Family is a core

contribution in developing positive cultural identity. When abuse occurs at the hands of a family member, this can lead to a loss or abandonment of a cultural identity.

3) Lateral Violence: Lateral violence is defined, for the purpose of this paper, as ways community members hurt other community members. The types of lateral violence revealed by participants include: bullying, threats of being exiled from tribe, tribal feuding and teasing; tribal membership; workplace sexual harassment and gossip. One participant, experiencing lateral violence, remarked, "I used to go to the senior center and I would always call everybody grandpa and grandma, then one of the staff members said, 'Why are you calling them grandpa and grandma? Your grandparents are already gone.'"

Ultimately, participants called on the need to change this facet of community. According to one participant, "We know how to cut each other down and we say things about each other I guess to make ourselves feel better…the whole attitude is being perpetuated and if you don't teach the kids then it is always going to be the same." Echoing the importance of preventing lateral violence, another participant remarks, "Our leaders have their faults too and if they are not strong, they can turn into people that bully us too."

4) Alcohol dependence and illegal drug use. In discussing alcoholism, some participants reported it as a hurt. One participant states, "When my dad would drink, my sister would get really hurt to the point where she didn't want to talk to him even if he came up to her." Alcoholism can also cause fighting within the family and lead to children bullying. For example on participant states, "I know

for one person. She wasn't happy at home because of the physical and verbal fights that her parents would get into. They would drink a lot and then they would end up fighting, a lot. I guess just the things that happened at home made them unhappy so they I don't know I guess they were angry and wanted to take that anger out on someone and so they did that at school."

Alcoholism can also affect the ability of an individual to teach culture. In one situation, a male child did not have the cultural male role-models to support and teach him to grow up as a Pueblo man due to father's alcoholism. A participant states, "My brother never had any male role-models or figures the way I had my aunts to teach him things he needed to grow up as a man; my dad he wasn't one to take on his parental role as a teacher to show my brother even though he knows a lot of things about the community." She continues, "He is an alcoholic and through most of our lives growing up he continued to drink off and on and I think a lot of that got in the way of him actually being a parent to my brothers." Aside from alcohol, illegal drug use is also reported as a concern by one participant, "My daughter had an argument with her boyfriend and almost had a car accident because he was high on (an illicit drug) and pulled the steering wheel; they almost had a car accident and I was so mad at him I put a restraining order on him." Drug and alcohol abuse are hurts that participant felt was relevant to address.

5) Systemic Hurts: Systemic hurts include: paternalism and patriarchy; feeling like a slave; entitlement; and oppression. Participants felt that systemic hurts seen today were the result of "a sequence of policies that impact Natives and a lot of the

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things that hurt our community members and our community as a whole were introduced policies that were very foreign to us as a practice to our people." When explaining paternalism and patriarchy one participant mentions, "It's a male-dominated society and then you are just not allowed to sometimes speak up and if you do you can get disciplined." Another participant also states, "My boyfriend, at the time, I guess his insecurity made him feel like I have to do everything that he wanted me to do and I wasn't, you know, I mean I found myself going along with that for some time and then after that you know I just decided this wasn't the way I want to be and I started going against what he wanted me to do and I just became my own person; I don't think anybody should have to go through that, we should just be accepted in relationships for who we are…" Another participant explains how her friend was being "treated as a slave" by her parents because "she said they acted like they didn't care and threatened to send her to social services since she wasn't happy." The parents "would always be asking her to do something but they would just be right there or like she would be busy doing something." Feeling underappreciated or lack of respect can cause unhappiness and in this case the hurt she was feeling from her parents.

Entitlement, according to one participant, refers to the level of dependence the Tribe may unintentionally create by providing financial assistance to Tribal members. One participant explains, "I am not in total agreement with us giving money to the community for the feast and Christmas because we are creating this level of dependence; we have already experienced 200-400 years of dependence under the

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federal government and we're always like this (makes hand gesture – hands held out together and palms up)." In addition to entitlement, oppression may also be created through policies that harm rather than help such as placing restrictions on Tribal enrollment and marriage requirements. If a female member gets married to a person outside the community, she loses tribal rights and has to follow the male. She is not permitted to marry traditionally if the male is a non-tribal member. But, a male Tribal member can marry a female from outside the community and she is accepted as a community member through traditional marriage. This type of policies must be revisited to avoid female oppression. In addition, if one wants to be enrolled they follow blood quantum requirements. One participant argues, "We have some kids here that grow up here and participate yet if you look at blood quantum they don't qualify. Let's do away with policies that divide."

6) Cultural Hurts: The types of cultural hurts that were revealed by participants include: cultural roles and responsibility, prayer, participating in cultural events and lack of cultural role models. There is a certain burden in the cultural roles we are given that we must endure. There are also responsibilities we must uphold as a community member. One of these responsibilities includes prayer and maintaining our given traditional roles. The significance of this responsibility was portrayed by one participant, as told to her, as, "One day you will understand why we pray, there's a purpose for it. It really hurts if you understand the purpose of it. When you fully develop and grow; you will understand how and why they sing it. And I caught myself a couple times like whoa are you at that point in your life

where you understand." Another participant explains, "I've shared with my wife. I hurt for the community; again I think because of what my dad taught me. When they first appointed me (a cultural role), to me it's not just a one year engagement or ceremony that is short lived especially when my dad shared with me the significance of the appointment; when you pick up the role from this moment on you will carry that role on forward with great care and best intentions, don't ever forget the gravity of that."

In regards to participating in cultural events, *not* being allowed to participate or inability to participate is seen as a type of hurt. One participant mentioned that her little brother was affected by an event in which he got reprimanded for not following the proper tradition when it came to participating in dances. She states, "I remember my little brother being affected for a long time; that's something I wonder if that's why my brother stopped dancing and stopped participating in the community. I don't know what was said or how harshly it was said but it definitely affected him." Another participant was hurt at the inability to attend and participate in cultural event because she got sick after getting her abortion. She states, "This was a week before my Aunt got married. I got sick and I didn't know how to tell my mom because after I got knocked down (abortion). I wasn't supposed to be lifting or doing anything so I ugh…like how do I tell my mom because she depends on me to bake bread and all that stuff." Additionally, lack of cultural role models was a cultural hurt due to the inability to learn culture from the appropriate people delegated to teach culture. In the Pueblo only men can teach males roles and only women can teach female roles. One

participant remarks, "I know it's different for other people who don't have the same kind of upbringing that they don't feel as connected or supported and that's really strange for me to see; like with my brother, for example, he never really had any male role-models or figures the way I had my aunts to be there for him to support him by teaching him the things he needed to know as a boy growing up into a man."

7) <u>Health</u>: Two topics that came up regarding health were weight and cancer. One participant mentions, "I'm having a hard time with my weight and that is one thing I always like after going through the molestation. I felt like nobody wanted to be with me and this is my secure (touched her body to refer to her security), like I don't want anybody looking at me…I hate when men whistle at women and I never liked wearing V-neck shirts because that was showing too much" Furthermore, she states, "I felt like suicide and I was so tired of my weight; I'm so tired of being fat I just couldn't deal with it anymore. I didn't feel attractive and I was just always tired." A participant also revealed that a close colleague was recently diagnosed with cancer. She was hurt because she considers her employees at work as children. She states, "I tell them you guys are my kids here at work and I am heartbroken but I am praying for her and she'll get better."

The expression of heartbreak is tied to the number one theme, in discussing the importance of family; meaning, if a family member is hurting it has a significant impact on one's overall well-being because the self is considered to be part of the bigger community. In addition, the participant who described weight gain in relation to self-perception, self-esteem, and her history of molestation provides a critical

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glimpse into the interrelationship between physical health and sexual abuse. Researchers strictly focused on health issues relegated to physical health evident through weight might not understand the complexities of trauma that have widespread impacts, particularly on AIAN and Pueblo women or men for that matter.

8) <u>Community Hurts</u>: When discussing hurts that the community has dealt with collectively, the participants mentioned: tribal feuding, tribal teasing, death of a community member, funerals, and natural disasters. Tribal feuding and teasing was described by one participant of mixed Pueblo descent, stating, "I would get teased at Pueblo 1 about being from Pueblo 2 and vice versa…you know our Pueblo is better and we don't like Pueblo because of this and that and stuff like that and having to deal with those issues; It does grow from a community level and what issues the communities had in the past filters down to intermingling of the communities." In this reference the participant discusses how past Tribal feuding still has an impact on how Pueblo communities tease each other today. Furthermore, when there is a death of a community member, this occurrence is considered a community hurt because according to one participant, "The preparation involves the whole community so anytime anyone passes away; there is some sense of community hurt or community involvement." He goes on to state, "I think any community member that passes away is definitely a community hurt because a vast; a good portion of the community comes and help to pay their last respects and assist in the transition work to give them their last rights." Natural disasters were also considered a community hurt. A participant mentioned

a hail storm that impacted the pueblo caused significant home damage was considered a traumatic event.

To reemphasize the importance of family, when you hurt one family member you hurt the whole family, hence the whole community is hurt.

Participants were asked to describe how they would define the hurts that they discussed in the interview. Each interviewed participant provided their own definitions of trauma described below. My emphasis is added:

- "Going through an *emotional rollercoaster*"

- "Feeling at low or *being at your lowest*; where everything gets to you and you don't know what to do about it. You keep all your problems inside you and not talk about it, it will just stay in there and you will always be thinking about it and *no one would ever know what you go through* or what you have been dealing with and they will try to figure our what's wrong or why is she acting a certain way; if *you keep it inside you* and if it's something you have to do, like something that happened, you need to figure our what's the best solution or why that happened."

- "No, *I would not describe it as trauma*; I treat them as an *obstacle*…treat it as a *learning experience*, learn from it and move forward. And for them whatever trauma they have been it should be a learning tool. To build character and be able to kind of define how you react to that and those kind of things; it may be trauma yes it is always hurtful but its really *how you respond to those things*."

- "Something that affects you for like, a, I don't know how to describe it. Something like an event or something that happened to you in your life that will

like impact you for the rest of your life in one form or another. So even if, you've

healed yourself or gotten help from other, I think that, that trauma will always be

there or at least the memory of it and is it's something that affects you for the rest

of your life. So I think there is *different types of trauma*. There is a type of trauma

that is really bad and the kind of experiences that I have had. But there is trauma

that you experience, doing something good for your community (i.e participating

in dances and being sternly lectured)."

- "A *loss* of a child or children; loss of loss of respect in a family member; Confused; heartbroken; *feeling unworthy*; Being in the way; Like um…the main purpose of the whole issue or like um If you weren't there maybe things would have run smoothly. If you weren't the barrier. Of life..."

- "*I hurt for the community*; the pains I feel because of the seriousness of what we are charged with in our roles; *I own these hurts* and I stay up late working with deep concern to help our community members needs."

- "Well, its *pain* [Keres term for hurts] it hurts when it happens. It takes time to get over it. But. Psychologically I saw myself. In the beginning like I was 8 feet in the hole in the ground. That's how I saw myself but gradually climb out of that hole. Until you get back. Up out of it. That's how I saw myself."

- "Yeah I mean it really hurts. It takes time to get better. You don't get well like overnight or next week or whatever. It takes. *It takes time*. I would say It took about maybe 6-7 years…when you really begin to feel good about myself"

- "These are times in our life that are bad or in stressful because you know it's not at the time that you're going through it. It's *the worst thing ever* because your emotions are all tied in to it and all that stuff. But I know that you know there are not just bad times when you're going to it feels like the worst thing when you're going through it. But you know, just to know that we'll get through it. And at the time when you're going to do it *you sometimes wonder will I get through it*."

To bring a sense of closure or resolve to the hurts experienced, participants did a number of things. They separated themselves from environment or person; asserted themselves; attended church; recognized they were not alone; discussed hurts with others; and gained independence. One participant remarks, "Finally back in 2005, I finally said I am not going to let this thing haunt me anymore; and like it's not my fault." Another participant who had a miscarriage attended church to seek resolution to the hurts. She states, "The priest told her God only brings us children to us because they know they'll be taken care of." She agreed with the sentiment because, "Yeah maybe in that time and that now I believe that (her boyfriend) was into drugs and stuff...but I finally understood, 'Ok, I am not the only one that goes through this.'" At the time of my fieldwork with her, she had described resolving the hurts by continuing to celebrate the late daughter's birthday and keeping her alive in her memory by acknowledging that developmental period that she would have been going through. Also during the fieldwork, another participant who was experiencing domestic violence claimed to have resolved the situation, "I left him and moved out of the Pueblo because I was just getting started with my studies. He went into

treatment for his substance abuse problem. I would not come back to him unless he got help so I went."

Participants were asked *why hurt people hurt people,* and most remarked that it was learned behavior. Most participants agreed that the hurtful behavior was the product of having gone through similar hurts or witnessing those events. For example, one participant states, "People do bad things because it might have been from what they went through and that is slowly taking an effect on them and they have to do that in order to cope with whatever happened." Another states, "Maybe how you are raised within your family is one way of saying why." Echoing those sentiments, another participant explains, "You know the guys that do that and think about what they've gone through because they only learn probably what they saw. So maybe someone in their family is treating women the same or making them feel small so then you know it's the whole cycle."

When discussing the hurts the participants relayed how it has affected them in their life. There was one participant labeled as always getting into trouble by parents. To prevent him from getting into further trouble, a cultural intervention was provided which helped him stay out of trouble. He states, "I didn't think about it until years later but it did stop me from getting hurt." This type of intervention can prevent or remedy hurts.

Separation was hurt as described by some participants. They felt a loss of kinship because they were unable to see family members grow up together. This led to feelings of detachment and feeling like they were not part of the family. One participant expresses his concern in regards to the parental separation caused by family arguments: "During

that time, my oldest nephew, he might have been maybe around 3 or 4 and from that point on for years, we weren't around for their upbringing and then with my second oldest nephew." The effect of losing a parent resulted in loss of family ties and dropping out of school. In regards to losing both parents, one participant says, "It put a question into my head as to why am I really going to school for…part of the reason I went to college was to show my mom or dad that I can be successful and come back and help them and have them be proud of me." For one participant, loss of a family member resulted in a loss of family ties. She states, "I still wish my grandma was here things would be good; everybody would still be together; everybody would be at my grandmother's house but ever since my grandparents have left like everybody has been separated."

Participants who lived with a family member who had substance abuse and dependence problems often ignored the person with the abuse/dependence by staying away. According to one participant,

> When my dad would drink, my sister would be getting…well she didn't know what it was because she was still small but as she got bigger she realized the drinking was bad; so then, every time she saw her dad like that she would get really hurt to the point where she didn't want to talk to him if he came up to her.

The participant's sister, whose father had substance abuse problems, was not aware of the gravity of the problem just that it was bad and in effect hurt her because of that. So she avoided her father because she felt it wrong.

