

# Emptying the Cup: Healing Fragmented Identity

## An Anishinawbekwe Perspective on Historical Trauma and Culturally Appropriate Consultation

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### ABSTRACT

*“Emptying the Cup - Healing Fragmented Identity: An Anishinawbekwe perspective on historical trauma and culturally appropriate consultation,” is a study of consultation applying the heuristic method. Applying this method was most consistent with Anishinawbekwe approaches to inquiry.*

*Emptying the Cup: Healing fragmented identity impresses upon the reader the vital roles that spiritual practices, culture, and ceremony play in Aboriginal identity, trauma prevention and healing; it also opens the door to discussing a pragmatic approach to culturally appropriate consultation that empowers all communities to take responsibility to come together in a good way, for a fresh look at the contemporary consultation models and provides necessary inspiration to think beyond the limitations of current dis-eased and disempowered realities. Come let's learn how to “Empty your cup.”*

### Introduction

*“One cup of river water is the same as the water passing by. The singular distinction of the cup of river water is the ‘cup’.”*

*– Rudolph Rýser, Observations on Self & Knowing*

*Emptying the Cup: Healing fragmented identity* impresses upon the reader the vital roles that spiritual practices, culture, and ceremony play in Aboriginal identity, trauma prevention and healing; it also opens the door to discussing a pragmatic approach to culturally appropriate consultation that empowers all communities to take responsibility to come together in a good way, for a fresh look at the contemporary consultation models and provides necessary inspiration to think beyond the limitations of current dis-eased and disempowered realities. I have employed heuristic methods in this study permitting me to explore freely and without

restraint an inquiry into Anishinawbeg consciousness and my own person as Anishinawbekwe. This approach is and has proved more compatible with exploring and discovering knowledge not previously accessible.

Throughout this journey, you will be challenged to consider consultation as relationship; to consider your own misconceptions about Aboriginal peoples; and finally you the reader, will learn how to embark on a journey of self-discovery. With a unique synthesis of spiritual intuitiveness, experiential learning, social research and observation I invite you to join me on my healing journey as I take full advantage of the resources that present themselves throughout my inquiry.

The metaphor “Emptying the Cup” implies that our human bodies are physical vessels that contain our spiritual, emotional, and mental energies. I assert that as indigenous beings, subjected to colonization, our vessels

have been filled with negative ideals about our indigenous ways of being which has resulted in a fragmented perspective of identity. It is through self-awareness, that we learn how to empty the vessel of these negative, colonial ideals. We re-position ourselves to begin healing by filling our vessel with positive, empowering messages and strategies, through re-integration of our indigenous spiritual practices, belief systems and culture. It is through the Anishinawbekwe lens that I critically analyze contemporary consultation literature and tools in order to obtain an understanding of the language and culture of consultation. It should be noted that this document is not a comprehensive explanation of the “Duty to Consult,” nor is it a discussion of the legal aspects of the term.

**The purpose of this inquiry is to investigate community perspectives on consultation through the design and implementation of a comparative consultation process; group conversations and review of historical data to better define culturally appropriate methods of consultation.**

What does “culturally appropriate” mean? What are the ways to consult that will engage our communities? How do our community members want to be consulted?

Based on interdisciplinary research in Historical trauma and Healing methods, Sociology, Psychology and Public Administration Decision-Making Theories and most importantly grounded in Anishinawbeg consciousness, Teachings, and Practices, this study encourages Anishinawbeg leaders (Chiefs, Executive Directors, Managers) to engage in culturally appropriate methods of consultation (i.e. as Brave Heart (2003) indicates in her

research on Historical Trauma: methods that foster a re-attachment to traditional native values and serve as protective factors to limit or prevent further transmission of trauma across nations.) By means of the same reasoning, I assert that investigating and incorporating culturally appropriate methods of consultation increases the chances of trauma prevention at a community level.

