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DENIS C. VIDAL, 'Without roofs are the houses': an exploration of ceremony in Indigenous communities, a pathway to healing and to the forgotten.

ABSTRACT

Settler colonialism is often cited as the foundation for a myriad of social problems such as psychopathological stress in Indigenous communities. This research study explores how culturally syntonetic interventions such as sacred ancestral ceremonies can alleviate acute symptoms of anxiety and depression. The experiences of eleven people of Indigenous heritage who live in the Southwest and had participated in sacred ancestral ceremonies were interviewed in an attempt to better understand the potential healing properties of these ceremonies. The participants all self-reported a reduction in anxiety and depression symptoms as measured before and after participating in the ceremonies.

‘WITHOUT ROOFS ARE THE HOUSES’

‘WITHOUT ROOFS ARE THE HOUSES’

‘WITHOUT ROOFS ARE THE HOUSES’:
AN EXPLORATION OF CEREMONY IN INDIGENOUS COMMUNITIES,
A PATHWAY TO HEALING AND TO THE FORGOTTEN

A project based upon an independent
investigation submitted in partial fulfillment
of the requirements for the degree of Master
of Social Work.

Denis C. Vidal

Smith College School for Social Work
Northampton, Massachusetts 01063

2017

‘WITHOUT ROOFS ARE THE HOUSES’

ACKNOWLEDGEMENTS

It is hard to scrutinize evidence from a distant and objective position when you are an Indigenous person writing about Indigenous trauma. Often feeling like a child wandering lost in my own backyard, it was with the help of friends and family that I was able to complete this work. I want to thank those that guided me as I wandered and those that allowed me a glimpse of their inner world in this process.

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‘WITHOUT ROOFS ARE THE HOUSES’

And all this happened to us.
We saw it,
we marveled at it.
With this sad and mournful destiny
we saw ourselves afflicted.
On the roads lie broken arrows,
our hair is in disarray.
Without roofs are the houses,
and red are their walls with blood.
Worms multiply in the streets and squares,
and on the walls brains are splattered.
Red are the waters, as if they were dyed,
and when we drink,
it seems water of saltpeter...
We have struggled against the walls of adobe,
but our heritage was a net made of holes.
Our shields were our protection
but not even with shields could we defend ourselves...
Gold, jade, rich mantles,
plumage of quetzal,
all that has value
was then counted as nothing...

Incnuicatl (ancient Aztec elegies) composed by
surviving poets of early settler colonialism.

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CHAPTER I

INTRODUCTION

In this study, I interviewed members of Indigenous communities in the Southwest to learn about the healing properties of sacred ancestral practices. My key question was: How can culturally syntonetic interventions such as sacred ceremonies alleviate acute psychopathological stress? This first chapter provides an introduction to trauma resulting from settler colonial violence and its impact on sacred ancestral traditions among Indigenous communities in the United States.

And All This Happened to Us

Despite the common refrain that Christopher Columbus “discovered” the United States in 1492, both North and South America have been inhabited by a diverse group of Indigenous people for millennia. Since the arrival of settler colonialism, Indigenous people have experienced violence across multiple generations resulting in cumulative trauma (Brave Heart-Jordan, 1995). In North America, Indigenous groups originally enjoyed sovereignty over their land but throughout the course of colonization settlements began advancing and demanding the dispossession of Indigenous property through enforced displacement (Stone, 2012). From that moment on, various Indigenous groups in the United States have endured loss of life through war and disease, repeated dispossession of land and imposed relocation, forceful assimilation and acculturation

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through residential schools, and the suppression of sacred ancestral practices and language (Nutton & Fast, 2015; Stone, 2012).

Stone (2012) among others contends that initial attacks on Indigenous communities were particularly harmful to the elders who serve as oral historians in their communities. As part of tradition, the Indigenous elder plays an important role in the practice of sacred ancestral ceremonies. Ceremony is important to the health of the community and serves as a path of wellness for each person. Much of the discussion about mental health disorders in Indigenous communities ignores culturally appropriate interventions that take accumulative trauma into account. In this study, I aimed to better understand the impact of settler colonial trauma and its relationship to acute psychopathological stressors.

The literature review of this research study explored in Chapter II examines acute psychopathological stress in Indigenous communities. Chapter III explains the two major methods of research: a) interpretive phenomenological analysis of quantitative material and b) analysis of quantitative responses to an experience-based questionnaire. Chapter IV is a presentation of the findings and results of the research study. Chapter V discusses the results and outlines future recommendations.

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CHAPTER II

REVIEW OF THE LITERATURE

This chapter attempts to explore important contributing factors to acute psychopathological stress in Indigenous communities.

Without Roofs Are the Houses

Most Indigenous ancestral knowledge teaches that all facets of the universe are alive and interconnected (Erdoes & Ortiz, 1984; Erikson, Vecsey & Venables, 1980). This deep relationship with the physical world and with all the elements of nature allows for an inextricable physical and spiritual relationship with the world. Land and water must be healthy so that humans can be healthy too. Indigenous ancestral knowledge views human beings as an important part of nature, which takes a key role in ceremony and daily life in their communities. A key component of these traditions entails viewing human beings as part of nature, which is explicitly and implicitly represented in ancestral ceremony. In most Indigenous traditions, there is no difference between the natural and the supernatural. Everything in nature has a mystical and spiritual power. Ancestral practices in Indigenous communities serve as a channel to health and wellness. In the United States, Indigenous traditional practices have often been challenged by settler colonial oppression.

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To talk about colonization, we must also talk about the concept of race and its origin. The term first made its appearance in the English language in poems around 1508 (Husband, 1982). Subsequently, it was seldom used informally as a generalized descriptive category in the everyday lexicon in Europe. The consistent use of the term race started later in the eighteenth century, prior to the arrival of the concept of race as a “science” at a later time (Fryer, 1984). One can speculate that racialized dynamics preceded the invention of the concept of race itself (Dalal, 2002). In other words, dynamics embedded in racist attitudes were already at play in the unconscious before the etymological origin of the word. The construction of race was often used to determine who was *human enough* in the eyes of the colonial settler. During the colonial era the Indigenous person was often labeled a *savage*, and their freedoms and rights were constantly under attack. It was this settler colonial mindset that allowed for the construction of Indigenous people as vulnerable targets of violence and legitimized their historical targeting (Perry, 2002). Today it is clear that attacks on the Indigenous person were nothing less than genocide.

Settler colonialism is often cited as the foundation for a myriad of social problems, which can provide some context for the presence of trauma in Indigenous communities. For instance, as sociologists Keith Kilty and Eric Swank (1997) point out, the settler colonialist justified the violence perpetrated on the Indigenous person by declaring that the “elimination of *savages* is less of a moral problem than eliminating human beings.” The rationalization for the extermination of the Indigenous person had to be internalized first. Others justified their violence with more self-righteous assertions emerging from savior attitudes, like General Richard Henry Pratt, an influential figure in

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the Carlisle Indian Industrial School at Carlisle, Pennsylvania, who said that the express purpose of his residential institutions was “killing the Indian to save the man” (Adams, 1995). Consequently, the effects of the period of enforced boarding school attendance in the United States continue to linger three or four generations later in high rates of child abuse and youth in the foster care system (Willmon-Haque & BigFoot, 2008).

In the nineteenth century, the settler colonialists continued invading larger and larger swaths of territory to meet capitalist demands for natural resources. To this end, the Indigenous became a growing impediment to white European *progress*, and during this period the images of the Indigenous promoted in books, newspapers, and magazines became increasingly negative (Alexander, 2012). It is the continuation of these interests and attitudes that prompt the outgrowth of damaging social conditions, multiple marginalization, poverty, historical trauma, cultural hegemony, and multiple forms of violence that have left the Indigenous vulnerable to trauma (Willmon-Haque & BigFoot, 2008). The ongoing settler colonial and racial violence prompts high rates of crime victimization: twice as high as that of non-Indigenous people, with almost half of crimes being perpetrated by white people, and this number rises to 80% for sexual assaults (Death Penalty Information Center, 2012). Since the arrival of the settler colonialists, the Indigenous person was seen as an impediment to *progress* not worthy of possessing land or due any respect or any human rights (Weaver, 2014).

Indigenous peoples across the world have very different cultures, beliefs, and forms of social governance; however, the common experience of colonization has led to the development of substantial commonalities such as health, social, and economic disparities between Indigenous and non-Indigenous populations (Weaver, 2014). A

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systematic review and meta-analysis research study of Indigenous and non-Indigenous populations in the Americas, for example, found that lifetime prevalence of posttraumatic stress disorder (PTSD) symptoms and social phobias were significantly higher in Indigenous participants of the study in contrast to the non-Indigenous population (Kisely, et al., 2017). A new report by the World Bank finds that, despite important advances, Indigenous communities in the region are disproportionately affected by poverty and continue to face widespread economic and social exclusion. New research studies continue to show that Indigenous populations in the Americas exhibit considerably higher mental health stressors than the general population (Gracey & King, 2009).

Throughout most of the settler colonial history in North America, indelible expressions of violence have drastically shaped the experience between the European immigrant and the Indigenous person (Episkenew, 2009; Frideres & Gadacz, 2008; Morse, 1985). As mentioned earlier these include: loss of life through war and disease; dispossession and appropriation of land; enforcement of cultural assimilation through residential schools; systemic suppression of traditional practices; and the reenactment of violence as outgrowth of internalized oppression (Brave Heart-Jordan, 1995; Evans-Campbell, 2008; Nutton & Fast, 2015; Stone, 2012). Ultimately, these assaults have generated numerous injuries to the psychic identity of the Indigenous person which have resulted in health disparities over the course of several generations. In the United States, ceaseless violence continues to affect succeeding generations with grotesquely unfair results for the Indigenous person. Notwithstanding substantial social justice efforts in the twentieth century, the Indigenous person remains in the margins, afflicted by health care disparities.

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In 2013, the U.S. Department of Health and Human Services (HHS) released data showing that rates of depression and physical health problems, suicide, alcoholism, family and sexual violence, incarceration, and child maltreatment are higher for the Indigenous populations than non-Indigenous populations in the United States (Kirmayer et al., 2014, 2003; Sinha et al., 2011). Indigenous communities also experience one of the highest rates of suicide of any population in the United States: 18.2 per 100,000 (Department of Health and Human Services, 2010). The same study released by HHS showed that Indigenous people have the highest rates of intimate partner homicide, at 2.1 per 100,000 people. Furthermore, Indigenous women are almost three times more likely to be killed by a partner than Whites or Hispanics, and twice as likely to be raped. Possible explanations for these trends include socio-economic deprivation, intergenerational trauma, cultural disruption, and loss of ancestral spiritual practices through settler colonial acculturation (Gracey & King, 2009; Gone, 2007). Much evidence shows that physical and psychological health has been a historical problem among Indigenous communities since the inception of the reservation era (Tanner, 1982). Research also reveals high rates of mental disorders, especially alcohol dependence and PTSD (Kunitz et al., 1999; Kinzie 1992), as well as high rates of heart disease, cancer, and diabetes (Nutton & Fast, 2015).

