BLANKETS, BIBLES AND BEADS

Aboriginal Resource Manual

By Doreen Commanda-Roy

320, 10310 Jasper Avenue
Edmonton, Alberta T5J 2W4
E-mail: voice@acws.ca
Website: www.acws.ca

FUNDED BY:

Alberta Community Development
Human Rights and Citizenship Branch

Status of Women Canada

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to all that helped develop this manual. Special thanks to the following people, whose help was invaluable:

All the staff at Awo Taan Native Women's Shelter for your help encouragement, suggestions and feedback during this past year.

Agnieszka Kustra and **Joey Greenspoon** for your time, support, and assistance with the research data analysis.

Lee Hillman and **Patrick Deranger** for your assistance with the research required for this project.

My daughter, **Nawkwegijig,** who did a lot of the typing and helped with the research.

The **Aboriginal Liaison Committee of ACWS** for your support and feedback on the manual's content.

To all the **shelter workers and women** who assisted and participated in the research.

Jan Reimer and **Flavia Robles** for their patience and editing skills.

Doreen Commanda-Roy

Front Cover Photo Credit: Lee Hillman
Artifacts pictured on front cover courtesy of Glenbow Museum.

INSIDE THE MANUAL…

CONTENTS

About The Title v

Introduction vi

Comments From Our Elders vii

Topic One: PRE-HISTORY TO FIRST CONTACT

1. "The People" Prior to European Contact 2
2. European Contact 6
3. The Metis 9

Topic Two: COLONIALISM

1. Historical Experiences 13
2. The European Plagues 17
3. The Residential School System 18
4. Assimilation and Abuse - Residential Schools 20
5. Royal Commission on Aboriginal People 25

Topic Three: WAYS OF OUR PEOPLE

1. Language and Oral Tradition 28
2. Two Spirited Culture 31
3. The Aboriginal Philosophy of Education 34
4. Family Structure 36
5. Centrality of Family in Aboriginal Life 38

Topic Four: SOCIAL ISSUES

1. The (P)reservation of Power 42
2. Family Violence and Aboriginal People 44
3. Education, Income and Well-Being 47
4. Fetal Alcohol Syndrome and Effect 50
5. Aboriginal People and HIV/AIDS 52

Topic Five: ABORIGINAL FAMILY VIOLENCE

1. Prevalence of Abuse in Aboriginal Communities 54
2. Contributing Factors 56
3. Leaving the Abuser: Struggles and Barriers 58

Topic Six: THE PATH TO HEALING

1. Aboriginal Self Determination 61
2. The Power of Circles and the Medicine Wheel 65
3. The Four Sacred Medicines 72
4. Elders, Spiritual Guides and Protocols 74
5. Respect for Ceremonies 76
6. The Smudging Ceremony 78
7. Giveaways 80
8. Powwows 81

Topic Seven: CULTURAL AWARENESS

1. Best Practices 84
2. Needs of Aboriginal Women and Counsellor-Client Relationships 86
3. Counselling Aboriginal People 88
4. Considerations During Cross Cultural Counselling 91
5. Guidelines for Effective Intercultural Communication 93
6. Barriers to Abused Aboriginal Women Fleeing Abuse 94
7. Skills for the Culturally Sensitive Service Provider 95
8. Working Within A Different Culture 97
9. Use of Intervention Tools 98
10. Checklist for Shelters to Become Culturally Aware 105
11. Funding 108

Appendix A - Risk Assessment & Safety Planning

1. Risk Assessment 110
2. Safety Planning 113

Bibliography 116
Suggested Readings 120

ABOUT THE TITLE

The title "***Blankets, Bibles and Beads***" speaks to our history with the Euro-Canadian.

"Blankets" represent the introduction of "Germ Warfare" by the European, who deliberately distributed contaminated blankets to our ancestors in an attempt to rid the country of the "Indian problem". It also represents the Residential School experience, where children were deliberately contaminated with infectious diseases.

"Bibles" represent church and government attempts to assimilate Indians who were believed to be "destitute of the knowledge of God", and therefore needed to be Christianized. *Bibles* also represents the Residential School experience and the breakdown of traditional family structures, values and belief systems.

"Beads" represent economic independence for a people, who, up until the 50's, required written permission to leave the reserve, and still today have limited employment opportunities. Lightweight and easy to pack, beads were among the "gift trinkets" carried by most explorers and expeditions. Native women invented beadwork techniques unknown to Europeans and were able to sustain their families through the sale of their beadwork. Beadwork was common to the Plains tribes and adopted by the Metis.

Photo Credit: Eveline Poulin-Kaybridge

INTRODUCTION

With close to half of the women entering shelters being of aboriginal descent, women's shelters in Alberta wanted to ensure that their needs were met and that shelters respond in a culturally appropriate way. This manual was developed by the **Alberta Council of Women's Shelters** as a resource for shelters and their staff.

This manual briefly outlines:

1. ***History of Western Canadian Aboriginal Peoples*** from pre-contact to today (Topics 1 & 2). In order to appreciate where Aboriginal people are at present, one must understand their history.

2. ***The Ways of our People*** outlines cultural practices, traditions and family structures.

3. ***Social Issues*** provides information and further contacts on family violence, socio-economic indicators and health issues facing Aboriginal people.

4. ***Aboriginal Family Violence*** specifically addresses abuse in aboriginal communities and provides tools to assist shelters to adapt the delivery of family violence programs to the needs of Aboriginal women and children.

5. ***The Path to Healing*** outlines ceremonies and practices that can assist Aboriginal women.

6. ***Cultural Awareness*** provides guidance on counselling and various intervention tools.

7. ***Risk Assessment & Safety Planning*** outlines some practical tools for shelter workers.

Upon completion, of the manual, Elders were asked to review the document and provide comment. Their comments can be found both on 'Topic Title Pages' and throughout the document. Those comments appearing as part of the chapter are in a blue circle such as you see here. We would like to thank Brenda Brochu, Heike DeGraff, and Sandra Ermineskin for assisting ACWS in this regard. In particular, we would like to thank the Elders (see the following page) for the time, patience and wisdom they contributed to this project.

COMMENTS FROM OUR ELDERS

Agnes Littlechild, Elder Ermineskin Cree Nation

"It is good that the people at ACWS and the Elders are working towards the "Path of Peace" – Violence was not our way. It must stop! We hope this manual will serve as a nucleus to greater work."

Patti Nooskey, Elder from the D Nation

I like this manual. Even though different people have different teachings, this manual would apply to most Aboriginal people. In the end, you go by what the Elder you respect has to say.

The manual is done in a caring way. The author is trying to reach people and explain how Aboriginal people live. She has good suggestions for how to reach our people and how to work with them."

Theresa C. Wildcat, Elder Ermineskin Cree Nation

"Congratulations to the Alberta Council of Women's Shelters for publishing a Manual for the women. We have a beautiful history. We better believe it and pass it on to our future generation – our children!"

Caroline Yellowhorn, Elder

"According to tradition, the government and laws of Native culture were designed to produce harmony and peace."

"Our Elders and traditional people encouraged us to look at initiating a healing approach rather than continuing to focus on the negative, on the violence. The concepts of healing – rather than merely responding to incidents of violence – and the focus on wellness demand a strategy that is different from the current responses to family violence. There is a contradiction between a solution that seeks harmony and balance, among the individuals, family and community, and one that is crisis-oriented, punishes the abuser and separates the family and community. Our approach to wellness includes physical, mental, emotional and spiritual well-being.

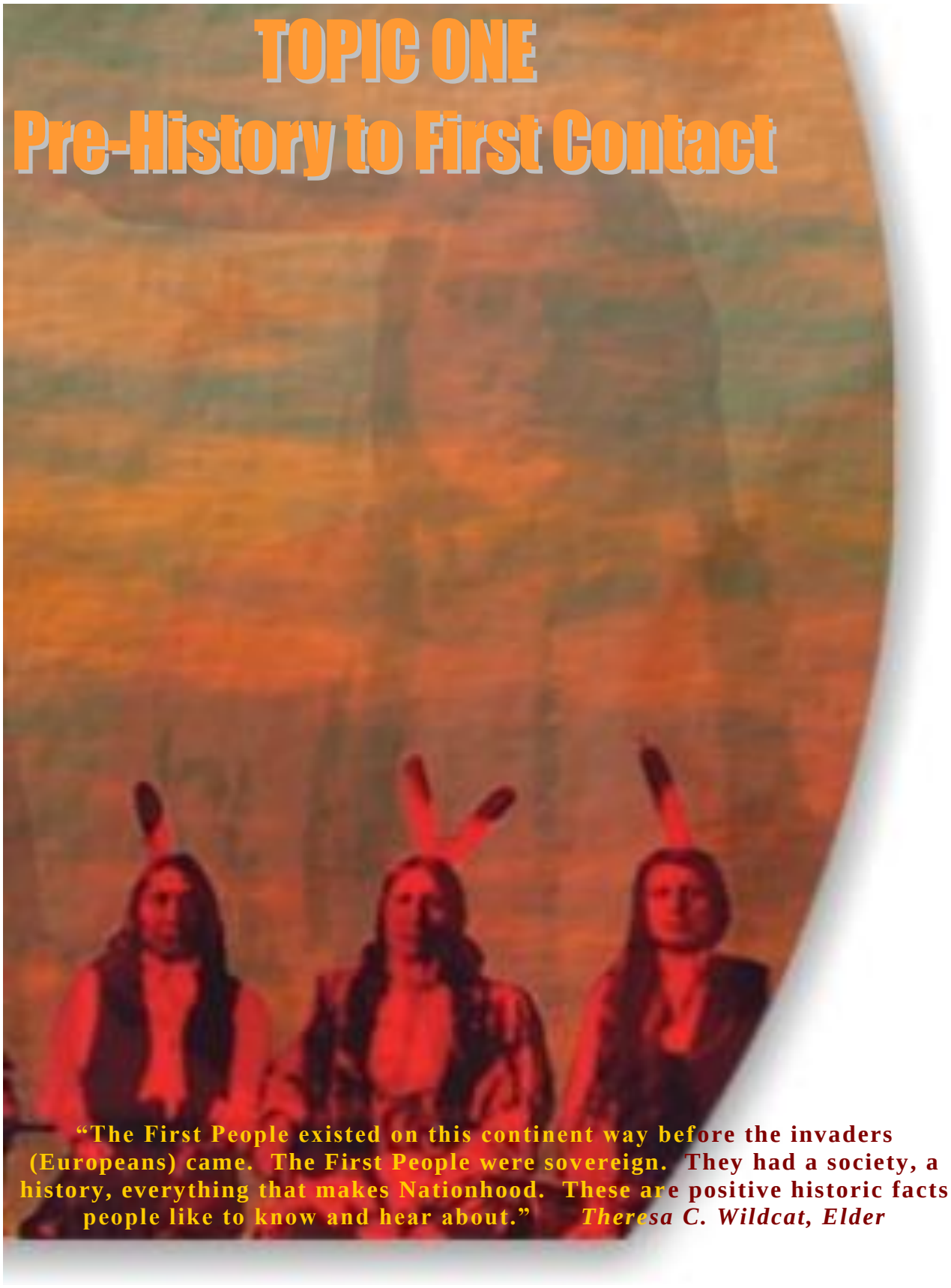
Throughout our work in addressing family violence, we strive to return our people to a time where everyone had a place in the circle and was valued. Recovering our identity will contribute to healing ourselves; our healing will require us to rediscover who we are. We cannot look outside for our self-image.

We need to rededicate ourselves to understanding our traditional ways. In our songs, ceremonies, language and relationships lie the instructions and directions to recovery.

We must avoid a pan-Indian one-size fits all approach. The issues of violence in our communities are diverse and so are our own cultural ways. It will be a long journey to recovery. The East, South, West and North all must develop their own process of healing – as must urban areas and reserves. This must be done if we are to return once more to a people without violence.

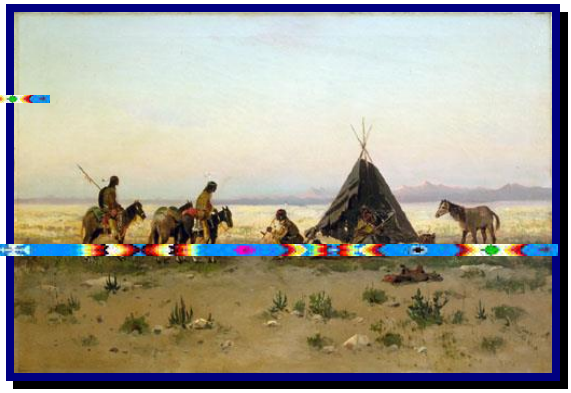
From Family Violence in Aboriginal Communities: An Aboriginal Perspective – Fact Sheet *by Karen Green*
http://www,hc-sc.gc.ca/hppb/familyviolence/html/1abor.htm

TOPIC ONE
Pre-History to First Contact



"The First People existed on this continent way before the invaders (Europeans) came. The First People were sovereign. They had a society, a history, everything that makes Nationhood. These are positive historic facts people like to know and hear about." ***Theresa C. Wildcat, Elder***

1. "The People" Prior to European Contact



Plains Indians encampment, by Fred. F. Schafer

The Aboriginal peoples were not known by any one name as each tribe spoke its own language and regarded its own members as ***"the people."*** Bands varied in size from a few families to several hundred individuals. They "owed allegiance to their family, their band, their village, their tribe, and in the case of several tribes, to their confederacy, (i.e. the Blackfoot Confederacy of Western Canada). It has been estimated that "at least fifty different languages were once spoken in Canada" amongst "eleven language families."[1]

"Europeans, however, looked upon it (North America) as an empty continent, waiting to be discovered and settled. In reality, Aboriginal tribal groups claimed and inhabited almost every part of the "New World", from the Atlantic to the Pacific, from the Gulf of Mexico to the Arctic coast."[2]

No one knows for sure when the first people came to what would become Alberta. According to oral traditions, several peoples believe they have always lived in Alberta. They include the:

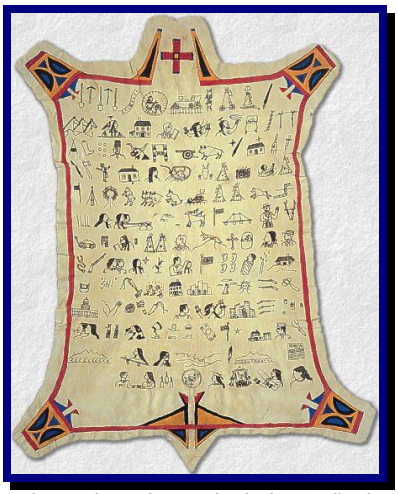
Chippewyan or Dene
Beaver or Tsatinne
Tsuu Tina or Sarcee
Dene Tha' or Slavey of the Athapaskan Nation
Blood or Kainai
Blackfoot or Siksika
Peigan
Assiniboine (also known as Stoneys or Nakota)

The Tsuu Tina, the Stoneys, the Blackfoot, the Peigan and the Blood were also known for their nomadic travels, wandering after the bison herds, which took them from the Alberta plains to Mexico. They travelled on foot, using dogs as pack animals.

Painting credits: Jerome H. Saltzer. http:llffscat.lcs.mit.edu/ffshtml/indexes/FFSxencp.htm

[1] Allan D. McMillan, **Native Peoples and Cultures of Canada**, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Pages 3, 115, 116.

[2] R. Douglas Francis and Donald B. Smith, **Readings in CANADIAN HISTORY Pre-confederation**, Third Edition, (Publishers, by Holt, Rinehart & Winston of Canada, Limited, Toronto1990) Page 1.



Bison Robe – Pictograph Glenbow Collection

The Dene Mountain People of the Athapaskan Nation included the Beaver and the Slavey (Aboriginal people refer to the Athapaskan Nation as the Dene Nation. Athapaskan is an English term). They lived in the mountains and hunted big game such as caribou, Cordillera mountain goats and sheep. Small game animals such as snowshoe hare played an important role in their diet. They also hunted migratory waterfowl and fished the lakes for whitefish, lake trout, pike and other fish.

The Chipewyans, also of the Athapaskan Nation, lived in the woodlands of Northern Alberta. Their main diet consisted of caribou, moose, bear and sometimes deer and small game. They also hunted migratory waterfowl for brief periods each year and fished whitefish, trout, pike, grayling and suckers. The Chipewyan were enemies with the Hare and the Dogrib people in the north. Warfare was generally waged around women and children who were stolen to bring new blood to the tribes to avoid interbreeding. Spiritual warfare was fought between these groups, making use of personal medicine powers. The Inuit were also enemies of all the Dene and made war over women and children.

Five hundred years before the arrival of the Europeans, the Woodland Crees waged land wars against the Chipewyan. The fierce Chipewyan warriors seldom kept captives. When the Chipewyan people began to die from a disease that wiped out nine-tenths of their population, they attributed this to strong Cree medicine. As a result, they met with the Cree by a river, where they agreed to a peace treaty. They named this place Peace River to remember what happened there.

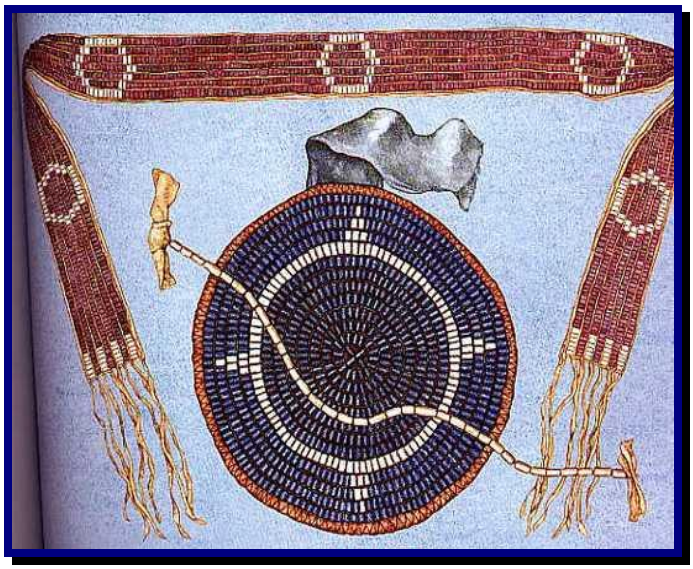
"The powerful Blackfoot Confederacy, composed of the Blackfoot, Blood and Peigan epitomized the high plains hunters and warriors."[3] Vast herds of bison (popularly known as buffalo) provided the basis of the Plains culture until the destruction of the herds in the nineteenth century. The Plains Cree and the Plains Ojibway were bitter enemies of the Blackfoot Confederacy.

"The (Tsuu T'ina) Athapaskan Sarcee became part of the Blackfoot Confederacy, and the Siouan Assiniboine (or "Stoney") were closely allied and intermingled with the Plains Cree."[4] The Dakota Sioux arrived in Canada in the mid to late nineteenth century.

[3] Allan D. McMillan, Native Peoples and Cultures of Canada, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Page 126.

[4] Alan D. McMillan, Native Peoples and Cultures of Canada, (Publishers Douglas & McIntyre, Vancouver/Toronto, 1988) Page 126.

Native peoples of the plains were highly nomadic, travelling and moving over great distances. They did not recognize “territorial boundaries” and movement of campsites was dictated by food shortages, the need for trade goods, counting coup, etc. For centuries the Plains people followed the bison herds on foot and used a travois (a makeshift sled – *see picture on page 12*) originally pulled by “dogs to carry their goods and in the last century pulled by horses”.[5]



"Wampum - an object imbued with honor, tradition, and spiritual resonance" Wampum - the term comes from an Algonquian phrase meaning "string of white beads." http://www.geocities.com/SouthBeach/Cove/8286/wampum.html

“The history of the Americas as we know it is the white man’s history written of necessity from his own records.”[6] While some Plains tribes recorded their history on stone outcrops and bison hides, others depended “upon strings of wampum” and oral tradition. This tradition continued among the Blackfoot, Blood and Peigan, who painted their stories on tipi covers, liners, and bison robes.

There are also other very positive aspects of history. The Iroquois Confederacy made a historical contribution toward the American Constitution. There was women suffrage within the Iroquois Society. Some First Nations People also had a matriarchal society. There was a welfare system that surpassed no other system. Our welfare system was woven into family – children never were orphans because the extended family is always there. There is even a Cree word in our language about a child raised out of his or her own family – Ewon-ki-lat (growing up with out knowing he/she belongs to another family).

[5] Allan D. McMillan, Native Peoples and Cultures of Canada, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Page 127.
[6] R. Douglas Francis and Donald B. Smith, Readings in CANADIAN HISTORY Pre-confederation, Third Edition, (Publishers, by Holt, Rinehart & Winston of Canada, Limited, Toronto1990), Page 3.

Many tribes had tribal historians, who would record the important events for the year, such as horse raids, battles, the hunt or some other important event. Many recorded their own experiences (also known as counting coup) on shields and tipis. They would tell their stories during the long, cold, winter months. For example, the Blackfoot used a winter count to record the historical events of the past year. Their year ended with the end of winter, signalled by the return of the swans.

Sources and Resources

Native Peoples and Cultures of Canada, 1988, by Allan D. McMillan
As Long as the Sun Shines and Water Flows, 1995, by Ian A.L. Getty and Antoine S. Lussier
Readings In Canadian History: Pre-confederation, 1990, Douglas R Francis, Donald B Smith
Prison of Grass, 1996 by Howard Adams
Colonies – Canada to 1867, 1992, by Bercuson, Abel, Akenson, Baskerville, Bumstead and Reid
Indians of the North American Plains, 1978, by Virginia Luling

Plains Indian Culture site: http://www.germantown.k12.il.us/html/plains.html

2. EUROPEAN CONTACT

The arrival of the European brought many changes to the lives of "the people". During the fur trade period of Eastern Canada, the Woodland Cree obtained firearms through trade with the Hudson Bay Company. They were slowly forced from their territory in Northern Ontario and began moving west across Manitoba, Saskatchewan and into Northern Alberta. Those who moved westward included the Woods and Plains Cree, Gros Ventres, and the Ojibway. Other tribes who came from other lands were the Kutenai and the Sekani.

The Spaniards first introduced horses and guns to North America. Gradually, through trades, raids and other means horses and guns brought dynamic and dramatic changes to the Plains people's cultures. The Plains people adapted the travois to help with their migration as they moved camp and followed the buffalo.

"So ingrained is the image of the Plains warrior on horseback that we find it difficult to imagine the Plains culture without horses."[7] "Even the word "Indian" tends automatically to conjure up the typical *(Hollywood)* image of the historic natives of the plains – mounted warriors and bison hunters bedecked in feathers and buckskin."[8]

Traditional Aboriginal people living in Canada have a vastly different worldview from the typical Canadians surrounding them. Common to all tribes across Canada is the belief that Aboriginal people are one with nature. Unlike the European cultures that divide humanity into social classes and believe themselves superior to other animals as well, native people considered themselves equal with all of life's creatures. Not only did native people obtain sustenance from nature, they also learned about life from watching the animals and from studying the ways of nature.

In their early days, the film and television industries depicted native people as "heathen savages", attacking wagon trains and homesteads. They were a people to be feared.

[7] Allan D. McMillan, Native Peoples and Cultures of Canada, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Page 127.
[8] Allan D. McMillan, Native Peoples and Cultures of Canada, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Page 125.

"The First People had a culture, a language (every distinct Tribe) – why did the invader write about "Noble Savage". This ought to mean something good.

Every Tribe signed a treaty. We signed away our Souls and our Land. Our Treaty is a very important part of our history, to be taken seriously, to be respected and to be honoured by all Canadians.

The Cree were not a warring people. The Cree helped build western Canada. We are the largest group, the Algonkian, which span from Northern Quebec to British Columbia right across Canada. Without the First People, Canada could not have been settled peacefully. There is no mention of the Fur Trade – the very economy the invader destroyed, bringing the fur bearing animals to the brink of extinction. This is real history, where the economy of the First People was destroyed (read, The Fur Trade in Canada, by Peter Newman)."

Theresa C. Wildcat, Elder

Today, Aboriginal people are taking much more control of media education and production providing greater opportunities for Aboriginal voices to be heard and increasing cultural understanding. However, there are still many Canadians who are not likely to increase their understanding or knowledge and will continue to view the Aboriginal according to the stereotypical views they grew up with.

