

**An Analysis of the Effects of
Somatic Archaeology Sessions:
A Retrospective Study**

by
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The work reported in this thesis is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

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Walking. I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands. - Linda Hogan (b. 1947) Native American writer

ABSTRACT

An Analysis of the Effects of Somatic Archaeology Sessions: A Retrospective Study

The purpose of this study is to explore the capacity of Somatic Archaeology to identify and reconcile intergenerational somatic/emotional patterns. Somatic Archaeology (SA) is a specific therapeutic approach designed by the Principal Investigator (PI) to mediate and reduce detrimental effects and augment positive characteristics of these patterns. In this approach, familial, cultural, religious, environmental and epigenetic influences are somatically explored using a method designed to inform and empower people to create wellness for themselves, and to thereby change patterns passed on to their child(ren). This study is retrospective, in that participants were recruited and assessed based on their experience of an SA session with a certified Somatic Archaeologist within the past four years. Measures of change are assessed based on first-hand client experiences during that SA session. Text analysis patterns derived from questionnaires completed by study participants are used to identify and measure common linguistic patterns of response organized within five major LIWC areas of Psychological Processes: #1) affect; #2) relativity; as well as #3) cognitive, #4) perceptual, and #5) biological. Statistical analysis of the study utilizes a total of nine, word categories under these major Psychological Processes as they appear in the answers of a questionnaire completed by participants who had received a Somatic Archaeology session within the last four years. The nine, word categories in the questionnaire responses were then measured against the Linguistic Inquiry Word Count (LIWC) control group to calculate a mean value and a Z-test was performed to assess an increase or decrease in word usage according to the categories chosen. Results from the LIWC analysis showed that the SA protocol yielded statistically significant increase in word usage ranging from ($p < .05$) to ($p < .001$) in all word categories except causation, anger and time. Results from causation, anger, and time were not statistically significant. Also analyzed are answers to individual questionnaires based on participants' self-identified, self-reported experience of new truths, perceived benefits, and kincentric awareness. The analysis of these questionnaires uses a numerical scale (1-10) to describe results.

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CHAPTER 1: OVERVIEW

Background of Problem

Many dynamic factors contribute to the transfer of behaviors, beliefs and somatic symptoms from generation to generation. The accumulation of stress, trauma and survival mechanisms predispose subsequent generations to repeat similar unhealthy patterns, which happens most predominantly when we forget our past or have historical amnesia. Alternatively, when we dissipate stress and remember, then healing and reconciliation can emerge from the wisdom of the body's instinctual drives. Excavating one's lineage and family story somatically provides the opportunity to expose internalized conflicts that are at the roots of stress.

Somatic Archaeology (SA) techniques are based on epigenetic transmission, emerging neuroscience, somatic expression, biological and moral conflicts, and earth-centered kincentric models for spiritual wholeness. During the past 20 years, the skill set of SA has been developed and practiced by the Principal Investigator (PI) and more than 50 Mind-Body therapists have been trained and certified to practice SA. Thousands of people have first hand knowledge of and experience with the techniques through international lectures, university presentations, experiential workshops, private practice, and the self-application of SA skills presented in her book, *My Body, My Earth, The Practice of Somatic Archaeology* (2008).

Renowned trauma therapist, Bessel van der Kolk who is responsible for getting Post Traumatic Stress Disorder (PTSD) recognized as a mental health diagnosis, reinforces the need for, and the limitations of, traumatic memory research, "Without the option of inflicting actual trauma in the laboratory, there are only limited options for the exploration of traumatic memories: 1) collecting retrospective reports from traumatized individuals, 2) post-hoc observations, or 3) provoking of traumatic memories and flashbacks in people with PTSD. Surprisingly, since the early part of this century, there have been very few published systematic studies that explore the nature of traumatic memories based on detailed patient reports."¹

Mind–Body Medicine

Mind–Body practices include a large and diverse group of procedures or techniques administered or taught by a trained practitioner or teacher. The National Center of Complementary and Alternative Medicine (NCCAM) uses this description, “Mind-body medicine focuses on the interactions among the brain, mind, body, and behavior, and on the powerful ways in which emotional, mental, social, spiritual, and behavioral factors can directly affect health. It regards as fundamental an approach that respects and enhances each person’s capacity for self-knowledge and self-care, and it emphasizes techniques that are grounded in this approach.”²

Somatic Archaeology is one of those complementary techniques that bridges well with other approaches, both alternative and Western medicine. Mind–Body Medicine is one of five domains which include Biologically based practices, Manipulative/Body–based practices, Mind–Body Medicine, Whole Medical Systems, and Energy Medicine. According to the 2007 NIHS, several Mind–Body practices ranked among the top complementary health approaches used by adults. The Mind–Body practices most commonly used included deep breathing, meditation, chiropractic and osteopathic manipulation, massage, yoga, progressive relaxation, and guided imagery. The practice of Somatic Archaeology includes breathwork, somatic meditation, guided imagery and progressive relaxation techniques, among others, securing its place amongst other Mind–Body medicines.³

Discussion

The apple does not fall far from the tree. We are biologically bound to family through inheritance and genetics. Events that happen early in life or in preceding generations have long-lasting consequences. When historical events present a moral/ ethical conflict, or are insurmountable, our durable body learns to ‘manage’ the memory of the event, passing forward the transmission of tension to our offspring in an effort to prepare them for the world that exists. Western health care systems tend to view tension as problem or pathology—but seen through a holistic somatic lens, tension is biological wisdom, not a hindrance to healing. Body tension reflects an internalized conflict or a crisis that persists

because patterns of stress are ignored, suppressed or prolonged, inhibiting the resolution of somatic tension as a survival mechanism. Tension and stress held over a period of time or across generations manifests itself as inflammation, a primary precursor to the top epidemic conditions of this generation: chronic pain, heart disease, cancer, arthritis, fibromyalgia, immune-disorders, diabetes, obesity, etc., along with addiction, prolonged anxiety, mental disease and posttraumatic stress syndromes. Following the pathways and varied manifestations of tension and stress in the body can actually provide us with a map for recovery, for expression, and for remembering.

Background of Need

Every time you are tempted to react in the same old way, ask if you want to be a prisoner of the past, or a pioneer of the future. – Deepak Chopra

Everybody is born with a story, one that is wise and profound and mysterious. The beauty of our individual stories stretches from a time far before us, and travels far beyond us. As a parable fabricated from the myths of others, these stories help us to develop, test our character, and validate our truths. Our stories construct the reality that we experience and they help us invent our future. We live them, dance them, and dream them as the main character, director, and producer. Stories are the footholds of the past that mold us, and we make them each day. Stories can blind us and bind us to repetitive circumstance, as well as embolden us to rise above adversity. Some are sweet, some tragic, but all stories are teachers and have hidden meanings for us to explore. Potent and accessible in our bodies, we can remember our stories, uncover their trail, and find their origin with Somatic Archaeology.⁴

With instinctual dedication, many of us unconsciously live out the consequences of our inheritance as repetitive, life-limiting or life-enhancing patterns, and may never recognize that we have the power and capacity to change our Life Story. Inter-generational memories and historical amnesia may be at the root of many personal issues, but they also provide the gateway to access these patterns and reconcile familial dynamics, cultural loss and traumatic events. The accumulation of inherited stress is directly related

to the capacity of one's forebears to resolve conflict. When stress reaches pandemic levels, as it has in recent years, our capacity for personal recovery is diminished through the influences of socio-political stigmas, environmental toxicity and changes, cultural ethnocide and racial bias, incubated survival terror, along with a loss of connection to rhythms of the Earth.

In the introduction of *Scared Sick*, author Robin Karr Morse writes, "Fear has shadowed human life since our species emerged. But the velocity of change in our current environment and the nature of the fears we face as a consequence have evolved much faster than our biological system for dealing with them. We are currently witnessing a fracturing and amalgamation of cultures unprecedented in human history. And as technology shrinks and transforms our world, the advances we have made that enabled us to defeat many kinds of physical challenges have in turn created complex threats of their own. Among these is the failure to recognize and protect our elegant, intrinsic systems for perceiving and responding to threat."⁵

Generational Influences

We inherit more than our genes. Among the extragenetic things we inherit is a social environment that begins with our parents but can extend well beyond that, up to and including a whole culture. –Susan Morton, researcher⁶

Generational inquiry is typically explored through genealogy, cultural knowledge and family anecdotes or narratives. But, what are not commonly addressed are the innate emotional patterns and deep-rooted personal struggles of our ancestors. Generational inheritance influences our biological conflicts, parental/familial roles, addictions, body awareness, belief systems, cultural orientations, dietary choices, establishing a story about who we believe we are. This subjective information is epigenetically held, accessed and organized through our genes, neurology, hormones, organs and energetic body - the living library of our ancestry - affecting health, stress, and biological predisposition to disease. An old African proverb states that, "When an elder dies, a library dies with her."

Researchers of intergenerational patterns, such as Susan Morton, John L. Payne, Eduardo Duran, Maria Brave Heart, Anne Ancelin Schützenberger, Christian Flèche,

Nessa Carey and Yael Danieli, focus on probable points of origin for inheritance in order to determine cause and effect for future offspring. “Mothers and fathers do not contribute equally to the development of their offspring: collectively, these are termed parent-of-origin effects. One major source of variation in the respective influence of each parent comes in the form of differential parental care . . . in addition to differential parenting, there are a number of other potential mechanisms that are inherited via the germline through which mothers and fathers can have a disproportionate influence on their offspring,” explain researchers Curley and Mashoodh.⁷ The other influences they identify are imprinted genes, environmental variations, the Y chromosome inherited from father to son, and the mitochondrial DNA primarily inherited only from mothers.⁸

This important vein of research reveals that there are many dynamic routes through which grandparents, parents and their environments can affect transgenerational factors. It became clear to researchers that, “Fertilization is the starting point for the hereditary transmission of the characteristics contained in maternal and paternal gametes.”⁹ “These factors are inherited from generation to generation, such that offspring development is not simply a product of the experiences of their parents, but also potentially of their grandparents and even earlier generations.”¹⁰

Identifying parent-of-origin and epigenetically imprinted patterns provide us with a map for remembering. The holistic model of SA aligns with the imprint of this map somatically, allowing for conscious access to memory, development of compassion for our ancestors’ struggles, a felt sense of reclaiming our roots/belonging, hormonal, mental, behavioral and emotional health, capacity to change what no longer serves us to carry, minimizing unhealthy patterns that are passed onto the next generations, cultural and spiritual continuity.

SA considers five measures of inheritance:

- 1) Genetic/Epigenetic
- 2) Familial/Behavioral/Emotional
- 3) Social/Cultural/Spiritual
- 4) Dietary/Environmental
- 5) Kincentric Ecology

1) Genetic/Epigenetic

The term for the transgenerational transmission of somatic memory patterns was coined “Epigenetics” by developmental biologist, paleontologist and geneticist Conrad Waddington in the early 1940’s.¹¹ Epigenetics refers to heritable changes that do not involve changes to the underlying DNA sequence. The ‘epi’ in Epigenetics is derived from Greek and means at, to, upon, over, or beside.¹² Genetic inheritance refers to those traits that result from genes or DNA (deoxyribonucleic acid), a nucleic acid molecule in the form of a double helix that is a component of chromosomes and carries genetic information. Even today the extent to which we are preprogrammed versus environmentally shaped awaits universal consensus. The field of Epigenetics has emerged to bridge the gap between nature and nurture.

In *The Biology of Belief*, author Bruce Lipton, Ph.D., confirms, “The science of Epigenetics has also made it clear that there are two mechanisms by which organisms pass on hereditary information. Those two mechanisms provide a way for scientists to study both the contribution of nature (genes) and the contribution of nurture (epigenetic mechanisms) in human behavior. If you only focus on the DNA blueprints, as scientists have been doing for decades, the influence of the environment is impossible to fathom.”¹³

This knowledge provides the basis for intergenerational transformation, and emphasizes the evolutionary capacity of all life. Adaptation becomes the constant, and stagnancy is hard to bear. Utilizing epigenetic knowledge and mechanisms within a therapeutic approach, such as SA, provides a promise for future generations. Lipton explains, “In the last decade, epigenetic research has established that DNA blueprints passed down through genes are not set in concrete at birth. Genes are not destiny! Environmental influences, including nutrition, stress, and emotions, can modify those genes without changing their basic blueprint. And those modifications, epigeneticists have discovered, can be passed on to future generations as surely as DNA blueprints are passed on via the double helix.”¹⁴

2) Familial/Behavioral/Emotional

Emotional inheritance as the expression of what arouses or defines us, is subconscious and intrinsic, and is centered in the limbic system of the brain, informing the

substance of our physiological responses to stress and health. It has been proposed that maternal effects are important for the evolution of adaptive responses to environmental heterogeneity – both genotype and phenotype (origin and action). Or that what we inherit at any level is fundamentally a survival response to the continuation of the species. This non-conscious maternal information we receive is referred to as an *imprinted gene*. Researchers Curley and Mashoodh explore the role of imprinted genes inherited from mothers on brain development and behavioral tendencies in their descendants,

Recent work has demonstrated that mitochondrial DNA that is primarily inherited only from mothers may play a much greater than anticipated role in neurobehavioral development . . . there exists a class of genes known as imprinted genes that are epigenetically silenced when passed on in a parent-of-origin specific manner and have been shown to regulate brain development and a variety of behaviors.¹⁵

Invisible loyalties, relational bonds and pre-designated roles may influence our imprinted genes. Transgenerational therapist, Anne Ancelin Schützenberger writes, “Loyalty is composed of a social unit that depends on and expects loyalty from its members and on the thinking, feeling, and motivations of each member as an individual. Thus the concept of justice and “family justice.” When justice is not accomplished, there is injustice, unfairness, and exploitation among family members, which sometimes translates into feeling, revenge, or vengeance, or even illnesses or repetitive accidents.”¹⁶

Could ones imprinted genes establish a moral or biological conflict inside of us? To determine this, in SA we look at the influence of seven generations as a circular study of family. Consider what was said, what was unsaid, what is conscious or unconscious, what is remembered and what is forgotten, what is valued and what is trivial; primarily what are the elements transmitted that motivate or drive the family system? Objectivity is essential to self-assessment of impact. What goes around comes around.

Hungarian-born psychoanalyst Ivan Boszormenyi-Nagy discusses the family myth in Schützenberger’s book, *The Ancestor Syndrome*. “In a family system, one member’s psychological position conditions the psychological positions of the other members: there exists perpetual reciprocal regulation. And the rules regulating the way the family system functions are both implicit and explicit, although for the most part they remain implicit and family members are not consciously aware of them . . . The family code determines the scale of merits, advantages, obligations, and responsibilities, which are learned reactions, grounded in the family history, in the family’s genetics and historic relatedness, and which we can uncover.”¹⁷

This perpetual reciprocal regulation is inherent to our survival, and is biologically explained by biogenealogist Christian Flèche. “When a lost animal, in search of his flock, takes the wrong road, nature deadens the adrenal cortex so that the gland no longer works. This means that although the animal wants to be active and run, he no longer has the strength to continue along the wrong way. He stops, exhausted. The result is that he cannot continue to distance himself from the flock. This is a life-saving mechanism, keeping the animal close to the flock so that he has more of a chance of finding it again . . . Nature is capable of inventing an adequate response to any situation.”¹⁸

The power of our biological bond is fundamental to survival, and as well to thriving. We need the familiarity of landscape and family, or kin, and our family system needs us – at very instinctual levels in order to progress. Emotional states and behaviors, particularly in dysfunctional, wounded or codependent family systems, can simultaneously create the urge for one to run or to succumb. The epigenetic imprint of being locked into non-diagnosable and unsolvable family dynamics becomes the biological conflict that creates a stress response.

Dr. Daniel Siegel speaks of this as the “neurobiology of we,”¹⁹ and asserts the epigenetic and emotional positive potential of intergenerational inheritance as a shift from ME to WE, “We are ultimately connected to each other as part of larger whole. Wisdom, kindness and creativity emerge from embracing the reality of our integrated and interdependent WE.”²⁰

Somatic Archaeology relies on the relational power of family systems to enhance memory retrieval. Addiction and stress corrupt the memory-storage process,²¹ establishing amnesic patterns, and then the burden of carrying the stories may be managed by just a few family members. This creates undue stress on those “carriers” and transfers misplaced personal accountability. Typically there is an emotional payoff for the “carriers” – such as establishing a valued or necessary role in the family to gain love and acceptance. But although positioning oneself as a “carrier” may produce benefits, one’s neurology-biology simply wasn’t designed to carry the burden of stress for the entire family system. The kincentric model of SA identifies perpetual reciprocal regulation as an innate asset that ensures survival in the family circle and the circle of life. Detection and renegotiation of this pattern is vital to intergenerational recovery.

3) Social/Cultural/Spiritual

Social inheritance refers to the ways in which we consciously interact and behave with others – this extrinsic, outward expression revolves around conformity and acceptance. Social inheritance is a reflection of our programmed emotional inheritance, and therefore is similar to Epigenetics – social inheritance sits “on top of, or over” the manner in which our familial and emotional inheritance predisposes us. Social structures are typically informed by spiritual orientations and cultural ceremonial/religious pacts, including the basis for right and wrong. Moral and ethical conflicts erupt from the need to fit in and find safety – in this world and as a guiding spiritual or religious ideal. Religion presents a ‘sacred law’ about how we should live. Cultural knowledge, language, symbols, and traditions are the foundations of tribal and social belonging, and establish an identity for self-determination, spiritual continuity, and pride.

Dr. Maria Brave Heart describes the cultural impact in her paper, *The American Indian Holocaust: Healing Historical Unresolved Grief*,

American Indians and Alaska Natives are plagued by high rates of suicide, homicide, accidental deaths, domestic violence, child abuse, and alcoholism, as well as other social problems. Racism and oppression, including internalized oppression (Freire, 1968), are continuous forces, which exacerbate these destructive behaviors. We suggest these social ills are primarily the product of a legacy of chronic trauma and unresolved

grief across generations. It is proposed that this phenomenon, which we label historical unresolved grief, contributes to the current social pathology, originating from the loss of lives, land, and vital aspects of Native culture promulgated by the European conquest of the Americas.²²

One crucial ingrained social trauma deeply embedded in our collective field is the un-reconciled historical effects of war. War that is driven by spiritual competition and the amassing of resources can create internalized moral and spiritual conflicts. In my studies with Dr. Edward Tick, author of *War and the Soul*, he concurs, “moral pain, with its incumbent harm to the soul, is a root cause of PTSD. If we do not address the moral issues, we cannot alleviate it, no matter how much therapy or how many medications we apply.”²³

Tick explains that there have been over 4,000 wars in the last 400 years on our planet. The backlash of complex trauma and environmental degradation propels many warriors to face lifetime posttraumatic stress syndromes. PTSD, according to Tick, is defined as a “constellation of fixated experience, delayed growth, devastated character, interrupted initiation and unsupported recovery.”²⁴ Embodied by warrior, this syndrome overflows into family and community, creating secondary trauma and spiritual confusion. Distress erupts from “tension between warrior and civilian codes of religion, ethics and conduct.”²⁵ “It seems that survivors cannot find peace unless they make peace with the legions of the dead . . . this is at the core of soul wound we call PTSD . . . the common underlying belief is that the soul survives physical death and continues to exist in some dimension . . . it may then linger in this world . . . thus from the psychospiritual perspective, visits from dead in visions, nightmares and intrusive thoughts are calls from the restless souls who have not found peace and are asking the living for help.”²⁶

Above we define the human experience of unresolved or internalized conflict, but what about the environment? The land, animals, plants and sensitive ecosystems are all impacted by war without much consideration of toxic residue remaining in its wake. The lethal legacy of war leftover to fester and impact environment, food, and sacred sites must certainly be an important measure of inheritance.

4) Dietary/Environmental

Our relationship to food is instinctive and survivalist. Epigenetic researchers look at ways that our imprinted genes shape human behavior, and they've found that everything we ingest – food, air, water, thoughts, feelings, sights, sounds, sensations – seep down into the gene pool and affect its performance. These effects are carried forward into the next generation where they can be amplified.

Historical famines form the ways in which our bodies develop and disease manifests. Over the past seven generations, beginning in the early 1800's, there have been over 60 major famines around the world, many of them originating during wartime.²⁷ One Swedish village near the Arctic Circle has been able to maintain extensive archives of their harvests, crop failures and famines, and the food supply. In examining their data it appeared that a famine might affect people almost a century later. They found that there were certain sensitive periods in the ancestor's development when they can trigger this transgenerational response. This response was different for the grandmother than the grandfather – the grandmother appeared more susceptible while she herself was still in the womb, while the grandfather was affected in late childhood. The timing of these sensitive periods was tied to the formation of the eggs and sperm.²⁸

The above transgenerational famine-health connection is highlighted in the documentary, *A Ghost In Your Genes*. The authors state, “We are changing the view of what inheritance is. We cannot separate the gene from the environmental effect. They are so intertwined. We can live our life as a guardian of our epigenome.”²⁹

Referring to Egyptian and Incan cultures in their book *Deep Nutrition*, co-authors Luke and Dr. Catherine Shanahan write, “Very much like the jealously guarded trade secrets of ancient stonemasons and civil engineers, the most powerful nutritional secrets, too, were kept close to the chest. Nutrition as a tool for optimizing human form and function, and for protecting the integrity of family lineage, was every bit as evolved, refined, and perfected as the tools of mathematics and engineering.”³⁰

The Shanahan's continue to point out that, “Whether a people draw nutrition from the family farm, the sea, or the savannah, real food acts as a kind of conduit through which the beauty of the environment can be communicated into our bodies and expressed as human form.”³¹ As focused as people (indigenous) once were on the production of healthy

food, the chief crop – and the ultimate prize – was the next generation of healthy children.”³²

Consequently, you are what your ancestors ate. And your children will become what you’ve eaten. The types of food one eats, and access to food, are both determinants in survival stress, Understanding the dietary history of ones ancestors can provide additional insight into food addictions, the manifestation of chronic disease states, and failure to thrive in subsequent generations. The family-food link may also provide a basis for memories that impart a sense of contentment and nurturing, thus allowing one to find a positive bond to homelands and family traditions, reducing stress by generating a sense of belonging.

5) Kincentric Ecology

Kincentric awareness provides a parallel opportunity to remedy oneself, while simultaneously benefiting the health of clan, tribe, community and earth for the next seven generations. Kincentric refers to our conscious awareness that all life is kin – animal, plant, mineral, and human – and our relationship to our kin provides us with the support and life force to live, breath, eat, birth, co-create and, of course, heal. Kincentric knowing and feeling results in increased resiliency and self-awareness, greater cultural dignity, a sense of belonging and safety, somatic integration of memories, emotional intelligence, empowered action, and, consequently, a reduction in stress responses. Kincentric lifestyles and awareness reflect our capacity to recognize that our homelands, weather, ecosystem, earth symbols, and sacred sites are essential to composing memories, as well as to remembering and reconciling historical events.