Furthermore, this study will provide two sets of guidelines, recommendations and considerations that, a) Non-Native government employees, representatives and researchers will find useful when meeting with First Nations, as well, b) First Nation community leaders can draw upon when defining/drafting their own community consultation pieces. A draft community survey emphasizes a values-based approach to consultation. The community survey provides necessary rationale for community-based, facilitator-led workshops to begin the consultation discussion at the grassroots level.

A lost spirit named ‘Sheila Desjarlais’ embarked on the journey to answer the question: What can the past tell us about trauma prevention in the present? Nearly four years later, a more balanced and complete being named – Amy Desjarlais (Waabaakakaksheshaskeezgokwe) responds.

*Emptying the Cup: Healing fragmented identity.* Is a journey into the past; into the realm of spirit; culture; and identity to search for “An *Anishinawbekwe* perspective on Historical Trauma and Culturally Appropriate Consultation” the pages that follow is a record of that journey.

Come let’s have a look at that cup!

### A special note to readers:

In the tradition of our people, I have added excerpts of a conversation that has lasted four years. Thanks to my Mentor for providing the questions that I based my conversation on. It is only recently that I became aware to whom I am speaking. My conversation with the spirit of colonization is interspersed throughout the research study to provide context and added cohesion. The conversation is structured as though the spirit of colonization is posing the questions to which I respond. We are discussing an issue I have observed about the nature of Indigenous peoples and that of the newcomers. I am hoping that by sharing what I have learned, we will all come to understand a little about why things happened they way they did. In the tradition of my people, I have lit the fire. Now, the story begins...

### A conversation with the spirit of colonization

*“Our children are not empty vessels to be filled. Our children are full cups with nourishing life energy and teachings to be shared with those around them.*

*Our children are beautiful, sacred vessels full of their own inherent knowledge. Vast and pure knowledge that one could only begin to imagine, they carry teachings of love, friendship, honesty, trust and faith. One of the first teachings we are to share with them is kindness and gentleness.” – Amy Desjarlais, February 20, 2012.*

### **SPIRIT OF COLONIZATION: What is the nature of your suffering?**

**AMY: I see you. You are everywhere. You are strong. Many of our people sleep and do not see, though they dream of you. A Nightmarish figure, come to devour them, claim their mind, sear the flesh, devour their spirit. They are afraid. I am awake. I see. I am not frightened.**

**I know not your age, or your origins, old one, but I know you have existed for many thousands of years, perhaps eons. I know not the ritual that called you into being, perhaps you have always been. Silently waiting, watching and listening for the one who would call you by name. Even in their sleep, our people feed you; fear, doubts, and insecurities. You are the opposite – the darkness where there is no light. You only want to give us everything we ask for. You have walked with us, supporting us like any friend should, and yet there is suffering.**

**Our relationship with the newcomers is troubled. We do not understand one another. Why did you bring them here? What are the teachings we are supposed to learn from this experience? They don’t want to listen. They don’t want to hear us. All they have done is destroy things. What purpose brought us together? All they are concerned with is “consuming”. They WANT. It seems they constantly search for something, yet they don’t understand what it is they have lost. We cannot help them, we can barely help ourselves...and yet, we have survived their onslaught. Is that why you brought them to us? Are we to show them where to look? They have filled their cups with thoughts of power, wealth, and prestige.**

**Our elders know where to look. Our teachings have showed us that we are to look**

**inside. But, what if they don't listen? I am confused. I don't know who I am. I struggle to live the life they say I should live, but it feels wrong and I feel out of place.**

I don't speak my language, I don't follow my customs, and I don't know our stories.

I try so hard to be what they want me to be, so why do I feel so bad about myself? It's like I'm living in two worlds. Sooner or later I'm going to have to choose one. Who am I?

### **Seven Stages of Life – An Anishinawbeg teaching**

In the beginning there was only darkness.