A studio portrait of a Dakota (Sioux) woman, Manitoba, 1909. Photographer: Winnipeg Photo Company. Silver gelatine print. National Archives of Canada, <www.archives.ca/05/05010105_e/html>

Sources and Resources

Aboriginal Awareness Training: Participant Guide, Doug Dokis, Editor, (Printed by Endless Endeavors Ltd, Sept. 2000).
BIG BEAR – The End of Freedom, 1984, by Hugh A. Dempsey
First Nations Education in Canada: The Circle Unfolds, Marie Battiste and Jean Barman Editors (Publishers, UBC Press Vancouver, 1995).
Indians of the Northern Plains, William K Powers, 1969.
Native Peoples and Cultures of Canada, Alan D. McMillan, 1988.
Prison of Grass – Canada from the Native Point of View, Howard Adams 1975, (Publishers Fifth House, First Edition, 1975, Revised Edition, 1989).
Readings in Canadian History Pre-Confederation, by R. Douglas Francis and Donald B. Smith, 1990.
The Ways of My Grandmothers, Beverley Hungry Wolf, 1982.
Those Who Know – Profiles of Alberta's Native Elders, Dianne Meili, 1992.

Métis Nations History: http://www.telusplanet.net/public/dgarneau/metis.htm

3. The Metis

Metis is a term used to describe people of First Nations and European origin. The word *métis* is an old French word meaning mixed.

The Metis culture of the plains emerged in the late 1700's to early 1800's in Manitoba. They established themselves as buffalo hunters and provisioned the North West Company. They provided essential services and contributed greatly to the early Canadian economy through their involvement in the fur trade. They also enjoyed a unique "lifestyle and freedom" on the plains.

With their mixed traditions and command of both European and Indian languages, the Metis were logical intermediaries in the commercial relationship between two civilizations. They adapted European technology to the wilderness, through innovations such as the Red River Cart and York Boat, making it possible to transport large volumes of goods and supplies to and from the far-flung outposts of the fur trade.

Particularly distinctive to the Metis culture is the red sash (see front cover), a tradition adopted from the French voyageurs. The Metis women, skilled at beadwork, dressed their men in elaborately designed floral buckskin jackets, moccasins, pouches, and other items. So unique were the designs that they became known as 'the flower beadwork people'.

The Red River colony had a population of over 5,000 mixed-bloods. Half were English-speaking Metis, descendants of the British fur trade, while the other half were French-speaking Metis. Aboriginal women were active agents in the formation of alliances with whites in the fur trade society and attempted to use their position as "women in between" to increase their influence and status.

"The Metis tended to have large families and their numbers grew dramatically, soon giving them the majority of the population."[9] They followed the buffalo, which eventually led them onto the prairies. "Many spoke both European languages, plus Cree and Ojibway from their mother's side."[10] This made them invaluable to the Hudson's Bay Company until the decline of the fur trade in the 1860's. In time, a distinct composite language termed as "Michif" emerged from the melee of languages.

[9-10] Allan D. McMillan, Native Peoples and Cultures of Canada, (Publishers, Douglas & McIntyre, Vancouver/Toronto, 1988), Pages 295-296.

Metis Nations History: http://www.telusplanet.net/public/dgarneau/metis.htm

With the decline of the buffalo and their way of life threatened, the Metis were forced to abandon the hunt and soon settlements sprang up across the prairies. The Metis way of life was further threatened by the new Canadian Government. Sir John A. McDonald's dream of a Canada that stretched from sea to sea was essentially a threat to the Metis communities that stood in the way of settlers from Ontario who were promised lands occupied by the Metis.

Following the "Riel Rebellion, also known as the Red River Resistance, in 1870 and the Battle of Batoche in 1885" the Metis continued to move westward and ended up on the plains of Saskatchewan. They came into bitter conflict with the Dakota, and moved further west, starting new communities in northern Alberta and the Territories.

"The First Metis colony, St. Paul des Metis, was established in 1895. The land given to them by the government was taken away again just ten years later. In 1932, the Metis Association of Alberta was organized to give the Metis people a political voice. The Ewing Commission was set up in 1935 to review the situation. This commission recommended that land be set aside for the Metis, with limited governing authority over hunting, fishing, and trapping along with limited governance authority."[11]

"In 1938, the Alberta Legislature passed the Metis Population Betterment Act, forming 12 Metis Settlements. In 1960, the provincial government dissolved four of the Settlements (Marlboro, Touchwood, Cold Lake and Wold Lake) through a Cabinet Order in Council. Residents were relocated. One of the Settlements was used as a bomb-testing site.

In 1975, the Alberta Federation of Metis Settlements Association was formed to better lobby the Alberta Government. The Metis people launched an oil and gas revenue lawsuit in 1977, and by 1984 the MacEwan Commission called for a transfer of governing authority directly to the Metis people.

[11] Bercuson, Abel, Akenson, Baskerville, Bumstead and Read, COLONIES CANADA TO 1867, (Publishers McGraw-Hill Ryerson Limited, Toronto 1992) Page 88.

In 1990, Accord legislation passed giving the Metis people 1.25 million acres of land (about the size of Prince Edward Island). The Accord included the Metis Settlements Act, the Metis Accord Implementation Act; the Metis land Protection Act, and the Constitution of Alberta Amendment Act."[12]

Today, the Metis land base is protected and divided into eight settlements, which have governance authority at the local and collective levels. Currently, there are approximately 6,000 Metis people living on eight settlements which include:

Buffalo Lake
East Prairie
Elizabeth
Fishing Lake
Gift Lake
Kikino
Paddle Prairie
Peavine

Sources and Resources

Native Peoples and Cultures of Canada 1988, by Allan D. McMillan
Metis Settlements General Council of Alberta:
http://www.metisnation.ca/ARTS/hist_who.html
Canadian History Pre-Confederation, Third Edition, R. Douglas Francis and Donald. B. Smith.

[12] Metis National Council – History – site: http://www.metisnation.ca/ARTS/hist_who.html

TOPIC TWO

Colonialism

Chiefs from the Six Nations Reserve at Brantford, Ontario, reading Wampum belts. Photographer: Unknown. Photo copied by Electric Studio, Brantford, Ontario. Original probably 1870s. National Archives of Canada, C-085137
<www.archives.ca/05/05010101_e.html>

"History is the hardest and most sensitive topic to talk and write about. It often causes heartache and sad feelings for people because history is often personal and even unique for each individual or even society of people. It should be respected."

Theresa C. Wildcat, Elder

Alberta History, http://www.members.tripod.com/photo1999/photo-i.html

1. Historical Experiences

"If fairness is the game, let us talk about everybody's history. The First Nations People have a very distinct history – how reserves came about. It was not out of the kindness by the invader to create reserves. It is a history of greed. A treaty was conveniently signed, then the land was taken away. From being a sovereign people, we became the *ghosts* in Canadian history (see "The Canadian Revolution" by Peter Newman, Chapter 15). Let us tell our people, we have a beautiful history. We are people with a history, a culture and a language. Let us talk about the great statesmen Big Bear, Sitting Bull, Tecumseh and many others (see the thesis written by an Ojibway scholar, Clive Linklater, "The World as it Was – The World as it Is – The World as We Want it to Be"). This was written for teachers to use in teaching history to the First Nations children." *Theresa C. Wildcat, Elder*

Throughout Canadian history there have been attempts to debase and erase Aboriginal traditions and beliefs through the systematic elimination of languages and spiritual values. The white patriarchy accomplished this by smothering Aboriginal cultures with its own Christian empowered culture and enslaving Aboriginal peoples to Christian laws, standards and authorities, all of which devalued Aboriginal lifestyles and promoted European civilization as superior to their own.

Coercion came cloaked in a succession of patronizing laws, mostly in the form of the Indian Act, which the government conveniently changed from time to time for their own benefit. The following represents some of those changes:

In 1763, Indians could cede title to their lands only to the Crown, and therefore could not mortgage their reserve land to obtain capital for economic projects (this remained on the books until 1951). Today, it can still be difficult to obtain a mortgage or financing from some financial institutions.

In 1869, federal bureaucrats were empowered to depose of the traditional Indian leaders and arbitrarily replace them with elected chief and band councils.

In 1876: Indians lost their status if they became doctors, lawyers or ministers (the price of education was the loss of traditional identity). At the same time,

- Indian women who married non-Indians lost their status.
- It was illegal for Indians to testify in a court of law under oath, since Indians were "destitute of the knowledge of God".

In 1884, it was illegal for Indians to celebrate the Sundance, the Potlach, the giving of gifts in ceremonies, and any other form of celebration considered to be "pagan." By the time this law was changed in the late 1950's it was already too late for many tribes, since much of the knowledge of these traditions was lost.

In 1927, it was illegal for Indians to pursue land claims (this remained on the books until 1969).

Until the 1940's Indian people could not leave their reserves wearing Aboriginal clothing/costumes without a permit from Indian agents.

Indians and lands reserved for Indians were under the exclusive jurisdiction of the federal government.

Until 1951, it was illegal for Indians to leave their reserves without written permission from an Indian agent who could arbitrarily accept or reject such a request.

Until 1960, as wards of the government, Indian people were treated like children forced to live on reserves, run like concentration camps by Indian agents acting as dictators.

In 1960 Indian people won the right to vote in federal elections.

Until 1965 Indian people could not vote in Alberta's provincial elections.

The following information was taken from *Prison of Grass – Canada from the Native Point of View*.

The primary focus of the treaties was assimilation of the Aboriginal peoples. Policies were based on the ideological framework of the colonist's belief in the 'superiority of their culture'. The Metis people "lived in a state of deprivation", in "half-breed shacks, log houses and mud huts" in towns where their economic and political conditions were controlled by the local businessmen, government, bureaucrats and priest. Their "social and religious life was under the domination of the parish priest, who ruled over his half-breed flock like a king." The Metis lived in poverty with no money to give yet they were expected to give their sweat and time to support the Church.

The Treaty- Six LuckyMan Band in Sask.

The process of Colonization begins with the occupation of a country and the domination of the people of the country through military conflict and the forced relocation of the indigenous people using specific methods of domination in the form of residential schools and reservations.

"Colonization deprives a people of their freedom and forces them to live in oppressed conditions, under the control and domination of the larger society which destroys and portrays their culture as a negative and irrelevant society. The people are further oppressed and indoctrinated to the religion, and culture of the dominant society."[13]

From the beginning the people are managed, manipulated, exploited and subjugated by the Colonizers who see themselves as the superior group. "Missionaries were extremely effective in undermining the strength and spirit of the native society. Conversion to Christianity was a powerful force in the destruction of native culture and religion, and the imperialists fully understood how useful missionaries could be in subjugating colonized people."[14]

[13 & 14] Howard Adams**, PRISON OF GRASS – Canada from the Native Point of View**, 1975, (Publishers Fifth House, First Edition, 1975, Revised Edition, 1989) Pages 29, 30, and 31.

Sarcee Encampment 1875 – Glenbow Museum Collection

Sources and Resources

Indian Affairs and Northern Affairs Canada: http://www.ainc-inac.gc.ca/pr/pub/fnc/
Doug Dokis, Editor, **Aboriginal Awareness Training: Participant Guide**, (Printed by, Endless Endeavors Ltd, 2000).
Ian A.L. Getty & Antoine S. Lussier, Editors**, As Long as the Sun Shines and Water Flows, Third Edition**, (Publishers University of British Columbia Press, 1983, reprinted 1985, 1990, 1995) Pages 31, 43, 44, 47,50 and 51.
Clive Linklater, Ojibway Scholar, **The World As It Was – The World As It Is – That World As We Want It to Be**, Thesis
Peter Newman, **The Canadian Revolution**

2. THE EUROPEAN PLAGUES

"From the very beginning of the fur trade, the English and French brought epidemic disease to a people who had no immunity in the population. Scourges such as smallpox, measles, and influenza spread by direct contact as Indians migrated from one post to another to trade and through cloth, blankets, and other trade items. Smallpox swept through the West, followed by other diseases, including tuberculosis, which was fatal to many northern native people in this century."[15]

By the end of the 16th century, the scourges of disease destroyed many communities. Some historians estimate that within a 200-year period Aboriginal populations were reduced by as much as 95 percent. Typhoid, diphtheria, plague, venereal disease, scarlet fever and tuberculosis contributed to the death of thousands of Aboriginals. Tribal shamans were virtually powerless against the horrors of these new diseases. Traditional cures such as the sweat lodge often served simply to spread the disease. Quickly exploiting the shamans' failures fervent French missionaries ridiculed their impotence further eroding their traditional spiritual base. In the 1700's, Lord Jeffrey Amherst, a British general, sent smallpox-infected blankets and handkerchiefs to start an epidemic among the Indians.

The spread of smallpox continued to plague the Aboriginal communities into the 19th century. "In the of 1837 the dreaded disease of smallpox was taken aboard the American Fur Company's Boat, the *St. Peter's*, as it steamed up the tortuous Missouri River, carrying goods and supplies to the upriver posts. En route, the disease infected the Mandan Indians, almost wiping out the entire tribe, then found its way to Fort Union, where some Cree and Assibinoine had gone to trade." "The contagion quickly spread; of the thousand Assiniboine who went to the post, only a hundred and fifty survived. In fear, the remainder fled the spectre of death and unknowingly carried the diseases to relatives farther afield."[16] Diseases spread across the nation following a natural path from one person to the next.

In 1836, a smallpox vaccine was given to the Cree by a charitable trader from the Hudson Bay Company. His action saved many Cree and other traders followed suit by vaccinating "the Indians living near the trading posts with cowpox"[17]. The vaccine was not always effective; "at Carlton the vaccine was ineffective and failed to halt the epidemic."[18]

[15] Doug Dokis, Editor, **Aboriginal Awareness Training: Participant Guide**, (Printed by, Endless Endeavors Ltd, Sept. 2000), Page 63.
[16-17] Jeffrey Amherst and Smallpox Blankets, 1997, by Peter d'Errico Http://www.nativeweb.org/pages/legal/amherst/lord_jeff.hotml
[18] Alan D. McMillan, **Native Peoples and Cultures of Canada,** (Publishers Douglas & McIntyre, Vancouver/Toronto, 1990).

Gordon Residential School in Saskatchewan
Fort Steele Heritage Town ***http://www.fortsteele.bc.ca/understanding2/ktunaxa.html***

3. The Residential School System

The Europeans regarded the Indians as inferior beings who were "more nearly allied to the brute than to the human being, and were not far removed from the state of wild animals, and that coercive measures were necessary if they were to be taught the uses of systematic labour."[19] Residential schools were the result of this kind of thinking.

Residential schools predate Confederation and, in part, grew out of Canada's missionary experience with various religious organizations. "The term 'residential schools' refers to a variety of institutions, which have existed over time, including: industrial schools, boarding schools, and student residences."[20] At any one time there were up to seventy-six such schools in operation in every province and territory, except New Brunswick and Prince Edward Island. "It is estimated that approximately 100,000 children attended these schools over the years they were in operation."[21]

The Indian Act of 1874 gave responsibility to the federal government for native education. An order-in-council passed in 1892 regulated the operation of residential schools. Nearly every school operated in partnership with various religious organizations. Government grants of up to $145 per student per year were given to church-run schools and $72 per student for day schools.

The first residential schools opened in the 1840's in Upper Canada (Ontario). Prior to this, the government was not very involved in native education, although some of the churches had already started schools on reserves. The Bagot Commission of 1842 and the Gradual Civilization Act of 1857 paved the way for government-funded schools to teach Aboriginal peoples English and eliminate their culture. The Indian Act of 1874 gave further responsibility to the federal government for native education.

[19] Doug Dokis**, Aboriginal Awareness Training: Participant Guide**, Page 74.
[20-21] United Church of Canada Archives – Residential Schools: http://www.uccan.org/query.asp

The schools first appeared in western Canada in 1883-84, when schools opened in Qu'Appelle, High River and Battleford. By 1898, there were fifty-four schools nation-wide, which increased to seventy-four schools in 1920. In the same year, the Department of Indian Affairs (DIA) decided to make school mandatory for children aged seven to fifteen. Residential schools peaked in 1946, with seventy-six schools in operation.

The numbers started to decline as talk of maltreatment spread. By the late 1950's, the focus began to shift. Residential schools were not accomplishing their purpose of cultural assimilation. Some thought natives should not be taught to compete with whites but rather taught to make a living on the reserve. The DIA began to phase out the residential schools. In 1972, the National Indian Brotherhood called for native control over communities and schools. Most residential schools ceased to operate by mid-1970. In 1993, there were seven residential schools administered by bands, which remained open through the 1980's. The last federally run residential school in Canada was closed in Saskatchewan in 1996.

Bishop Breynat and students at Fort Resolution Boarding School
National Archives of Canada <http://data4.archives.ca/netacgi/nph-brs?s2=&s4=&s3=PA-042122&s1=&s8>

Sources and Resources

Peter d'Errico host for Indigenous Law Institute, Jeffrey Amherst and Smallpox Blankets, Http://www.nativeweb.org/pages/legal/amherst/lord_jeff.hotml
Anglican Church of Canada: http://www.anglican.ca/ministry/rs/overview.html
Religious Tolerance.org: http://www.religoustolerance.org/sch_resid.htm
J.R. Miller, **Shingwauk's Vision: A History of Native Residential Schools**, (Publishers, University of Toronto Press1996).

Forced removal of Native children

4. Assimilation and Abuse - Residential Schools

The tragic legacy of residential schools began in the late nineteenth century. "It provided, first, a justification for removing children from their communities and disrupting Aboriginal families; second, a perfect setting for re-socializing children and third, schemes for integrating graduates into the non-Aboriginal world."[22]

The Kuper Island Catholic residential school, for example, forced all Indian parents to fill out admission forms surrendering their guardianship rights over their own children to the residential school principal, who then had full legal power and liability over every native student.

"It has been two days since they came and took the children away. We are frightened by this sudden 'child-stealing'. We signed papers, the agent said. This gave them rights to take our babies. It is good for them. It will make them civilized, the agent said. I do not know civilized."[23]

"Hidden from History: The Canadian Holocaust" is the untold story of the genocide of Aboriginal Peoples by the church and state in Canada. This Report is the result of more than six years of research and investigation, and contains the testimonies of nearly 200 Aboriginal eyewitnesses to murder, torture, sterlizations and other crimes against humanity committed at church run residential schools and hospitals across Canada. "More than 50,000 Indian children died in these facilities between 1891 and 1984, according to government statistics which indicate a continual death rate of between 35% and 60% in these schools."[24]

Anglican Church of Canada:
http://www.anglican.ca/ministry/rs/overview.html

[22-24] (Rev) Ken Annett, **Hidden from History: The Canadian Holocaust** Evidence of Genocidal Mortality Rates in Residential Schools Index: http://annett55.tripod.com/

Sandy Mitchell was a student whose parents signed an application for admissions form on August 10, 1939, giving over guardianship of their child to the Kuper Island Catholic Residential School. Sandy died that same year after being subjected to drug testing at the school. Sadly, parents were seldom informed of their child's death until months, or even years later.

Some Food for Thought…

Write down the feelings you might have if your children were scooped up and taken away from you (consider the impact of foreign ways, an unknown place and the inability to visit your children).

Now consider what you might have felt as the child being taken away.

Residential schools were developed to educate the natives. The Federal Government and the churches separated Aboriginal children from their families and communities. By taking the children away from their parents, forbidding them to do anything related to their culture and forcing European religion on them, the schools were designed for cultural assimilation. The result was the eventual destruction of their traditional way of life. Culture is transmitted to future generations through the children. The children in residential schools were forced to learn and practice values, beliefs and philosophies that were foreign to them.

Anglican Church of Canada:
http://www.anglican.ca/ministry/rs/overview.html

These schools, often located hundreds of miles from home, prohibited the use of their first language and tribal customs, required children to wear uniforms, cut their hair, and enforced rules in an authoritarian manner completely divorced from traditional native child-rearing practices.

"Their education [that of Indian children] must consist not merely of the training of the mind, but of a weaning from the habits and feelings of their ancestors and the acquirements of the language, arts and customs of civilized life."

— Residential School Update, AFN, March 1998

The policy of assimilation was left primarily up to the missionaries, whose principle objective was to Christianize and assimilate the “Indians” into white society.

“The conclusion was that it would be best for both natives and Britain if the indigenous peoples were refashioned into something more compatible with the expanding British-Canadian agricultural frontier.”[25] Sir George Murray, secretary of state for war and colonies in 1830, was of the opinion that “it was a mistake to base policy on the need to cultivate friendship with Indians for military purposes, that a settled purpose of gradually reclaiming them from a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life, would be preferable.”[26]

Residential School was a devastating experience for Aboriginal children often ending in rape, death, and other abominations at the hand of strangers. Germ warfare is not a new concept. Disease infected blankets were given to the Indians in an attempt to eliminate the ‘Indian problem’.

United Church of Canada - Residential Schools: http://www.uccan.org/query.asp

The following are exerts from (Rev) Ken Annett’s research, **Hidden from History: The Canadian Holocaust** (http://annett55.tripod.com/).

> *“Dr. Bryce’s 1922 book, “The Story of a National Crime”, describes how native children were “deliberately contaminated with infectious diseases” in residential schools; a crime covered up by DIA Superintendent-General Duncan Campbell Scott and other senior government officials.”*
>
> *“An extract of a report of West Coast Indian Agent Gerald Barry to Major D. McKay, Indian Commissioner for British Columbia, April14, 1939, Barry notes the use of a drug called “Luminol” by Principal Alfred Caldwell, who murdered 14 year old Albert Gray that same year, according to eyewitnesses. Luminol was an early version of a “rape drug” which induced trances and memory loss in those receiving it: namely, children who were drugged by Caldwell and other staff prior to rapes and other abuses.”*

[25-26] Doug Dokis, **Aboriginal Awareness Training: Participant Guide**, (Publisher, Endless Endeavors Ltd, 2000) Pages 77 to 82.

"Ashbridge's infamous report of February 3, 1940, in which he admits he avoided investigating the United Church's Annett house at residential school: "As this was the property of, and conducted by the Church, care was taken to avoid too close an inquiry." Kevin Annett, a former United Church minister, who was removed from the pulpit in 1995, said he believes at least four children at the Alberni Residential School may have died under suspicious circumstances and is convinced they were murdered."

Wind Speakers review of No End of Grief by Dr. Agnes Grant states, "One of the poignant and symbolic memories described by some of the survivors was the devastating loss of their long hair and braids, an important ritual imposed by nuns and priest to strip "the pagan and savage" identities from their little charges."

Attendance at residential schools has meant failed relationships, broken homes, loss of identity, loss of parenting skills, loss of living on the land skills, inability to keep jobs, drug and alcohol abuse, suicidal feelings, and suicides. It also distorted the view of personal boundaries and relationships with adults. As generations of Aboriginal children returned from residential schools, many brought back a burden of shame and trauma from the various abuses they experienced. These children suffered a loss of culture, identity, language, family and more. Their only models on how to live, how to have relationships, and how to parent came in the form of institutional rules, school staff and clergy. They were taught to farm, sew, and clean. Many did not receive even a basic education. The suffering caused by the separation of children from their parents, loss of language and repression of traditional ways and beliefs have left several generations of Aboriginal children lost in a land of humiliation, anger, bewilderment and alienation.

For many years people have tried to forget their pain and push their feelings into the background so they could get on with their everyday life. The fact is, however, that many of the difficulties facing today's Aboriginal communities have their roots in the residential school experience. The legacy of residential schools greatly contributed to:

- Loss of language and destruction of culture
- Mistrust of leadership and authority
- Inter-generational abuse
- Political infighting and undermining individual and community needs
- Chronic addictions
- Dependency thinking
- Weak or broken bonds of love, trust and caring
- Interpersonal violence
- Spiritual and cultural shame
- Suicide
- The physical and sexual abuse of children, women and men
- Lack of initiative and entrepreneurial spirit
- Personal rage, shame and dysfunction

In recent years, individuals have come forward with painful personal experiences of physical and sexual, mental, emotional and spiritual abuse at residential schools by stripping children of their very essence as Aboriginals. When the government declared religious ceremonies and other practices criminal, they had hoped that Christian indoctrination and assimilation would result in having Aboriginals adopting the non-native way of life. Instead they created a confused and dependent nation of peoples from coast to coast.

The culture, values and traditions of Aboriginal people is so much more than beads and crafts. It is about their inter-relationships and interconnectedness with all existence. It is about their unique worldview that as humans we are the least important part of Creation and are here to serve the Creator. We were given the responsibility of custodian for his creations, including all creatures and plant life alike. It is about their beliefs that all life exists within a circle, and must be respected. It is about their connection to the Creator and all the ceremonial practices, their spiritual beliefs and the aboriginal way of life.

