An Exploratory Study of the Existence of Intergenerational Trauma as Reported by NNMC Students During Spring, 2019

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Abstract
This research had the purpose to look at intergenerational trauma as expressed today in NNMC students. Traumatic events have taken place in people’s earlier generations: Pueblo, Spanish, African American and Caucasian lives daily. These experiences leave people feeling alone and not knowing who to talk to or who will understand what they are going through. Not only that, but what if you don’t go through that traumatic situation yourself, how do you what if you don’t go through that talk to or who will understand what they feeling alone and not knowing who to daily. These experiences leave people African American and Caucasian lives from generation to generation.

Introduction
Intergenerational trauma can be passed from parents to their children, and the child can pick up on symptoms without even experiencing any form of trauma. Through my research I wanted to find from other people’s traumatic experiences if forms of trauma have been passed down.

For example, traits of hatred like racism, PTSD, alcoholism or signs of suicide. Also, researching to see if the more traumatic the experience like slavery or abuse can more likely pass down traumatic symptoms to the next generation.

Hypothesis
My hypothesis is that traumatic experiences can pass down serve forms of psychological damages being PTSD and alcoholism also self-form hatred like racism and signs of suicide. These could all be hidden in your subconscious and conscious mind but are brought forth if not treated by the victim or the people receiving the transmitted trauma and the reason the trauma keeps progressing and being passed down from generation to generation.

As one example, look at the photograph (RIGHT). This is Gordon, or “Whipped Peter” (fl. 1863), an enslaved African American who escaped from a Louisiana plantation in March 1863, gaining freedom when he reached the Union camp near Baton Rouge. His photo was used by the abolitionists.

Data Collection and Methods
For my sample selection I used both social media and students enrolled at Northern New Mexico from which to collect data (See Table 1 and Appendix A). I gave two different ways for both people to identify their race. Below the data shows how diverse my studies were, and the different races that were involved with my data. Also, in the pie chart below it only shows 35 people. I believe that is because of the options I gave for people to select. That resulting in 4 people skipping, and not giving their ethnicity. My whole sample involved was a total of 39 people, and in the following question all candidates took part in it, and I believe it was because I made it a write in answer. When people wrote into the box they were able to express what they identify themselves as. The number one race and ethnicity was Hispanic/White with 7 people taking both races, and 20.59% Hispanic/Spanish with 12 people selecting it. Now, in the pie chart below (Table 1) I used options to click in as if you were filling out paperwork. I combined races together that society believes are the same. Hispanic/Spanish with 12 people resulting in 35.29% African American/Black 8 people and 23.53% following White with 7 people 20.59% Native American/Pueblo 5 14.71% and lastly Asian with 2 and being 5.88%.

Data Analysis and Findings
Using a Bogardus Social Distance scale (Table 3) asks students to rate their closeness or feeling of distance from various races and cultures. The data for the answer “ok to marry” found:
- The highest response was for Spanish (N=27)
- The lowest response was for Muslim (N=21)
- The next lowest response was for Pueblo (N=23)

Nobody endorsed “build a border wall”.

A couple of very interesting findings about this question and scale as well. In the Caucasian people category 1 person put “ban from U.S” in both Likert scales that point was only put once and it was for that culture. Being that this question asked what you were taught it shows that different cultures are taught different things about other races and cultures.

Discussion
QUALITATIVE COMMENTS FROM RESPONDENTS:
- “There will always be hatred, jealousy, evil traits embedded from our ancestors she’s blood in our jeans. It will never change, but I’m going for it to away to change that someday”
- “I am positive in general but I recognize things need to change. I have avoided engaging in discussion/debate with racist people, whether they are intentionally out with macroaggressions. I find it too overwhelming. I also recognize that I am able to avoid it because I have white privilege to do so. I also recognize that I’m not being the best ally by disengaging. But I end up doing it anyway.”

Conclusions
Concluding my research I found what I was looking for, and can accept my null stating the more traumatic the experience, the more likely to cause PTSD and be passed down through generations. In my research people stated what they’ve been taught certain ways how to look at certain relationships, as well as identifying themselves differently i.e. African American, colored or black. What I do wish I would have conducted with the survey is asking more questions about trauma or if they know what it is. Majority of the people don’t know about or understand what intergenerational trauma is, and asking could bring some feelings up. I also feel like the limitations to my research is I didn’t ask generations or ages from my respondents and I believe that would help me with identifying different barriers. Lastly, I have a table below showing ideas on police brutality and what people believe should be done among the civilization and the police.

Questions:
Q1 What do you think about police brutality, in particular, when police shooting unarmed black men?

References

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