No one knows how long the darkness existed before it became aware of itself. Many years went by as this "Being" existed in the nothing. After enduring many eons alone, the Being sent its thoughts out in every direction, hoping for some response, some glimmer of hope. These thoughts formed our universe. They formed the very stars of our galaxy, and it is in this way that our physical existence came into being.

A long time passed as our world began to change and evolve into what it is today. Our first family came together – Grandfather Sun, Grandmother Moon, Mother Earth, and Father Sky. They shared with us the first sacred teachings of family and relationship.

Thousands of years passed, until one day as you sat playing in a field, your Grandmother called you to her. She sat you upon her lap and she said "Grandchild, look over there at that lodge." And you looked and saw

this amazing lodge. She continued, saying "I would like you to go to that place." And you responded.

The lodge that your grandmother spoke of is the earthly existence of our physical realm. Our people believe that "It is where we begin our journey as human beings, coming from the spirit world into the physical world" (Pitawanakwat, 2006). As spirit, we sit with our Grandmother and she tells us about the journey. She shows us that we already carry the gift of our spirit name, our special abilities and talents, our clan, and colours. In the conversation with our Grandmother we choose our parents, and along with them, the generations that came before them. With all of these wonderful gifts and the teachings of our Grandmother, we receive instructions about the purpose of our journey, and we set off into the lodge.

Our mother brings us into this world and the water heralds our arrival. Her responsibility is that of women, to care for the water. Our father, who carries the responsibility of that of men, lights the four-day fire that will guide our way. In the moment of our first breath, we achieve perfection and we are the perfect human being.

Our loved ones, gathered around us saying "Giiwabama" <you are seen>. We cried and made our first sound. Again, our loved ones said "Giinohndawah" – <you made a noise and we let you know you were heard>.

In the first seven years of our lives we share the wisdom we carry, we are closely connected to the spirit world. We enjoy the good life. We are loved, cared for, nurtured, fed, clothed and sheltered. Life is good.

## Emptying the Cup: Healing Fragmented Identity

During the next seven years we learn about the teaching of love as we become aware of the beauty of others and begin mating rituals, rites of passage. We live the fast life; our bodies change quickly as we develop into young adults.

Through the following seven years, we observe the teaching of respect as we wander many different places asking questions, wondering what life hold for us. What are we to be, and do? Who are we? What is our purpose?

And so we continue, each cycle of seven years we continue along our path. Sometimes we fall off our path as we venture through the teachings of Courage, Humility, Honesty and Truth. With guides and teachers to help us stay on the path, we learn about our duties and responsibilities. We prepare for the work we are meant to do, we go out and do the work, and as we perform our duties in community we gather knowledge.

When we reach the end of our journey and enter the final stage, we prepare for our return to the spirit world. We have completed our work. We have fulfilled our purpose and we have become the most perfect version of ourselves. We see our children, and within them we see the lives of their children and their children's children. We turn, and look back on our lives and we see all the things we have done throughout our journey. When we are ready to make the final journey home, we receive our final instructions through ceremony. Our families gather together, to feast and celebrate our lives. With that, we return to the spirit world to be with loved ones who have journeyed on before us.

In the spirit world, we return to that field

and we sit with our Grandmother once again. She asks us "Grandchild, what did you learn? How did you spend your journey?"

And we respond.

## Who are you? Anishinawbeg Psychology

*"No one knows better than I that every day is a good day. How can I be anything but positive when I come from a tenacious, resilient people who keep moving forward with an eye toward the future even after enduring unspeakable hardship?"*

*-Wilma Mankiller*

## Who am I?

When I was given the seven stages teaching, my teacher, John Rice, told me those two words "Giiwabama <You are seen> and "Giinohndawah" <You made a noise and we let you know you were heard> are the entire basis of our Anishinawbeg Psychology. The nature of the metaphor "Emptying the Cup" deals with the awareness that trauma is a living thing that many Aboriginal peoples experience on a daily basis. The healing that takes place is akin to pouring the contents out of the vessel in order to make way for new things to replace

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*"Consultation is about the relationship between parties, not the decision or outcome."*

*-Deborah McGregor*

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it with. Let's learn how to "Empty your cup".