Traditionally, Indigenous communities organize modes of healing through ceremonies to help overcome physical and mental health stressors. However, with the emergence of an independent United States, Indigenous communities were forcefully relocated from their sacred lands which play an important role in ceremony. This displaced people from ceremonial modes of stress mitigation and healing while also

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increasing the need for healing practice because of the trauma accumulated from settler colonial violence. The succession of trauma experiences across generations further compounded the accumulation of health disparities in these communities. Substantial evidence demonstrates that Indigenous populations face staggering rates of physical and psychic distress. Beginning to understand this requires understanding a complex interaction of biological, educational, economic and socio-cultural factors connecting to the cross-generational violence present in these communities (Kisely, et al., 2017). From a psychological perspective, Freud can help us understand grief as loss of culture (in this case by means of forceful assimilation) through a mourning and melancholia framework which puts culture as the lost object (Eng & Han, 2000). Searching and pining for the lost object or person was noted in acute loss reaction by Bowlby (1969) and Klein (1940). Maria Yellow Horse Brave Heart-Jordan (1995) argues that “this unresolved grief, a persecution from the loss of lives, land, and aspects of culture rendered by the European, is a psychological factor contributing to current Native social pathology.” The inability to resolve the loss of culture as the loved object creates internal conflicts and ambivalences in the Indigenous person.

Franz Fanon (1963) contends that in order for the colonized to survive psychological and physical attacks inflicted by the colonizer, the colonized Indigenous has to change and make themselves like the colonizer, inside and out. One can argue that an internal psychic divide emerges as a mechanism to ensure physical and psychic survival. Fanon (1963) understands that the Indigenous must reject characteristics seen as *less-human* or *less-civilized* by the settler colonizer, in order to assign their self as *human-enough* to be in the world. As mentioned earlier, the explicit emergence of

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racialization on concepts of *sameness* and *difference* in terms of human-types is directly connected to settler colonial expeditions of the Americas. Through this outlook, the imposed settler colonial hierarchy brought about by racialization (rejected or not) threatens all parts of the Indigenous self and constantly questions the validity of their existence as *human-enough*. The external racial divide is established and internally accepted by the Indigenous self, fueling a desire to get the *human side*, thus casting any part of the Indigenous self as *savage*.

From an ego psychology perspective, the Indigenous “has therefore to choose between his family and European society; the individual who climbs up into society – white and *civilized* – tends to reject [their] family – black and savage... and the family structure is cast back into the id” (Fanon, 1982). Over time the imposed structural hierarchy of the settler colonialist is institutionalized in the psyche of the Indigenous self rendering the superego white and id black (Dalal, 2002). This internal divide, this psychic split, lends itself to the emergence of lateral violence as an outgrowth of settler colonial violence. That is to say, as Paulo Freire (1972) suggests, “the oppressed attack each other, because they see in each other the internalized oppressor, and that this imago is the true target of their aggression creating what he calls *horizontal violence*.” This proposes that the *subjugated* Indigenous is full of anger and aggression against the oppressor then externalized against other *subjugated* that mental image of the oppressor.

Freire and Fanon give us concepts that allows us to discern the origin of violence and aggression in Indigenous communities from a difference perspective. Psychoanalysis helps to understand the internalized divide of the Indigenous self through the defense mechanisms of splitting, repression, displacement, and projection. Through these

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concepts, we could begin to wonder how the internal divide in the psyche of the Indigenous comes as a result of oppression experienced in the outside world. Particularly, when thinking about modes of healing. If ancestral practices are internalized as *savage* for the sake of survival and disavowed as a loved object, then loss and grief of this loved object create conflicting emotions amounting to unresolved mourning. Mourning that transmutes to melancholia when further distancing from parts of the the Indigenous self through perceived personal *success* or *failure* outside the Indigenous community.

Although Indigenous people have demonstrated incredible resilience through generations of trauma, these physical and psychological injuries have also taken a toll on their internal psyches, resulting in loss of essential parts of the Indigenous self.

Addressing cross-generational patterns of trauma through culturally syntonetic interventions can allow the Indigenous person to gain insight into resolving psychopathological stress resulting from historic settler colonial trauma. A group of mental health professionals from the Society of Indian Psychologists, who work mainly with Native American clients, were asked which of the traditional counseling theories apply best to counseling Native American clients and they responded as following:

The most highly recommended theories approach (24% of respondents) was the phenomenological approach (various described as existential, Rogerian counseling, client-centered, humanistic and experiential). Half as many respondents (12%) recommended narrative therapy, and 6% recommended each of the following: interpersonal therapy; family therapy; Jungian therapy; psychoanalytic therapy; and eclectic therapy. (Thomason, 2013)

From the study presented above, there is a growing need not only for Indigenous clinicians but also counseling theories considering the unique non-monolithic

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perspectives and cultural qualities of each group and individual (Roberts et al., 1998).

Ceremony and ritual, community interventions, talking circles (including Alcoholics Anonymous and the Indigenous Wellbriety Movement), and family therapy are more compatible with Indigenous thought than conventional Western biomedicine (Mehl-Madrona & Pennycook, 2009). This research study looks to explore how culturally syntonic interventions such as sacred ancestral ceremonies can alleviate acute anxiety and depression resulting from the depersonalization of the Indigenous self.

CHAPTER III

METHODOLOGY

This chapter explains the two major methods of research: a) interpretive phenomenological analysis of quantitative material and b) analysis of quantitative responses to an experience questionnaire.

This research study was constructed to better understand if and how culturally syntonetic interventions, such as ceremony, alleviate acute anxiety and depression. Settler colonial violence and its impact cross-generationally were given attention as important markers of acute stress in these communities. Other self-oppressive and self-harming behaviors were also given careful consideration in the development of both questionnaires.

The sample was composed of three male and eight female adults from twenty-six to fifty years of age. All participants identified as of Indigenous heritage from North America. Two participants lived part of their life on a reservation and the rest either did not specify or reported not having lived on a reservation. The majority ($n=8$) of the participants identified as presently living in the Southwestern part of the United States, one in Canada, and a few ($n=2$) opted to not disclose where they live presently. Their identities include Navajo, Zapoteca, Chumash, Mexica, Huichol, Jicarilla Apache, Metis, Xicana, and Maya K’Iche. Notable differences between ethnic identity, physical

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appearance (White/Caucasian or Native/Indigenous features), and primary residence for most of their lifetime (if raised on reservation) were explored.

The research study was advertised as a research study conducted to fulfill a Master’s in Social Work degree requirement and approved by the Smith College School for Social Work Human Subjects Committee. Flyers and emails were sent to different academic forums and community-based agencies. Both contained unifying symbols representing Southern and Northern Indigenous cultures and orientations. The *Chakana* represents the transfiguration of the constellation of the Southern Cross in which the whole of Inca cosmology is concentrated (del Mar, et al., 2009). The Medicine Wheel exemplifies concepts of holism in Native American traditions. The flyer also included an eagle and a condor as two holistic symbols of Indigenous spirituality.

To be eligible for the study, participants had to identify as being of Indigenous heritage and be presently receiving physical and spiritual health supports through traditional healing ceremony. In this study, the term Indigenous refers to peoples who are descendants of inhabitants who were present at the time of colonization and who retain social, economic, cultural, and political institutions that distinguish them from the general population (Anderson et al., 2016). Participants could reside anywhere in the United States to participate in the study. In the interest of thoroughly capturing a heterogeneous collection of information, data from reservations and urban settings was collected.

The research study involved a confidential hour-and-a-half long audio-recorded interview where each participant was asked to share experiences related to physical, spiritual, and symbolic aspects of healing ceremonies, as well as racial acculturation dynamics in the United States. The interviews were held in private and public spaces

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accessible to the participant. All participants completed the Trauma Experience Questionnaire (see Appendix B) and half ($n=6$) participated in the In-Person Interview part of the study.

The Historical Trauma Experience Questionnaire (Appendix A) is a research instrument that was adopted and modified as used by Brave-Heart (1995) to measure various acute symptoms of historical trauma. The sections aimed to capture emotional content through the exploration of school history, language, spirituality, chemical dependence, health issues, dreams and symbolism. The authors of the Historical Trauma Experience Questionnaire (Appendix A) and The Semantic Differential Questionnaire (Appendix B) have permitted the adaptation and utilization of these instruments to researchers without their express permission.

The Semantic Differential Questionnaire (Appendix B) was first developed by Osgood, Suci, and Tannenbaum as a semantic instrument (1957/1978) and modified for this study to measure meaning through presentation of concepts. The concept stimuli were: my true self, anger, the past, the future, the white man, my people, and the snake. The Evaluation Form (Appendix C) was developed for this study and was administered immediately after each interview for the participants to complete. The intention was to measure any emerging themes that might require special attention in the analysis of the data and future research work. The instruments were accessible on paper and online for data collection. They involved self-reported submission of data through a confidential survey, which followed a short evaluation form after each submission.

The qualitative portion of this research study involves an anonymous historical trauma experience questionnaire and a language questionnaire in relation to concepts and

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terms connected to colonial characteristics (see Appendixes A, B, and C). The qualitative portion of this study focused on experiential dynamics in exploring broad questions related to how ancestral ritualistic practices are relevant to the experience of the contemporary Indigenous person. Attention was given to elements of settler colonialist trauma, acculturative oppression, ancestral knowledge, inferiority complexes, internalized oppression, ceremonial symbolism, the collective unconscious, and trauma responses. The interview represented the qualitative component of the study, which was designed to provide an opportunity for the participant to speak about experiential dynamics in a traditional ceremony and conscious colonial ideologies as a Native person.

The Interpretative Phenomenological Analysis was used during the in-person interview aiming to offer insight into how an Indigenous person in a traditional healing ceremony experiences the physical and spiritual content of each ritual. A major component of this approach is designed to help understand how to examine and comprehend lived experiences through self-analysis. The particular use of this approach invoked intentionality to describe the relationship between the process occurring in consciousness and ceremony as the object of attention in the healing process. Additionally, this study gave attention to ancestral knowledge that live in ceremonial traditions as an essential element for health and wellness.

CHAPTER IV

FINDINGS

This chapter presents the results of the qualitative and quantitative data analysis. All respondents ($N=11$) completed the quantitative process. Six respondents completed the qualitative process of this study. This chapter will include the findings from the Trauma Experience Questionnaire (Appendix B), the Semantic Differential Questionnaire (Appendix C), the Evaluation Questionnaire following the quantitative interview (Appendix D), and the Evaluation Questionnaire (Appendix E) following the qualitative online survey.

Red Are the Waters

The Trauma Experience Questionnaire (see Appendix B) and the In-Person Interview showed the following results. Descriptive findings are followed by quotes from the participants.

The majority ($n=7$) rated their emotional state as extremely positive or somewhat positive ($n=4$) after participating in ceremony to resolve traumatic experiences.

[Ceremony] helps me heal in life in general; I have these check-ins with myself.

In ceremony... I realized that I came to know that liminal space is a space that's more than just what's in the [immediate] powerful healing space...

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and through that I deeply transform... I mean, it saved my life, because I [was] ready to die...so by doing it with people that can help me understand, and coming to that understanding [of ceremony] in my own way, [ceremony] saved my life.

