

## Healing Transgenerational Trauma

**ACROSS FRIENDS PEACE TEAMS** (FPT), we witness how global violence and injustices inflict trauma on people around the world. As this trauma is transmitted from one generation to the next, it becomes **transgenerational trauma**. People who inherit trauma may suffer and behave in ways they don't understand. The consequences for themselves and for societies are tragic.

In Friends Peace Teams, we work to dismantle the global engines that perpetuate trauma—racism, economic and political domination, and militarism—and help people heal from trauma individually and communally. Stabilizing and recovering from trauma strengthen our ability to oppose injustice and build peaceful, just communities and societies.

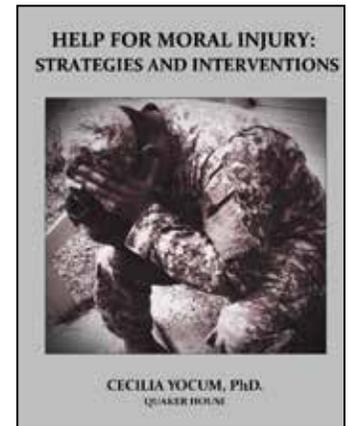
Many communities where we work suffer from **historical trauma** because of their race, ethnicity, religion, or other characteristics. Dr. Maria Yellow Horse Brave Heart, a Hunkpapa/Oglala Lakota psychotherapist, defines historical trauma as "cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma." Historical trauma has been compounded over centuries for many Indigenous peoples by genocide, colonization, and forced assimilation. Dr. Brave Heart and other researchers are investigating exactly how collective historical trauma transmits. The suffering among historically exploited and oppressed people everywhere is visible in disproportionately higher rates of poverty, unemployment, illness, substance abuse, violence, and suicide.

We are learning to identify and heal from **primary trauma** caused when we are overwhelmed by an experience that leads to mental disorganization or collapse, instilling deep emotional distress patterns. We are also learning about **secondary trauma**: symptoms of trauma experienced after hearing or witnessing others' experiences of trauma. We share culturally appropriate **tools of trauma recovery and resiliency**. For example, we are learning to recognize when someone is triggered, and we stop—individually and in groups—to acknowledge this. We encourage people to discharge emotion and to stay grounded while others express

emotion. Youth are learning how to interrupt the traumas of our parents' and grandparents' generations, even across warring religious and ethnic groups.

Another form of trauma is **moral injury**. When an act of violence occurs both the wounded and the perpetrator suffer. Moral injuries are the invisible wounds to the heart, soul, and spirit of people who feel "debilitating guilt, shame and self-condemnation secondary to inflicting violence, state-sanctioned or otherwise, on others."\* Those of us who benefit from the historical injustices of colonization and stolen lands of Indigenous peoples may experience moral injury. Friends Peace Teams encourages settlers to acknowledge the harm colonization has caused others and to consider how to make amends and restore relationships.

In all the communities where Friends Peace Teams works, people draw on the spiritual wisdom of their own cultures and religions to undertake the difficult work of healing. However we conceptualize it, we know that the Living Spirit, the Great Mystery, the Inward Guide, the Divine is a universally available source of transforming power. This Power persists, endures, heals, guides, and prospers. Life goes on, abundantly, even in the face of human tragedy. Celebrating each moment as a creative, generous gift of life strengthens us to face human tragedy, heal within and among us, work for the end of exploitation and oppression, and create enduring, regenerative cultures of peace and justice.



\* Beverly Ward, quoted in *Moral Injury*, by Cecilia Yocum, 2016. Order at [quakerhouse.org/product/help-moral-injury](http://quakerhouse.org/product/help-moral-injury). Proceeds go to Quaker House for counseling and support to service members who are questioning their role in the military.



# How to Understand and Heal Transgenerational Trauma

**FRIENDS PEACE TEAMS** directly challenges and redresses injustices that cause so much trauma in the first place. We balance personal practice and training with speaking up and taking direct action for social and ecological justice in our homes, communities, and societies.

**Toward Right Relationship with Native Peoples** (TRR) understands that in the U.S. the first step toward healing is to learn and acknowledge the history and ongoing impacts of genocide, colonization, and forced assimilation of Native peoples. In our TRR workshops, participants engage in learning, reflection, and dialogue. We encourage Christian churches to acknowledge and make amends for the harm they inflicted on generations of Indigenous people through Church-operated Indian boarding schools. We encourage U.S. settler families to learn our own family histories: Where are we in the story of genocide, colonization, and forced assimilation of Native people? Two excellent books that can help us move through introspection toward acts of repair and healing are *Healing Haunted Histories* (Enns & Myers, 2021) and *Inherited Silence* (Dunlap, 2022).