Sources and Resources

J.R.Miller**, Shingwauk's Vision, A History of Native Residential Schools** (Publisher, University of Toronto Press, 1996).
Religious Tolerance.org: http://www.religoustolerance.org/sch_resid.htm
Windspeaker Classroom Edition #5: http://www.ammsa.com/classroom/CLASS5books.html
Isabelle Knockwood, **OUT OF THE DEPTHS**, the Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia. (Roseway Publishing, Lockeport, Nova Scotia, 1992).
Dr. Agnes Grant, **No End of Grief: Indian Residential Schools in Canada**, (Pemmican Publications, 1997)

5. ROYAL COMMISSION ON ABORIGINAL PEOPLE

The Royal Commission on Aboriginal Peoples held two rounds of hearings in 1992. They were held across Canada on reserves, in Metis and Inuit communities, or in friendship centres and similar locations in larger cities. The Commission's focus was on Aboriginal peoples experiences living under the domination of white society, government paternalism and the Indian Act. The hearings not only exposed "the pain and anger experienced by Aboriginal people, the dysfunctions in many Aboriginal communities, and the need for healing, but also demonstrated the strength of Aboriginal traditions, the revival of the culture and languages of Canada's First Peoples along with signs of renewal and hope in the communities."[27]

Throughout the hearings, Aboriginal people consistently expressed their desire for autonomy; the power to do things for themselves. The perception was that this could be achieved only through the creation of a new relationship with Canadian governments and the non-Aboriginal. All Aboriginal peoples share the desire for autonomy, for an adequate land base and for economic development. The desire for equal treatment with other Aboriginal people is shared by women, Metis, non-status Indians, Inuit and status Indians living in urban areas or off reserves.

"The explosive growth of the Aboriginal population makes it essential that the issues identified by the Royal Commission not be ignored. According to the 1996 Census, the number of Aboriginal people in the prime working and family-rearing age group (aged 35 to 54) will increase 41 per cent by 2006. This remarkable rate of increase can only exacerbate the already desperate situation that Aboriginal people face regarding jobs, housing, education, and social services. For Aboriginal communities, the implications for cultural and social integrity are stark."[28]

In early 1998, the government responded through an action plan entitled *Gathering Strength.* The action plan constituted a positive – if somewhat modest – first step towards the comprehensive, long-term approach advocated by the Royal Commission.

A major weakness of the action plan is that it almost completely ignores the situation of the majority of Aboriginal people: those who do not live on reserves. For many years, Metis and non-status Indians have been the victims of "buck passing" between the federal and provincial governments.

[27-28] Micheal Cassidy, Royal Commission on Aboriginal People, **Public Hearings, Focusing the Dialogue**, **Overview of the Rounds**, (Publisher, Canada Communication Group, Ottawa 1993) Page 3.

Governments have not been willing to address their special and pressing issues. In June 2000, the federal government took steps to improve relations with the off-reserve community by signing a political accord with the Congress of Aboriginal Peoples. The accord commits the government to consult with the Congress on issues such as governance, housing, health and justice. The federal government did more than simply announce an action plan. For the first time, in a formal Statement of Reconciliation accompanying the announcement, the government expressed regret for the past treatment of Aboriginal people, noting especially the sexual and physical abuse that occurred in the government-sponsored residential school system.

To support the words with action, $350 million was committed to a "healing" strategy. The Aboriginal Healing Foundation, a non-profit corporation run by Aboriginal people, has been established to oversee the implementation of the strategy and the distribution of funds to communities.

Compensation must still be resolved for the individual victims of the sexual and physical abuse for which the government has apologized. More than one thousand former students of residential schools are suing the federal government and many others may have grounds for a claim. In several cases, the courts have already determined that the churches that ran the schools and the governments that funded them are liable for the pain and suffering inflicted upon the children.

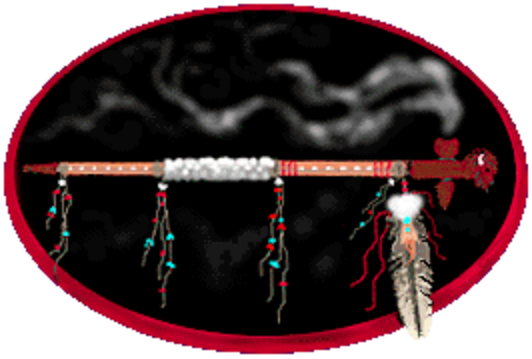
The Commission continued its outreach efforts with Aboriginal groups on human rights issues. An educational initiative in Alberta included *The Rights Path,* a booklet informing Aboriginal people of how to gain access to human rights services. The booklet was developed in partnership with the Alberta Human Rights and Citizenship Commission and the Aboriginal Human Rights Committee and can be found at the back of this manual.

Sources and Resources

Canadian Human Rights Commission's Annual report 1998: Aboriginal Peoples
http://www.chrc-ccdp.ca/ar-ra/ar98-ra98/abor-auto.asp?l=e

Native American Prophecies, Native American Lore http://www.welcomehome.org/rainbow/prophecy/prophecies.html

"According to tradition, the government and laws of Native culture were designed to produce harmony and peace." ***Caroline Yellowhorn, Elder***



Peace Pipe

1. Language and Oral Traditions

In the study of history, we expect chronologies with precise dates and first-hand accounts ‘proving’ the way people lived and how events turned out. We are accustomed to reading and hearing such terms as ‘900 B.C.’ which means 900 years before the birth of Christ, or ‘900 AD’ which means 900 years after the birth of Christ.

Written accounts of Aboriginal history recorded by Euro-Canadians are often one-sided, and cannot be accepted as totally accurate. Educational institutions rely a great deal on the works of archaeologists, palaeontologists, geologists, and other scientists, who give us an idea of what the natural and living environment was like in the past eras.

Aboriginal peoples rely on legends and stories, passed on from one family member to another, one generation to the other. Many tribes held special gatherings where people told of their accomplishments. They would record their stories by painting animal skins or their teepees for everyone to see. Other tribes recorded their stories on rock surfaces. Rock paintings, known as pictographs, have become famous sights throughout North America. Some of the Northern tribes have a form of writing using symbols, known as syllabics, which is still used today. For most Aboriginal tribes however, history is passed down through the language.

Picture Courtesy of Glenbow Museum

The language is the soul of the people and they believe their languages were given by the Creator and are an integral part of life. Embodied in the language is the unique relationship to the Creator via their attitudes, beliefs, values, and history. Language is the principle means by which culture is accumulated, shared and transmitted from generation to generation. That is why the residential school experience undermined the language and culture of First Nation People.

There are now fifty-three Aboriginal languages from eleven linguistic families in Canada. It is predicted that only three have a real good chance at long-term survival: Cree, Ojibway and Inuktitut.

Today, many children do not speak their language and community leaders have acknowledged the need of adding their Aboriginal language to the school curriculum. Several School Districts offer Aboriginal language courses as part of their curriculum, i.e., Blackfoot, Cree. Both native and non-native students are able to take Aboriginal Heritage 10, 20 and 30 courses, which are now available in some schools in Lethbridge, Calgary and Edmonton.

"Aboriginal people know the power of the spoken word and that it is the essential component of the teachings in the oral tradition. Language captures our perception of the world around us, and our relation to the world. Aboriginal languages pass on what it means to be Blackfoot, Métis or Innu. Language provides meaning derived not simply from words but from the structure of the language, the way words are put together."[29]

"Blackfoot people accept any person who chooses to accept the Blackfoot way of life." *Caroline Yellowhorn, Elder*

Wanduta (Red Arrow), a Dakota (Sioux) man from the Oak Lake area in Manitoba. National Archives of Canada <www.archives.ca/05/050101_e.html>

[29] Doug Dokis, **Aboriginal Awareness Training: Participant Guide**, (Publisher, Endless Endeavors Ltd).

Sources and Resources

R. Douglas Francis/Donald B. Smith **Readings in CANADIAN HISTORY Pre-Confederation** Third Edition (Publisher Holt, Rinehart and Winston of Canada, Limited Toronto, 1990).

2. Two Spirited Culture

The documentation of male and female homosexuality in North American Aboriginal people dates back to 1528. There have been many different observers through the ages: explorers, missionaries, trappers, traders, settlers, military men, and later anthropologists, historians, medical doctors, emancipationists and researchers.

> "Among the Blackfoot people, homosexuality was a non-issue. The issue was living collectively in peace and harmony. Homosexuality became an issue with the introduction of Christian views that it is a sin and evil people do this." *Caroline Yellowhorn, Elder*

The Hummingbird Society, Winkte, Ogokwe, two-spirited, the peace chief, medicine person, sacred clown, keeper of a medicine lodge, male and female warrior, buffalo dancer, prophet, sun-dancer, sorcerer, storyteller, camp crier, healer: these are all symbols and words used to describe the sacred people known as lesbians and gay men. First Nation's scholars such as Paula Gunn Allen and historians such as Walter Williams, Jonathan Katz, and Patricia Nell Warren have taken on the task of documenting the existence of homosexuals in First Nation societies and cultures before the Europeans reached North America.

Before the Europeans, most indigenous societies had names for homosexuals. These names reflected recognition of the sacredness of two-spirited people who were a respected and vital part of their societies. Two-spirited people were medicine people, warriors, healers and visionaries. It was said that two-spirited people walked where everyone else was afraid to, and would walk where no one else would.

For some tribes, two-spirited were part of a tradition that included respect. Aboriginal cultures have always acknowledged gender different people within their ranks. The roles ascribed to these gender different people may have differed according to culture, but the acceptance was usually there. In most of the hundreds of languages that predated the arrival of Europeans, there were words for gender different individuals, none of them derogatory.

In many Aboriginal societies, two-spirited men were physiologically male but did not fill the community's ordinary male role and were often non-masculine in character. This type of person was often stereotyped as effeminate, but a more accurate description is androgynous. Such a person had a clearly recognized and accepted social status, often based on a secure place in the local Aboriginal mythology. They had special ceremonial roles in many Aboriginal societies and important economic roles in their families. They performed some women's work, and mixed together much of the behaviour, dress and social roles of women and men. Two-spirited gained social prestige by their spiritual, intellectual, or artistic contributions and by their reputation for hard work and kindness. They often interceded in conflicts between women and men, because their character was seen as distinct from either sex. They were not seen as men, yet they were not seen as women either. They occupied an alternative gender role that was a mixture of diverse elements.

Two-spirited women were physiologically female, but again, did not fit the community's ordinary female role, and were often more masculine in character. The women were called Sweet Medicine people, female warrior, buffalo caller, sun-dancer, Dog Soldier, sorcerer, storyteller, healer and keeper of the Medicine Lodge. There are no functional counterparts in our society today.

Sweet Medicine tradition opposed war and violence and spoke against human sacrifice and slavery as practiced in Mexico and in some North American tribes. Patricia Nell Warren, in her research, showed that the Cheyennes were one people who took the Sweet Medicine movement to heart. They found the story of Christ's torture and death on the cross, and God's willingness to sacrifice his son, to be 'revolting and incomprehensible'. This tradition was the very thing, which saved them from "European conquest and Christian missionizing" for a few generations. Today, a significant number of the Cheyenne tribe still believe and live according to the Old Ways.

To many Aboriginal people, the institution of another gender role legitimized who they were. However, there were many tribes who believed that homosexuality was a deviant nature and would ostracize these people and discourage homosexual behaviours. The culture of Two-spirited was a way for some tribes to embrace these individuals into the community without insisting that they change or stigmatizing them.

Coming from a patriarchal society, colonists and explorers may have dismissed the possibility of lesbianism among native women just as they may have done in their own society. Not understanding what they encountered, they characterized these people as 'abominations or perverts' to describe what they saw. Missionaries were sent to educate and Christianize the inhabitants of the New World according to their worldview. They recorded their observations from their point of view. Two-spirited people did not fit their view of how the world should be, so they were ostracized and "silenced by the morality of the church and eventually by their own relatives"[30] who accepted the missionary's world-view.

Sources and Resources

Jonothan Katz, **Gay American History** (Publisher Thomas Y. Crowell Company New York, 1976)
Gilbert Deschamps, Marcel Dubois, **A Guide on Two-Spirited People for First Nations Communities**
2-Spirited People of the 1st Nations: We Are Part of Tradition, (Printed by 2-Spirted People of the 1st Nations, Toronto, 1998)
Walter L. Williams, **The Spirit and the Flesh: Sexual Diversity in American Indian Culture**, (Publisher Beacon Press, Boston, 1986)

[30] Walter L. Williams, **The Spirit and the Flesh: Sexual Diversity in American Indian Culture**, (Publisher Beacon Press, Boston, 1986)

3. THE ABORIGINAL PHILOSOPHY OF EDUCATION

In Aboriginal tradition, each adult is personally responsible for each child, to see that s/he learns all s/he needs to know in order to live a good life. As our ancestors had a clear idea of what made a good person and a good life in their society, so we modern Aboriginals want our children to learn that happiness and satisfaction come from:

- Pride in one's self,
- Understanding one's fellow men/women,
- Living in harmony with nature; and
- Respecting yourself, others and everything the Creator made

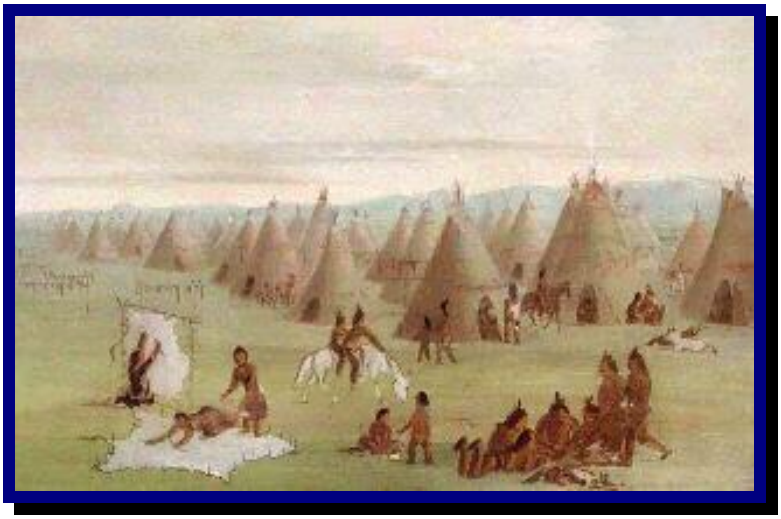
These are lessons, which are necessary for survival in this twenty-first century:

- Pride encourages us to recognize and use our talents, as well as to master skills needed to make a living.
- Understanding our fellow men/women will enable us to meet other Canadians on an equal footing, respecting cultural differences while pooling resources for the common good.
- Living in harmony with nature will ensure preservation of the balance between people and the environment, which is necessary for the future of our planet, as well as for fostering the climate in which Aboriginal Wisdom has always flourished.

- We want education to give our children knowledge to understand and be proud of themselves and knowledge to understand the world around them.

Sources and Resources

Awo Taan Native Women's Shelter's Elders
Odawa Elder – Ben Spanish
Ojibway Elder – Art Solomon
Doug Dokis, **Aboriginal Awareness Training: Participant Guide**, (Publisher, Endless Endeavors Ltd).



Comanche (George Catlin's 1834 painting)
http://www.geocities.com/Eureka/Part/2462/html/comanche.html

4. Family Structure

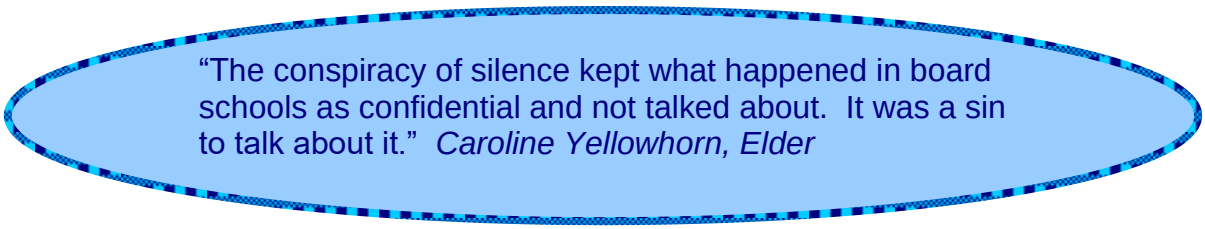
Public policy has failed to recognize and respect Aboriginal culture and family systems. It has also failed to ensure a just distribution of wealth and power so that the Aboriginal nations, communities and families can provide for themselves and determine how best to pursue a good life.[31]

Traditionally, all aspects of family and tribal tradition, spiritual beliefs and skills essential to daily life were passed down the generations through a continuous cycle in which children learned by imitating and listening to their elders – parents, grandparents, aunts, uncles, and other extended family members. Thus, the family was the source of wisdom, learning and cultural belonging as well as an individual's emotional home-place.[32] Identity was closely bound up with the ties of family, tribe and clan. This was all taken away when children were scooped, separated from family and community and placed in residential schools.

"Some First Nations People also had a matriarchal society. There was a welfare system that surpassed no other system. Our welfare system was woven into family – children never were orphans because the extended family is always there. There is even a Cree word in our language about a child raised out of his or her own family – E woni-kihit (growing up without knowing he/she belongs to another family)." *Theresa C. Wildcat, Elder*

[31] **Royal Commission on Aboriginal People**, ***Volume 3, Chapter 2 - Gathering Strength,***
http://www.indigenous,ca.ca/v3/Vol13Ch2s1tos1.3.asp
[32] Cameron Fleet**, Native American Wisdom,** ***The Sacred in Everyday Life*** (Publisher, Saraband Inc. Rowayton, USA, 2000).

For many Aboriginal people who spoke about the family at the Royal Commission hearings, families are at the core of the process of renewal in which they are engaged. These witnesses compared their present experiences of family life – of the all-too-common threats of violence and experiences of family breakdown – with the stories, passed down to them in the oral tradition, of a different order that prevailed in previous generations.



Library of Congress, LC-D601-49 http://www.loc.gov/rr/print/232_naav.html

5. The Centrality of Family in Aboriginal Life

Traditionally, in Aboriginal communities, the family meant more than simply mother, father and the children. It meant an extended network of aunts, uncles, cousins, grandparents, and other significant persons, who formed strong bonds of loyalty and kinship.

Traditionally, the Aboriginal woman was at the heart of the community. She was special. As the bearer of life she was respected, honoured and protected, to ensure the continuous survival of her people and her culture. Aboriginal women were role models for their children and their community as a whole. They were the first teachers of their children and helped to achieve a healthy balance within the community and within the boundaries of their world.

As the first teachers of their sons, Aboriginal women taught them to cherish and honour all women throughout their lives. Girls were taught that as the bearers of life, they were special. As creators and nurturers they must respectfully take care of their bodies and prepare themselves for the task of motherhood and teachers, gifts the Great Spirit had bestowed upon them.

The Aboriginal man had the responsibility of searching and hunting to provide food and material for clothing and shelter. As the second teacher of their sons Aboriginal men taught them that men's responsibilities were to provide their family with food and shelter; nurture the children; respect and support all community members; respect and honour all creation; and provide family and community safety and protection.

Family traditions and ways may have changed over the years, but family is still the crux of Aboriginal life.

Two themes stood out in the presentations by Aboriginal people at the Commission's hearings:

1. The overwhelming concern for the well-being of children, and
2. The belief that families are at the crux of personal and community healing.

It is the hope of Aboriginal people that life will again one day be centred on family and community.

> *"The family is the foundation of Inuit culture, society and economy. All our social and economic structures, customary laws, traditions and actions have tried to recognize and affirm the strength of the family unit…. Only positive constructive action by community governments and families and individuals can help recover our vision and zest for life."*
>
> —Henoch Obed, Labrador Inuit Alcohol and Drug Abuse Program Nain, Newfoundland and Labrador, November 30th. 1992

Aboriginal intervenors described in vivid terms their hopes for their children that:

- Education would open opportunities they had never enjoyed;
- Children would learn their Aboriginal languages and histories;
- They would be safe from violence;
- They would not have to endure racial insults;
- They would gain control over their lives and life conditions;
- They would be able to live with dignity as Aboriginal people in the land of their ancestors.

Detailed presentations on the Aboriginal family were more likely to focus on evidence of distress and breakdown, except when the revitalization of culture and the renewal of community were at issue. Then, family appeared repeatedly as part of a formula for transforming reality. Individual, family, and community are the three strands that, when woven together, will strengthen cultures and restore Aboriginal people to their former dignity.

Said the Royal Commission, "We saw that sometimes individuals undergo healing and strengthen families, while sometimes families nurture healthier individuals, but families consistently occupied the central position between individual and community.

> *"We believe that the Creator has entrusted us with the sacred responsibility to raise our families….*
>
> *For we realize healthy families are the foundation of strong and healthy communities.*
>
> *The future of our communities lies with our children, who need to be nurtured within our families and communities."*
>
> —Charles Morris Executive. Director Tikinagan Child and Family Services Sioux Lookout, Ontario 1st. December, 1992)"

We heard that land reform, self-government and social institutions that deal fairly are all important, but it was the vision of restoring the vitality of individuals, families and communities in concert that mobilizes the energy of the vast majority of Aboriginal people who spoke to us."[33]

"Healing the wounds of Aboriginal families is absolutely essential to achieving the rest of the Aboriginal agenda of self-reliance and self-determination. The family is the mediating structure, the bridge between the private world of the vulnerable child and the unfamiliar, too often hostile world of non-Aboriginal society."[34]

Sources and Resources

The Ways of My Grandmothers, by Beverly Hungry Wolf
Waterlily, 1984, by Ella Cara Deloria
Those Who Know – Profiles of Alberta's Native Elders, 1991 by Dianne Meili**.**

[33] **Royal Commission on Aboriginal People,** ***Volume 3, Chapter 2 - Gathering Strength,*** Pages 2 to 14
http://www.indigenous,ca.ca/v3/Vol13Ch2s1tos1.3.asp
[34] ***Final Report Of The Royal Commission On Aboriginal Peoples*** **November 21, 1996** http://www.indigenous.bc.ca/rcap.htm

TOPIC FOUR

SOCIAL ISSUES

National Archives of Canada: <www.archives.ca/05/0501_e.html>

1. THE (P)RESERVATION OF POWER

On many reserves, nepotism and power imbalances have become commonplace. Politics can be very brutal for some people. Depending upon who is in power and one's relationship with a band politician, life can be pretty comfortable or very stressful. Many First Nations people know someone who:

- Lived in a truck or a tent because their house burned down and the band has not given them a new house.
- Was fired from his or her job because a newly elected chief and band council gave the job to someone else as an election promise.
- Lives off reserve and was flown back to ensure a majority vote for a family member running for council.
- Lives with family members in overcrowded conditions because someone was bumped ahead on the priority list.
- As a band politician receives a handsome salary and large expense account and spends lavishly on houses, cars, trucks, costly entertainment centres and furniture, while other band members live in poverty.
- Has been severely discriminated against by the newly elected chief and band councillors.
- Has suffered many injustices and oppression from those in power.
- Has been terrorized into submissiveness by vague promises and manipulations.
- Died due to an 'accident', by poisoning, suicide, murder, murder suicide, hit by a train, hit by a car, was the driver of a vehicle in a head on collision, etc.
- Lives in appalling conditions, and unable to find work anywhere.
- Has dropped out of school because of living conditions.
- Has been thrown out of her home by a violent, controlling husband with addictions, and may have moved in his girlfriend.

- Has had to move into crowded conditions with relatives, or into an abandoned, condemned house. Since the Indian Act gives men sole ownership of the house, women have no housing rights and end up having to either live with relatives or having to leave the community.

- Has been beaten by her band politician husband (chief or band councillor)

- Fearing for her safety, had to leave her community and her support system because her abuser was related to the tribal police, band councillor, etc.

- Has been sexually assaulted by her husband, brother-in-law, family friend, and never reported it

- Has lived with the knowledge that her father sexually abused her and her sisters and could not bring herself to tell anyone.

Many situations are never talked about to outsiders and sometimes not even to each other. Elders and children are abused physically, financially, and psychologically, sexually and spiritually. There are no easy answers to these many problems. Each community will have to take responsibility for the abuse in their community and begin their own healing journey. Since this is all learned behaviour it can be unlearned with love, consistency and persistence. Any problem can be solved when it is approached with care for the person and concern for the situation.

Sources and Resources

Indigenous People, Canada Country Report on Human Rights Practices for 1997, January 30, 1998 U.S. Department of State Released by the Bureau of Democracy, Human Rights, and Labor.
http://www.state.gov/www/global/human_rights/1997_hrp_report/canada.html
The New York Times, January 1, 2001,
http://www.sen.parl.gc.ca/pcarney/english/SenatorPat/Aboriginal%20Women/canadas_tribal_women_fight_.htm
First Nations Governance Community Consultants SUMMARY REPORT, Indian and Northern Affairs, Canada, 2001, http://www.fng-gpn.gc.ca/CC_GPj23_e.asp

2. FAMILY VIOLENCE AND ABORIGINAL PEOPLE

According to the 1999 General Social Survey by Statistics Canada:

- 48% of Aboriginal victims experience potentially life-threatening violence at the hands of a current or ex-partner compared with 31% of non-Aboriginal victims.