In ceremony, I pray to [my grandparents]. In praying to them, it's like am having a conversation with them... like I connect with my grandfather in ways that, like I can say [that] I miss him, you know? Like, I think maybe a few years back I couldn't say that cause, what was there to miss? But being in ceremony and prayer and in imagining him through the stories that my family retells, I get to think about him, who he was, so in that way he has come to me.

The majority ($n=7$) also rated the degree to which ceremonies were helpful in resolving trauma experiences as extremely effective, a small number ($n=1$) as very effective, and a larger number as moderately effective ($n=3$).

I believe that any kind of trauma from other generations, I reflect in this life, in this generation... so the medicine and ceremony helps to get in touch with [yourself], with your emotions, even the reaction of the mescaline in your brain and all the chemicals that are used in the moment when you have the medicine in your system. It helps your organs. I believe every emotion is connected to organs, so I feel that there is a very deep cleanse every time you go to a ceremony. There is that bigger understanding and that's how you start healing, whatever needs to be healed or whatever you need to heal.

It was on a Lakota fast, run by my godfather and mentor... you're on the hill for four days by yourself. You're just up there thinking about your prayer ties and why you did things and learning what spirits are in the different directions and why they're important. For me, there's just something that happened where I was visited by Creator because at that point I had so much anger [in] my life, and like how could you put us through this? Where were you? Why did this happen? How could you let this happen? Just resentful, like, if you're so amazing, why did you put us through residential school, why did you do that to my dad? Why did you let this happen? One morning, around 3 or 4am, I woke up and there was a presence there. It was an overwhelming sense of gratitude, and love, and forgiveness, everything that I had wanted. And I sat there bawling my eyes out for about three hours. Just deep, deep, deep sobs of regret and remorse and feeling like how could I have ever doubted you, you've been there all along the way... seeing all my ancestors come out to be with me and then

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also having all these different elements and entities acknowledge me specifically as an important person. Everyone is important, everyone has their own special abilities and gifts, and I have my own unique set of abilities and gifts that are fkin’ awesome. I loved me so much after that experience in a non-conceited way because they were like, look at who you are, look at what you have to offer the world, and don’t forget that... the fast is a gift that keeps on giving because there’s still stuff that comes up as a result of that experience that I have to acknowledge and live with and incorporate into my life. I would also say that it was an extremely grounding experience, where now I know that I’m actually real and actually living on this planet. For a while—they call it disassociation, right. I didn’t expect that there was an effect or consequence on my life, and later I learned that that’s a reaction to trauma, is that there’s a non-reality kind of thing. And now I’m totally in reality, I’m like okay I need to take care of myself.

When asked to rate their emotional state *before* participating in ceremony to resolve traumatic experiences, the majority said either somewhat positive ($n=3$) or somewhat negative ($n=3$), a smaller number as extremely positive ($n=2$) or somewhat negative ($n=2$), and only one as extremely negative.

I have one [ceremony] that’s been on my mind since we started talking. I have this memory of going to this one sweat... I was in college and in a very fragile place, because I had been bombarded with these personal memories... all of the sudden, I got in my car and drove six hours south, back to... the place where the lodge was and knowing somehow that they would be holding a ceremony but not knowing the exact nature of what it would be, and it was actually a sweat for women, and I just remember parking all skewed by the side of the road and going in... [it was] that feeling of being held in that time and with these women around me, some of whom I knew and some of whom I didn’t know, and this structure made of earth and all the elements from this place that I’ve loved, and I broke down in tears... wondering why... [the memory] has to do with my mother using the cleaver on me and making me decide which limb... I wanted to cut off, and all while chasing me and holding me... I couldn’t understand it, something was understood in a different level because of all these elements coming together [in ceremony]... I mean it saved my life.

I decided to call for that sweat, and before that happened, you know, I’ve just been concerned about my mother, because she also, that’s another thing, she got, she has, ugh... She has cancer, and we found out about this

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in the beginning of the year, after my sister’s passing, so it just added more fuel to the fire, and I was just feeling like my life was unmanageable and that I needed more help so... I was concerned about my mother and helping her as much as possible, making trips to [her state] so she can [have] proper ceremonies so that’s taking care of... the bloodline lineage... because I see [that] it’s very important. I see that is important more and more as I’m away and I’m finding myself, and also helped out my uncle who needed a ceremony, so I’m taking care of all these people, and I’m feeling tired and exhausted and I know I need help, and they would say, in Indigenous belief or when you’re in a meeting or in any ceremony when you’re doing a prayer for anybody, *don’t forget about yourself*, pray for everyone but *don’t forget about yourself*, so that’s where that thought process is coming in, don’t forget about yourself, because I felt like I was just hanging on, barely hanging on, because I wasn’t caring about life much, you know? I was feeling empty.

All respondents ($N=11$) acknowledged the presence of alcohol abuse in their families, and about a little over a half of the participants ($n=6$) shared that alcohol was a struggle for them. The majority ($n=10$) also expressed that alcohol was also a struggle for their parents and and slightly less ($n=9$) for their grandparents.

Two weeks ago, I requested to have a sweat for me because, about a month ago, my sister passed, and it was a really big loss for me and my family. She was like, the heart of us, she knew how to get to us. She knew how to pull the heartstrings, to make us laugh, to bring us together. She also had an addiction to alcohol, so it was hard because... she was, she is a sweet person, she brought us together. At the time she was suffering from a disease that affected us all, put us on the edge and she was always the priority and always the center of attention and... when it came to the alcoholism part, it got very overwhelming and worrisome, stressful. I tried my best to help her out, bringing her to [my state], helping her find a rehab facility. Always wondering and stressing about her... but after she passed, I went through so many emotions and... I was feeling guilty as well, feeling that, you know my mom telling me *you’re the oldest now*, and I’m thinking, I don’t want to be the oldest, you know? So in some ways I was feeling very guilty that it happened... and I felt you know, why did she leave and I am still here... I was feeling guilty about that, so I was starting to feel... I guess, hopeless about life. I wasn’t very motivated. I felt very much, like dead, you know? And I needed help, and I knew [that] I needed

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help but I couldn't feel it completely, but that was my way of reaching back, [by] asking for a ceremony.

Thinking about [my mother's] side of the family producing my mom, to set her up to be married to like an abusive alcoholic, and then how that affected all our family. There's all these mechanisms that happened, like my mom grew up in a harsh and oppressive environment because her parents were extremely Catholic, that when she finally got a chance to get out of school and then once she was in school she had a chance – she ended up on a Navajo reservation because she wanted to get away from her family so bad that she was like, ‘Yes, I will work in the middle of nowhere on a Navajo reservation in Arizona because it means I can get the fuck away from my family.’ She chose to do that, and so she ended up on the res, where she met my dad.

I think we've gotten to a point where we [are] independent for the longest time. The oppressor had their tactics with alcohol and their treaties, and then they got us in a very vulnerable position, where we became dependent and it did narrow down to surviving, and surviving meant to just assimilate, and do what the white man says. I think this belief for stuck with our elders and they look on from all the sides, the hardness, the genocide, and the hopelessness, and just that broken feeling, and then for them to be, hurt, and then you know, carrying on with their legacy, and passing on to their children. I feel that there is a serious of generational trauma, of this pain that has existed for the past, I would say sixty, seventy years, and we're still dealing with it. We don't know how to really identify with it, because we're trying so hard to just survive, and we get caught up in traps. We get caught in addiction, we get caught up in various escape routes that deter us from actually dealing with the issue, and then it's just a domino effect.

The majority of the participants ($n=7$) rated their physical appearance as mostly Native/Indigenous (Native/Indigenous features, dark skin and hair), a few ($n=2$) as mostly Caucasian (Caucasian features and lighter skin), and the rest as either purely Native ($n=1$) or other ($n=1$).

Participants with Caucasian features and lighter skin reported that either their relatives and parents never wore clothing with Native/Indigenous designs, emblems, or jewelry or they did not know how often their relatives and parents did. In contrast, those

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with Native/Indigenous features and darker skin communicated that they wore clothing with Native/Indigenous designs, emblems, or jewelry several times a week. Additionally, this group reported attending Native/Indigenous ceremonies at least once a month ($n=2$) or at least once a year ($n=2$). Participants with Caucasian features and lighter skin spoke about their physical appearance in the following way.

I don't know [that side of my family] per say, but I imagine, they are all northern, the border of Canada, in the middle of the woods, and I just imagine, the trace of ancestors back and back and back and I wonder at what point my Indigenous ancestors came into contact with White people and how, like in what sense is that side of my family is both White and Indigenous, was it consensual, was it a positive relationship between the two people that created a child that then was you know Indigenous and White, there's just a lot of questions that come up.

There is a part of this [study] that is right for me because of privilege in terms of my white skin and how I can walk around and nobody notices or thinks and asks, you know, if I'm native, and nobody notices or thinks and asks, you know? If I'm Native, and [people] treat me as a white.

I don't acknowledge the feelings [around being a Native/Indigenous person]... and part of that is White privilege, and part of that is my own resistance for looking right at it. Part of that is, I don't know, convenience, of not having to face the hard feelings [around being a Native/Indigenous person].

It's also shocking because also, the way that I see myself, the way I see my family, as being White people. I identify them as White people, so I guess I had this stigma based on appearance, so it brings a [sense of pride] but at the same time *there is no way*, because the way I see myself in the mirror, I see myself as a White person.

On the Trauma Experience Questionnaire, many of the participants opted to not answer questions related to the past and a large number of participants chose *Unknown* as their answer when asked about their grandparents and parents.

[In the survey] there were a lot of unknowns, because it pertained to my grandparents and I didn't get to know... out of my four grandparents, I

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only knew one... it's kind of sad, because I feel like... so [my grandfather] passed away when my mom was about thirteen or fourteen so he was always gone, like he wasn't in my memory. I would say within the last five to ten years I started wondering more about him.

[While completing the survey] there was that really heavy feeling... with regard to specific questions you asked, like boarding school or Christian school, I felt a lot of shame around not knowing, so for example I have never spoken with my paternal grandparents about anything at all, cause, I think they died either before I was born or one of them died when I was an infant so I've never spoken to them, and because of my family dynamics, I never really met anyone on my maternal side of my family, so not knowing, but then there was also people who I did know but never got a chance to connect with... like my maternal grandparents... but through the way I experienced the life of my parents, I know that some pretty painful things have gone on and passed down, and even don't know the exact details.

I also had some unknowns about my dad, and that's because I didn't fully grow up with him. I grew up seeing him once a week, so I think there are a lots of conversations that we didn't get to have, so that was another piece where I tried to imagine [in order to respond survey questions], what it was like for him, because I know my family is Indigenous from both sides, but would they necessarily identify? No. But knowing my father's history, especially of poverty, is like, he couldn't be anything but Indigenous [in Guatemala].

It has to take that, the new, there has to be a new movement, a new concept, a new type of education, because, we're miss educated. We don't even know what has happened to us. Our history has been depleted from the educational system. We're just told that we're hopeless, that we're not enough, that we're broken, that we're dependent, most of our reservations are in poverty, and all we see is just a lot of issues, and hopelessness all around, but I mean, I think we need to get back to our roots and remind ourselves of who we are and what has happened to us, because, any culture or nation that would go under such oppression would have these types of [issues]. I think, we need to reeducate ourselves again, and get reacquainted with our practices, and find out about, between surviving and having that integrity of self.