Bill Plotkin, research psychologist and founder of the Animas Institute in Durango, CO, defines and teaches about healthy society and renewing lifestyles. From his book, *Nature and the Human Soul*, Plotkin notes,

A healthy society is, among other things, sustainable, just and compassionate. It is sustainable because it is expressly organized as an integral component of the greater community of Earth; it establishes a niche for itself that benefits both its people and the greater geo-biological community of which it is a member. It is a just society because it provides equal opportunities *and* benefits for *all* persons. It is compassionate because it shares its wealth with all other societies and the greater web of life; it does not exploit people or other species. A healthy society

embraces and celebrates our enchanted human senses, bodies, and emotions and encourages our imaginative exploration of the mysteries of psyche and nature.³³

Experiencing oneself as part of nature and identifying kin-centric relationships in which all forms of life are related is an essential part of establishing stabilization and safety. Dr. Edward Tick explained that the first diagnosis for posttraumatic stress was called homesickness.³⁴ It is our relationship to the land that is our ally in healing and recovering from stress. Recognizing we are “all related” also helps us to identify that we have the capacity to create change outside our body while being fully in our body.

Therein lies the full circle emergence of generational awareness declaring the need to look back, to look within, and to look to familial systems and child rearing to extrapolate the cure. Somatic Archaeology is a reflection of not only remedial legacies that recognize the wisdom of transgenerational healing, but also provides a restorative bridge between body and spirit, body and mind, body and truth, body and Earth.

Background and Theoretical Framework of our Matriline

Our greatest responsibility is to be good ancestors. -Dr. Edward Salk

The bloodline of our maternal lineage, or matriline, is a line of descent from an ancestress to a descendant (of either sex) in which the individuals in all intervening generations are mothers. For purposes of tracking family and culture, matriline have long been used in Chinese, African, Indian, Native American, Indonesian, Arabian, Jewish cultures, to name a few. A woman's child comes from an egg that was with her in utero, in her mother's womb; we can say that all mammals are incubated in their grandmother's womb. In *Heredity–Venturing Beyond Genetics*, research article authors Maurel and Kanellopoulos-Langevin explore the important contribution of a mother's contributions to her child's health,

. . . a somatic maternal form of heredity exists, the functional and evolutionary traces of which are to be found in mitochondria and in maternal-fetal transfers. This concept needs to be further studied and developed to establish the conceptual and conceptional contributions of maternal heredity to genealogical transmission.³⁵

“Maternal style,” is the term sometimes used to describe the set of behavioral

responses of a mother to her offspring. Susan Morton, in a commentary on intergenerational maternal associations, explains, “The term encompasses not only abuse and neglect, but also what would be considered the normal range of maternal behavior, from affectionate-less control to an affectionate hands-off approach, and all manner of intermediate conditions . . . maternal style within the normal range can be transmitted transgenerationally.”³⁶

Morton’s commentary continues,

Most importantly, the biological and sociological mechanisms that underlie the lifecourse and intergenerational association in anthropometry remain elusive, as does the quantification of the genetic vs. the environmental influences . . . an intergenerational approach to lifecourse growth challenges our ideas about the origins of reproductive health as much as it does the origins of adult health.”³⁷

“When individuals talk about their relationships with their mothers, they locate themselves - knowingly or not - politically, economically, and historically.”³⁸

Implicitly challenging the psychologically dominant “mother-blaming” phenomenon, which lies at the heart of key cultural narratives, allows for a deep level of personal accountability in transgenerational recovery. There are many complex and challenging historical circumstances, which form the context of many peoples' experiences of mothering and being mothered. In SA we look to our environmental Mother – Earth – for solving this dilemma and helping us to locate ourselves. Earth is identified as our common ground, a place where we all belong. Stress is mitigated when we feel at home.

Biological and Moral Conflicts in the Fetal Environment

Emotion, feeling and biological regulation all play a role in human reason. The lowly orders of our organism are in the loop of high reason. – A. R. Damasio (1994)

The fetal environment is indicative of the mother’s health, diet, emotional state, and resiliency. Providing intake procedures for determining the fetal environment as much as possible will help to identify cause and effect of biological stress patterns. While it is not necessary to have “all the facts” – we can be sure that the body will clearly tell the story through its neurology. In the book, *Epigenetics – The Ultimate Mystery of*

Inheritance author Richard C. Francis, Ph.D., writes about stress biasing in the fetal environment,

When a mother-to-be is stressed, she produces more cortisol than she otherwise would. Some of this cortisol is transmitted to the fetus through the placenta. The elevated cortisol levels experienced by the fetus permanently adjust the settings of the stress axis of the fetus in a way that makes it more sensitive and hyper-responsive to subsequent stressful events. These permanent alterations in the stress response are often referred to as glucocorticoid, or HPA, programming. I will simply call it “stress biasing.” A mother’s stress could come from multiple sources. A bad marriage, social isolation, and poverty are just a few. Extreme stress levels, such as those thought to promote PTSD, can also result from diverse causes. War is a very effective promoter of PTSD . . . Children of mothers who suffered PTSD as a result of the Holocaust are more prone to develop PTSD, even though they had no direct experience of the Holocaust. Interestingly, though all children of Holocaust survivors are more prone to depression, second-generation PTSD is only elevated in those whose mothers suffered PTSD; there is no such correlation for children whose fathers experienced PTSD as a result of the Holocaust. This fact suggests an important role for the fetal environment . . . traumas experienced through the womb could be a contributing factor to the susceptibility . . . of PTSD.³⁹

Moral and ethical conflicts, decisions, or circumstance that force us to act against our moral compass or spiritual principals, manifest as unsolvable guilt/shame, isolation, mistrust, and feeling out of *right relationship* with ourselves or our Creator. Even when the conflicts are generations removed, they can establish a loss of identity and a sense of doom. This type of interpersonal crisis appears to be a central organizing factor for pronounced stress symptoms and addiction, and can stem from adoption, religious persecution, cultural discrimination, war torn cultures, displacement, eco-destruction, poverty, genocide, racial profiling, domestic abuse, sexual exploitation, and bullying.

Moral conflicts are amplified or discounted by familial, societal, and cultural systems and beliefs. If you come from an inter-religious, inter-racial, inter-ethnic, intercultural family, where do your loyalties lie?⁴⁰ Loyalties to suffering are developed, inhibiting one from moving on with life. The archaic relationship then revolves around staying connected through pain. This must be addressed for full reconciliation to occur. Anne Ancelin Schützenberger explains,

If we cure an individual without touching the whole of the family, if we have not understood the transgenerational repetitions, we have not

accomplished much in therapy. We often only produce a temporary improvement. This perspective brings under question all existing forms of psychotherapy, classical and new, including the most famous, the most serious, the most respected – including individual psychoanalysis. We have observed that in order for people to effect true, lasting change, it requires that the family, social and professional systems allow them to change, that *beliefs* change. The eye of the family and society, as well as family balance, have an impact on a persons' development, health, illness, and relapse.⁴¹

SA is designed to address these internalized conflicts and address the associated stress patterns that have been embodied. When we stopping placing blame, and focus on integrating historical experiences, healing begins. Susan Morton confirms, “There is much truth to the old adage that as the twig is bent, so the tree inclines. Things that happen early in life have long-lasting consequences . . . but many who get off to a bad start make midcourse corrections. Most victims of child abuse do not become child abusers. The cycle can be broken.”⁴²

Transgenerational vs. Intergenerational Transmission

Anne Ancelin Schützenberger writes about our fidelity to our ancestors, “which has become unconscious and invisible loyalty.”⁴³ Exploring these ideas helps us to understand what impels us and what we need to identify or shift in order to become liberated to change our story. Characterizing the distinction between *intergenerational* and *transgenerational* transmission is important because it differentiates what is acknowledged transference and what is unacknowledged – or memory-wise what is intrinsic and extrinsic. Schützenberger explains,

We differentiate between two kinds of family transmission: conscious/unconscious, assimilated or not. “Intergenerational transmissions” are transmissions through and spoken about between grandparents, parents and children. They include family habits, skills, ways of being; one is a doctor, a teacher, a farmer, a notary, a sailor, or an army officer from father to son; one “works for the government,” or “has a green thumb,” “a good ear,” is a “good cook,” or “eats a lot.” Either we follow suit or decide to do the contrary. “Transgenerational transmissions” are not spoken about; they are secrets, unspoken, kept quiet – hidden events which are sometimes banned even from thought, sometimes they are unthinkable – and they are passed down from generation to generation without being thought about or assimilated. And then we see traumas, illnesses, somatic manifestations, or psychosomatic manifestations, which often disappear when you talk about them, cry, scream or work them out.⁴⁴

Schützenberger identifies ten forms of inheritance of traumatic memory:

- 1) Not Knowing: Trauma happens often with no experiencing “I.” Erecting barriers against knowing is often the first response to trauma . . . in varying degrees, the splitting off of reality. An adult facing severe trauma often re-experiences infantile remnants of primary traumatization while attempting to ward them off by primitive mechanisms of defense (e.g., denial, splitting, amnesia, derealization and depersonalization).⁴⁵
- 2) Screen Memories: The creation of an alternative, possibly false, self that screens over the absence of memory. Such a path can readily lead to mythmaking or the creation of false memories that constitute another form of knowing.⁴⁶
- 3) Fugue States: This third form of knowing trauma involves actually reliving (rather than remembering). Usually discussed in terms of flashbacks wherein an *entire* experience is reenacted. The most classic example is “battle fatigue syndrome.”⁴⁷
- 4) Fragments: This form of remembering involves the retention of parts of a lived experience in such a way that they are decontextualized and no longer meaningful. The individual has an image, sensation, or isolated thought, but does not know with what it is connected, what it means, or what to do with it. The memory is a derivative, a symptom that infuses the individual’s life.⁴⁸
- 5) Transference Phenomena: When unintegrated fragments from the past are enacted on the level of object relations, the survivor’s “knowledge” is in the form of transference experiences. Current relationships and life situations become colored by these “memories.”⁴⁹
- 6) Overpowering Narratives: “Holding” a traumatic experience does not involve derivatives that are enacted, but rather memories in which a more conscious knowing is felt. The “I,” or internal witness, holds the experience together and synthesizes it into a narrative. The memory is timeless, the image frozen . . . and an overpowering narrative obliterates or obscures it.⁵⁰
- 7) Life Themes: Just as fragments move into transference phenomena, overpowering narratives are enacted as life themes, wherein a more complex degree of personality organization and sublimatory processes form a nucleus for one’s

identity and striving. Life themes tends to be unitary, an organizing principle that becomes the center of an individual's personality.⁵¹

- 8) Witnessed Narratives: This form of traumatic memory involves witnessing, in which the observing ego remains present as a witness. Knowing takes on the form of true memory. When the individual narrates on this level, there is distance, a perspective retained by the observing ego.⁵²
- 9) Trauma as Metaphor and More: A ninth form of knowing trauma is the use of the imagery and language of massive psychic trauma as metaphor and vehicle for developmental conflict. The imagery of trauma becomes more conscious, colorful, plastic, and variable than that found in the other levels of knowing. There is a disengagement from the event and its legacy as the individual chooses only those aspects of the event that reverberate with his or her internal conflict.⁵³
- 10) Action Knowledge: The deepest level of traumatic knowledge is perhaps the level of action knowledge, in which knowing becomes consciously consequential and thus determines subsequent action. Knowing not only the facts, but also what to do with those facts – underscores the connection between knowing and telling. In the second generation, the erection of defenses against knowing trauma can result in the development of deficits with regard to other forms of knowledge (such as the pursuit of academic knowledge, or an inability to tolerate another knowing us intimately).⁵⁴

There are many ways in which we each “remember and preserve the horrors of atrocity”⁵⁵ in order to maintain the ego's integrity and defensive mechanisms, all according to ones ability to balance the power of the experience and their capacity to deal with it. Several of the above knowing states may coexist in a particular individual at any particular time, so that many survivors of trauma and their offspring operate through the retention of unintegrated memories or by reliving memories as a transference phenomenon.

Danieli writes, “The most tangible form of knowing trauma is, in its crudest, undigested, and unassimilated version, like a split-off foreign body, casting a perpetual shadow on life events and therapeutic trials. This is the form of knowing that tends to

characterize the generation of victims . . . It is precisely the limits of movement and healing within the generation of victims that at times propel the second generation to attempt to heal the first by completing the transformation from one form of knowing to another.”⁵⁶ The next generations have accepted as their life theme and identification the belief that traumatic knowledge requires reaction and impels some to action.

Simply, we can say that *in utero*, a child receives a certain number of messages. As obvious as a family name and a first name, a child also receives a role expectation that she will fulfill or avoid. Projected on to her are incomplete wishes or goals of the lineage, emotional injunctions, and cultural scripts—a future wrapped up in a weighty and somatic unspoken language that many times becomes a burden. This is what “programs” the child. The family members and the tribe, those surrounding the child, will ingrain this program into the child’s mind and body. Schützenberger writes, “The future will be entirely based on the full configuration of the family context—both said and unsaid.”

Christian Flèche, French author of *The Biogenealogy Sourcebook*, states, “As Carl Gustav Jung has written, ‘Everything that does not rise into consciousness comes back as destiny,’ and I would add that it comes back as a symptom, as an illness, as an accident, as a failure, as a discomfort; and everything that rises into consciousness no longer comes back as destiny, as fate, as illness!”⁵⁷

The “come back as destiny” doctrine is fundamental in two ways. First, in regards to passable or emotional inheritance received by lineage; but more importantly in the forward transmission of destiny or what we unconsciously perpetuate in our familial systems. Flèche clarifies that the transmission of biological meaning is found in our emotional sensors, not our cognitive awareness.

The appeal and specificity of the biological decoding of illness is to propose a biological meaning – in the emotions, never in the intellect. If we could find meaning only at the intellectual level, it would be annoying or amusing. But when it relates to our personal history, it’s no longer intellectual, it’s emotional. Emotion is the song of the cells, it’s their whispering; it’s the electric light, warm and chemical, the subjective reality of the nuclei of the cells. Emotion is a little cell speaking about itself and showing itself to be fierce animal, modest monk, naked artist. It tells itself this openly, with satisfaction or frustration.⁵⁸

Stress and Anxiety

Stress and anxiety are often used to describe states of distress in both mind and body. To ascertain the differences in the use of these words for clarification in this paper, I refer to The American Institute of Stress, which defines the difficulties with the common definition of Stress,

Stress is not a useful term for scientists because it is such a highly subjective phenomenon that it defies definition. And if you can't define stress, how can you possibly measure it? The term "stress", as it is currently used was coined by Hans Selye in 1936, who defined it as "the non-specific response of the body to any demand for change". Selye had noted in numerous experiments that laboratory animals subjected to acute but different noxious physical and emotional stimuli (blaring light, deafening noise, extremes of heat or cold, perpetual frustration) all exhibited the same pathologic changes of stomach ulcerations, shrinkage of lymphoid tissue and enlargement of the adrenals. He later demonstrated that persistent stress could cause these animals to develop various diseases similar to those seen in humans, such as heart attacks, stroke, kidney disease and rheumatoid arthritis. What Selye proposed was namely that many different insults could cause the same disease, not only in animals, but in humans as well.⁵⁹

The Mayo Clinic provides a definition of Anxiety,

Anxiety happens as a normal part of life. It can even be useful when it alerts you to danger. But for some people, anxiety persistently interferes with daily activities such as work, school or sleep. This type of anxiety can disrupt relationships and enjoyment of life, and over time it can lead to health concerns and other problems. In some cases, anxiety is a mental health condition that requires treatment. Generalized anxiety disorder, for example, is characterized by persistent worry about major or minor concerns. Other anxiety disorders — such as panic disorder, obsessive-compulsive disorder (OCD) and post-traumatic stress disorder (PTSD) — have more-specific triggers and symptoms. Sometimes, anxiety results from a medical condition that needs treatment.

Stress can then be defined as a biological and hormonal response to change, resulting in the manifestation of physical disease, emotional distress and mental illness. Anxiety is defined as a mental or cognitive reaction to persistent worry and danger, resulting in disorders that exacerbate anxiety.

Statement of Solution

Every part of a tree exists in ceaseless interdependence with its other parts. A tree does not live to make branches and leaves; to the contrary, it creates branches and leaves so that it may live. - Patrick Obissier, author of Biogenealogy, Decoding the Psychic Roots of illness, Freedom from the Ancestral Origins of Disease

Our life stories are not necessarily only about ourselves, but also about others. Memories of the time we spent with our mother, father, siblings, grandparents, or other close relatives, and the landscape in which we were raised can all be important constituents of our childhood memory. Especially, relationships with parents can provide a vital basis on which personal identity is constructed. People revisit their childhood memory about their relationship with their parents retrospectively, to make sense of their later experience. Generational researchers explore the impact of transgenerational transmission and the blueprint it establishes for health and personal harmony. Molly Andrews, for instance, examines how people re-form the memory of their mothers so as to connect the memory to their political orientation and activities at a later life stage.⁶⁰ In the field of literary criticism, Nicola King looks at how people explore their family past in order to reconstruct their own sense of selves, to find an origin of the self, or as an act of resistance.⁶¹ The importance of family history for individuals is also recognized in the field of psychotherapy: Anne Schützenberger comments that learning our family's past enables us to understand 'who we are and who we could be'.⁶² Both King and Schützenberger note that the discovery of a previously unknown family past can drastically affect a person's views of life.

Our stories, whatever they consist of, are not a departure from normalcy; they are not an aberration of moral character; but they are the foundation of our past and the fertilizer of our future. Remembering and unearthing your story is a sign of courage, and brings authenticity to this Earth journey. I believe in the inherent goodness of human nature, and hold fast to the conviction that we have all done the best we could to get to this moment in time. Although we may have veered from our morals, made mistakes, or squandered our precious resources, an innate harmony binds each heart to the forces of creation. The perfection of our transgressions, however large or small, historical or current, will be revealed as a process of evolution. The forces of the past always propel us

full circle back to the source of suffering—those moments or experiences that are infused with fear. Unraveling your story all the way to that origin of fear, whether it is personal or inherited, will provoke the awakening of love. Like a great mother of countless children, our Earth seems to have woven a web of love that holds us accountable to our choices. Even in the advance of technology, we cannot remove ourselves from the cycles of Earth and creation. Our pain is planetary suffering, and likewise, our joy comes from the harmony of the Earth. Our personal stories are composed by the joy and suffering of our collective stories – memories of Earth changes and shifts, wounds of war, misfortunes and accomplishments, spiritual and cultural traditions, art and music—and will be unearthed, remembered, and healed simultaneously within the rhythms of universal love.

Widening our view of self through an intergenerational lens allows for objectivity and awareness of insights into who we are and how we got to be here. The remains that reside in our body directly influence our health, behaviors, relationships, and lifestyles—and unearthing our memories can eventually lead to our greatest well-being, and hence, to social change and cultural harmony. History may predispose the future, but excavating history in our body offers alternatives, and changes the grid of tension, providing cure for what ails us individually and collectively. This is the journey of Somatic Archaeology.

The Value of Language and Culture in this Study

*Our species thinks in metaphors and learns through stories”. -
Mary Catherine Bateson*

Exploring the language of story and memory is central to this study. Language is instinctual, and a diverse mechanism of the biological makeup of our brains. “Even the seat of human language in the brain is special. The vocal calls of primates are controlled not by their cerebral cortex but by phylogenetically older neural structures in the brain stem and limbic systems, structures that are heavily involved in emotion.”⁶³

As a measure of historical impact, language was deemed to offer the best insights into how one’s life story takes form in an emotional narrative, which in turn reflects the beauty and tragedy of life and survival. Because language originates subcortically⁶⁴,

vocabulary can be a gauge of “transformation,” viewed through a somatic healing process as an evocative emotional release that strongly aligns with the Five Steps of SA.

In order to understand one’s subjective intergenerational perspective, a linguistic instrument is utilized in this study to provide insight into family memory. Much like a family tree, “A sentence is not a chain, but a tree. In human grammar, words are grouped into phrases, like twigs joined in a branch.”⁶⁵ The ways in which one communicates is also a deep reflection of culture. “Language symbolizes cultural reality,”⁶⁶ and cultural reality shapes individuals. Culture grows organically and “is not bound by biological time.”⁶⁷ Therefore utilizing the various word categories of the LIWC can provide numerous insights into how an individual defines suffering, transformation and healing as a reflection of their collective, accrued history.

In her book *The Relationship of Language and Culture*, Claire Kramsch writes, “Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways.”⁶⁸ Family, community and social groups define experience through language, and the words people speak reflect their beliefs, points of view and “a stock of knowledge about the world people share.”⁶⁹

Somatic Archaeology

Somatic Archaeology was developed and founded by Ruby Gibson in 1995. The practice of Somatic Archaeology, simply stated, is the process of becoming whole by curing your amnesia and remembering your stories. When you dig, you remember, and when you remember, history is revealed, and when history is revealed, you clearly recognize the trail of stories that formulate your life. This knowledge affords you choices and restores to you the power to manifest your unique destiny in a conscious way.

Somatic refers to the body, and Archaeology to the study of ancient cultures through examining their remains. When we bring the two words together, Somatic + Archaeology, we are denoting the capacity to excavate familial and cultural memory imprints buried in our body. Exploring somatic memory and body narratives help us understand what impels us biologically to certain behaviors and symptoms, and provides us with skills to release neurological patterns of historical amnesia so that we can become

free to live unburdened, non-fragmented, compassionate and harmonious lives. These techniques are designed for use in mind-body, mental health and self-care applications.

Somatic Archaeology relies on the wisdom of the body to access and process unresolved tension through points of pain, which are referred to as body narratives: inherited and embodied life stories that have not yet become conscious or remembered. Our mind can remember linear or sequential events of our lifetime, but our body remembers antiquated events instinctively, in a language unique to itself—sensation. Tracking our senses, and following them with guided breath and conscious attention, allows memory to reveal itself. In the world of biogenealogy, there is a good reason for the origin of every symptom and the manifestation of all disease, and the code is this: what stays buried persists and what is remembered alleviates. While acknowledgment, activation and reconciliation of the information contained in these memories may bring forth the emotional charge of a historical experience, this will also simultaneously release the persistent anxiety neurologically associated with forced repression, hence creating a relaxation response and reducing physical pain.

