

from mining companies, state agencies, and university researchers interested in studying genetic modification of rice together” with the goal of conserving this precious resource for generations.²⁵ Again, recognizing one’s moral duty to act as a custodian for our lands introduces a change of paradigmatic thinking.

Some may argue that Indigenous knowledge or traditional values “has no place at the table,” so to speak, when discussing technologies that may reverse the aftermath of rising temperatures. Why should contemporary scientific institutions consider ancient knowledge when engineering modern cities built to withstand the effects of climate change? Scientists in the West like to think of their knowledge as “un-mediated” or “as pure fact,” while they claim to take a God’s-eye-perspective on their experiments. Can knowledge only be generated in a very narrow way? Is there only one kind of science we can use to truly understand the world?²⁶

These traditions reject anyone whom they deem incapable of taking up an epistemological position from a “nowhere” view void of subjectivity. Donna Haraway and Lorraine Code among other contemporary epistemologists believe that this concept of objectivity has the potential to disproportionately marginalize minorities in that only men own the currency of objectivity.²⁷ Particularly, Code criticizes traditional scientific knowledge production and wants to incorporate diverse demographics and geographic locations in contemporary knowledge production by utilizing a feminist approach to epistemology such as Haraway’s concept of situated knowledge. Situated knowledge rejects the idea that the sciences which attempt to naturalize knowledge are neutral, objective, and geographically or demographically universal. Instead, this detached neutrality carries within itself the seeds of oppression and obliteration.²⁸

When knowledge does not take the usual form academia has taught us to accept, it is rejected on the grounds that the standpoint has nothing to offer. If knowledge is not communicable through statistics, scientific reports, or academic papers, but instead is shared through oration, it is regarded as anecdotal folklore, no matter what information is being shared.²⁹

Why does the majority of the population refuse to trust the work of Indigenous scholars, researchers, and scientists, who may present their work in alternative ways? As Lorde points out, oppressors are quick to consult minorities on topics of race,³⁰ but do not trust their knowledge on other topics as legitimate. As more researchers challenge the traditional definition of science, we must genuinely and critically consider Indigenous knowledge as science if we are to make change during this global crisis. Traditional knowledge often values a more nuanced, contextual, and holistic view of reality from observation, experience, and thought—not just “sterile” lab experimentation.

As well, we have seen Indigenous knowledge save endangered rice, fish, and plants when taken seriously and applied in appropriate ways by Indigenous people. In 2006, there was a catastrophic burn in a Warddeken Indigenous protected area in the Northern Territory of Australia. Forty

percent of the valley burned, when less than half of the land scorched by fire actually required treatment. Six years later, Indigenous rangers from Warddeken Land Management, supported by Bush Heritage Australia, were finally permitted the ability to treat their land with their own traditional practices, including the application of cultural burning. That year only 23 percent of protected land had been burned, with 19 percent of controlled burns taking place during the coolest (and best) time of the year.³¹

In spite of the birch tree deforestation and land displacement, the White Earth Land Recovery initiative led by LaDuke has rebuilt the community’s own viable economy while repairing their ecosystem. They have kept their traditional knowledge alive and have been able to sustain themselves with regenerative agriculture programs developed on their reservation in North Minnesota. Nearly all of the creatures that originate from this land, minus the Buffalo, have either been fully returned or are on their way. LaDuke states that this is “a pretty good testament” and sign of the resilience of an ecosystem when Indigenous knowledge of the land has been practiced.³²

In conclusion, McKibben’s claim that Indigenous people play both a tactical and moral role in climate change is accurate, but his claims need to be considerate of what Lorde tells us. It would be a mistake to assume that climate activism is the sole responsibility of Indigenous groups, as it would be egregious to assume all people of color should play the role of race educator. Yet when Indigenous people voice their knowledge about endangered biodiversity, their voices may not be recognized as credible. Not only do many Indigenous people identify as protectors of the environment, but they have developed principles which can help societies rethink their connection with nature. By discrediting “the wealth of knowledge in all its different forms, treating it as worthless because it doesn’t look like what we expect, we are merely perpetuating a colonial tradition of treating people not like ourselves as less than human. And that might cost us more than we expect.”³³ Failing to practice and implement Indigenous knowledge will result in losing the only chance at climate resilience our global community has if we are to survive and recover from climate change.

NOTES

1. Bill McKibben, “Idle No More Rises to Defend Ancestral Lands—and the Planet.”
2. Ibid.
3. Ibid.
4. Jens Korff, “Cool Burns: Key to Aboriginal Fire Management.”
5. Ibid.
6. “Values of Indigenous Peoples Can Be a Key Component of Climate Resilience.”
7. Ibid.
8. Ibid.
9. Audre Lorde, *Sister Outsider: Essays and Speeches*.
10. Andrea Sullivan-Clarke, “Indigenous Philosophy and Nature,” 115.
11. Kali Holloway, “Black People Are Not Here to Teach You: What So Many White Americans Just Can’t Grasp.”

12. Sullivan-Clarke, "Indigenous Philosophy and Nature."
13. Shannan Lenke Stoll, "Where Bill McKibben Finds Hope Amid the Climate Crisis."
14. Kyle Powys Whyte, "Our Ancestors' Dystopia Now: Indigenous Conservation and the Anthropocene."
15. *Ibid.*, 211–13.
16. Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, 11–21.
17. Trail of Tears," <https://www.history.com/topics/native-american-history/trail-of-tears>.
18. Kimmerer, *Braiding Sweetgrass*, 16.
19. "Trail of Tears," *History.com*.
20. *Ibid.*
21. Kimmerer, *Braiding Sweetgrass*, 13.
22. *Ibid.*, 9.
23. *Ibid.*, 8.
24. Winona LaDuke, "People Belong to the Land," 23.
25. Whyte, "Our Ancestors' Dystopia Now," 211.
26. Chi Luu, "What We Lose When We Lose Indigenous Knowledge."
27. Lorraine Code, "Feminist Epistemologies and Women's Lives," 221.
28. *Ibid.*, 227.
29. Chi Luu, "What We Lose When We Lose Indigenous Knowledge."
30. Andrea Sullivan-Clarke, "Indigenous Philosophy and Nature," quoting Lorde 2007, 115.
31. Bridie Smith, "New Generation Returns to Care for Country."
32. LaDuke, "The People Belong to the Land," 24.
33. Chi Luu, "What We Lose When We Lose Indigenous Knowledge."