A large number ($n=8$) disclosed that their relatives attended boarding school or a school of Christian faith ($n=3$) in their lifetime. About half of them ($n=5$) reported that

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their mother talked about their boarding school or Christian school experience and only one person in relationship to their father. A few ($n=3$) disclosed talking about their own experience and a few less ($n=2$) reported not talking openly about their own boarding school or Christian school experience. Among all participants ($N=11$), about a third ($n=4$) said their grandparents didn't talk about about their boarding school or Christian school experience, while a few ($n=2$) admitted to not knowing fully, and the rest ($n=5$) of the participants opted to not answer this question. A number of participants responded partially to whether they or their relatives talk about their boarding school or Christian school experience.

I just feel like I need to talk with my parents about their experiences in the boarding school, because that's something that I always wonder more about and I wonder why they don't really talk about it. It's kind of a reference point, like 'Oh yeah, I went to boarding school,' but they don't really talk about their experiences, it's more like, 'That's something I did,' but not something they share, as far as experiences are concern.

I think [the effects of generational trauma] caused a delay in decision-making; a delay in the ability to make decisions is an affectation of colonization, especially with respect to residential school and the missions. Because the missions in South and Central America and the Southwestern United States are the main thing, then up further north it's residential school. But those institutions created in our people an inability to make and take decisive actions, whereas in the past we were doing it all the time.

It sucks that my grandfather was never there for my grandmother. My family was in Catholic school... and I realized one day that Catholic school and residential school are pretty much the same thing, because the nuns and the priests were like fucking assholes to people everywhere. Whether you were white, whether you were brown, it didn't matter. The Catholic Church and the school that the kids were in were harsh, repressive environments. My mom talks about some of the nuns and getting slapped on the hand with a ruler, and she just decided to play it by-the-book her whole life in order to not get beat at school, in addition to being psychologically abused from her mom.

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Another significant difference came from asking participants about experiencing any undesired sexual behavior while in boarding school or Christian school. Everyone ($N=11$) except for one participant disclosed experiencing undesired sexual behavior while in boarding school or Christian school. A follow up question revealed the person responsible for the undesired sexual behavior was a boarding school or Christian school staff.

In some ways I was really grateful for the questionnaire. It was a form of conscious raising in some way, in the sense that it stated the realities of what most people had to go through, either through themselves, or a relative, or other people in their community. Things like boarding school, sexual abuse and boarding school, even if I were to not know, anything about what relatives experienced. [The questionnaire] reminded me of those realities, and I felt deeply... I don't even know the word to describe it. I think sad, angry, but you know, like something is suffocating on the inside. That's how I felt like... I think about how people talk about abuse and sexual abuse and talk about things like that, but there is just no acknowledgement that entire generations of people were subjected to it, by an external force, I mean it was imposed.

In thinking about ancestors and their experiences, a participant shared perspectives on generational trauma as an Indigenous woman:

My grandmother was an orphan... from what I understand my grandmother was an orphan because my great-grandmother was so poor... imagining that poverty is what makes it painful, you know? To have to give up your children because you can't feed them... There are things that come to me when I'm in prayer, what it was like, specially, the women, the lineage of women in my family. As a woman... and knowing the history of colonization, is where I imagine it be very painful, and then the amount of poverty that my family had to survive... the violence, but some reason, the tape is what comes to me. How they survived that. My mother also survived a rape, but she doesn't fully it call it that, so there is trauma there. My grandmother, she had to be like a servant in a home, and when my grandfather found her, and the reason why my grandfather took her away from that home, is because she was physically bruised up, and so the man at the house had been... went beyond physically bruising her.

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Only three participants disclosed that all grandparents ($n=4$) spoke their Native/Indigenous language. The *only* person from the entire sample ($N=11$) whose parents spoke their Native/Indigenous language belongs to that group of three. The same participant proudly disclosed presently being in the process of learning their Native/Indigenous language but not speaking fluently:

I feel that I have a responsibility to carry on my traditions, to carry on with the language, to heal others in my pain. The pain I've experienced, and my pain is just the detachment of culture. It's very painful when you are pulled away from your family... I am very happy that our language was never really written, until recently, until WWII, before that it was never written. I'm glad I guess it lacked of symbolism. I'm glad we didn't have it written, because it lets me know, it's a language of submersion, it's all about that. I guess that physical attendance and it's all about sounds and experience, so to me that's very historical, and I like that. I like that we have something that hasn't been distorted, in the sense that it's good to hold on to.

Familial exposure to language through parental figures has an influence in the desire of a child to learn more about that language and culture. Among the participants that answered questions regarding spoken language only one person had *at least* one parent who spoke their Indigenous/Native language. Only a few ($n=2$) disclosed that at least one grandparent spoke their Indigenous/Native language and the rest ($n=6$) said no or did not know about their grandparent's Indigenous/Native language fluency.

As high as seven participants reported that their grandparents and parents identified as of Catholic faith. The rest identified as of *traditional* faith and the rest as *other* which included: Agnostic, Navajo, Christian, Native American Church, Christian Evangelical, Messianic (Hebrew traditions), Atheist, Sufi Islam.

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I mean I have extreme of both, I was brought up Christian, and then, when I was married... my ex-husband was Catholic, so to be more connected with their family, and make things nice and I guess easier for everyone. I converted, but I felt I didn't wanna use those religious. I wanted to be, spiritually connected with something earth based, something beyond, beyond something written or constructed by man. Something more in tuned with the elements that I can have that straight connection, that no one can define for me, so the sweat lodge is a way, is a gentle way, is not as extreme as a native American Church, like Peyote meetings, cause that, I'm just not ready for... I needed some type of help, and that's when I decided to call for that sweat.

There is the aspect of trauma from my white side, from my mom, who grew up in an extremely Catholic family and went to Catholic school her whole life. So even though she's not Native there's that aspect of trauma that goes into it because the Catholic church was beating everyone. I mean her a little less because it was like an all-white paid-for private school, but that doesn't mean the nuns weren't crazy and strict as they were elsewhere.

A majority ($n=10$) communicated participating in traditional Native ceremonies led by a healer or facilitator, of which more than half ($n=6$) reported going at least once a month, a few less ($n=4$) participated at least once a year, and one person once a week. Notable gender differences among female and male relatives were present when asked if relatives practiced traditional Indigenous/Native cleansing rituals (like smudging). Participants revealed that a larger number of female relatives (maternal grandmother $n=5$, paternal grandmother $n=4$, and mother $n=6$) were more likely to practice cleansing in contrast to a smaller number among the male relatives (maternal grandfather $n=2$, paternal grandfather $n=3$, and father $n=3$). More than half of the participants ($n=6$) described practicing cleansing rituals several times a week, a few ($n=2$) at least once a month, another small number ($n=2$) at least once a week, and one person as not practicing cleansing ritual at all.

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Notable gender differences were also present when asked if relatives practice in traditional Indigenous/Native healing ceremonies led by a healer or facilitator (often held in sacred places). Participants disclosed that a larger number of female relatives (maternal grandmother $n=6$, paternal grandmother $n=6$, and mother $n=7$) were more likely to practice cleansing in contrast to a smaller number among the male relatives (maternal grandfather $n=3$, paternal grandfather $n=4$, and father $n=3$). More than half of the participants ($n=6$) described participating in traditional Native/Indigenous healing ceremonies led by a healer or facilitator at least once a month, a few less ($n=4$) at least once a year, and one person as much as once a week.

CHAPTER V

DISCUSSION

This chapter begins with an examination of the results presented in the previous chapter and how they relate to concepts of resilience through identity. Next, salient features of the sample are evaluated along with any other notable gender differences. Finally, the chapter presents strengths and weaknesses of the study design followed by implications for the field and for further study.

Plumage of Quetzal

The hypothesis of this research study was heavily supported by the findings. It proposed that participation in sacred ancestral ceremony can alleviate present psychopathological stress. Without question, participation in sacred ancestral ceremony produced a self-reported reduction of anxiety and depression as measured before and after participation. This hypothesis was grounded on the notion that sacred ancestral ceremony can serve as a reparative *holding environment* (Winnicott, 1958, 1965) for the Indigenous person, such that ceremony acted as an effective culturally syntonic intervention to address symptoms of acute anxiety and depression.

Participants reported resolving emotional grief by reconnecting with *loss objects* and parts of self in ceremony:

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In ceremony... I’m connected with my grandfather in ways that I can’t say... I can say that I miss him [now]... I get to think about him, who he was, so in that way he has come to me.

This is a wonderfully evocative illustration of the ways in which a person can begin resolving grief in ceremony. Most participants reported addressing grief through ceremony and called attention to an *in-between* place from which one operates in ceremony. Gloria Anzaldúa’s theories of *nepantla* can help us understand the notion of this *in-between* space, which defines *nepantla*, as a *liminal* space that can allow us to “see through the eyes of the other” (Koshy, 2006):

I felt lonely throughout my life because I come from this in between liminal space... in many different ways, one of which is feeling so separated from the world. I don’t know why. I just never felt like other people... walking between the Indigenous world. When I’m in ceremony... I came to know that liminal space is a space that’s more than just what’s in the [immediate] powerful healing space, that everyone needs to enter, and that we could all enter. I don’t know how to say it... but ceremony puts everyone in liminal space... And through that, I deeply transform.

Liminality or the *in-between* space in ceremony, like dreams for psychoanalysis, puzzles and fascinates those who experience it. The *in-between* place is a place from which to listen intently and to liberate spiritually into a *third-space*. This concept is very similar to the co-creation of a *third-space* in psychoanalysis. Such major experiences can feel challenging to those encountering these practices for the first time. *Liminality* and *in-betweenness* constitute important parts of the *holding environment* that D. W. Winnicott talks about.

Participants also spoke of ceremony as immovable and without time:

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In ceremony, time is not linear anymore, it’s you know, past-present-and-future comes together in the same space... and all the different parts of ourselves, including disassociated parts of ourselves come together in the same place.

Ceremony invites distinguishing and accepting all parts of ourselves as one to individuate as a whole person. Repeatedly, notions of accessibility to the unconscious in ceremony lurked in the language of participants:

Everyone supports a right to this [unconscious] dimension and we have direct access to it [in ceremony]. We don’t need somebody else to give us access. You know? We don’t need to depend on some colonial government to hand out rations so to speak because we have direct access to these worlds and ourselves.

Responses focused on cultural reclamation as central to resolving cultural identity. Many respondents spoke about loss of cultural identity as an impetus for their participation in ceremony:

It’s about reclamation. It’s about understanding that I am not alone... A lot of times I wear my handkerchief on my head, which is a traditional Navajo thing to do... I was treated like a gang member who was going to rob someone because I was wearing a traditional wrap. I learned of this concept... resistance through identity... [it talks] about how the way you dress, the way that you clothe yourself, is a means of resisting colonization. That really changed my life. I was like, Fuck yeah, I’m gonna resist by wearing my hair long. I am gonna wear my beadwork. I am gonna wear whatever I want that’s from my culture because you’re on my land, bitch. That’s gonna begin.

To the extent that loss of cultural identity is a form of loss of the loved object (in this case racialized parts of the Indigenous self), ceremony can assist to resolve cultural grief. There is genuine paradox and real poetry in grief of this magnitude.