The following narrative is the end result of 34 years observation, analysis, and critical thinking. The Elders talk about the seven grandfather teachings; Wisdom, Honesty, Bravery, Love, Respect, Humility and Truth (Shirt, November 24, 2008), (The Seven Grandfathers Grandmothers, n.d).

What I am about to write is a demonstration of the Anishinawbeg teaching of Bravery.

I am going to share a personal story, from which you will be able to see how far reaching the effects of Colonialism, historical trauma, and resiliency theory truly are. My story begins with self-awareness.

## The cup

I am the youngest child of eleven siblings. My parents had me late in life. My father was forty-three. My mother was thirty-nine years old. My father was born in 1936 at the family homestead in Caswell's Bay, Ontario – on the shores of Georgian Bay. At the time of his birth, Aboriginal peoples did not have the right to vote in Federal elections.

*"No one knows better than I that every day is a good day. How can I be anything but positive when I come from a tenacious, resilient people who keep moving forward with an eye toward the future even after enduring unspeakable hardship?"*

-Wilma Mankiller

My family lived on an Indian reservation called Parry Island Reserve. When my father was six, my grandparents decided that he should go to school. He attended an all white school, in a neighboring town called Depot Harbour. The language spoken at home was Ojibway.

While I was growing up, my father shared many stories about his time in school. Often he told me how he was strapped continuously for speaking Ojibway. He said that he vowed to himself that he would master the English language. As a result of his experience in school, and out of efforts to protect us from the same fate, my parents decided not to teach us to speak our Ojibway language. We did not practice any of the traditional teachings at home. My father baptized us and we were raised as Christians. The awareness of 'difference' began.

## "Giiwabama" <You are seen>

I am the youngest of eleven children. Reflecting on my life, I see that in the eyes of my father, I was the child that answered his prayers. He often told me that he'd asked for a daughter. I received the gift of his big heart. I received a father's love through enmeshment, emotional incest and psychological abuse, thus, my cup was filled.

I don't remember very much of my childhood, though from what I am told our home was very troubled. I grew up in an alcoholic home. Often there were drunken parties where strangers would troop through our house. Most of my early life, I have the feeling I tried to be invisible, the least threat. This invisibility started when I was seen by a relative and was

## Emptying the Cup: Healing Fragmented Identity

molested. Giiwabama <You are seen> I began to hide.

### **“Giinohndawah” <You made a noise and we let you know you were heard>**

I loved my parents. I did not love the alcoholism.

I remember a story my mother told me once. She says she doesn't know how old I was, but it was around the time I just started walking. Something happened and my father got very angry and hit me. She said, “You freaked out on him”. I cried so hard that I scared both of them. My father never hit me again.

I learned through the course of my studies that my mother didn't necessarily raise me. When I was small, it was one of my sisters that cared for me because she saw that no one else was doing so. I often wondered why my mother seemed so distant to me, I'd never really felt close to her. When my sister was sixteen, she left home. I was angry with her for leaving me, and suffered abandonment. In the first seven years of my life, essential years that our teachings tell us we are to live the “good life”. I endured many forms of trauma, having nearly died twice, once as a result of a complication in my elimination system and once as a result of double pneumonia; I suffered abandonment, experienced and witnessed physical and emotional abuse, molestation, abject loneliness and parental absenteeism.

At the time, I had nine other siblings, many cousins, a father and mother in the home. Yet, I never really felt seen or heard by any of them. I survived my home life by filling my cup with hyper-vigilance, co-dependency,

love addiction, enmeshment, and escapism.