Somatic Archaeology cultivates a skill set that allows caregivers to safely address the “relaxation response,” a neurophysiologic shift innately constructed to “restore order” to our body processes. The methodology of Somatic Archaeology was designed to excavate memories using a self-directed and instinctive neuro-physiological system based on natural law and kincentric principles in order to develop self-awareness and historical reconciliation, fulfilling the need for the next generations to complete the transformation of their ancestors.

The skill set of Somatic Archaeology consists of Five Steps; 1) I notice; 2) I sense; 3) I feel; 4) I interpret; and 5) I reconcile; following a bottom-up neurological pathway that ignites biological wisdom and organically creates spiritual transformation. This process requires a client to tune into, or become mindful, of what they feel, not what they think. When the therapeutic edge of feeling changes from “I feel a sensation” to “I feel an emotion” something shifts. The sensation becomes emotion: when the emotion is extinguished then the sensation loses its usefulness and dissipates, and the energy trapped in the sensation is put into motion – temperature changes, shifts in breathing, gentle tears, subtle trembling. It is the organic process of restoring harmony to ones body.

When one is guided to follow a trail of tension, generational patterns consistently emerge and become the source point for healing. Most therapists are not trained to look through the lens of historical somatic imprinting, yet consistently have clients presenting these dynamics and feel unprepared to address them. This gaping hole in the world of recovery is what SA techniques fill, preparing one to work with those who have a history of unhealthy or vacant touch, or who carry a debilitating historical or current strain of trauma, abuse, war, addiction, surgery, environmental disasters, cultural shame and ethnic adversity.

Incorporating basic stress reduction techniques validated by new brain science, transgenerational awareness and age-old indigenous healing models, a whole new world of generational somatic healing is made possible. One of those techniques, Trauma First Aide (TFA), developed by Geneie Everett, PhD, RN, offers a foundational system for settling one's nervous system, offsetting the freeze response that predisposes one to PTSD. Her focus is on trauma education, early intervention, and the prevention of secondary traumatization by building resilience in the nervous system.⁷⁰

TFA methodology bridges with the Five Steps of SA to prepare the most beneficial somatic environment that allows one to remember. When the therapeutic focus is on following the wisdom of our body, rather than trying to override it, patterns emerge that reveal the unconscious stress that is the guardian of memory. Addressing intergenerational patterns through body memory is an organic, unlayering process through somatic. SA has five outcome goals:

1. To honor the struggles and resiliency of those who have come before us;
2. To deepen a client's ability to neurologically access inherited patterns and memories in their sensory body;
3. To integrate transgenerational emotional, physical and psychic traumas that are somatically imposed, regulated, and repeated through relational stress dynamics;
4. To establish a bridge between cause and effect that reveals and reconciles traumatic patterning and abuse cycles.
5. To allow this knowledge to restore internal harmony in order to lighten the load for future offspring.

Improvement is defined as a participants relief from: 1) physical pain/somatic distress; 2) entrenched emotional coping patterns; 3) propensity to stress addiction; 4) mental disorganization and circular thinking; 5) emotional grief and betrayal; 6) repetitive relational patterns; and 7) spiritual loss, eco-conflict and cultural confusion.

Treatment Timeline: According to interpersonal neurobiologist, Dr. Daniel Siegel, it takes eight weeks to change our brain (approx. 100 days) when using therapies that stimulate neuronal activation growth.⁷¹ During this timeframe, health can emerge from integration or assimilation of emotional memory patterns, and changing the way we focus our attention rewires the brain – although, as this study reveals, results can be dynamic and transformative with one 90-minute SA session – and therefore a succession of sessions is highly recommended. SA consists of somatic attunement skills that stimulate and track neural pathways of generational stress and stand among other therapies that address middle prefrontal cortex integration. Because the capacity to access memory lies in our neurobiological framework, exploring biogenealogy, neurophysiology, breathwork, somatic awareness, and self-regulation of stress are core in the application of SA techniques.

With Somatic Archaeology, we look to the soul of our body to tell the story of the neurobiology of we, and provide a narrative for the shadow and the light, the forgotten and the acknowledged. Our bodies then become wise, benevolent, sacred and revered—spiritually-infused temples of knowledge and memory-keeping. Somatic Archaeology seeks to heal generations of unresolved suffering to offer resolution in a biological framework so that one’s energy can be focused on creative pursuits of beauty and mastery. It provides a consciousness regarding seeking and creation of meaning and the awareness of being and experiencing. We are finding the gift within the wound.

Somatic Archaeology and Adverse Childhood Experiences

A study done in 1998 by Kaiser Permanente’s Department of Preventative Medicine looked at the relationship of adverse childhood experiences (ACE’s) to adult health status in over 17,000 persons.⁷² ACE’s include recurrent and severe physical and emotional abuse, contact sexual abuse, growing up in a household with an alcoholic or

drug-user, a mentally ill, chronically depressed, or institutionalized family member, a mother being treated violently, and both biological parents not being present.

The ACE study found that 22% of their Kaiser members were sexually abused as children. Overall findings demonstrate that: 1) ACE's are surprisingly common, although typically concealed and unrecognized; 2) ACE's still have a profound effect 50 years later; and 3) ACE's are the main determinant of the health and social well-being of the nation.⁷³ This data tells us that a good percentage of people are dragging behind them a proverbial U-Haul of unhealthy experiences, along with memories of abuse, addiction, illness and social shame. ACE's are difficult issues because they often require emotional release and psychological diagnosis. SA brings skills that allow therapists to safely work with ACE's by addressing the biological stress of an event, without having to analyze, validate or diagnosis.

The ACE study concludes that the cumulative, lifetime impact of stressful, traumatic childhood and adolescent experiences literally become “biology” affecting brain structure and function (as well as endocrine, immune, and other biologic functions) thus leading to persistent somatic effects. The information that is somatically excavated can provide powerful and insightful information to an overall wellness or treatment plan.

Emerging Neuroscience and the Biology of Memory

We heal when we feel safe enough to do so. As recent brain research has shown, the reconciliation of traumatic memories is only possible through a felt sense of safety, or tending to our survival brain, the reptilian brain. This part of our brain does not respond to language or intuition, but is rather reflexive, instinctual, and survivalist-based. Like a reptile, it calms down when its belly is close to the earth, when it has a secure anchor in a kincentric environment.

In a bottom-up somatic therapeutic pathway (rather than a ‘top-down’ cognitive therapeutic system) that aligns with a quadrune brain map, addressing the needs of our survival brain is first and foremost.⁷⁴ Once this base need has been identified and met, the limbic system, our “mammalian” brain, revives its ability to release emotional content and patterns. The gatekeeper to the limbic system of our brain is the hippocampus – which allows intrinsic memory to become extrinsic, or recaptures our brain's ability through the

amygdala and limbic system to take an emotional memory and weave it into our autobiographical story – *only* when we are in a perceived state of safety. Our hippocampus blocks the integration of emotionally charged memories when our adrenal cortex continues to release adrenaline and cortisol. This dynamic is the recipe for lifelong posttraumatic stress. Perceived safety is required to access and integrate memories that can, in and of itself, feel potentially life threatening. Limbic system looping comes from lifetime stress and coping patterns, which prohibit healing and recovery at all levels.

Babette Rothschild, MSW, LCSW, Body Psychotherapist and author of *The Body Remembers*, explains,

Within the Limbic System of the brain are two related areas that are central in memory storage: the hippocampus and the amygdala. The last few years have produced a growing body of research that indicates these two parts of the brain are essentially involved in response to, and memory of, traumatic events (van der Kolk 1994, Nadel & Jacobs 1996). It is believed that the amygdala stores highly charged emotional memories, such as terror and horror and it has been shown that the amygdala becomes very active when there is a traumatic threat.⁷⁵

In order for our memories to be accessed, SA protocol establishes a *felt* sense of safety through relationship to Mother Earth, which is our most inherent, accessible, and cross-culturally-accepted maternal relative. Once our felt sense of safety is established, our body moves into a parasympathetic, relaxed state, allowing our hippocampus to “open the gateway” to release stored, intrinsic, subconscious emotional memories. When these memories are assimilated neurologically, brought into conscious awareness, and become extrinsic, then our neo-cortex can translate them into words, into story, and they become oral tradition or family lore.

From here the quadrune brain map leads us neurologically to our frontal lobes which allows us the ability to dream forward into who we are when we are not tied to the past. This step is called reconciliation of a traumatic memory. We will always have the memory, but no longer have the emotional charge associated with the event or pattern, and hence we change our minds, our physiology, and our Epigenetics. This, in turn, lightens the emotional and biological load for future offspring.

The defensive response in our survival brain and endocrine system, which can continue long after a threat diminishes, is part of our inheritance. I coin this reaction as

historical amnesia – identified as subconscious emotional memory that continues to influence our identity, struggles, choices, and health and life patterns. When the amnesia (subconscious imprinting) is assimilated into our neurobiology and consciousness, the historical pattern can be effectively addressed and a resolution will occur somatically, years afterward, or even many generations later.

This is commonly the reason many people do not “remember” – they continue to have a felt sense of threat or fear, real or imagined, biological or environmental, long after the actual threat has passed. The imprints of fear are long-lasting because we are meant to record them to inform us of danger at a later time. The actions of developing somatic identity or somatic attunement are necessary precursors to remembering, because they provide a choice, a voice and a sense of empowerment which fuels a perceived sense of safety. A mother's important contribution through her own felt sense of safety during pregnancy adds to the vigorous development and health of her child, and seems to possess many uncharted depths of transgenerational continuity and maternal bonding.

Emerging neuroscience and studies in Epigenetics are changing how we therapeutically identify, address, and remedy transgenerational imprinting and transmission of trauma/disease. Researchers Maurell and Kanellopoulos-Langevin confirm,

. . . we are now in a position to challenge the dogma according to which everything is genetic and the transmission of the “selfish” gene is monolithic and vertical. Heredity transmits considerably more than just genetic elements; it also entails mitochondrial inheritance, cytoplasmic influences, and maternal cell transmission which lead to a long-term state of microchimerism. We would like to emphasize that all the mechanisms of hereditary transmission . . . can be strongly influenced by epigenetic processes . . . The novel view of heredity presented in this paper opens exciting horizons in many fields, and the potential applications are numerous. Perhaps in the future, the fantasy of physiological self-repair might even become a reality to genealogical transmission.⁷⁶

Trauma Out Of Time: Somatic Expression

Sometimes I think my body is the only proof that it really happened. –

Patient in psychotherapy

Trauma experienced “out of time” manifests as physical, psychological, emotional and spiritual symptoms in the present timeline. In a trauma workshop, colleague and friend, neuroscientist Dr. Robert Scaer shared the critical importance of discharging the freeze response in order to come back “into time.” The freeze response is the biological reaction that happens in the brain and body when an overwhelming fear experience is not completed. “You are flooded with endorphins, which also happens in fight/flight, facilitating survival. Stress induced analgesia inhibits pain behavior and immobility promotes survival. The body responses to trauma are the core information that you have to extinguish – because it is a conditioned fear response. The dilemma of trauma is that old traumatic procedural memories are actually in the present moment: a corruption of memory and perception of time, then and now.”⁷⁷

The *freeze* response occurs not only in the body, but also in what Daniel Siegel calls the *Neurobiology of We*.⁷⁸ The *freeze* happens in relationship to our environment, and encapsulates in relation to one’s age, environment, maturity, the cycle of seasons, altitude, longitude, and latitude, the rotation of the moon, sun, solar system, etc. We literally freeze in time and space – allowing a continuum of cause and effect. Held for many generations, trauma out of time establishes somatization of DESNOS (disorders of extreme stress not otherwise specified), which can include: digestive complaints, chronic pain, cardio symptoms, alterations in systems of meaning, despair, hopelessness, and previous sustaining beliefs.⁷⁹

The unconscious meaning of an event is a cue for an old memory of trauma. According to biogenealogist and author of *The Biogenealogy Sourcebook*, Christian Flèche, the unexpressed, unconscious experience finds meaning in symptoms,

If I am without an immediately satisfying solution and {this} emotion does not get expressed, this sense perception becomes a biological felt sense: “*Its undigestible*” (which would affect the stomach); “*its suffocating*” (which would affect the lungs); “*dismantling*” (bones); “*disgusting*” (colon); “*a breakdown*” (kidney). An event becomes a sense and then becomes a sensation. It enters through our five senses and then it tries to leave. When it is impossible for this sensation to be spoken, it moves into the unconscious, into the biology, into the mind, the brain, the body, the energy field.⁸⁰

Flèche goes on to write that, “If healing does not take place, the patient will remain

under unconscious stress with respect to the shocking event – sometimes for years at a time – and a part of his being, of his energy is appropriated.”⁸¹

Sensation as Body Dialogue

“There is a voice that doesn’t use words.” –Rumi

The language of the soma is sensation. This is a physical feeling, sometimes vague or general, and at times distinct and reoccurring. Sensations can be subtle or demanding, loud or as a whisper, but either way they hold a profound amount of information when one *feels* and is *responsive* to it. Somatic dialogue ensues when the conversation goes both ways—the body talking and one’s consciousness listening. The body is always speaking, but one needs to pay attention and listen with sensitivity and mindfulness. Body dialogue is part of a somatic exploration.

The body also communicates its story through symbols, pictures, colors, metaphors, and feelings. Just as in any dialogue, one must ask and then be prepared to listen. The information will come from body consciousness and somatic attunement. Developing communication and rapport with body sensations is valuable to get to know one’s story on a subconscious level.⁸²

As we discussed earlier, “when recovery from the freeze response doesn’t occur, then a conditioned response occurs whereby all the body memories and sensations of that experience are stored in the survival brain.” In order to facilitate the survival brain’s de-conditioning, sensations are identified and explored in Step 2 of the SA protocol. If any of the 6 senses (touch, taste, feel, hear, see and intuit) are overwhelmed or engulfed with a sense of stress, SA relies on breathwork combined with visualization to solve the dilemma. Using guided imagery, a therapist will invite the client to visualize exhaling stress out their eyes, ears, skin, mouth, nose, or third eye. This is an excellent remedy for releasing visual trauma, auditory stress, tactile inhibition, oral violation, etc.

We sense our body and respond to it every day; it comes in the form of feelings, intuition, hunches, and memories, yet it betrays words or explanation. The entirety of nature speaks this silent language as a dialogue of formlessness. Each world responds to the other, animal to plant, plant to water, water to Earth, Earth to air, air to human without

uttering one single word. And yet there is a cohesive movement, an unseen intelligence that guides the interaction of all species and kin.⁸³

What's Right With You?

I would say that the thrust of my life has been initially about getting free, and then realizing that my freedom is not independent of everybody else. Then I am arriving at that circle where one works on oneself as a gift to other people so that one doesn't create more suffering. I help people as I work on myself and I work on myself to help people.

—Ram Dass

The goal of Somatic Archaeology is not solely about tending to the stressful or traumatic factors of inheritance, but more importantly to bring forward the innate gifts, creative attributes and learned resiliency of lineage. Once the “freeze response” has neurologically “thawed,” there is value in excavating what lies beneath the layers of embodied fear or conflict. Memories may surface that remind us of familial strength, and our perception can shift from “the burden of family legacy” to “the beauty of inheritance.”

When the therapeutic focus centers around “What is wrong with you?” a person can be deceived into orbiting around the problem and not the solution. Getting lost in the complexities of what is wrong, one can spend years swimming in oppression, consumed with offenses, transgressed with struggles. This culturally pervasive question, “What’s wrong with you?” is an ideology that prohibits self-knowing and restricts the full measure of power. It holds one to the premise that they are flawed. While it is certainly important to acknowledge wounds and attend to misbehaviors, this is not a state of mind upon which dreams are built. SA keeps in sight that the goal for healing is to find the joy and perfection that reside within each person’s story – uprooting memories of suffering or pain is a by-product of that process. So SA asks the question, “What’s right with you?” This approach shifts the inquiry forward in order to establish an epigenetic imprint that emboldens future generations.

Purpose and Importance of the Study

There are some deep-seated griefs so subtle and so pervasive that it is difficult to grasp whether they belong to our soul or our body . . . everything hurts me – memory, eyes, arms. –
Fernando Pessoa (1991)

The benefits of Somatic Archaeology have been observed by the developer, somatic therapists, their clients, and those who self-practice the techniques for the past 30 years. Profound shifts and life-enhancing changes have occurred that surely emphasize the need for statistical validation, and as well, lay the groundwork for this study. The purpose of this study is to corroborate the anecdotal findings through linguistic measures of transformation in order to authenticate SA so that it can find its place among other valid therapeutic approaches to intergenerational remembering and recovery.

Measuring “recovery” is a subjective knowing, influenced by the comments and behaviors of others in our environment. It may also be reflected by a feeling of well-being, reduction of stress, and decrease in pain. Stress is variable and is not an effective marker for change in this study, as it often offers an erratic reflection of immediate or daily stressors. Remembering through somatic excavation can as well ramp up “stress-biasing” as internalized conflicts are exposed, yet once the pathway of stress is addressed and reconciled through the Five Steps of SA, clients have expressed a great reduction in stress. So dependent upon many factors – perceived sense of safety, sobriety, emotional attachments, amount of trauma experienced/inherited, level of progress with SA, spiritual maturity – the measures of stress may only provide a “gated” view of influence on intergenerational recovery.

In order to effectively measure change or transformation leading to Epigenetic modification and a lighter, healthier inheritance for subsequent generations, the instrument of choice for this study is the Linguistic Inventory Word Count, LIWC. As stated earlier, language and story evolve across generations, and reflect cultural behaviors, eco-system dynamics, and instinctual drives. The ways in which one uses words reflects their inner world, providing indisputable subjective evidence that change is occurring. For example, measures of words that reflect anxiety is one category identified that will reflect a change in stress. It is this researchers hope that the LIWC will validate the qualitative benefits of

SA and enhance understanding of the innate wisdom that our benevolent bodies hold for providing cure.

Research Question

The principal question addressed by this research study is: Can using the methodology of Somatic Archaeology reduce present day “stress-biasing” and diminish the accumulation of physical, emotional, behavioral and spiritual symptoms related to historical amnesia and internalized moral/ethical conflicts from preceding generations? This study is based on the PI’s premise and hope that using this methodology will benefit the health of future generations and our kincentric ecology.

Glossary of Terms and Abbreviations

Major Terms and Abbreviations:

Epigenetic: Relating to, being, or involving changes in gene function that do not involve changes in DNA sequence.

Kincentric: Recognize the kinship of our body to earth, animal, plant and human worlds.

LIWC: Linguistic Inquiry Word Count.

PI: Principal Investigator.

SA: Somatic Archaeology.

Additional Terms and Abbreviations:

Conflict: Tension in the whole person so that an adaptive solution is found when one is faced with the unexpected and the inexpressible.

Dimension: A level of consciousness, existence, or reality; a coordinate used to locate a point in the time/space continuum; multi-dimensional refers to the existence or awareness of multiple realities.

Dissociation: The ability to split off or disconnect from your body and/or the present time line; an emotional, mental, or spiritual separation from.

Elements: Primary substances (air, fire, water, earth) that are the materials from which all matter is constructed and through which alchemical balance is manifested.

Embodiment: Personification of a particular attribute, specifically anchoring it into physical form; the act by which a story is made tangible.

Empowerment: To reclaim authority for the co-creation of life; self-esteem or confidence; to make stronger in regards to ownership of life and claiming rights.

Extragenetic - Describing any form of heredity that does not involve genetics.

Gametes: Reproductive cells, These cells unite to form a new cell called a zygote.

Historical Amnesia: Forgetting as a means of coping and adapting to tragedy, atrocity, prolonged grief / suffering, and intergenerational trauma.

Instinctual Association: Identify the manner in which we override somatic intelligence and misplace our instinctual ability to align with the transformative and charitable capacity of our body.

PTSD: Post-Traumatic Stress Disorder; diagnosis given to those who experience a devastating event incurring symptoms such as nightmares, night sweats, hyper vigilance, anxiety, phobias, loss of boundaries, hallucinations, aggressive behavior, confusion, disorientation, emotional outbursts, dissociation, numbness, loss of identity, chronic pain, and suicidal tendencies.

Seven Generation Memory: A precept of the Gayanashagowa, or Great Law of Peace (the constitution of the Haudenosaunee, or Six Nations of the Iroquois Confederacy), in which the chiefs consider the impact of their decisions on seven generations to come.

Somatic: Of the body, or affecting the body; physical conditions considered separate from the mind.

Somaticize: To convert into physical symptoms; or to believe mistakenly that an emotional pain is a physical symptom.

Stress / Anxiety: Stress is a present state of difficulty, pressure or strain emphasizing nervous tension; while Anxiety is a concern or worry about future events and what is going to happen.

Timeline: Spiritual representation of non-linear events represented in significant past, present, generational, and historical experiences.

CHAPTER 2: REVIEW OF LITERATURE

Background

The foundation of Somatic Archaeology techniques and concepts are based on kincentric ecology and animistic perceptions of human-nature relationships. Examples of this model are the ancient medicine wheel, our survivalist connection to Mother Earth, and earth centered traditions and Indigenous religions that recognize “we are all related.” The primary premise is that one’s disconnection from nature and environment through biological and moral conflicts ensues fear and a stress response that accumulates and engenders a transgenerational epigenetic affect, impacting the succeeding generation’s health, emotions, beliefs, behaviors and memory. A reconnection to the environmental Mother, Earth, alternatively, can result in a sense of safety that reduces stress and kindles one’s self-love, innate harmony, a feeling of belonging, and instinctual logic.

The Literature Review offers existing research that explores Earth-Centered Principles and Animism, the Medicine Wheel as a holistic foundation, myths and measures of Dualism, complementary Mind-Body medicines, Historical Trauma, How Trauma Affects a Brain, and Ways to Change A Brain. These principles reflect and define a worldview that provides validity for transgenerational recovery and spiritual wholeness.

Earth as Healer

Earth centered spiritual traditions and monotheistic religions differ in philosophical origin. The dividing line has evolved over many, many generations and reflects a fundamental and metaphorical domination of either Mother (Earth) or Father (God) worship. The historical basis of humanity’s first religion (Earth) was based on what one could feel, see, hear, smell and touch. The five senses guided the need for both survivalist and divine relationship. Later religious dogma based on God worship postulated that the undeveloped psyche of those who practiced animistic worship was inferior.⁸⁴

But the profoundly interdependent relationship between animistic holy beings that inhabit the mountains, rivers, clouds, wind, etc. and human well-being / survival are firmly entwined and inseparable in our memory.⁸⁵ “Indigenous people view themselves and nature as part of an

extended ecological family,”⁸⁶ recognizing all natural elements of an ecosystem as kin. Therefore when recovery, healing or harmonization is required, all acts are in relation to, and on behalf of, the natural world. Interactions enhance and preserve the very ecosystem that provides existence. The Earth Mother is honored and cared for – her role in establishing a place generates sustainability, for current generations and those to come.