- Approximately 41% of Aboriginal victims reported physical injury, 18% received medical attention for their injuries and 32% feared for their lives because of the violence. In comparison 28% of non-Aboriginal victims reported being physically injured, 9% received medical attention and 24% feared their lives were in danger.

- Aboriginal victims experience more severe forms of spousal violence than non-Aboriginal victims, and stand out as being at higher risk of spousal violence. These experiences include being beaten, choked, threatened with a gun or knife, or sexually assaulted.

- During a five-year period, 11% of Aboriginal persons reported assault by a current spouse compared to 4% of non-Aboriginal women and men. Of those in contact with former spouses, forty-five percent Aboriginal persons and twenty-five of non-Aboriginal persons, reported assault by ex-partners.[35]

"Residential schools de-valued First Nations women and promoted the view that it is okay to be physically abusive because Native women are less than people, and less that white women." *Caroline Yellowhorn, Elder*

It is more common in Aboriginal families than in non-Aboriginal families for children to have witnessed spousal violence. Abuse and neglect comprise the two major elements of family violence.

Abuse can be defined as any action or inaction, which results in physical, mental, emotional or spiritual harm; abuse usually involves the imposition of injury by force.

Neglect may be intentional or unintentional; involves withholding something, i.e. love, emotional support, moral guidance, education, mental stimulation, food, clothing, medication, or leaving a vulnerable and dependent person in an unsafe place, alone or with an unreliable person.

[35] Statistics Canada: General Social Survey, 1999, http://www.swc-cfc.ga.ca/dec6/facts-e.html
Health Canada: Family Violence in Canada: A Statistical Profile 2001: Aboriginal Health

There is always the potential for misuse of power whenever there are relationships where one person has the care-giving role and the other person is dependent. The dependent person might be a son or daughter, an adult, an elder.

Federal and provincial laws apply on reserve. There is however one provision of the Protection Against Family Violence Act that does not apply on reserve: the provision to give the victim exclusive possession of the home. Due to provisions in the Indian Act, the Band Council must give its consent to this provision. However, all other provisions of the Act (no contact orders, no communication with victim) do apply.

Through the years, Aboriginal people made changes in their lifestyles but not as a people aware of, or wanting what the larger society had to offer, but as captives, forced to adapt to intolerable yet unavoidable situations. Some of the changes included adoptions of new belief and value systems that are damaging to the women and children. For example, "the belief that 'man is lord over his domain' (especially over his wife and children), and the inter-cultural conflicts of values and unclear definitions (the traditional belief of children as gifts of the Creator to be cherished and respected vs. European belief of children are extensions of ourselves and belong to us and therefore must respect and obey our wishes.)"[36]

These conflicts have brought the extended family unit from one of a traditional nurturing model to one of a self-defeating, self-destructing model for many Aboriginal families. The 'bond' which was originally intended to encourage nurturing, has in recent years, helped to create a protective wall around the perpetrator/abuser, allowing family violence and incest to grow, virtually undetected, even from within the family. The conspiracy of silence and confidentiality of what happened is another legacy of the residential school. The extent of family violence is not realized in many instances until it gets out of control. This is due to the practice of the "cloak of secrecy" which does not allow for open discussion among family members.

A false sense of loyalty (us against them) blocks any possibility of outside intervention, often resulting in high incidences of depression, teen pregnancies, low self-esteem, low self-image, poor school attendance, high school drop-outs, unemployment, poor social skills, and increased family and community breakdown. This, in turn contributes to alcohol, drug and gambling addictions, murder/suicide, sexual assaults and other criminal activities filling our prison systems.

[36] Breaking the Pattern, 1985

Source and Resources

Family Violence in Canada: A Statistical Profile 2001: Aboriginal Health, Canadian Centre for Justice Statistics, Statistics Canada
http://www.statcan.ca/english/freepub/85-224-XIE/0100085-224-XIE.pdf

3. EDUCATION, INCOME AND WELL-BEING

The education of Aboriginal people, although improved, lags behind other Canadians.

- Aboriginal people experience twice the illiteracy level as other Canadians, while half the number per capita enrolled in post-secondary school in 1985 with this number doubling since that time.

- High school completion is two thirds that of other Canadians at about 42%. In 1996-97, there were 112,060 students enrolled in kindergarten, elementary and secondary schools. The percentage of students remaining in school in Grade 12 increased to seventy-one percent in 1996-97 from just thirty one in 1981-82. An estimated 27,487 students enrolled in post-secondary education for the 1996 – 97 school year, with only 3,929 of those students graduated.[37]

"First Nation men may not value education because the traditional role of men was that of hunter and gatherer. One of the long-term effects of residential schools was the misalignment of gender roles giving boys preferred status in the family." *Caroline Yellowhorn, Elder*

Many Aboriginal people find the education system intimidating. Fearing authority, lacking the skills and self-esteem to deal effectively with school staff, parents don't know how to support their children through school, resulting in children being poorly prepared or unprepared for entering the secondary system.

Isolated communities often lack appropriate educational facilities and qualified staff, who do not know expect much from their students. In some cases, students who leave their communities board with families who make a business of boarding Aboriginal children in crowded spaces barely meant for one. Past negative personal experiences with schools mean parents do not always see the value of an education and are not prepared to offer the kind of support their children need to complete high school.

Sources and Resources

[37] Indian and Northern Affairs, **Social Development; Health and Social Indicators, *Education, Income & Well-Being,*** page 2. http://www.inac.gc.ca/gs/soci_e.html

Changes in lifestyle can create cultural disruptions as youth move from an Aboriginal rural to non-Aboriginal urban lifestyle. This often contributes to truancy, lack of motivation, loneliness, 'putting in time', lack of family and community support, dropout, depression, anger, poor work habits, negative lifestyle, low academic performance, unhappiness with self, family and community. Seeking approval and validation, some youth find themselves joining Aboriginal street gangs, contributing to family and community violence.

Parents fearing discrimination, intimidation, and/or rejection choose not to put themselves in an exposed position, leaving youth vulnerable to greater problems. Some frustrated parents seek relief through alcohol and drugs, which further contributes to family violence.

Poverty has always been a major issue for Aboriginal peoples. Employment rates are overwhelmingly high, both on and off reserves. Most Aboriginal people are at or below the poverty line. In major Alberta cities, four times as many Aboriginal people as other citizens are below the poverty line and many families end up homeless, or, depending on community resource programs for their survival.

"The individual on reserve who owns a car and has job can be considered well off on reserve, but at the same time western views and definitions still place them below the poverty line." *Caroline Yellowhorn, Elder*

Over-crowding for most Aboriginal families, both on and off reserves is a major problem. Many families do not have their own houses and share space with family members that do. Many homes do not have running water and/or indoor plumbing. Some are without central heating. There have been many instances of families losing their homes to fires, but with no resources available in communities and relatives already overcrowded, they end up living in the family car or truck.

United Nations studies named Canada as one of the best places in the world to live. But "a government study of status Indians, using the same United Nations index, found that living conditions for many Aboriginal people in Canada are more like those in the developing world than in the best place in the world to live. "Canada's squalid secret" is how one national newspaper described the study's findings."[38]

[38] Canadian Human Rights Commission's Annual report 1998: Aboriginal Peoples http://www.chrc-ccdp.ca/ar-ra/ar98-ra98/abor-auto.asp?l=e

The Human Development Index measures real gross domestic product, per capita income, educational attainment, and life expectancy, in order to calculate a global measure of quality of life. According to the Canadian study, carried out by the Department of Indian Affairs and Northern Development, the quality of life of registered Indians living on reserves would place them about 60th of the 170 countries studied by the United Nations. The situation is somewhat better for status Indians living off reserves.

The Department's study did not calculate scores for Metis, Inuit and non-status Indians, but there is no reason to believe that their quality of life is significantly higher than that of status Indians. The study did show that the gap between Aboriginal people and other Canadians has narrowed in recent years, at least for matters of health and education. But the gap is still unacceptably large, and without significant effort will not soon diminish.

4. FETAL ALCOHOL SYNDROME AND EFFECT

In the general population, up to three or more babies in every thousand in Canada are affected by Fetal Alcohol Syndrome/Fetal Alcohol Effects. FAS and FAE are tragic disabilities, which have a profound and life-impacting effect on children.

Fetal alcohol syndrome (FAS) is a medical diagnosis associated with the use of alcohol during pregnancy. The three essential traits of FAS are:

1. Prenatal and/or postnatal growth restriction,
2. Characteristic facial features and
3. Central nervous system involvement (e.g. neurological abnormalities, developmental delays, behavioural dysfunction and learning disabilities).

Fetal alcohol effect (FAE) is a **medical diagnosis made by physicians** who have received training in the assessment of birth defects. There are many more children who are born with alcohol-related birth defects. These children may not have the physical characteristics of FAS, but do have various levels of neurological impairment that effect they way they grow, reason and learn. Fetal Alcohol Effects (FAE), and/or Alcohol-related Birth Defects (ARBD), and/or Alcohol-Related Neurological Disorders (ARND) are just as serious as Fetal Alcohol Syndrome and often harder to detect because they do not include the physical features of Fetal Alcohol Syndrome.

The syndrome involves a cluster of difficulties, affecting children's ability to learn, manage their anger, and socialize with others. Secondary consequences include isolation, failure at school, dropping out, ending up in the criminal justice system, and victims or perpetrators of violence.

According to a report from the Assembly of First Nations Health Secretariat's First Nations Health Priorities 2001 – 2002, First Nations and Inuit communities have been identified as high-risk populations for FAS/FAE.

These children are at a higher risk of abuse from parents, siblings, extended family and other community members. Yet, family violence is not listed as a high priority for First Nations communities. There is a small mention of it in the report under Mental Health, which states:

"The Government of Canada and First Nations do not have a formal comprehensive policy or program to address mental health. The federal government must direct resources for community-based suicide prevention and intervention programs, including adequate regional resources for training. There is a need for the development of a community crisis response strategy for suicide and other community crises such as family violence."[39]

[39] Health Canada, Canadian Perinatal Surveillance System, Alcohol 1999, http://www.hc-sc.gc.ca/hpb/lckc/vrch/factsts/

FAS/FAE children, along with their families end up in our shelters, though many more do not. For those who do end up in shelters, available programs are not meeting their needs. Shelters need to develop policies and procedures, which provide constructive alternatives to existing programs to better help staff, work with these children. Children with disruptive behaviours need to be assessed to determine if they have special needs and require support services to help reduce tensions and frustrations experienced by staff and families. FAS/FAE is a general social problem that is not confined to First Nation peoples. Adequate resources and education need to be applied to this totally preventable condition.

Sources and Resources

Assembly of First Nations Health Secretariat 2001 – Fact Sheet Maternal and Child Issues http://www.afn.ca/Programs/Health%20Secretariat/health.htm
Alberta Partnership on Fetal Alcohol Syndrome: http://www.asc.gov.ab.ca/fas/whatisfas.htm
Health Canada, Childhood & Youth Div. Child, Youth & Family Health – Fetal Alcohol Syndrome – What is FAS? http://www.hc.sc.gc.ca/hppb/childhood-youth/cyfh/fas/whatisfas.html

5. ABORIGINAL PEOPLE AND HIV/AIDS

It is highly likely that a number of our clients may be infected with HIV/AIDS or Hepatitis C. It is important for shelter staff to know about how these diseases are transmitted for the protection of the client, staff and other residents. Shelter staff can unintentionally do serious harm by acting on misinformation and myths. Education is the best prevention strategy.

Unlike the overall AIDS epidemic where the annual number of new AIDS cases has levelled off, the number of AIDS cases identified among Aboriginal peoples has risen steadily through the years.

- Of the 57% of AIDS cases with known ethnic status, the proportion of Aboriginal cases rose from 1.5% before 1989 to 5.6% (135 cases) during 1993-1996. Just over half of AIDS cases reported to Health Canada's Laboratory Centre for Disease Control include the ethnic origin of the individual. Therefore, the number of Aboriginal people who have AIDS is likely to be underestimated.

- As of October 23, 1997, 249 cases (210 male and 39 female) were reported among Aboriginal people in Canada. Fear of family and community rejection has resulted in many cases going unreported, while some unsuspecting people would not think of being tested.[40]

TUBERCULOSIS (TB)

HIV positive individuals have a lowered resistance to infections like TB. An increased incidence of AIDS brings an increase in the number of TB cases. Although TB rates are higher in the Aboriginal population, there are no national data on how many HIV positive Aboriginal people have tested positive for TB and vice versa. A study in B.C. identified 32% of the identified HIV/TB patients as Aboriginal Canadians.[41]

[40-41] Health Canada: Laboratory Centre for Disease Control, *HIV and AIDS Among Aboriginal Persons in Canada Remains a Pressing Issue May 2001;* http://www.hc-sc.gc.ca/pphb.dgspsp/public/epiu-aepi/index.html

TOPIC FIVE

ABORIGINAL FAMILY VIOLENCE

"The Path to Healing is how one decides to do with what we learn in life."
Agnes Littlechild, Elder

1. PREVALENCE OF ABUSE IN ABORIGINAL COMMUNITIES

Although family violence can be found in all cultural, racial and religious groups, victims of family violence in Aboriginal communities face a number of additional concerns when seeking to escape an abusive environment. Often victims of violence, forced to leave their community, experience distress at having to abandon their support system, kinship network and cultural roots.

- The 1991 National Family Violence Survey: Phase One estimated that between 75% and 90% of women in some northern Aboriginal communities are abused. The same study found that 40% of children in northern communities had been physically abused by a family member

- A study by the Ontario Native Women's Association found that 8 out of 10 Aboriginal women in Ontario had personally experienced family violence. Of these women, 87 % had experienced physical injury and 57 % had been sexually abused. (Source: Breaking Free: A Proposal for Change to Aboriginal Family Violence, 1989)

- A national study by the Aboriginal Nurses Association of Canada indicated that Aboriginal women and children under 15 years of age are most frequently physically abused. (Source: National Family Violence Survey: Phase One, 1991)

- A Northwest Territories survey found that 80% of Aboriginal girls and 50% of Aboriginal boys under 8 years old were sexually abused (Source: Changing the Landscape: Ending Violence-Achieving Equality, 1993. Ottawa: Ministry of Supply and Services).

- One study found that on some Aboriginal reserves, 100 % of all Aboriginal children had been taken into temporary or permanent care at some point (Source: ARA Consultants, 1985. ARA Consultants (1985). *Wife Battering Among Rural, Native and Immigrant Women*. Toronto: Provincial Secretariat for Justice Vol. 19 in The Canadian Panel on Violence Against Women (1993) *Changing the Landscape: Ending Violence - Achieving Equality*. Ottawa: Minister of Supply and Services

Sources and Resources

Family Violence in Aboriginal Communities: An Aboriginal Perspective, 1991 National Family Violence Survey: Phase One, National Clearinghouse on Family Violence, Health Canada, http://www.hc-sc.gc.ca/hppb/familyviolence/pdfs/aborigin.pdf
Ontario Native Women's Association. ***Breaking Free: A Proposal for Change to Aboriginal Family Violence***. Thunder Bay, 1989.

Changing the Landscape: Ending Violence Achieving Equality. The final report of the Canadian Panel on Violence Against Women, Minister of Supply and Services Canada, 1993.

"Everybody Had Black Eyes: Intimate Violence. Aboriginal Women and the Justice System, Anne McGillivray and Brenda Comaskey, from ***No Place for Violence, Canadian Aboriginal Alternatives***, edited by Hocelyn Proulx and Sharon Perrault, 2000.

2. CONTRIBUTING FACTORS

While not causes of family violence, certain factors can contribute to the prevalence of family violence. The following factors have been identified in ***Fact Sheet #10: Family Violence in Aboriginal Communities*****,** prepared by the Department of Community Services, Government of Nova Scotia (www.gov.ns.ca/coms/files/facts10.asp):

1. Poverty and unemployment

- Many Aboriginal communities exist in conditions of extreme poverty and unemployment. Statistics show that more than 70 % of Aboriginal households live below the poverty line. Unemployment ranges from 50-90 % in some Aboriginal communities. Much of the economic crisis facing Aboriginal communities originates in their colonization and their removal from mainstream social, economic and political structures. (Source: Alberta Advisory Council on Women's Issues, 1995 p.45 as cited in Family Violence Prevention Division (1996). Breaking the Links Between Poverty and Violence Against Women. Ottawa: Health Canada)

- Aboriginal women have less education and are less likely to be employed than other Canadian women (Statistics Canada, 1995).

- Living conditions in most Aboriginal communities continue to be substandard. It is estimated that 35% of the Aboriginal population living off reserve is in need of housing. Overcrowded housing poverty, poor health, chronic unemployment and substandard living conditions can exacerbate tensions within the families and perpetuate violence. Similarly, poverty and isolation make it difficult for victims to leave abusive situations. (Source: Canadian Panel on Violence Against Women, 1993, and Changing the Landscape: Ending)

2. Alcohol/substance abuse

- Alcohol and substance abuse is prevalent in Aboriginal communities. One study found that alcohol abuse was common in 93% of Aboriginal communities and drug abuse was common in 81%. (Source: 1992, Family Violence in Aboriginal Communities: A First Nations Report).

3. *Intergenerational violence*

- The effects of the residential school system have contributed to intergenerational violence. Children who were subjected to abusive treatment in schools are more likely to have learned poor parenting skills and to pass that violence on to their families in adult-hood. (Source: 1992, Family Violence in Aboriginal Communities: A First Nations Report).

Sources and Resources

Fact Sheet #10: Family Violence in Aboriginal Communities, prepared by the Department of Community Services, Government of Nova Scotia (www.gov.ns.ca/coms/files/facts10.asp):

Alberta Advisory Council on Women's Issues, 1995
Family Violence Prevention Division, 1996
Breaking the Links Between Poverty
Violence Against Women. Ottawa: Health Canada
Statistics Canada, 1995
Canadian Panel on Violence Against Women, 1993
Changing the Landscape: Ending Violence – Achieving Equality
Family Violence in Aboriginal Communities: A First Nations Report

3. LEAVING THE ABUSER: STRUGGLES AND BARRIERS

Based on Fact Sheet #10: Family Violence in Aboriginal Communities, prepared by the Department of Community Services, Government of Nova Scotia (http://www.gov.ns.ca/coms/files/facts10.asp):

For Women

- Access to information (e.g. legal rights) and support services (e.g. transition houses, crisis centres) is often difficult for women who live in geographically isolated communities. Sometimes women must travel long distances from their community to seek help.

- Leaving an abusive situation can be difficult for victims of abuse in Aboriginal communities because they must often abandon their kinship ties, support network, cultural community and sense of identity. This can also cause feelings of isolation and distress. Some have likened living in an abusive relationship on reserve to living in a war zone.

- If services are accessible, women often face a number of additional barriers and concerns. These can include:

  1. Fear of losing one's children
  2. Fear of being misunderstood by support staff
  3. Lack of resources to obtain treatment or support
  4. A perception that services are not culturally relevant
  5. A misunderstanding and/or fear of the justice system and law enforcement officials
  6. A lack of anonymity in seeking services on reserve as these are usually very small communities
  7. The benefits of being a victim, for example receiving attention and support
  8. Lack of affordable housing.

For Persons with Disabilities

- Aboriginal persons with disabilities often have difficulties in accessing help for abuse, as some community-based services cannot accommodate the specific needs of women with disabilities. Further, services in urban centres may be perceived as culturally inappropriate. In addition, their abuser may also be their caregiver, so they need to find someone who can help them with their daily needs. Arranging for home-care or finding a personal care attendant present additional difficulties. (Source: Canadian Panel on Violence Against Women (1993). Changing Landscape: Ending Violence – Achieving Equality).

For Aboriginal Children/Youth

- Aboriginal children who experience family violence and who witness violence against their mothers suffer long-term emotional and behavioural problems. As well, children may grow up normalizing abusive behaviour and replicating this behaviour in their own relationships. The cycle of violence is therefore perpetuated, making it difficult for victims to break free from the violence. (Source: The Canadian Panel on Violence Against Women, 1993, and Changing the Landscape: Ending Violence – Achieving Equality. Ottawa: Ministry of Supply and Services).

- There is an alarming rate of substance abuse among children and youth in Aboriginal communities, yet treatment programs often remain inaccessible. This may leave children vulnerable to abuse and places significant barriers on the ability to leave an abusive environment.

For Seniors

- Older adults in Aboriginal communities who experience abuse often do not report their abuse for fear of being sent away to a senior's residence, because they have nowhere to go in their own community or their abuser has political clout. Many remain isolated and unable to access support services or in-home care.

"Seniors in a reserve who suffer abuse often or never report it and the abuse comes from their own family members. This may happen in the form of over-crowding in a senior's home or the use of the telephone, which may be abused leading to a cut-off from the Phone Company. Many seniors would rather use tolerance than create family feuds by complaining."

Agnes Littlechild, Elder

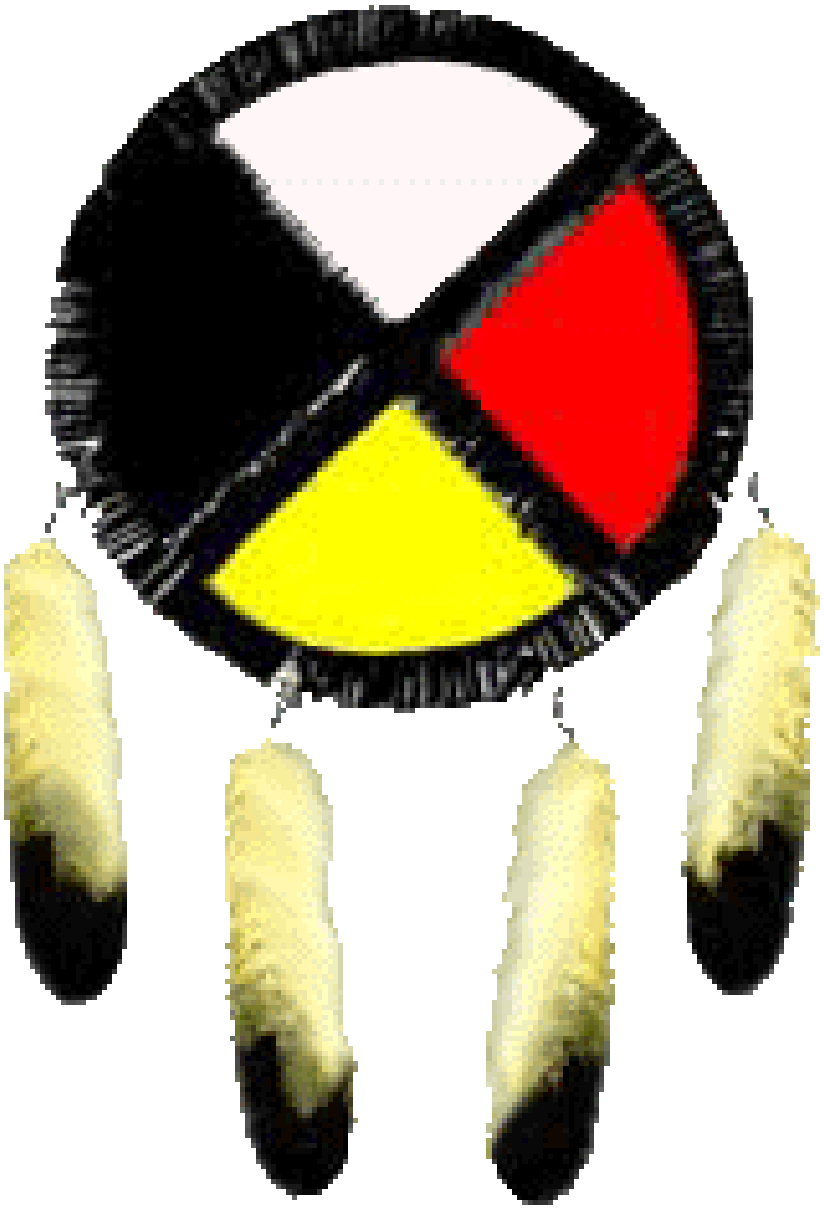
Sources and Resources

The Canadian Panel on Violence Against Women, Changing the Landscape: Ending Violence – Achieving Equality.

A Resource Guide on Family Violence Issues for Aboriginal Communities by David McTimoney, http://www.hc-sc.gc.ca/hppb/familyviolence/html/fvabor/1fvabor.html

TOPIC SIX

THE PATH TO HEALING



1. ABORIGINAL SELF-DETERMINATION

Let me quote some very profound **Words From An Elder,** Art Solomon, from the not too distant past (1987), which seem quite fitting today.

