



Trauma & Culture

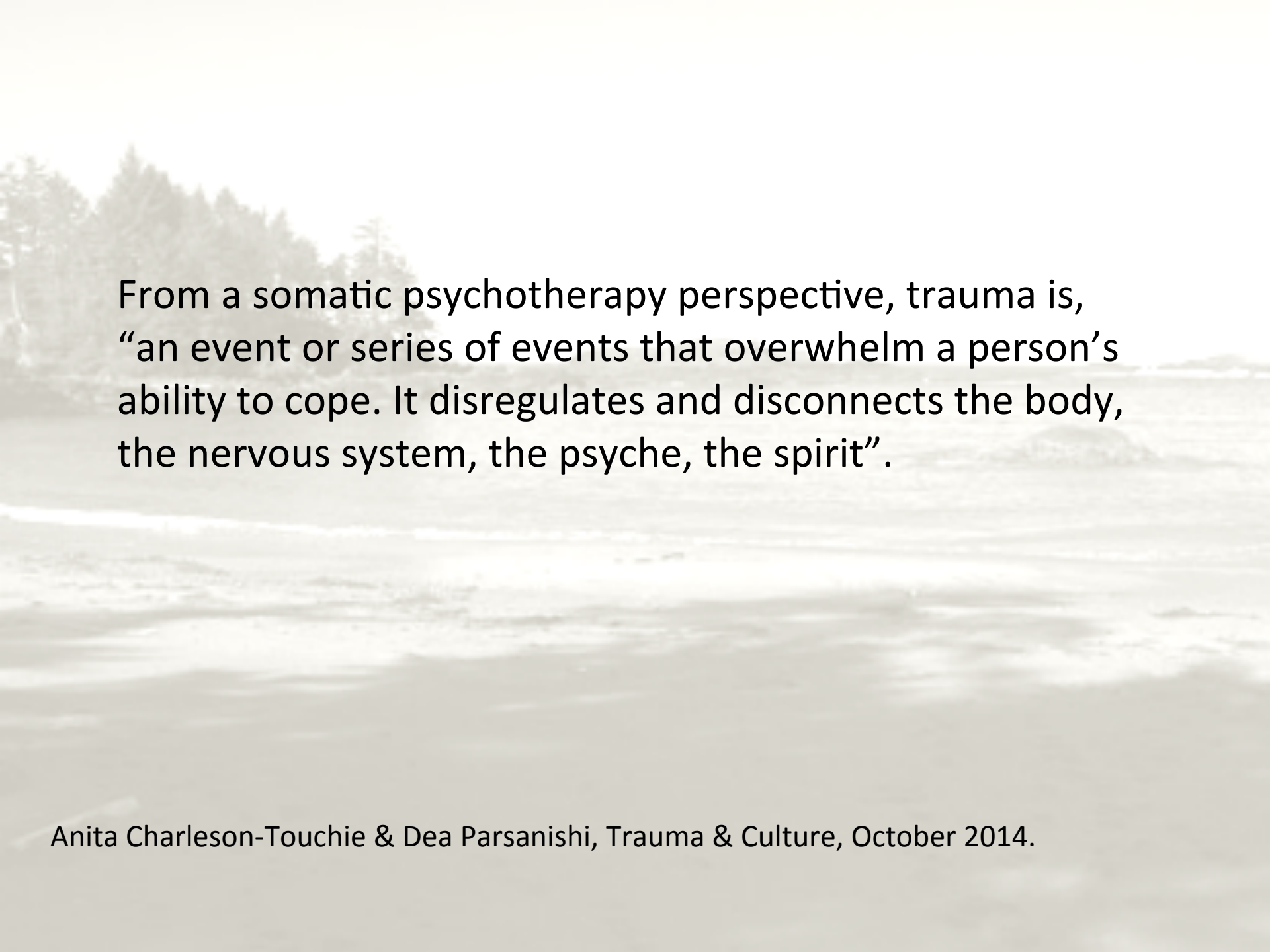
Anita Charleson-Touchie & Dea Parsanishi, Trauma & Culture, October 2014.