It really comes down to feeling whole, so there is something about participating in [ceremony]... my whole body is lit up... I can feel every

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vibration of the music... the whole ground is shaking... so something about that creates a feeling of wholeness.

In terms of strengths and weaknesses of the study design, the sample was small and relatively self-selected. The rather homogenous sample was primarily composed of individuals that identified as women. Important questions like military trauma were not acknowledged in this research study which should be present in future research:

There's also the military aspect which is an additional to the residential schools as a place of trauma, that both my father and my grandfather went through, but that wasn't part of the survey.

Ceremony brings an understanding of the relationships between all elements through self-analysis and self-reflection. Looking at self as the subject matter for interrogation, scrutiny, and questioning are all elements in the resurgence of self through self-awareness. As in psychoanalysis, this first requires untangling unconscious elements influenced by external elements. As Fanon (1963) said, the internal divide in the Indigenous manifests from the need to survive external stressors. The legacy of settler colonialism has muddled what constitutes justice and fairness in a universal sense. A need for internal wholeness and reunification with ancestral traditions are at the core of radical resurgence of Indigenous self.

All this to say, each ceremony is a vessel to a path of wellness returning to lost aspects of the Indigenous self. Reclamation of tradition becomes fundamental in reinforcing self-determination and self-governance in Indigenous communities, positioned as they are within larger societal structures heavily influenced by settler colonialist ideology. Traditional ceremonial rituals promote important awareness in the

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individuation process of the Indigenous self through self-analysis, an approach which aligns with treatment interventions aiming to bring unconscious forgotten elements into consciousness. Fundamentally, ancestral practices search for self-understanding from a place of the unconscious. For this reason, it is of critical importance that clinicians assist in continuing to adopt decolonizing efforts in the assessment and treatment of psychopathological stressors in these communities.

In terms of implications for the field, clinicians who are interested in working with Indigenous communities must get involved in their communities and learn as much as possible from them. Consider learning about traditional healing philosophies in order to better serve Indigenous communities. Consider asking yourself and your clients how culturally appropriate your interventions are, and understand that ceremony and therapy aren't the same thing — but do possess many similar qualities in their approaches to — and, sometimes, effects on — health and wellness. Consider that spiritual traditions are sacred and are primarily sanctioned by Indigenous healers. Lastly, consider that cultural competence requires immersing oneself in the community that you look to serve rather than merely reading about it.

The results of this research study provide some insight into the ways in which ceremony can assist the Indigenous person in alleviating acute psychopathological stressors. The results also show a growing desire not only for Indigenous clinicians but also theories considering the impact of settler colonial dynamics in the Indigenous self. Further research should strive for more empirical evidence that honors the importance of lived-experiences as a fundamental starting point for evidence-based research. Such an

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approach will provide a strong foundation for those who wish to provide the most effective services with Indigenous clients.

This research study ends with the words of a participant and their journey back to ceremony:

My pain is just the detachment of culture. It's very painful when you're pulled away from your family. I feel that more, because, I intentionally left my family, because, maybe I'm just a sensitive person or emotional, but I left the pain and hardship back home. I felt imbalanced, and I needed to know if it was real, and why. So this is why I moved away from home intentionally as well, but it also gave me a bigger desire to want it back, to want the culture, to want that foundation, and I had to look at it from a distance, so the urge and the need to help heal indigenous communities is very strong. It always weighs on me, and maybe it's something that was communicated to me in ceremony and also just naturally, in intuition, cause... when something is wrong as a woman, as an indigenous person, you, well I feel like I have the compassion to do something about it. I feel in some way I have to give back. I gotta help, but also I try not to get too overwhelmed with that, because if I focus too much on all these external problems, which are very hard to control... the best thing I can do is control me internally, so I have that stability to contribute. So that's what I'm trying to learn, is that balance of self, healing self, paying attention, becoming my own doctor, I guess you can say, and specializing in that, and seeing what I can derive from that to give to others, so it's a work in progress and it really affected me recently, because, I actually made the initiative to have my first ceremony, two week ago...

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‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX A



SMITH COLLEGE

CONSENT TO PARTICIPATE IN RESEARCH STUDY

Title of study: **‘WITHOUT ROOFS ARE THE HOUSES’: AN EXPLORATION OF CEREMONY IN INDIGENOUS COMMUNITIES, A PATHWAY TO HEALING AND TO THE FORGOTTEN (REVISED TITLE)**

Researcher: **Denis Vidal**

Institution: **Smith College School for Social Work**

Introduction

You are being asked to be in a research study of adults who identify of Native heritage that have received or plan to soon receive physical and spiritual health through a traditional healing ceremony. You were selected as a possible participant because you are an adult who identifies of Native heritage and have and/or plan to receive physical and spiritual health through a traditional healing ceremony in your community. We ask that you read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Research Study

The purpose of this research study is to better understand the process through which traditional healing ceremonies promote wellness in Native communities. This study is being conducted as a research requirement for my Master’s in Social Work degree. Ultimately, this research may be published or presented at professional conferences.

Description of The Study Procedures

If you agree to be in this study, you will be asked to do the following things: provide anonymous demographic information and complete a two-part confidential questionnaire for the first 30 minutes of the study, then take part in an audio-recorded interview with the researcher for roughly the next 45 minutes, and finally complete an evaluation form in the remaining 15 minutes of the estimated time. The entirety of the study from beginning to end should last between an hour and half to two hours.

Risks of Being in The Study

The study has the following risks. While the study is not designed to upset you, some of the questions in the study might bring up painful emotions. During the study, you are free to decline to answer any question, or end the interview at any time. The researcher will provide you a list of follow-up services and resources in the area.

Benefits of Being in The Study

‘WITHOUT ROOFS ARE THE HOUSES’

The benefit to social work is helping to inform social workers on how to better support Native communities through culturally-adapted interventions, while providing an opportunity for the participant to bring unconscious elements into conscious awareness.

Confidentiality

Your participation will be kept confidential. Information such as your name and address will be kept separate from the rest of the information you provide to the researcher. In addition, the records of this study will be kept strictly confidential. The tape recordings for the study will be accessible only to the researcher, recorded digitally and erased immediately after satisfactory completion of research study approved by Smith College School of Social Work. All research materials including recordings, transcriptions, analyses and consent/assent documents will be stored in a secure location for three years per federal regulations. If materials are needed beyond this period, they will be kept secured until no longer needed, and then destroyed. All electronically stored data will be password protected during the storage period. I will not include any information in any report I may publish that would make it possible to identify you.

Right to Refuse or Withdraw

The decision to participate in this study is entirely up to you. You may refuse to take part in the study at any time (up to the date noted below) without affecting your relationship with the researchers of this study or Smith College. Your decision to refuse will not result in any loss of benefits (including access to services) to which you are otherwise entitled. You have the right not to answer any single question, as well as to withdraw completely up to the point noted above. If you choose to withdraw, I will not use any of your information collected for this study. You must notify me of your decision to withdraw by email or phone by May 1, 2017. After that date, your information will be part of the thesis and final report.

Right to Ask Questions and Report Concerns

You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact the researcher, Denis Vidal by email at dvidal@smith.edu or by phone at (xxx) xxx-xxxx. If you would like a summary of the study results, one will be sent to you once the study is completed. If you have any other concerns about your rights as a research participant, or if you have any problems as a result of your participation, you may contact the Chair of the Smith College School for Social Work Human Subjects Committee at (413) 585-7974.

Consent

Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep. You will also be given a list of referrals and access information if you experience emotional issues related to your participation in this study.

‘WITHOUT ROOFS ARE THE HOUSES’

Name of Participant (print): _____

Signature of Participant: _____

Date: _____

Signature of Researcher: _____

Date: _____

1. I agree to be audio taped for this interview:

Name of Participant (print): _____

Signature of Participant: _____

Date: _____

Signature of Researcher: _____

Date: _____

2. I agree to be interviewed, but I do not want the interview to be taped:

Name of Participant (print): _____

Signature of Participant: _____

Date: _____

Signature of Researcher: _____

Date: _____

APPENDIX B

HISTORICAL TRAUMA EXPERIENCE QUESTIONNAIRE

This information will remain confidential and separate from the individual identity of the participant. The information disclosed here is voluntary and for evaluation only. We encourage you to take care of yourself while answering these questions and take any breaks or skip any questions that might feel too difficult to answer. Please be as honest as possible in your responses.

1. TRIBAL IDENTITY AND RESIDENCE INFORMATION

NATIVE IDENTITY / TRIBAL AFFILIATION _____

AGE _____ GENDER _____

PRIMARY RESIDENCE FOR MOST OF LIFETIME:

YOUR RESERVATION OR TRIBAL AFFILIATION _____

OFF YOUR RESERVATION _____

DID YOU LIVE SOME OF YOUR LIFE ON YOUR RESERVATION?

_____ YES _____ NO

CURRENT PLACE OF RESIDENCE: _____

PLEASE RATE YOUR PHYSICAL APPEARANCE: (choose one)

_____ PURELY NATIVE

_____ MOSTLY NATIVE (Native features, dark skin and hair)

_____ SOMEWHAT NATIVE (Native features with lighter skin or Caucasian features with darker skin)

_____ MOSTLY CAUCASIAN (Caucasian features and lighter skin)

_____ OTHER: _____

2. SCHOOL HISTORY

DID YOU OR YOUR RELATIVES ATTEND BOARDING SCHOOL OR A SCHOOL OF CHRISTIAN FAITH? _____ YES _____ NO

IF YOU ANSWERED NO, PLEASE GO TO SECTION 3. IF YOU ANSWERED YES, PLEASE ANSWER THE FOLLOWING QUESTIONS:

WHICH SCHOOL DID EACH PERSON ATTEND?

MATERNAL GRANDMOTHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

MATERNAL GRANDFATHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

PATERNAL GRANDMOTHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

PATERNAL GRANDFATHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

MOTHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

FATHER:

BOARDING SCHOOL _____ YES _____ NO _____ UNKNOWN

CHRISTIAN SCHOOL _____ YES _____ NO _____ UNKNOWN

SELF:

BOARDING SCHOOL _____ YES _____ NO

‘WITHOUT ROOFS ARE THE HOUSES’

CHRISTIAN SCHOOL YES NO
DO YOU OR YOUR RELATIVES TALK ABOUT YOUR/THEIR BOARDING SCHOOL OR
CHRISTIAN SCHOOL EXPERIENCE?

MATERNAL GRANDMOTHER YES NO UNKNOWN
MATERNAL GRANDFATHER YES NO UNKNOWN
PATERNAL GRANDMOTHER YES NO UNKNOWN
PATERNAL GRANDFATHER YES NO UNKNOWN
MOTHER YES NO UNKNOWN
FATHER YES NO UNKNOWN
SELF YES NO

HOW WOULD YOU AND YOUR RELATIVES RATE YOUR/THEIR OVERALL
BOARDING SCHOOL OR CHRISTIAN SCHOOL EXPERIENCE?