One participant explained that a close friend who was going through some hurts would often cope with it by keeping it to herself, which resulted in self-harm. She states,

"She talks to me sometimes but it really gets to her and she doesn't have really anything to cope with because she just keeps it bottled in…she used to self-harm." In this situation, a participant's friend engaged in self-harm as a way to cope with the hurts she was experiencing. Other participants also internalized a lot of the hurts and did not tell anyone. One participant stated internalizing problems was a strength because he was able to address it on his own and avoid overreacting to adverse events.

Some participants identified growing in some way from the hurts and dedicated their life's work to prevent similar hurts from occurring in the community. One participant became an advocate for the cause and because of that ended up serving on a local committee for that cause. Another participant experienced Post Traumatic Stress Disorder from the hurts she experienced. This participant was in fear of being retriggered which led to the avoidance of certain cultural events. She was unable to attend certain cultural events and eluded them to avoid being retriggered. This greatly affected her ability to participate which is also described as a hurt. Hurts can also affect body image/security which led to thoughts of suicide for one person.

Some participants blamed themselves for the hurts that happened to them. According to one participant:

> Did I put myself as if I wanted to have sex at a certain age? Was I that like nobody wanted, what was it that made it easy for them to do it to me? Was it because I liked it or because it was forced on me. And at that time I didn't know, I thought that was normal and everybody else went through it. I often tell mom I didn't ask you to born me? Why do you pick on me? Why me?

In my interpretation, this self-blame is unhealthy and can restrict the ability for participants to heal themselves. The hurts experienced also affected relationships that led

to break-ups. In some cases, people coped with it by using drugs or alcohol and in one case, drugs and alcohol use led to risky behavior that resulted in early death.

Services.

While participants disclosed their hurts, they also discussed current services. They described the services that were and were not available to them. I found that there were three major catgories under services:

1) Available services: Services were available in some cases but were not offered. The available services needed but were not offered included mental health services, specifically counseling and couples counseling. One participant remarks, "I think if the resources are available, I will definitely reach out to them; I wish they had more of these when I needed them back then especially, the loss of my daughter." Some participants were not aware of available services which included in addition to mental health services, behavioral health, social services, hotline numbers, and a women's group. There were also services that were available but participants were not interested in utilizing. One participant states, "I think they have a women's group but they don't (attend) because they're so busy trying to make a living...going selling." Other participants suggest, "Educating the community members, outreach programs and community meetings to inform people about programs" and "getting them (victims) out of the environment and accessing services in the city" may help women become resilient.

2) Challenges to Seeking Services: People who were interested in seeking services revealed challenges that prevented them from seeking or accessing services. Concerns centered around lack of privacy and confidentiality. The participants live in a small

community and there was fear expressed around people knowing they were accessing certain services, like behavioral health. There was also fear that service providers would talk about them. In conjunction there was also fear that the service providers would not want to talk to them anymore if they disclosed their issues. Language was also a challenge related to the interpetation of medical terminology. One participant mentioned the difficulty of translating English medical terms to Keres, especially for the elderly who often speak primarly Keres. A lack of service providers was also noted as a concern. One particpant mentioned having to reschedule clinic appointments because the doctor was not available. Lack of follow-up when accessing services was also a concern expressed by participants; There was a need for services to prioritize community members; Participants also disclosed that people were often scared to ask for help or they hold in thier hurts.

3) <u>Needed services:</u> Providing education and translating available services and resources is needed for community members to access services. Community engagement is needed through outreach which can be provided at community meetings Assistance acclimating to environment when one has received inpatient treatment is also needed. One participant remarks, "Negative response toward those who have alcoholism or substance abuse problems often receive negative feedback and are removed from community and need to be reintroduced back into the community or will stay away." This stigma needs to be addressed to ensure community members who return back to the community after treatment continue on their progress to wellness. One participant specifically discussed the need to decrease stigma. He states, "We need to decrease stigma, help each other –

rebuild a sense of community." Program collaborations were also encouraged so that more services are provided and not duplicated.

Participants also stated that it was important for services to be provided by local people. In the interview with me, several of participants disclosed hurts they had not disclosed to anyone up until then. One participant states, "It made me feel good to finally tell someone (from the same Pueblo), that they would understand." Another says, "The more I talk about it, the less ashamed I am, and I've gotten stronger." I learned that it was viewed as helpful by participants for them to talk about their hurts to me as a commuity member. This led me to construe that there is a greater need for community members to have someone from the community who understands local issues, can provide privacy and confidentiality and that they are able to talk to about their hurts.

During my fieldwork, it also became apparent that role-models and champions were also needed to advocate for certain causes important to the community. However, there were other factors as well that could encourage community and individual healing and support. For example, financial support for educational endeavors was also encouraged. In addition, housing was also needed as a way to bring the community members back home. This is critical since not all tribal members live in Kewa. One participant asked me if I was living at home, and at the time I stated I was not, and he mentioned to me that many community people are like me, but if they were able to afford a home in the Pueblo they would return home. Other needs identified by participants for community and individual support included Internet access and due process in Tribe for employees to remedy Tribal employee problems. This refers to the range of needs still

exacerbating existing gaps in the community—from technological access and ease of communication to community-based legal structures that support community members. Due process also includes policies and procedures to avoid employee problems.

Family.

There were five characteristics grouped under the theme of family. Family interferance was coded under family to document family members invasion of privacy. One participant felt family members were getting over-involved in personal relationships. This led to family arguments which eventually led to seperation. In one family, family members were going through personal belongings which is an invasion of privacy. Family lectures was also coded under family. Family lectures are considered a part of family life and way to impart knowledge. When a person gets in trouble everyone gets lectured on the issues at hand imparting values or reemphasizing values that were violated. The lectures can also hurt if the purpose of the lecture is not clearly understood or conveyed. The purpose of the lectures are to protect us and offer no disrespect. This helps to lay down a strong foundation built on pueblo vlaues.

Family expectations vary in each family unit. In the words of one of the participants, "Different families have different roles and expectations; some families are really traditional and that might be the expectation, you're going to be in this society and your going to do this and that." These family expectations are different in each family due to different values held in each family.

Family support serves as continued support no matter what age. One participant mentions, "For example, Anglos, when they're 18 they're kind of pushed aside. You're

on your own kind of attitude, and that for us, you know, whether your're 18 or 31 your're still under this home, and you still have that support." It was also stated if one loses a parent, there are community members that will step up and fill in for that role. A Pueblo family can be comprised of non-blood relatives, relatives through kin, society, clan or adoption. This extended Pueblo family offers support through prayer, advice, financial assistance, emotional support, verbal encouragement, love, care, and family gatherings. Parents provide life long support to children and in turn when children grow up they are expected to do the same. In summation, one participant best describes this theme of family as "the greatest thing you have is your family, don't leave each other, love each other and take care of each other."

Happy and healthy.

Participants were asked, "What would you like to see happen either individually or community wide so that people do not continue to hurt each other?" According to participants, happy and healthy communities and families include: tribes administering their own health care program, a stable financial base for the tribe by investiving funds in long term investments versus short term, avoid creating a dependence with tribal members, share culture through positive reinforcement, incorporating different learning styles when teaching culture, have a place where people can go and talk to someone and play activties, holistic support and/or interventions that serve the whole family, strengthening tribal programs by staffing programs with people who are qualified and are from the community, empowerment programs where people can learn to voice their needs, referrals to outside programs, legal protection programs, protection for

traumatized or sexually abused kids, and changes in policies and membership terms. This wish list is what participants would prefer to see so that people do not continue to hurt each other.

Participants were, asked "what made them happy and healthy?" They revealed: contributing to society in a positive way, family, children, grandchildren, friends, financial security, music, working with youth, community, strong female role-models, physical exercise, shared laughter, communication, being respected, their resilience in overcoming hurts, parental guidance, pueblo values, being optimistic, and open-minded. Most participants revealed they were happy and healthy because they were "giving back" and activities and personal characterstics discussed served to the direct benefit of the Pueblo community. One participant stated, "I don't see anything that would be so gratifying as far as a job goes and trying to feel like you are actually contributing to society in a positive way and to feel like, yeah, you're making a difference." Another participant stated, "the simple things like when I came into town to see my grandkids...that just gives me tremendous joy. I tell my daughter, I thank her for gifting me with grandkids." One participant stated, "My family...family because my family supports me...for me it is (family) support because I cannot be who I am without them."

Support.

Each participant revealed a hurt they were coping with and discussed the types of support they receieved. There were three major identifiers grouped under this type of support: 1) support received, 2) community supports, and 3) external supports.

1) <u>Support received:</u> Support received included receiving family support, counseling, professional help from someone from the community, support from colleagues and friends, cultural interventions, Tribal leadership and Tribal officials support. Family support included family members offering support and "asking if I wanted to talk or telling me to get up and keep busy." Family members were also able to offer verbal and cultural support. One participant received counseling but felt that was not helpful. Another participant mentioned receiving professional help from someone who was from the community. This person was able to understand cultural ways which was needed to understand the context of the type of hurt that was experienced. This was considered a cultural support/intervention. Another type of cultural support was healing from a medicine man. The tribal leadership (Governor and tribal officials) were considered to a type of support necessary to remedy the hurts and provide guidance. Participants also received support from colleagues and friends, people at work were understanding of the hurts and were able to provide or guide participant to additonal resources.

2) <u>Community supports:</u> Community supports received included taking part in cultural activities. One participant says, "I do feel that community support because in my mind when I participate in certain things, that is what I am doing it for." Community acceptance which includes being accepted as family from other community members or relatives is a type of community support. Family members are able to provide support when parents are unable to care for the child or if they need additional assistance to keep them out of trouble. Community discipline is a type of community

support because they provide guidance and re-direction for community members. One participant adds, "If you are doing something wrong where regardless of where you were an elder, you have the right to call you on it, or even take some disciplinary action and that was consistent; you got home, it's like we got spanked again."

3) <u>External supports:</u> External supports, which include sprituality, religion and other forms of self-care are listed here. External supports were coded to demonstrate when participants actively seek out, on their own, needed supports. Participants received external support from their place of religous worship/organized religion, through prayer and participating in cultural events. Participating in cultural events, either watching or dancing, was stated as an act of prayer. In seeking out religion, Church offered an explanation for the sufferings experienced. For one participant, "If God lets me overcome a challenge, it's going to get better for awhile and then he's going to give you another hill to challenge." For external support participants utilized personal hobbies for self-care. Self-care practiced by participants allowed them to heal from the hurts experienced. One participant says, "I listen to music, I cry, and when I am here by myself, I can either write it or just cry it out; and then I am okay, I am okay with it, now I can go home." Another participant adds, "Listening to music really helps." Healthy self-care practices allowed the participants to cope with the hurts.

Culture.

Six major characteristics were grouped under culture, they include: 1) Living in both ways; 2) Seeking knowledge; 3) Pride; 4) Influences on cultural identity; 5) Positive cultural identity and 6) Cultural strengths.

1) Living in both ways: Participants talked about living in both ways as a balance between obtaining education but still being immersed in culture. Balancing also includes being able to prioritize obligations. Being educated involves sacrifice of participation, possible language loss, and re-learning of culture. One participant says, "I tell my daughter—she's going to miss this year's feast—you're going to be educated, it's ok; you get a chance to come back and participate." Obtaining an education also means "don't forget where you come from" with the importance of using both western knowledge and cultural traditions to follow cultural teachings. To participants, 'living in both ways' not only means living in the western and the Pueblo world but also following both Pueblo and Catholicism beliefs. One participant remarks, "There is God and there is our spirits...they would like for us to believe in God more than you know traditional ways but then for me its both ways...you know they can't have one without the other."

2) Seeking knowledge: Seeking knowledge is a code grouped under culture because it is related to how cultural knowledge is obtained. Getting involved in certain cultural activties too early can be destructive to an individual. One participant states, "I think that might be part of the breakdown [i.e. alcoholism] because I think he let them get involved in things too early." The participant goes on to state that, "Younger people have not reached a level of maturity to understand the gravity of their roles." Traditional roles are important roles that build up the core of our foundation as Pueblo people and when that

role is not taken seriously, it not only damages the individual well-being but the community well-being. Traditional roles are ones in which creator has blessed you with and when accepted the importance of that role and value of that role deepens cultural roots.

3) Pride: Participants were asked what made them proud to live or work in the Pueblo. One participant talked about being proud of the ability of tribes to run their own programs and being a part of a needed program. This was accomplished through what he referred to as, "tribal sovereignty". One participant mentions this was a safe place to be in terms of crime. Another participant discusses being proud of the traditional dances, cultural events and the beauty of natural Pueblo environment. There was a sense of community through closeness and cohesion experienced by one participant, which included the pride in knowing 'who we are' and defending each other as Pueblo people. Living with a 'spiritual purpose' was used by one participant to describe her pride in her Pueblo. She describes 'living with a spiritual purpose' as one to, "believe in the purpose of those traditions and of those customs and of those guidelines that were set forth for us from our ancestors." Regardless of what people may say or do things to hurt you, "it's not going to bother you because you're outside of that box, you're there for the real spiritual purpose." Participants were proud of their culture which includes customs and traditions, Pueblo identity and Pueblo values. It was important for participants in their words to "never forget where one comes from' and to "giving back" in ways that are best for our people. The felt pride in receiving family support. One important point made about pride is exemplified here:

I am not sitting here just as a person or a women from (Pueblo). I am also my grandparents' granddaughter, grandaughter to my great grandparents. My ancestors went through a lot. I don't know our history because it was not written but knowing that you are still part of your grandparents or great grandparents; you also gain from their resilience.

4) <u>Influences on Cultural Identity:</u> Influences on cultural identity include negative influences that would make it less likely to participate in Pueblo cultural activities. This includes teasing between Pueblos. In one case, a participant stated he was from more than one Pueblo and was teased for being from one Pueblo by the other. A sort of tribal fueding fueled the teasing and hurt participants, although some were able to overcome it there is a concern for people who are not able to. As stated by one participant, "If teasing negatively impacts someone and they decide to stay away, I think it is hurtful because that is for the community to come together and I think it is the opposite of what we are trying to do."

Due to other hurts experienced, one participant felt that anything revealing skin was too much exposure, and she would always cover up to detract attention from men. This participant felt like "everyone knew" about her hurts, and as a result, this perception influenced her level of participation in cultural activities. Gossip also negatively influenced participant's participation in cultural activities by "making it hard for me to be part of the group, just being silent," while others would gossip. Some participants felt that colonial tactics and thoughts were being perpetuated by the community members on a community level. One participant states, "We've picked up some of those colonial thoughts and even us deploying the same kind of tactics." This included perpetuating lateral violence. On a systemic level, there have been previous attempts in the past where

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the federal government has enforced assimilation techniques through boarding schools. This system has been adopted into our current educational system which have validated western models of education over some of our own successful education systems prior to western models. One participant states, "We come from very successful education systems that was there prior to western models...Chaco Canyon is an amazing spiritual place but it also is an affirmation of the intellect of the people that were there...it was here that we came from."