Our Goal:

- To enter into a conversation between ourselves (Anita, Dea and Leena) and the group to explore what trauma is from both a Western perspective and First Nations perspective
- To explore healing trauma from both a Western and First Nations perspective.
- To practice/experience one or two of our practices

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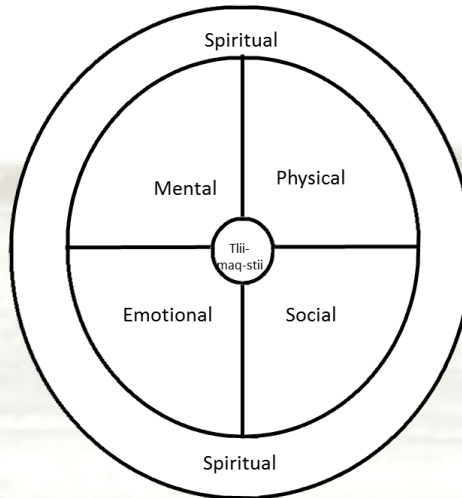
From a somatic psychotherapy perspective, trauma is, “an event or series of events that overwhelm a person’s ability to cope. It disregulates and disconnects the body, the nervous system, the psyche, the spirit”.

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What is trauma from a First Nations perspective?

- First Nations cultural knowledge understands trauma to be a “disconnection between the self and spirit. The spirit has left or has been jolted from the body. The work then is to help bring the spirit back.”

From a Nuu-chah-nulth perspective, we as human beings have different parts of our being which are all interconnected and reliant on each other.

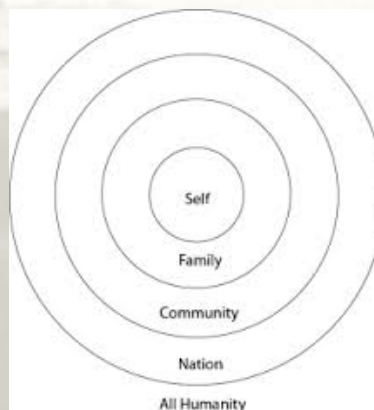
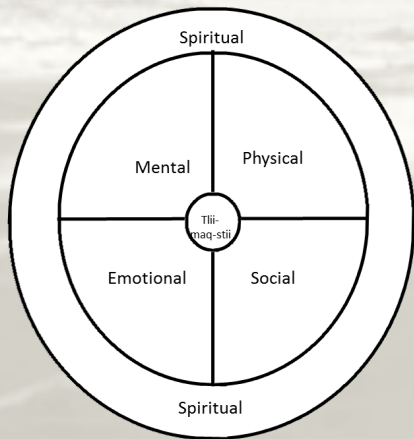


From this perspective trauma is an imbalance and/or disconnection of the different parts of our being.

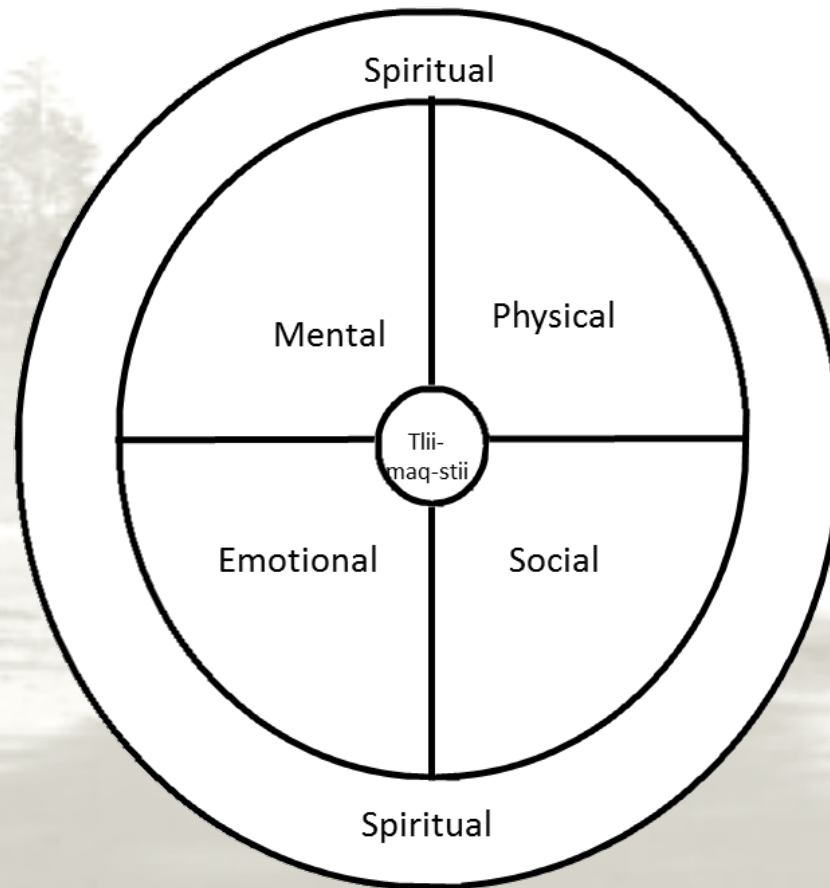
Trauma is also when the Tlii-maq-stii is out of

balance and depleted of life energy.