**Healing and Rebuilding Our Communities** in Rwanda and Burundi finds

ways to bring different communities together to look at the violence that had been going on for years, including genocide. The participants voice their desire to not only heal individually, but to work together to restore and rebuild community relationships through workshops, community healing companions, and community gatherings. Activities focus on inclusion and sharing among perpetrators and victims. Especially important is finding common ground. An unexpected outcome for some volunteers was to work with some members of the U.S. Congress on the Genocide Prevention Act.

**Power of Goodness** collects stories and children's artwork about how people have addressed interpersonal conflicts, but also collective, historical, and environmental abuse and injustice. This collection was started to help Quaker children deal with the traumas of WWII, then the Chechen and Ukrainian wars. Friends are invited to share true stories from around the world that help heal, strengthen compassion, and oppose violence and injustice.

**Alternatives to Violence Project Trauma Resiliency Workshops** in Colombia and several Central American countries provides a place where

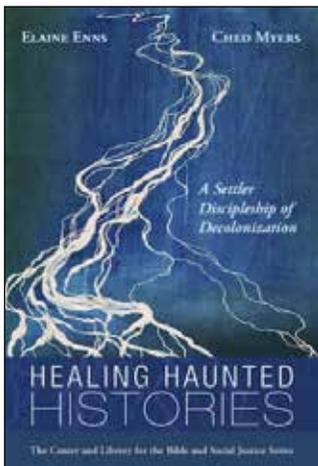
people talk about how separation between groups was promoted by government actions and companies taking over land. In Indonesia, enemies in decades of war or religious violence can come together in these structured, residential workshops and are shocked at the ability to heal, reconcile, and even become lasting friends—beyond their imagination of the possible. The Spirit lives in these direct relationships, which is where miracles are possible.

**River of Life** is an important exercise where people look at past, present, and future-formative events, strengths and weaknesses. The participants imagine a future where they could use their strengths to create a new future that avoids repeating past mistakes. They act out these futures to come up with new ideas. One young man had been in a rebel group like many in his family. When he imagined his future, he said he saw a new vision, and he said, "My life will be forever changed. I saw I didn't have to be who I was before."

We hope you will join us in the work of acknowledging and understanding the past so we can heal in the present, restore relationships, and create peaceful, just futures.

## Healing Haunted Histories: A Settler Discipleship of Decolonization

BY ELAINE ENNS AND CHED MYERS, CASCADE BOOKS, 2021 (BOOK REVIEW BY ROSE MARIE BERGER)



**HEALING HAUNTED HISTORIES** is a powerful testimony, a prophetic witness, and a humble gesture toward "saving the soul of America" through deep engagement with our own family stories. The "bloodlines, landlines, and songlines" motif echoes the ancient Hebrew folk wisdom "A cord of three strands is not quickly broken" (Eccl. 4:12).

As people of faith, we trust that it is possible to heal the past. That is how we enter the joyful ceremony of mature humanity. Every European-descended white settler in America has an oppor-

tunity to learn our stories of first contact with Native peoples in a new way and to begin repairing that first harm, that original sin, as a way of healing our own hidden wounds. **Healing Haunted Histories** is the practical process, deep biblical exploration, and historical resetting of story that is critical for today and our work going forward.

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**Rose Marie Berger** is a senior editor at *Sojourners* ([sojo.net](http://sojo.net)) and author of *Bending the Arch: Poems* (2019). (Review used by permission.)

# Welcoming Friends Peace Teams Europe

**SINCE 1994, PEACEBUILDING-UK** has promoted nonviolence, resilience, and trauma recovery in Chechnya, Ingushetia, and Dagestan of the North Caucasus. The Little Star team of psychologists in Grozny, Chechnya, used *The Power of Goodness* from Friends International Library (FIL), among other materials. When FIL closed in 2013, Friends Peace Teams–AWP took *The Power of Goodness* under our care.

Little Star brought *The Power of Goodness* (PoG) to the Odesa Regional Mediation Center in 2015, after Russia invaded Eastern Ukraine. Facilitators from all over Ukraine were trained and now serve as vital supports given the current armed conflict in Ukraine.

Australia Friends have encouraged FPT to reach out to European Friends to support this work in their region. Thus FPT is organizing a new section

under the name of FPT Europe in partnership with Peacebuilding-UK to share news, raise funds, and oversee work in Ukraine and North Caucasus and with other peace ministries in the region. To subscribe to news or donate, visit [friendspeaceteams.org/europe](https://friendspeaceteams.org/europe).



Olha Lychko-Parubocha,  
Ukraine Coordinator

## Congratulations! *The Power of Goodness* Ukraine Edition Published



*The Power of Goodness: Ukrainian Edition* was printed in Ukrainian, Russian, and English (Caritas, 2022), and six new Ukrainian stories were added to the

FPT website: [friendspeaceteams.org/power-of-goodness](https://friendspeaceteams.org/power-of-goodness).