"This project is important, because eventually the people must come to their own determination about what matters to them: the people are the experts, not the ones who are thought to be the experts because one concept of the expert is "someone who knows more and more about less and less." So we are in the process of achieving our own self-determination, individually and collectively. It is imperative that we as a people come to stand in our place in the sun as legitimate children of the Creator with the same rights as anyone else, and the first right comes from the Creator directly. That is a manifestation of self-determination. This project is a manifestation of self-determination, and we must facilitate that.

That is what we are dealing with, and what is so exciting for me is that the people are standing up to affirm their rights and their beliefs. We must assist communities to strengthen themselves. We must reverse the devastation, and that means dealing with the causes and the effects of our problems. Any good doctor – and there were good doctors in the past – knows how to deal with causes. When you have removed the cause (having found what the cause is) and begin to deal with it, you are then empowered to deal with the effects. But if you are constantly putting band-aids on in an attempt to deal only with the effects, you never solve anything. So as a community we, the people, have to deal with causes. We are a people rising up. There is no other choice for us. There is no other way that we can win." *Art Solomon, Elder*

For Aboriginal women fleeing family violence, having the burden of historical repression of their inherent rights is a very real concern, since some of their leaders working towards Aboriginal Self-determination, are themselves abusers. These same people, often in power/management positions as tribal police, band counsellors, chiefs, threaten the safety of women and children searching for shelter and safety from violence. Having to leave the support of families and communities because of safety concerns, and a lack of support from community leaders, is an added burden to victims of violence. This move is made even more difficult by having to search for appropriate housing and replacing furniture, clothing and personal items left behind, promoting a disposable lifestyle. This transition can be made easier by the support of service providers who recognize and understand the historical repression and its effects on victims of family violence.

What is Self-determination?

The Oxford dictionary describes self-determination as "determination or decision according to one's own mind or will without outside influence. The right of a people of a country or nation to decide upon it's own political status or form of government."

"Self-determination was lived and practiced by most Indian tribes since time immemorial. It was how we governed ourselves, how we chose those leaders who helped to govern in a given area that brought about great and powerful nations. We determined our own destiny from *truth, honesty* and *love* (generousity)."
Agnes Littlechild, Elder

Self-determination is the right and ability of a people or a group of peoples to choose their own destiny within a particular geographical territory. It is the right of a people to assert their independence and identity over their own cultural, economical, social and political affairs.

The following are excerpts from the book, "Aboriginal Self-Determination", on what some leaders of First Nations' governments have to say about their interpretation of 'Self-determination'.

"The Creator gave us the mandate and the responsibility to live on this continent. To do that successfully, we must obviously have the capacity to make the decisions necessary to exercise that mandate and carry out that responsibility." *Doris Ronnenberg, Native Council of Canada*

"Where does the source of our sovereignty, our power and our right to self-determination come from? It doesn't come from the Crown, or the Canadian Constitution. It comes from our people, our history, our traditions and cultures." *John Amagolik, Inuit Leader*

We all have the right to determine what direction we want to go in life. Having lived in an environment where we were not allowed to make decisions for ourselves can put us at a disadvantage. Some of us may need guidance to explore our options, to face our fears, to challenge our abilities, set our own goals, and move forward with our lives, but never doubt for a minute that we don't have the capabilities to do so.

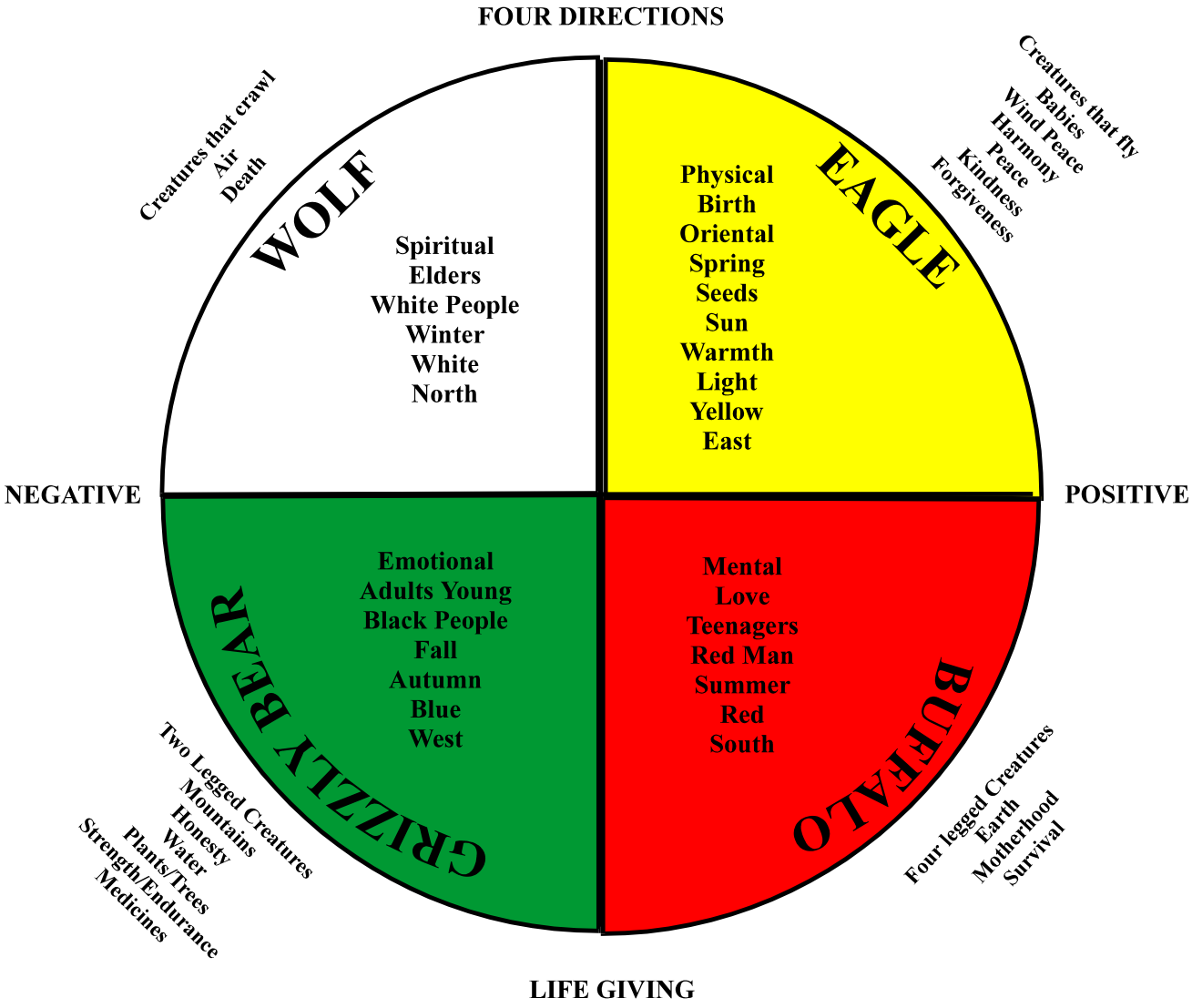
"A good heart and mind leads to having balance in your life." *Caroline Yellowhorn, Elder*

"The immediate formation of Elders Justice Circles must happen across Canada in Indian communities. Oft times, Elders are not recognized for their wisdom, their knowledge of plant and animal life but mostly their insurmountable strength and rich principles they have kept for human lives." *Agnes Littlechild, Elder*

Sources and Resources

Frank Cassidy, **Aboriginal Self-*Determination***, (Publishers Oolichan Books and The Institute for Research on Public Policy, 1991) Pages 1, 33, 37 and 258.
Returning Home – *A Report on a Community-Based Native Human Services Project*, by Thom Alcoze and Anne-Marie Mawhiney.

2. THE POWER OF CIRCLES AND THE MEDICINE WHEEL



To heal our communities mentally, physically, emotionally and spiritually a process must be provided to give people the opportunity for healing. No person can "heal" another. People become healed through a process that emerges from the inside out. An outside facilitator can be very helpful, but ultimate control of the process must remain the responsibility of those who are becoming healed.

One such process is the ***talking circle***, also known as the ***healing circle*** or ***sacred circle***. The circle allows people to express their feelings of despair, fear, confusion, insecurity, anger, etc.

The traditional **talking circle** is a very old way of bringing Aboriginal people of all ages together in a quiet and respectful manner for the purposes of teaching, learning, and sharing. When approached in the proper way, the circle can be a very powerful means of touching or bringing some degree of healing to the mind, body, heart and spirit. One could call it a very effective form of Aboriginal group therapy.

The circle leader, teacher, or facilitator begins by passing around Sweetgrass, Cedar, or Sage, so the participants may smudge themselves. Our Ancestors have taught us these Sacred Herbs have a purifying effect upon our total being. As the smoke from these herbs surrounds us, we are better able to connect on many levels with the others, within the circle, with ourselves and with what we experience. The group leader (or a volunteer) will then open the circle with a prayer. The circle is now in the hands of the Great Spirit, Creator, God, or whomever one calls the Higher Power. The leader might next start with introductions and have the people shake hands to acknowledge each other. This is a good thing to do, especially if this is a new circle of people.

The group leader then begins to talk to all that are present rather than any one person, without interruption. All are expected to listen respectfully until the speaker is finished for they will have an opportunity to express themselves. All who speak will be given the same respect, and will be listened to. The group leader or others within the circle may bring Eagle Feathers, Stones or other Sacred Objects to hold as they speak and then passed on to the next person in the circle. The person who has the object is the only person allowed to speak. Once finished, the object is passed on to the next person who then has an opportunity to speak. The objects help participants focus, learn and speak.

Within this Sacred-Circle, we are encouraged to speak not only from the Mind, but also from the Heart. We are free to share our innermost feelings as we choose to. There is an Aboriginal belief of the right time/right place/right people hearing things helps us to heal. This strong belief is what is relied on within the circle.

When all have spoken, anyone may request that what has been said and the identities of the participants be made confidential in which case it becomes a **closed circle**. With this belief, one may freely share what they have learned, knowing the information shared is safe. The circle is closed with a Prayer. In this traditional way we have come together again to heal, learn, and touch each other's spirit so that we may find strength to live.

The circle has no beginning and no end. Everyone sitting in the circle is together, no one is behind or ahead, the circle provides unity and strength.

The unbroken circle of life, the theme of unity, pervades native spirituality in its many manifestations as seen in traditional, ancestral wisdom and sacred beliefs through the continuous cycle of birth, growth, maturity and death – the inevitable return of all living beings to Mother Earth. The Earth is the mother of all people, and all people should have equal rights upon it.

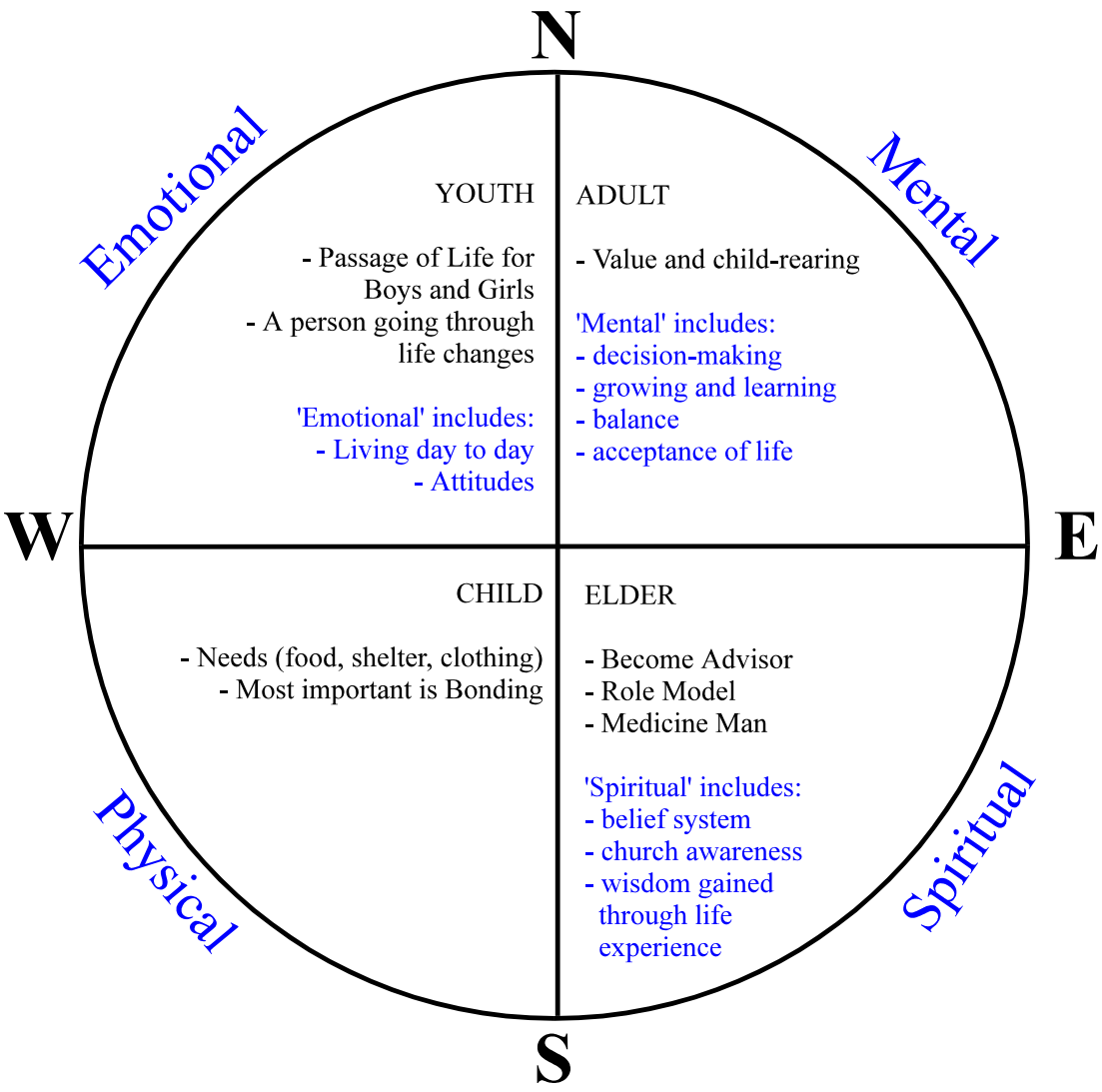
CIRCLES

By
Black Elk, Oglala Sioux

Everything an Indian does is in a circle
Because the power of the world
Always works in circles,
And everything tries to be round,
The sky is round,
And the earth is round like a ball,
And so are all the stars.
The wind, in its greatest power, whirls.
Birds make their nests in circles,
For their religion is the same as ours.
The sun comes forth and goes down again in a circle.
The moon does the same, and both are round.
Even the seasons form a great circle
In their changing
And always come back again to where they were
The life of a man is a circle
From childhood to childhood.

THE CIRCLE OF LIFE

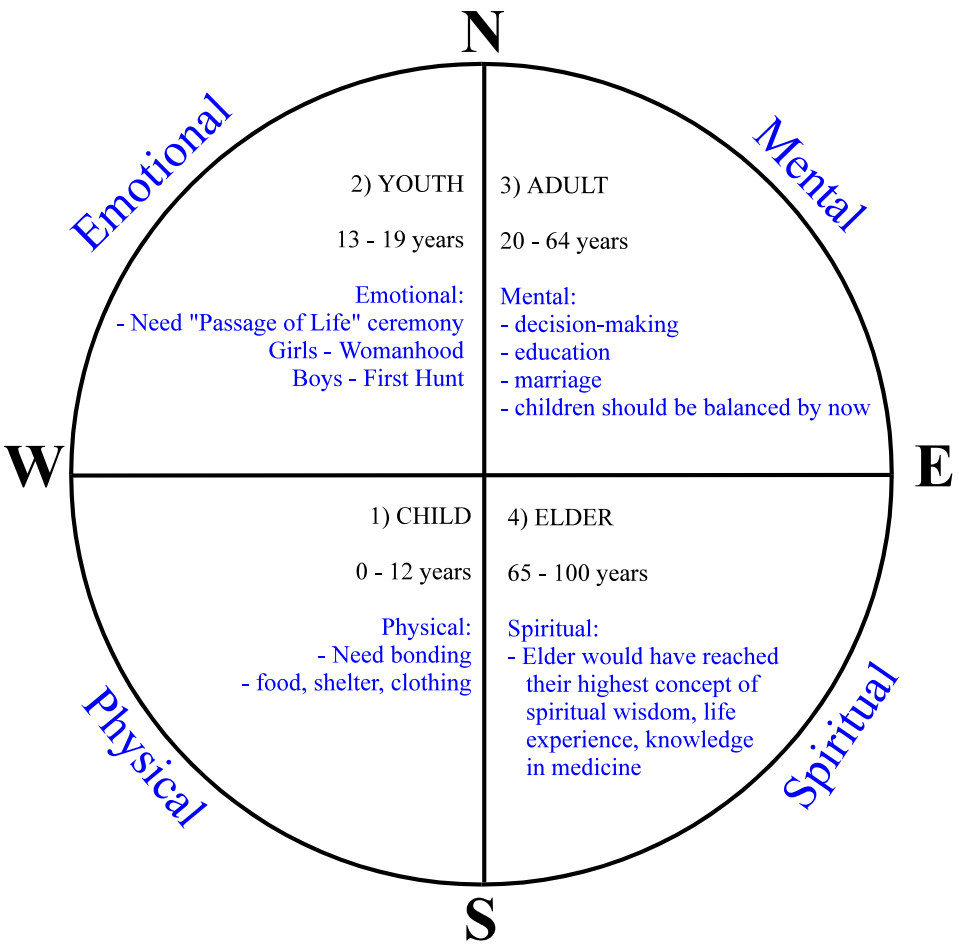
'4' Change
4 Directions
4 Decision-making steps



"In Indian communities, the Circle is a sacred symbol and is part of our oral tradition. Our first home was a circle, the tipi. Elders sat in a circle to counsel, to negotiate, to plan. The sacred pipe was passed in a circular motion. Some animal homes are in a circle, e.g. bird's nest. Life began and ended as in a circle 1) Birth, 2) Adolescents, 3) Mature person, and 4) Old Age."

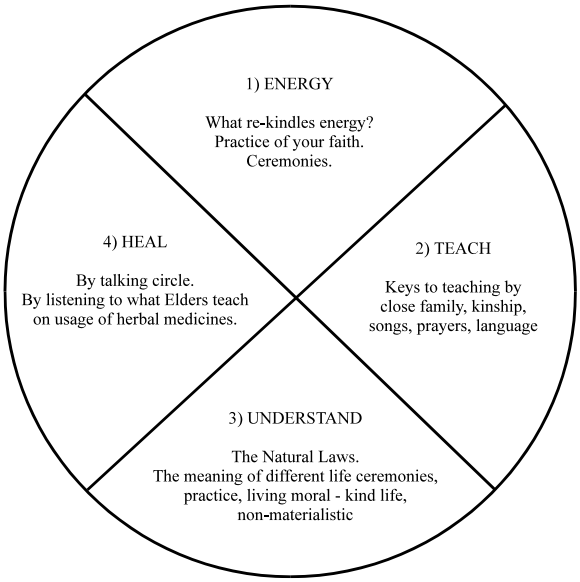
Agnes Littlechild, Elder

THE POWER OF CIRCLES AND THE MEDICINE WHEEL



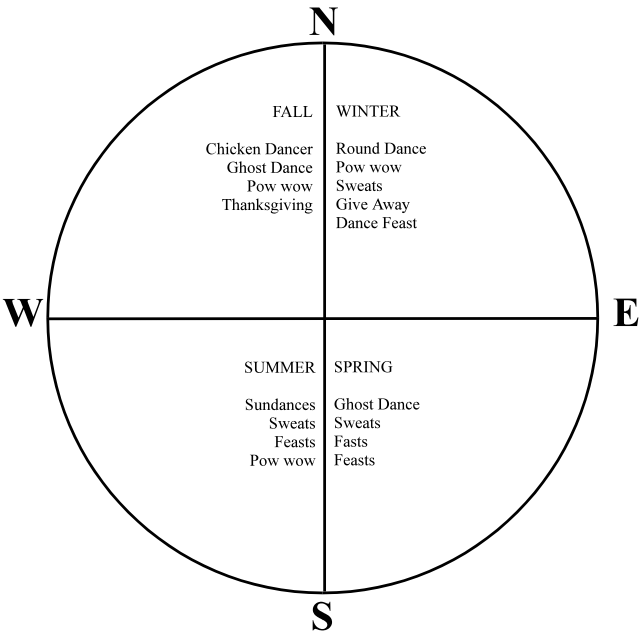
"Any person can learn what they decide to learn. It is what you do with learning that brings harmony, balance and peace in life." *Agnes Littlechild, Elder*

THE MEDICINE WHEEL



Age of Passage ceremonies can happen with adolescence: when a girl becomes a woman; when a boy does his first hunt.

THE SEASONAL CIRCLE



Native spiritual life is founded on the belief in the fundamental inter – connectedness of all natural things. The native culture's basic sense of community, or group, is in contrast with the non–native culture's individualism and sense of private ownership. No distinction is made between spiritual and secular life. For natives, spirituality is a total way of life.

In Aboriginal tradition, medicine is anything that will aid the seeker in feeling more connected and in harmony with nature. Anything that is healing to the body, mind and spirit is medicine. To find a special medicine that would give answers for a personal challenge or problem, our ancestors would often walk in the forests. The medicine walk is a way of getting in touch with nature, as it is important to maintain earth connections.

The drum is the heartbeat of the nation – tradition – the sound of the universe. It is used in ceremony and for social gatherings. The drum is sacred and should always be treated with respect and not be used as a toy.

The feather is a link between native people and the Creator. ***The Eagle*** is considered the messenger of the Creator, thus its feathers and down are highly valued. The Eagle represents total freedom, to go anywhere, to do anything, to hunt freely. The feather represents the epitome of what was the Aboriginal way of life. A way of life that has been destroyed and that we still hold dear. No one has the right to take an Eagle feather. It must be earned and awarded to the bearer. It is said that the feather has two sides and that we should always listen to two sides of any story.

Traditional teachings tell us that the number four is very sacred for the Aboriginal peoples of North America. ***The Medicine Wheel*** is an ancient native symbol that stands for the "sacredness of four, representing many things in the natural world that come in 'fours'. For example, we are told that in the Medicine Wheel there are four sacred directions, represented by four sacred colours: red, yellow, black and white, the four major races of the earth. *The* ***Medicine Wheel,*** also called the Sacred Hoop, represents the four elements; air, fire, earth and water and the four wind directions (east, south, west and north). Medicine wheels are places for energy, healing, teaching and understanding. They are used for times of reflecting on life and for joyous celebrations. The Medicine Wheel represents all of creation: all races of people, animals, plants, and stones; the sun, moon and earth are in the circle of the medicine wheel. The circle is represented in all of nature, seasons, life cycles, orbits of the moon and planets, etc.

Sources and Resources

Medicine Wheel credit: AMMSA – Buffalo Spirit interview of Francis Whiskeyjack , Elder, spiritual advisor from Saddle Lake AB.
http://www.ammsa.com/buffalospirit/June2000/medicinewheel.html

3. THE FOUR SACRED MEDICINES

There are also ***four sacred medicines*** that represent each colour and wind direction:

1. **Sweetgrass**: This long blade of green grass grows wild in Canada and northern parts of the United States. Elders tell us it is the hair of Mother Earth. After it is picked and dried indoors, it is braided into one long braid. It is said that our mind, body and spirit are intertwined in this braid. Sweetgrass has a sweet aroma and is used in all ceremonies. It is used to purify, cleanse and bring about positive energy.

2. **Tobacco**: One of the medicinal plants left to us by the Creator. Tobacco is carried as the leading protocol when one wants to approach an Elder or Medicine people. It is used in all ceremonies and may be mixed with other medicine plants e.g. kinikinik. It is considered a scared plant and long ago, people did not use it everyday. When picking medicinal plants or picking berries, one first leaves tobacco on the ground for thanksgiving and prayer.