Many current researchers are defining and possibly remembering what our collective ancestors knew all along: that a more mature human society requires more mature human individuals, and that nature (including our own deeper nature or soul) has always provided the best template for human maturation.⁸⁷ Shifting the present day focus of healing from the “need of the human” to the “benefit of the cooperative animistic world”, allows for spiritual maturation, transgenerational recovery, and integrity of species. This premise may provide a basis for cure on all dimensions of life, “for as long as the law sees living creatures as ‘things’ and not ‘beings’, it will be blind to the possibility that they might be the subjects of rights.”⁸⁸ As ecologist and author Thomas Berry expresses it, “the universe is a communion of subjects, not a collection of objects.”⁸⁹

The Ancient Medicine Wheel

The Medicine Wheel is an ancient symbol of life, movement, harmony, and evolution. It is considered a major symbol of peaceful interaction among all living beings on Earth, and its principles are primary in the oldest teachings of First Nations people. The Medicine Wheel represents all aspects of life – human, animal, mineral and plant – and is symbolic of Mother Earth, holding the container for every experience. The four cardinal directions of the wheel are depictive of not only North, East, South, and West, but of the seasons (winter, spring, summer, autumn), the elements (air, fire, water, earth), the four hills of life (elder, infant, youth, adult) and the four colors or races of man (white, yellow, red and black).⁹⁰

The teachings and map of the Medicine Wheel present a sensible and all-inclusive model for human behavior and interaction, and its wisdom offers a model for intergenerational healing and walking the Earth in a harmonious way. It has been used to view self, society, relationships and the balance of nature – a Medicine Wheel can best be

described as a teacher or a mirror in which everything about the human condition is reflected back.⁹¹

The 'primitive' nature of Indians and Indigenous peoples has been so ingrained into American and European thinking that few people "accept the existence of the Medicine Wheels, or the highly sophisticated discipline of thought that was born from them."⁹² In this present day culture we are taught to reduce the profound to the tangible.⁹³ The wheel represents cosmic cycles, and in transgenerational recollection, the anniversary of an event has the potential for a full-circle healing process. Northern Europeans believed the mystic wheels of existence stopped turning at the crucial transition from one year to the next during the darkest days of winter.⁹⁴

The inherent wisdom and cyclical dance of the wheel guides one to recognize that balancing the four aspects of self – mental, spiritual, emotional and physical – creates a dynamic thrust for personal accountability, spiritual maturity and constitutional healing.⁹⁵ It establishes "right" relationship with Creation, and therefore is the conceptual basis in the SA protocol as it diminishes internalized conflicts. If chaos precedes form, then the prominence of the Medicine Wheel is to take the chaos of the world/self and anchor it to the Earth to create a therapeutic form of dynamic animism.

The Myth of Duality and Healing

Myths are structured in terms of "binary oppositions" where meaning is produced by dividing the world into mutually exclusive categories such as culture/nature, man/woman, black/white, good/bad/ and us/them. The purpose of myths is to make the world explicable, which is accomplished by resolving these binary contradictions.⁹⁶ "Mythical thought always progresses from the awareness of oppositions toward their resolution...the purpose of myth is to provide a logical model capable of overcoming a contradiction."⁹⁷

Unifying these polarities – a theory that is central to many religious teachings and spiritual systems – is thought to liberate human beings from their own suffering, by bridging God and human, or feminine and masculine, together for the purpose of self-realization and enlightenment.⁹⁸

This myth also sets the stage for our modern healing experience – mind versus

body. Common culture factionalizes aspects of human experience into four quite distinctly different quadrants – physical, emotional, mental, and spiritual. Over time we have evolved into a system that encourages this separation by teaching specialized education in one quadrant and relying on professional partners in the other categories to fill in the blanks of knowledge and expertise; i.e., oncologists, psychologists, podiatrists, neurologists.

This myth of human division creates the platform for the healing of ones story: many proceed down the road of recovery believing they can only heal one aspect at a time, or believing that *their* story has nothing to do with *our* story, or Mother Earth's story. In alignment with this mythical system, one adapts, coping by manifesting body splits that separate right side from left side, above from below, physicality from luminosity, and mind from affliction. Forgetting to link intuition to power, or past to present time, the holistic viewpoint gets lost in fractionalization, and hypnotically one disregards their relationship not only to body, but also to Earth as a primary measure of wholeness.⁹⁹

Wholeness happens when uniting our dualistic parts; consciously merging hemispheres of brain, blending left and right sides, or on a larger scale observing Earth changes as they parallel diagnoses and spiritual awakening. Simple somatic awareness skills, augmented by prayer and intuition can simply *allow* the inborn rhythms of body wisdom to dominate the healing experience and bypass fractured conditioning.¹⁰⁰

Mind-Body Medicine

Mind-Body Medicine focuses on the interactions between mind and body and the powerful ways in which emotional, mental, social and spiritual factors can directly affect health.¹⁰¹ NCCAM, the National Center for Complementary and Alternative Medicine, describes that it "uses a variety of techniques designed to enhance the mind's capacity to affect bodily function and symptoms." The standard treatment approaches used in Mind-Body medicine include Acupuncture, Massage Therapy, Meditation, Movement Therapies, Relaxation Techniques, Spinal Manipulations, Tai Chi and Yoga.¹⁰² All these techniques support the practice of Somatic Archaeology.

Historical Trauma

Increasingly, clinicians and researchers are examining the intergenerational consequences of exposure to many types of trauma. Empirical research in this field is gathering momentum, and its significance is only now being more widely acknowledged in therapeutic circles.¹⁰³ Duran, et al, define historical trauma response or “intergenerational posttraumatic stress disorder” as a “constellation of features in reaction to the multigenerational, collective, historical, and cumulative psychic wounding over time: the “soul wound.”¹⁰⁴

The historical trauma response has been observed among massively traumatized populations, “including depressive symptoms, psychic numbing, self-destructive behavior, and identification with the dead, among whom vitality in life is seen as a betrayal of ancestors who suffered so much.”¹⁰⁵ These responses are experienced by many indigenous peoples, war torn cultures, politically enslaved communities, those religiously persecuted, and is a common response to cultural degradation. Individual trauma responses have been viewed as emerging from genocide, oppression, environmental disasters and racism. This response diminishes the shame and self-blame that survivors often experience. “Historical unresolved grief, a component of historical trauma response, is akin to prolonged or complicated grief but includes the generational collective experience of unresolved grief.”¹⁰⁶

“Soul wounding of the land can also occur when there is a massacre of human beings on the land. Basically, the land needs to undergo assessment and treatment in order to restore balance. It is difficult to restore balance to the community of human beings if the land’s soul has been wounded and left unhealed . . . As human beings, our sense mechanisms are the only way that the land, which makes up our body, can express the pain it feels through our/its consciousness.”¹⁰⁷

How Trauma Affects the Brain

Trauma can be defined as a corruption of memory – the event is over but the survival brain thinks the event is continuing to happen.¹⁰⁸ Our brain is wired to protect us from life threats through a series of message systems in the limbic brain that allow us to assess danger and then institute a self-preservation response through areas of the brain, such as the amygdale, the fight or flight center in the mammalian brain. When one cannot escape

a threat, the brain is wired to initiate a freeze or immobility response. When recovery from the freeze response doesn't occur, then a conditioned response occurs whereby all the body memories and sensations of that experience are stored in the survival brain. If one freezes and doesn't get rid of that energy, it will be stuck in the brain as a conditioned survival response, but a false response to danger. The storage of those false, somatic responses and procedural memories is basically the structure of trauma in the brain.¹⁰⁹

Ways to Change a Brain

Epigenesis is the ability to change our brain through mindfulness meditation.¹¹⁰ Neuroscience supports the idea that developing the reflective skills of focused attention and somatic attunement activate the very circuits that create resilience and well-being, and that underlie empathy and compassion. Neuroscience has also definitely shown that we can grow these new connections throughout our lives, not just in childhood.¹¹¹

The way one focuses attention rewires the brain. Health emerges from integration. It may take at least 8 weeks to change our brain (100 days).¹¹² The skills set includes focusing attention (which activates specific circuits), a sense of trust in the process, integrating traumatic losses (synaptic connections are modified), memory retrieval as memory modification (limbic system), unlearning reactivity and relearning responsivity (fight or flight), self-assessment of rigidity or chaos (neo-cortex), guided imagery (frontal lobes) and self-regulation techniques that stimulate neuronal activation growth.¹¹³

Somatic attunement and Earth resourcing while focusing ones attention is key to Somatic Archaeology and memory retrieval, allowing one to access the unconscious, or survival brain, for reconciliation of historical events. Focus on the 6 senses (ears, eyes, skin, mouth/tongue, nose and psychic awareness) and how each of them has interpreted a traumatic event, as this will encourage integration of the experience, even in the case of a person who lost memory during the event, or was drugged or inebriated during the experience (i.e., surgery, date rape, alcohol induced amnesia, etc.).

CHAPTER 3: RETROSPECTIVE STUDY

This chapter describes the intervention on which this retrospective assessment is based.

Setting and Equipment

The protocol and setting for the sessions that were retrospectively assessed was held at each individual Somatic Archaeologist's professional office setting. A quiet location for the treatment room with soft lighting and complementary decorations was used. Furnishings typically consist of a couch or chair, massage table, sheet/blanket and pillows for comfort. No music was played, and the only people in the room were the SA therapist and the participant. Therapeutic grade essential oils were sometimes used to fragrance the air, or applied to the participant to calm and relax them.

Protocol

Somatic Archaeology includes a kincentric diagnostic wheel and a circular protocol to address historical amnesia and the somaticization of many layers of generational memory and stressors. This therapeutic protocol developed by Ruby Gibson, ThM, in 1995, and is outlined in her book, *My Body, My Earth, The Practice of Somatic Archaeology*.¹¹⁴

It is important to note that emphasis during an SA session is placed on therapeutic language that augments a sense of strength, resilience and empowerment, while initiating personal accountability for the somatic experience and the storyline that emerges. The manner of communication is an important part of creating a reciprocal relationship with one's body, so it is beneficial to incorporate choice, flexibility and sensitivity. Choosing words that reflect a commitment to well being can sweep away belittling beliefs that have been buried and quickly extinguish repetitive thoughts or derogatory statements as they surface, replacing them with tolerant and open-minded affirmations. This emphasis on positive body dialogue may suggest an influence on the manner in which a participant has written about their SA session in the research questionnaire.

Each of the participants was seen individually. All sessions were done with participants fully clothed, except participants were invited to remove shoes, glasses, cell phones and watches. The five Steps of SA was initiated to help the participant initially to reduce stress, and then to connect with a felt sense of pain, or discomfort, or stressful memory. The protocol listed below was initiated and followed. The five steps are: 1) I notice; 2) I sense; 3) I feel; 4) I interpret; and 5) I reconcile. These steps effectively follow the neurological pathways of a quadrune brain system (see brain maps below):

- 1) I Notice: Define stressors/repetitive life patterns (overall somatic awareness)

- 2) I Sense: Explore imprinted body sensations (reptilian/survival brain)

- 3) I Feel: Encouragement movement of emotionally charged emotion (mammalian/limbic/emotional brain)

- 4) I Interpret: Integrate new data and somatic wisdom/restore neurological order (monkey/thinking/neo-cortex brain)

- 5) I Reconcile: Dream forward / remember where one belongs / freedom to create a new paradigm (higher porpoise/spiritual/frontal lobes)

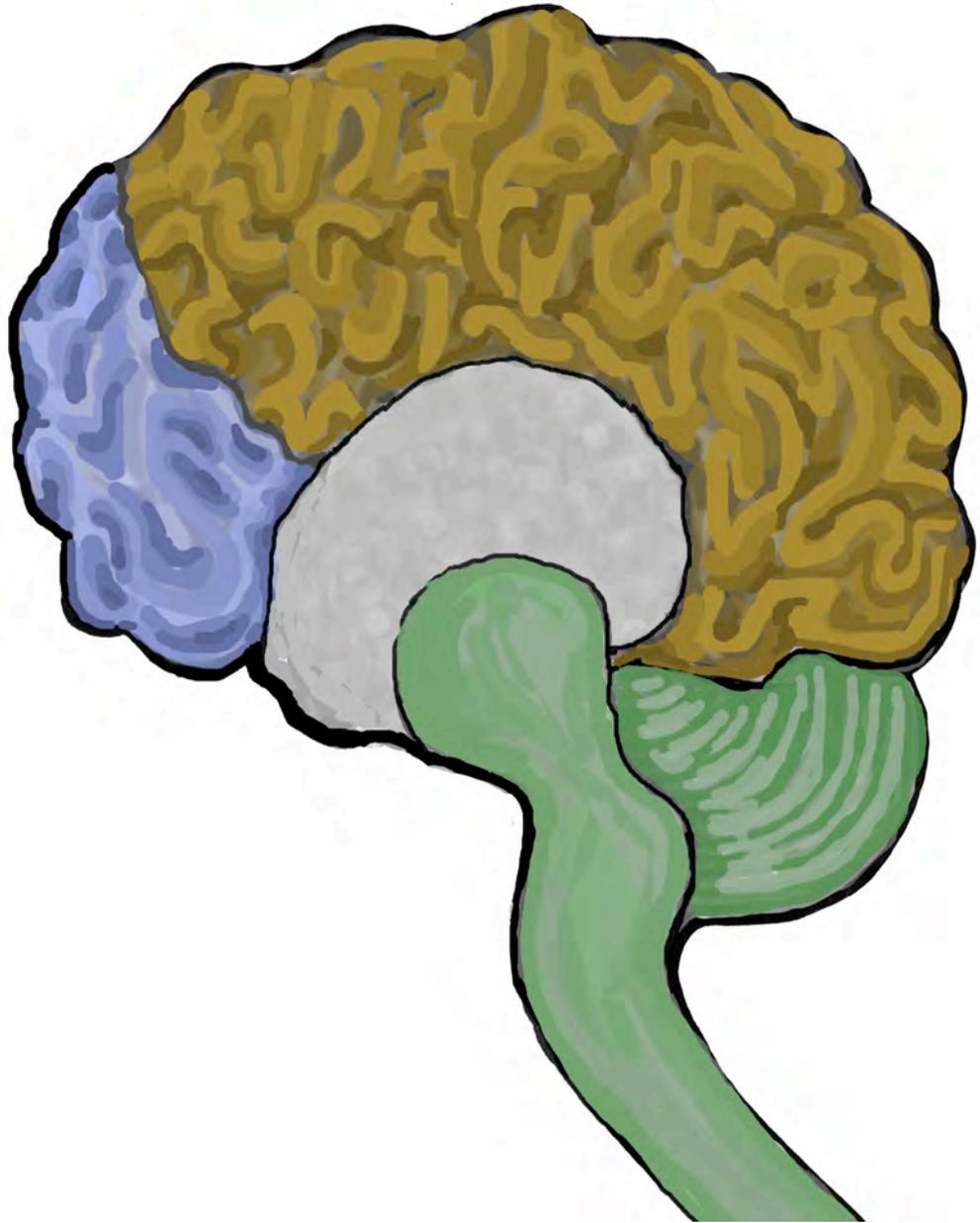
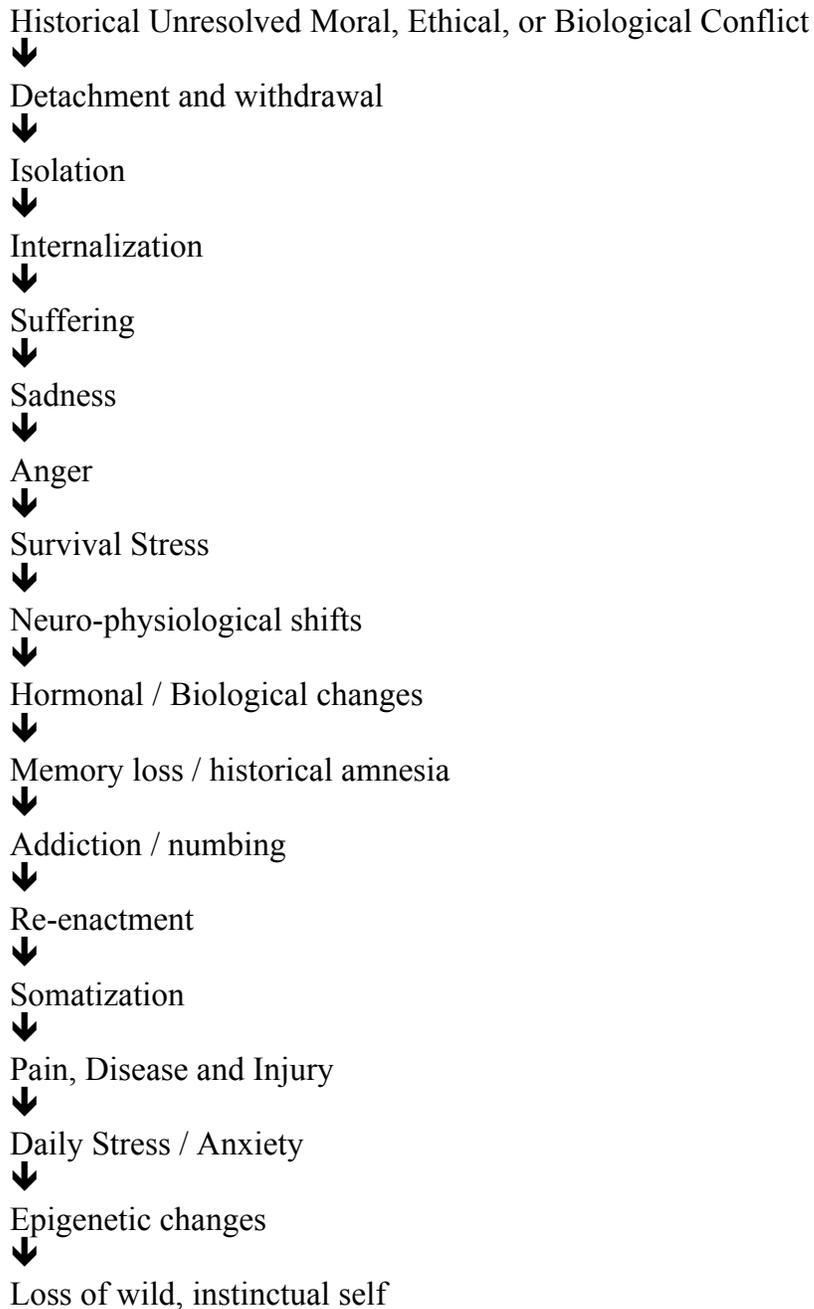


Figure 1: Quadrune Brain



Figure 2: Quadrune Brain with animalistic representations

Somatic Archaeology – Intergenerational Stress Flow Chart



Somatic Archaeology Intervention Steps

1) I NOTICE - Set Intention

- a. Make time for feedback regarding changes from previous sessions
- b. Have client check in with their body re: what it needs today
- c. Discuss any associated familial patterns or similarities
- d. Consider cause and effect
- e. Are there any new trust/safety issues or concerns?

2) I NOTICE - Breath and Centering

- a. Anchor, breathe and center (ABC) with deep belly breaths.
- b. Earth resource exercise if needed.
- c. Let go of extraneous thoughts, needs, agendas, and anxiety.
- d. Body scan.
- e. What does the client notice?

3) I SENSE – Become Aware

- a. Suggestions to highlight pathways of sensation
 - Chronic or acute pain
 - Repetitive relational pattern
 - An ancestor or ancestral memory
 - An ethical, moral or biological conflict
 - A cultural location or battlefield
 - An entrenched familial pattern
 - Being in the womb
 - What is being avoided?

4) I SENSE - Explore Sensation(s)

- a. Locate sensation(s) and choose one to begin with. Get SUDS (subjective unit of distress) 1-10.
- b. Describe sensation: size, placement, density, color, texture, direction of flow, and temperature.
- c. Make room for it. Create space around sensation with breath awareness and guided imagery.

- d. Have client notice how the rest of the body compensates or makes room for the sensation or discomfort.
- e. Notice if the sensation is in the peripheral or central nervous system. Bring it to the surface – let it rise to the skin.

5) I SENSE - Seek Information

- a. Be curious. Does it feel old or new? How is it familiar?
- b. Follow the felt sense back in time. Are you aware of the first time you felt it?
- c. What it is connected to? Does it move around or is it anchored.
- d. Identify all senses: visual, auditory, taste, olfactory, tactile, sixth sense.
- e. Follow the sensation to its source.
- f. Breathe into area of strongest sensation to deepen connection.
- g. Resource again.
- h. Does it remind client of someone or something? Create link to family members.

5) I FEEL - Create Movement

- a. Breathe consciously and expansively.
- b. Feel into the sensation and associated distress.
- c. Pendulate awareness between distress and Earth resource sensations.
- d. How does the sensation serve the person? What is its job?
- e. Track for physical movement/tremors, neurological deactivation, or resistance.
- f. Mirror back to client. Reflect on the patterns of release.
- g. Acknowledge energetic unwinding, allow body to respond to movement.
- h. Titrate emotional release, and avoid cathartic releases.
- i. Encourage sound work and fire breathing. Relax jaw.
- j. Encourage client to Earth resource them self when necessary.

6) I INTERPRET – Find Safety

- a. How does it serve client to continue pattern(s)?
- b. What are the choice points?
- c. What would the client need to do to feel safe enough to let go of the conflict?
- d. Have client bring in a kincentric resource –animal, plant, mineral, or human.
- e. Have them feel the shift in relationship to their family, community or partner.
- f. Tell the new story that has emerged.

- g. Encourage them to let their entire body feel the change.

6) I RECONCILE - Integrate the Experience

- a. Acknowledge success of movement.
- b. Locate sensation in their body, how does it feel now?
- c. Notice what has changed. What are the SUDS?
- d. Make room inside for the shifts. Fill any emptiness, openings with joy, expansion, beauty, empowerment.
- e. Restore order according to internal somatic wisdom.
- f. What does the body need to harmonize?
- g. Anchor changes with breath / earth resource. Stabilize breath patterns.
- h. What is your truth now? Repeat 3 times.

7) I RECONCILE - Close the Session

- a. Come back to present time and to the room.
- b. Notice what shifts when coming back.
- c. Discuss important aspects of session.
- d. Interpret, but be careful not to intellectualize or minimize experience.
- e. Allow client's body to further integrate new material from session.
- f. Discuss how to take change out into the world, into their family, etc.
- g. Fill out transgenerational genogram, if desired.
- h. Provide homework.
- i. Encourage client to take a few moments to center themselves before leaving, i.e., talk a walk, drink some water, journal.