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Preliminary Remarks on the Undergraduate Submissions and Course Syllabus

Shay Welch
SPELMAN COLLEGE

In fall 2019, I taught my advanced course in Native American philosophy at Spelman College. Spelman College is an all-women's historically black college (HBCU). Because I require most of the core philosophy assignments in this class to be delivered through creative performances—in accordance with methods of a Native paradigm of performative epistemology, rather than with methods of a Western paradigm of written epistemology (see syllabus)—I have my students write a research, conference-style paper at the end of the semester. This is the only course in which I have the students work all semester on one long paper. The reason why I allow them to write a paper for the semester is that this is their only interaction with Native American philosophy. The students (very reasonably) struggle greatly with the creative construction and presentation of philosophical claims and, over time, have convinced me to allow them to write at least one paper so that they are able to do a core assignment that is in accordance with their training in the Western academic style. The students are required to construct their own research topics as a result of the readings.

There are a few requirements for their paper. First, they must write within a Native philosophical paradigm; while the papers are written within a Western, analytic style, which allows them to write consistently with all of their other courses and to fall within the rubrics for the major's student learning outcomes, they must write using only Native analyses of philosophical concepts such as personhood, agency, relations, etc., and they must constrain their arguments to be in accordance with all foundational Native philosophical principles. Second, they must use Native studies/feminism/philosophy/theory sources almost exclusively. Third, they must treat the philosophical material as a current working philosophical framework that can be applied to our lived experience, just like the other theories covered in our Western philosophy courses. And finally, they must construct a personalized

research topic that connects with them in light of the conceptual issues raised in the readings. The students do research on their own throughout the semester and regularly check in with me to adjust and tweak their research topics as they do more research.

I selected the following two papers from this class as well suited to, and interesting for, submission to the newsletter at an undergraduate level. I also think these two papers highlight the meaningful thematic intersections that can arise between Native and Indigenous philosophy and Black feminist philosophy. While the students here do not explicitly engage Black feminist philosophy since they are required to draw from Native research, they have extensive personal and theoretical familiarity with the analyses and principles of these frameworks through courses within the philosophy major and women's studies program. My suggestion to students for how to engage philosophical material in an original way is for them to question how the material can be applied to, or will change when applied to, the Black woman's experience. I believe that the themes the students chose reflect their perspectives regarding how Native philosophy is relevant to their lived experience.

The purpose of including undergraduate papers in the newsletter is to provide examples of how Native and Indigenous philosophy can be taught and undertaken by students in their philosophical training. This course is open to all students and can satisfy the general humanities requirement, but given its advanced level, this course is undertaken mostly by philosophy majors and minors and will satisfy one of the following core requirements: metaphysics, epistemology, non-Western philosophy.

Syllabus

Native American Philosophy PHI 325 (Abbreviated)

Required Texts:

Cordova, V. F. *How It Is: The Native American Philosophy of V. F. Cordova*. University of Arizona Press, 2007.

McPherson, Dennis, and J. Douglas Rabb. *Indian from the Inside: Native American Philosophy and Cultural Renewal*. McFarland Press, 2011.

Norton-Smith, Thomas. *The Dance of Person & Place: One Interpretation of American Indian Philosophy*. State University of New York Press, 2010.

Waters, Anne (ed.). *American Indian Thought: Philosophical Essays*. Wiley-Blackwell Publishing Co., 2003.

Catalogue Description:

The purpose of this course is to orient ourselves with a philosophy that asks the same sorts of questions that Western philosophy has posed but that approaches these

questions from a different worldview articulated through a set of alternative concepts and values. Questions such as "What is there?" "What do we know?" and "What is good?" are reexamined from the Native framework of values.

Course Description:

This course will be taught in a manner similar to Introduction to Philosophy. The purpose of this course is to orient ourselves with a philosophy that asks the same sorts of questions that Western philosophy has posed but that approaches these questions from a different worldview articulated through a set of alternative concepts and values. Questions such as "What is there?" "What do we know?" and "What is good?" will be reexamined from the Native framework of values. We will begin the course with *The Dance of Person & Place: One Interpretation of American Indian Philosophy* by Thomas M. Norton-Smith. This book will show how the Native philosophical framework differs from the Western framework and explain why and how Native philosophy is a legitimate philosophical perspective. Then we will read anthologies and monographs, which will introduce you to specific ways of addressing the basic questions of philosophy. The purpose of this course is to introduce you to unique value systems to show that they are 1) legitimate and philosophically complex and 2) crucial conceptual tools to add to our own knapsacks of philosophical skills, which will give you more concepts with which to work and will broaden your comprehension of and respect for differing perspectives more generally.

Design: There is no lecturing in this class; all classroom discussion derives from the student's ability to develop and lead discussion.

Class Expectations:

Final Paper: 25% of the final grade

Paper requirement: You will be working towards a 12-page, conference-quality paper.

Bibliography and paper outlines are required and are part of the overall grade.

Annotated bibliography must contain 20 well-chosen pieces (book chapters or articles) and the final paper must contain 12 of these in addition to your in-course materials.

Oral Presentations: 25% total

There will be three creative, performative presentations that present your philosophical ideas and responses to the material read. These presentations are broadly oral in honor of the Native American Communicative and Intellectual style. These presentations will be a blend of proper philosophical analysis content presented with an attempt at narrative/storytelling, which includes song, dance, games, play, poetry, spoken word, and metaphorical/cosmological storytelling. The presentations should be about 10 minutes in length. You must be very prepared for these presentations. About half of the score will derive from presentation preparedness.

Presentations must be accompanied by a summary of the overall argument and an outline of the argument claims, along with a description of how you chose to convey these ideas through your particular creative framework.

Presentations will be worth 50% and written part will be worth 50% of overall grade.

Class Participation: Class discussion is worth 25% of the final grade. This grade includes your engagement with both your fellow classmates and myself. This explains why attendance is required. However, your mere presence will not suffice for a quality grade in this area. The grade in this area is determined by both the quantity and **quality** of your comments and questions. This makes class preparation the biggest determining factor of your final grade. This is because your ability to use the concepts and arguments in the material accurately and effectively in classroom discussion is how I determine what your participation grade indicative of participation quality is determined.

4th Hour Justification- Summaries: 25%

You must provide a one-paragraph summary of the main argument of the next day's reading. The summaries are **due no later than 10 pm on the previous day**.

Procedural Knowing to Facilitate Healing after Collective Trauma

Spencer Nabors
SPELMAN COLLEGE

In this paper, I argue that after collective trauma, communities can learn procedural knowledges in order for healing to take place. Healing is an experience that is often called for after trauma. While trauma can be experienced individually, it is often the case that trauma is communal and experienced by a whole group. I argue that collective trauma actually pushes communities to learn or create ways of knowing that can facilitate collective healing. While healing through procedural knowing may not occur in the same way for every individual, it is a collective process due to the ways in which procedural knowledges are communal.