5) <u>Positive Cultural Identity:</u> The notion of positive cultural identity was used to identify "what made them [participants] feel good to be part of where they come from" and "defines who you are." This includes language, dances, and cultural role-models. Cultural role models was defined by participants as, people who impart traditional knowledge and teach them how to practice and participate. Positive cultural identity was also tied to being traditionally rooted and connected to home place through birthing ceremonies and storytelling. Traditional rooting is paraphrased as a place or something valuable to a person where they can call home and return to even if they travel away. Holding cultural activities as sacred knowledge because they were passed down through our ancestors was an important concept. One participant states, "We do come from a background that has a set of traditions and values and ways of thinking that are given to us from our ancestors. We have to hold as sacred because no matter where we go were always going to be from there no matter who we meet, this is where we started." Instilling cultural identity requires a healthy environment and if these teachings on culture are positive, one develops a healthy positive cultural

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identity. One participant adds, "If you have confidence in that part of your life; or yourself, you will feel like you have confidence in other areas."

6) <u>Cultural Strengths:</u> Cultural strengths revealed by participants included having strong cultural role-models to serve as support and to connect them with culture. One participant states, "I feel just the way I have been taught by [cultural role-models] in my family has definitely made me a stronger person overall because I have the confidence to participate in community events that go on." According to another participant, cultural role-models were "always providing important traditional knowledge, very generous in that way." Often, advice, in the form of lectures, were imparted for the well-being of participants from family members was noted as beneficial knowledge. Participants felt that Pueblo teachings and advice were often holistically communicated. The teachings were not "segregated component approaches, where our natural kind of educational models for us they're all integrated."

Being married and having godparents in addition to extended families strengthened community capital. Having more people in one's family was viewed as increasing community capital. One interpretation of this could be that high community capital in families means that participants are better able to serve the community, host community events, and have their financial needs met. Having social capital also makes hosting events like weddings affordable and doable.

Additionally, community gatherings were considered a cultural strength in terms of serving as a healing support group, where people come together for the event. This

also included funerals, which in the western world could be considered primarily times of grief. And these are sad grieving times. However, if a member from one clan passes away, the whole clan comes together to help and support each other with the funeral. A sense of community also allowed Pueblo people to overcome hurts together. As reflected by one participant, "A sense of community has allowed us to survive all of these atrocities." It was commonly stated that when families and community come together for cultural events and holidays they support each other.

Spiritual interventions were identified as another form of cultural strength in that they provide immediate guidance and support for the individual. Spiritual interventions consist of prayer and asking for blessings. These are considered by participants as natural coping skills that "in the longer term the most productive because you don't become dependent on pills or any other practices that may not be natural." We are also gifted with natural gifts that the creator has afforded us to endure, carry and engage. According to one participant, using these gifts "encourage us to assit one another and help each other out; commitment is not just to the immediate or nuclear family but the extended family was highly encouraged."

Living a life.

There were a total of 9 characteristics grouped under the theme of *Living a Life*. These include: Values, Belonging, Communication, Personal Strengths, It's a Part of Life, Life Inspirations, Self-Care, Living with a Purpose, and Personal Characterstics.

Pueblo culture is built on Pueblo values. There were nine core values that were identified in the interviews: 1) Responsibility, 2) Strength, 3) Community, 4) Parental

Pride, 5) Forgiveness, 6) Compassion, 7) Humility, 8) Accountability, and 9) Justice. The values described below have been paraphrased based on the research with participants.

1) <u>Responsibility:</u> Participants emphasized the importance of responsibility. Responsibility means making and being accountable to life decisions and acting on the values that was taught by parents. It means working hard to be responsible and "giving back" to the community. It means abiding by the original instructions that drive our roles as community members in the Pueblo. In the words of one participant, "If we treat each others right or wrong, we will go down that path and that is what is going to be replicated; to work for the community."

2) <u>Strength:</u> The value of strength corresponds to pueblo values of handling life with strength provided by creator as a man or women. It is with this strength that we have the energy to move forward on our path despite the hurts experienced. One participant mentions, "I feel feel strong for everybody...when I go to church, I just pray and pray; I have a lot of responsibilities (roles in the community)."

3) <u>Community:</u> The value of community first is a strong Pueblo value that guides a way of living. It is ingrained in prayer: "We keep ourselves last and we pray for everything and everybody else first and in the end us and yourself." This is ingrained during birthing and naming ceremonies and continues through death. It is who we work for, our community. Through their growth we also grow too.

4) <u>Parental Pride:</u> Making parents or family proud is a core value that drives our life's work. They impart the Pueblo values and knowledge so that we have the tools to live life. Participants mentioned wanting to make family proud through his hard work in his career

and educational goals. One participant says, "One of my goals is to go to school and have them (parents) be proud of me and show that young Native American kid can succeed."

5) <u>Forgiveness:</u> In the words of one participant, "The words and wisdom I was taught is to always forgive, you know you don't hold a grudge." Another participant mentions the importance of forgiving another person: "I chose to finally forgive because it was pulling me back; I couldn't go on and once I forgave, I was okay; like I have a backpack and that biggest rock, I finally threw away...I used to talk about the backpack alot, I'm not talking about that backpack anymore." Using the value of forgiveness helped participants to let go and heal from their trauma.

6) <u>Compassion:</u> There is a term of endearment in Pueblo langauge that at best translates into "poor thing." English language, of course, does not do justice in interpreting Pueblo language and does not convey nuances in translation. In Kewa, this is a general term used to describe compassion for a person who has been hurt. For example, one participant states, "Poor thing, some people just don't know how to ask for help (my emphasis)" or "I said 'poor kids' thats my thing. I protect the elders and children." This demonstrates a couple ways the term could be used but it a term used to show compassion towards others.

7) <u>Humility:</u> There is a term in Pueblo language that in best English translates into "scary" or "being fearful." This is meant to convey a sense of humility when completing certain activties. It is also used with "being shy" or "embarrassment." For example one participant shares, "I think for us, we understand it like we are shy, or like 'Pueblo term for humility' I am not going to tell them what happened." The significance of this term conveys participants impart a sense of humility when conducting themselves in accordance with respectful humility at all times.

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8) Accountability/Justice: In referring to accountability, one participant discussed the importance of holding not only tribal leadership accountable, but also others as well. One participant states, "If we let a Tribal official off the hook but if we're holding everyone else accountable; how about ourselves? We should hold ourselves to the same level of accountability." When discussing Justice, participants revealed that when holding others accountable for their actions, justice also needs to exist to remedy the hurts. There needs to be certain reparations made for the victims of any type of hurt for them to feel a sense of Justice. This is tied to holding people accountable so they are able to coexist with each other and everyone receives fair justice.

Personal characteristics helped participants address, cope and heal from trauma. There were ten personal characteristics identified:

- *Self-motivation to change:* "We can try to be there for the person and try to say you are here to help and there are services; which is good and great but I dont think it is actually going to take hold unless that person says 'Alright, I am done with this, I want help. I am going to work on this and move along and get myself out of this rut.'

- *Internal Capacity to Move on From Hurts (Perseverance):* This personal characteristic references one's ability to move on from hurts; as in, "We make choices to how we can cope with the hurts."

- *Independence:* Independence discusses overcoming hurts on own with out help from others.

- *Integrity:* "Practice what you say on the outside, inside;" meaning to act in accordance with the values with which one identifies.

- *Persistance:* being persistent includes having back-up plans and planning ahead for life goals.

- *Confidence:* Being able to act on Pueblo values requires a certain level of confidence needed to assert the values. This includes practicing self-talk to encourage yourself that "you can do it," and as one develops a healthy positive cultural identity, "You have confidence in that part of your life; or yourself, you will feel like you have confidence in other areas."

- *Self-control*: As stated by one participant this is the, "inner-self relationship is one mechanism you can use to control yourself; the anger and all that; like the little bird on your shoulder."

- *Trustworthiness:* Being trustworthy as an individual and having that trust in others are different interpretations of being trustworthy. In this case, participant talked about being trustworthy as having trust in others. One participant states, "I believe my staff when they tell me I'm going to go do this and it's like I believe them that right away; I just believe that everyone is telling me the truth."

- *Caring:* Caring is demonstrated in prayer, when one prays, we keep ourselves last and everybody else first. One participant mentioned they liked giving hugs as a way to show she cared about others. She says, "Everyone likes my hugs, they feel secure; my cousin said when [participant] gives you that hug, she knows that everythings going to be good." The value of caring is best demonstrated through actions.

- *Open-minded:* "Being open-minded, opens my mind to understand where each person comes from and try to understand rather than judge them." Being open-minded can also offer alternative solutions to coping with the trauma. Another participant remarks, "Have that open openness to learning new things or to see yourself in a different way that might be a little bit better than the time before or whatever. But always have that openness for learning and understanding not only ourselves but other people."

Life inspirations emerged in the research because this was what participants identified as providing them with the inspiration to live. Life inspirations included essentially family, and more specifically, spouses/wife and kids. To one participant his wife was a role-model to heal from life's hurts. To other participants life inspiration was captured through their children: "Kids are always a good inspiration to me to wake up and do what I do as a father...it has always been my guiding light that I use everyday." To one participant the life inspiration revolved around her life goal to be married and have her own family.

Participants revealed a number of personal strengths when asked to discuss their strengths. The descriptors that emerged were terms like, internalizing, calm, thoughtful, methodological, straight-up, expressive, caring, helpful, integrity, determined, natural-leader, vocal, team player, leadership, family, optimistic, mentors, profession, son, strong leader, strong person, compassionate, strong spiritual relationship with creator, self-care, profession, understanding, compassionate, empathetic, helpful, role-model, profession, children, family, optimistic, faith. A word cloud was utilized to demonstrate which terms stood out more in the interviews (see Figure 1).

Figure 1. Word cloud depiction of participant strengths
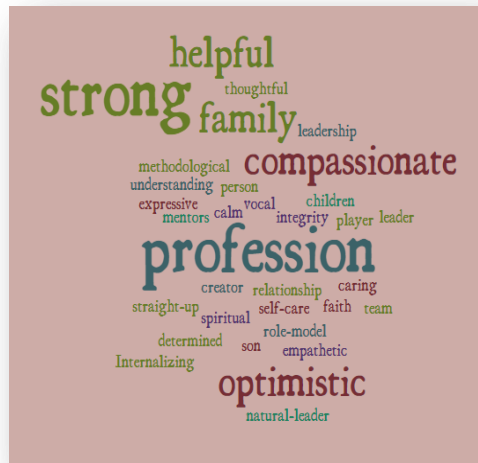
These were the many strengths that were revealed that helped participants buffer the hurts or help other people heal from hurts. This word cloud demonstrates *profession* and *being strong* are two of the personal strengths that stand out.

Living with a purpose has to do with how the participants maneuvered challenges in their life. Participants often reflected on the teaching from the original instructors sent from creator via their parents when dealing with challenges. For example, one participant mentions, " I know this guy hates me and this lady but I still acknowledge them as killing them with kindness...so I don't change the process the way I live my life. Continue to the same process as how I was raised with my dad. With my kids and my kids and thats how I raise my kids." Despite feeling the hatred from the other person. The participant chose to treat them with kindness as was taught to him from his parents. Furthermore, he wishes to instill the same core values in his children.

Living with purpose in life can be accomplished by understanding prayer. One participant states, "One day you will understand why we pray, there is a purpose for it; it really hurts if you understand the purpose of it, when you fully develop and grow you will understand how and why they sing it." It is this strong feeling of being connected to the original instructions from creator that ties them to their life's purpose through prayer. Furthermore, participants are reminded of the original instructions when they feel others are over-doing or going beyond what is expected. For example, one participant says, "When things go on like baby shower, funerals, or weddings, we over do it, like with food, we make it about little things like that and that is not what it is about." This participant emphasized the need to stay true to the purpose of the event. This relates to an earlier example of not forgetting that spiritual purpose.

Belonging has to do with the community accepting you as their own. There is a whole process that a community member has to go through to be accepted into the community as "one of us." The first question often asked is whose family does the person belong to. Then, once family is validated, the person is accepted as belonging to the community. Once the person is validated then they are accepted into the community based on their contribution. As a researcher, this is the process that I had to go through when interviewing participants. I had to go through this validation process to ensure that participants could trust me with their voices. According to one participant,

> It's like if you give me this paper, and I don't know what your business is about and all I'm going to say, "Oh Rachell!" And the first thing that I am

going to say is her dad was the singer, the one that used to play with the band. That would have been my first thought. And then I would say her brother is a lawyer and these things. I would have to, that's how our people think… they're going to look at is how the parents raised you where the family came from. That's why I said the band. Her brother, and you know that's how I know you. But I'm like oh [Speaks Keres: This is how she is educated] This is what her field is. But I would have to sit down and read it. But if you give this to someone (from the Pueblo) because we don't have access to computers. We don't go to the library all the time. But if you read it but if you put your picture here I like this description what you have. But oh that's who she is. You know that's how we are that's how I would have. Oh OK. That's Rachell that's who she is. And if you were to give this to my parents they would have asked me [Speaks Keres: who is this Rachell]. That is how my parents would be like.

Clearly acceptance is a powerful outcome based on family resources that can help one belong and be a part of a community.

Linked with acceptance is the practice of communication. Communication can be linked with resolve as a way of resolving hurts. The "reservation newswire" as quoted by one of the participants is a way that people get information or hear things (about others) at cultural events. This can be used to gather information on a family member that is seperated from the family. For example one family was seperated from their adult son in the community and according to one participant, "Sometimes people would go and tell my parents, 'Oh congratulations, we heard there was another little one coming' and the parents would say 'Oh we had no idea, thank you for letting us know' the typical reservation form of getting information or hearing things in that manner." Another participant recognized that communication was a problem in her relationship with her partner. Expecting the partner to understand what they have gone through without expressing the hurts can interfere with a relationship: "I text him and like

it cause he asked me. Why. Why don't we have sex, and I said have you ever.

You never asked me, 'How are you feeling?' Or, 'What's going on with you?

Were you like, are you ok?' It's always like after the fact." In this case the female

had gone through past sexual abuse and had communicated that as the reason why

she did not want to have sex to him. These are example of times when participants

relied on indirect communication.

The challenges including the hurts discussed above was identified as being

a natural part of life. One participant remarks,

> We're struggling through this life, all the struggles this life brings out you
> know, challenges that we are faced with; whether we do it to ourselves, or
> it comes out of nowhere because some of life's hurts and life's struggles;
> yes we do to ourselves based on our actions and decisions...things happen,
> hurts happen, struggles happen.