MATERNAL GRANDMOTHER POSITIVE NEGATIVE
 UNKNOWN
MATERNAL GRANDFATHER POSITIVE NEGATIVE
 UNKNOWN
PATERNAL GRANDMOTHER POSITIVE NEGATIVE
 UNKNOWN
PATERNAL GRANDFATHER POSITIVE NEGATIVE
 UNKNOWN
MOTHER POSITIVE NEGATIVE
 UNKNOWN
FATHER POSITIVE NEGATIVE
 UNKNOWN
SELF POSITIVE NEGATIVE

DID YOU OR YOUR RELATIVES EXPERIENCED CORPORAL PUNISHMENT BY
BOARDING SCHOOL OR CHRISTIAN SCHOOL STAFF?

MATERNAL GRANDMOTHER YES NO UNKNOWN
MATERNAL GRANDFATHER YES NO UNKNOWN
PATERNAL GRANDMOTHER YES NO UNKNOWN
PATERNAL GRANDFATHER YES NO UNKNOWN
MOTHER YES NO UNKNOWN
FATHER YES NO UNKNOWN
SELF YES NO

DID YOU OR YOUR RELATIVES EXPERIENCED ANY UNDESIRED SEXUAL
BEHAVIOR WHILE IN BOARDING SCHOOL OR CHRISTIAN SCHOOL?

MATERNAL GRANDMOTHER YES NO UNKNOWN
MATERNAL GRANDFATHER YES NO UNKNOWN
PATERNAL GRANDMOTHER YES NO UNKNOWN
PATERNAL GRANDFATHER YES NO UNKNOWN
MOTHER YES NO UNKNOWN
FATHER YES NO UNKNOWN
SELF YES NO

IF THE ANSWER IS YES, WAS THE PERSON RESPONSIBLE FOR THE UNDESIRED
SEXUAL BEHAVIOR A BOARDING SCHOOL OR CHRISTIAN SCHOOL STAFF?

MATERNAL GRANDMOTHER YES NO UNKNOWN
MATERNAL GRANDFATHER YES NO UNKNOWN
PATERNAL GRANDMOTHER YES NO UNKNOWN
PATERNAL GRANDFATHER YES NO UNKNOWN
MOTHER YES NO UNKNOWN
FATHER YES NO UNKNOWN
SELF YES NO

‘WITHOUT ROOFS ARE THE HOUSES’

3. LANGUAGE AND TRIBAL CULTURE

DO YOU OR YOUR RELATIVES SPEAK YOUR NATIVE/INDIGENOUS LANGUAGE?

MATERNAL GRANDMOTHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
MATERNAL GRANDFATHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
PATERNAL GRANDMOTHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
PATERNAL GRANDFATHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
MOTHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
FATHER	<input type="checkbox"/> YES	<input type="checkbox"/> NO	<input type="checkbox"/> UNKNOWN
SELF	<input type="checkbox"/> YES	<input type="checkbox"/> NO	

HOW OFTEN DO/DID YOUR RELATIVES ATTEND NATIVE/INDIGENOUS CEREMONIES? (LIKE SWEAT LODGES OR OTHER CEREMONIES LED BY A HEALER)

MATERNAL GRANDMOTHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MATERNAL GRANDFATHER	<input type="checkbox"/> MORE THAN ONCE A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDMOTHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDFATHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MOTHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

FATHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

HOW OFTEN DO YOU ATTEND NATIVE/INDIGENOUS CEREMONIES? (LIKE SWEAT LODGES OR OTHER CEREMONIES NOT NECESSARILY LED BY A HEALER, LIKE POWWOWS)

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

HOW OFTEN DO/DID YOUR RELATIVES LISTEN TO NATIVE/INDIGENOUS MUSIC IN YOUR LANGUAGE?

MATERNAL GRANDMOTHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MATERNAL GRANDFATHER	<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
	<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
	<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

‘WITHOUT ROOFS ARE THE HOUSES’

PATERNAL GRANDMOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDFATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

FATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

HOW OFTEN DO YOU LISTEN TO NATIVE/INDIGENOUS MUSIC IN YOUR LANGUAGE?

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	

HOW OFTEN DO/DID YOUR RELATIVES EAT NATIVE/INDIGENOUS FOODS (RESPECTIVE TO YOUR HERITAGE/CULTURE)?

MATERNAL GRANDMOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MATERNAL GRANDFATHER

<input type="checkbox"/> MORE THAN ONCE A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDMOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDFATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

FATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

HOW OFTEN DO YOU EAT NATIVE/INDIGENOUS FOODS (RESPECTIVE TO YOUR HERITAGE/CULTURE)?

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	

‘WITHOUT ROOFS ARE THE HOUSES’

HOW OFTEN DO/DID YOUR RELATIVES WEAR CLOTHING WITH
NATIVE/INDIGENOUS DESIGNS, EMBLEMS, OR JEWELRY?

MATERNAL GRANDMOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MATERNAL GRANDFATHER

<input type="checkbox"/> MORE THAN ONCE A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDMOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

PATERNAL GRANDFATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

MOTHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

FATHER

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	<input type="checkbox"/> UNKNOWN

HOW OFTEN DO WEAR CLOTHING WITH NATIVE/NATIVE DESIGNS, EMBLEMS, OR
JEWELRY?

<input type="checkbox"/> SEVERAL TIMES A WEEK	<input type="checkbox"/> AT LEAST ONCE A WEEK
<input type="checkbox"/> AT LEAST ONCE A MONTH	<input type="checkbox"/> AT LEAST ONCE A YEAR
<input type="checkbox"/> NEVER	

4. SPIRITUALITY

The following questions are asked with the understanding that there are individual differences in beliefs and practices. These questions are about very sacred things to many of us and are done so with respect.

WHICH OF THESE RELIGIONS DO YOU AND YOUR RELATIVES IDENTIFY MOST WITH?

MATERNAL GRANDFATHER

<input type="checkbox"/> CATHOLIC	<input type="checkbox"/> EPISCOPALIAN	<input type="checkbox"/> PRESBYTERIAN
<input type="checkbox"/> LUTHERAN	<input type="checkbox"/> BAPTIST	<input type="checkbox"/> METHODIST
<input type="checkbox"/> MORMON	OTHER: _____	
<input type="checkbox"/> UNKNOWN	TRADITIONAL: _____	

PATERNAL GRANDMOTHER

<input type="checkbox"/> CATHOLIC	<input type="checkbox"/> EPISCOPALIAN	<input type="checkbox"/> PRESBYTERIAN
<input type="checkbox"/> LUTHERAN	<input type="checkbox"/> BAPTIST	<input type="checkbox"/> METHODIST
<input type="checkbox"/> MORMON	OTHER: _____	
<input type="checkbox"/> UNKNOWN	TRADITIONAL: _____	

MATERNAL GRANDMOTHER

<input type="checkbox"/> CATHOLIC	<input type="checkbox"/> EPISCOPALIAN	<input type="checkbox"/> PRESBYTERIAN
<input type="checkbox"/> LUTHERAN	<input type="checkbox"/> BAPTIST	<input type="checkbox"/> METHODIST
<input type="checkbox"/> MORMON	OTHER: _____	

‘WITHOUT ROOFS ARE THE HOUSES’

_____ UNKNOWN	_____ TRADITIONAL: _____	
PATERNAL GRANDMOTHER		
_____ CATHOLIC	_____ EPISCOPALIAN	_____ PRESBYTERIAN
_____ LUTHERAN	_____ BAPTIST	_____ METHODIST
_____ MORMON	_____ OTHER: _____	
_____ UNKNOWN	_____ TRADITIONAL: _____	
MOTHER		
_____ CATHOLIC	_____ EPISCOPALIAN	_____ PRESBYTERIAN
_____ LUTHERAN	_____ BAPTIST	_____ METHODIST
_____ MORMON	_____ OTHER: _____	
_____ UNKNOWN	_____ TRADITIONAL: _____	
FATHER		
_____ CATHOLIC	_____ EPISCOPALIAN	_____ PRESBYTERIAN
_____ LUTHERAN	_____ BAPTIST	_____ METHODIST
_____ MORMON	_____ OTHER: _____	
_____ UNKNOWN	_____ TRADITIONAL: _____	
SELF		
_____ CATHOLIC	_____ EPISCOPALIAN	_____ PRESBYTERIAN
_____ LUTHERAN	_____ BAPTIST	_____ METHODIST
_____ MORMON	_____ OTHER: _____	
_____ UNKNOWN	_____ TRADITIONAL: _____	

DO YOU OR YOUR RELATIVES PARTICIPATE IN TRADITIONAL NATIVE/INDIGENOUS HEALING CEREMONIES LEAD BY A HEALER OR FACILITATOR? (Healers may conduct ceremonies anywhere a person needs healing, but ceremonies are often held in sacred places.)

MATERNAL GRANDMOTHER	_____ YES	_____ NO	
_____ UNKNOWN			
MATERNAL GRANDFATHER	_____ YES	_____ NO	_____ UNKNOWN
PATERNAL GRANDMOTHER	_____ YES	_____ NO	_____ UNKNOWN
PATERNAL GRANDFATHER	_____ YES	_____ NO	_____ UNKNOWN
MOTHER	_____ YES	_____ NO	_____ UNKNOWN
FATHER	_____ YES	_____ NO	_____ UNKNOWN
SELF	_____ YES	_____ NO	

IF YOU DO, HOW OFTEN DO YOU PARTICIPATE IN TRADITIONAL NATIVE/INDIGENOUS HEALING CEREMONIES LEAD BY A HEALER OR FACILITATOR?

_____ SEVERAL TIMES A WEEK
 _____ AT LEAST ONCE A WEEK
 _____ AT LEAST ONCE A MONTH
 _____ AT LEAST ONCE A YEAR

DO YOU OR YOUR RELATIVES PRACTICE TRADITIONAL NATIVE/INDIGENOUS CLEANSING RITUALS (LIKE SMUDGING)? (A person may practice cleansing anywhere healing is needed.)

MATERNAL GRANDMOTHER	_____ YES	_____ NO	
_____ UNKNOWN			
MATERNAL GRANDFATHER	_____ YES	_____ NO	_____ UNKNOWN
PATERNAL GRANDMOTHER	_____ YES	_____ NO	_____ UNKNOWN
PATERNAL GRANDFATHER	_____ YES	_____ NO	_____ UNKNOWN
MOTHER	_____ YES	_____ NO	_____ UNKNOWN
FATHER	_____ YES	_____ NO	_____ UNKNOWN
SELF	_____ YES	_____ NO	

‘WITHOUT ROOFS ARE THE HOUSES’

IF YOU DO, HOW OFTEN DO YOU PRACTICE TRADITIONAL NATIVE/INDIGENOUS CLEANSING RITUALS?

- SEVERAL TIMES A WEEK
- AT LEAST ONCE A WEEK
- AT LEAST ONCE A MONTH
- AT LEAST ONCE A YEAR

5. CHEMICAL DEPENDENCE AND HEALTH ISSUES

HAS THERE BEEN ALCOHOL ABUSE IN YOUR FAMILY?