A Western analysis of knowledge typically understands knowledge as justified true belief. This generally means that knowledge is understood in a propositional way which shows up as "S knows that P." "S" refers to the subject and "P" refers to the proposition that is known. In *The Dance of Person and Place*, Thomas M. Norton-Smith explains that propositional knowledges deal with knowing-that. Native American conceptions of knowledge are particularly different in that they deal with knowing-how.¹ Procedural knowledge is an experiential form of knowing where individuals come to know through their own bodies.² In the Native American tradition, knowledge is not gained through propositions but through experiences. Procedural knowledge must also be taught through activities and actions so that another individual may learn through

participation. Lee Hester and Jim Cheney also explain that it is difficult to *verbally* explain procedural knowledges as they must be experienced.³ For example, when learning how to drive a car, verbal explanations are helpful, but one must sit behind the wheel and perform the action in order truly to learn.

Of course, the epistemological differences between the Western and Native American worlds do not negate the existence of other forms of knowledge. This means that while Western epistemology understands knowledge in a propositional way, there is still procedural knowledge in the Western world, such as the above example of driving a car. This is also true for propositional knowledge in Native American epistemology. Norton-Smith explains that a big difference between propositional and procedural knowledge is lifespan.⁴ Procedural knowledge in Native American epistemology is understood as knowledge that is carried with individuals through their lifetime. This is because this form of knowledge is experiential. On the other hand, in Western epistemology, propositional knowledge is understood as knowledge that is eternal as it is designed to outlive us. For example, the propositional knowledge statement "dogs are mammals" is understood as being true whether a knowing subject is alive or not. Propositional knowledge claims are thought to outlast an individual lifespan as the knowledge itself is not tied with lived experiences.⁵

In *The Phenomenology of a Performative Knowledge System: Dancing with Native American Epistemology*, Shay Welch further explains procedural knowledge. She maintains that any fair analysis of Native American epistemology must understand procedural knowledge as more than just "know-how" knowledge.⁶ She maintains that with procedural knowledge, one must be an active participant in coming to know. There is a creativity involved in the "doing" that creates procedural knowledge. This is because embodiment is central in Native American epistemology and procedural knowledge. Given that procedural knowledge involves lived experience, the body is a key part of this form of knowing. Individuals come to know through their bodily experiences. For example, when a new mother is learning how to breastfeed, she comes to know with and through her body. Or, when a child is learning to ride a bike, they learn through bodily movement.

Further, procedural knowledge is not only relegated to skill. Procedural knowledge encompasses all actions that cause an individual to come to know. Welch maintains that Native American epistemology does not attempt to transform procedural knowledge into propositional knowledge claims. There is no venture to change know-how knowledge into know-that claims.⁷ Procedural knowledge need not be forced into a propositional statement. Welch also emphasizes that the word "procedural" is important in that it insinuates that there is a performance aspect to this kind of knowledge. Welch calls this system a "performing-knowing system" because procedures *are* performances as "procedure" is an adroit term. Given that this form of knowledge is phenomenologically embodied, it is constantly evolving as individuals have new and different experiences. Therefore, she adopts the phrase "procedural

knowing” to denote a process, rather than using the term “knowledge.”⁸

Procedural knowing is communal, as our embodied experience is of being related to our environment. In their article “A Native American Relational Ethic: An Indigenous Perspective on Teaching Human Responsibility,” Amy Klemm Verbos and Maria Humphries explain that relationality plays a major role in Native American communities. They explain that learning occurs in a communal manner because knowledge is passed down from generation to generation. The relational values of the community apply to knowledge production as no knowledge *belongs to* an individual.⁹ Therefore, while procedural knowing may seemingly come from individual experiences, the knowledge is communal. The foundation of relationality in Native American communities means that experiences happen relationally. While a specific experience may only happen *to* an individual, the experience occurs *in* community because of the emphasis on relationality in the Native American worldview.

Furthermore, learning is a communal process in Native American education. In “American Indian Epistemologies,” Gregory Cajete explains that community is a foundation in Native American knowledge production. Cajete explains, in the same way as Norton-Smith and Welch, that Native American knowledge is procedural and experiential.¹⁰ This means that learning is done through action and performance. Cajete explains that Native American learning, education, and knowledge production is done in and with community. This ultimately means that in Native American epistemology, knowledge is both procedural and communal.¹¹ Despite the fact that an experience may be individual, the procedural knowledge is still communal due to the fact that knowledge production is a communal process.

Community is one of the most important aspects of the Native American worldview. It is true that communal knowledge as an epistemic process is readily erased and invalidated by the academy in the Western world as knowledge production is understood as an individual process. Welch, when discussing her aim to account for an epistemology in the Native American worldview, explains that everything that one comes to comprehend is so due to their communal understanding. This is because knowing itself is a communal process.¹² Knowing can never be individual because everyone is positioned in a particular community which helps to facilitate their own understandings. In Native theories of how we come to know, an individual is inextricably tied with their community, which means that they cannot come to know outside of the collective. A knowing agent is socially and epistemically positioned within a specific community which impacts how the agent comes to know.

Native American epistemology understands that there are polycentric perspectives. In *Indian from the Inside: Native American Philosophy and Cultural Renewal*, Dennis McPherson and J. Douglas Rabb explain that every person holds knowledge but no person holds all of the knowledge.¹³ Every person has a perspective and all of the perspectives together create the whole of knowledge. In this way,

knowledge must be communal because no individual can hold knowledge completely.¹⁴ Ultimately, it is the case that procedural knowledge must be communal. This is because learning and knowledge production is always a communal process. Despite the fact that experiences might seem to be an individual phenomenon, community is the foundation of the worldview, meaning that experiences occur while one is positioned within a community. Finally, the whole of knowledge is held by the community and cannot be wholly understood by one individual.

I argue that communities can collectively learn new ways of procedural knowing after communal trauma in order for healing to take place. My argument assumes the unified survival of the traumatized community. Procedural knowing is typically understood as a practical form of knowing, which means that it typically has a clear purpose. Healing is the purpose and the goal after collective and communal trauma. I argue that trauma pushes individuals and communities to search for practices that will help to facilitate healing. Procedural knowledge as understood through the context of Native American epistemology shows that knowledge is practical and experiential. Healing that takes place after collective trauma must be an experience in which the whole community takes part. Understanding knowledge as practical means that healing is possible with procedural knowing. Healing must be the practical goal of the procedural knowledge that the community all takes part in producing and doing. It is also important that the procedural knowing that attempts to move towards healing must only be done within the community that collectively experienced the trauma so that individuals or groups who did not experience this trauma cannot impede on the healing.