Another participant complements this statement: "Anytime anyone asks that

question there's always what we call obstacles/barriers...its just part of life. Its just

how you rebound from those situations." Additionally, participants would remark:

"And for them whatever trauma they have been, it should be a learning tool. To

build character to be able; to kind of define how you react to that those kind of

things. And so it's important that it may be a trauma. Yes it is. Always hurtful but

it's, it's really how you respond to those things. This is important."

When asked if the hurts affected their cultural identity, one participant

responds, "I think it still would have happened, I don't think it is based on culture

or where you come from, it is just how people are." The hurts affect everyone no

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matter where they come from." One participant mentioned when asked if he

would describe the hurts he had gone through as trauma,

> No I wouldn't describe it as trauma. This is...I guess it just it's inevitable...I was raised, to treat it as a learning experience and you learn from it. And move forward. You know it's a character building. It's kind of really shows in a way who you are. And for them whatever trauma they have been, it should be a learning tool. it may be a trauma. Yes it is. Always hurtful but it's it's really how you respond to those things; There's also time to rejoice and time to remember those things that he taught he or she taught us whatever. Whenever the trauma might be.

He discusses trauma as part of life and an obstacle we face on our path in life. He

also mentions that it builds character but refers back to what "he or she taught us"

which references the importance of referring back to the original instructions the

creator has provided. Through trauma you must remember life's purpose as well

through the faith in the creator. Another participant states,

> The hardest thing to really give your whole faith to God and the spirits and to trust in them to guide you through and to help you to see you. The reason why. I mean you might not always get the answer of why but there is a plan some, you know, some plan that's there for us. We go through the experiences that we go through as a part of growth. And as a part of helping us to get ready for that plan to continue to plan so I don't know I just maybe I would just add on to your phrase. [speaks keres – yes it hurts] But [speaks keres – we got to keep pushing on] I guess just that simple. And [we keep pushing on] that that encompasses a whole range of wishes for courage and strength and the will to keep going. So, I know so that's my wish for all people not you know individual, community members, everybody.

Participants utilized various self-care activities to help them heal from trauma.

There was a strong connection to nature present in the self-care activities utilized.

Participants stated they would go running, hiking, and fishing. One participant

collected artifacts from nature to take home with her to remind her of her

connection to nature which made her feel good. She states, "I love nature, I collect wood, as long as I can see it and feel it before I leave; I'm good in that way." Other participant's self-care involved listening to music, hanging out with friends and family and participating in cultural activities.

A healing journey.

A healing journey was developed from 6 characteristics identifying this theme: healing, community healing, justice, lessons learned, walking a good path and preventing trauma.

Healing

The code healing was used to identify how participants coped with the hurts expressed in the interviews. There were many healing mechanisms utilized and varied as listed here from: giving self the time to cry, conversations with family, reassurance, reinvolvement with the community, internalization which include processing hurts on own, self-talk, prayer, culture and beliefs, church, working out the problems alone, self-control, did not tell anyone, talking to friends, being with family, playing sports, listening to music, staying true to the spiritual purpose by understanding and keeping Pueblo values intact; gossip, lateral violence, spirituality, counseling, motivational speakers, school involvement, extracurricular involvement, gaining confidence, learning life lessons the hard way by experiencing hurts, drug use, alcohol use, dropping out of school, talking to colleagues/staff, seeking a profession, spiritual interventions, depression, becoming assertive, self-reflection, joined women's empowerment group, and faith in

God/spirits. These are various ways the participants said they coped with their hurt and how they saw others cope with their hurts.

Community Healing

Methods of community healing include cultural events, cultural practices, community curings, traditional healing, and community meetings. This allows the community to come together and offer support to each other collectively. In these situations, people are re-advised and are provided an opportunity to share experiences. In situations like the hail storm, people came together to help their community out. One participant remarks, "A lot of people were willing to give even though you know they didn't have that much or whatever they had people come down aand gave that was really neat." Family get-togethers is an important opportunity for people to get together but more importantly, "This is important because it provides an opportunity for elders to provide advisement." There were ways of providing healing that were reactive (helping after hail storm) and proactive (family get-togethers). Other types of community healing which include cultural events, practices, community curing and traditional healings are completed on an as needed basis.

Justice

Justice addresses correcting the hurts experienced. A participant felt that the current justice systems in place did not always hold people accountable for the wrongs they committed. In this case, people may feel like they have not received adequate justice or reparations for the wrongs that were committed against them. One participant felt a strong need to address this by stating, "I'd rather be criticized for prosecuting and going

after people that should be brought to justice. And that may affect families but so be it. But we've got to bring back some credibility, integrity, to the community." Another way to bring justice for women in the community that have been harmed was suggested by a participant is for men to respect women. One participant says, "Women are more stronger than men because we are here from we cook we clean, likewise in death we are the ones that [conduct certain activities in funerals]" another also stated "women are the backbone of the community." There is a strong need for men to respect women.

Lessons Learned

Overcoming the hurts in life encouraged the participants to reflect on their life and incorporate it into their current life path. The application of how issues affected current family life included reintegration into the family to avoid loss of family ties through seperation. It also included the application of witnessing domestic violence as unacceptable and applying that to future relationships. Going through the hurts from parents helped one participant realize the significance of having a life partner to raise children with. His father didn't show him much attention so gaining a life partner in which to shower their children with all the love and attention was an important life lesson for him. For another participant, the hurts helped to "deepen the roots of culture and embrace it fully because it allowed him to feel the weak and the pain but also allowed him to seek strength that took him beyond those things because you can't always live there." For another participant, having people see what she went through and having overcome those hurts, she was able to serve as a role-model to other women. She was able to help women in similiar situations because they came to her. Finally, one

participant remarked, that "If you see it somebody else going through it kind of makes you think about oh gosh I'm going through the same thing let's you know let's do something to make it different." It instilled in this person the need for change. These life lessons helped the participants to move forward.

Walking a Good Path

This refers to the life path that we all walk on. This path is one that has been created by our creator. The Pueblo concepts and process of this path are more complex and not open to public knowledge. However, simply put for the purpose of this paper: the path are the instructions the creator has afforded us. We simply proceed to move forward on this path afforded to us by the creator. People may veer off this path, as stated by one participant, as "I never did stay on the path all the time, I made my mistakes but you know its just a process." However, families offer continuous support and guidance to continue pushing us forward on the path: "For me it is family support because I cannot be who I am without them; Continuous support because your going to have doubts if not all of your family supports you. Or even carry you or keep pushing you forward (speaks Keres: forward)." Parents also help to create and guide a path for their children to follow. As stated by one participant, "We still need to involve ourselves in their lives to create that path. I know somewhere down that path he's going to fall off a little bit. I already know that and I have to know that. He's going to do it. But how we deal with is treating is as an obstacle as a barrier." With this parental understanding that there will be obstacles in life; parents can help assist children with that understanding as a way to overcome obstacles in life. According to another participant: "We [as parents] need to continue on

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that path to continue this teaching...the spiritual interventions to help light and guide me in the way I need to go...sometimes parents don't want to be parents, there is a value shift happening and so we've go to find that road again" The parental expectations for creating a path to guide children also recognizes that not only children makes mistakes but parents can also make mistakes and it is equally important for them to also find that path again. Participants would also seek spiritual interventions to be able to gain the strength and courage needed to continue on the path and not to be scared. It is important to also, as stated by one participant, to "every little time I get, I pray to guide me on the right path." Sometimes when a person is tired but the value of strength pushes people to continue, one participant mentioned that it is also okay to rest during our path too.

Preventing Trauma

Participants offered suggestions to prevent future hurts by reccomending: support groups, awareness on topics such as bullying, sexual harrassment, children of alcoholics; assertiveness training, communication skills, positive role-models, building confidence in youth, finding similiarities in each other, increasing youth self-esteem, encourage team-building or community cohesion; use a preventative approach versus reactive, and attack the root of the problem instead of offering band-aid solutions. Being assertive can be beneficial when adhering to Pueblo values. One participant mentioned, "I'm finding that if you're a strong person, it's better to be a strong person and voice, whatever opinion you have. Maybe not in an abrasive or aggressive manner but just to say hey why don't we do it this way because that would help everyone out...if we realize each other's strengths it would lead to better attitude for bigger things in the village." The focus on

reintegrating strengths is tied to Pueblo values of cooperation in which we seek collective solutions for the community. To address prevention, in the policy section, I offer specific guidelines for the need and development of a values-based curriculum and provide an example of how the curriculum can be developed.

Conclusion

Participant's stories revealed types of hurts, supports, services, received for those hurts. Participants also revealed the important role family and culture play in coping with hurts. In defining happy and healthy families and people, participants revealed a number of strengths inherent within themselves and in others. A healing journey involved for some participants, accepting that as part of "living a life" or part of "walking a good path." The roads we travel through life are fraught with hurts, obstacles, barriers and challenges but there are also individual and collective resilience, community and cultural strengths, and family and spiritual interventions to help guide us on that path.

The interviews had a strong spiritual connection to the Pueblo. Their connection was significant to each person. Like a gentle tug, they discussed reminders of their connection to their Pueblo in each story. Each story has a significant reminder through parental teachings; two participants felt a strong need to honor their father's memory by adhering to the values they taught him. This was also discussed in the discussion on following the path by adhering to the original instructions based on Pueblo values. There was also this notion of loving caring compassion that is selfishly giving for the greater good. This is often demonstrated during cultural events and family get-togethers.

We also support each other by caring for ourselves individually. By caring for our

bodies and self, we care for our ancestors, thus we care for the community. When we participate in dance whether it be by dancing, singing or watching we contribute in our own way to the community. Likewise when we pray we have to actively seek out prayer to receive it and offer to others. In the words of one elder in the community, he mentioned, "I am still here because someone is still praying for us." One participant mentioned "nothing without the help of our people because our people also pray for us."

In discussing religion, Pueblo people in this Pueblo have adopted both Catholicism into their traditional Pueblo culture. This should not be seen in a negative light but is a demonstration of the adversity of our ancestors and their ability to give to ensure the success of future generations. Pueblo people living in both ways does not necessaily mean we value Catholicism over the Pueblo. The focus instead rests on the belief that the benefit that is gained from each will benefit the greater good of the community.

With such an important focus on community, a lack of kinship or loss of kinship is detrimental to Pueblo well-being. This is due to Pueblo values of community in which relationships are bound through kinship ties. These kinship ties are needed to bind us to the values of community. When there is no kinship, there is a loss of values and a loss of ties to the community. As Pueblo people we are all tied to each other through kinship whether it be through clan, family, society or pueblo. Maintaining this kinship is important to one's well-being. Prayer is often said for community first, family, and then the individual. Upholding Pueblo values of community is an important finding as demonstrated through the community healing methods described above that helped

people cope and heal from their hurts. Being present is one way to heal from the types of trauma discussed in the findings. Hurts also does not always mean it is a bad thing as stated above, hurts can be used to describe the pain you feel for the community by honoring them through prayer. In kinship we find the values that provide the strong foundation needed to help deal with life's hurts but this needs to be provided by parents, family, and community.

The mention of Pueblo values stood out to me throughout my fieldwork and specifically in each interview with participants. One basic premise of these values is that they are strongly rooted in what I call *community cares*. This premise is based on the belief relayed in the interviews on the importance of putting the community first. When the community is doing well then the individual thrives. This was to me the true strength and success of the individuals in the interviews who demonstrated strong ties to the community. In participating in community, being fully present in mind body, spirit when given a traditional role must be held at all times with integrity in order for the role to benefit community.

Humility is also a core trait foundational in the mention of values in my fieldwork—in that we must be humble or have humility when learning culture. One code that was related to this was "seeking knowledge" in that there is a certain readiness when one learns any activity. These core Pueblo values must be taught by others in a Pueblo environment. It is the core of our identity and help provide the directions to stay on the path. I cannot emphasize enough the importance of this belief and the need for youth to grow up with these values to ensure they are happy and healthy.

Lastly, instead of focusing on trauma, we need to focus on revitalizing the pride of our culture. In New Zealand, people are focusing on the creation of language nests which has renewed the Maori peoples pride in their history, language, and culture. The key to that program success was the involvement of family and most importantly the grandparents. Just as the Maori people chose to focus on "people's pride in their history, language, and culture" versus language loss or other problems, we can instill the same hope or pride in our culture. We can accomplish this by focusing on the strengths of our culture and values which has helped us and continue to help us to overcome so many hurts. Sometimes we just need reminders of who we are.

Using Pueblo Values to Heal

Based on my dissertation research, I assert that Pueblo values are the metaphorical light we as Pueblo people need in order to stay on the good path. When we veer off the good path, our Pueblo values can guide us back onto that path. So what are Pueblo values? I discussed these in the journal article section of this dissertation when I reviewed my own understanding and upbringing with regards to values and who these values are intended to serve. My participants also described values they utilized and drew from in their own lives in relation to *hurts* (see journal article).

The Leadership Institute at the Santa Fe Indian School also developed a set of core values that have been developed in collaboration with Community Institutes that bring together men and women, Elders and youth, professionals and students, policy makers and tribal leaders. Through Community Institute think-tank like events and over the past decade, participants speak expertly about a range of Pueblo-identified topics— from education to health care—impacting the experiences of Indigenous people today. These institutes are held annually and have served thousands of Pueblo people since the late 1990s. The community institutes are community-based and represent Indigenous philosophies. In addition, one of the core guiding questions asked at all the convenings are, "What is one core value guiding your life?"

Based on a sample taken from over 40 community institutes, two main types of Pueblo value categorizations were offered—values of the Pueblo knowledge system and values of retrieval. Values of Pueblo knowledge system refer to what the Pueblos call "original instructions" for how to care for the life elements gifted to Pueblo people at the

time of creation. Values of retrieval refer to the ways in which Pueblo people are reclaiming any values that have shifted or are being lost. These categories are intended to be broad enough that they allow for Pueblo community members like me to consider the role of core values in our lives and to determine how these are being applied (or not) (The Leadership Institute & Sumida Huaman, forthcoming).

During one of the LI convenings titled, *Realizing Indigenous Data Sovereignty and Governance Institute,* the LI Co-Director who hails from Cochiti Pueblo, Regis Pecos presented on core values that were based out of all the convenings that have been held (April 5, 2017). He presented nine core values: love, respect, compassion, faith, understanding, spirituality, balance, peace and empathy. According to the Leadership Institutes website, core values "reflecting individual, family, community and heritage morals have historically shaped Native people and the purpose of the work they do" (http://www.lisfis.org/institute-format). These core values were not defined but were combined with the gifts from creator and the traditional calendar in a diagram. The purpose behind the diagram was to demonstrate, "Maintaining a healthy mind, body and spirit and the environment pure that sustains us."