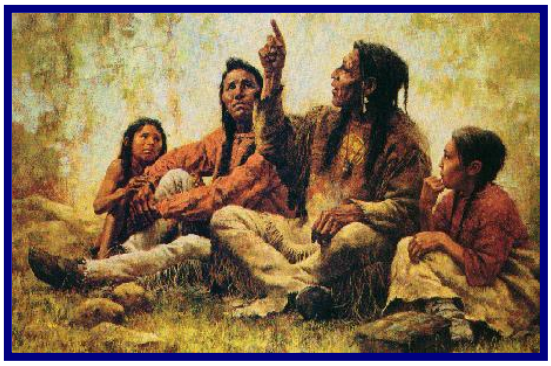
3. **Cedar:** It is taken off cedar trees but take only what you need. Cedar is used with other plants to make a smudge and is used in the Sundance Lodge. It can also be used for cleansing and helping to get rid of negative or “bad” energy around you.

4. **Sage**: There are many species of sage as it exists in Canada and the United States. Sage is used in most ceremonies, particularly when a young girl becomes a woman.

"Proper protocol is very important when one wants to learn more about these four sacred medicines. One has to be careful where our knowledge or Indian medicines end up." *Agnes Littlechild, Elder*

Sources and Resources

Sun Bear and Wabun, the **Medicine Wheel** *Earth Astrology* (Publisher Simon & Schuster, Toronto, N.Y. (1980) Pages 1 to7.
Shannon Thunderbird, **Medicine Wheel Teachings**, http://www.shannonthunderbird.com/Home.htm



4. Elders, Spiritual Guides and Protocols

The Elders of a community or nation are respected citizens (male and female), who have acquired greater knowledge and understanding of the old ways and old teachings. Some may interpret dreams; others may be skillful in herbal remedies or be healers during a sweat lodge ceremony.

An Elder does not necessarily have to be old, but may have experienced many life challenges and is sought out for their knowledge. In native communities, old age and death are seen as aspects of the great cycle of life and are not feared, but welcomed. Age brings wisdom and elders play a major role in community life.

A Spiritual Guide has special gifts to assist you in your spiritual journey. Some are medicine people and others interpret dreams, etc.

Spiritual Guides and Elders may have the gift of holding pipe ceremonies, conducting full moon ceremonies, running sweats, doing face paintings, etc. While each person has their own special gift, some may have more than one, depending on the society they belong to. For this reason, it is important to be specific in what you are asking an Elder. If they cannot help you with your request they may be able to refer you to someone who can. It is important to know the Elders and Spiritual Guides in your area.

"Elders are so important and valuable in any given community that one cannot stress enough to use their expertise. They are the keepers, the comforters, the counsellors, the herbalists, and the medicine man or woman. They have earned their keep through actual sacrifice of their time. Many are gifted. Some have received their knowledge through dreams or visions and this does not necessarily mean herbal medicine only. Gifted knowledge can come to Elders who are Ministers, Elders in a church or Elders with life long experience."

Agnes Littlechild, Elder

Protocol for Approaching Elders and Spiritual Guides

"Begin by connecting with Elders, find their richness and begin work on an Elders circle."

Agnes Littlechild, Elder

When one is seeking advice or other services from an Elder or Spiritual Guide, the first thing to do is to offer tobacco, which can be in a pouch or as a pack of cigarettes. It is important to try to find out what brand of cigarettes the person smokes if you are giving cigarettes. If the person you seek accepts the tobacco they are agreeing to your request.

The giving and accepting of tobacco is considered as a contract. After the service is performed you then give from your heart whatever the service is worth to you in gifts or money. It is also important to be precise about what it is you are requesting. Once you have given the tobacco and they have accepted it, they are bound to do what is asked of them.

Sources and Resources

Protocols on Elders, Chapter 5, Aboriginal Workforce Participation Initiative, Employer Toolkit, Indian and Northern Affairs Canada, 1998

5. RESPECT FOR CEREMONIES

Many of our people must learn about our ceremonies because residential schools and religious educators separated them from traditional family teachings. Ceremony is a way for humans to give back to the creation some of the energy they receive.

Mother Earth is constantly giving us a surface on which to place our feet, Father Sun brings us warmth and Grandmother Moon brings dreams. The element of Earth gives us a place to grow food and the ability to make homes and tools. The water keeps us alive. The fire warms our homes and cooks our food. The air gives us the sacred breath of life.

Through ceremony, we learn to give back. When we sing, we give energy through our voice. When we drum, we allow the earth's heartbeat to join with our own. When we dance, we bring the energy of earth and sky together in our bodies and give it out. When we pray, we give energy through our hearts. When we look upon our relations, we give blessings through our eyes. When we put all these activities together, we have a ceremony, one of the most powerful forms of gift giving we humans possess.

"In the Seasonal Circle, we see many ceremonies. Certain ceremonies happen at certain times of the year. Then there are ceremonies, which happen in any season, e.g., Feasts, Fasts, Weddings, Initiations, Memorials, Thanksgiving, Sweats, and Pow wows. Round Dances, 'The Sing' for Sundance, and Give Away Dances happen in the winter. Chicken and Prairie Chicken Dance, and Ghost Dance, Sahpotawan, happen in the fall. Sundances start in the early summer."

Agnes Littlechild, Elder

To get to the core, you must approach ceremony with understanding, respect and gentleness toward yourself and all the creation.

Ceremonies and exercises help promote the highest good to all those involved in them. Ceremony is a wonderful teacher of patience. Like most events in life, ceremony has a beginning, middle and an end. However, the end is the beginning of another ceremony. Ceremony is all of life being respected and honoured.

"Especially for a person who is hurting (victims of violence) it would be advisable to seek an Elder for a better understanding of different ceremonies – where one could chose what would help. Once gained, it is a road to Healing!" *Agnes Littlechild, Elder*

6. THE SMUDGING CEREMONY

Elders teach us to cleanse ourselves of bad feelings or negative energy in order to heal others and ourselves. This is especially important to do in preparation for ceremonies, for prayers, for a meeting, for an important gathering, or for a celebration. Smudging ceremony usually happens before a sweat, a sacred event, Pipe ceremony, or a feast. Smudging can also be done before a "Talking Circle" begins. The following are the items you will need for this ceremony:

- smudge bowl
- stone
- talking stick
- feather or feather fan
- matches

Along with these items you will need any one, or any combination of the four sacred plants.

1. The four sacred plants – sweetgrass, tobacco, cedar and sage. Instead of tobacco, one can use willow fungus. The tobacco is used as protocol to the Elder who is performing the Smudging ceremony.

2. You can either place one of these sacred plants in a bowl or shell and light them or you can mix the plants together and light them.

3. When burning, use a fan or feather to put out the flame. Keep fanning to keep it smouldering.

4. Smudge any medicine tools you will be using in the ceremony.

5. Next hold your hands over the smoke and wash your hands with the smoke. Then draw the smoke over your head, down your arms, and down the front of your body, then the back of your body and brush it away from you towards the ground. As you smudge, you also pray and ask the creator to cleanse your body of all negative energies, thoughts, feelings and attitudes you may have picked up prior to smudging**.**

6. Offer smoke to the four directions, starting in the north, then to the south, east and west.

7. After you have smudged, you can hold the bowl while other people smudge, or you can pass the bowl to the person on your left, who then smudges and hands it to the next person on their left, and so on until it returns to you.

"Although the belief system of all tribes is basically the same, one may find some differences with ceremonies. Smudge also serves as a headache medicine. It is wise then to seek out your Elder, only they know what is best." *Agnes Littlechild, Elder*

Sources and Resources

Mother Earth Spirituality, by Ed McGaa, Eagle Man
Sacred Path Cards: The Discovery of the Self through Native Teachings, by Jamie Sams, 1990

7. GIVEAWAYS

Since the days before the arrival of the Europeans, Aboriginal peoples have had a sense of generosity that is unique among all cultures. This generosity was developed into the giveaway.

Giveaways are generally held during a Powwow or other gathering, as a way of honouring one's personal accomplishments, a family member, relative or other community member, by giving away many gifts.

Those wishing to hold a giveaway, generally spend a year preparing by gathering such items as blankets, beadwork, crafts, etc. to be given away, and by praying, going to sweats and meditating, depending on a person's teachings.

The person holding the giveaway then attends a pre-chosen Powwow, approaches the emcee and advises that person of their intentions. When it is time, the emcee makes the announcement and the giveaway person speaks of the reason for the giveaway and generally announces a certain drum group will play an honour song and invite family and then friends to join them for a dance. After they have come a full round, anyone wishing to join the dance is welcomed. This will usually continue for one or two songs.

It is customary in a giveaway to always honour the team leaders and the drum, and then those who have helped. All in all, a giveaway can last from twenty to forty minutes.

"There are Giveaways which happen during the end of functions or dances. There is also a special ceremony called **Give Away Dance** which only happens during winter months (Mahtaitowin). Our ancestors tell us that a Giveaway is very strong and one does not see the result until later. Seek knowledge from your Elders on the different types of Giveaways that exist."
Agnes Littlechild, Elder

Sources and Resources

Mother Earth Spirituality, by Ed McGaa, Eagle Man.
Ben Spanish – Ojibway Elder
Edna Manitowabi – Ojibway teacher
Sacred Path Cards, Jamie Sams

8. Powwows

"A Powwow is a celebration of Indian people coming together to join in the festivities in an Indian Community. There are two types of Powwows: 1) The *traditional* Powwow where there are no competitions but still all categories of dancers come to celebrate. This is more of a relaxed type of celebration where feasts and *specials* take place. There is Intertribal dancing, an occasional Round Dance, a Visitor Dance and an Owl Dance. The special may be the Hoop Dance and the Initiation dance followed by a giveaway; 2) Then there is the *Competition* Powwow, where the different categories of dancers compete for prize money. Competitions run on a point system. Making your grand-entries on time is must. There are also continuous spot checks.

Powwow life brings many adventures and happiness.It is a time for camping, making new friends, visiting relatives, a time of prayer, of dancing and just being grateful you are a participant!"

Agnes Littlechild, Elder

Powwow Etiquette and Protocols

- Appropriate clothing is mandatory in the dance area and throughout the Powwow grounds. A woman should never wear shorts in the dancing area. People not respecting a family and spiritual atmosphere may be asked to leave the gathering until properly attired.

- Alcohol and drugs are prohibited in all Powwows.
- Pets are not allowed in the dance area.
- It is advisable by Elders that a woman on her moon time (menstrual cycle) keeps away for the drum and dancing area. This tradition respects the 'woman's gift'.
- Ask permission before taking pictures.
- Elders are available to give guidance on protocols for approaching the drum, Specials, Giveaways, Blanket Dances, etc.
- It is advisable to stand to show respect to all Grand Entries, Honour Songs, Specials, Memorials and Veteran Songs. Men should always remove their hats or caps.
- Always listen and show respect to the master of ceremonies, who has a hard job to do. They will give all of the information you need, as well as entertain you and keep you posted on news. The master of ceremonies can answer any questions you have.
- Keeping the Powwow grounds clean is everyone's responsibility. Caring for Mother Earth is one of our people's most important teachings. Be responsible; this indicates you have respect for the hosting tribe. A clean Powwow is a respected Powwow.
- Specific seating is usually provided for elders (and elders only). Inquire with the Powwow committee, security or the master of ceremonies for the seating arrangements. The elders seating area is usually recognizable by its location within a covered or roped-off area.
- Bring your own seating when attending a Powwow, because public seating is the exception rather than the rule. Lawn chairs are the most common way of solving this problem. Do not sit on the benches around the arena. These benches are reserved for the dancers only. You may set up your chairs directly behind the benches, and it is usually good courtesy to ask permission of the dancer whose bench you are sitting behind, as she/he may have family who may be sitting behind her/him.
- Remember you are a guest, to have fun, ask questions and meet people. Everyone is welcome.

Sources and Resources

Gathering News Singing & Dancing PowWows.Com
http://www.powwows.com/dance/etiquette.shtml

TOPIC SEVEN:

Cultural Awareness

1. BEST PRACTICES

Aboriginal women who have experienced family violence are faced with issues that non-aboriginal women do not have to face. The following is a representation of some of those issues:

- Intergenerational abuse (learned behaviours). Aboriginal children learned parenting skills from a community that modelled appropriate behaviour. Residential schools taught power and control through fear and punishment.

- Drub and alcohol abuse by the abuser, family members, self, extended family and/or supporters of abuser changes the dynamics and sets up barriers to healing.

- Abuse by the extended family – lateral violence – from siblings, aunts, uncles, adult children, and elder abuse. This combination limits a woman's access to resources on and off reserve and adds another dynamic to safety issues.

- Sexual and physical abuse in Aboriginal communities is sometimes 'normalized'. Women experience multiple incidents of sexual and physical abuse that appear to be tolerated in the community and as a result many cases go unreported.

- Aboriginal women are faced with a difficult choice: the disclosure of the abuse may bring shame and humiliation to the family; and the victim may be ostracized by the community. This can result in lack of privacy, having to face the abuser, fear of further humiliation through community gossip and intimidation from supporters of the abuser and family members. She may be confronted with anger, rage, denial, and betrayal as secrecy is expected.

- Double discrimination (racism and sexism); she faces the stereotypes of a woman and an Aboriginal.

- If out of the community, she can face structural racism and sexism through judgement, indifference, and disbelief, resulting in mutual mistrust of police and service providers.

- Aboriginal women may want to protect the men against the criminal justice system. In their experience the larger society is viewed as the abuser – they fear their abuser will face harsh treatment primarily due to racism.

- If their case goes to court, the victim may face quick retaliation by the abuser if he goes back to the community or by family, extended family, or supporters of the abuser.

- Women are fearful that any contact with the criminal justice system or social services may result in their children being taken away.

- Aboriginal women sustain high levels of abuse, substantial injuries and make very difficult decisions to get to a shelter.

- Aboriginal women move to urban centres to escape family and community, which are sometimes synonymous. Problems of apathy, lack of support and lack of healthy leadership may contribute to this.

- Transience may be a factor. Aboriginal people need to be highly mobile when their communities are in close proximity to large urban centres – families move back and forth due to economic conditions (jobs, housing), access to education and other services such as medical care and childcare, etc.

- Aboriginal women face isolation, often not knowing their way around the city, have to learn how to access the transit system and find their way to shopping areas. With feelings of intimidation, they must learn to deal with financial, educational and medical professionals to get both their children's and their own needs met.

- Often the fear of being totally responsible for the emotional, physical, spiritual, and mental wellbeing of their children, and the fear of being alone and lonely will lead them back to their abuser or into the arms of another abuser.

2. NEEDS OF ABORIGINAL WOMEN AND COUNSELLOR/CLIENT RELATIONSHIPS

Women who have survived the trauma of family violence have to deal with many issues in order to heal. Some of these issues include:

- Chronic and repeated abuse by those in close relationships results in long term effects; it shatters the construction of self that is formed and sustained in relation to others and undermines belief systems and her faith in the natural or divine order.

- Trauma results in disempowerment, disconnection and apathy.

- After any trauma basic trust needs to be re-established. There is a need to reconnect and have a sense of community; to find new beliefs in order to create a meaningful world.

- Recovery can take place only within the context of relationships – healing cannot occur in isolation.

- There needs to be a secure sense of connection with caring people to build a foundation for healing.

- The woman needs to regain the belief that her point of view is important and needs to believe that she can be herself in relation to others.

- Grieving is part of healing – approach the client with an open mind, understanding that the client has experienced much suffering and loss.

- First Nations people have been through much abuse; it must be understood that it will take time and patience to develop a good, trusting relationship in order to heal.

- Individuals are at different levels of trust, self-awareness and self-disclosure.

- Counsellors need to create feelings of safety and a comfortable environment where healing can begin.

- Boundaries are very important – clients are very vulnerable – they come seeking help and care. Be mindful of the power imbalance inherent to the counsellor/client relationship. The counsellor, as seen by the client, has superior status (higher education). The impetus is on the counsellor to encourage a partnership for healing of the client.

- Front line workers are not ‘control’ agents, but rather facilitators of healing and change.

- The counsellor needs to honour where the client is at in their process allowing for long-term counselling.

- Remember the *process* is as important as the end result.

- People are ready to heal when the time is right for them. Counsellors need to learn when to let go and let the client decide when they are ready. In social work practice, assessments and treatment of the individual is set within a specific time span and determined by experts as part of setting goals.

- Voluntary co-operation in the process of healing is important.

- The client often feels stigmatized and fearful of being stereotyped. An important factor to keep in mind is that not all Aboriginal people are traditional. Some combine traditional with mainstream beliefs, others lean more towards traditional, others know only mainstream and have a desire to learn traditional, while others want nothing to do with traditions. Remember some people were adopted and know nothing about traditions and are perfectly happy with their present belief system.

- Support your client’s self-determination and ability to make healthy choices and maintain balance in her life – she’s the expert.

- Act as a guide in helping your client to regain her sense of autonomy, personal power and self-control while she rebuilds a positive view of herself.

3. COUNSELLING ABORIGINAL PEOPLE

Aboriginal peoples use many teachings, stories and practical experiences to guide the young through life. Within the Aboriginal community counselling, as known in the non-Aboriginal society, is not generally practiced. As one grows in the community, the older ones teach and guide the younger ones. In this way, everyone has something to offer in the way of teaching. However, when someone finds they are in need of firmer guidance, a pipe carrier or a spiritual person is called. When such a person is asked to help, they bring this help in the form of ceremony. The ceremony could be as simple as sitting down and smoking a pipe with a person in need, smudging, prayers, face painting or it can be as complex as holding a sweat, a four-day fast or vision quest.

In times gone by, a request for help through ceremony was seen as a sign of strength. It was seen as having the deepest faith in the traditions and in the ability of those given such gifts.

No matter which level of counselling, the prime component that exists is the gentleness of the counsellor. Traditionally, Aboriginal people were quiet and gentle by nature. Harsh words or aggression were not used while counselling. The client, not the counsellor, did most of the counselling. The counsellor guided the person to find the problem but it was felt that only the person with the problem knew how to fix it. It was the job of the counsellor to guide that person towards correcting the problem.

As a guide, the counsellor uses gentle probing questions to move the person from crisis to working on their problem. Having the ability to communicate in a non-aggressive manner with an Aboriginal person is a start toward good counselling techniques.

Understanding that Aboriginal people can read body language and the unspoken word better than most spoken words will help you to understand the reason some Aboriginal people will or will not relate to you.

Try not to put forward a false impression as this will be read and understood. Being aware of your feelings toward Aboriginal people, and understanding those feelings, will help you become a better counsellor.

For an Aboriginal person to be open to your requests as a counsellor, they must feel that the mind's door is open for them to enter and to leave safely. The Aboriginal person needs to feel they can open their mind's door and allow you inside without your wanting or trying to stay too long. Too many "you must" or "you can't", will keep the Aboriginal person shut away from you. Do not try to rush into a session or into the mind of Aboriginal clients. The brain is the centre of all, and for someone to try and enter without being invited in is not acceptable.

Note that when working with people who have English as their second language, you should allow time for them to translate into the Aboriginal language and then back into English (usually ten seconds or longer).

As a counsellor, learning a few words of your client's language could help. Such things as "Hello", "Thank You", "See you later", are a few phrases that can help you communicate. A list of such phrases could be learned from recognized Elders of the different tribal groups in your area.

Aboriginal people **may** have specific behavioural traits that can be misread by non-Aboriginal service providers. These traits include:

- ***Eye-to-Eye Contact****:* Aboriginal people have little eye-to-eye contact during a conversation. It is told that through the eyes, one can steal the spirit or soul of someone. This is why eye-to-eye contact is avoided. To the non-Aboriginal, this lack of eye contact is seen as hiding something.

- ***Voice Pitch****:* Aboriginal people have a much lower and softer use of their voice. Each human being is seen as a reflection of the Creator and so should be spoken to in a soft and gentle manner. Speaking slowly is a trait that has been learned to enable the Aboriginal to communicate in their second language. It is when speaking English that an Aboriginal speaks in this manner.

- ***Handshake***: Within the Aboriginal community, the touching of another person is not something that is taken lightly. To traditional people, the body and all of its parts are private and should be respected. To touch another person, one does so with respect, as this is another human being reflecting the Creator. Even a firm handshake could be seen as too aggressive, so a softer, gentler manner is preferred.

- ***Conversation****:* When an Aboriginal person is engaged in conversation, long periods of silence at the start, or even during an ongoing conversation, is common. There is no rush to start a conversation. Everything is done in time. During an ongoing conversation, there can be long periods of silence. These periods are used for contemplation of what is being discussed. When having a serious conversation with a traditional Aboriginal person, you can expect this to happen.

- ***Nodding of the Head*** as an expression of understanding. Do not take head nodding and sounds of agreement as such. This is the Aboriginal person's way of telling you that they are listening to what you have to say. Each of these traits can and have been misunderstood.

When faced with a session with an Aboriginal client who seems closed or non-responsive, do not push for that person to speak. It could be that this person has a language barrier preventing her/him from understanding you or this person may not even speak English. Do not assume the client has nothing to say. In many instances Aboriginal people who come from remote reserves do not have the ability to function well in the English language, even if they speak English and are shy about telling you this. They may sit for an hour, let you assume they understand, and appear to be actively listening, but they may not understand what they are listening to.

Many Aboriginal people are trusting and friendly. When approached in an open and trusting manner, most Aboriginal people, like others, will respond in the same manner. Understanding that most Aboriginal people are family and community oriented, not self-oriented, will help you to communicate better.

An open mind and a deeper understanding of what makes up the Aboriginal culture is most important.

Sources and Resources

A Resource Guide on Family Violence Issues for Aboriginal Communities
by David McTimoney
No Place for Violence, Canadian Aboriginal Alternatives, edited by Hocelyn Proulx and Sharon Perrault,2000

4. CONSIDERATIONS DURING CROSS-CULTURAL COUNSELLING

Cultural awareness is not empathy for minority groups and it is not just about specific interpersonal skills. It does not require imitation of the skills of knowledgeable insiders, however desirable that may sometimes be.

Culture is the social context in which the problem takes place. Cultural awareness is significant, as it provides:

- Information on how particular problems are experienced, perceived and acted upon in a given culture,
- Explanations of the cause of the specific problems,
- Service givers with a sense of which alternatives and options would be most appropriate.

The client's definition of the problem is likely to vary from that of a Counsellor who comes from another culture. Different world-views and social experiences colour how each one interprets and articulates experience.

A successful intervention uses labels, works, or concepts *that are familiar and acceptable to the client* in defining the problem. This involves more than a common language and refers more broadly to cultural understanding, the availability of indigenous helping resources in client communities and the decision-making involved in the utilization of those resources.

It is desirable that service providers know how to obtain and use the necessary cultural information and resources, sharing this knowledge with clients and colleagues.

Stress the expectations and values of the client's community in the assessment of outcomes of intervention. Treatment can only be considered successful if it is evaluated as such by the client and their community.

Minority communities view the social service system as a threat or as a source of control. Social workers may well be the last resort in the chain of help seeking contacts.

Among cultures and within cultures, there exists an enormous range of help seeking behaviours.

"As a general rule, First Nations peoples have been socialized to stay in the here and now. Frustration develops when the counsellor focuses on the past. The past experiences should be seen instead as a learning opportunity." *Caroline Yellowhorn, Elder*

The greater the cultural distance between help seeker and help provider, the greater the discrepancy in perception, labelling and response to a particular problem.

One critical problem in providing social services to Aboriginal women is the relationship between the mainstream society and those seeking help. This relationship is further strained by problems of lack of self-confidence, discrimination, language barriers, the lack of knowledge and training of staff, and inappropriate services.

5. GUIDELINES FOR EFFECTIVE INTERCULTURAL COMMUNICATION

1. Be aware of your own culture and of the fact that behaviour is influenced by cultural assumptions, beliefs and values.

2. Be aware that your idea of reality may not be someone else's.

3. Check your assumptions before making a judgment about the behaviour or stated intentions of your client.

4. Practice empathy: Try and step into the other person's shoes and see things from their point of view.

5. Avoid stereotyping on the basis of cultural background or race. These generalizations lead to miscommunication and misinterpretation.

6. Learn to view the client as a member of a cultural community rather than an isolated individual.

7. If your client is an aboriginal, be aware of the issues and stresses involved in adjusting to a different culture.

8. Take the time necessary for effective intercultural communication.

9. Expand your range of options to deal effectively with intercultural situations.

10. Use short clear sentences.

11. Avoid the use of idiomatic expressions and complicated sentence structures.

12. Use simple common action verbs if possible.

13. Avoid exaggerated pronunciation and excessively loud or slow speech.

14. Avoid concepts and theoretical explanations.

6. BARRIERS TO ABUSED ABORIGINAL WOMEN FLEEING ABUSE

1. Lack of, or minimum knowledge of English.

2. Lack of knowledge about individual rights and services available in the community.

3. Even if an Aboriginal woman is aware of her rights and can speak English, there are social pressures that discourage them from accessing services. These include:

   - Social isolation
   - Family pressures
   - Societal attitudes
   - Tribal and family pressures
   - Economic dependence
   - Political pressures
   - Non-supportive official responses
   - Loyalty issues
   - Increased risk due to minority status
   - Identity, the extended family and the Aboriginal community

4. Traditional modes of intervention can become barriers too, including:

   - Inflexible mainstream services
   - An assumption of the individual's ability to access services.
   - Emphasis on verbal disclosure.
   - Client self-determination.
   - Emphasis by the mainstream on individual independence and self-sufficiency
   - Political influence

7. SKILLS FOR THE CULTURALLY SENSITIVE SERVICE PROVIDER

The following information was taken from “The Ethnic Competence Model for Social Work Education: Colour in a White Society.”