Of course, it is true that healing cannot take place overnight. However, I argue that procedural knowing can help to lead towards healing after communities go through collective trauma. In Robin Wall Kimmerer’s *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, she explains the process of planting the three sisters: corn, beans, and squash.¹⁵ Certainly, planting is a procedural knowledge as it is a practical experience that involves knowing. Kimmerer explains that not only is the planting a communal procedural knowledge process, but wisdom and lessons can also be gained through the planting of the three sisters. She also argues that the planting allows the individual to feel closer with the earth and to feel more connected with the plants and with the community. The planting of the three sisters can show that procedural knowing is able to move an individual and a community. The procedural knowing of planting helps to build up the community because of the wisdom that is gained. Kimmerer’s explanation of the three sisters shows that procedural knowing can have a good and practical impact on the community as a whole.¹⁶ Understanding that lessons and wisdom can be gained through communal procedural knowing is important in order to further understand that healing is possible through procedural knowing. While the planting of the three sisters may not specifically be a healing type of knowledge, it is a way of procedural knowing that can *facilitate* healing. Many non-Native communities also find that planting can be healing individually and communally.

Ceremonies and rituals, similar to the planting of the three sisters, involve procedural knowing in that they are practical and experiential. Welch explains that when rituals are in harmony with the environment, they can aim towards specific goals such as healing.¹⁷ Welch argues, through explaining Indigenous dance as politically radical, that procedural knowing can be a site of healing. Welch explains in her discussion on Native dance that the procedural knowing that facilitates healing works to counteract trauma that occurred in Native American communities.¹⁸ She maintains that using procedural knowledge to help heal trauma is actually a way of furthering Native American epistemology. When procedural knowing is used to facilitate healing, Native American epistemology as a whole is strengthened because healing becomes a part of the knowing process.¹⁹ This ultimately means that knowledge production can actively involve an aspect of healing.

The fact that procedural knowing is embodied plays a major role in helping communities to heal after collective trauma. Qwo-Li Driskill explains in "Theatre as Suture: Grassroots Performance, Decolonization, and Healing" that embodied performance and procedural knowing helps individuals to learn what healing feels like.²⁰ Knowing what healing feels like makes it easier for individuals to "do" healing with their bodies. Procedural knowing involves the whole individual, meaning that their body is involved in the knowledge process. Trauma happens to the whole individual. This means that healing must involve the whole individual as well, so their flesh must be involved in the procedural knowing in order for healing to truly occur. When embodied knowing has the goal of achieving healing, the individual's body comes to know healing and start to reverse the collective trauma that occurred.

The healing process that procedural knowing can help to facilitate occurs within the community. Of course, as outlined previously, despite the fact that the experience may seem individualistic, the communal foundation means that the healing of the procedural knowing is a collective process. Given that the trauma that occurred was communal and collective, the most beneficial way for healing to occur is in a communal and collective manner as well so that the healing is unified and impacts all. Therefore, the procedural knowing that facilitates healing is a communal type of knowing and knowledge production. The fact that the trauma happened to a community as a whole helps the community to create procedural knowing for healing *collectively*. Given that trauma can impact individuals in many different ways, communal practices of healing allow for different healing styles that can reach each person. While healing may not occur in the same way for all individuals in a community, the process of healing through procedural knowing is ultimately a collective one.

Rebecca Wirihana and Cheryl Smith explain in "Historical Trauma, Healing, and Well-Being in Maori Communities" that communal trauma is passed down from generation to generation.²¹ They argue that performances and actions can facilitate healing when they are an emotional release. Procedural knowing processes can be developed to offer a therapeutic feeling to a community. After collective trauma, communities have an opportunity to create

practices to release the pain that they experienced.²² A practical and embodied way of expressing emotion is a form of procedural knowing that helps to offer a release from communal and collective trauma that has occurred. A communal procedural knowledge that offers an emotional release can create an intergenerational process of healing.²³ This allows the community to deal with the emotions that the trauma brought as a collective.

I argue that when collective trauma occurs, communities are *pushed* into creating procedural knowledge for healing to take place. Trauma causes individuals to develop practices in order to deal with the hurt with which the whole community deals. When relationality is a core value, the community is pushed to work collectively to help each other when faced with pain and trauma. Given that knowledge production is a communal process, it logically follows that after collective trauma, knowledges would be created as a community for healing to take place. Procedural communal knowing having practical goals means that when communities come together in an attempt to reach healing, they can create ways of procedural knowing in order to benefit one another and help the collective. Hurt pushes individuals to take actions to deal with the pain that they have. Therefore, communal trauma pushes the collective to take actions as a community to recover. Collective action is taken after communal trauma to form procedural knowledge to move the community towards healing.

Performances of procedural knowing also create the space that is necessary for healing to occur. When collective trauma occurs within a specific community, the procedural knowledges that are formed for healing must also be done within that community. I argue that there is a level of epistemic isolation necessary for procedural knowledges to have a healing aspect. This isolation gives the community protection from the dominant culture. Epistemic isolation refers to only communicating with and learning from one's own social group. There are many benefits for a traumatized community's being epistemically isolated when it comes to producing procedural knowledge for healing. The community must not be with the traumatizer in order for true healing to be possible for the collective. When the community is epistemically isolated from the traumatizer, they do not have to deal with a privileged group minimizing or doubting their trauma. I argue that communal procedural knowing that has a goal of achieving healing requires epistemic isolation from those who played a role in the traumatizing so that the community does not have to prove that they faced trauma or that they need to heal. When the community is epistemically isolated, space is created for healing to occur.

Given that trauma is carried with the body, it is important that procedural knowing for healing must allow the body to tell its truth about the trauma. The damage done by trauma occurs to the flesh and down into the bones. Therefore, healing practices must involve the flesh and the bones as well. Welch explains that Native dancing finds and shows truths that are within the body.²⁴ Embodied procedural knowing that attempts to move a community towards healing allows the body to recall the memory of the trauma and tell its own truth. The performance of embodied procedural

knowing gives individuals and the community as a whole the opportunity to tell their own story of hurt and pain that was experienced. When this embodied re-membering is done with the community, the trauma that exists within bodies can be dealt with collectively. Damages to the body can be dealt with when the community uses their bodies to search for healing. This embodied procedural knowing that is used to move towards healing is resistive towards the trauma that occurred.