The Somatic Archaeology Wheels

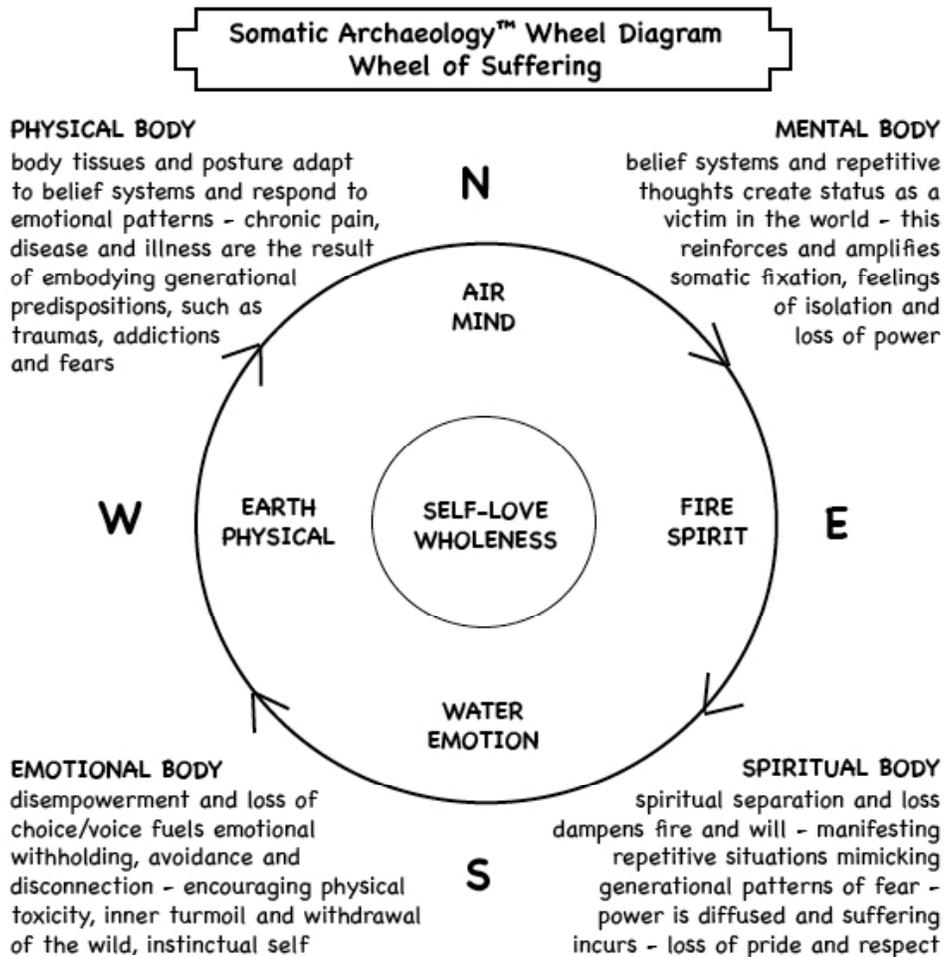
There are three therapeutic design wheels: the Wheel of Suffering, the Wheel of Healing and the Wheel of Transformation. Each one is described in detail below, along with a visual reference. These wheels are primary to an effective generational therapeutic process.

The Wheel of Suffering

The origin or starting point on the Wheel of Suffering may be known or unknown. It is not necessarily important, in a therapeutic context, to recognize what specific scenario establishes a stress or anxiety response. A person may feel as if they have no clear memory of an event, or they may have remembered parts of their story. What is important is the recognition of symptoms of somatic suffering.

When caught in a historical cycle of suffering, notice sensations that feel as if one has been caught in a clockwise spiral, or a sense that life is spinning out of control. One may feel heaviness, emotional or physical pain, or a burden in their body. If one witnessed a traumatic encounter and felt helpless to react, or minimized an experience because it was commonplace or culturally accepted, the memory of fear can be stored somatically. Examine how sensations affecting one's body today are brought into the present moment.

The cyclical pull of the Wheel of Suffering draws one deep into the vortex and narrows their perspective. Acknowledging these patterns brings one full circle to the origin as they cycle round and round the Wheel of Suffering, strengthening dysfunctional beliefs, somatically and mentally embodying fear deeper and deeper, suffering without hope of escape. The vortex narrows and survivors become entrenched in the Wheel of Suffering. Life choices become less evident and very limited. Some may live this way for years, others for a short time. The patterns may be overt and obvious, or muted and subtle. The ability to move out of this cyclic whirlpool is dependent upon the ability to accept support, to find resources, to end addictive behaviors, to become fed up with minimal existence, and to seek spiritual source. SA takes one to the core of the wheel; for that is where the exit is – in the eye of the storm.



The origin of the Wheel of Suffering generally begins at the center with a loss of self-love, detachment from wholeness and the onset of fear due to a feeling of separation. Trauma to any of the four aspects of self can induce a felt sense of suffering and establish patterns of somatic holding. A loss of accountability for ones actions, as well as historical amnesia, keep this wheel spiraling inward. This is displayed in a clockwise motion reflecting a pervasive and repetitive cycle of entrapment and a loss of joy in all the aspects of self.

Figure 3: SA Wheel of Suffering

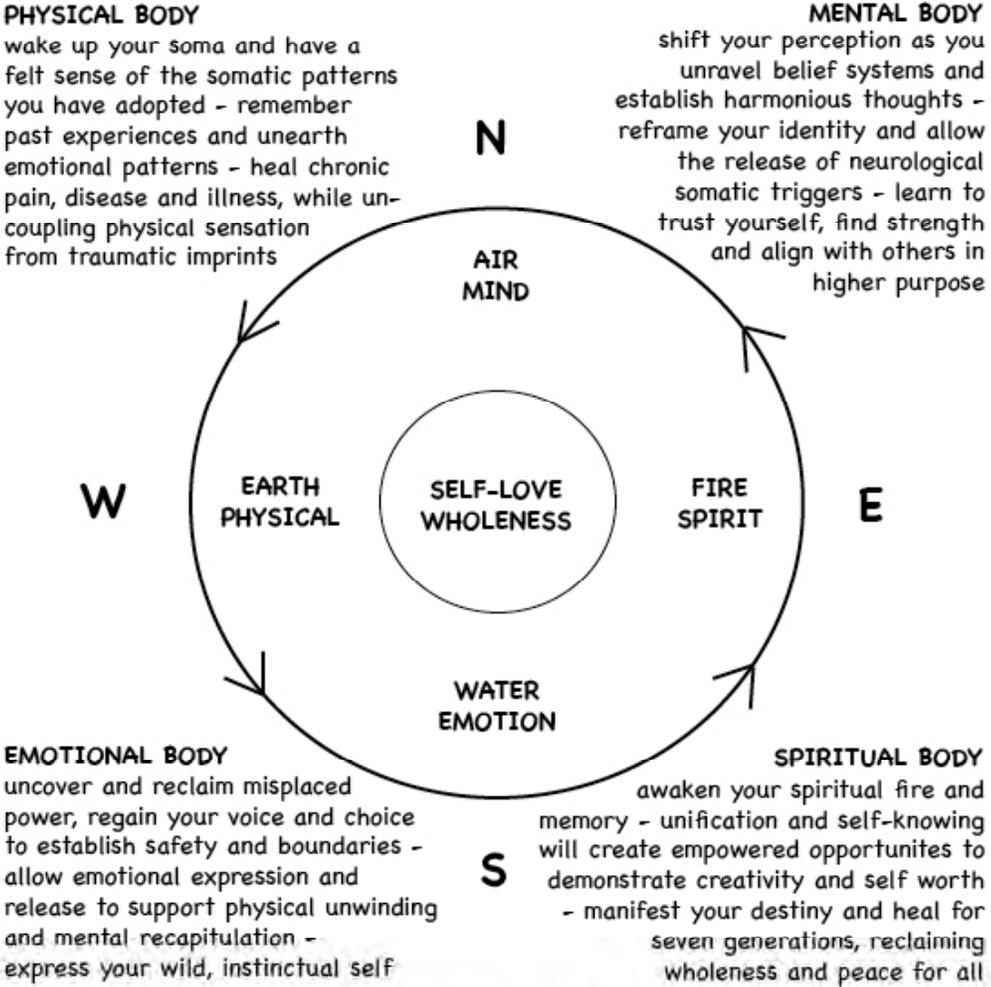
The Wheel of Healing

The following diagram displays step by step how the Wheel of Healing unwinds suffering. It helps to keep this visual aid in mind, because the process can be delicate and perspective is necessary. Moving back and forth between the Wheels of Healing and Suffering, shuffling from hope to confusion, one can progressively recognize deeper patterns that are entrenched in the body. This warbling feeling is how each person learns to manage their energy, and how to accept a leadership role in their life or in their family.

Cyclical or annual patterns such as deaths, births, anniversaries, historical events, religious holidays, seasonal changes, and planetary celebrations can have an impression on one's memory. Cyclical patterns can expose feelings such as grief, longing, regret, appreciation or joy; they can bring dreams that awaken our spirit; and they can facilitate movement in our psyche that heightens awareness of buried traumas or illuminates current circumstances. There can also be historical events that occurred on a daily basis that continue to affect one's current patterns of sleep, diet, behavior, memory and learning. Pay attention to all these patterns for they can give texture and meaning to the unwinding process.

In the Wheel of Healing, begin in the center of the wheel with a blossoming awareness of intrinsic wholeness. Fear begins to release when remembering what it feels like to be unified. The Wheel of Healing spins counter-clockwise, pulling energy up and out of the cycle. Whatever has been forced inward with the repetition of suffering and behavior now expands outward with love, awareness and expression. A gradual unwinding occurs, allowing access to inherent wisdom and truth. Spiral around the wheel many times in order to break patterns that have been instilled. Each counter-clockwise revolution encourages more empowerment and sustained safety, and thus more unwinding and awakening. The Wheel of Healing is steady, measured by a dedication to the process. The speed of healing is dependent upon the severity of suffering, the accumulation of toxic patterns, and the resources available.

**Somatic Archaeology™ Wheel Diagram
Wheel of Healing**



You can enter the Wheel of Healing from any of the four directions. Healing suffering also begins in the center of the wheel through compassion and the rekindling of self-love - becoming aware of your wholeness. The release of somatically fixated fear creates a feeling of safety and unification. Somatic unwinding occurs in a counter-clockwise motion reflecting a gradual and progressive healing cycle. Access to your inherent wisdom and truth is found in all aspects of self with accountability of action, and recognition of cause/effect.

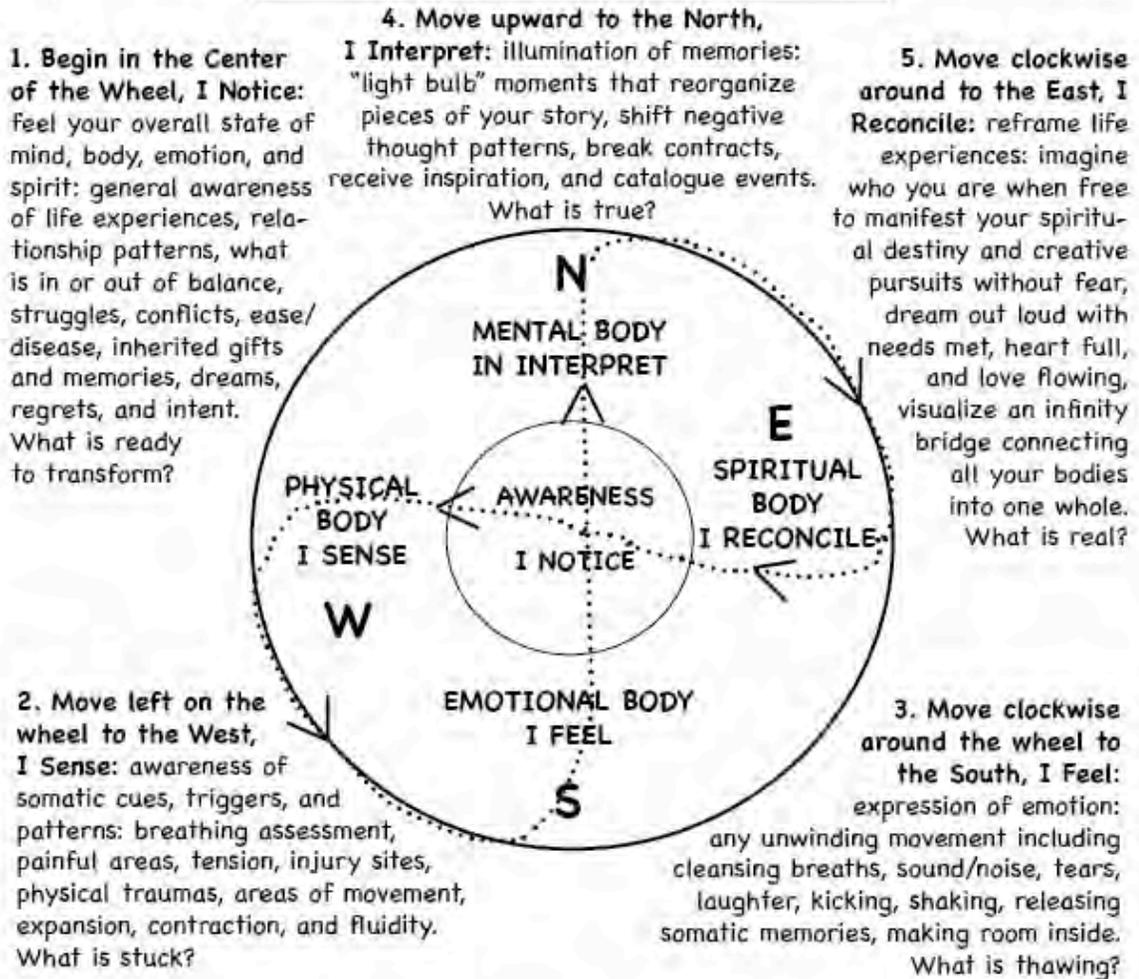
Figure 4: SA Wheel of Healing

The Wheel of Transformation

The Wheel of Transformation bridges the Medicine Wheel and the Five Steps of Somatic Archaeology into a revolutionary ribbon, or pathway, for conversion on all levels and in all worlds. It bears a horizontal figure eight, or infinity symbol that stands for the unification of masculine and feminine, and the life flow that is crucial for harmony in nature. This wheel heals the myth of duality, and allows for body evolution – a natural and gradual progression of recreating ourselves while in this physical form. Across cultures and religions, the number eight, and its continuous infinity flow are honored as a healing symbol for not only self, but for community, gender, and race.

Follow this circular infinity path for insight, healing, and transformation in life, family, and tribe – past, present, and future. The following diagram displays the movement of somatic transformation.

**Somatic Archaeology™ Wheel Diagram
Wheel of Transformation**



The Wheel of Transformation begins in the center of the wheel and follows the **Five Steps of Somatic Archaeology™** creating a clockwise figure eight, or **infinity**, design. **Infinity** (commonly represented as the symbol ∞) comes from the Latin: infinitas or "unboundedness." It refers to several concepts linked to the idea of "without end" which arise in philosophy, mathematics, and theology. The **infinity** symbol signifies completeness, being composed of a male, solar, right-handed circle matched with a female, lunar, left-handed circle. The figure eight on its side reflects the divine sexual union and perfection of duality (two becoming one). Since neither circle lies above the other, the infinity design implies equality between male and female powers, leading to balance, self-intimacy, and knowledge of the infinite self.

Figure 5: SA Wheel of Transformation

CHAPTER 4: Research Methods

Overview of Research

Somatic Archaeology was developed by the PI in 1996, and has received optimistic feedback from students and clients over the past 17 years. This self-applied or therapist-applied technique is the subject of the PI's book, *My Body, My Earth, The Practice of Somatic Archaeology* (2008). This retrospective research project was based on the first-hand subjective experience of participants who had received, within the last four years, a Somatic Archaeology (SA) session from the PI or from a certified SA practitioner trained by the PI.

The four-year time window was established for two reasons:

- 1) To coincide with developmental changes within the SA protocol. Since SA was developed over a 20-year period of time, maturation and articulation of skills and techniques has evolved progressively. Four years ago, the concepts were fundamentally secured. In 2008, the PI's book was published, providing a new teaching tool that augmented the training program.
- 2) To provide a time frame in which participant recall would be optimal.

Study Design

This is a post-test retrospective, mixed-methods evaluative study of Somatic Archaeology. Assessment of somatic, emotional, social, psychological, and spiritual transformation are based on the text analysis of answers given by research participants in a retrospective questionnaire consisting of ten (10) questions. Each of the ten questions referenced a participant's response to a specific aspect of experiencing an SA session. Participation is optional post-session, and is available to SA clients who have experienced an SA session with a qualified Somatic Archaeologist within the past four (4) years.

All eligible Somatic Archaeology practitioners from whom the subjects for this retrospective study were drawn had previously participated in one of several Somatic Archaeology training programs developed and offered by the PI. The professional training is a 100-hour Master Class with advanced instruction in the didactic skills and experiential

techniques of Somatic Archaeology, transgenerational healing and trauma recovery. To date, at least 50 somatic and Mind-Body therapists have graduated from this program.

Research Subjects

Recruitment

Participants were recruited and self-identified from a large pool of subjects who had experienced a 90-minute Somatic Archaeology session within the past four (4) years (after October 2008) from the PI or a certified graduate of the Somatic Archaeology Master Class 100-hour training program.

Exclusion Criteria

- Minors below the age of 18 years.
- Insufficient comprehension of the English language – both reading and writing.
- Active addiction or hostility, or unsafe living conditions.
- Recent history of psychological instability or suicidal tendencies.
- Did not receive a Somatic Archaeology session within the last 4 years.

Inclusion Criteria

1. Adult population aged 18-75 years of age.
2. Participants will show willingness to participate by signing a voluntary informed consent form.
3. Be able and willing to complete an intervention questionnaire based on one SA session received.
4. Have experienced a Somatic Archaeology 90-minute individual session with the PI or a Qualified SA Practitioner trained by the PI.
5. The participant must be sober, stable, and able to remember and write about their SA session.

Discontinuation Criteria for Subjects

- A participant may withdraw from the study at any time upon request.
- Non-participation in a SA session.

- Unwilling to complete intervention questionnaire or an incomplete questionnaire.
- If the PI believes that session documentation would be harmful to the participant, they will be disqualified.
- If the participant withdraws or is discontinued from the study before its completion, the date of withdrawal and reason will be recorded and reported to the IRB.

Randomization

Subjects who consented to participate were stratified by age and interest in generational healing and then assigned to the intervention group.

Human Subject Considerations

This study was approved for Expedited Review by the Holos Institutes of Health Internal Review Board. The PI trained and remotely monitored the certified Somatic Archaeologists and had personal contact via phone or in person to verify the therapeutic experience of subject.

The following statement of confidentiality was included in the participant package as part of the informed consent form:

Confidentiality Statement: All information provided on this form will remain confidential and will be kept in a locked, secure location. It will be available to the PI and research assistants only. Participation in this study and any forms generated will be held in strict confidence. We assure you that your name will not be associated in any way with the research findings. Results of the study may be reported in scientific presentations or publications, but you will not be identified.

Potential Risks/Safety

Therapeutic risks from participation are generally low, and may include a heightened awareness of generational stories, emotions, traumatic memories, and body distress. The somatic resource work provided during sessions will offset the distress, and can lead to relief of pain, grief, anger and stress. Psychotherapeutic support during the study was available for participants,

if needed.

- Potential for emotional release.
- Risk of rekindling of traumatic memories.
- At least 2 certified Somatic Archaeologists referenced for post-intervention support.
- Community resources for continued therapeutic support post-research.

Subject Demographics

Subject Age and Ethnicity

Consenting adults aged 18-75 years of age. Ethnicity and background not specified or deemed relevant to this particular study.

Gender

Subject gender was non-specific in determination of participation. A total of 36 subjects participated. Females (n=31 or 86.1%) greatly outnumbered males (n=5 or 13.9%).

Population

The sampling of this population is based upon adults who live internationally and are interested in contributing to the study through participation in one Somatic Archaeology session with a certified Somatic Archaeologist during the past four (4) years.

Attrition

Attrition was low due to minimal subject time and involvement. Time requirements were approximately a total of 1-2 hours to complete and mail the post-session questionnaire. No one withdrew from the study during data collection.

Data Collection

Distribution and Instructions for Completing the Questionnaire

1. An electronic notification was sent to a diverse group of SA clients and practitioners internationally. This notification was a request for participation in this study. From this pool of people, 36 eligible participants replied and completed an assessment documenting their experience with an SA session.
2. Participants had experienced a 90-minute Somatic Archaeology individual session within the last four years. Participants were asked to complete a Participant Questionnaire.
3. The language used to complete each questionnaire was input into a software program developed by James Pennebaker for linguistic analysis. The software used was Linguistic Inquiry Word Count (LIWC), version 2007.
4. The questionnaire consisting of 10 subjective questions was administered to Participants, who had experienced a 90-minute individual Somatic Archaeology session within the last four years.
5. A numerical measurement of transformation was used based on a scale of 1-10 for Subjective Unit of Success (SUS). Question 11 was grouped into one category for analysis.
6. Questionnaires were sent electronically via email, or via postal mail, or provided on the phone through transcription.
7. Questionnaires were collected by the PI via email, postal mail or through transcription and securely stored. Data was then entered into a computer word program for compilation and data analysis through LIWC.
8. Specific suggestions for completing the questionnaire were not given. There was no time limit and no facilitation or supervision.
9. Participants recalled their session through evoking somatic attunement and awareness, through reading journal notes, and by identifying the present day changes they felt in relation to the session experienced.
10. The questions are designed to specifically follow the protocol of the Five Steps of SA. This allows for a complementary train of thought paralleling any potential healing

movement or memory stimulation – i.e. I notice, I sense, I feel, I interpret, I reconcile – providing for greater recall.

11. Completed participant consent forms were received and securely stored prior to use of Questionnaire data.

Analysis of Questionnaire Data

1. The language used to complete each questionnaire was input into a software program developed by James Pennebaker for linguistic analysis. The software used was Linguistic Inquiry Word Count (LIWC), version 2007. The nine, word categories in the questionnaire responses were measured against the Linguistic Inquiry Word Count (LIWC) control group to calculate a mean value and a Z-test was performed to assess an increase or decrease in word usage according to the categories chosen. Results from the LIWC analysis showed that the SA protocol yielded statistically significant results ranging from ($p < .05$) to ($p < .001$) in all categories except anger and time. Results from anger and time were not statistically significant.
2. In the second questionnaire administered, a numerical measure of transformation was used based on a scale of 1-10 for Subjective Unit of Success (SUS).
3. Self-reported qualitative responses from the second questionnaire are included in the dissertation as qualitative evidence of individual benefits from SA sessions, and of earth-centered animistic shifts or changes that individually occurred during sessions.