- The Nuu-chah-nulth principle of Hishookish tsawalk (everything is one and all is interconnected) says that what happens in one part of our being, whether positive or negative, will have an impact on all of the other parts.
- if an individual experiences a sense of overwhelm in any of these parts then all of the other parts will be negatively impacted.



What does trauma look like?



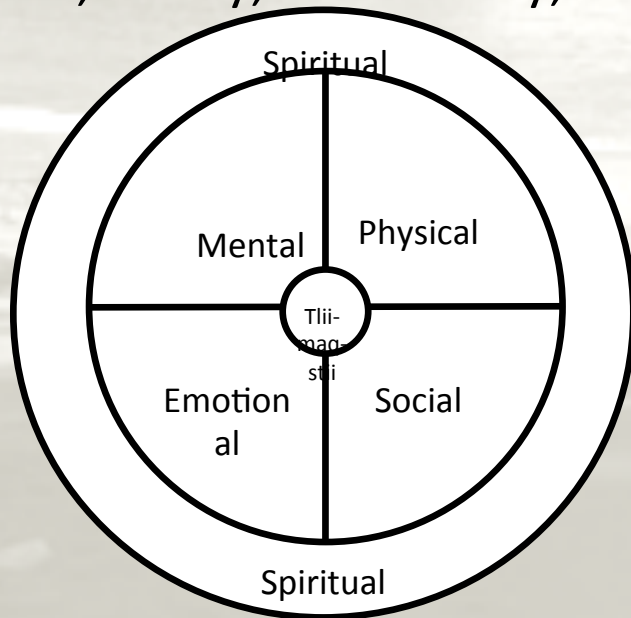
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- From a Nuu-chah-nulth perspective, trauma is also a disconnection between self, family, community, culture, nature, etc.
- when parts of the system experience a sense of overwhelm and/or pain then all of the other parts will be impacted negatively.
- It is critical to explore and understand how the socio-historical context has an impact on individuals, families, communities, cultures. Although this is an important issue, this discussion will be left for another workshop session.



Healing from a First Nations perspective

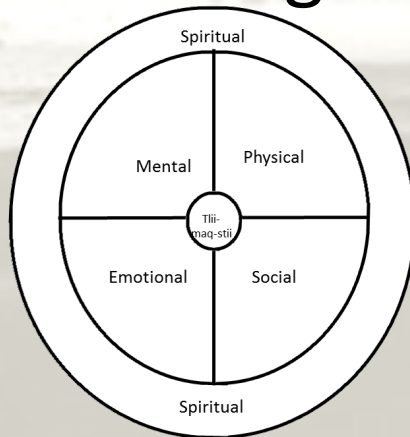
- Bringing the spirit back.
- Restoring, reconnecting and balancing the different parts of our being
- to lift up the tlii-maq-stii so we can be who we are meant to be...to be our true self and truly experience Tiichmis (Life).
- Reconnecting and maintaining a positive connection and balance of self, family, community, culture, nature, etc.