I further argue that “doing” healing as a community helps to expedite the healing process. If an individual is to search for healing on their own, they are not in relation with individuals who can help them. Additionally, when trauma occurs collectively, other individuals are aware and familiar with the struggle. This familiarity aids individuals in attempting to help one another reach healing. It is still possible that an individual can create procedural knowledges on their own to try and reach a point of healing. However, when procedural knowledges are created in and with community for the purpose of healing, individuals can heal collectively from trauma that occurred. This maintains the relational aspect of the trauma, allowing the community to heal in a unified way. Further, this communal aspect of procedural knowledge with a goal of healing is helpful in that it brings the community together. It is often the case that communal or collective trauma attempts to tear individuals apart from one another or create a divide. When procedural knowing and healing is done with the community, the collective is brought together and the goal that the traumatizer may have had to break up the community is ruined.

In conclusion, communities create ways of procedural knowing after collective trauma in order to reach a place of healing. Given that procedural knowledge is practical, it can have a purpose or goal of healing. Wisdom and lessons can be gained through certain procedural knowledges, which can help to facilitate the process of healing the community. Ceremonies and rituals, when experienced by the whole community, can lead towards healing and counteracting trauma, which ultimately strengthens the epistemological system. When trauma is passed down from generation to generation, the procedural knowing must be a transgenerational way of releasing emotions that were caused by the collective trauma. Additionally, the procedural knowing is an embodied experience which allows for the body and flesh to be healed from the trauma. Procedural knowing for the purpose of healing helps to teach bodies what healing feels like. Communities must also be epistemically isolated for healing to occur in the best way. Further, communal procedural knowledge for the purpose of healing helps to bring the community together and reverse the goals of trauma. Communities are pushed towards creating ways of procedural knowing as a collective after trauma occurs to the whole in order to reach healing for the entire community.

NOTES

1. Thomas Norton-Smith, *The Dance of Person & Place: One Interpretation of American Indian Philosophy*, 56.
2. Shay Welch, *The Phenomenology of a Performative Knowledge System: Dancing with Native American Epistemology*, 31–50.

3. Lee Hester and Jim Cheney, “Truth and Native American Epistemology,” 319–34.
4. Thomas Norton-Smith, *The Dance of Person & Place*, 60.
5. Ibid.
6. Welch, *The Phenomenology of a Performative Knowledge System*, 47.
7. Ibid., 30.
8. Ibid., 33.
9. Amy Verbos and Maria Humphries, “A Native American Relational Ethic: An Indigenous Perspective on Teaching Human Responsibility,” 1–9.
10. Gregory A. Cajete, “American Indian Epistemologies,” 69–78.
11. Ibid., 70.
12. Welch, *The Phenomenology of a Performative Knowledge System*, 13, 17.
13. Dennis H. McPherson and J. Douglas Rabb, *Indian from the Inside: Native American Philosophy and Cultural Renewal*, 120.
14. Ibid., 120.
15. Robin Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, 129.
16. Ibid., 129.
17. Welch, *The Phenomenology of a Performative Knowledge System*, 37.
18. Ibid., 64, 69.
19. Ibid.
20. Quo-Li Driskill, “Theatre as Suture: Grassroots Performance, Decolonization and Healing,” 155–68.
21. Rebecca Wirihana and Cheryl Smith, “Historical Trauma, Healing and Well-Being in Māori Communities,” 197–210.
22. Ibid., 199.
23. Ibid., 202.
24. Welch, *The Phenomenology of a Performative Knowledge System*, 96.

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How Reconnecting with the Land May Help Heal Trauma in Native American Communities

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Before the Western invasion of their land, Native Americans were bound to their homelands through cultural ties. Indigenous lands were seen as more than a geographical land space. Instead, they were communities in which individuals lived in harmony with nature. As a result, the land encouraged the facilitation of knowledge. For Indigenous Americans, living with the land is a critical part of their identity. However, through centuries of violence and systemic oppression, Native Americans have lost access to their homelands through forced removal, and thus have lost part of their identities.

Furthermore, the loss of identity with Indigenous cultures prevents many Native Americans from engaging with traditional cultural ceremonies. While in this essay I argue the stripping of Native Americans from their homelands is a contributing factor to the development of generational trauma in Indigenous communities, I also will claim that a modified reintroduction to Native Americans spaces—one that takes into consideration the fact that many Native American lands have been stolen or inaccessible—may contribute to the healing of trauma and prevent the transmission of pain and loss to the next generation. This essay will focus on the importance of land in the native communities as a space to develop knowledge through ceremonial performances.

Conceptually, living within the land is the concept that one is living in harmony with their moral obligations to the earth. The earth and the individual live in relation to each other as equals as opposed to human beings being thought of as above the earth and in control of plants and animals. From the Native American framework, there is an expansive concept of persons.¹ The expansive concept of persons is rooted in the belief that trees, animals, and spirits are nonhuman persons that are as worthy of respect as humans. According to Brian Burkhart in *Indigenizing Philosophy through the Land: A Trickster Methodology for Decolonizing Environmental Ethics and Indigenous Futures*, in order to live within the land, you must live within a locality.² Living within a locality is living within nature, meaning that the individual lives in harmony and balance with the land itself. Living in a delocality, however, is the opposite of living in a locality; the human maintains an attitude that they are separated from nature, and not only

believes that humans are separate, but holds further that some humans are seen as above nature, and therefore they do not have a moral obligation to protect and provide for it. The notion of bounded space is the space within living in a locality; when an individual lives in a locality, they are bounded to a particular space in which they are equal to the land.³

I argue that it is better to live in a locality like the Indigenous American framework as opposed to the Western framework of living in a delocality. This is because living within the land is important to understanding our identity. Home is not where the heart is, but rather it is where we live. Where we live has a critical impact on our identity: regardless of who we are, many of us strongly identify with where we live and often define who we are in accordance to where our childhood memories are located. The text *Culture, Tradition, and Globalization: Some Philosophical Questions* by Asha Mukherjee states, "The sense of belonging, the common sedimented experiences and cultural forms that are associated with a place, are crucial to the concept of a local culture."⁴ Thus, living within the land, or living in a locality, is crucial to understanding the identity of the individual. For humans and nonhumans alike, our needs and desires are shaped by the area in which we live in. It is not possible to exist without having some relationship to the land. This is why a person's identity is tied to where they live, as this is their home. Unfortunately, though, the Western framework is conceptually tied to the idea of living with in a delocality, as previously mentioned. This delocality results in humans having no sense of place. Without a sense of place, it is difficult for individuals to maintain an identity, because everything is around them is in flux—an attachment to the land does not exist. Living in a locality allows for a person to have an established identity. Particularly, Native Americans have been stripped of identity with the land due to Western civilization colonizing the land, making it difficult for Native Americans to have bounded space, which is essential to their framework.