So the question for me as a researcher and community member deeply invested in the well-being of my community then becomes—How does one integrate or reintegrate Pueblo values *when you have experienced trauma*? In some cases, a person who has been through trauma may completely exile themselves from the pueblo by not participating in the community but still live there. These individuals feel a loss of kinship because of the trauma and may end up hating the community because of it. This "transference," which is

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a common term in psychology can be remedied by reintegrating back into the community. Transference is a psychological concept popularly defined as, "a psychological phenomenon in which an individual redirects emotions and feelings, often unconsciously, from one person to another" (Https://www.Goodtherapy.org). In this case since some Pueblos are community centered, the person becomes the community, thus the individual projects their emotions and feelings about the trauma onto the community. In an attempt to deal with the anguish, blames the community and exiles themself from the community by not participating. This a return to Pueblo values and the path towards a healing journey begins with the self. In the following sections of this book chapter, I outline some theoretical proposals that have resulted from my dissertation research and that I hope will ultimately serve Pueblo and perhaps other Indigenous peoples with regards to addressing the question on how we might consider our values in relation to our hurts in real and applicable ways.

Figure 2. Healing from Trauma using Pueblo Core Values
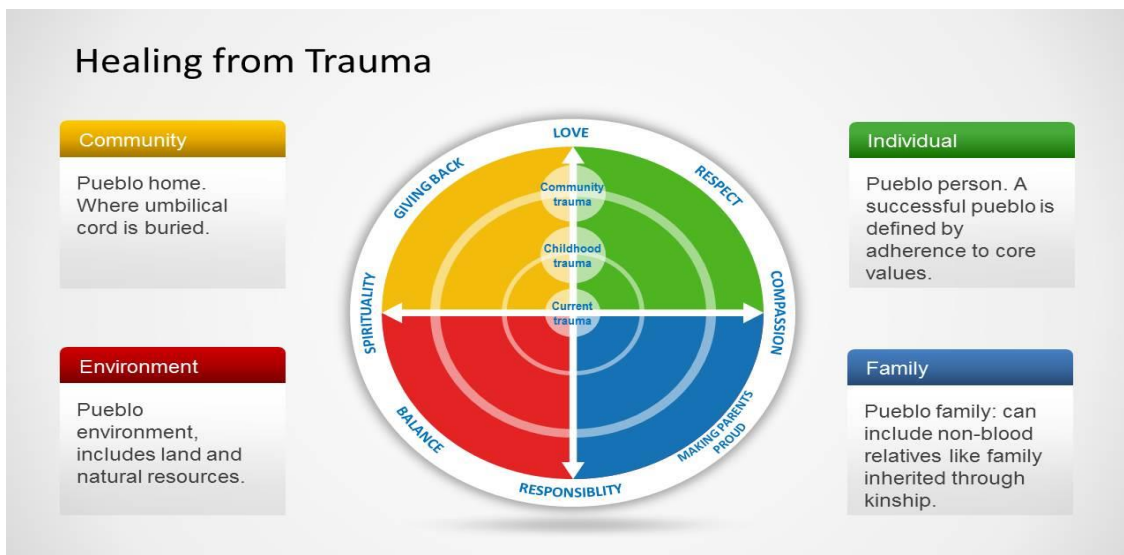
Trauma

There are many types of trauma that one may experience in life. I have categorized them into three major categories for the purposes of this paper. They are grouped into community trauma, childhood trauma, and current trauma.

Current trauma includes any type of trauma one has experienced within the past year. For childhood trauma, it is any type of trauma experienced from the ages of prenatal through age 18 years old. For community trauma, this includes any type of trauma experienced collectively as a community either past or present. These categories are not remiss of historical trauma that is also vitally important for many Native communities. That is the context of any trauma that needs to be considered that also needs to be included as the initial understanding of any individual and/or community.

Healing from trauma is represented in this diagram. It is a journey that starts with the individual, family, environment and then community. The values chosen for the purpose of this diagram arose from the dissertation interviews and some of my own Pueblo values. These core values are those I adhere to on a daily basis. These core values can vary from individual to individual and tribe to tribe and are not intended to be all-inclusive or exhaustive list of core values. The core values stated in the diagram include: *love, respect, compassion, making parents proud, responsibility/giving back, balance,* and *spirituality.*

Pueblo Core Values

Love.

As stated above, when one experiences love, in my experience, you feel a plethora of positive emotions, feeling and attitudes; this positive way of being transforms other parts of your life including, how you act, think and talk about love, your behavior. This love occurs in relationship with one being and another. There is also a sense of responsibility created in maintaining that love in the relationship that must be maintained by both partners or family. A mother's love is one example of this. When having my first child, I felt a euphoria of positive emotions upon seeing my child for the first time. I was in awe of taking part in the creation of my son and felt so blessed to be afforded this gift. My love for my child transcends all space and time, and I am forever responsible for him. I now have two wonderful sons that I am responsible for and so blessed to have. Love is a core component that drives these Pueblo values.

Respect.

Another core component that drives Pueblo values is respect. Respect is the reverence we hold for the universe across people, place and time. It is necessary to ensure the balance and harmony of the universe. Ultimate respect for all things requires skills needed to honor the universe. Respect often occurs in multiple contexts with people, land, and with spiritual world. Therefore, daily practice is exhibited through prayer and behavior, which must always be led with a good heart. Every intention has to be for *hoba hahn*, this is taught at an early age. It is often emphasized in order to participate in traditional dances, you must go because you want to go and not because you are required to go. It must come from within your heart. With that good heart only can you ensure that you are dancing for *hoba hahn*. When we are finally old enough to decide to attend

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dances on our own, it is heart full-filling experience that it our choice to go and a profound way to make our contribution to the community.

Parents also help to teach the core activities that come with demonstrating respect. One participant from my dissertation relayed her definition of respect that I would like to add here. In speaking about respect, she stated,

> I'm going to speak on my generation. [Keres: well even now] there are some kids that have some respect but [Keres: when someone comes by your supposed to greet people] or respecting our elders or just respecting leadership. I think the more you know who [Keres: Governor, War Chief] your respectful in that way; respecting family and respecting each others. I think what everybody says is "In order for you to get respect you got to gain it". So we practice that more in our families because everything goes back to your family; how you're brought up; how what your parents taught you. That's why when I speak a lot about my parents because they're the ones that have taught me. Who to be.

The value of respect is tied to action that if you want respect you also have to demonstrate that level of respect to others as well.

Compassion.

There is a term of endearment in Pueblo language that at best translates into "poor thing." English language, of course, does not do justice in interpreting Pueblo language and does not convey nuances in translation. At its best English it means "poor thing." This is a term used to describe compassion for a person who has been hurt. For example participants in my dissertation interviews stated, "poor thing, some people just don't know how to ask for help," or "I said, 'poor kids' thats my thing. I protect the elders and children." It is not just a term to make one feel pity for or empathy. It is all those components that make up being compassionate. It is having both empathy and sympathy.

Parental pride.

Making parents or family proud is a core value that drives our life's work. They impart the Pueblo values and knowledge so that we have the tools to live life. One participant in my dissertation research mentioned wanting to make family proud through his hard work in his career. Another participant stated, "One of my goals is to go to school and have them (parents) be proud of me and show that young Native American kid can succeed."

Responsibility/Giving back.

The majority of the dissertation participants emphasized the importance of responsibility. Responsibility means making and being accountable to life decisions and acting on the values that was taught by parents. It means working hard to be responsible and "giving back" to the community. It means abiding by the original instructions that drive our roles as community members in the Pueblo. In the words of one participant, "If we treat each others right or wrong, we will go down that path and that is what is going to be replicated; to work for the community."

Forgiveness.

In the words of one of my dissertation participants, "The words and wisdom I was taught is to always forgive, you know you don't hold a grudge." Another person also talked about the importance of forgiving another person. Another participant stated, "I chose to finally forgive because it was pulling me back; I couldnt go on and once I forgave, I was okay; like I have a backpack and that biggest rock, I finally threw away...I used to talk about the backpack a lot, I'm not talking about that backpack anymore." Using the value of forgiveness helped participants to cope and heal from their trauma.

Balance.

Balance is required to maintain harmony with all components of the quadrant, ensuring that the values align, and healing from trauma is possible. Referring back to Figure 2, I demonstrate that the diagram not only shows the ways that trauma can impact a person's life on four quadrants but that there are ways to heal from trauma using Pueblo values. There is also a balance that must be maintained to ensure individual values are respected. Individual values may conflict with family, community and environmental values. In order to be aware of possible conflict one must recognize what each of the values are in each quadrant and identify similarities and differences.

Spirituality.

Spirituality is strongly tied to the connection one has with the spirits whether it be through the spirits, ancestors, or religious figure. Spirituality is the core of who we are as Pueblo people; there is a strong belief in the creator that guides us in our life. We pray, we make offerings, and maintain vigilance to Pueblo values to demonstrate our spirituality. When we participate in dances, we dance for the blessings of all, community, family and ourselves. We always come last. What is important to point out is that when we dance, we dance not only as our physical self but our spiritual self needs to be present in an embodied presence. Our whole self must be willing to participate in mind, body and spirit. It is fruitless to dance when one is not fully present or when pressured to attend.

Being a Pueblo person is also defined by our notion of home. Our home is where we are tied to, some participants in my dissertation referred to as traditional rooting or tribal connections. In on participant's words, Traditional rooting is "a place they can

always go back and this place they call home even though they travel far away."

According to another participant, Tribal connections meant, "I'm proud to be Pueblo, knowing my umbilical cord is there; knowing that I have that personal self-identity to the community is so important to me." These are important values of community. These values must be taught concretely through examples given above. For example, how do we know our umbilical cord gets buried in our home? We either have someone show us or have someone explain the process while someone ensures the process takes place. There is a need to concretely demonstrate these values that sometimes gets lost when it is being imparted to others verbally.

Each of the values named above requires specific skills to be able to implement. These are sometimes the mores and the unspoken norms that require one to live in the community to be aware of. It is the subtleties the slight or manner in the way we talk, the nuances that give away a meaning to word that has multiple meanings. There are many ways to express compassion that cannot be verbalized. Figure 2 depicts Pueblo values around the trauma that is within the individual, family community and environment. What the diagram does not show is that this is cycle that is constantly spinning and at times stops when one goes through trauma. In order to keep it spinning we must continue to go through life by adhering to the Pueblo values, also known as creator's instructions. This perspective is what continues to guide me in the integration of pueblo core values in my daily life.

These values are encircled around the four quadrants that represent the individual, family, community and environment. These four quadrants are impacted by trauma.

When they are impacted by trauma, the core values can help them bring them back in alignment with self, need to be balanced with other quadrants and block the cycle of life that one needs to continue on the right path forward.

Person-in-Environment

    Individual.

In this phase, we begin as a Pueblo person. There are birthing ceremonies that define who we are from the moment we are born. We are given an Indian name, an English name through special ceremonies. After we are given these names we are honored and accepted into the community by a baby shower. This initial acceptance is integral to who we are as Pueblo people. Beginning our journey into life as children, we are taught many things from the people around us which include the core Pueblo values. As we grow into adults, this stage at an adult individual, the values of love, respect and compassion are connected with being an adult. At this stage we should, ideally, be able to demonstrate these values to others.

When we are unable to demonstrate these values we must begin to identify the root causes of our inability to demonstrate those values. This includes revisiting the past and looking at the types of trauma we have undergone whether it be current trauma, childhood trauma or community trauma. Trauma at any of these points may indicate an inability to display the values of love, respect or compassion. Plotting the trauma you have experienced on the diagram with an "X" in either the current trauma, childhood trauma or community trauma for the individual quadrant colored green will help you see

the types of trauma you are experiencing individually that may affect your current adherence to the values of love, respect and compassion.

For example, if as an individual you experience childhood sexual trauma and experienced community trauma (e.g. hail storm) and are currently undergoing domestic violence then that would interfere with your ability to conform to those values. For example with the value of love, trauma affects how you feel, think and talk about love. It also prevents you from acting on it. When one experiences love, in my experience, you feel a plethora of positive emotions, feeling and attitudes; this positive way of being transforms other parts of your life including, how you act, think and talk about love, your behavior. When one experiences trauma this positive view on life gets conflicted and negative emotions, feelings and attitudes may ensue. This may cloud behavior towards self and others affecting one's ability to demonstrate the value of love. This may also occur with other core values.

Family.

In the family quadrant, colored green, of the diagram; Pueblo family can include non-blood relatives like family inherited through kinship, adoption, and blood. When considering values in this quadrant, the question that comes to mind is "how are these values important to your family to uphold?" Also, asking whether your family, however you define it, have they gone through any current trauma, childhood trauma or community trauma on the diagram with an "X". This will also affect the family's ability to be a cohesive unit and to follow values that are important to the family. Values that are tied to this stage are ones of compassion, responsibility and making parents proud. I like

to refer to the family in this stage, as your primary family: the family who you go home to; the family that offers warmth, comfort love and acceptance. Each family has their own set of values that may differ from individual and community values. Trauma can affect how these values are portrayed in the family unit.

Community.

In the community quadrant, colored yellow, of the diagram, community is your Pueblo home, it is the place where your umbilical cord is buried. This is the place where you feel that deep connection to who you are and one that no one can ever take away from you. Each community, like family, has their own set of values to follow. These values must be adhered to in order to be considered and accepted as a community member. One way to determine what the community values are, if they are not written or available, is to ask, "What does the community expect." The values included in the diagram, associated with the community include: spirituality, giving back and love.

In an article by Tessie Naranjo, from Santa Clara Pueblo, she stated that, "Through working together – individually and with extended family and other community members – our lives would come together as a whole, whatever the activity; the ideal was for each community member to subsume himself or herself for the good of the community; we survived as a collective rather than as individuals, in order to function together we had to work and contribute. (2017, pp. 27-28). The value of community is a strong Pueblo value that guides a way of living. It is ingrained in prayer as stated by one of the participants, "We keep ourselves last and we pray for everything and everybody else first and in the end us and yourself." This is ingrained during birthing and naming

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ceremonies and continues through death. It is who we work for, our community. Through their growth we also grow too.

Environment.

In the environment quadrant, colored red, of the diagram, the Pueblo environment includes the land and natural resources. The values that are tied to the quadrant are responsibility, balance and spirituality. These values are tied to how one will adhere to these values to upkeep the environment. Balance is tied to the notion of how we balance out the individual, family and community values to support the environment. Indigenous place – is a concept of place that is deeply rooted in a profound relationship with the land; particularly for original tribal lands that are part of ancestral knowledge, cultural memory and historical significance; for native people engaging in with the natural environment and gaining knowledge through observation, interaction, and experience in places of historical and spiritual significance may be one way of reconnecting and integrating knowledge (Schultz et al., 2016).