- YES NO
- IF YES, HAS IT BEEN A STRUGGLE FOR YOU? YES NO
- FOR YOUR PARENTS? YES NO
- FOR YOUR GRANDPARENTS? YES NO

PLEASE RATE YOUR OWN AND YOUR RELATIVES’ EXPERIENCE WITH WESTERN MEDICINE: (NON-NATIVE/INDIGENOUS MEDICINE)

- MATERNAL GRANDMOTHER GOOD BAD UNKNOWN
- MATERNAL GRANDFATHER GOOD BAD UNKNOWN
- PATERNAL GRANDMOTHER GOOD BAD UNKNOWN
- PATERNAL GRANDFATHER GOOD BAD UNKNOWN
- MOTHER GOOD BAD UNKNOWN
- FATHER GOOD BAD UNKNOWN
- SELF GOOD BAD

PLEASE RATE YOUR OWN AND YOUR RELATIVES’ EXPERIENCE WITH NATIVE MEDICINE:

- MATERNAL GRANDMOTHER GOOD BAD UNKNOWN
- MATERNAL GRANDFATHER GOOD BAD UNKNOWN
- PATERNAL GRANDMOTHER GOOD BAD UNKNOWN
- PATERNAL GRANDFATHER GOOD BAD UNKNOWN
- MOTHER GOOD BAD UNKNOWN
- FATHER GOOD BAD UNKNOWN
- SELF GOOD BAD

PLEASE CHECK ANY OF THE FOLLOWING THAT APPLY:

I HAVE PROBLEMS WITH:

- DIABETES MY HEART OVERWEIGHT
- ASTHMA ALLERGIES BACK PAIN
- CHEST PAINS FREQUENT COLDS OVER-EATING
- UNDER-EATING FREQUENT HEADACHES
- OTHER: _____

I HAVE A FAMILY HISTORY OF:

- DIABETES HEART DISEASE OVERWEIGHT
- ASTHMA ALLERGIES BACK PAIN
- CHEST PAINS FREQUENT COLDS OVER-EATING
- UNDER-EATING FREQUENT HEADACHES
- OTHER: _____

ARE YOU OR HAVE YOU BEEN IN COUNSELING/MENTAL HEALTH THERAPY?

- TRUE FALSE

ARE YOU OR HAVE YOU BEEN IN SUBSTANCE ABUSE TREATMENT/RECOVERY?

- TRUE FALSE

6. GRIEF AND LOSS HISTORY

‘WITHOUT ROOFS ARE THE HOUSES’

IN MY FAMILY, WE TALK OPENLY ABOUT FEELING SAD.

TRUE FALSE

HAS ANYONE IN YOUR IMMEDIATE FAMILY OR SOMEONE VERY CLOSE TO YOU PASSED?

IN THE PAST YEAR IN THE PAST TWO YEARS
IF YES, DID YOU OBSERVE THE DEATH WITH ANY TRADITIONAL SPIRITUAL PRACTICES/CEREMONIES?

YES NO

OVER THE PAST TWO WEEKS, HAVE YOU FELT DOWN, DEPRESSED, OR HOPELESS?

NOT AT ALL SEVERAL DAYS
 OVER HALF THE DAYS NEARLY EVERY DAY

OVER THE PAST TWO WEEKS, HAVE YOU FELT NERVOUS, ANXIOUS, OR ON EDGE?

NOT AT ALL SEVERAL DAYS
 OVER HALF THE DAYS NEARLY EVERY DAY

OVER THE PAST TWO WEEKS, HAVE YOU HAD THOUGHTS THAT YOU WOULD BE BETTER OFF DEAD OR OF HURTING YOURSELF IN SOME WAY?

NOT AT ALL SEVERAL DAYS
 OVER HALF THE DAYS NEARLY EVERY DAY

IF YOU CHECKED OFF ANY OF THE LAST THREE QUESTIONS, HOW DIFFICULT HAVE THOSE PROBLEMS MADE IT FOR YOU TO DO YOUR WORK, TAKE CARE OF THINGS AT HOME, OR GET ALONG WITH OTHER PEOPLE?

NOT DIFFICULT AT ALL SOMEWHAT DIFFICULT
 VERY DIFFICULT EXTREMELY DIFFICULT

PLEASE RATE YOUR EMOTIONAL STATE BEFORE PARTICIPATING IN CEREMONIES TO RESOLVE TRAUMATIC EXPERIENCES:

EXTREMELY POSITIVE SOMEWHAT POSITIVE
 NEITHER POSITIVE OR NEGATIVE SOMEWHAT NEGATIVE
 EXTREMELY NEGATIVE

PLEASE RATE YOUR EMOTIONAL STATE AFTER PARTICIPATING IN CEREMONIES TO RESOLVE TRAUMATIC EXPERIENCES:

EXTREMELY POSITIVE SOMEWHAT POSITIVE
 NEITHER POSITIVE OR NEGATIVE SOMEWHAT NEGATIVE
 EXTREMELY NEGATIVE

PLEASE RATE YOUR EMOTIONAL STATE BEFORE PARTICIPATING IN CEREMONIES TO RESOLVE TRAUMATIC EXPERIENCES:

EXTREMELY EFFECTIVE VERY EFFECTIVE POSITIVE
 MODERATELY EFFECTIVE SLIGHTLY EFFECTIVE
 NOT EFFECTIVE AT ALL

7. DREAMS AND SYMBOLISM

HOW OFTEN DO YOU REMEMBER YOUR DREAMS?

SEVERAL TIMES A WEEK
 AT LEAST ONCE A WEEK
 AT LEAST ONCE A MONTH
 AT LEAST ONCE A YEAR
 NEVER
 UNKNOWN

DO YOU OR YOUR RELATIVES BELIEVE THAT DREAMS CAN SHOW HIDDEN DESIRES AND/OR HAVE IMPORTANT MEANING?

MATERNAL GRANDMOTHER YES NO UNKNOWN
MATERNAL GRANDFATHER YES NO UNKNOWN
PATERNAL GRANDMOTHER YES NO UNKNOWN

‘WITHOUT ROOFS ARE THE HOUSES’

PATERNAL GRANDFATHER	___ YES	___ NO	___ UNKNOWN
MOTHER	___ YES	___ NO	___ UNKNOWN
FATHER	___ YES	___ NO	___ UNKNOWN
SELF	___ YES	___ NO	

DO YOU OR YOUR RELATIVES BELIEVE THAT NATURE AND/OR ANIMALS ARE SACRED AND/OR HAVE IMPORTANT MEANING?

MATERNAL GRANDMOTHER	___ YES	___ NO	___ UNKNOWN
MATERNAL GRANDFATHER	___ YES	___ NO	___ UNKNOWN
PATERNAL GRANDMOTHER	___ YES	___ NO	___ UNKNOWN
PATERNAL GRANDFATHER	___ YES	___ NO	___ UNKNOWN
MOTHER	___ YES	___ NO	___ UNKNOWN
FATHER	___ YES	___ NO	___ UNKNOWN
SELF	___ YES	___ NO	

PLEASE RATE YOUR RELATIVES’ VALUE OF THE USE OF SYMBOLS IN THEIR HERITAGE: (LIKE MOTHER EARTH, FATHER SKY, ETC.)

MATERNAL GRANDMOTHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
MATERNAL GRANDFATHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
PATERNAL GRANDMOTHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
PATERNAL GRANDFATHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
MOTHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
FATHER	___ IMPORTANT	___ UNIMPORTANT
	___ UNKNOWN	
SELF	___ IMPORTANT	___ UNIMPORTANT

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX C

SEMANTIC DIFFERENTIAL QUESTIONNAIRE

The researcher will go through these questions with the participant before the interview. The purpose of this exercise is to find out what certain things mean to each of us.

In completing this exercise, please indicate your responses based on what the words mean to you. On each of the next 6 pages, you will find a different concept in bold print at the top of the page and below it a set of scales. Please rate the concept on each scale in order. Here is an example:

If you feel that the concept is quite closely related to one or the other end of the scale but not extremely, you should put an X like this:

POW WOW

GOOD X : _____ : _____ : _____ : _____ : _____ : _____ BAD

OR

GOOD _____ : _____ : _____ : _____ : _____ : _____ : X BAD

If you feel the concept is quite closely related to one or the other and the scale but not extremely, you should put an X like this:

NEGATIVE _____ : _____ : _____ : _____ : _____ : X : _____ POSITIVE

OR

NEGATIVE _____ : X : _____ : _____ : _____ : _____ : _____ POSITIVE

If the concept seems only slightly related to one side as opposed to the other (but is not really neutral), then the X should be placed here:

SUCCESSFUL _____ : _____ : X : _____ : _____ : _____ : _____ UNSUCCESSFUL

OR

SUCCESSFUL _____ : _____ : _____ : _____ : X : _____ : _____ UNSUCCESSFUL

The direction toward which you put the X depends upon which of the two ends of the scale seems most characteristic of the concept you are judging. A neutral concept means that both sides of the scale are equally associated with the concept, i.e. that the concept is neither good nor bad. If the concept is neutral, then the X should be marked like this:

SAFE _____ : _____ : _____ : X : _____ : _____ : _____ DANGEROUS

Thank you for your help with this exercise. Please let me know if you have any questions.

‘WITHOUT ROOFS ARE THE HOUSES’

MY TRUE SELF

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

ANGER

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

THE PAST

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

THE FUTURE

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

THE WHITE MAN

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

MY PEOPLE

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

THE SNAKE

GOOD	:	:	:	:	:	:	BAD
HOPELESS	:	:	:	:	:	:	HOPEFUL
BEAUTIFUL	:	:	:	:	:	:	UGLY
FAST	:	:	:	:	:	:	SLOW
CRUEL	:	:	:	:	:	:	KIND
HONEST	:	:	:	:	:	:	DISHONEST
ANGULAR	:	:	:	:	:	:	ROUNDED
SOUR	:	:	:	:	:	:	SWEET
ACTIVE	:	:	:	:	:	:	PASSIVE
HEAVY	:	:	:	:	:	:	LIGHT
SMALL	:	:	:	:	:	:	LARGE
HARD	:	:	:	:	:	:	SOFT
SMOOTH	:	:	:	:	:	:	ROUGH
DEEP	:	:	:	:	:	:	SHALLOW
DULL	:	:	:	:	:	:	SHARP
AGGRESSIVE	:	:	:	:	:	:	DEFENSIVE

‘WITHOUT ROOFS ARE THE HOUSES’

The fact that you are reading this message indicates that you have completed this survey!

The researcher is very appreciative of the time you have taken to participate in this research study. All research materials including, transcriptions, analyses and consent/assent documents will be stored in a secure location for three years per federal regulations. Additionally, the records of this study will be kept strictly confidential. The researcher will not include any information in any report that would make it possible to identify you.

You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact the researcher, Denis Vidal by email at dvidal@smith.edu or by phone at (xxx) xxx-xxxx. If you would like a summary of the study results, one will be sent to you once the study is completed.

If you would like to complete a short evaluation survey of the research study, please follow the link below. Your feedback is highly appreciated and will improve future work. Please follow this link to complete the evaluation survey: (LINK)

Once again, the researcher is extremely grateful for your valuable time, your honest answers, and your thoughtful presence!

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX D

EVALUATION QUESTIONNAIRE

Please check the response that best describes your feelings.