Moreover, delocality results in binary relationships. Binary relationships are those in which there are only two options: something either A or non-A. Binary frameworks lead to some humans determining the values of nonhumans and humans. The binary system derived from delocality results in Westerners viewing anything aside from themselves as worthy of unlimited consumption. The view that white men have dominion over everything else is why the land and the Indigenous people that lived on the land have been mistreated and exploited for centuries. In "The American Indian as a Miscalc Ecologist," Calvin Martin argues that Westerners lack a land ethic, that is, a moral obligation to the land, especially a human-to-land ethic.⁵ I argue this lack of land ethic leads to all nonhumans having instrumental value. As discussed by Burkhart, instrumental value is based upon how useful a nonhuman person is to the human, whereas intrinsic value is where value is placed on nonhumans because it is essential to the nonhuman. Native Americans have always had a land ethic, and have thus seen that everything in nature has value. This ideology leads to Indigenous Americans having a moral obligation to provide for the land, as it provides for them. In different Native American tribes, the land has been particularly generous to

them. It provides space for ceremonies, food, and shelter. Land is critical to Native American identity, resulting in living in a locality. Living within the land creates an ethical reciprocal relationship between humans and nonhumans alike.

Moreover, another concept essential to living within the land is the concept of communalism. Communalism bases itself on the belief that others, and our relationship to others, is more important than us as individuals. It focuses on the “we” instead of the “I.” Unlike Western culture, Indigenous Americans believe that in order to be a person, and have an identity, there must be a community. An individual is part of the community, and there is a reciprocal relationship between members of a community and the individual; in other words, the individual benefits from the community, and the community also benefits from the presence of the individual. The text *How It Is* by V. F. Cordova discusses how a Native worldview has a conceptual framework, that is the basis to ideology and values. One of these values, communal reality, is critical to the Native American conceptual framework because it determines the values and way of living a particular group of people believes in.⁶

Communalism, however, is not simply defined by the people of a particular group. As previously mentioned, Native Americans believe in the expansive concept of persons; thus communalism includes the people, nonhuman persons, and the land itself. The land itself is an integral part of community. In “‘People Speaking Silently to Themselves’: An Examination of Keith Basso’s Philosophical Speculations on ‘Sense of Place’ in Apache Cultures,” Martin Ball discusses how oral traditions in Apache culture use the land to embody past traditions by associating stories and events with places and landforms.⁷ I agree with Ball in the sense that oral tradition does have the ability to connect individuals to the land. However, I add that the land provides Native Americans the opportunity to engage in the act of place-making; since the land provides place-making, the traditions and persons living within the land are all engaged in the concept of communalism. The development of communalism through the land encourages Indigenous people to live within a locality, as they are able to be more in touch with the community, and the community helps to create the individual’s identity. Moreover, the land that has provided Indigenous Americans the ability to practice traditions also has supported their well-being. Native American tribes that are located in particular geographic regions have a communal reality that is centered in a particular region. For example, being located by a river is influential to the community because the people have a reciprocal relationship between the river and the people. Geographical landmarks are part of the Native American conceptual framework; thus they help create the community.

Unlike the predominant Western belief that the individual is more important than the group, most Native American communities support the opposite theory, that the group is more important than the individual. The individual’s need should be aligned to the community’s needs. The community itself serves as a means of teaching and learning in Native American culture. In Native American cultures, the children

learn the ways of respect and tradition from the elders: this helps develop their individual values to be centered on the community’s values. When the community is intact, there is a creation of balance and harmony. Each person and nonperson in the community has a subjective experience that is considered valid and thus the entire community is comprised of multiple truths. The individual is influenced by the truths of their community, in which their own truths are formed and help form their identity. Because in turn the community is formed of multiple truths, all truths are considered to be of equal value. Individualism, on the other hand, creates a false need for competition and hierarchy, thus destroying the possibility of true community.

Communalism from living within the land results in the creation of traditions. Traditions are one of the ways in which an individual can find its identity, or internal sense of place. Native Americans have a special regard to traditions that is not typically held in Western culture. In *Yuchi Ceremonial Life: Performance, Meaning, and Tradition in a Contemporary American Community*, Jay Miller argues that the Yuchi people have maintained their relationships with family by upholding their traditions with the three sacred grounds that they use for their ceremonies. I argue, however, that the land has a critical relationship with Native American values. Without the land, there would not be a community for Indigenous Americans to create traditions because most Indigenous American traditions are rooted in place-making. Thus, the framework that the land and people are equal provides a reciprocal relationship in which community is developed. This community is essential to a Native American person’s identity, which can only come from living in relation to the land. The concepts of living within the land and communalism are therefore related, because in order to have a community, you must be living within the land.

Given that living within the land and communalism create a sense of reciprocity between the people and the environment, I suggest that reconnecting with Native American lands can heal trauma in the Native American community. Native Americans have experienced historical violence from European colonizers since Europeans arrived in America. European colonists who believed in the idea that they were above the land also believed that they were above humans who were of a darker complexion and practiced different beliefs. Because of their hierarchal framework, they were able to justify the false belief that Native Americans are savages. Because the colonists endorsed a false, racist ideology, they were able to falsely justify the belief that Native Americans needed to be “civilized” if it was not moral to kill them. The brutal process to ensure “civilization” involved the forced removal of Indigenous Americans from their homelands. Removing Native Americans from their homelands ensured that they were unable to traditionally practice their sacred ceremonial practices. The process of removing Native Americans from their homelands resulted in generational trauma that is still occurring today. Molly Castleoe, in “How Trauma Is Carried Across Generations,” discusses how trauma is passed down from parent to child. The transmission of trauma from parent to child is known as vertical transmission.⁸ It can occur from societal problems such as oppression of a

particular group. The children must address the trauma in order to heal from it and to prevent passing it on to their children. In the Native American community in particular, studies have been done to attempt to understand where the trauma lies and what effects it has on the community. For example, the “Split Feathers” study by Carol Locust studied children who were taken from their traditional homelands. The effects were devastating. Children who had been removed had experienced

1. The loss of identity,
2. The loss of family, culture, heritage, language, spiritual beliefs, tribal affiliation and tribal ceremonial experiences,
3. The experience of growing up being different,
4. The experience of discrimination from the dominant culture,
5. A cognitive difference in the way Indian children receive, process, integrate, and apply new information in short a difference in learning style.⁹

It is important to note that while this study is based primarily on the separation between adoptive children and their communities, children who experience a separation between their identity often suffer from the same symptoms as mentioned in the “Split Feathers” study. This trauma that has manifested has resulted in Native Americans being far more likely to commit suicide¹⁰ and also abuse substances to cope. In “Native Americans and Alcohol: Past, Present, and Future,” William Szlemko, James Wood, and Pamela Thurman discuss how Native Americans are more likely than other ethnic groups to abuse alcohol and experience fetal alcohol syndrome. While Szlemko and colleagues argue that this is a result of historical trauma (historical trauma is considered to be a collective theory of trauma that causes emotional harm to an individual or collective after a traumatic event), I argue that in regards to Native American people, the historical trauma stems from the inability to reconnect with homelands and engage in traditional practices. This disconnect, like most trauma, is often swept under the rug, and as a result many Indigenous people engage in harmful practices in order to cope. I will claim that this trauma can be addressed and healed by reconnecting with homeland, thus living in the land, and communalism.