Power of Goodness teams are spreading the message of peace and giving young facilitators much-valued leadership experience in the North Caucasus, Ukraine, the Philippines, Indonesia, Rwanda, West Papua, and

Korea. With more donations, we could support several teams in Ukraine at this time and leadership among young people globally.

We need about U.S. \$10,000 per team. Please donate to FPT–Power of Goodness; specify the facilitation team if you like.

## Friendly Book Collaborative

**JOIN US IN SUPPORTING CHILDREN, PARENTS, LIBRARIANS, AND TEACHERS** around the world! You too can volunteer to review books, write curriculum, train adults, or raise funds.



### Literacy for Peace and Justice

[friendspeaceteams.org/literacy-for-peace-and-justice](https://friendspeaceteams.org/literacy-for-peace-and-justice). Contact: Maida McKenna at [literacy@friendspeaceteams.org](mailto:literacy@friendspeaceteams.org)



### Peace Schools and Gardens

[friendspeaceteams.org/peace-schools-and-gardens](https://friendspeaceteams.org/peace-schools-and-gardens). Contact: Nadine Hoover at [peaceministries@friendspeaceteams.org](mailto:peaceministries@friendspeaceteams.org)



### Peace Libraries

[friendspeaceteams.org/peace-libraries](https://friendspeaceteams.org/peace-libraries). Contact: Ratih Puspito Rini at [peace.libraries@friendspeaceteams.org](mailto:peace.libraries@friendspeaceteams.org)

**WE INVITE YOU** to link the library of your meeting, church, or other group to the Friends Peace Teams Peace Libraries web page, [friendspeaceteams.org/peace-libraries](https://friendspeaceteams.org/peace-libraries). This makes our recommended books available to your community!

Queensland Regional Meeting in Australia recommended books to us. They linked their library to the FPT website and FPT LibraryThing catalog. Now they are exploring adding “A Friends Peace Library” to the description of their meeting’s library.

Friends Peace Libraries offers training in reading stories aloud and in facilitating Power of Goodness events for your librarians to offer to parents, teachers, and young people. Let us know if your meeting, church, or other group is interested.

## How TRR Works Toward Healing

**TRR'S TEAMS** of Indigenous and non-Indigenous facilitators offer workshops that guide participants through the painful truths of U.S. history and prepare them to take steps toward healing. For settlers, these steps include acknowledging our families' roles in colonizing stolen lands, learning from Indigenous people, supporting their needs and aspirations, and advocating for land return. For Indigenous people, these steps include raising children to be proud of their Indigenous identities and knowledgeable about their Indigenous languages, stories, skills, and ceremonies.

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*"The TRR workshop provided a safe place to cry deep tears. The stories of hope bring inspiration for resilience and healing."* —A TRR workshop participant, Grinnell, Iowa

Register for TRR presentations at [friendspeaceteams.org/upcoming-events](https://friendspeaceteams.org/upcoming-events)



Photo: Kaye Edwards

Graves at Carlisle Indian Industrial School

## Take Action to Support Healing

Go to Friends Committee on National Legislation, [fcn.org](https://fcn.org), and urge your U.S. senators and representative to support the **Truth and Healing Commission on Indian Boarding School Policies in the United States Act** (S. 2907/H.R. 5444)

## NORTH AMERICA

# Healing the Wounds of Genocide, Colonization, and Forced Assimilation

**"WE ALL CARRY THE TRAUMA** in our hearts," says Deb Haaland, a Laguna Pueblo tribal member and the first Native American to serve in the U.S. cabinet. As Secretary of the Interior, Haaland is leading an investigation into the historic and ongoing traumatic impacts of the boarding schools where Indigenous children were separated from their families and taught to reject their cultures. "The healing will not be done overnight, but it will be done," Haaland promises.

For the Indigenous peoples of Turtle Island (North America), trauma has passed from generation to generation through centuries of genocide, colonization, and forced assimilation. It manifests today in disproportionately high rates of poverty, incarceration, disease, infant mortality, violence, and suicide.

How can healing come about? Indigenous leaders who contribute to the work of TRR offered their insights (these are short excerpts):

### How do you see transgenerational trauma manifesting in your Native community?

**Jerilyn DeCoteau:** I think the most pervasive manifestations are the breakdown of family relationships and tribal societies, and the loss of the tribes' ability to govern and take care of their people's needs. This is all due to the destruction of culture and family bonds and the taking of tribal resources of every kind, from our land to our languages to our children. There is dysfunction and depression at all levels of tribal society.

**Irvin Porter:** Indigenous parents who grew up in boarding schools can be so traumatized that they perpetuate that abuse on their own children.