Ideally, to learn Pueblo values, one must grow up in an environment that is rich with examples of adherence to Pueblo values. This includes having others demonstrate the values in the natural environment available to the community. This also requires being consistent to the values and maintaining integrity despite when others do not follow these values. In some cases, with trauma, people may cope with it through substance use. This may interfere with the adherence to Pueblo values due to the influence of the alcohol or drugs.

When these Pueblo values are followed accordingly the circle of life continues to spin in a positive direction. If there is trauma or something in the path that keeps it from spinning, it will not spin accordingly. These bumps in the wheel must be remedied to continue a positive journey. Life is not remiss of these bumps but we must continue to heed the path onward. In the dissertation interviews, this was strength that was demonstrated to help them heal and cope from the trauma they had experienced or witnessed during their life.

Values-based Intervention

In the interviews collected from my dissertation, participants would refer back to values they held dear to guide them on their healing journey. The values that they disclosed were: responsibility, strength, community, parental pride, forgiveness, compassion, humility, accountability, and justice. According to one participant when talking about his kids he stated, "whatever you do [profession] you be the best at what you do; anything that I convey to you and teach you that I hope you embrace this to be compassionate, to be a good person, to treat others…I'm blessed they are good people and that give me greater joy then if someone was in a real successful career but miserable…so for me that makes me happy and they are successful in their own way and I am happy for that too." In conveying this premise, the participant as a father relayed the importance of Pueblo's values and the significance of what that meant to him. For him adherence to Pueblo values it how one can be a successful Pueblo person. It is the definition of Pueblo success.

Native communities impart these values to their children through action, connection to land, language, culture and traditional knowledge. The connection to land can be demonstrated through community gardens, hiking or running trails, traditional stick games, or gathering wild plants (Roanhorse, 2016). This connection to land is integral to health and well-being of Pueblo people. The environment sustains us but we must also take care to nurture it in the same way we nurture our bodies. My father has always told me, "When you eat, you eat not only to nurture yourself but the community, spirits, and the land" (personal communication, 2001).

Parents are integral to the development of values and thus a values-based curriculum that I propose as an intervention to heal from trauma. Using this model, we set the need for theory around why pueblo values are important to maintain our cultural identity. These values need to continue to be taught consistently to ensure everyone gets the same message. It also needs to be an intergenerational curriculum strongly rooted in culture and inclusive of elders, adults and children. This values-based curriculum will help ensure people are happy and healthy.

Finding the Path When You Have Fallen Off

Native American communities have endured centuries of efforts of colonization. The Indigenous population so vast and great prior to colonization was dwindled down by 90%. Today, the Indigenous population remain small or has become so assimilated, they no longer pose a threat (Churchill, 1997). In modern day society, Native American communities are exposed to racism, discrimination, and microaggressions on a daily basis. There are many ways that Native communities have addressed the devastating impacts of colonization and its after effects seen in modern day society. Current efforts include revitalizing Indigenous culture through decolonization (Wilson & Yellowbird, 2005). Creating Indigenous narratives includes acknowledging rich and diverse narratives built on where 'Indige words' are reclaimed by their rightful speakers (Sumida Huaman & Brayboy, 2017). These narratives are important because they shape how people view Indigenous populations and how they are treated in society.

Cultural Freezing

Essentialist ideas are in essence the byproduct of simplification. In an article on Dutch migration and essentialist ideas, Schrover (2010), stated that, "people tend to think of society in simple categories because simplification makes the social world understandable and manageable." He went on to state that when we create these simple categories, we create "essentialist beliefs about groups, central to racism but are also used for self-identification and can play a role in the process of group emancipation" (p.329). The simple categories that we develop for our groups or other groups in society influence how we define ourselves and others. This can lead to "othering". In the process of

Othering, heterogeneous social groups are perceived as a homogeneous category (Riggins, 1997). In othering, we create a dichotomy of 'us' and 'them' with specific characteristics that stereotype a social group. This 'othering' in turn can lead to racism, discrimination, oppression, etc. but, it also leads to fossilization or cultural 'freezing' (Schrover, 2010).

Schrover (2010) described cultural freezing as "the enforcement of essentialist ideas about both the culture of migrants and Dutch culture" (p.330). Her work on Dutch immigration has immense relatability for Indigenous people. The adoption of multiculturalism by the Dutch government was stated as a 'multicultural tragedy.' Schrover stated that, multiculturalism as an ideology has been defined as aspiring towards a plurality of cultures with all members of society seeking to live together while maintaining separate cultures (p. 334). However, contrary to that definition, multiculturalism can be used to in essence to tolerate minorities through 'othering' while uplifting the dominant group.

In order to keep the dominant group status as dominant, groups need to be defined as distinct and separate. This can be done by allowing certain activities deemed safe and restricting other activities. In the United States, the multicultural ideology can be seen played out through assimilationist tactics by the United Stated government. The tactics utilized included prohibiting ceremonial dances but allowing "arts and crafts" in educational systems; in essence creating a 'safety zone' in which certain AI/AN activities are permitted (Lomawaima, 2006). Schrover stated, "Multiculturalism was morally and politically acceptable only if ethnic minorities were actual groups with inherent

characteristics; It demanded a public ethnic identity (as opposed to a private one), and pressed individuals to organize into groups on the basis of perceived cultural similarity" (p. 335). The article went on to state that organizations of immigrants could get subsidies if activities were presented as 'cultural' and 'authentic'. Thus, multiculturalism through "integration while maintaining identity" can be a double-edged sword that poses to directly benefit and maintain the status of dominant society.

When stereotypes, essentialist ideas or simple categories are reinforced through the dominant society or through enforced assimilationist practices, these ideas about a certain group become fossilized overtime through reinforcement. This is what Schrover (2010) referred to as 'cultural freezing.' I have chosen to adopt this term in relation to how Pueblo people have maintained their culture against colonization. By fossilizing the essentialist ideas about Pueblo people in dominant society, it gave people a perception about Pueblo people as 'other'. Adoption of these ideas by said group also reinforced cultural freezing. Through this perception it formed a type of entitlement program built on providing needs to those who met an essentialist criteria. This was demonstrated when the Dutch government allowed Dutch immigrants subsidies only if immigrant activities were demonstrated as cultural and authentic.

In a 1933 radio broadcast, Director of Education, Ryan stated the "one or two general principles of Indian Education" was to educate children "where they are" in their own setting; and "wherever there are any possible survivals of Indian life and culture we are to maintain them." The federal government acknowledgment and maintenance of Indian life was maintained through strict oversight of what was produced and deemed

safe "if Native arts were going to survive as viable cultural expressions, the federal government made sure the credit did not go to Native ingenuity or persistence." The Indian Boarding Schools permitted certain cultural expressions that set them apart from "American" to create a separation. Regardless, schools were nonetheless set up to "neutralize the Native languages, religions, economies, polities, family structures, emotions and lives that seemed to threaten American uniformity and national identity" (Lomawaima, 2006).

Stereotypes create a separation through the creation of false beliefs about a group of people. The stereotypes contributed to the colonial education mandate by classifying American Indian as one-dimensional learners whether stoic, silent, visual, cooperative, non-analytical, right-brained, whole-brained, ecological, spiritual, or holistic learners (Lomawaima, 2006). American Indians are classified as such in order to maintain a dominant national identity while ensuring our "otherness" at the same time discouraging differences and erasing who we truly are. Schools allowed certain portions of cultural expressions that allowed society to stereotype American Indians as 'other.' There is a great need to overturn these conceptions about native people by demonstrating human complexity of native lives and returning to who we are.

In addition, to obliterate Indianess, demarcation of the status of American Indian people was accomplished by establishing blood quantum in order to establish reservations. This system not only allowed the federal government to determine who was "American Indian" but also pillarized each community. Pillarization means segmentation of society into religious and secular blocs and subcultures (Schrover, 2010). For each

Pueblo reservation established, each Pueblo received a patron saint. Although, each Pueblo continues to honor the patron saint through annual feast days; the integration of these saints and Catholicism allowed the Pueblo people to survive and avoid further bloodshed at the hands of the Spanish conquistadors. The very premise of the ideology of multiculturalism states that it is static, immutable primordial essence and is not fluid; however ethnicity is amorphous and constantly being reinvented (Schrover, 2010). The premise of colonizing Pueblo people was for Pueblo people to adopt Catholicism and forfeit Pueblo religion. However, the Pueblo people integrated Pueblo and Catholicism, yielding a new type of religion neither completely Pueblo nor Catholic. This unexpected outcome demonstrates that Pueblo people are fluid, amorphous and inventive and defeats the premise of multiculturalism.

Prior to adopting Catholicism, in an attempt to save Pueblo culture during colonization, Pueblo people had to take their culture underground. They created protocols around keeping cultural practices secret from the conquistadors. Some might even say adopting Catholicism and even some of the essentialist ideas served as a type of mask so that they could continue to practice their culture underground. Adopting their perceptions of us also served as a layer of preventing of cultural loss. In one Pueblo, there still exist current rituals that prevent outside people, people not from the Pueblo, from coming in during certain events. These protocols were put in place as a safeguard to protect our culture while we continued to practice the traditions and cultural ways amidst threats of death and prosecution. This is what I call cultural freezing, it is not only the adoption of their essentialist beliefs about us but about us actually freezing a culture in place for

safety and protection. This prevents outsiders from learning about it and is never talked about openly.

Cultural freezing can freeze in place the notion of what it means to be Pueblo; one that is static and not open to interpretation. These are the views that the conquistadors had about the Pueblo people. Their assumptions about who we are based on essentialist ideas. When Native people choose to adopt the essentialist beliefs of Native people to ensure a sense of protection; the essentialist belief of Native people becomes ingrained and validated. So, care must be taken to ensure that ideas that we hold do not become essentialist if it is not representative of Pueblo ideology. So how do we determine what are essentialist beliefs about us and them? In doing so do we create our own othering? No. I will contest that returning to who we are as Pueblo people, we return back to our roots and our true essence of who we are despite years of cultural freezing. We can return back to who we are Pueblo.

Pueblo Values Curricula

So how does one determine what it means to be Pueblo? Is being Pueblo subjective and based on current Tribal leadership views on what that means or what the dominant society has defined for us? Others have stated that being Pueblo comes from within so does that make anyone who feels Pueblo? "Pueblo?" Others have defined it for us which means having ¾ Indian blood and being baptized in the Catholic church. What does it mean being Pueblo?

One recommendation, suggested is to go back to the roots of Pueblo values, find the purpose and determine your contribution as a way to figure out what it means to be

Pueblo. Being Pueblo can also mean what one of my dissertation research participants stated, as being a "good human being" but what does that mean if we have no one to show us what that means? How do we figure out what it means to be a good human being if we do not have values to guide us?

To answer that question, I call for the need for development Pueblo curricula to teach people what it means to be Pueblo. Being Pueblo varies from Tribe to Tribe and that should be embraced. Each Pueblo can develop their own curricula based on who they are. I am proposing that we start with developing curricula that is based on Pueblo values, values that are important to each Pueblo. These values must be concrete and offer specific examples of how to adhere to Pueblo values. The teaching must initially begin in the Pueblo communities and it must be holistic addressing components of who we are and how we define ourselves not only as an individual but as family, community and part of society. This also include addresses those core issues that hurt us, our current, past and collective trauma.

For example, when talking about respect one of my dissertation research participants mentioned, greeting each person as they pass by as a form of respect. In my Pueblo, we also greet each other each time we pass by and we say a specific Keres term when we greet each other. We do not pass until we do but what happens if the person does not greet us back? What do we do when a person is non-native, do we express the same greeting? These questions may be pretentious to some people who are familiar with the protocol but to others these may be valid questions that need to be answered. What happens when people don't know is they avoid expressing greeting and thus they are

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perceived to be disrespectful when that was not the intention but based solely on the fact that they don't know. Addressing these 'good human being' questions can help avoid much bigger problems later down the road.

But why is this important? It is important for the same reason ethical codes are important for research reviews conducted by Institutional Review Boards (IRB) to ensure ethical conduct of research. There have been far too many examples of unethical research that have prompted the need for IRBs. From the Tuskegee syphilis case to the recent case with the Havasupai Tribe. There are also many examples of trauma that prompt the need for values-based curricula to help teach or re-teach Pueblo core values.

Positive Cultural Identity

Literature indicates, having a positive cultural identity can buffer against negative things in life. In the Roots of Resilience research project, an interdisciplinary collaboration between researchers in Canada and New Zealand, project team members study factors that promote resilience in mental health among Indigenous people across the lifespan. A research partnership emerged between the Saskatoon Indian and Métis Friendship Centre and Dr. Caroline Tait. Through the use of in-depth interviews, life histories, participant observation, photographic and video recording, this study explored questions of resilience as they relate to constructions of citizenship, identity and well-being (Tait & Whiteman, 2011).

The research examined the ways in which the urban Indigenous population of Saskatoon claimed citizenship in the broader urban milieu despite historical and contemporary adversity that stigmatizes, marginalizes, and marked them as "Other."

Their research investigated ways in which the urban Indigenous community of Saskatoon responded and resisted identities imposed upon them by the dominant society, as well as the way they reclaimed, created, and sustained positive Indigenous identities and citizenship (Tait & Whiteman, 2011). Reclaiming Indigenous identities requires knowing 'who you are' starting with Pueblo values is a great way to begin that process.

In another research study on values and depressive symptoms, researchers indicated support for American Indian efforts to restore the importance of traditional American Indian Values as a way to overcome depression (Mousseau, Scott, and Estes, 2013). There is also a shift in trauma literature from a deficits-based perspective to a resilience-based perspective in approaching issues related to AIAN populations (Burnette, 2015; Freeman et al., 2016; Goodkind, Hess, Gorman, & Parker, 2012; Oré, Teufel-Shone, & Chico-Jarillo, 2016; Limb, Shafer, & Sandoval, 2014; Rasmus, Allen, & Ford, 2014; Reinschmidt, Attakai, Kahn, Whitewater, & Teufel-Shone, 2016; Schure, Odden, & Goins, 2013; Stumblingbear-Riddle & Romans, 2012). Let us unfreeze the concept of cultural freeze that we have let others define for us for centuries about who we are Indigenous people and let us create our own definitions and stories about who we are by beginning with our values.

Western-based Trauma Interventions

Creating a values-based curriculum requires an investigation on current literature that exists on trauma. Recent literature is aimed at promoting resilience and culture in intervention to address trauma. Current efforts to treat trauma in American Indian communities include a focus on trauma-informed care. According to SAMHSA's concept

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of a trauma-informed approach, a program, organization, or system that is trauma-informed:

1. *Realizes* the widespread impact of trauma and understands potential paths for recovery;

2. *Recognizes* the signs and symptoms of trauma in clients, families, staff, and others involved with the system;

3. *Responds* by fully integrating knowledge about trauma into policies, procedures, and practices; and

4. Seeks to actively resist *re-traumatization*.

A trauma-informed approach can be implemented in any type of service setting or organization and is distinct from trauma-specific interventions or treatments that are designed specifically to address the consequences of trauma and to facilitate healing (samhsa.gov). The Indian Health Service, AI main modus for healthcare, is currently working in conjunction with the Pediatric Integrated Care Collaborative (PICC) to increase the quality and accessibility of child trauma services by integrating behavioral and physical health services in Native communities. Often, integrated health-care is often accomplished by implementing trauma-informed care.