Traditional homelands have provided Native Americans the ability to gain procedural knowledge. Procedural knowledge is knowledge that is gained through action. Actively participating in practices that successfully and respectfully complete a goal is how procedural knowledge becomes truth. Native Americans have traditionally engaged in finding truth by engaging in procedural knowledge through connecting with their homelands. This is why their homelands are considered sacred spaces. These sacred spaces are part of their identity. Procedural knowledge is much more effective than its contrasting method of knowledge, propositional knowledge. For example, many parents learn how to take care of their children by actively engaging in child-rearing practices. While reading parental books can certainly help, most people would agree that procedural knowledge has a lasting impact in knowledge building. Propositional knowledge is the Western method of knowledge. Propositional knowledge exists within a binary system, in which something is either true or it is

false, and there is no room for ambiguity or subjectivity. As a result, propositional knowledge fails to consider moral aspects to finding truth; it also does not take into account the subjective experience of persons. While something can be true in part, the method of discovering this truth can be immoral and damaging to the environment and the people who are part of the environment. For example, the unethical studies of birth control in Indigenous communities were without consent and often resulted in the forced sterilization of women. While they discovered the side effects of birth control, the studies themselves are inherently unethical. In fact, many discoveries in Western sciences are true in the sense that they are scientifically accurate; however, the methods to discovering the truth were not respectful and resulted in trauma that has not properly been redressed.

Since discovering truth is done in the Native American framework by engaging in procedural knowledge, it is often done by engaging with the land or living within the land. This allows Indigenous Americans to discover their place in the world, what their moral obligations to the land are, and how they can best live a life in which they fulfill their moral obligations to the land as well as the people. I am arguing here that Indigenous Americans’ ability to engage in procedural knowledge and thus find truth regarding their identity is applicable to healing trauma. Trauma can only be healed in Native American communities if they can discover their truth. Being able to exist within the land allows this, and by discovering their truths, they are able to effectively heal some of the trauma regarding who they are as a people, and how they can best morally engage with the world, with human persons and nonhuman persons alike. Uncovering this truth can help Native Americans heal and have an identity with Native American values and culture. This will prevent the effects that were experienced by children in the “Split Feathers” study and help mitigate the trauma from being passed onto the next generation.

Now that I have established that Native Americans should engage in the concept of living within the land in order to engage in procedural knowledge to find truth, and thus heal from trauma, I will continue my argument by adding that the methods to engaging in the land should be done with the community, thus engaging in communalism. While certainly there is individualistic healing of trauma that might be specific to a particular person’s trauma, I argue that communalistic healing is also important and comes from engaging in the land. Often, when Indigenous people engage in their beliefs for healing trauma, it is in the form of a ceremony. Traditional ceremonies are important in Native American culture. Traditional ceremonies often involve engaging in the land and community members engaging with each other. Practicing ceremonies as a community can heal trauma more effectively than by an individual alone. This is because a Native individual cannot function without a community. Community provides the individual with people who have experienced similar trauma—the trauma of being forcibly removed from their original homelands. This provides a sense of familiarity and allows all people in the community to have a sacred space. Ceremonies that focus on the healing of trauma are also more beneficial as a community because they allow Indigenous Americans the space to practice traditions

that reflect on their Native American tribal values. This is psychologically more beneficial for Indigenous Americans. By engaging in ceremonial practices with a community, in their original bounded spaces, Indigenous people are able to feel comfortable with their identities and also take pride in them. Additionally, since Native Americans already believe in “we” over “I,” there is more value placed upon engaging in ceremonial practices as a group instead of only as an individual.

It is important to understand what kinds of ceremonial practices may be helpful for Native Americans in order to help redress trauma and promote healing. Ceremonies are a form of social practice. According to Shay Welch in *The Phenomenology of a Performative Knowledge System: Dancing with Native American Epistemology*, social practices are performances. Performances are part of developing procedural knowledge, because procedural knowledge involves performing an action respectfully to complete a goal. Welch discusses how Native Americans have often relied on ceremonial dances to engage in procedural knowledge and social performance to engage in truth. Welch argues that Native American dancing is regarded as essential to Native epistemology. I argue that because Native American dancing is crucial to Native epistemology, it can be useful for healing trauma in Native American communities. Since the social performance of dancing involves the embodiment of Native American values, truth, and procedural knowledge, it has the ability to heal trauma. Dancing can be used to embody trauma and can be a method of accepting that generational trauma has occurred, and can, in addition, provide a bounded space within an original homeland for working through and understanding generational trauma. Dancing is typically a part of Native American ceremonies. The social performance of dancing as a community thus can help Native Americans establish an identity with Native American culture and promote healing.

Another social practice that helps to connect Native Americans to their original homelands, and help Native Americans heal from trauma, are Native American rituals. According to *Legends of America*,¹¹ some tribes have used peyote, a plant, during ceremonies, to promote physical and spiritual healing. These ceremonies are guided by healers, known as roadmen, that guide the individual through their life. This is a communal practice as it involves more than the individual in order to be effective. Native American trauma should typically be addressed in a communal fashion in order to be beneficial for the individual. The ability to engage in these practices is thus important for Native Americans to effectively heal from trauma as a collective; however, these rituals also need to be done in Native American original homelands. The original land spaces are able to provide Native Americans with their identity and help promote healing spaces in which Native Americans can unlearn and cope with trauma.