Personal Attributes

The culturally sensitive service provider has the following personal attributes:

1. Personal qualities that reflect genuineness, empathy, non-possessive warmth, and the capacity to respond flexibly to a range of possible solutions.

2. An acceptance of and openness to differences among people. A willingness to learn to work with clients of different ethnic minority groups.

3. Service provider’s articulation and clarification of their personal values, stereotypes and biases about their ethnicity and social class, as well as those of others, and ways they may accommodate or conflict with the needs of ethnic minority clients.

4. Personal commitment to alleviate racism and poverty.

Knowledge

The culturally sensitive service provider gains knowledge in the following areas:

1. The culture (history, traditions, values, family systems and artistic expressions) of ethnic minority clients.

2. The impact on clients of ethnicity, behaviour, attitudes, and values.

3. The help-seeking behaviours of ethnic minority clients.

4. The role of language, speech patterns and communication styles in various ethnic communities.

5. The impact of social service policies on ethnic minority clients.

6. The resources (agencies, persons, informal helping networks and networks) that can be utilized on behalf of ethnic minority clients and communities.

7. The ways that professional values may conflict with or accommodate the needs of the ethnic minority clients.

8. Power relationships in the community, agencies, or institutions and their impact on ethnic minority clients.

"Don't overdress. It creates a barrier."
Patti Nooskey, Elder

Skills

The skills required for culturally sensitive counselling include the ability to do the following:

1. Establish techniques for learning the cultures of ethnic minorities.

2. Communicate accurate information on behalf of ethnic minority clients and their communities.

3. Discuss openly racial and ethnic differences and issues, and respond to culturally based cues.

4. Assess the meaning of ethnicity for individual clients.

5. Differentiate between the symptoms of intra-psychic stress and stress arising from the social structure.

6. Master interviewing techniques that reflect an understanding of the role of language in the client's culture.

7. Utilize the concepts of empowerment on behalf of ethnic minority clients and communities.

8. Use resources on behalf of ethnic minority clients and their communities.

9. Recognize and combat racism and racial stereotypes and myths held by individuals and institutions.

10. Evaluate the validity and applicability of new techniques, research and knowledge for work with ethnic minorities.

Sources and Resources

The Ethnic Competence Model for Social Work Education: **Colour in a White Society**, Adapted from Joseph S. Gallegos.

8. WORKING WITHIN A DIFFERENT CULTURE

The following is a list of suggestions that a service provider might draw on when working within a different culture and in particular with Aboriginal people.

1. It is beneficial to learn some basic things about the culture and learn to respect the way that it works.
2. Develop a sensitive attitude and be alert to peculiarities of that culture, (i.e. protocol, communication patterns, behaviour patterns, etc.)
3. Stress cultural similarities rather than cultural differences.
4. Develop and nurture trusting relationships.
5. Start a 'partnership' by addressing together similar elements and positive aspects of both cultures.
6. Do not put down your own culture and 'oversell' yourself in expressing appreciation of your client's culture. Being patronizing is another form of put down.
7. Explore and address certain difficult aspects of client's culture in an open and respectful fashion.
8. Point out there will be times when misunderstandings will occur about each other's culture and possibly with each other.
9. Emphasize that all cultures and individuals are worthy of making unique contributions. The nature and extent of that contribution is not important.
10. Set an attitude of problem solving and planning that deals with cross-cultural stress issues.
11. Help the client recognize that this is an opportunity to re-define roles.
12. Help to decrease the mystery that surrounds education, health, and law issues.
13. Be real. If you do not know something, fine. Do not act as if you know everything. Who does?

Service providers must continually examine their personal biases about other cultures, recognize one's limitations as well as examine client impact on counselling practices. What is being suggested is that we need to expand our knowledge base to include Aboriginal and other minority groups. It would convey both an interest and a sensitivity to others and one's own culture. We need to be able to combine existing techniques with alternative measures, developed to meet cross-cultural challenges.

9. THE USE OF INTERVENTION TOOLS

Connie Nelson, Mary Lou Kelly and Dennis McPherson (1985) distinguish between the social work concept of helping and the Aboriginal concept of helping. Specifically, social workers are trained to direct "helping as a process directed at change"[41] versus the Aboriginal worldview that being helpful is to be supportive. They further offer a chart that provides their view of the contrast between European and Aboriginal social workers' beliefs and values.

The following chart represents o that viewpoint.

Comparative Chart of Significant Knowledge and Values that Inform Practice Principles	
Aboriginal	**European**
Subjective	Objective
Inside client's time and space	Outside client's time and space
Time (flexible and qualitative – here and now)	Time (compartmentalized and quantitative)
Steward	Taker
Being	Becoming
Person-oriented	Problem/task-oriented
Indefinite intervention	Short-term intervention
Acceptance	Control change
Goal – access to needed resources	Goal-solve the problem
Catalyst (use of self)	Linker (use of environment)
Feels no accountability for successful resolution	Feels accountable for client success resolution
Client responsible for assessment	Worker responsible for assessment
Allows dependency, as prime resource	Discourages dependency
Maturity – dependence and independence	Maturity - independence
Other resources augment use of self as principal resource	Other resources are of principal value
Can't change people (people change themselves)	People can be changed
Respect	Expertise

[41] **Rediscovering Support in Social Work Practice: Lessons from Indian Indigenous Human Service Workers**, by C.H. Nelson, M.L. Kelley, and D.H. McPherson, 1985, Canadian Social Work Review, Pages 246-7.

Edith Ellison Williams and Florence Ellison (1996) remind us that “(I) interventions that involve Indian planning and implementation have the best chance for succeeding because they are likely to be more culturally appropriate” (p.150). Additionally, they offer the following guidelines to help social workers in their practice with Aboriginal people.

1. Listen for opportunities to show a desire to learn about Aboriginal traditions.

2. Determine what importance Aboriginal culture may assume in ongoing care.

3. Design interventions that are sensitive to the value constraints of both traditional and Western cultures (as appropriate).

4. Aim interventions at restoring a balance between physical well-being and spiritual harmony.

5. Emphasize the present and problem-solving skills (when appropriate).

6. Involve the Aboriginal community in the planning and implementation of programs (when appropriate).

7. Understand the client’s definition of illness and fit the intervention that definition.

8. Include ceremony and ritual in interventions when appropriate.

9. Consult with traditional healers/elders (when appropriate).

10. Include peers, family members, and community representatives in interventions when appropriate.

Sources and Resources

Culturally Informed Social Work Practice with American Indian Clients: Guidelines for Non-Indian Social Workers, by E.E. Williams, and F. Ellilson, 1996, Social Work, 41, (2), p. 150.

Vern Morrisette, Brad McKenzie and Larry Morrisette (1993) offer a framework to develop an Aboriginal model of practice. They outline four principles in creating such a model:

1. "Recognition of a distinct Aboriginal world view" (p.91) (Where the) "model must be based (on) the need for full appreciation of the distinctiveness of an Aboriginal world view and traditions, including their historical development involving a symbiotic relationship to the earth and a belief in the delicate balance among all living things (p.93)."

2. The "development of Aboriginal consciousness about the impact of Colonialism, and this is a first step to empowerment" (p.93).

3. "Cultural knowledge and traditions as an active component of retaining Aboriginal identity" (p. 92). (An) "active approach to cultural knowledge is implied in distinctions that have been made between awareness and consciousness. At the individual level, awareness reflects knowledge of cultural traits, but these are regarded as no more meaningful than other physical or social characteristics. On the other hand, cultural consciousness involves that recognition of traits that are of considerable importance and that shape self-identity" (p.95).

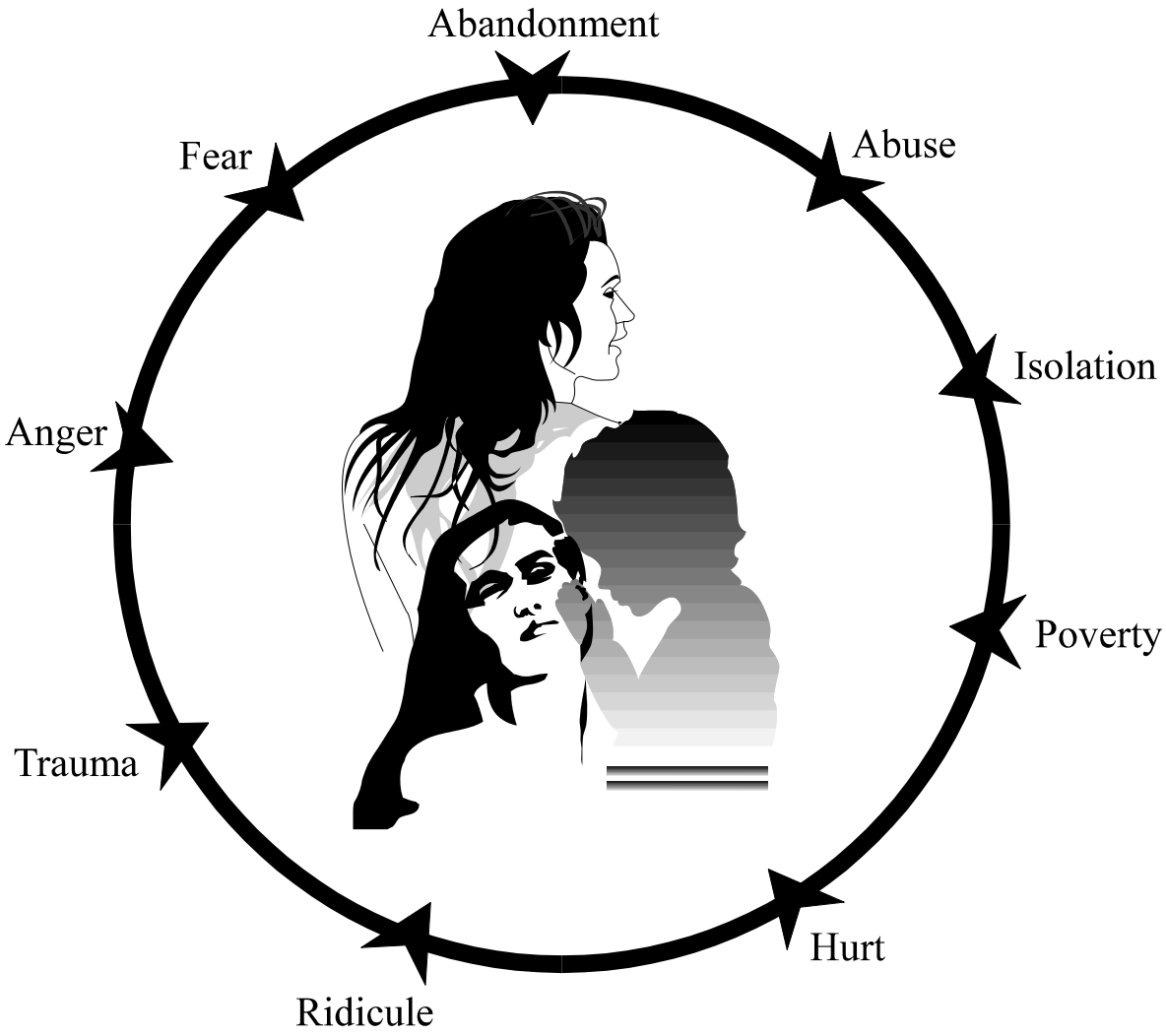
   These authors suggest there is a continuum of identity of an Aboriginal with their traditional culture. People may identify themselves as non-traditional, neo-traditional or traditional on this continuum at different times depending on the situation.

4. "Empowerment as a method of practice" (p.92). "Empowerment involves the ability or capacity to exercise control or to gain or assume power. Three levels of empowerment are generally recognized at the personal level, which involves the enhancement of self-esteem and self-confidence; the interpersonal level, which involves the construction of knowledge and social analysis based upon experiences shared with others; and the community level, at which resources and strategies are pursued for personal and collective benefit" (p.88).

Sue Languedoc with Aboriginal Consulting Services has developed the Circle of Safety and Self-Care Wheel as tools to assist women, men and children heal.

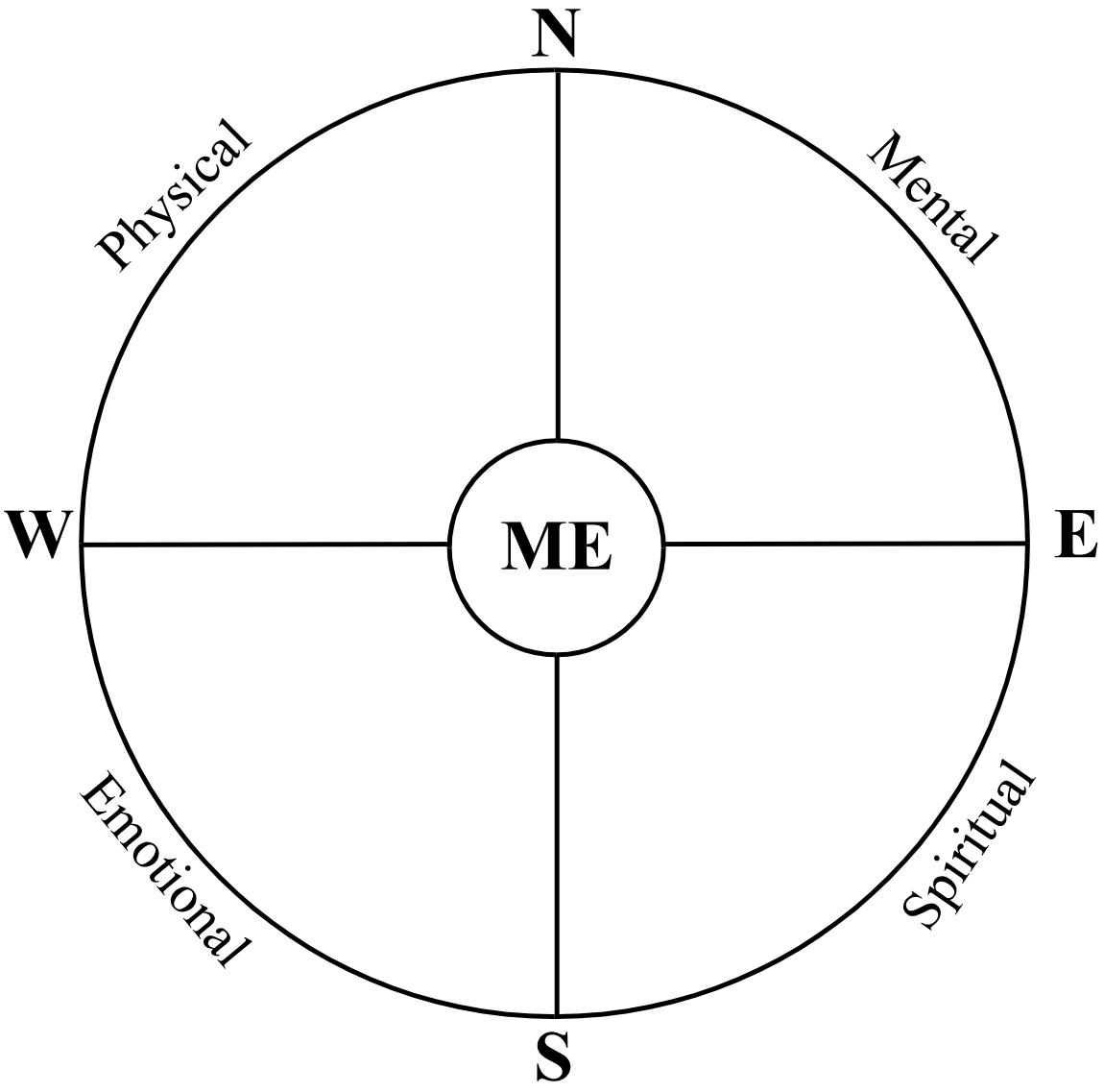
The **Circle of Safety** is an imaginary one that we have around ourselves to protect us. It acts as a type of shield for our persona. However, throughout our lives that circle of safety can start to have holes in it. Perhaps it is childhood trauma of seeing a parent being abused or having a caregiver die or painful memories of abandonment that we carry into adulthood. Whatever the reasons, our circle of safety can be punctured.

CIRCLE OF SAFETY



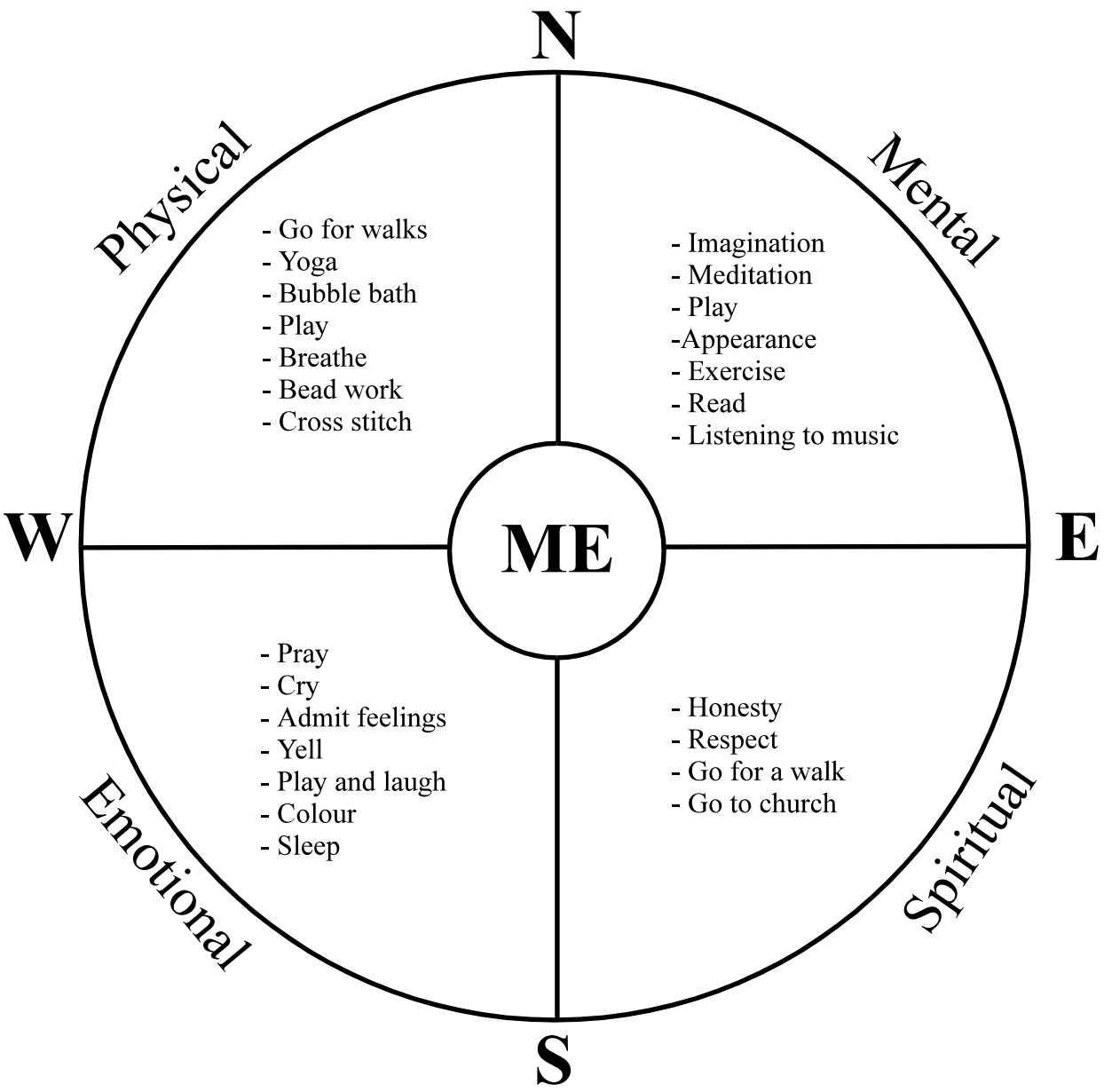
The **Self-Care Wheel** is a personal tool for women, men and children to use. As each of us is unique – so is the wheel. It is way for each of us to write down things that we can do, in each of the four quadrants, and slowly try to accomplish some of them with a goal in mind to help 'plug-up' some of the holes in our circle of safety. The wheel can change with time and it is important to remember that there are no right or wrong answers. The wheel is simply a way to help guide us through events in our lives whether they it be to help us deal with a crisis, or needing time for ourselves.

SELF CARE WHEEL

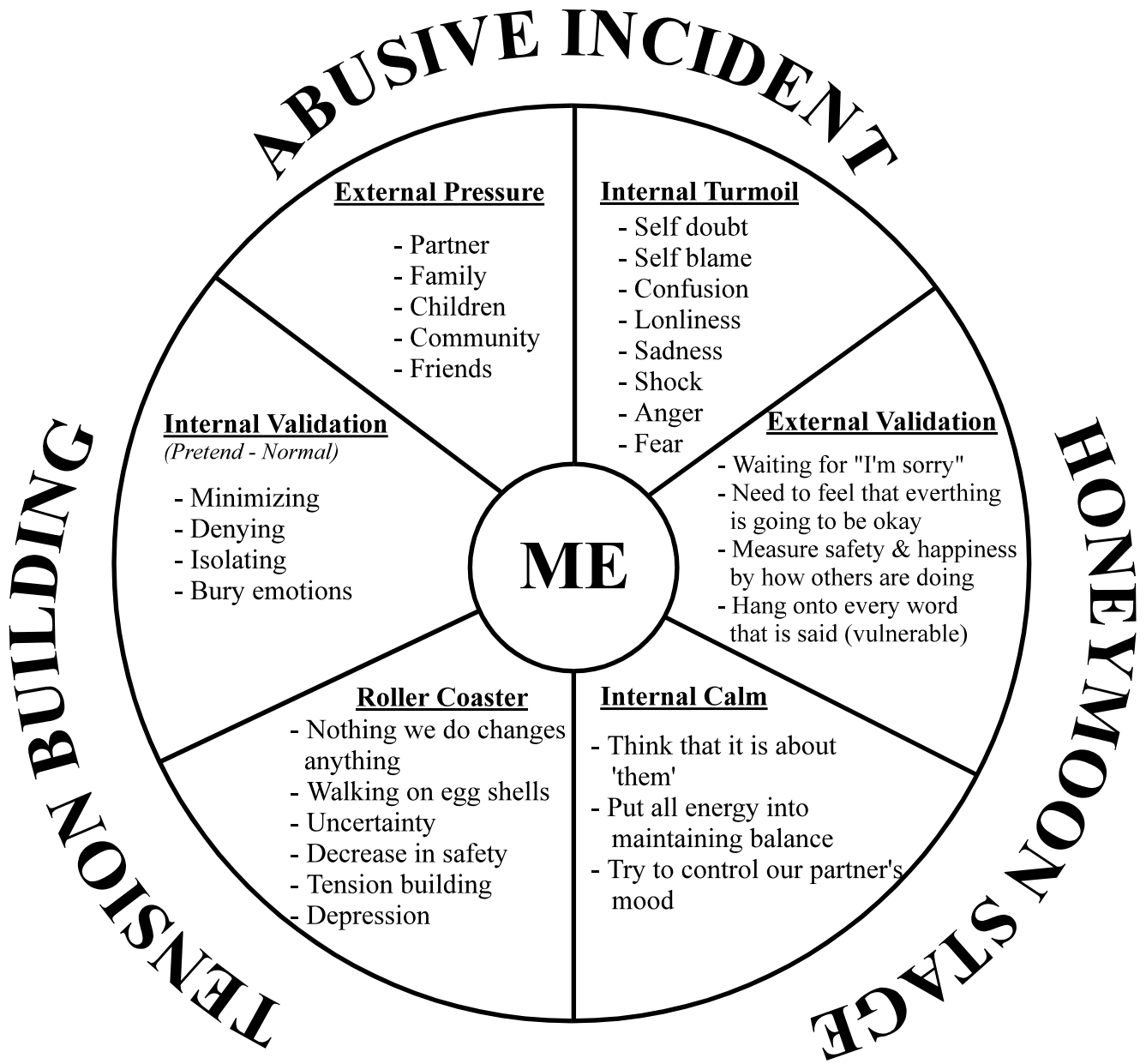


SELF CARE WHEEL

(An example)



CYCLE OF ABUSE



Developed by:
Sue Languedoc
Aboriginal Consulting Services
Edmonton, AB

10. CHECKLIST FOR SHELTERS TO BECOME CULTURALLY AWARE

It is easy for Albertans to learn about the Aboriginal people of this province since many reserves are situated near the larger cities of Lethbridge, Calgary and Edmonton. Most Aboriginal peoples are willing to share their heritage with anyone who wants to know. Elders are eager to share their experience on a personal level and many are being utilized in the schools to teach children local traditions

In late summer, there are a lot of Aboriginal events taking place throughout Alberta that non-native people can attend. Non-natives can go to most ceremonial events, though parts of certain sacred ceremonies may be closed to them. In southern Alberta, there is the Head-Smashed-In Buffalo Jump, a wonderful place for anyone to learn about the Blackfoot. The Glenbow Museum in Calgary and the Provincial Museum in Edmonton have excellent exhibits on Aboriginal cultures. Other good sources of information are the native Friendship Centres throughout Alberta with many offering special programs throughout the seasons of spring and summer such as powwows, Indian days, sundances and other Aboriginal events that are open to the public. Please check Powwows (page 82) for protocols and etiquette.