Qualitative Methods

Assessments Utilized

LIWC: Linguistic Inquiry Word Count

Linguistic Inquiry and Word Count (LIWC) is a text analysis software program designed by James W. Pennebaker, Roger J. Booth, and Martha E. Francis. LIWC analyses language use and calculates the degree to which people use different categories of words across a wide array of texts, including emails, speeches, poems, or transcribed daily speech. Researchers can determine the degree any text uses positive or negative emotions, self-references, causal words, and 70 other language dimensions. The LIWC program can analyze hundreds of standard ASCII text files or Microsoft Word documents in seconds.

The LIWC2007 program also allows building special dictionaries to analyze specific relevant dimensions of language.

The LIWC2007 application contains within it a default set of word categories and a default dictionary that defines which words should be counted in the target text files. To avoid confusion in the subsequent discussion, text words that are read and analyzed by LIWC2007 are referred to as *target words*. Words in the LIWC2007 dictionary file will be referred to as *dictionary words*. Groups of dictionary words that tap a particular domain (e.g., negative emotion words) are variously referred to as subdictionaries or word categories.

LIWC Dictionary Word Categories

The LIWC word categories most relevant to this research and used in the data analysis were selected from the LIWC major focus of Psychological Processes. The six LIWC psychological processes include the six word categories of Social, Affective, Cognitive, Perceptual, Biological and Relativity. For this study, social processes was not analyzed. All five others are included. Within the five psychological processes, nine out of a possible 64 dictionary word categories were selected based on their relevance to SA. The word categories were used to analyze the contents of the written text from questionnaire responses to assess the significance of particular ideas or meanings and are listed below.

Psychological Process #1) Affect

Dictionary Word Categories:

- 1) Anxiety (worried, fearful, nervous)
- 2) Anger (hate, kill, annoyed)
- 3) Sadness (crying, grief, sad)

The LIWC affective process includes positive and negative emotion. The negative emotion category contains three sub-categories of anxiety, anger and sadness which were selected to identify emotional affect and change, as well as neurophysiological adjustment through limbic system let down. The release of emotions such as sadness and grief reflect

a sense of perceived safety – an essential step to remembering. Anxiety is additionally an important marker in SA – it reflects not only fear about the process or what will be exposed, but more importantly anxiety is expressed when one is about to address a long-standing pattern, or break through an unconscious familial directive or control mechanism. Betrayal creates anxiety, even if the rules are flawed. Anxiety also informs an SA practitioner that vulnerability is exposed and change is imminent. Anger surfaces as a protective mechanism, and ties into somatic inflammation, addiction and loss of voice, choice and power. SA encourages the release of anger in a non-destructive, non-violent means – through fire-breathing. Exhaling red-hot breath, i.e. heat, rage and pain, offers a tool for safe release of anger, and establishes insights of how familial anger instigates the preservation of internalized conflicts, cultural standards and dominant roles.

SA practitioners are trained to let the body lead the therapy, so every aspect of movement or stagnancy is noted and identified in the Five Steps of SA. One's body can go on feeling threatened long after a threat has passed. Anxiety, anger and affective emotions have the capacity to collapse carefully crafted hypnotic states of suppression, stress-biasing, and unconscious fear. Stagnant emotions have been correlated to disease states or chronic pain patterns in the body. Upon the release of withheld emotions, it has been reported by SA clients that acute pain is greatly diminished, and in many cases, eliminated.

Psychological Process #2) Cognition

Dictionary Word Categories:

- 4) Insight (think, know, consider)
- 5) Causation (because, effect, hence)
- 6) Inhibition (block, constrain, stop)

The LIWC Cognitive process includes seven word categories. Three of these categories were chosen for their relevancy to this study including insight, causation, and inhibition to determine whether participants were able to connect the dots between intergenerational cause and effect. Cognition of insight regarding cause and effect provides clarity to fragmented memory patterns, and allows for compassionate understanding and forgiveness of dysfunctional ancestral behaviors. This type of insight as well promotes a

custodial sense of responsibility to future generations. Inhibition is a notable and natural somatic response for self-protection. Feelings of resistance and internal constraint reveal a healthy safeguard and are reflected in the body as “somatic armoring.” SA practitioners identify resistance or constraint as a mechanism for survival, while exploring the profound ways in which participants/clients can self-identify with it as a manifestation of strength. Strength leads to empowerment, and empowerment leads to healing. We heal when we feel safe enough to do so.

Cognitive perceptual change frees one from the bondage of repeating unhealthy behaviors and makes room for identifying with instinctual awareness and the promotion of personal truth and destiny. It also frees one to discover their inherent healthy behaviors, joyful states, and unexplored creative characteristics. Re-interpretation of historical events is fundamentally liberating, changing the story-line of inheritance, or the transference of epigenetic imprints.

Psychological Process #3) Perception

Dictionary Word Categories:

7) Feel (feels, touch)

The LIWC Perceptual process includes three word categories including see, hear and feel. The word category of ‘feel’ was selected to examine language around the capacity to receive touch. Physical contact is necessary for survival, and is primary for healthy attachment. One’s comfort with affection – touching and being touched – is a determiner in ACE’s, and therefore provides a necessary silent narrative for confirming childhood bonding and memory.

This perceptual process aids the SA practitioner to effectively gauge an individual’s comfort level with their own body, and verifies non-verbal signposts for moving forward with the SA protocol. Particular skills for sensory release (as described in Chapter 1 – Sensation as Body Dialogue) are utilized to assist clients to reduce anxiety that may come with physical contact, visual stimulation, auditory overwhelm, and olfactory toxicity. Spiritual sensitivity is often enhanced with sensory release, as expansion of self promotes unification. Somatic dualism manifests as left/right or top/bottom body splits, as

well as distinct masculine/feminine separation. Integrating opposed parts, especially using guided visualization to integrate hemispheres of the brain, increases one's ability to become more functional in their body, and eases the repetitive manifestation of contentious relationships.

Psychological Process #4) Biology

Dictionary Word Categories:

8) Body (cheek, hand, spit)

The LIWC Biological process includes four word categories including body, health, sexual and ingestion. For this study, the word category of 'body' was selected to identify a participant's ability to articulate a first-person response to somatic changes. A majority of traumatized clients feel helpless and out of control regarding their biological processes, which establishes a constant stressor and feeling of being victimized by their body. The ability to feel one's body from the inside out, as opposed to from the outside in, creates conscious relationship with bones, muscles, organs and tissues. This feeling instigates ownership and integration of body parts, which simultaneously reconnects fragmented ego states, and orients one to present time. Capsules of traumatic memories held out of time initiate manic states and impose pronounced stress on the sympathetic and parasympathetic systems, locking one into an ongoing fight/flight response. Biological processes are the foundation of health, and once one recognizes that they can affect change in their own body, they begin to take on a more active role in their recovery. A problem is only a problem until we find the solution.

Biological processes are intertwined with environmental influences. In an SA session, practitioners promote a kincentric connection so that one can feel that their bones can be perceived as stones, their blood as water, their breath as wind, and their heart beating in tempo with Earth's matriarchal rhythm. This identification soothes survival terror and technologically imposed stress. Body awareness allows for a sense of belonging to the cycles and seasons of creation, so that one can truly take up residence on the land. This leads to a more permanent ability to resource and find comfort in one's kincentric identity. Long before the diagnosis of PTSD, came the terms combat stress and battle

fatigue; but the first definition of the long-term negative affect of war was homesickness.

Psychological Process #5) Relativity

Dictionary Word Categories:

- 9) Time (end, until, season)

Relativity includes three LIWC word categories including motion, time, and space. For this study, the word category of ‘time’ was selected to explore a participant’s capacity to identify life cycles, endings and beginnings. The SA Wheel of Transformation is based on cyclical influences and the ability to bring an event full circle – from seed to fruit, from cause to effect. Relativity is the first of Einstein’s two theories describing the relationship of matter, time and space – a factor that varies according to context. Time and relativity echo the bigger picture, the divinity of universal principles and the great mystery. The completion of a cycle of learning promotes a greater understanding of self, and the purpose of life. Driving one’s curiosity into cycles of growth and maturity establishes a relationship with our body as a benevolent vessel for spiritual growth.

In SA, relativity reflects the fifth step – I reconcile. Reconciliation is not only about finding cure, or reducing stress, but more importantly to find acceptance for all that has transpired that has brought each of us to this moment in time. Finding peace with the past, and being able to freely dream into the future, is the bridge of mastery and internal balance. The intergenerational transference of a harmonized state of mind, body and spirit from present to past, and from past to future is the ultimate goal and potential outcome of SA as an intervention and healing model.

Participant Questionnaire

The following questions provide a methodology for examining and measuring the impact of SA through text analysis of participant’s written responses to a questionnaire using the Linguistic Inquiry and Word Count (LIWC) software, developed by Dr. James Pennebaker. The questionnaire consists of 10 questions following the primary kincentric therapeutic design (medicine wheel) that is the foundation of the Five Steps of SA. The questions engage a bottom-up neurophysiologic pathway that reflects the Five Steps of SA.

Trauma educators, Pat Ogden and Kekuni Minton, discuss the difference between top-down and bottom-up trauma therapies,

The interplay between top-down and bottom-up processing holds significant implications for the occurrence and treatment of trauma . . . Bottom-up and top-down processing represent two general directions of information processing. Top-down processing is initiated by the cortex, and often involves cognition. This higher level observes, monitors, regulates, and often directs the lower levels; at the same time, the effective functioning of the higher level is partly dependent on the effective functioning of the lower levels. Bottom-up processing, on the other hand, is initiated at the sensorimotor and emotional realms. These lower levels of processing are more fundamental, in terms of evolution, development and function: these capacities are found in earlier species and are already intact within earlier stages of human life. They precede thought and form a foundation for the higher modes of processing.¹¹⁵

The questionnaire encourages descriptive language expression to align with specific dictionary word categories of the LIWC. Responses were analyzed and categorized to allow for comparisons of phrasing and word usage leading to a linguistic expression that reflects common denominators of transformational experience.

Therapeutic reconciliation of historical trauma is a primary goal of SA, and is the basis for successful outcome and measure. Measuring transformation of trauma is key and is multi-faceted as participants move to explore memories and ways in which they have integrated the material in the present time. Therefore, the questionnaire is designed to capture language used to describe the therapeutic effect of SA through somatic memory entrainment of releasing vs. withholding, articulating vs. internalizing, and extrinsic vs. intrinsic. Other participant benefits may include:

- Allows a continuum for articulating the SA experience in words.
- Engages the innate neurophysiologic bottom-up somatic recovery pathway with the flow of questions.
- Optimizes the research data.
- Tracks the measure / change of word association with full circle SA processes, (i.e. do those clients that are able to articulate the flow of somatic process from “I notice” to “I reconcile” conceptualize their process differently? In my experience, they would most notably have more relief and less associated anxiety.)
- Offers further grounds for additional study.

The questions are short and concise to minimize confusion, and provide for a variety of ways to respond. I have made notations under each question that links it to one of the Five Steps of SA, and that correlate to the LIWC dictionary (<http://www.liwc.net/descriptiontable3.php>).

Somatic Archaeology Project Session Questionnaire

Choose one specific Somatic Archaeology™ session you received *within the past 4 years that stood out for you*, and answer the following questions:

1. *Describe the first thing you remember about your Somatic Archaeology session?*
(I notice / brings experience present tense / cognitive processes / awakens curiosity and context)
2. *What was happening in your life during the time you received the SA session?*
(I notice / 360 degree awareness / begin at the center of the wheel / relativity / current concerns / social and affective processes)
3. *What did you sense in your body during the session?*
(I sense / somatic inquiry / physical / west on the wheel / engages survival brain / perceptual, biological and inhibition processes)
4. *What did you feel emotionally during the session?*
(I feel / emotional inquiry / south on the wheel / engages limbic system / affective processes)
5. *What did you interpret mentally during the session?*
(I interpret / intellectual inquiry / make sense of memories / north on the wheel / engages neo-cortex / cognitive processes)
6. *How did your relationship to your body change?*
(I reconcile / perceptual inquiry / east on the wheel / engages frontal lobes / perceptual and biological processes)
7. *What did you learn about your family/ancestors?*
(I reconcile / perceptual inquiry / east on the wheel / makes connections between neo-cortex and frontal lobes / relativity and cognitive processes)
8. *Describe any changes you felt in relationship to the earth and environment?*
(I reconcile / perceptual inquiry / east on the wheel / makes connections between survival brain and frontal lobes / relativity and affective processes)
9. *What is your truth now? (In regards to the present day influence of the SA session you received.)*
(I notice / transformational outcome / center of the wheel for full circle completion / engages all aspects of brain/neurophysiology / cognitive insights/identifying causation)
10. *Do you believe you would benefit from another session? Why or why not?*
11. *On a scale of 1-10 (1 being the least and 10 being the most), how would you rate your personal experience of change or transformation that occurred?*

Data Analysis

Text analysis was done through the LIWC software, using word categories organized under the major focus of Psychological Processes. Out of a 64 potential LIWC word categories, 9 were chosen, based on the relevance to SA. Word usage in these 9 word categories were then analyzed and measured against the LIWC means and by Z-Test. A Z-test is a statistical test used to determine whether two population means are different when the variances are known and the sample size is large. The test statistic is assumed to have a normal distribution and nuisance parameters such as standard deviation should be known in order for an accurate Z-test to be performed. The LIWC software analysis program provides a pre-established control group, based on a comparison of over 2800 randomly selected texts from each of these means: science articles, blogs, novels and talking. Numerical analysis is defined in a simple graph for measuring quantitative and subjective identification of overall transformation.

Control Group and External Validity

One of the first tests of the validity of the LIWC scales was undertaken by Pennebaker and Francis (1996) as part of an experiment in which first year college students wrote about the experience of coming to college. During the writing phase of the study, 72 Introductory Psychology students met as a group on three consecutive days to write on their assigned topics. Participants in the experimental condition ($n = 35$) were instructed to write about their deepest thoughts and feelings concerning the experience of coming to college. Those in the control condition ($n = 37$) were asked to describe any particular object or event of their choosing in an unemotional way. After the writing phase of the study was completed, four judges rated the participants' essays on various emotional, cognitive, content, and composition dimensions designed to correspond to selected LIWC Dictionary scales.

Using LIWC output and judges' ratings, Pearson correlational analyses were performed to test LIWC's external validity. Results, presented in Table 1 below reveal that the LIWC scales and judges' ratings are highly correlated. These findings suggest that LIWC successfully measures positive and negative emotions, a number of cognitive strategies, several types of thematic content, and various language composition elements.

As can be seen in Table 1, two LIWC-judge correlations are presented. The first, Judge 1, is based on overall ratings of the entire essay set (210 total essays across conditions). The second correlation, Judge 2, refers to the mean within-condition correlation - a much more stringent test of reliability. The level of agreement between judges' ratings and LIWC's objective word count strategy provides support for LIWC's external validity.

LIWC2007 Output Variable Information on 9 Relevant Categories

| Category | Abbrev | Examples | Words in category | Validity (judges) | Alpha: Binary/raw |
|-----------------------------|---------|---------------------------|-------------------|-------------------|-------------------|
| Linguistic Processes | | | | | |
| Anxiety | anx | Worried, fearful, nervous | 91 | .38 | .89/.33 |
| Anger | anger | Hate, kill, annoyed | 184 | .22 | .92/.55 |
| Sadness | sad | Crying, grief, sad | 101 | .07 | .91/.45 |
| Insight | insight | Think, know, consider | 195 | | .94/.51 |
| Causation | cause | Because, effect, hence | 108 | .44 | .88/.26 |
| Inhibition | inhib | Block, constrain, stop | 111 | | .91/.20 |
| Feel | feel | Feels, touch | 75 | | .88/.26 |
| Body | body | Cheek, hand, spit | 180 | | .93/.45 |
| Time | time | End, until, season | 239 | | .94/.58 |

Table 1: LIWC2007 Output Variables

CHAPTER 5: RESEARCH FINDINGS

This chapter contains the research findings of this study. Several quantitative and qualitative elements have been measured. As stated in the Abstract, the purpose of this study is to explore the capacity of Somatic Archaeology to identify and reconcile the transference of intergenerational patterns. All research findings will assess the research question stated in Chapter 1.

Descriptive Analysis

Thirty-six participants completed the study over a six-month period of time. The final analysis was based on 31 females and five males aged 18-75. Individual age, ethnicity, or detailed state of health was not requested nor reported. All participants were in the intervention group. The control group was determined by the LIWC2007 word database. Statistical analysis compared nine word categories of language use written by participants reflecting on a previous Somatic Archaeology session within the last four years. The nine word categories of language were measured against the LIWC control group to calculate a mean value and a Z-test to assess an increase or decrease in word usage according to categories chosen. Results from the LIWC analysis showed that the SA protocol yielded statistically significant increase in word usage ranging from ($p < .05$) to ($p < .001$) in all word categories except anger and time. Results from anger and time were not statistically significant. Also analyzed are answers to individual questionnaires based on participants' self-identified, self-reported experience of new truths, perceived benefits, and kincentric awareness. The analysis of these questionnaires uses a numerical scale (1-10) to describe results.

Also analyzed is a numerical scale (1-10) of self-identified transformation and anecdotal self-reported feedback – new truths, perceived benefits, kincentric awareness and praise for SA – obtained from individual questionnaires.

Research Question

The principal question addressed by this research study is: Can using the methodology of Somatic Archaeology reduce present day “stress-biasing” and diminish

the accumulation of physical, emotional, behavioral and spiritual symptoms related to historical amnesia and internalized moral/ethical conflicts from preceding generations?

Qualitative Results

Figures 6 and 7 show the correlation between the nine word categories assessed in the LIWC measures. In Figure 6, the Z-Test calculates the differences between the mean in the SA Intervention Group and the LIWC Control Group. In Figure 7, the Z-test reflects the differences according to standard deviations.

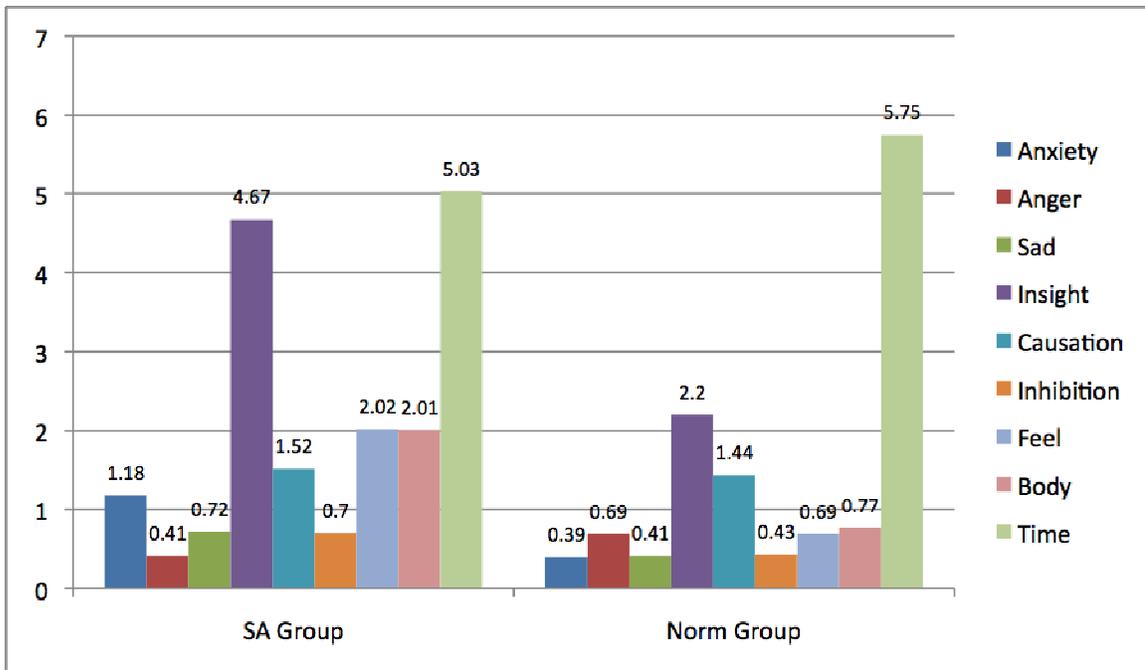


Table 2: Intervention Group versus Control Group – Mean

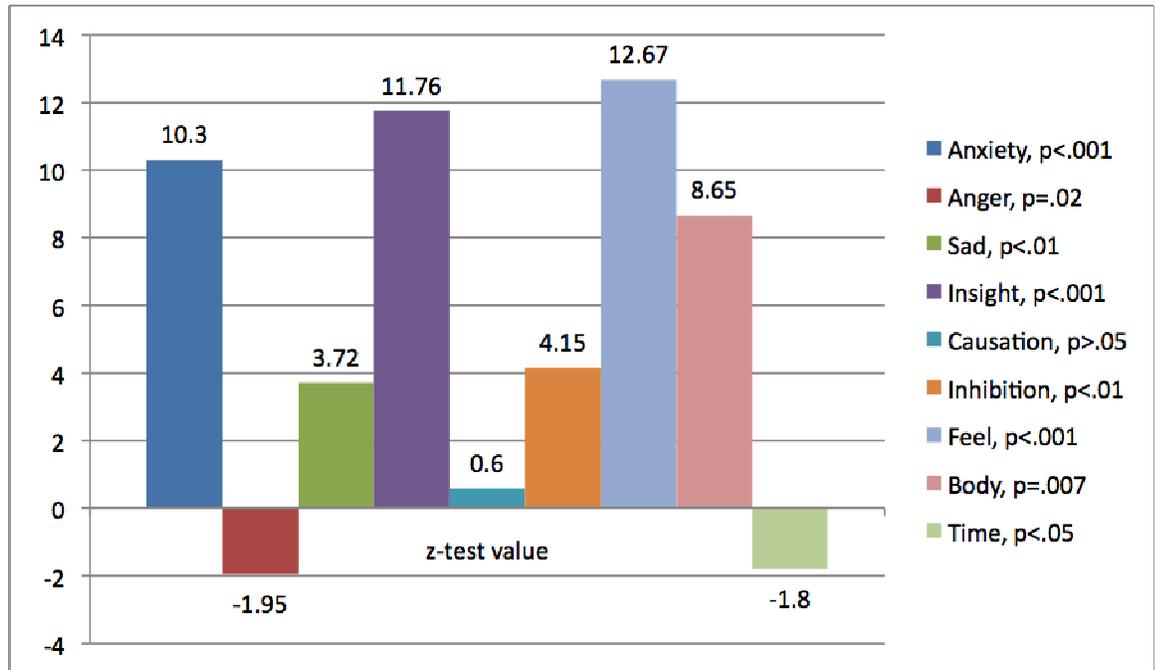


Table 3: Intervention Group versus Control Group – Standard Deviation

Discussion

There are significant differences between the SA norm group and the LIWC control group. They are explored in each of the nine word categories. The nine, word categories in the questionnaire responses were then measured against the Linguistic Inquiry Word Count (LIWC) control group to calculate a mean value and a Z-test was performed to assess an increase or decrease in word usage according to the categories chosen. Results from the LIWC analysis showed that the SA protocol yielded statistically significant increase in word usage ranging from (p<.05) to (p<.001) in all word categories except anger, causation, and time. Results from causation were not statistically significant. Anger and time uses less than in the control group.