### How do you see it manifesting in your own life?

**Suanne Ware-Diaz:** I am the daughter of a boarding school survivor. For my Kiowa father, Kiowa was his first

language, but he was taken to boarding school when he was only five, and he was there till high school. He was a nurturing, kind teacher to me in every way except when I asked him to teach me the Kiowa language; then he was impatient with my mistakes and would just go ballistic. As an adult I asked him why he was that way, and his eyes showed me his pain. At age five he was beaten for speaking his language, and that pain came back to him when he tried to teach me Kiowa. I learned some Kiowa words, but I will never speak Kiowa fluently. When you lose your language, you lose your history, your stories, and your sense of belonging in your culture. It is devastating. I feel that loss.

**Jerilyn DeCoteau:** I sure would like to know how to lift the depression that kills joy, intention, and hope on a personal and societal level, even for those of us who had to move away from the reservation.

### Can you describe healing that is happening in your Native community?

**Nia To Go There:** Our tribal college is initiating systemic change by preparing teacher candidates as "change agents," using culturally relevant strategies to help our students personally and professionally. Consistent with our tribal emphasis on meaningful change, I developed a curriculum entitled *Ishkode Kahmahch Opikik*, "fire that is beginning to stand," to help our community members face our traumatic history, digest its implications for the present, release it, reach deeply to forgive, and ultimately initiate transformation—healing of mind, body, and spirit.

### How is healing happening in your own life?

**Suanne Ware-Diaz:** I work toward healing myself by working within the church on Native American issues. I've worked on the mascot issue because that is something I lived myself. My

high school mascot in Los Angeles was the “Warriors.” They dressed up in Hollywood-style costumes and did silly marches on the sports fields, and I know how that made me feel. I am also defending the Indian Child Welfare Act (ICWA). A high percentage of our Native children are taken out of our homes and communities and fostered or adopted by non-Native people. It’s just another way to break up our cultures. Identity matters. Connection with community matters.

**What are the keys to healing for Native people?**

**Nia To Go There:** Healing for us is to believe that we have the right to BE fully human, integrating our ancestral stories with our present and envisioning a future where we BECOME fully aware of our original story of interconnectedness, so that once again we have a sense of BELONGING and a sense of place and identity. This is applicable to all of us, not just Indigenous peoples.

**Nikira Hernandez:** When the pope came to Canada for his apology tour, healing was present in both the Indigenous man who placed a war bonnet on his head and the Indigenous woman who called for it to be removed. There is healing for ourselves as Native folks when we embody the spirit of love and gentleness that was/is denied our ancestors/us as we meet settler colonialists today. There is also healing in standing up to say that the harm done to our ancestors continues today and that we will not lie down

and take it quietly. Which is to say, there is healing in resistance.

**Jerilyn DeCoteau:** I think the biggest key is language. We have to know our language to know our culture. *Anishinaabemowin* is a beautiful language. A word or phrase can carry historical knowledge and convey important lessons for living in harmony with all things. In my ancestral language the word for great grandparents and great grandchildren is the same: *aanikoobijigan*. This illustrates important concepts of relatedness, wholeness, and a way of being that ties us all together.

**How can non-Natives heal their own transgenerational trauma?**

**Nia To Go There:** For non-Natives the healing process begins with facing history with its unvarnished violence and asking what precipitated such violence, which goes against our very nature as human beings. Perhaps a closer look at the Indigenous philosophies, ontologies, and values will help our joint efforts toward collective healing.

**How can non-Natives support healing in Native communities?**

**Jerilyn DeCoteau:** I think the most important and impactful thing they can do is to support language programs. Beyond that, they should find out from Tribes or tribal organizations what their priorities are and support them in ways that they can.

**Suanne Ware-Diaz:** Land acknowledgments contribute to the healing process. When I say “I live on the

unceded lands of the Tongva Gabri-elino tribe,” it shifts the dynamic to a longer view of history that includes the original peoples of this land. Restoring the land is also healing for us. We need to preserve lands and give them back to the care of Native Americans. We need them for our ceremonies and we need them to reconnect with the Earth.

**Irvin Porter:** Native people don’t trust easily. Marching into tribal offices and announcing what you are going to do for the Native community will go nowhere. Meetings through intermediaries who can bridge the cultural divide can be a means of building trust. Healing takes an investment of time, sharing, and personal commitment.

**Nikira Hernandez:** I’ve watched a number of my white friends begin to reckon consciously with the history and ongoing genocide of Indigenous folks. What snags them is the idea that they are somehow bad or wrong because of what their ancestors did, that there is something bad about their beingness.

The natural world is incredibly beautiful, creative, vibrant, diverse, wonderful. We are not separate from the natural world—Indigenous folks and colonizers alike. We were made to be interdependent with everyone else who is here: the fish, the ferns, the winged ones, the four legged, the food plants, the waters—everyone. Everyone is a part of this sacred inter-connection. So part of the healing is this: remember that you are a part of the sacred, part of the whole.