In addition, there are numerous Western-based trauma modalities that are often used to treat and heal people from trauma. These include:

- Art therapy in which, art therapists use art media, and often the verbal processing of produced imagery, to help people resolve conflicts and problems, develop

interpersonal skills, manage behavior, reduce stress, increase self-esteem and self-awareness, and achieve insight (arttherapy.org);

- Cognitive-Behavioral Therapy (CBT) whose focus is on faulty thinking patterns and automatic thoughts;

- Dialectical-Behavioral Therapy (DBT) a cognitive behavioral therapy in which faulty thinking and autonomic thoughts are integrated with behavior change;

- Emotionally Focused Therapy (EFT) also known as tapping, is a coping skill to decrease anxiety and trauma symptoms;

- Eye Movement Desensitization and Reprocessing (EMDR) therapy is a type of psychotherapy that enables people to heal from the symptoms and emotional distress that are the result of disturbing life experiences through gradual exposure to address and heal from the trauma (emdr.com);

- Energy Psychology EP focuses on the relationship between thoughts, emotions, sensations, and behaviors, and known bioenergy systems (such as meridians and the biofield) (energypsych.org);

- Focusing Gestalt Therapy is an existential and experiential approach pioneered by therapist Fritz Perls in the 1960s. It focuses on personal responsibility and an individual's process, rather than the content, to promote authentic change (healingrefuge.com);

- Guided Imagery is a relaxation technique that is focused on engaging the senses (sound, touch, taste, smell etc.);

- Mindfulness is focused on the here and now and being present, as awareness sets in, you are more mindful of your thoughts and behavior;

- Psychodrama is when people act out the trauma from their past through play/theatre;

- Sensorimotor Psychology the foundations of Sensorimotor Psychotherapy® joins somatic therapy and psychotherapy into a comprehensive method for healing this disconnection between body and mind. Most often used to treat PTSD (sensorimotorpsychotherapy.org);

- Somatic Experiencing, a form of trauma therapy that emphasizes guiding the client's attention to interoceptive, kinesthetic, and proprioceptive experience. SE™ claims that this style of inner attention, in addition to the use of kinesthetic and interoceptive imagery, can lead to the resolution of symptoms resulting from chronic and traumatic stress (Payne et. al., 2015); and

- Movement therapies include techniques using movement through voice, dance and/or body movement such as the Alexander technique, Feldenkrais method, Pilates, qigong, t'ai chi, Trager approach, and yoga (Mielenz et al., 2016).

Each of these therapies addresses some aspect of trauma and can be used with individuals, groups and/or couples. None of the descriptions above focus on culture. While these therapies may be useful and help AI people heal from certain types of trauma, our cultural identities, a core component of who we are as indigenous people, should be at the center of these intervention.

Decolonization

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Trauma interventions for AI populations must be reclaimed as well as decolonized. As stated by Bruce D. Perry, our ancestors have been dealing and healing from trauma since time immemorial and we need to reintegrate and reclaim traditional healing practices (Perry, 2007, pp. x-xi). Meditation is a type of practice that we have always utilized. Being one with the nature and being present is a value and process that is utilized for most Indigenous populations. Even though, the term "meditation" may not be used to describe this process, we have always utilized and integrated the process in everyday practice. We need to reclaim similar traditional healing practices by reintegrating AIAN traditional healing methods with western healing methods. We also need to decolonize current western healing methods and current health care modalities that are currently being used in AIAN health care systems so that they fit AIAN definitions of health and wellness.

Decolonization is the intelligent, calculated, and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies and lands, and is engaged for the ultimate purpose of overturning the colonial structure and realizing Indigenous liberation. In decolonization, it is important to facilitate and encourage critical-thinking skills while offering recommendations for fostering community discussion and plans for purposeful community action. Therefore, it is important to use caution when making recommendations for what indigenous individuals and communities *should* do (Waziyatawin & Yellow Bird, 2005). In the proposed curriculum, it needs to be developed with the Pueblo, for and by the Pueblo.

Decolonization begins and starts with the AI people and in respect to Tribal sovereignty. The notion of "deep sovereignty," coined by Santa Clara Pueblo scholar Anya Dozier Enos, is one way of considering tribal sovereignty that includes yet is deeper than political matters—really thinking about and embracing Pueblo life and the core of this life, which is rooted in Pueblo spiritual and other values and that gives Pueblo people the strong roots to grow, to protect our way of life. One example of this is when Dozier Enos stated,

> Native people have grown corn throughout the Americas since before contact with Europeans. For pueblo people, corn is a metaphor for life – whatever we do, we can match it to the growth and use of corn. Imagine the corn growing in the field as a Pueblo way of life, rooted in the earth that sustains it, irrigated with water, enriched by the rain and other weather conditions. The corn is cared by the people, and in turn, the corn cares for the people. (2015, p. 25).

These concepts can be applied to deep sovereignty, and is an approach that can also be used to develop and inform trauma interventions.

Decolonization begins with YOU – Return to Pueblo Values

When we talk about decolonization, we must begin by decolonizing the mind, in ourselves first. Only then can we conquer it within in our communities.

> *Colonization, at its core, is about creating separation—separation among people and separation from spirit and our connection to the Earth. Humans have been taking more than we need, and we haven't been giving enough back.*

> *Decolonization starts inside of you. It is a lot about finding compassion and kindness, and less about anger and fear. We should remember that it begins with an internal process of healing and reconciliation. Once we find that peace, then we will be able to move forward and unify as peoples. We must remember that we are all related.*

At Standing Rock, we saw a new vision of what it means to be human. The fire and the water were our tools for healing. It was not just a protest; it was an awakening for all of us to return home, back to where our spirit lives in harmony with our past and present. In that way, we can have a healthy future.

The real front lines are within. ~ Josué Riva, March 26, 2018.

This statement by Riva underscores why returning to Pueblo values or any Indigenous values from which one originates gets to the core of addressing our root issues. We need to begin to see in ourselves how we are perpetuating the colonized beliefs, through separation. Whether it be from bullying or lateral violence we make the fight amongst each other when it should be within. When you truly believe in the essence of who you are, which is the essence the creators/spirits, then you understand the purpose. This strong belief and understanding is a type of hurt. It permeates to the core of who you are, the spirit inside you. You begin to feel not only your own hurt and pain but others as well including the community where you come from and society.

When you understand this level of hurts, then you understand Pueblo hurts. When one does not recognize this level of hurts then there is a lack of understanding and a type of ignorance develops much like the ignorance that develops in racism. When people are different from us, we tend to act on our initial judgments of that person. Sometimes this develops as hate which people may act out, this cycle of hate continues within us and we perpetuate it among others. It can be done unconsciously, whether one knows it or not, one way to tell is look around you, who is not around you? Who is missing? Caring for each other can only begin with true recognition of who we are and the understanding of kinship.

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The notion of kinship in Pueblo communities is what ties us together as Pueblo people. When we do not have kinship this prevents us from working together. It creates silos; it creates separation when the true purpose should be unity. This results from the lack of understanding of who we are. How can we begin to live together in harmony, as a community, when we separate ourselves of our own accord through this lack of understanding? Returning to values will help us return to each other in kinship.

When one has integrated Pueblo values, adherence to Pueblo values can sometimes be a lonely journey. It is a process that requires a lot of patience from yourself and those around you. But it is a process that is validated by your ancestors. We believe that when we pray our ancestors are around thus why we pray and make our offerings to them. We believe that they are around thus they can see whether we are doing wrong or right. I believe they see all the good that I am trying to do and that makes me proud. I also recognize that when I commit wrongs against myself or others they are there to see that and thus hold me accountable for the wrongs I commit. I believe that is how we can maintain accountability to each other and to ourselves.

Indigenous Ways of Knowing

Indigenous communities worldwide are asserting their rights to self-definition and self-determination. Increasingly, these communities are identifying the root causes of the large-scale social problems they face and are seeking to implement their own culturally and contextually anchored solutions, and most AI families draw strength from their cultural roots (Deacon et al., 2011). These cultural roots can strengthen us from past historical trauma. Suina (2017), challenged "how we talk about experiences of

colonization to as not to define us as "colonized people" where we position ourselves as vanquished" but to incorporate what she called "Pueblo thought – the knowledge and use of heritage, languages, traditional ceremonies, and traditional governance, and connection to place" (p. 13). An important reminder that we are neither colonized nor vanquished but we all have a story to tell that shapes who we are. A strong positive cultural identity can serve as a form of resilience, grounded in who are and shaped by our stories.

An integral part of positive cultural identity for many Indigenous people includes a distinct way of viewing the world and of "being" (Wilson, 2008). Being strongly rooted in one's culture provides a distinct way of viewing the world and of "being." Often, Native people greet each other by welcoming each other first then asking where they are from. These introductions are meant to establish the relationship and identify commonalities. Following the proper indigenous protocols is an important component in establishing, developing and maintaining relationships. Relationships are life-long and rooted in the interrelationships with mind, body, spirit, of all living beings across time and place. These values shape and guide everyday interactions and form our way of being and knowing.

These Indigenous ways of knowing include entire systems of knowledge and relationships; these are with the cosmos around us, as well as with concepts. Thus, they include interpersonal, intrapersonal, environmental, and spiritual relationships. Indigenous worldviews, language, history, spirituality and our place in the cosmos is our systems of knowledge (Wilson 2008). In working with AI populations, it therefore becomes important to understand the interconnections between these systems and the

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integration of the importance of AI relational accountability to these systems, which can serve as a protective factor for trauma.

In addition to AIAN ways of being and knowing, there are multiple forms of cultural protective factors that AI people utilize to pass down this knowledge and also contribute to our resiliency. These protective factors are often passed down from one generation to another, which often occurs through storytelling. Storytelling is an integral component of American Indian tribal communities in passing along historical knowledge, cultural knowledge, language, religious teachings, community values, mores and beliefs; and it is rooted even further with specific seasonal references where storytelling is appropriate. Therefore, storytelling is a reasonable and sensible strategy that can be used to address trauma within AIAN communities.

However, as Western culture has encroached, traditional stories have been displaced with modern means of sharing information, ideas and influence, such as the television, Internet, social networking, and video games. Today, youth have more access to technology and social media than a decade ago and have different mediums for storytelling. Recent literature regarding the use of storytelling in American Indian communities has been used with positive outcomes to address: historical trauma, cancer treatment/engagement, behavioral health interventions and HIV/AIDs (Charbonneau-Dahlen, 2016; Hodge et al., 2011; Brave Heart et al., 2016; Dennis, 2009). Integrating traditional stories within current modern technological mediums and using those influences can serve to bridge the gap between the older and the new generation.

AIAN Trauma Interventions

Some additional examples of efforts that incorporate culture into interventions include technology based interventions for youth. One prevention intervention to address substance abuse would be the HAWK Program. The HAWK Program: A Computer-Based Drug Prevention Intervention for Native American Youth is a computer-based intervention using games, animations, and video clips to talk about substance abuse prevention and skills training. The HAWK program is used to reach those who are from rural areas. The program is also a cost effective program and has received a positive response from practitioners, teachers and students. This program has been suggested to be a good intervention for school use (Raghupathy & Lea Go Forth, 2012).

The Wind River UNITY Photovoice for Healthy Relationships Project is a participatory project where young American Indian UNITY (United National Indian Tribal Youth) members, ages 18- and 19-years old, engaged in storytelling through photography and written narratives in an effort to share their stories for disease prevention and health promotion with their peers and community members. The four main goals of this project were to: 1) empower youth and community voices to set directions for HIV, sexually transmitted infections, and unintended pregnancy prevention and education efforts; 2) use Photovoice to promote healthy relationships among AI youth; 3) use the socioecological model as a framework for organizing the creation and subsequent sharing of Photovoice messages from individual empowerment, to relationships, communities, institutions, and general society; and 4) frame analysis of Photovoice projects in alignment with Bell's model of storytelling for social justice that connects narrative and the arts in anti-racist teaching (Markus, 2012).

The Native VOICES study was created in an effort adapt a video-based HIV/STI intervention for heterosexual and lesbian, gay, bisexual, trans, and two spirit (LGBT-TS) American Indian/Alaskan Native teens and young adults ages 15-24, living in urban and reservation settings. The final product, Native VOICES, is a 15-minute video that follows AI/AN youth and young adults as they model condom use and negotiation skills while also being culturally sensitive and culturally aware of what it is like being a Native teen. Although no rigorous evaluation was done to measure the intervention's effectiveness, researchers found through a satisfaction survey that over 98% of AIAN youth, parents, and tribal health educations, thought the video was culturally appropriate for AIAN people, 98% felt that the information could be trusted, 95% thought what the actors did and said about condom use and negotiating safe sex would work for them, and 91% thought the video showed real-life situations with characters to whom they could relate. In addition, 73% felt more likely to get tested for HIV/STIs and 66% felt more likely to use condoms (Barraza, Bartgis, & Fresno Native Youth Council, 2016). Overall, researchers felt that the Native Voices video and study could prove to help decrease the prevalence of HIV/STI contraction among heterosexual and LGBT-TS AI/AN youth living in reservation and urban settings.

Aside from these technology-based interventions, proposed by the HAWK Program, Wind River UNITY photovoice project, and the Native VOICES study, there are assessments that can be used in conjunction with these interventions to address AIAN holistic wellness. With the help of AIAN youth, the Youth Personal Balance Tool is a strength-based, holistic, and youth-friendly self-assessment tool grounded in the

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Medicine Wheel of which was adapted specifically for American Indian/Alaskan Native youth (Barraza, Bartgis, & Fresno Native Youth Council, 2016). The original tool, the (Adult) Personal Balance Tool, created by Alan Rabideau and Shannon Crossbear, served as a self-assessment of mental, physical, emotional, and spiritual health. Respondents would complete 20 items regarding their health by rating each on a 5-point scale and chart their responses on a Medicine Wheel so they could visualize the elements of health in which they were excelling and those that needed improvement. Overall, the researchers believe that this is the first youth-developed self-assessment tool that has ever been published by Native youth in U.S. academic literature. Researchers also believe that the tool can be useful in youth self-assessment and in setting personal goals for holistic health. They propose that the tool has the potential to make important contributions to the field as a model that better matches the worldview of Native communities.