Anxiety

This linguistic category reflects an affective word usage associated with worrisome feelings. Participants used language that reflected anxiety at three times the control group at a significance of $p < .001$. This could detect both anxieties around filling out the questionnaire, recalling the SA session, or simply remembering the felt sense of anxiety before, during or after the actual session.

Anxiety is a common symptom seen in traumatized individuals. It has an important function related to survival. Anxiety consists of a complex combination of emotions that include fear, apprehension and worry. Somatically, the affect of anxiety is the body is preparing to deal with a threat: the sympathetic nervous system is initiated, blood pressure and heart rate increase, blood flow to major muscle groups is increased, and immune and digestive system functions are inhibited. Anxiety is often accompanied by heart palpitations, increased sweating, stomachache, nausea, chest pain, headache, hyper-vigilance trembling, or shortness of breath.

Present day anxiety can be reflective of ACE's or inherited conflicts and unprocessed trauma memories that get triggered by current events and experiences. Anxiety may also surface when one is about to make a change that challenges the status quo of familial patterns – or when one breaks culturally imbedded rules. Unresolved generational trauma can be identified by addressing the varied sensations of anxiety, while resourcing the body to, engage the parasympathetic nervous system.

The high incidence of anxiety reported in the SA questionnaire can be an indication of a participants trepidation of addressing emotional patterns; a vital survival response as memories emerge; apprehension about being seen and heard; or an innate physiological alarm that danger is near.

Anger

This category reflects an affective word usage associated with annoyed or irritable feelings. Participants used language that reflected anger at least 60% less than the control group with a value $p = .02$. Keep in mind that this study is retrospective and therefore participant anger or upset may have reduced over time.

Anger comes from the drive to repel an intrusion of personal boundaries. It represents a subjective feeling that a threat, real or imagined, is imminent. This emotion often emerges from the perception that self-esteem or worth has somehow been diminished or damaged by another person or group. An angry person is temporarily imbued with an overwhelming sense of strength, designed to press beyond insecurities that may hinder one from "making things right." The fundamental intent of anger is to re-balance the situation, to restore personal space to a measure that is comfortable for the individual.

Anger necessitates a desire to renegotiate personal power, for themselves, others and the environment. Humans often experience anger empathetically. Injustice, negligence, humiliation, resentment, and betrayal are the source of active anger expression. Apathy or loss of capacity to generate self/kin-protection, results in passive-aggressive behaviors, hostility, manipulation, and tension. Somatic and hormonal changes associated with anger include inflammation, increase in adrenaline and cortisol production, heart palpitations, heightened blood pressure, trembling, dulled senses, stiffness of posture, dilated pupils, constipation and insomnia.

The insignificant incidence of anger reported can be reflective of a positive sense of empowerment in ones ability to be proactive and empowered in recovery. The bottom-up process of SA diffuses the manifestation of anger and its symptoms through physiological shifts, allowing one to feel what is under the protective stoic mechanisms of this emotional state, i.e., hurt, vulnerability, sensitivity.

Sadness

This category reflects an affective word usage associated with grief and crying. Participants used language that expressed this emotion 53% more than the control group with value of $p < .01$. This may be because the emotional process is associated with memory and the limbic system of the brain.

Sadness is characterized by feelings of disadvantage, loss, grief, misery, regret, and helplessness. When sad, humans become quiet, less energetic and withdrawn, and can be viewed as a temporary lowering of mood; while depression is characterized by a persistent lowered mood. Homesickness and separation from loved ones engenders isolation, and an internal sense of collapse. When held for extended times, this watery emotion may also

cause weight gain, fluid retention, lymphatic issues, and lethargy. Addiction and alcoholism are pronounced with this emotional state.

The high incidence of sadness reported indicates tapping into memories of historical unresolved grief, despair around current conditions, loss of homeland and immigration, awareness and articulation of what needs to change in order to resolve regret, loss of purpose in life due to trauma overload, and the result of facing the truth of ones story. Sadness shifts upon expression, revealing optimism, hope and insight.

Insight

This category reflects a cognitive process associated with thoughtful consideration. Participants were 2.12 times more likely to use language that reflected a knowing state as the control group at a significance of $p < .001$. Insight may provide clarity, and again may be due to the retrospective nature of the study.

Insight can be defined as an outward perception of that which is not apparent – or the result of recognizing the hidden nature of things, i.e. seeing intuitively. Understanding is apparent through the power of acute observation and deduction. An insight can be sudden, like an epiphany, or the result of long-term consideration. This cognitive process helps one to recognize the origin of cause and effect, thus increasing problem-solving abilities.

Typically insight is recognized as a personal or spiritual metaphor, creating clarity around the progression of one's life story. The very high incidence of insight reported is related to the potential for recovery post-session. It indicates that the 5 steps of SA and a bottom-up physiological process are validated and informed by resolving core survival issues in the reptilian brain, allowing emotional expression and memory integration in the limbic system, providing a deeper awareness of the story line, and hence the ability to define and diffuse a crisis or predicament. Insight restores sacred logic prompting future generations to be proactive and engaged in recovery.

Causation

This category reflects a cognitive process associated with cause and effect. Participants used language that did not reflect a statistically significant increase from that

of the control group ($p > .05$). Compared to the dynamic difference in Insight, this may indicate that participants were more focused on making sense of their familial dynamics than seeking the origin of the concern.

Causation is a relationship that holds one between events, objects, variables or spontaneous encounters. It can be considered “karmic” or resulting from past lives or other timelines of existence. Causality is the centerpiece of the universe, and helps one to comprehend the meaning and mystery of nature, cause and effect, implicit mechanisms, world dynamics, the beginning and endings of personal and cosmic cycles. When we know the cause, we can more clearly know the reason why it is. This connection is vital to critical thinking and analyzing the flow of story, allowing for compassion for our ancestors experiences and behaviors.

In this case, the insignificant incidence of causation reported is unusual and may be related to confusion between prior causation and chance causation. When making the historical connection to stress, prior causation is pre-indicated and therefore the need to make sense of the past is less necessary. Spontaneity in the SA process may provide insights into *how* things happened instead of explaining *why* things happened. Awareness of causation is valuable when one begins to identify ancestral or historical events that impact them.

For some participants, the first steps of SA and reconciliation of present-day stress is a precursor to working on historical issues. When one’s body is in somatic distress or stress overwhelm, adding more “wood to the fire” can increase stress-related symptoms. Therefore, present day issues are commonly addressed first, and historical issues arise later, when ones neurophysiology is prepared for additional data. Perception of causation of stress is not as imperative while addressing present day concerns, because the primary concern is focused around immediate survival responses.

Inhibition

This category reflects a cognitive process associated with blocking and constraint. Participants used language that reflected a 1.62% increase in holding back when compared to the control group with a value ($p < .01$).

Inhibition can be epigenetic driven and reflects shyness in social and intimate interactions – even with oneself. Humans have both conscious and unconscious restraint of their behavior, desires or impulses. Inhibition can also reflect the weakening of a learned response because of present day distractions and stimulus.

The slight increase reported is a sign of preoccupation with powerlessness and personal flaws. Inhibition is not to be overridden, and much like resistance, it is imperative to identify and tend to the associated sensations. Inhibition, exhaustion and fear are fundamental states of being to somatically explore. They cannot be overlooked, as the SA process requires one to resolve foundational issues before proceeding to generational protocols. Inhibition is a valued precursor to constitutional and long-standing transformation.

Feel

This category reflects a perceptual process associated with sensation and touch (as opposed to emotional feelings). Participants used language that showed they were approximately 30% times more likely to accept touch than the control group at a significance of ($p < .001$). This may be due to physical touching or nurturing during some of the sessions.

Senses are the physiological methods of perception. The nervous system has a sensory system dedicated to each sense. Interpretation of sensation is not done through cognition, but rather through internal mindfulness and description of the sensation. Other than the 5 classic senses – seeing, hearing, touching, smelling and tasting – other senses can include temperature, pain, balance, body awareness, intuition and somatic instinct.

SA encourages attention to sensation as a primary instigator of remembering. It is the bridge between perception or awareness and insight. Sensation is the catalogue system of the somatic library referred to as epigenetic imprinting.

Body awareness in a kinesthetic sense, is a feeling that many people are not aware of but rely on enormously. It involves awareness of where the various regions of the body are located at any one time. The relatively high incidence of feeling reported is anticipated when exploring somatic therapies in general, and provides a measure that validates

sensation and feeling in the body as a necessary means for recovery and integration of traumatic experiences.

Body

This category reflects a biological process associated with tending to physical body parts. Participants used language that reflected that they were 2.6 times more likely to describe their somatic experience than the control group with value measuring ($p < .007$).

The body is an integral material of an individual, and is often connected with appearance, health issues and death. The study of the working of the body is physiology. The mind-body dichotomy reflects the basic relationship between the mental and physical, or between the brain and consciousness.

The high incidence of body language reported is in alignment with SA discussions of body awareness during sessions, and the importance of sensory perception. This indicates that participants maintain body awareness post-session, leading to a continuance of self-directed intervention and sensory markers that have left an indelible mark on the psyche and physiology. Transformation can occur all at once, and can also be progressive as insight increases. Any measure that is maintained and reinforced by a participant reflects that the impact of SA will continue to drive ones curiosity toward recovery. This, I believe is the true test of an effective intervention.

Time

This category reflects relativity in time and cycles associated with words such as end, until season. Participants used language that reflected that they were approximately 10% less likely to be concerned with linear time frames than the control group with value of ($p < .05$).

Time is a metaphysical dimension of our known universe, which can be perceived in a number of ways. It is used to sequence events, to compare durations and intervals of events, and to quantify the motion of objects. Two distinct viewpoints is that time is part of the fundamental structure of the universe, and the opposing viewpoint is that time does not refer to any kind of container that events move through, but instead an intellectual structure in which humans compare events. Cyclical events such as the phases of the

moon, the movement of the sun across the sky, and the beat of a heart, are periodic events that serve as standards for time.

This lowered incidence of awareness of time reported is unusual and unexpected. It may be that the LIWC category measures words that reflect time differently than experienced in SA sessions. It may also be the concept of “trauma out of time” discussed earlier in this paper. Culturally, time is a linear concept, with a beginning and an end. Somaticly, time exists in a circle of experience, having a cause and an effect. A lack of language reflecting time tells me that time is irrelevant to the healing process of intergenerational recovery, and that the body does not process time in the same way that the mind’s reflects a linear programming. Cultural differences can be at the root of these differences of perception of time and is grounds for further research.

Results

In question #11 on the Research Questionnaire, participants were asked to rate their personal experience of change or transformation that occurred in their SA session on a scale of 1-10.

Discussion

In Figure 3 below, thirty-six participants self-reported in numerical value, establishing a mean of 9.17. Six participants rated their session 10+, fourteen rated their session a 10, and sixteen participants rated their session below between 9-6. This dynamic result reflects that participants value transformative experiences and are capable of change when provided with a skill set for somatic remembering and transgenerational recovery.

Session Rating on a scale of 1-10

Out of 36 participants

Rating

12 – 1 person

10+ - 5 people

10 – 14 people

9 – 4 people

8 – 6 people

7.5 – 1 person

7 – 4 people

6 – 1 person

| Scale | 12 | 10.5 | 10 | 9 | 8 | 7.5 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | Totals | Average |
|--------------|----|-------|-----|----|----|-----|----|---|---|---|---|---|---|--------|---------|
| Rating | 1 | 5 | 14 | 4 | 6 | 1 | 4 | 1 | 0 | 0 | 0 | 0 | 0 | 36 | |
| Total Points | 12 | 52.50 | 140 | 36 | 48 | 7.5 | 28 | 6 | 0 | 0 | 0 | 0 | 0 | 330 | 9.17 |

Table 4: Numerical Scale of Transformation

Selected Qualitative Responses from Participant Questionnaire

These responses are listed in four groupings: New Truths, Benefits of SA, Kincentric Ecology, and Praise for SA.

New Truths

My truth now is that I can trust my body to lead me.

My truth is that I am free.

My truth is that even in the midst of pain and loss, there is joy and connection both in my relationships with others and within myself.

My truth is that I am held and guided by those who have come before me.

My truth is that I now feel free to unfold.

My truth is that I am safe.

My truth is that I am who I always was.

My truth is that I trust my intuition and listen to my body.

I am deeply connected, divinely directed and am free to express the truth of who I am.

My truth now is a new way of being in the world. I feel a sense of expansion. I feel balance and wholeness. This session was a culmination of a lifetime of work.

My truth is that I am the only one that holds me back in my life. My family is with me; my ancestors trust me and I believe in myself a little more than I did before the Somatic Archaeology sessions. I will work on these things until the knowledge of them sticks on a daily basis.

My truth at this point in my life, having done many Somatic Archaeology sessions, is that the road to the self is not a straight line. It's a continuum of cycles, circles and waves that are all interconnected. Thoughts are connected to feelings are connected to rhythms of life cycles are connected to archetypes are connected to levels of consciousness.

The truth of my story sets me free. I no longer have to be paralyzed with fear. I can use this knowledge as my strength and I am strong. I survived my history.

My truth now is that I wish to BE the change I see in the world and help others see the effect and the way this affects our bodies and the Earth. It brings me much joy to be here now!

My truth now is that I belong in my family. I solved a problem that had been unsolvable for so long. I have always had to stay on guard. It is okay to relax now. That part of me is calmer. I was loved although it might not have been the way I wanted it. They did love me their way. They were doing the best they could, it was not against me, and it was more about the circumstance.

My truth based on that session is that I am real and that I am not a bad person. My truth now is that I am whole, beautiful, fierce, fun, strong, brave, and silly. I love and accept myself for the first time in my life and I am able to continue my work in a less dramatic way.

My truth is that I am free to bring my power and my path together. I am free to make to my own choices spiritually and in every other way, instead of making choices based on fear of God's retribution.

My truth is that being autonomous and creating my own ecosystem will sustain me and is what I need to be connected to so deeply rather than fixing others and neglecting my own intuition, needs and purpose on the earth.

My truth is that something different is going on with my body. Stress seems to move out on its own.

Benefits of Somatic Archaeology

I need to learn to trust myself. My heart knows what my truth is. The inner conflict I'm experiencing is about the divide between what's going on inside me and what I present to the world. It takes a lot of energy to maintain that facade. My heart knows what I want and need. I just need to listen to it.

I believe I am able to live happily and peacefully. For a while I thought it was not possible, but I am seeing glimpses of this.

I feel more compassion toward my self as I relate to my body, and less in opposition to it.

This session also showed me, once again, the awesome wisdom of my body. I trust my body more as a result of this session and others I have done.

The first thing I remember about my somatic archaeology session is a sense of clarity about where I am in my life.

Reviewing my journal about this session has reminded me of the importance of not getting lost in the freeze response. This pattern is still embedded in my nervous system.

I have learned how to take up space in my body, to be with whomever I am with and not allow other beings to take me over. I have the power back; I have found my power that gives me the strength to be in the present moment. I feel the distinction between both sides. One side is absolutely engulfed in suffering, pain and fear and the other side is the

opening, and I have the ability to be in my body as an expansion of my consciousness. Subsequently I feel more compassion toward myself.

This was the first time I felt different in my body. Not like a yoga class where you feel relaxed in your body. But now I had a choice of not carrying the fear and suffering.

I do deserve and I am worthwhile and I can have happiness and joy. I wanted that but didn't really believe it until after this session. The old negative self-talk was an old feeling that wasn't mine. This is my life, my body and I can have joy. That is a new feeling! I believe that it served me to have this experience because it helped me develop empathy.

I have become much more accepting of what is. It is what it is. I have no need to control anything. I just accept it. It is much easier that I expend these days. I create much less tension and conflict and more at peace – and the people around me are much more comfortable and secure with how I am these days. (My SA session) has affected everything. How I am with my family, my friends and my colleagues. It has changed me, so it has changed how I see everything and how I react to everything.

I felt more present in my body after the session. When I go out and hike I feel more three dimensional, more fully present and connected. Also, more of a sense of gratitude. And I feel like I belong to my family and my environment more. It was a sense of having an impediment removed. Now it is easier to understand what happened and why, and not feel neglected. As that impediment of emotional isolation is removed then it will be easier to be, to feel more connected to my family, especially my mom.

I was on a path of self-discovery when I had this session but unsure of what to change. And then I had the breakthrough moment in the Somatic Archaeology session, which combined with all the work I had done beforehand with a counselor. Now I truly believe that we are love and be loved and that is the essence of our purpose. I feel so much more comfortable with that clarity in mind.

I have become a strong woman. One that has found her true heart. I am able to stand strong in adversity but at the same time open my heart and seek the truth of the moment. I am able to feel joy, seek the positive first and most importantly have relationships on many different levels. I am able to say I enjoy being with my mom.

I felt that my ancestors were like vines wrapped around my bones. Bringing me to life, ground, stability, and the recognition that I am not alone on my journey. I felt my ancestors praise and guide me through the patterns that otherwise lead me into feeling stuck and alone. I realized that many of us have this experience and that if I am able to open to my lineage, its transformation is more accessible.

I became more compassionate and patient with my body instead of blaming myself for the accidents that have occurred in this lifetime. I now see that it was a part of me that was trying to protect me from these old memories and the repeating of old wounding. I also realized that I could use these simple breathing, meditative and aromatherapy techniques to help my body be more pain free and not have to hurt myself out of old fears.

Before these Somatic Archaeology sessions it was like an old car backed up, and now everything is moving like a well oiled machine, and stuff is not getting stuck in there. My body is processing energy differently and the energy is not getting stuck in me. I am processing things in my mind and body differently, and liking myself more. That feels empowering!

I noticed after my Somatic Archaeology session and overtime things were not getting to me as much. I was calmer and I have a greater connection to something but I do not know what it is. I see clusters of orbs and never saw them before I can interpret dreams easier, within a day, and have dreams about my mother and my relatives. I am getting messages in my dreams. Now I have a connection with the cosmos and my intuition is working and I can understand it better now.

Each session I come with more knowledge about myself, and more information that I had not been in touch with before. It makes me feel better about myself. I am more peaceful, and more centered.

The first thing I remember was feeling surprised about the speed and ease at which I was able to access my unconscious material and memories. I had never experienced these memories before. I was also surprised at how real the memories felt physically and emotionally. The actual memory started with a feeling, and then came a vision.

I learned to listen to what my body is saying to me now. I can allow the voice to speak and not judge it. I can breathe into the sensations and ask what it wants to tell me. I can intuit and more easily transform the pain or disease more readily now.

I have much better communication with my ancestors and family. Somatic Archaeology gave me a greater understanding of the interactions created for the seven generations forward and backward that are being triggered with all of our actions on earth. I communicate on a daily basis and attempt to help clear my generational miasma whenever I am aware this is what is happening. It gives me a sense of peace to know that going forward my children and grandchildren may not have experience all of the trauma and drama of the past!

Kincentric Ecology

For the first time in my life I had the sense of being grounded.

Then everything around me changed because I was more deeply connected to my breath and body. I could feel more connected to the earth's breath and the earth's body.

In working to change unhealthy patterns of beliefs, ancestral, cultural or possibly something that I picked up with misunderstanding, I can now choose harmony and wholeness for myself. As I do this I am bringing harmony to the earth and the environment.

My sexuality is a very powerful energy. I don't have to contain it and it just flows out of me, and it is a gift so it feels I am giving to the earth. Flowing out into the earth and the environment as a healing energy, as a sacred energy. I have also been taking in energy more, using it and recycle it. I am giving back. The earth has become a resource for me.

Being is connected to earth, earth is connected to mother, mother is connected to body, body is connected to flow, the universe, spirit, stillness, compassion, inspiration, and healing.

I experienced radical changes in regard to the earth and environment. The introduction to earth breathing and use of plant-based essential oils brought not only added support for the Somatic Archaeology work, but also a respect and reverence for mother earth, her healing powers and plants.

I now have a greater appreciation of the earth. I feel connected to the earth whereas before I just dissociated from it. Awareness is the best word to describe the change. The connection to the earth and my breath is a tool for strength for me, and earth breath grounding is equivalent to a spiritual connection and feeling of safety that allows me to be present and face whatever occurs.

I began to connect to and embody the oak tree. I call it the world tree and it represents a new core inner resource for me.

I have always been in tune with the earth and have a keen awareness of how my actions affect this planet. If a butterfly flaps its wings is it felt all over the world scenario?

We are all interconnected. I have attempted as best I could to live by this. I speak to some form of nature daily. Somatic Archaeology just deepened this understanding for me.

I definitely feel more connected to the earth and continue to be. In fact, over the past few days I find myself in much sorrow feeling like mother earth herself, grieving the great pain of all her children. It is massive grief coming through me as I experience myself as earth herself. I am more aware of all earths creatures as well, taking more note of what is happening in the plant, animal and minerals kingdoms than every before.

My worldview is very different now. I have always been pro environment but because I was not connected to my body, it was hard for me to understand my connection to the earth, environment and consciousness. For the notion of interconnectedness made sense on an intellectual level, but it felt more like a nice idea than anything else. Now as I feel more confident in myself and in my body I am much more aware of my environment. I am making better choices in my nutrition, I am spending much more time outside, and I am even paying attention to the earths patterns, via the news and just by being outside.

I have always been someone who loves the outdoors, but I had cut off from my deep connection to the earth that I had established in childhood. The somatic session did bring about a renewed sense of remembering that connection and taking the time to really take it in, and to be at one with it instead of rushing through. I have a greater appreciation for the earth and cycles and beauty, and a remembering how nurturing it is to be connected to earth in a deep way. I look to the earth as a resource for myself. Spiritual conflict shifted for me.