**CONTRIBUTORS**



**Jerilyn DeCoteau** (Turtle Mountain Chippewa), TRR co-director and facilitator



**Nia To Go There** (Turtle Mountain Cree), tribal college professor, writer, and researcher



**Suanne Ware-Diaz** (Kiowa), TRR facilitator and anti-racism trainer



**Nikira Hernandez** (Paiute and mixed ancestry), United Church of Christ minister and TRR facilitator



**Irvin Porter** (Nez Perce, Pima, Tohono O’odham), Presbyterian minister and TRR facilitator



**Toward Right Relationship with Native Peoples**



## Contribute to a New Generation

BY SALOMON MEDINA AND LOREN ESCOBAR

**PEACEBUILDING EN LAS AMÉRICAS (PLA)** is active in Guatemala, El Salvador, Honduras, Colombia, and Ecuador, with plans for a chapter in Nicaragua. In these countries we have been on the front line working to build peace and reduce hunger during the most recent pandemic and a period marked by natural disasters. This occurred at a time of military and political repression and was implemented in order to welcome and be sensitive to the needs of human beings exposed to every kind of calamity imaginable.

At the time of the pandemic, we took it upon ourselves to visit families plagued with domestic violence. We had the mission of teaching children that there are ways of addressing disputes other than using blows, behavior their parents may model. These visits brought into stark focus the worldwide crisis domestic violence represents.

We supported those in need who were too often not supported by their government. One of the beneficiaries of our assistance said, "I thank God for having you [around] . . . to support us. It is a blessing, as I am a single woman [with] my baby. Thank you for blessing us. . . . This has suited us very well. Blessings to all!"

Our work has also led us into prisons, where people who are incarcerated have been massacred and there are currently many human rights violations due to repression. In El Salvador, for example, a state of emergency decreed by the government has recently been extended for a fifth consecutive month. Constitutional guarantees have



Workshop brainstorm on "What is violence?" and "What is nonviolence?"

been cut back to a bare minimum. Government security forces decide to arrest people at will. This results in the breakup of many families and may have led to nearly 80 prison murders. Meanwhile, the correctional facilities themselves are collapsing. Activities designed to rehabilitate people are not permitted. However, when atrocities, like a massacre that occurred at the El Porvenir prison in Honduras, take place, authorities look the other way.

In response to the crisis in the

Honduran prison, FPT provided support. We gave help to Alternatives to Violence Project (AVP) facilitators who had briefly been allowed to operate as a social service inside the penitentiary (but who under the repressive government were no longer allowed to do so). Police beat and severely injured incarcerated people during the disturbances. AVP facilitators did what they could to assist those hurt and to contribute to the well-being of those with limited family contact and support.

AVP (in Spanish, Proyecto Alternativas a la Violencia or PAV) has provided us with tools to understand and connect with those who need us. The nature of the program and its methodology

provide us with the skillset we need to accompany those facing violence, poverty, and other existential problems.

We are confronted with problems with roots in trauma first suffered in previous generations and reinforced ever since. On the other hand, we counteract that by working towards justice, peace, solidarity, and reconciliation. We engage with different groups suffering the effects of violence in our countries. We help them heal from and overcome their trauma.

We view our workshop participants as people, not numbers. We help them choose a positive, upbeat nickname. We do our best to offer participants the tools they need to move through the trauma of civil wars and social upheaval. We work with women, children, adolescents and young people, those with disabilities, Afro-descendants, people whose liberty has been taken away from them, victims of extreme poverty, and people affected by natural disasters.

It gives us great joy to serve vulnerable and excluded sectors on the way to recovery and on the road to learning how to care for themselves when they've lost that ability. Our aim is to reach a place where every person can reassess what's important in their life and recover an integral sense of hope, a light in their life.

We recognize that our faith and dedication help us to continue to move forward in a resilient way. Perhaps nothing demonstrates our faith and dedication more than our resolve to meet online, hold workshops, etc., when, due to the global health emergency, we could not meet face to face. Notwithstanding these challenges, we reached out to our community of AVP facilitators and others who also found what they learned in the online workshops to be very timely.

Our primary task as the PLA Coordinating Team is—and should be—to do everything possible so that peace pervades our lives and those of our families, communities, countries, and



Alternatives to Violence Project (AVP) "light & lively," El Porvenir Prison, Honduras

regions. However, there are times when we feel conflicted because the demands of our jobs seem to limit our ability to respond in the best way possible to the crisis we face almost every day.