As demonstrated by these interventions there are many creative ways to integrate culture into current technological advances that are available to us today. Additional cultural protective factors that can be incorporated into current development of interventions include the traditional healings, prayer and ceremony that are performed in respect to each Indigenous communities' needs. These healings, prayers, and ceremonies provide community connection and strengthen the ties to the community. Prayer can be done on an individual level while healing and ceremonies are often conducted collectively. Traditional songs and dances bridge the spiritual world to the physical. The dances that are often performed must come from the heart otherwise it is of no benefit for the community. Authentic engagement in dance and song is required to receive blessings

and for true healing to occur. Although, to be respectful of Tribal Sovereignty, these cultural protective factors may not be necessarily incorporated in an intervention, certain components can be encouraged while others are included.

For example, drumming has been utilized among American Indian/Alaska Native (AI/AN) tribes for centuries to promote healing and self-expression. Currently under development is a substance abuse treatment using drumming as a core component called the Drum-Assisted Recovery Therapy for Native Americans (DARTNA) Participants indicated that DARTNA could be beneficial to AIAN with substance use disorders. Four overarching conceptual themes emerged across the focus groups: 1) benefits of drumming, 2) importance of culture-based focus, 3) addressing gender roles in drumming activities, and 4) providing a foundation of common AI/AN traditions. The DARTNA program is a potentially beneficial and culturally appropriate substance abuse treatment strategy for AIAN people. While it is still under development this and the previous interventions demonstrate the change and need for intervention to reflect the culture in which it is being proposed (Dickerson, Robichaud, Teruya, Nagaran, & Hser, 2012).

Finally, RezRIDERS a multilevel extreme-sport experiential education intervention for high risk youth incorporates cultural mentorship that can help youth negotiate contradictions between western and traditional ways and integrates cultural protective factors in a challenging environment. Just as Indigenous communities need to grapple with the different strengths that emerge within individuals that survived historical trauma, there needs to be recognition of the diversity of values and interests within and across indigenous communities (Matheson et. al., 2016). These interventions may or may

not work for indigenous communities but they are a step in the right direction for creating culturally relevant intervention to address trauma. It is important to keep in mind and ask are these interventions really addressing the root causes or are they a Band-Aid solution? Regardless, building on protective factors, strengths, and resources available and sustainable in tribal communities and looking to AI/AN communities, themselves to identify, their own specific prevention needs is essential in moving toward healthier bodies and spirits, thus in the preservation of Native cultures (Walters et al., 2011).

I will end with offering an example of how a curriculum can be developed using Pueblo ways of knowing and values. A step by step description of how to introduce Pueblo values and begin the discussion is listed in the Table 1 below. It includes references related to trauma because those can interfere with the development of Pueblo values.

Table 3: Values-based Curriculum

Values-based Curriculum		
Slide number	Description	Images/audio
1	Title page	Santo Domingo Pueblo
2	Relay the Spiritual Purpose of Pueblo Values: Prayer page – everything begins with prayer. The original instructions ae to love one another, take care of one another, respect one another and to conduct ourselves properly.	Corn – images of the many ways we use corn.
3	Introduction page – who I am; an introduction of who you are through pictures of you, family, community and society.	Picture of pictures of presenter, and presenter'sfamily, community and society.
4	Importance of corn – multiple uses; corn is sustenence that nurtures the mind, body, and soul.	Show types of corn used for each method discussed.
5	What happens when you take care of corn	Images of a bountiful crop;

	– what nurtures it? Give examples.	healthy corn.
6	What happens when you don't take care of it & causes of it. What harms corn. This will lead to later discussion on trauma – have them name the harms.	I.e drought, disease, insects harm corn which yield little to no crop. Show these images.
7	There are things that happen to us that prevent a bountiful crop in life. List or demonstrate the effects of harm on corn.	Images of stalk rot and plant stress. The effects of harm.
8	Building resilience – things we can do to yield a healthy crop. Provide examples. Ask for examples.	Pictures of people praying, irrigating, weeding, etc.
9	Trauma are the invisible roots. Tie in how analogy of corn is similiar to trauma is and what can we do to increase resilience	Add a picture to demonstrate trauma and resilence
10	Begin with what trauma is and definitions that are culturally relevant to that community	Images of hurt
11	Reiterate the Core Pueblo Values and explain and define core values. (Focus on one to demonstrate concretely)	Image of and example of Core Values
12	Healing from trauma using core values	Picture to demonstrate healing
13	Wrap up and end with a focus on resilience; have participants define what makes them resilient.	Picture of a bountiful crop; healthy people and end with video on resilience (for example, "We shall remain" https://youtu.be/Gs0iwY6YjSk)

This is one example of how one can tie in the importance of culture into a curriculum; weaving it with an analogy of corn and connecting the hurts of trauma to the development of corn. But most important, relaying the importance of returning to Pueblo values as a way of healing from trauma and ending with a conversation on how resilient Pueblo people are.

Facilitating a Conversation on Trauma

Braveheart's contribution to the significance of historical trauma concept in American Indian/Alaska Native communities reverberates in literature as the main trauma concept.

It is one that is recognized not only in Indian Country but internationally. Historical trauma not only affects AIAN populations but other who have been through a cumulative emotional and psychological wounding of an individual or generation caused by a traumatic experience or an event. This includes Jewish holocaust survivors, and Japanese internment camp survivors and descendants (Bravehart, 1998, 1999, 2000) Through the development of this concept,. Braveheart has developed a way to help people transcend the trauma. This allows people to process the trauma. Her intervention is delivered over 4 days and involves psychoeducation, narratives and trauma testimony with a focus on strengths, culture and ceremonies to release, return to the sacred path and heal.

In her original intent, Braveheart wanted to begin a healing process, to move forward; to reclaim traditional cultural protective factors; to stop identifying ourselves as victims; to move from identifying as survivors to transcending and thriving. Her Historical Trauma & Unresolved Grief Intervention (HTUG): is now considered a Tribal best practice. This HTUG includes confronting historical trauma, understanding our history, understanding the trauma, releasing our pain, and transcending the trauma (Braveheart, 1999). This process is similar to the GONA model described below.

The Gathering of Native Americans (GONA) is a framework that is supported by many Indigenous communities and by some federal agencies like the Substance Abuse and Mental Health Administration (SAMHSA) who advertise it on their website. The GONA framework has four major components: Belonging, Mastery, Interdependence, and Generosity (https://www.samhsa.gov/tribal-ttac/training-technical-assistance/broad). Each person who participates in GONA is taken through each of those steps in a 4-day

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journey. This is a process that helps people begin the conversation around topics of interest. In the Belonging component participants are welcomed in an inclusive, open, safe and trusting environment; In Mastery, participants review how historical trauma impacts their community and how resilience holds them together; In Interdependence, interconnectedness is strengthened through resources and relationships to emphasize how people can work together to solve the issue at hand; Finally, in Generosity, the process of creating a gift as a way to give back is provided. It is also the stage where people can make commitment or offer a way that they will give back to address the issue at hand. Planning the GONA is key to holding one to ensure it is culturally-appropriate, culturally-relevant and culturally-inclusive.

The HTUG and the GONA framework are two ways we can begin to facilitate the conversations around trauma that can yield insights on how the values-based curriculum is developed. This is one way to acknowledge the past and current hurts which are important to address prior to beginning any work with Indigenous people. Having people share their stories of hurt is also empowering and can yield great insight into the values that they hold. These values are inherent and naturally arise from the interviews. Investigating western and current AIAN interventions that have been developed can also help to provide a framework on the development of the curriculum by identifying relevant components. These strategies are important ways that we can begin to decolonize our narratives and unfreeze our culture to begin the development of a value-based curriculum that I highly recommend be developed.

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APPENDIX A

GOVERNORS APPROVAL LETER
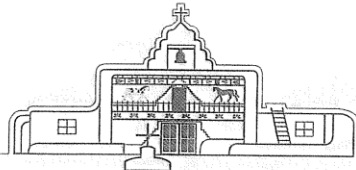
OFFICE OF THE GOVERNOR   P.O. BOX 99, SANTO DOMINGO PUEBLO, NEW MEXICO 87052   TELEPHONE (505) 465-2214 / 2215   FAX (505) 465-2688

February, 10, 2017

Arizona State University
Office of Research Integrity and Assurance
ASU Centerpoint
660 South Mill Avenue, Suite 312
Mail Code: 6111
Tempe, AZ 85281-6111

Re: Approval for the "Deconstructing Trauma" Dissertation Research Project – Arizona State University (ASU)

To ASU Institutional Review Board:

The Pueblo of Santo Domingo is aware that trauma contributes to poor child health as well as poor health outcomes in adulthood. Findings from the Behavioral Risk Factor Surveillance Study (BRFSS) survey data among tribal communities in the Southwest found that a high proportion of adults experienced adverse exposures during childhood. The link between adverse childhood experiences and poor health indicates the need for effective interventions to address trauma to improve the lives of children and reduce the likelihood of multiple health problems as adults.

Rachell Tenorio, an enrolled member of Santo Domingo Pueblo, and a doctoral student at the Arizona State University, School of Social Transformation is conducting an "Deconstructing Trauma" research study for her dissertation and has requested approval, participation, and collaboration from the Pueblo of Santo Domingo. Based on the Collaboration Proposal to the Pueblo by Rachell Tenorio we have reviewed and approved the following (summarized in part here—for full details see the signed Collaboration Proposal),

The researcher (referred to as Rachell Tenorio from here forward) will:
1.   Conduct fieldwork in Santo Domingo Pueblo with Santo Domingo community members and tribal departments related to the dissertation research;
2.   Work with participants and the Pueblo to appropriately review dissemination plans prior to publication;
3.   Provide a literature resources on trauma related to the AIAN populations through the dissertation and that can be utilized by the Pueblo;
4.   Provide communication/preliminary report to the tribe (written and/or oral)

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APPENDIX B

ADULT DEMOGRAPHIC SURVEY

Please take a moment to answer the following questions about yourself. Remember that your answers are completely anonymous and will not affect the services you receive. Do not write your name on this survey.

1. What is your sex?

❑ Male ❑ Female ❑ Prefer not to answer

2. What is your race? Select all that apply.

❑ American Indian or Alaska Native ❑ Caucasian/White ❑ African American

❑ Hispanic/Latino ❑ Asian or Pacific Islander

3. What is/are your tribal affiliation(s)? *Tribes or Pueblos:* _____

4. As of your last birthday, what is your current age?

❑ 18 – 21 years old ❑ 22 – 25 years old ❑ 26 – 30 years old

❑ 31 – 40 years old ❑ 41 – 50 years old ❑ 51 – 60 years old

❑ 61 – 70 years old ❑ 71 years or older

5. What is the highest level of education you have completed?

❑ Less than High School ❑ High School diploma or GED ❑ Some College, no degree

❑ Associate's Degree or Vocational/Technical Certificate ❑ Bachelor's Degree ❑ Post-Graduate Degree *(Master's, MD, JD, or PhD)*

6. What is your current employment status?

❑ Employed, Full-Time ❑ Employed, Part-Time ❑ Employed, Seasonal or Temporary

❑ Unemployed, Retired ❑ Unemployed, Disabled ❑ Unemployed

7. **How long have you lived in Santo Domingo Pueblo?**

I have lived here for: _____ *years.*

8. **What is your marital status?**

❏ Single (never married)   ❏ Partnered (unmarried)   ❏ Married

❏ Separated   ❏ Widowed   ❏ Divorced

9. **Are you a primary caregiver of a child (under 18)?**   ❏ Yes ❏ No

10. **How many children (under 18) do you have?**

Number of children: _____

APPENDIX C

INTERVIEW GUIDE

Introduction
Welcome participants and introduce self
Demographic Survey
Participant will be asked to complete a brief demographic survey
Purpose of the study
Explain the purpose of the interviews
Inform the participants that this discussion will be recorded using a digital audio recorder and the digital recorder will be stored in a locked filing cabinet in Rachell Tenorio office at the Albuquerque Area Indian Health Board and that the electronic recording file will be saved on a password-protected hard drive. Assure participants that no one outside of Rachell Tenorio will have access to them and that the recordings will be destroyed after they have been transcribed. The transcription will contain no names and will only refer to participants by number in order to distinguish one speaker from another.
Establish Ground Rules
The purpose of the ground rules is to create a safe environment for them to share their opinions

1. If you are feeling uncomfortable with any questions, say pass, you do not have to answer any questions you are uncomfortable answering.
2. The items we will be talking about may be difficult for you to answer, if you need a break at any time, please feel free to let me know and we can take a break.
3. I will provide you with a list of counseling services that are accessible here in the community, please feel free to call these numbers if you need someone to talk to after our interview.

Interview Questions
1. There may have been times in your life when you have been hurt (physically, mentally, emotionally and spiritually) Have you been hurt at any time during your life?
    1. (If yes), what happened, when were you hurt, what or who hurt you?
    2. How did you cope with it?
    3. Did you reach out to tribal programs for help?
    4. Did you reach out to other native/non-native programs for help?
    5. Did anyone offer you support?
        1. (If yes) who offered you support and how did they provide that support?
    6. Did you receive any community support?
    7. You are resilient, what has helped you the most to "bounce" back?

2. Have there been any times in your life where you witnessed others being hurt? (If no, move to question #3)
    1. (If yes) can you please describe what you witnessed.
    2. Who was involved?
    3. How did they cope with it?
    4. Did he/she reach out to tribal programs for help?
    5. Did he/she reach out to other native/non-native programs for help?
    6. Did anyone offer him/her support?

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1. (If yes) who offered him/her support and how did he/she provide that support?
7. Did he/she receive any community support?
8. People are resilient, what helped him/her "bounce" back?

3. How has the community reacted to times when you or others were hurt?

4. Would you consider the hurts that you have described as trauma? (provide definition of trauma, if needed)
   1. (If yes) Clarify if that is how they would describe and define trauma and move on to next question.
   2. (If no) ask them how they would describe and define the hurt(s) they have been through.
   3. Ask them to provide a definition of trauma

5. Sometimes when people are going through hard (hurt) times they often ask "why" questions. Can you talk a little bit about why you think people do "bad" things?

6. A positive cultural identity helps to buffer against negative things in our life. Do you agree with this statement? Explain why.

7. How has trauma contributed to who you are?
   1. How has it contributed to your cultural identity?

8. What do you think should happen (individually or community-wide) so that people DO NOT continue to do "bad things"?

9. What would you like to see happen (individually and/or community-wide) so people are happy and healthy?

10. What makes you happy and healthy?

11. Without being modest, what are your greatest strengths?

12. How could/do your strengths help you be a part of Santo Domingo Pueblo?

13. Name three things that make you proud to live or work in Santo Domingo Pueblo?

Closing Remarks
Thank the participants for their time and participation.

Discuss next steps.

Ask if there any questions or comments about the interview or the study in general.