Specifically, “Historical Trauma, Healing, and Well-being in Māori Communities” by Rebecca Wirihana and Cherry Smith highlights how reconnecting with cultural heritage has been helpful for healing from trauma in Indigenous communities. Maori cultural heritage includes the ability

to use songs and chants, which are considered a formal speech, as well as dance. Wirihana and Smith argue that Māori communities benefit from being able, verbally and physically, to express their emotions. The grieving process at Tangihanga, a traditional funeral ritual site, allows Indigenous people to express trauma through their tears and remorse. I am arguing that these practices allow Indigenous people to heal from trauma because they are able to engage with the land in a sacred space as a community. The act of performance serves as a method of achieving truth and thus identity, and therefore is able to heal trauma in the individual.

Since Native Americans strongly value living within the land and being in harmony with the land, there is little doubt that the forced removal of Native Americans from their sacred spaces inhibited their ability to fully engage with the land to their best ability. Native Americans have been forced to assimilate to varying degrees in order to survive under Western colonization. Western culture also introduced Native Americans to alcohol and other substances. The suffering of Native Americans at the hands of Western colonizers thus has created a vertical transmission of generational trauma—passed from parent to child. I have argued that in order for this trauma to be redressed, Native Americans can heal by being able to reconnect with their homelands. Their homelands have long provided the ability for Native Americans to have balance and harmony. These homelands have also provided the space to engage in traditions and social practices that involve being able to exist within the land. The ability to engage with the land allows Native Americans to gain procedural knowledge, and procedural knowledge leads to Native Americans engaging in the action of performance to uncover the truth. These truths are essential to having a Native American identity. I have also argued that the loss of Native American identity is part of why Native American people have dealt with generational trauma for centuries. Additionally, it is best that this trauma is redressed through communalistic practices because communalism has always been essential in the Native American conceptual framework. Communalism can create a sense of balance and harmony with other humans as well as nonhuman persons. Communalism also provides Indigenous Americans with an identity. Many Native American tribes have found ceremonial practice as a community beneficial as well. While it is certainly not possible to undo the historical colonization of Native Americans by Europeans, living with the land as a community to heal from trauma is a step in the right direction.

On the other hand, however, some might claim that Native Americans do not need to practice ceremonies that are particular to their tribal affiliations that connect them with their homelands. Unfortunately, many Native Americans cannot connect with their homelands because Westerners have forcibly removed them from their land. According to the US Department of Health and Human Services Office of Minority Health, only roughly 22 percent of Native Americans currently live on reservations.¹² Therefore, most cannot engage in ceremonies with the land at all, or in the same way that they could have prior to European invasion. This could lead to a loss of identity and, as a result, trauma,

which could cause the vertical transmission of trauma to continue for Native Americans.

In response to this, however, I admit that there is no denying the fact that Native Americans have been pushed off of land that is significant to them and instead some might live on reservations. However, reservations are still land, and still count as a type of bounded space. In fact, while many people of Native American heritage do not live on reservations and Indigenous people might not be able to reconnect with the same land as before, reservations are still places where tribal ceremonies can be held. These ceremonies would have the ability to help Native Americans heal from the trauma of displacement. Reservations also allow Native Americans the space to live within the land as a community. There can still be beneficial connection with the land that occurs even after Western intervention, which is why I argue that while the most ideal scenario involves Native American people returning to their original homelands, it is highly unlikely that this will occur. Therefore, Native Americans will have to engage with the land that they currently have and use it to provide space for ceremonies and healing to the best of their ability.

Even still, there is also the argument that Native Americans reconnecting with their heritage through ceremonial social practices could potentially result in Native people experiencing more trauma. This is because Native Americans would be engaging in social practices that have been affected by Western culture, and when confronting trauma there is a possibility that an individual can experience negative effects.

I do not disagree with the notion that confronting trauma and experiencing the pain from it can be triggering for individuals. However, I would argue that it is necessary in order to heal from trauma. There can be differentiations in the intentions behind trauma: some trauma can be repeated from the intention to further harm, and other methods of confronting trauma can be used to heal and deconstruct it. To face trauma as a community can create a sacred, safe space where it is acceptable to embrace emotions regarding displacement and abuse. Additionally, I admit that Native Americans may not be able to engage in their ceremonial practices towards promoting healing in the same way as they could prior to Western interference. Pretending that they can would be as if I were erasing the fact that Native Americans have been oppressed, or that trauma in and of itself is entirely erasable. I am not claiming either of these notions.

In summation, Native Americans have strong ties to their homelands, which has led to land-specific performances and practices. The destruction of identity through forced removal of Native Americans by Westerners has also led to the development and transmission of generational trauma between adults and children. If Native American people are able to reintegrate with their land, they would also be able to engage in traditional ceremonies that help to establish a sense of cultural identity and belonging. One of the many causes of trauma stems from a lack of identity, and thus reestablishing a healthy relationship with the self can allow for the healing of generational trauma. While this healing

certainly is not an easy task, and can force an individual to confront potentially triggering subjects, Native Americans' confronting their trauma can be a very positive experience overall. While ideally, it would be best for Native Americans to be able to reconnect with their own lands, I acknowledge that it is highly unlikely that they will be able to do so given most lands were stolen. However, I argue that Native Americans have the ability to claim new lands and still heal from trauma. The healing of generational trauma through living with the land and the development of communalism has the capability to redress some of the trauma that Native Americans have faced. While it is not possible to undo the historical trauma that Native Americans have experienced, it is possible to cope with the effects of trauma as a means to collectively work towards preventing the vertical transmission of trauma from parent to child.

NOTES

1. See Thomas Norton Smith, *The Dance of Person and Place: One Interpretation of American Indian Philosophy*, 77–94.
2. Brian Burkhart, *Indigenizing Philosophy through the Land: A Trickster Methodology for Decolonizing Environmental Ethics and Indigenous Future*.
3. *Ibid.*, 177–88.
4. Asha Mukherjee, "Culture, Tradition, and Globalization: Some Philosophical Questions," 54.
5. Calvin Martin, "The American Indian as Miscalc Ecologist," 243.
6. Viola F. Cordova and Kathleen Dean Moore, *How It Is: The Native American Philosophy of V. F. Cordova*, 49.
7. Martin W. Ball, "'People Speaking Silently to Themselves': An Examination of Keith Basso's Philosophical Speculations on 'Sense of Place' in Apache Cultures," 460–78.
8. Molly Castelloe, "How Trauma Is Carried Across Generations."
9. Carol Locust, "American Indian Adoptees."
10. Cordova and Moore, *How It Is*, 50; Vincent Schilling, "Centers for Disease Control Release Suicide Stats. Native American Women Top the List with 139 Percent Increase."
11. Kathy Weiser, "Native American Rituals and Ceremonies," 2.
12. "Profile: American Indian/Alaska Native."

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