We were organizing an AVP workshop in Guatemala. Because it was necessary to organize the workshop following a flood, we were obliged to go to a private family's home to meet. When we arrived at the home one afternoon to conduct a youth workshop, it was immediately obvious the children had had nothing to eat that day. We could not restrain ourselves. We knew we had to feed those kids. It wasn't anything we even thought twice about. They had to be fed even though we were

unprepared and had scarce resources of our own. (We are barely living on a shoestring even with our very unselfish donors' generosity.) We fed the children because we couldn't see them go hungry and because for them to understand the true value of peace, we knew they first needed to be well nourished. This was and is our belief. The kids walked out of the workshop committed to peaceful dispute resolution. And in the days, weeks, and months that followed, they have stayed true to their peace-loving view.

We believe we've had a positive impact on people individually and as members of groups, laying the groundwork for citizens to feel safer and more secure. We are grateful to have had the chance to contribute in such a way to help restore the social fabric. We have promoted dialog so as to lay the groundwork to make possible our mission, to promote a more just, inclusive and equitable society.

At present, the proposal to support the Friends Peace Library and the Power of Goodness project seems positive and viable. These measures favor our children, adolescents, and youth, whom we treasure more than anything. They have the power to avert more emotional and spiritual harm and end the vicious cycle of transgenerational trauma





## Join Us in Ending the Korean War

BY PARK JUNGJOO

**KOREANS HAVE SUFFERED** brutal treatment. People reenact brutal treatment on others when they relive their trauma or when their children reach the age they were when the traumas first occurred. To heal, we need to stop perpetuating violence and acknowledge historic violations.

Japan surrendered its colonies to Russia and the U.S. after WWII. South Korea was “won” by the U.S. In August 1945, without notice, the U.S. and Russia divided Korean communities, families, and friends along the 38th parallel, never to see each other again.

**Few people know** that since WWII the U.S. has retained wartime control over South Korea’s armed forces. In 1948, under U.S. command, the military police killed six Jeju islanders who were protesting the division of Korea. In response, Jeju islanders boycotted the elections. The South Korean

government labeled them communists and employed a scorched earth strategy through rape, the execution of 30,000 Jeju islanders, and the burning of 70% of their villages, creating a deep, traumatic divide among Koreans.

**Few people understand** that Russia and the U.S. signed an armistice, not a peace accord, in July 1953. Koreans have lived in a wartime ceasefire—for seventy years! The border between North and South Korea is a demilitarized zone (DMZ) between Russia and the U.S., who are still technically at war on the Korean peninsula.

**Few people recognize** the deliberate act of aggression on the part of the U.S. as it conducts the largest “wargames” training in the world in the DMZ. The U.S. refuses to stop these war rehearsals, even in exchange for North Korea freezing its nuclear program and a negotiated

**Take Action:** Sign, and ask others to sign, an appeal at [en.endthekoreanwar.net](http://en.endthekoreanwar.net).

peace treaty. North Korea agrees, the U.S. does not.

**Few people hear** of the Korean people’s desire for a peaceful reunification of the entire homeland of Korea. Koreans want to visit their relatives. They were robbed of the power of visiting and spiritual hospitality, critical elements for ensuring peace and justice, and deeply needed in Korean society.

How can we heal from transgenerational trauma when such acts of aggression continue?

**Join** the Korean peace movement: advocate to your legislators to end the Korean War, stop full-scale war rehearsals as a “show of force” on the DMZ, remove the THAAD missile ([stophadd.org](http://stophadd.org)), and close the Naval Base on Jeju Island ([savejejunow.org](http://savejejunow.org)). Your efforts to resist exploitation, militarization, and repression matter.



# Reparations for Transgenerational Effects of Historic Trauma

BY NADINE HOOVER

**I AM A WHITE, NORTH AMERICAN** Quaker. I married an Indonesian who was five years old when the United States funded a *coup d'état* in Indonesia. When our eldest daughter turned five, he flew into a terror and didn't know why. He made the children stand at attention, screamed at them, smashed things, and beat people. Nothing we could do now would stop the terror echoing from a past that he had all but forgotten or blocked out. None of us understood.

My ministry for peace and justice in Indonesia was the path to healing for myself and my children. Indonesian parents would often say their home had just exploded with violence, and they didn't know why. Teachers in our schools learned to ask the year the parents were born and the age of their oldest child. Over 80 percent of the parents had the same response. Such trans-generational repetition of historic trauma permeates a community. The next generation gets angry, but with no direct experience of the primary cause they wonder what's wrong with them. Others seem fine—why aren't they?

Peace and justice workers across Asia and the West Pacific re-enact trauma for generations. Victims become perpetrators and the damage continues. Those who appear to benefit from exploitation and abuse—historic or contemporary—actually destroy humanity and nature. But people deny abuse as long as they continue to perpetrate and benefit from it.

To heal past traumas, we must stop the exploitation and oppression of peoples and nature and acknowledge that it happened, it was wrong, and it should not happen again.