I now use the earth as a resource for supporting myself.

Subtly I felt more connected in my own body, so I felt more connected to the earth. Afterward there was a strong connection with the mother land / holy land when we traveled to Israel.

Relationship to earth has become important to me. I see earth as the nurturer, supplying all that is needed. My role is to become a steward for earth and her

environment, and to helps others to become aware, to not take more than we need, to be gentle to this earth.

I was invited to connect with the earth and to feel my place in the world. I feel more grounded after this session, and feel an energetic connection to what is below me. The first thing I remember about my somatic archaeology session was the earth, the soil and the environment of foliage surrounding me. My feet planted deep in the earth, a feeling of contentment and being at one with myself both literally and figuratively taking a stand for myself. I am fully feeling my autonomy, power and independence.

I feel more connected to small things that are going on around me such as a tree in motion, sounds and smells. Things have slowed down for me. My perception is more tuned in. More attention to the environment makes things more manageable. I sensed a feeling of warmth and coziness when the image of two others and myself came to mind as we were next to one another. The only other body memory I can recall is a feeling of freedom, independence, autonomy and strength. I feel well connected to my earthy surroundings and a sense of belonging with the soil, deer, woods, foliage, trees, plants and flowers.

I feel more connected to small things in nature that are going on around me such as a tree in motion, sounds and smells. Things have slowed down for me. My perception is more tuned in. More attention to the environment makes things more manageable.

Praise for Somatic Archaeology

Somatic Archaeology is a profound and powerful technique, which my heart is completely dedicated to.

In my opinion, Somatic Archaeology is simply the simplest most effective way to mitigate, prevent, and heal whatever issues arise.

I had never had a Somatic Archaeology session that has not been transformative for me with anything I have worked on.

Every Somatic Archaeology session I have had has increased my awareness. They have opened up my sensitivity to the energy of the earth and to a new depth of hearing that energy. My truth is that I now am very aware when I am diverting to an old behavior in any and all relationships. I believe that there is always a benefit for me to do more Somatic Archaeology sessions. I can always go deeper into transformation and healing.

The first thing I remember about my Somatic Archaeology session is that it was life altering. It changed my perception of how I am in my body.

YES. YES. YES. I would definitely benefit from another Somatic Archaeology session. Let me count thy ways. To the breadth and depth I believe that Ruby Gibson and the process of Somatic Archaeology has saved my life. I am feeling myself from a different perspective and now I want to remove the layers of stress that are still embodied and heal the ancestral parts of my body, my mind and my journey. I am grateful beyond expression!

I would absolutely benefit from more SA sessions. Every time I have a session something else comes up. This was not what I expected. It was change on a cellular level. I would like to mention that I am not a first time person who tired to clear this out. I have gone to so many other therapists who had thought that I had been sexually abused. But I did not think so. What I would like to say is that Somatic Archaeology is the deepest work that I have done without extending too much effort of my own. I was willing and that was it.

I absolutely plan to have more Somatic Archaeology sessions. I still have the old feelings of emotional overwhelm and cognitive noise come up especially when I wake up during the night. I feel that there is more to excavate and let go. This experience would have to be an 8 out of 10 in terms of personal transformation. It helped me hugely!

Somatic Archaeology has been very helpful to me on my healing journey. This pattern stops with me. Ruby was patient and kind in helping me to remain present and trust myself and my body in unwinding the suppressed trauma from so long ago. This has been quite a journey and a great blessing for me and I am sure for many others. There are lessons with every experience if we only look for them. On occasion I have sat at a table in a restaurant next to a family talking about a family member who had served in a war situation and was struggling with posttraumatic stress disorder. I could fully understand that person's experience. What I have gone through in my life has given me a great understanding of what severe trauma can do to a person's life, as well as family members who don't understand and say just get over it! I now have great compassion for anyone working to overcome trauma and for any person who for whatever reason had something inside them, which was not, understood or released and caused them to hurt another.

Through Somatic Archaeology you learn to connect and the more work you do in this particular body-centered modality, the deeper it takes you into the threads of the psyche. This work also teaches that we each have the power and responsibility to heal ourselves, to be our own medicine man or woman. Healing is a perpetual process of ongoing work at all levels and in all dimensions of our self, body, mind, emotions and spirit.

Without a doubt, I would give my session a full 10 and then some. This work changed my relationship to my self that was instrumental in the ways in which I began to work in my own therapy practice and as a psychotherapist, and also, it transformed the way in which I feel alive in this world.

YES! I would definitely benefit from another Somatic Archaeology session. My brain has been hardwired with all the negative talk and energy and self-sabotage. The part of me that I am trying to integrate now is that the thing is gone, but now I still need to work on the old patterns that I have grown accustomed to. Little by little I am changing. Reframe to a positive light. That is my current work and struggle.

Yes, I believe I could benefit from more Somatic Archaeology sessions. It works for me. I have done other work, but SA has worked with my traumatic experience. I am grateful for all the professionals who work with trauma. Ruby is one of those special people. Thank you for your willingness to help and for developing Somatic Archaeology.

Yes I would benefit from another session because I am doing deep healing work and find it beneficial. Somatic Archaeology supports my process. I had the BEST performance ever after my session. I have been able to set better limits with my spouse. He is now very loving, and I am only willing to have a relationship with him from the powerful place and not a shameful place. The old way is falling off. A different type of relationship all together!

I would absolutely benefit from another Somatic Archaeology session. There are seemingly endless layers to dig through and every layer has its own benefits and teachings and healings. It is hard work but it is really worth it. The work is not sequential, but over time of doing many sessions I have progressed through my childhood and adolescence and the emotional and physical patterns that have emerged and manifested.

I would benefit from another session because there is more to excavate in my body and deeper layers to dig into. I have benefited so very much from doing this Somatic Archaeology work.

I feel I would benefit from another session more now as I try to understand what this collective grief is about. I don't think its just my personal lineage I am tapping into anymore. In the end, we can feel the entire collective lineage of our personal lineages as well.

I have done various traditional and non-traditional therapies, and have done years of meditation but Somatic Archaeology is completely different from anything that I have ever experienced because it is body focused. What I found so amazing is that I was able to get clarity on a family dynamic that I have spent years trying to cognitively figure out and

resolve. After that I was on a path to healing. Even more amazing to me is that as my body processed the information the pieces started to fall into place organically. My behaviors and thoughts shifted without me having to try.

I would give this session a 10! I have been very willing to do my work, but I never realized what it was that I was missing. I have not only come into my body, but I have come into my own. I am so grateful for the opportunity to have experienced Somatic Archaeology. I am also eternally grateful to Ruby Gibson for really putting the principles and practice into real world terms and for being such an amazing practitioner, healer and teacher.

I do feel I would benefit from another Somatic Archaeology session. My internal struggle cannot get answered or resolved in one session. There is further exploration to do.

My body can do whatever it needs to do to heal when it is given the right support. It has access to anything. Trusting that my body will know where it needs to go and what it needs to do. My body has the answers, I need to support it and listen more.

I would benefit from more Somatic Archaeology sessions because I have benefited in the past, and the process is transformative, life altering and moves a lot of stuck energy whether I was aware of the energy or not. I feel more empowered.

I would benefit from more sessions because I believe that I have found a tool that works for me. To move through the 5 steps of Somatic Archaeology when I am stuck in a behavioral pattern or unable to move through the emotions coming up is invaluable to me. I have seen patterns in our familial line begin to shift. Very exciting!

Somatic Archaeology is a way that I tend to the patterns that arise in my life, longingly. I find that it is an essential part of my self-care and my self-discovery. It helps us all to connect with the origins of somatic experience, make mending of the presence of such things, and participate in the unwinding of pain and trauma that is carried

generationally, It is a powerful resource for understanding how connected all things are in family, self, body and earth.

YES, I would benefit from more Somatic Archaeology sessions because it will further guide me to a place a self-sustaining sustenance and open other doors of self awareness, which have led me to feelings of liberation and self trust. I have had over ten sessions and each time gain rich insight and found that my true essence of goodness and wellbeing is revealed.

CHAPTER 6: CONCLUSIONS, DISCUSSION, AND SUGGESTIONS

Conclusions

Transformation, the act or process of changing somebody or something in form, nature, appearance or character¹¹⁶, has been a key concept and determining factor in examining the relevancy and effectiveness of SA. Although now, when summarizing the data, I believe the act of change is a simply a precursory step in preparation for the next.

Evolution, the next phase, appears to be more pertinent: the gradual development of something into a more complex or better state / a process of gradual and relatively peaceful social, political and economic advance.¹¹⁷

The research results from the retrospective LIWC word analysis and the qualitative questionnaire address the Research Question and support the PI's theoretical understanding that using the methodology of Somatic Archaeology can reduce present day "stress-biasing" and diminish the accumulation of physical, emotional, behavioral and spiritual symptoms related to historical amnesia and internalized moral/ethical conflicts from preceding generations? Qualitative aspects of the study also suggests that personal transformation may in fact generate social, familial and environmental evolution. The question now is, "What is a better or more complex state? How do we define gradual, peaceful advance?" For the answer to this question, I look back, full circle, to the basic tenants of our ancestors, the First Peoples on this continent, whose bones construct the Earth we walk on.

One Indigenous society, the Navajo (Dinè) People, believe in a principal referred to as the *BeautyWay*, expressing the inherent and most evolutionary concepts of a balanced

life: harmony, perfection, goodness, normality, blessedness and happiness. BeautyWay is a healing ceremony that re-establishes balance and bearing in ones life. Regardless of the reason why one fell ill, for the Dinè, the cure is the same:

One must find the way to Beauty, and if one wanders away from this way, from the BeautyWay, then one must re-establish one's link to the natural world in order to regain it. To Walk in Beauty is not only walking physically. It also, and primarily in fact, means being in harmony with all things and people, with all objects, all the animals, all the feelings, the plants, the weather and all events in your life. It means being at peace, serene in the knowledge that all around you is well and that you are well with everything in your life. You accept and are accepted, there is nothing that pulls you in one direction or the other, the polarities are neutralized, and you are one with everything. You are ready to walk in Beauty.¹¹⁸

We are all born in a beautiful way. Sometimes we lose our BeautyWay. There is no shame, as it is part of life. We must simply identify how we stepped off the trail, and then one's only job is to return to Beauty through Sacred Ceremony. Somatic Archaeology has been designed around the same divine kincentric principles, creating alchemical change through its ceremonial healing design. This design reflects similar primary principles, as expressed in the Medicine Wheel teachings about the interconnectedness of life. BeautyWay is gradual, peaceful advance back to where we began, collectively speaking. It is complex in nature only because this worldview incorporates all dimensions, past and future, above and below, seen and unseen, forgotten and remembered, thus providing remedy for dualistic thoughts and behaviors by presenting a design for unification.

The qualitative responses describing Kincentric Ecology in the preceding chapter, reflect and clearly define that the 5 Steps of SA can lead one to find harmony in relationship to the natural world, and hence to the hoop of life. The elements of nature complete or expound the view we have of ourselves. This outcome is phenomenal, as

therapy becomes ceremony, suffering develops maturity, and stress leads to clarity. This is, by my definition, Evolution.

Viewing our bodies and the earth as mirrors of one another, they suggest that the extremes witnessed in one may be considered metaphors for changes within the other. This thinking relates destructive weather patterns and storms, for example, to the unsettled consciousness of people where the storms occur. At the same time, such holistic views suggest that the extremes of earthquakes, life-threatening storms, and disease may be eased, or even eradicated through subtle shifts in our belief system. - Gregg Braden, from the The Isaiah Effect

Discussion

There were very few men in this study and it is important to point out that men and women tend to have response patterns specific to their gender. We often find in SA sessions that men have a type of unconscious ancestral fidelity that impels them to manifest the incomplete dreams and desires of their forefathers. When men identify this internalized drive, it is common for them to initially react with anger for having to carry the burden of doing something their ancestors could not. Almost as if the past cannot belong in the present, or it deters one from future plans.

Once the basis for the ancestral dreams and desires is identified, an internal shift happens. The past becomes a foothold for the masculine manifestation of core cultural and generational drives. A man's perspective changes to a sense of honor and dignity for their inheritance. They no longer have a blank slate from which to develop themselves. It is remembering the well-traveled road of ancestry that provides men with a sense of belonging, camaraderie and continuity; and most importantly, this remembering emboldens them to find the trail less traveled and become a seeker of alternative means to establish survival in the world that *now* exists.

This point cannot be understated. As men excavate their body, they find that they learn to adjust and respond to the information revealed in ways that reduce anxiety, anger, sadness, and develop insight, clarity and freedom. The measures of the instrument, SA, confirm the evolution of self through LIWC language perimeters, and extol the belief that each life provides fertilizer for the next. Intentionally living, breathing, and healing within this fantastic continuum is the ultimate goal of SA, dissolving the illusion of separateness that drives our fear and harnesses our passion. Belonging, instinctively and consciously to

ones family, culture and environment is the evolutionary measure of healing, or becoming whole.

Each moment is a choice, and each choice creates a new bridge to cause and effect; a bridge that informs the next generations. Coming to terms or completion with the forces and influences that impact one can take the burden off the whole to manage the familial or cultural story. As recognized in the qualitative responses about the Benefits of SA, I find that each person can become part of the solution through awareness of their life story, and only then determine how the story gets played out from this moment forward. It is a new day, a good day to live.

It is useless to discuss the peace of the world. What is necessary just now is to create peace in ourselves that we, ourselves, become examples of love, harmony and peace. That is the only way of saving the Earth and ourselves. - Pir-o-Murshid Inayat Khan

Suggestions for Future Research

A longitudinal study would be among the top suggestions for continuing to research intergenerational therapies and recovery. Initiating follow-up studies over a cyclic natural period (moon cycle, sun cycle, etc.) would most closely correspond to the therapeutic design of SA and offer a timeline for identifying change in relationship to environmental influences.

Providing that one session has the capacity for personal transformation, I ascertain that ten sessions would multiply the affects. Measuring the benefits of SA according to neurobiologist Dr, Siegel's therapeutic timeline, "it takes 100 days to change your brain," would be the recommended design for the most pronounced results.

Another promising suggestion and personal passion of mine is to research SA in a unique cultural setting, such as in a Native / Indigenous community, socially traumatized communities, particularly post-communist Romania, and in Veteran and Warrior circles.

Finally, identifying the impact of transgenerational recovery among pregnant women and the influence of SA on birthing and reducing ACE's would be socially relevant at this time. Anecdotal results, over years of working with mothers and mothers-

to-be, have shown to be very powerful in reducing stress-biasing and establishing a stronger foundation that translates into the next generations.

*I am the rock, I am the shore
I am the pulse, the ocean roar
I am the wind that sweeps your hair
The breath of love in every prayer
I am alone, I am apart
I am the vein, I am the heart
I am the sun that warms your back
The compassion that you lack
I am the womb, I am the cave
I am the woman, I am the brave
I am the water that you drink
The sounds of peace in thoughts you think
I am the seed, I am the flower
I am the Earth, I am the power. – Ruby Gibson¹¹⁹*

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APPENDIX A Mind-Body Medicine

BACKGROUND

NATIONAL CENTER FOR COMPLEMENTARY AND ALTERNATIVE MEDICINE

Mind-Body Medicine: An Overview

About This Series

"Mind-Body Medicine: An Overview" is one of five background papers on the major areas of complementary and alternative medicine (CAM). The series was prepared as part of the National Center for Complementary and Alternative Medicine's (NCCAM's) strategic planning efforts for the years 2005 to 2009. These brief reports should not be viewed as comprehensive or definitive reviews. Rather, they are intended to provide a sense of the overarching research challenges and opportunities in particular CAM approaches. To find out more about topics and resources mentioned in this fact sheet, see "For More Information."

"I would rather know the person who has the disease than know the disease the person has."
Hippocrates

Introduction

Mind-body medicine focuses on the interactions among the brain, mind, body, and behavior, and on the powerful ways in which emotional, mental, social, spiritual, and behavioral factors can directly affect health. It regards as fundamental an approach that respects and enhances each person's capacity for self-knowledge and self-care, and it emphasizes techniques that are grounded in this approach.

Definition of Scope of Field

Mind-body medicine typically focuses on intervention strategies that are thought to promote health, such as relaxation, hypnosis, visual imagery, meditation, yoga, biofeedback, tai chi, qi gong, cognitive-behavioral therapies, group support, autogenic training, and spirituality.* The field views illness as an opportunity for personal growth and transformation and health care providers as catalysts and guides in this process.



* Certain mind-body intervention strategies listed here, such as group support for cancer survivors, are well integrated into conventional care and, while still considered mind-body interventions, are not considered to be complementary and alternative medicine.

APPENDIX B
Research Letter, Consent Form and Questionnaire

Ruby Gibson, ThM

Doctoral Candidate & Principal Investigator
PO Box 111, Evergreen, CO 80437
303-670-7300
rubygibson@mac.com
www.rubygibson.com

Somatic Archaeology™ Research Project

Dear Participant,

19 November 2012

Thank you for your interest in Somatic Archaeology and our current research project. We greatly appreciate the time and effort you will put forth to contribute to our body of knowledge and understanding.

Since developing Somatic Archaeology in 1996, it has long been a dream of mine to scientifically validate the powerful transformative effects of intergenerational healing. The day has come and I am inviting you to be part of the collective voice by filling out the research questionnaire below. Your story is important, and our community of somatic healers and therapists require your story to add to the collective story to be sure that we can provide this form of innovative somatic therapeutic work to many others in need.

If you have been given this packet of information, you have received a Somatic Archaeology session from myself, or from one of our Certified Somatic Archaeology practitioners. Please follow directions listed below. If you have any questions or concerns, do not hesitate to contact me directly. My contact information is above.

With deep gratitude, and for all our relations,

Ruby Gibson, ThM

Overview of Research

This study is retrospective, utilizing an experiential design to measure the outcome of the intervention, Somatic Archaeology™ (SA). Measures of somatic, emotional, social, psychological, and spiritual transformation are measured based on your first-hand experience of a Somatic Archaeology session. Participation is optional, and is available to consenting adults 18-75 years of age who have experienced a SA session with a Certified Somatic Archaeologist within the past four (4) years. (After October 2008.) The attached questions provide a methodology for examining and measuring the impact of SA through text analysis of participant's written responses to the following questionnaire. The questionnaire consists of 11 questions that are short and concise to minimize confusion, and provide for a variety of ways to respond.

Research Results

Purpose of Study: 1) To explore the capacity of Somatic Archaeology to identify and reconcile unhealthy somatic patterns transferred from one generation to the next; and 2) To provide a self-applied healing model that will inform and empower people to create wellness for themselves and change outcomes for their child(ren).

Principal Investigator: Ruby Gibson, ThM, is a Doctoral Candidate and the developer of Somatic Archaeology. She resides in Colorado and is an author, international educator and somatic therapist specializing in intergenerational healing. For more information on Ruby's work visit www.rubygibson.com.

Method of sharing results with research participants: Those who indicate that they would like to receive the research dissertation information including a brief background and theoretical information section, and the results of the study, with discussion, will be informed when the entire dissertation is available on-line at www.holosuniversity.net.

Participant Consent Form

Thank you for taking part in this research project. Signing this consent form indicates that you have read this form (or have had it read to you), that your questions have been answered to your satisfaction, and that you voluntarily agree to participate in this research study. You will receive a copy of this signed consent form.

- I confirm that I have read and understood this information sheet dated November 20, 2012, for the above study.
- I understand that I am free to withdraw at any time without my care or legal rights affected.
- I understand that all data will be kept in strict confidentiality and my name will not be associated with this research.
- I understand that if I withdraw from the study the data collected up to this point will be destroyed.
- If you agree to participate in this study, please sign your name and date below.

Participant's Printed Name and Email Address

Participant's Signature

Date

Investigator or Designee Obtaining Consent Signature

Date

Protocol Monitoring

Research Intervention: Somatic Archaeology™ Individual Session

Post- test: LIWC (Linguistic Inquiry & Word Count)

Monitoring Personnel for Research

Chair of Dissertation: Geneie Everett, PhD

Primary Researcher: Ruby Gibson, ThD Candidate, LMT, SA Developer

Research Assistant: Pam Jones Gonzales, LMT, Somatic Archaeologist

DIRECTIONS FOR SUBMITTAL OF RESEARCH INFORMATION

- 1. READ THIS ENTIRE PACKAGE OF INFORMATION.**
- 2. PRINT PARTICIPANT CONSENT FORM.**
- 3. SIGN PARTICIPANT CONSENT FORM.**
- 4. CONSIDER A SOMATIC ARCHAEOLOGY SESSION YOU RECEIVED IN THE PAST 4 YEARS THAT STANDS OUT.**
- 5. RELATED TO THIS ONE SPECIFIC SESSION, REVIEW THE QUESTIONNAIRE THOUGHTFULLY.**
- 6. USE SEPARATE SHEET OF PAPER TO SUPPLY ANSWERS.**
- 7. PRINT OR TYPE ANSWERS LEGIBLY IN ENGLISH.**
- 8. LENGTH OF RESPONSE IS UP TO YOU, ALTHOUGH DETAILED ANSWERS ARE HELPFUL FOR OUR RESEARCH GOALS.**
- 9. MAIL PAPER COPIES OF SIGNED CONSENT FORM AND COMPLETED QUESTIONNAIRE TO:**

**RUBY GIBSON
PO BOX 111
EVERGREEN, CO 80437-0111**

- 10. PLEASE SUBMIT BY DECEMBER 15, 2012!**

THANK YOU VERY MUCH! WITH HOPE FOR THE FUTURE!

Somatic Archaeology Project Session Questionnaire

Choose **one** specific Somatic Archaeology™ session you received *within the past 4 years that stood out for you*, and answer the following questions honestly and legibly on a separate sheet of paper. Submit via postal mail by December 15, 2012.

PRINT YOUR NAME _____

SA PRACTITIONER NAME _____

APPROX. DATE/LOCATION OF SESSION _____

1. *Describe the first thing you remember about your Somatic Archaeology session.*
2. *What was happening in your life during the time you received the SA session?*
3. *What did you sense in your body during the session?*
4. *What did you feel emotionally during the session?*
5. *What did you interpret mentally during the session?*
6. *How did your relationship to your body change?*
7. *What did you learn about your family/ancestors?*
8. *Describe any changes you felt in relationship to the earth and environment?*
9. *What is your truth now? (In regards to the present day influence of the SA session you received.)*
10. *Do you believe you would benefit from another session? Why or why not?
On a scale of 1-10 (1 being the least and 10 being the most), how would you rate your personal experience of change or transformation that occurred?*

APPENDIX C
Somatic Archaeology Medicine Wheel