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Balance

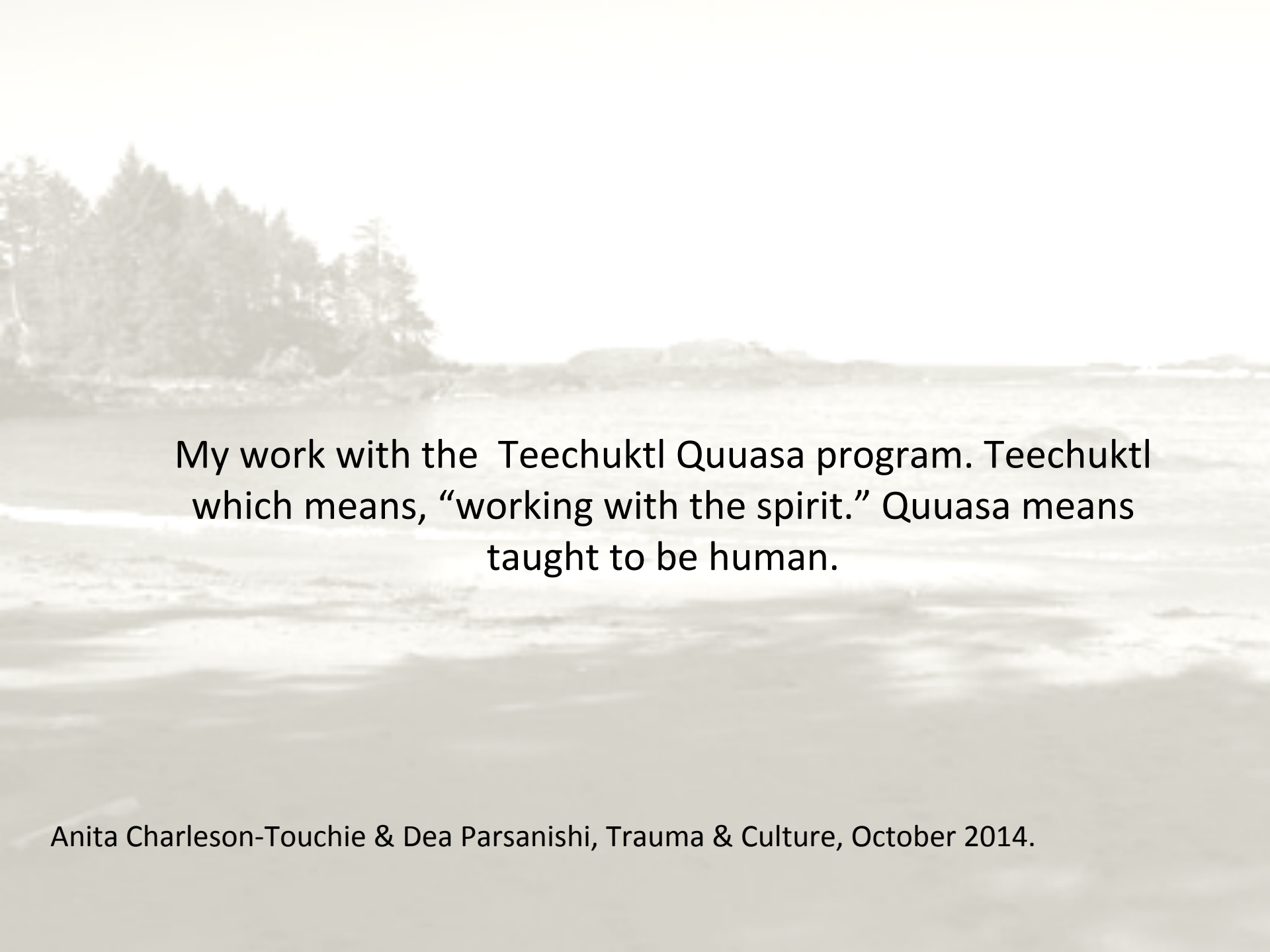
- being balanced means being able to take a look at your being. It means being self-aware... aware of how you are doing as a whole being and then being able to figure out what parts of yourself can be strengthened.





Healing from a somatic perspective

Restoring the person's internal experience of being able able to protect and defend themselves.
Feeling capable on a body, nervous system, psychological and spiritual level.



My work with the Teechuktl Quuasa program. Teechuktl
which means, “working with the spirit.” Quuasa means
taught to be human.

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Culture and its connection to healing trauma

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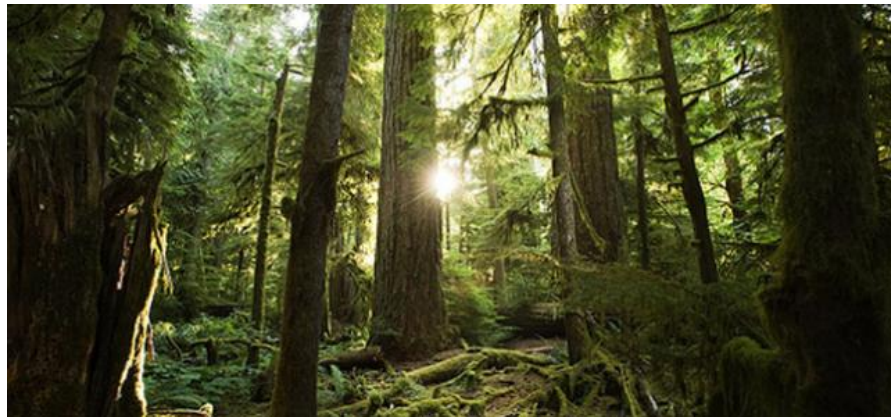
Ceremony & Healing

- Restoring and reconnecting of self (m,p,e,soc,sp), family, community, culture, nature, spirit (ancestors, creator) etc.



Spiritual

“When you pray for something, you start thinking. You begin to be aware of a lot of things...if you pray for guidance you will get that guidance through yourself. Mentally you’re getting alert for what’s in store...” Adam Shewish, Tsheshaht. The Sayings of Our First Peoples.



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Songs and chants



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Letting go & Water



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Strength & Water



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Spruce & Letting go



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Stones & letting go



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Cedar & Moving Forward



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The Canoe & Moving Forward



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Himwitsa/story telling

- groundedness
- Teachings
- Self-exploration & self-understanding



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