Seeing this shifts our worldview. We reject the false colonial mindset

that white people need to help the poor people in the world so they can advance as long as they are disciplined and accountable. We do not write project proposals that privileged people get to plan and approve, with little or no actual knowledge of the community or ecology, and then make poor people follow regardless of their wishes or situations. Rather, we seek the best mutual discernment based on knowledge of the situation. When a disagreement arises, we yield to the discernment of the Indigenous people. We consider donations from anyone with extra resources, but especially



*Creating Cultures of Peace workshop participants.*

from descendants of colonial powers, not as charity but as reparations for exploitation and crimes against humanity and nature.

**Ukraine.** Holodomor, Stalin's mass starvation of millions of Soviet Ukrainians from 1932 to 1933, is considered by many an intentional genocide. Brent Bezo and Stefania Maggi studied 15 Ukrainian families over three generations who had lived through the Holodomor. People spontaneously shared transgenerational effects from that time, including risky health behaviors, anxiety, shame, food hoarding, overeating, authoritarian parenting styles, parents' high emotional neediness, and low community trust and cohesiveness—what many described as

living in "survival mode" (*Social Science & Medicine*, Vol. 134, 2015).

**Philippines.** A colonial social system was installed in the Philippines to privilege whiteness and the colonizers' right to dominate Indigenous people. A colonial education system, implemented by the American government and the Spaniards before them, upholds this today. By ignoring the truth behind the history of exploitation, trauma gets reenacted in different forms under different names at different junctures in history. Today civilians working for peace and justice are harassed, persecuted, and sometimes outright killed in the streets. Violence begets violence, and trauma begets trauma.

**Papua.** Violent clashes between pro-independence groups and Indonesian security forces have killed up to 500,000 people and displaced up to 100,000. The Papuan people face some of the most persistent, pervasive violence in the world. While mining enriches U.S. and Australian

corporations and fills the stores, FPT workers Selly and Sint search for children driven into the forest by armed conflicts. On the last trip, they brought 50 children back to the orphanage. Resiliency tools strengthen them in their struggle, but how do they heal as the resource wars persist?

**Jeju Island, Korea.** On April 3, 1948, Korean forces under U.S. command killed thousands of Jeju islanders for opposing U.S. control after WWII. Although President Roh Moo-hyun apologized in 2003, Jeju islanders continue to hold daily protests against the Jeju Civilian-Military Complex Port and the continued militarization and destruction of their beloved island.



Children's Peace Libraries Rwanda, "A walk to remember"

## Transgenerational Trauma and Resiliency in an African Context

BY ELIE NAHIMANA, PARFAITE NTAHUBA, SOLANGE MANIRAGUHA, FRANCINE MUHAWENIMANA, & PETER SERETE

### BURUNDI

**WHEN GERMANY COLONIZED BURUNDI** in 1903, it applied a policy of "divide and rule," engendering divisions among Burundi's ethnic groups, the Hutu, Tutsi, and Twa peoples who had lived together in peace for generations. In 1916, the League of Nations transferred Burundi to Belgium, which intensified the policy of "divide and rule" by exploiting ethnic divisions and applying the racist theories that were widespread in Europe. In 1945, no Hutu was a chief official of a territory in Burundi.

In 1959, Burundi asked for independence and became a multi-party state. Prince Louis Rwagasore was democratically elected to lead the country in September 1961 but was assassinated just one month later. His death marks the beginning of the cyclical violence that then tainted the country for many years.

From Prince Rwagasore's assassination in 1961 until President Ndadaye Melchior's assassination in 1993, Burundi leadership operated with ethnic divisions, with the army and young people involved in many atrocities. Since then, democratic elections in Burundi have been associated with fear of political violence and tragedies.

Conflict led to inter-ethnic massacres in 1965, 1972-73, 1988, 1993, and 2015 between Hutu and Tutsi who had

recognized themselves as brothers and sisters before. Due to the violence, Burundi lost many of its citizens who went into exile in neighboring countries and internally displaced persons camps in Burundi, and the trauma experienced by the victims and actors has been passed on from generation to generation. To build sustainable peace, communities must deal with all the consequences of violence, especially transgenerational trauma.

With AGLI's support, Burundians and Rwandans together developed a successful program called Healing and Rebuilding our Communities (HROC). There have now been many years of HROC trauma-healing workshops, community healing companions, and Alternatives to Violence Project (AVP) and mediation workshops for communities in Burundi. With Quaker Service Norway support, we also had 20 four-day community peace dialogues with local authorities from October 2015 to February 2017.

We have success stories from many people from different ethnic groups in Burundi that give us hope for the future, and, now that we see the effects of our history on generations that did not themselves experience the conflict, Burundi's HROC project has a strong program for young peo-

ple at secondary and university level. As we increase our understanding, HROC evolves to meet new needs. The stories of healing can be found on the web at [friendspeacetams.org](https://www.friendspeacetams.org).