AFTER THIS INTERVIEW, I FEEL MORE AWARE OF THE HISTORICAL TRAUMA OF OUR PEOPLE. TRUE FALSE

BEFORE THIS INTERVIEW, I WAS AWARE OF OFTEN FEELING: (check all that apply)

SADNESS ANGER HELPLESS

GRIEF HOPELESS JOY

PRIDE SHAME GUILT

DURING THE INTERVIEW, I FELT: (check all that apply)

SADNESS ANGER HELPLESS

GRIEF HOPELESS JOY

PRIDE SHAME GUILT

AFTER THE INTERVIEW, I NOW FEEL: (check all that apply)

SADNESS ANGER HELPLESS

GRIEF HOPELESS JOY

PRIDE SHAME GUILT

I FOUND SHARING MY FEELINGS AND EXPERIENCES WITH ANOTHER PERSON HELPFUL:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

I FOUND THAT THIS INTERVIEW HAS HELPED ME TO FURTHER MY OWN GRIEF WORK:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

THIS INTERVIEW HAS HELPED ME FEEL MORE POSITIVE ABOUT MYSELF:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

I NOW FEEL COMMITTED TO THE MEMORY OF OUR ANCESTORS RATHER THAN FEELING THAT I HAVE TO SUFFER TO BE LOYAL TO THEIR TRAUMA:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

AFTER THIS INTERVIEW, I AM MORE COMMITTED TO GRIEF WORK FOR MYSELF:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

I NOW FEEL COMMITTED TO LEARN MORE ABOUT TRADITIONAL PRACTICES IN MY COMMUNITY:

VERY TRUE SOMEWHAT TRUE

SOMEWHAT UNTRUE VERY UNTRUE

COMMENTS: PLEASE FEEL FREE TO MAKE ANY COMMENTS HERE. (optional)

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX E

EVALUATION QUESTIONNAIRE

Please check the response that best describes your feelings.

BEFORE THIS SURVEY, I WAS AWARE OF OFTEN FEELING: (check all that apply)

<input type="checkbox"/> SADNESS	<input type="checkbox"/> ANGER	<input type="checkbox"/> HELPLESS
<input type="checkbox"/> GRIEF	<input type="checkbox"/> HOPELESS	<input type="checkbox"/> JOY
<input type="checkbox"/> PRIDE	<input type="checkbox"/> SHAME	<input type="checkbox"/> GUILT

DURING THE SURVEY, I FELT: (check all that apply)

<input type="checkbox"/> SADNESS	<input type="checkbox"/> ANGER	<input type="checkbox"/> HELPLESS
<input type="checkbox"/> GRIEF	<input type="checkbox"/> HOPELESS	<input type="checkbox"/> JOY
<input type="checkbox"/> PRIDE	<input type="checkbox"/> SHAME	<input type="checkbox"/> GUILT

AFTER THE SURVEY, I NOW FEEL: (check all that apply)

<input type="checkbox"/> SADNESS	<input type="checkbox"/> ANGER	<input type="checkbox"/> HELPLESS
<input type="checkbox"/> GRIEF	<input type="checkbox"/> HOPELESS	<input type="checkbox"/> JOY
<input type="checkbox"/> PRIDE	<input type="checkbox"/> SHAME	<input type="checkbox"/> GUILT

AFTER THIS SURVEY, I FEEL MORE COMMITTED TO GRIEF WORK FOR MYSELF:

<input type="checkbox"/> VERY TRUE	<input type="checkbox"/> SOMEWHAT TRUE
<input type="checkbox"/> SOMEWHAT UNTRUE	<input type="checkbox"/> VERY UNTRUE

COMMENTS: PLEASE FEEL FREE TO MAKE ANY COMMENTS HERE. (optional)

APPENDIX F

RECRUITMENT BROCHURES



The brochure features a teal border and a central title 'INVITATION TO PARTICIPATE IN A RESEARCH STUDY' with decorative red zig-zag lines above and below. The title is flanked by two red gear icons. Below the title is the subtitle 'HISTORICAL TRAUMA AND POSTCOLONIAL STRESS IN INDIGENOUS COMMUNITIES: AN EXPLORATION OF ANCESTRAL PRACTICES, A PATHWAY TO HEALING AND TO THE UNCONSCIOUS'. The text is organized into several paragraphs, each starting with a teal-colored heading. At the bottom, there are two black eagle silhouettes.

INVITATION TO PARTICIPATE IN A RESEARCH STUDY

HISTORICAL TRAUMA AND POSTCOLONIAL STRESS IN INDIGENOUS COMMUNITIES: AN EXPLORATION OF ANCESTRAL PRACTICES, A PATHWAY TO HEALING AND TO THE UNCONSCIOUS

This is a research study on the experiences of Indigenous people in ancestral ceremonies. In reverence for traditional ceremonies as a fundamental part of health and culture, this research study looks to understand the process through which sacred healing ceremonies passed on by our elders promote wellness in Indigenous communities.

If you identify as of Indigenous heritage receiving or looking to receive physical and spiritual health through a traditional healing ceremony led by a healer or spiritual facilitator in your community, and are willing to share your experience, I would very much appreciate your participation in this research study.

The purpose of the study is to help inform social workers on how to support Indigenous communities through culturally-adapted interventions, while also providing an opportunity for the participant to bring unconscious elements into conscious awareness.

The procedures of the study involve a confidential hour and a half long audio-recorded interview where the participant will be asked to share experiences related to physical and spiritual aspects of healing ceremonies, as well as acculturation dynamics in the United States.

If you would like to participate or learn more about the study please visit bit.do/research-study, email the researcher at dvidal@smith.edu, or call by phone at ~~(202) 462-3426~~

The data collected from this study will be used to complete my Master's degree in Social Work. The results of the study may also be used in publications and presentations. I have completed the Collaborative Institutional Training Initiative online training course prior to Human Subjects Review approval. The certificate of completion is on file at the School for Social Work and was completed within the past four years. This study protocol has been reviewed and approved by the Smith College School for Social Work Human Subjects Review Committee.

‘WITHOUT ROOFS ARE THE HOUSES’



The poster features a teal border and a decorative red zigzag line at the top. At the top center, there are two circular icons: a gear and a cross. Below these icons, the text 'INVITATION TO PARTICIPATE IN A RESEARCH STUDY' is displayed in a mix of teal and gold colors. The main title 'RESEARCH STUDY' is in a larger, teal font. Below the title, the study's focus is described in gold text. The body of the poster contains several paragraphs of text in teal and black, providing details about the research, eligibility criteria, the study's purpose, and the procedures. At the bottom, there is a contact information section and a disclaimer in a smaller font.

**INVITATION TO PARTICIPATE IN A
RESEARCH STUDY**

**HISTORICAL TRAUMA AND POSTCOLONIAL
STRESS IN INDIGENOUS COMMUNITIES: AN
EXPLORATION OF ANCESTRAL PRACTICES, A
PATHWAY TO HEALING AND TO THE
UNCONSCIOUS**

This is a research study on the experiences of Indigenous people in ancestral ceremonies. In reverence for traditional ceremonies as a fundamental part of health and culture, this research study looks to understand the process through which sacred healing ceremonies passed on by our elders promote wellness in Indigenous communities.

If you identify as of Indigenous heritage receiving or looking to receive physical and spiritual health through a traditional healing ceremony led by a healer or spiritual facilitator in your community, and are willing to share your experience, I would very much appreciate your participation in this research study.

The purpose of the study is to help inform social workers on how to support Indigenous communities through culturally-adapted interventions, while also providing an opportunity for the participant to bring unconscious elements into conscious awareness.

The procedures of the study involve a confidential hour and a half long audio-recorded interview where the participant will be asked to share experiences related to physical and spiritual aspects of healing ceremonies, as well as acculturation dynamics in the United States.

If you would like to participate or learn more about the study please visit bit.do/research-study, email the researcher at dvidal@smith.edu, or call by phone at (860) 485-2450.

The data collected from this study will be used to complete my Master's degree in Social Work. The results of the study may also be used in publications and presentations. I have completed the Collaborative Institutional Training Initiative online training course prior to Human Subjects Review approval. The certificate of completion is on file at the School for Social Work and was completed within the past four years. This study protocol has been reviewed and approved by the Smith College School for Social Work Human Subjects Review Committee.

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX G

RECRUITMENT EMAIL

Dear _____,

My name is Denis Vidal, and I am currently a graduate student at Smith College School for Social Work. To fulfill the requirements for the degree, I am conducting a research study on the experiences of Native people in ancestral ceremonies. As a Native person from South America, I have reverence for traditional ceremonies as a fundamental part of health and culture, which honor sacred knowledge passed on by our elders. In this research study, I am interested in better understanding the process through which traditional healing ceremonies promote wellness in Native communities in North America.

For this study, I am seeking adults who identify as of Native heritage that have received or plan to soon receive physical and spiritual health through a traditional healing ceremony. If you are experiencing a calling or have benefited from a traditional healing ceremony led by a healer or spiritual facilitator in your community, are willing to share your experience in an interview with me, I would very much appreciate your participation in this research study.

Your participation in this study may help to inform social workers on how to support Native communities through culturally-adapted interventions, while aiming to provide an opportunity for you to bring unconscious elements into conscious awareness.

Participation will involve engagement in an audio recorded in-person interview for an hour where you will be asked to share your experiences related to physical and spiritual aspects of healing ceremonies. In addition to that, you will be asked to anonymously complete a trauma experience questionnaire and a personal experience questionnaire in relation to acculturation dynamics in the United States.

If you would like to learn more about this research study (or know of someone that might be interested in participating) please visit bit.do/research-study or email me at dvidal@smith.edu, or give a phone call at (xxx) xxx-xxxx.

Thank you for your consideration.

Saludos,

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX H

HUMAN SUBJECTS COMMITTEE APPROVAL



School for Social Work
Smith College
Northampton, Massachusetts 01063
T (413) 585-7950 F (413) 585-7994

February 13, 2017

Denis Vidal

Dear Denis,

You did a very nice job on your revisions. Your project is now approved by the Human Subjects Review Committee.

Please note the following requirements:

Consent Forms: All subjects should be given a copy of the consent form.

Maintaining Data: You must retain all data and other documents for at least three (3) years past completion of the research activity.

In addition, these requirements may also be applicable:

Amendments: If you wish to change any aspect of the study (such as design, procedures, consent forms or subject population), please submit these changes to the Committee.

Renewal: You are required to apply for renewal of approval every year for as long as the study is active.

Completion: You are required to notify the Chair of the Human Subjects Review Committee when your study is completed (data collection finished). This requirement is met by completion of the thesis project during the Third Summer.

Congratulations and our best wishes on your interesting study.

Sincerely,
Elaine Kersten, Ed.D.
Co-Chair, Human Subjects Review Committee

CC: Maria Torres, Research Advisor

‘WITHOUT ROOFS ARE THE HOUSES’

APPENDIX I

PROTOCOL CHANGE APPROVAL



School for Social Work
Smith College
Northampton, Massachusetts 01063
T (413) 585-7950 F (413) 585-7994

April 7, 2017

Denis Vidal

Dear Denis,

I have reviewed your amendments and they look fine. The amendments to your study are therefore approved. Thank you and best of luck with your project.

Sincerely,

A handwritten signature in black ink, appearing to read 'Elaine Kersten'.

Elaine Kersten, Ed.D.

Co-Chair, Human Subjects Review Committee

CC: Maria Torres, Research Advisor