Increase Aboriginal Awareness in your Shelter:

1. Make a commitment to hire Aboriginal people on staff in any of the following positions: administration, management, frontline, housekeeping or maintenance.

2. Develop a resource bank of languages spoken and skills of present staff members.

3. Identify and locate Aboriginal resources within your community and establish relationships with them.

4. Have an open house and send out invitations to Elders and all your local resources. Even non-Aboriginal resources may have Aboriginal staff, who could become a resource.

5. Seek and identify Elders, invite and consult with them about working with your Shelter (i.e. run a weekly healing circle, hold full moon or other ceremonies, meet clients on a one to one basis, etc.).

6. Hold a food festival for staff and clients and invite everyone to contribute their favourite traditional dish.

7. Identify sources for sweetgrass, sage, and other “smudge” herbs used in local communities.

8. Set aside a cabinet or shelf to keep sacred objects (Eagle feather, talking stick, etc., Sacred herbs, and smudge bowl).

9. Advise clients of the availability of smudge.

10. Have Aboriginal artifacts on hand and hang paintings, prints, and pictures throughout the building.

11. Assign staff to research information, and start a library of books, VHS tapes, newspapers, periodicals, booklets, etc. and develop an “Aboriginal Awareness Binder”.

12. Develop a training package for each staff member with help from an Aboriginal employee either from your Shelter or from identified community resources.

13. Network with local Aboriginal programs and services to develop a working relationship and identify support services that may be important for Aboriginal clients.

14. Develop a “Resource Booklet” identifying services and contacts in your community for your client base.

15. Develop and uphold a zero tolerance policy on discrimination and racism for your Shelter.

16. Ask volunteers to be on the lookout for Aboriginal community events and encourage staff to attend.

17. Set up a bulletin board to advise staff and clients of upcoming events, i.e. powwows, sweats, social gatherings, ceremonies, etc.

18. Teach staff a few key words or phrases used by tribal groups in your area (e.g. hello, thank you, see you later).

19. Know what policing is in effect on the reserves in your service area (i.e. RCMP or Tribal Police)

20. Become aware of the political influences and connections on reserve that could affect women coming to your shelter.

21. Ensure that safety plans are adapted to meet Aboriginal needs (see Appendix A for basic safety plans).

Sources and Resources

Aboriginal Workforce Participation Initiative, Employer Toolkit, Doug Dokis Editor, 2000.

11. FUNDING

All status Indians including those newly registered as a result of Bill C-31 are eligible to apply for post secondary education assistance through the Department of Indian Affairs and Northern Development (DIAND) and are eligible for non-insured health services through Health and Welfare Canada. This applies to both on-reserve and off-reserve Indians.

The federal government provides programs and services to Indians living on reserve much as provincial and municipal governments provide programs and services for other residents. For people living on reserve, the federal government provides funds for housing, elementary and secondary education, health services and social assistance, most of which are delivered by bands or tribal councils.

DIAND has undertaken to meet the additional cost of providing these programs and services to people who gained status as a result of the 1985 amendments.

The Department of Indian Affairs
And Northern Development
Public Enquiries Kiosk
Ottawa, Ontario
K1A 0H4

Telephone: (819) 997-0380

QS-6047-002-EE-A5
http://www.johnco.com/nativel/bill_c31.html

For Frequently Asked Questions about Aboriginal people, please refer to the "Aboriginal Workforce Participation Initiative Employer Toolkit. Each shelter has a copy. This manual is available free of charge by contacting:

Aboriginal Workforce Participation Initiative Coordinator
630 Canada Place, 9700 Jasper Avenue
Edmonton, Alberta T5J 4G2
(780) 495-7495 tel.
(780) 495-2767 fax

APPENDIX A

RISK ASSESSMENT & SAFETY PLANNING

1. RISK ASSESSMENT

(Source: Safety From Domestic Violence – Public Legal Education Network of Alberta The following information about risk assessment and safety planning was taken from the document, Desperately Seeking Certainty: Assessing and Reducing the Risk of Harm for Women Who Are Abused.)

Risk Assessment

If an individual discloses that she/he is experiencing abuse, it is important to assist her/him in determining the degree of risk presently being experienced. This information may help to make a more appropriate plan for the safety of the abused individual and her/his children.

The research on factors that can increase the risk of danger in domestic violence cases is clear and consistent. Existing research reveals there is high risk of serious injury or death of the woman, the man, and also their children when:

1. The abusive person has made repeated threats of homicide or suicide. The batterer, who has threatened to kill him/herself, his/her partner, the children, or her/his relatives, must be considered extremely dangerous.

2. The abusive person has developed detailed plans or has fantasies about homicide or suicide. The more the abusive person has developed a fantasy about whom, how when and/or where to kill, the more dangerous he/she may be. The abusive person who has previously acted out part of a homicide or suicide fantasy may be invested in killing as a viable "solution" to his/her problems.

3. The abusive person is seriously depressed. Where an abusive person has been acutely depressed and sees little hope for moving beyond the depression, he/she may be a candidate for homicide and suicide.

4. There are weapons in the home. Where an abusive person possesses weapons and has used them or has threatened to use them in the past in the assaults on the abused person, the children or him/herself, his/her access to those weapons increases his/her potential for lethal assault.

5. Obsession with partner and family. An abused person who is obsessed about his/her partner, who either idolizes her/him and feels that he/she cannot live without her/him or believes he/she is entitled to her/him, is more likely to be life-endangering.

6. Centrality of the abused person. If the loss of the abused person represents or precipitates a total loss of hope for a positive future, and abusive person may choose to kill.

7. Drug or alcohol consumption. Although drug or alcohol use does not cause the abuse, the consumption of drugs or alcohol when in a state of despair or fury can elevate the risk of lethality.

8. Pet abuse. Those abusive persons who assault and mutilate pets are more likely to kill or maim family members.

9. The partners have recently separated. Recent separation or belief by an abusive partner that his/her partner will leave is high risk factor. Murder of a female partner is most likely to occur in the context of a marital separation or divorce. This risk factor challenges the common sense assumption most people make that the woman will be out of danger if she would just leave.

10. Other risk factors may include:
    - ♦ There are no family members or friends nearby to give social support;
    - ♦ There is extreme denial or minimization of the history of assault, even though there is other evidence of repeated assaults;
    - ♦ The police have been called to the home more than once;
    - ♦ The abused person has been treated for injuries more than once;
    - ♦ The female victim is pregnant;
    - ♦ The abusive person has a history of assault of other people, either intimate partners, strangers, friends or acquaintances; and
    - ♦ The abusive person has violated “no contact” conditions.

Lethality assessments are not foolproof and there is no one-time measure of who will kill. An assessment must be made every time shelter workers, or other front-line workers deal with the abusive person or the victim.

Women with Disabilities

Women with disabilities are often at greater risk of severe violence. This observation is supported by existing research on the abuse of women with disabilities. This is due partly because of their isolation and the lack of available and accessible resources.

Geographically Remote and Culturally Isolated Communities

Most people working to prevent violence are aware of the ways that living in a geographically remote or isolated location can increase risk. There are fewer services in such areas. There are few or no neighbours to provide support or to overhear the abuse and call the police.

Even if the victim or a neighbour does call the police, response times in isolated areas tend to be longer. Often one or two police officers are responsible for a large geographic area with few inhabitants.

The importance of cultural isolation is not always as well recognized, even though cultural isolation can be as profound a form of isolation as living in a remote area. Cultural isolation can be a risk factor in a densely populated city or town as well as in a rural or isolated region. Women, children, and men who are members of a minority, cultural, language, or religious group may have few or no friends or relatives near them. They may be ignored or rejected by their neighbours because they are different. They may not speak or read the language spoken by most people in their community. All these factors increase their isolation and may keep them unfamiliar with the services and options available to them.

Same-Sex Relationships

Victims experiencing domestic violence within same-sex relationships are equally at risk of serious injury or death.

Limitations to Risk Assessment Tools

There are several potential problems with using risk assessment tools. These problems must be taken into account before utilizing risk assessment tools as part of an intervention strategy in domestic violence cases.

- Risk assessments should not be considered as “recipes” or quick answers and time savers. Service providers should not totally rely on risk assessment instruments to make good judgements about danger and safety.

- Risk assessment instruments focus attention on the level of danger but not on how to reduce the danger and create safety. They provide some assistance in defining the seriousness of the problem, but provide no guidance concerning what to do about a situation that is high risk.

- By focusing on individuals, risk assessment instruments ignore the effects that inadequate or inappropriate services can have on increasing risk.

- Risk assessment instruments **can actually increase risk** when they are not used as part of a coordinated safety planning process.

Therefore, risk assessment instruments are not able to provide the whole answer. Instead, risk assessment tools should be used as a reminder of the factors that should be considered in managing safety

2. SAFETY PLANNING

Standard Safety Plan for Leaving an Abusive Relationship or Situation

Safety plans must be developed to take into account the specific circumstances and abilities of each individual. All or some of the information may be helpful in planning for your safety. For a personalized safety plan, please contact an emergency shelter for assistance.

1. If possible, pre-program emergency numbers into your phone (i.e. 911). Unplug the phone and practice dialling 911 at least 40 times – have your children practice this as well.

2. Keep a phone in a room you can lock from the inside.

3. Plan an escape route out of your home. Teach and practice it with your children.

4. Try to put away a little money at every opportunity, even enough for a phone call.

5. If possible, try to keep an extra key to a vehicle hidden.

6. Gather important papers (both your own and your children's), such as birth certificates, social insurance numbers, citizenship and immigration papers, Alberta Health Care cards, immunization records, etc. Put these in a safe place, preferably outside your home, such as a safety deposit box or with a trusted friend.

7. Put together a suitcase of essential items such as clothing and medicines and store them in a safe place. Make plans for any pets that you have that you are unable to take and that you cannot leave behind. If you have no place to leave you pets and this will prevent you from leaving, mention this to the shelter when you call. If you are going to a shelter in either Edmonton or Calgary you can call the local SPCA, who have a "Pet Safe-Keeping" program. You can arrange to have them pick up your animal at the same time you leave for shelter, or they can go in the next day with police officers and take your pet to safety, for a small fee.

8. Have a list of shelters and phone/TTY numbers accessible but hidden. If you are ready to leave, keep checking to see if there is space for you and your children. If possible, check to see if the shelters are barrier free for your needs.

9. Ensure that some form of emergency transportation is available upon request. This may be through a trusted friend or through community support.

10. Work out a code word that can be used on the phone with a person that is trusted. The code could mean to contact the police or to inform them that you are leaving. It may also be important to develop signals or codes for neighbours to call the police, such as banging on the floor or wall in case of an emergency.

11. Look at options for safe places (i.e. a friend, a neighbour, a relative, motel, or emergency shelter). If you can do so safely, contact the people in advance to let them know you are coming. This allows them to watch for you and call for help if needed. Do **not** go to a friend or relative's house if your partner/caregiver is likely to try to find you there. This can be dangerous for both you and those trying to assist you.

12. Whenever calling a shelter or other resources, phone another number or press several numbers randomly immediately afterwards, so that your partner/caregiver cannot press the redial button and find out whom you were speaking with.

13. If you have a support person that your partner/caregiver is not aware of, keep that person's name and address confidential.

14. Review your safety plan monthly.

If you have left the abusive situation or relationship you need to:

1. Call the police immediately if the abusive person tries to contact you.

2. Develop an escape plan and practice with your children.

3. Change door locks, add dead bolts, if possible install motion sensor lights in the yard or install a security system. Ensure all entrances are well lit and keep doors and windows securely locked. Ask for your landlord's assistance if possible.

4. Keep a telephone in a room that locks from the inside. If possible, purchase a cellular phone and keep it nearby (i.e. purse, pocket, etc.) or in an accessible hiding place.

5. Obtain a private or unlisted telephone number. If possible, pre-program emergency numbers (i.e. 911 into the telephone directory).

6. Consider renting a post office box for your mail – addresses may be listed on legal orders, police reports, credit checks and warranty cards that can be accessed by the abusive person.

7. Develop signals or codes for neighbours and friends to call the police, such as banging on the floor or wall in case of an emergency.

8. Have a safety plan for the children. Teach your children not to let the abusive person in the home. Prepare the children to respond to the abusive person who comes to their school or day care centre. If a protection order includes provisions about the children, give a copy to the children's school or childcare facility.

9. If it is not safe where you live, choose a safe place to go (i.e. trusted friend or relative, motel, emergency shelter, etc.) Check to see which shelters are barrier free for you and if they have accessible support that you require. Do **not** go to a friends or relative's house if the abusive person is likely to find you there. This can be dangerous for both you and those trying to assist you.

10. Keep a copy of all protection orders and custody orders with you at all times.

11. Change any appointments the abusive person is aware of (i.e. medical or dental appointments).

12. Shop at different stores and frequent different social spots so that the abusive person will be less likely able to find you.

13. Call the telephone company and ask about "Caller ID", so that you can identify the telephone number of anyone attempting to call you. Ask that your phone be blocked, so that if you make the phone call, no one will be able to get your new, unlisted phone number. In some areas, you can press *67 before dialing, which will block your number from appearing on the phone number you are calling.

14. Review your safety plan monthly.

BIBLIOGRAPHY

Adams, Howard. ***Prison of Grass – Canada from the Native Point of View***. Fifth House, First Edition, 1975, Revised Edition, 1989.

Alcoze, Thom & Mawhiney, Anne-Marie. ***Returning Home – A Report on a Community-Based Native Human Services Project***, 1987.

Battiste Marie & Barman Jean***. First Nations Education in Canada: The Circle Unfolds***. UBC Press Vancouver, 1995.

Bear, Sun & Wabun. ***The Medicine Wheel, Earth Astrology.*** Simon & Schuster, Toronto, N.Y., 1980.

Cassidy, Frank. ***Aboriginal Self-Determination*****.** Oolichan Books and the Institute for Research on Public Policy, 1991.

Cassidy, Michael. Royal Commission on Aboriginal People*,* ***Public Hearings, Focusing the Dialogue, Overview of the Rounds***. Canada Communication Group, Ottawa, 1993.

Deschamps, Gilbert & Dubois, Marcel. A Guide on Two-Spirited People for First Nations Communities, ***2-Spirited People of the 1st Nations: We Are Part of Tradition***. Printed by 2-Spirited People of the 1st Nations, Toronto, 1998.

Desperately Seeking Certainty: Assessing and Reducing the Risk of Harm for Women Who are Abused*.* Safety from Domestic Violence – Public Legal Education Network of Alberta.

Dokis, Doug. ***Aboriginal Awareness Training: Participant Guide.*** Endless Endeavors Ltd, 2000.

Fleet, Cameron. ***Native American Wisdom, The Sacred in Everyday Life***. Saraband Inc. Rowayton, USA, 2000.

Francis, Douglas R. & Smith, Donald B. ***Readings in Canadian History Pre-confederation***, Third Edition. Holt, Rienhart & Winston of Canada Limited, Toronto, 1990.

Getty, Ian A.L. & Lussier, Antoine S. Editors, ***As Long as the Sun Shines and Waters Flows***, Third Edition. University of British Columbia Press, Reprinted, 1995.

Grant, Dr. Agnes. ***No End to Grief: Indian Residential Schools in Canada***. Pemmican Publications, 1997.

BIBLIOGRAPHY continued…

Health Canada. ***Family Violence in Canada: A Statistical Profile 2001*.** Aboriginal Health.

Katz, Jonathan. ***Gay American History*.** Thomas Y. Crowell Company, New York, 1976.

Knockwood, Isabelle. ***Out of the Depths, the Experiences of Mi'Kmaw Children at the Indian Residential School at Shubenacadie*.** Roseway Publishing, Lockeport, Nova Scotia, 1992.

McMillan, Allan D. ***Native Peoples and Cultures of Canada*.** Douglas & McIntyre, Vancouver/Toronto, 1988.

Miller, J.R. ***Shingwauk's Vision: A History of Native Residential Schools***. University of Toronto Press, 1996.

Nelson, C.H, Kelley, M.L. & McPherson, D.H. ***Rediscovering Support in Social Work Practice: Lessons from Indian Indigenous Human Service Workers***. Canadian Social Work Review, 1985.

Sams, Jamie. ***Sacred Path Cards, the Discovery of Self through Native Teachings*.** HarperSanFrancisco, 1990.

Schench Miers, Earl & Powers, William K. **Indians of the Northern Plains**. G.P. Putnam's Sons, New York, 1969.

Williams, E.E. & Ellilson, F. ***Culturally Informed Social Work Practice with American Indian clients: Guidelines for Non-Indian Social Workers.*** Social Work, 1996.

Williams, Walter L. ***The Spirit and the Flesh: Sexual Diversity in American Indian Culture*.** Beacon Press, Boston, 1986.

BIBLIOGRAPHY continued…

Alberta Partnership on Fetal Alcohol Syndrome. Site: <http://www.asc.gov.ab.ca/fax/whatisfas.htm>

Anglican Church of Canada. Site: <http://www.anglican.ca/ministry/rs/overview.html>

Annett, Rev. Ken. ***Hidden from History: The Canadian Holocaust: Evidence of Genocidal Mortality Rates in Residential Schools*****.** Site: <http://annett55.tripod.com/>

ARA Consultants. ***Wife Battering Among Rural, Native and Immigrant Women, Fact Sheet 10 – Family Violence in Aboriginal Communities***, 1985. Site: <http://www.gov.ns.ca/coms/files/facts10.asp>

Assembly of First Nations Health Secretariat 2001. ***Fact Sheet*** - ***Maternal and Child Issues***. Site: <http://www.afn.ca/Programs/Health%20Secretariat/health.htm>

Canadian Human Rights Commission's Annual Report 1998: **Aboriginal Peoples.** Site: <http://.www.chrc-ccdp.ca/ar-ra/ar98/abor-auto.asp?l=e>

d'Enrrico, Peter. ***Jeffrey Amherst and Smallpox Blankets*****.** Indigenous Law Institiute, 1997. Site: <http://www.nativeweb.org/pages/legal/amherst/lord_jeff.html>

First Nations Governance Community Consultants Summary Report. Indian and Northern Affairs, Canada 2001. Site: <http://www.fng-gpn.gc.ca/CC_GPj23_e.asp>

Gathering News Singing & Dancing PowWows. Site: <http://www.powwows.com/dance/etiquette.shhtml>

Green, Karen. Health Canada's ***Family Violence in Aboriginal Communities: An Aboriginal Perspective*** – Fact Sheet. Site: <http://www.hc-sc.gc.ca/hppb/familyviolence/html/labor.htm>

Health Canada. ***Canadian Perinatal Surveillance System, Alcohol***, 1999. Site: <http://www.hc-sc.gc.ca/hpb/lckc/vrch/factsts/>

Health Canada, Childhood & Youth Div. Child, Youth & Family Health. ***Fetal Alcohol Syndrome – What is F.A.S.?*** Site: <http://www.hc.sc.gc.ca/hppb/childhood-youth/cyfh/fas/whatisfas.html>

BIBLIOGRAPHY continued…

Health Canada: Laboratory Centre for Disease Control, ***HIV and AIDS Among Aboriginal Persons in Canada Remains a Pressing Issue***, May 2001. Site: <http://www.hc-sc.gc.ca/pphb.dgspsp/public/epiu-aepi/index.html>

Indian and Northern Affairs Canada. Site: <http://www.ainc-inac.gc.ca/pr/pub/fnc/>

Indian and Northern Affairs, Social Development: Health and Social Indicators. ***Education, Income & Well-Being*****.** Site: <http://www.inac.gc.ca/gs/soci_e.html>

Indigenous People, Canada Country Report on Human Rights Practices for 1997. January 30, 1998 U.S. Department of State Released by the Bureau of Democracy, Human Rights, and Labor. Site: <http://www.state.gov/www/global/human_rights/1997_hrp_reports/canada.html>

Metis Council of Canada History. Site: <http://www.metisnation.ca/ARTS/hist_who.html>

ReligiousTolerance Organization. Site: <http://www.religoustolerance.org/sch.resid.htm>

Royal Commission on Aboriginal People, Volume 3, Chapter 2. ***Gathering Strength***. Site: <http://www.indigenous.ca.ca/v3/Voll3Ch2s1tos1.3.asp>

Statistics Canada: General Survey, 1999. Site: <http://www.swc-cfc.ga.ca/dec6/facts-e.html>

Thunderbird, Shannon. *Medicine Wheel Teachings*. Site: <http://www.shannonthunderbird.com/Home.htm>

The New York Times, January 1, 2001. Site: <http://www.sen.parl.gc.ca/pcarney/english/SenatorPat/Aboriginal%20Women/canadas_tribal_women_fight_.htm>

United Church of Canada Archives. *Residential Schools*. Site: <http://www.uccan,org/query.asp>

Windspeaker Classroom Edition #5. Site: <http://www/ammsa.com/classroom/CLASS5books.html>

SUGGESTED READINGS

Adams, Marie. ***Our Son, A Stranger***: ***Adoption Breakdown and Its Effects on Parents.*** McGill – Queen's University Press, 2002.

Benson, Robert. ***Children of the Dragon Fly*****.** University of Arizona Press, 2001.

Campbell, Maria. ***Halfbreed*****.** University of Nebraska Press, Lincoln, 1982.

Cameron, Anne. ***Daughters of Copper Woman*****.** Press Gang, Vancouver, BC, 1984.

Condon, Richard G. ***The Northern Copper Inuit: A History*****.** University of Oklahoma Press, 1996.

Dempsey, Hugh A. ***Big Bear, The End of Freedom.*** Douglas & McIntyre, Vancouver/Toronto, 1984.

Friesen, John W. ***When Cultures Clash: Case Studies in Multiculturalism***. Detselig Enterprises, Calgary, 1985.

Gunn Allen, Paula. ***The Sacred Hoop*****: *Recovering the Feminine in American Indian Traditions.*** Beacon Press, Boston, 1986.

Hunter, Robert & Calihoo, Robert. ***Occupied Canada: A Young Man Discovers His Unsuspected Past***. McClelland & Stewart Inc. Toronto, 1991.

Martens, Tony, Daily, Brenda & Hodgson, Maggie. ***The Spirit Weeps***, ***Characteristics and Dynamics of Incest and Child Sexual Abuse with a Native Perspective***. Nechi Institute, Edmonton, AB, 1988.

McGaa, Ed (Eagle Man). ***Mother Earth Spirituality, Native American Paths to Healing Ourselves and Our World***. Harper, San Francisco, a Division of Harper Collins, 1990.

Meili, Dianne. ***Those Who Know***, ***Profiles of Alberta's Native Elders***. NeWest Press, Edmonton, AB, 1992.

Robertson, Heather. ***Reservations are for Indians***. James Lewis & Samuel, Toronto, 1970.

Roscoe, Will. ***Living the Spirit*****, *A Gay American Indian Anthology***. St. Martin's Press, New York, 1988.

SUGGESTED READINGS continued…

Strom, Hyemeyohsts. ***Seven Arrows*.** Harper & Row, New York, Evanston, San Francisco, London, 1972.

York, Geoffrey. ***The Dispossessed: Life and Death in Native Canada*.** *Manitoba to Massachusetts*, *the Lost Generation.* McArthur & Co., 1992.