### RWANDA

**TWENTY-EIGHT YEARS AGO**, over a million Rwandans were murdered in 100 days. Many survivors were left traumatized. Following the genocide, research revealed that 26% of the population experienced post-traumatic stress disorder (PTSD) with the prevalence of PTSD among widows at 41%. A causal relationship between stress in mid-pregnancy and risks of trauma and PTSD was reported in infants and children. The lasting effects of the stress induced by the genocide have given many survivors PTSD, depression, suicidality, and physical ailments. Post-genocide Rwanda has had to cope with an enduring trauma, not only among those that lived through the 1994 Rwandan genocide, but also among a second generation of Rwandans who also suffer from the societal trauma caused by this tragedy. Rwanda's experience confirms that trauma, if not healed, can become a transgenerational phenomenon. Indeed, cases of physiological and psychological health disorders in the generation suc-

ceeding the 1994 genocide are rising at an alarming pace.

The fact that even those who were born after the genocide can acquire the trauma from parents, relatives, and neighbors has made trauma-healing efforts a significant priority for ensuring sustainable peace and development in Rwanda.

While most of the mental problems in Rwanda were caused by the 1994 genocide against Tutsis, other causes include domestic violence, violence against children, and sexual violence. To address these issues, the government of Rwanda is partnering with HROC and other programs to ensure delivery of mental health services to its citizens. Our mental health workers have moved away from an exclusive concern with trauma to a resilience perspective, focusing on how traumatized individuals and communities can reconstruct their lives, institutions, and communities.

## KENYA

**THE KAKUMA REFUGEE CAMP** in Kenya was established in 1991. Children who were born in the camp then are around 30 years old today. They did not experience the conflict, but today they carry both conscious and unconscious pain from what they were told and from the effects on previous generations.

The largest first and second generation at Kakuma are Sudanese who fled the civil war in Sudan between the Muslim North and the South, where Christianity and traditional African religions predominate. Other groups include Somalis displaced by conflict among clan warlords and Ethiopians and Eritreans driven from their homes by struggles over independence, ideology, and borders. Some are Ugandans trying to protect their sons from abduction as child soldiers and their daughters as sex slaves by the Lord's Resistance Army. Congolese and Burundians have been driven to Kakuma by genocide, ethnic conflict, and ongoing civil and inter-state war linked

with exploitation of natural resources.

The third generation in the camp today are young adults from 14 to 30 years of age who have encountered traumatic experiences resulting from transgenerational trauma that revolves around individual, family, and community. We have observed signs and symptoms of trauma in our trainings, including unexplained anxiety, anger, and hypervigilance. Many people have a sense of mistrust for people around them. Some avoid certain situations for no rational reason.

In our trauma training, we try to deal with issues of self-identity, self-harm from drug abuse, gender-based violence, alcoholism, parenting difficulties, mental health problems, and domestic violence.

We help people on their journey of healing and resiliency through discovering who they are by searching for truth about their trauma and beginning life again. They want to feel complete and human again. We guide them through acknowledging their loss, taking time to mourn and remember, thus breaking the chain of transgenerational trauma.

Transgenerational trauma is experienced in many countries, and today the younger generations are affected. Recognizing this is the first step in the healing process. Trauma-healing and recovery from transgenerational trauma are interconnected with peacebuilding and development. It is difficult to do one without the other in the African Great Lakes region due to the many causes and consequences.



Healing from trauma during an HROC training

## My name is Bonheur

**"I AM A STUDENT IN PRIMARY SIX** and I am going to share with you how I feel in the life we live. My mother is a 1994 [Rwandan] Genocide survivor. In Genocide they cut her leg and she still has the wound. My father is dead and my uncle came to live with us. The people around told us that my uncle is my Dad. I was traumatized to hear that my uncle is my Dad. Second, my Mom lived longtime in the Hospital and to pay the Hospital was hard. Due to my Mom's illness, I was not able to study or get food. One day I was sick, too, and went to the Hospital and stayed there longtime. We missed money to pay these bills. Until now we live in bad condition. Finally some people paid for us, and I am grateful."

## My name is Claire

**"FRIENDS WOMEN ASSOCIATION** [FWA in Burund] has been very beneficial to me and my family. My husband is an alcoholic. Every day he comes home drunk. I have suffered many forms of gender-based violence. Before coming to this program I was a woman who stays at home every day. I was ashamed to go among the others because in the neighborhood everyone knew my situation and they were pointing fingers at me, calling me MARUSH-WA [sorrow]; that made my pain worse because I could still support my husband, but knowing that everyone knows my situation has become unbearable for me.

I thank FWA with all my heart because if FWA didn't exist I don't know where I would be now. FWA healed me. Normal stress and traumatic stress were explained to us and I understood that if I do nothing in my life I will die sooner. I also understood in 'the web of healing' that if I manage to be healed, my children will also be spared from trauma."



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