Reflecting on my early years, I believe the one thing that saved me, is the fact that I was always very spiritual. I loved attending church with my parents. I would happily join the other kids as we went to Sunday school, while the adults received sermons upstairs in our little church on the reservation. Even when my parents did not attend church, I would often ask to accompany my cousin as she and her mother attended various churches in the nearby town. I loved the music, and the musty smells of the bibles. I found the teachings contained in the books “made sense” and I held myself to them. When I was fourteen, I attended my first Powwow. It was the first time I'd ever heard the big drum and, I “woke up”. There are no words to express what that sound evoked in me, except to say that I knew I had finally come home. From that time on, I drank in the teachings from various teachers and Elders. Following these teachings led me to higher education, and a number of serendipitous events led me to my bachelor of art program in Public Administration and Governance. It was another series of interesting coincidences that led me to the Masters program, where I had hoped to delve into our past to find teachings that would assist us in the present. At the end of my final year in my undergraduate program, I heard the term “Historical Trauma.” I knew that would be my calling. I pursued those teachings, and I discovered my fragmented identity.

### **The Fragmented Identity: A discussion**

The decision to attend higher learning was, for the most part – easy. I had my share of challenges and it wasn't so much showing

up in class or doing the work. I found the most challenging part was wading through all of the “extraneous” things I had “learned” about “higher education”, about MYSELF, that I didn’t know I knew.

Now, when I look back at the past four years, and someone asks me: Who are you? Why should I listen to you? I can answer them: Waabaakakakshe shakeezgokwe n’diizhnikaaz, Wasauksing Doonjiba, Amik Dodem, Anishinawbekwe Endow. <”White Raven Woman with Turquoise Eyes is my name. Place of sparkling waters is my home, Beaver Clan of the good people.”> I have given myself permission to speak, and after thirty-four years walking this earth, I have something to say. Who gives me the authority to speak? I do. How? Despite the breakdown of a marriage, multiple losses, and the deaths of a number of beloved teachers, I have done in four years what MILLIONS of people around the world have spent BILLIONS of dollars trying to do. I have found the key to my own inner peace, happiness and contentedness. I have learned how to heal myself.

I have spent four years sifting through my cup, pouring out the many negative, self-defeating, and DANGEROUS ideals I heard growing up. I sought out wisdom-keepers who could help me fill my vessel with teachings of our people, ways of healing and learning how to practice our way of life.

Though in all of this, I have observed a basic disconnect between the base metaphors and concepts I live with as an Anishinawbekwe and those I read about in articles I review as part of my studies. It is relevant to address this basic disconnect prior to introducing my topic. Throughout my undergraduate studies, I

noticed the difficulties that lay in communicating with “the other.” Communicating effectively is at the heart of the consultation process. The parties that are consulting must be able to clearly understand the perspectives that they are working with, along with basic parameters of the discussion and expected outcomes. Early literature reviews revealed a disturbing trend which became clearer as I compared historical trauma articles written by native authors and those written by non-native authors. There appeared to be noticeable differences in interpretation, prioritization and presentation of basic metaphors and concepts.

I wondered how two completely different cultures were supposed to successfully communicate, let alone consult, when the frameworks were so profoundly at odds with each other? Others have written about these base differences, authors like Eduardo Duran, Richard Atleo and Rupert Ross.

The consultation discussion must begin with a clear understanding of the paradigm from which the discussion will take place. Anishinawbeg or indigenous worldviews and concepts have specific temporal, spiritual, and community decision-making perspectives. (Desjarlais, 2009. *Self Awareness and Identity*), (Ryser, 1999), (Atleo, 2004).

In order to effectively conceptualize the perspectives, there must be a “bridging” of sorts where the two parties come together in a separate space. Common goals, objectives and understandings can be defined in ways that both parties can understand and agree upon.

I attribute this understanding mostly to Eduardo Duran’s work “Healing the Soul Wound” where he talks about “liberation



## Emptying the Cup: Healing Fragmented Identity

psychology” of the colonial mindset through what he calls “hybridism” (Duran, 2006). As Duran states in his first chapter “Hybrid” is a term that has emerged out of postcolonial thinking and basically means that there can be two or more ways of knowing and this can be a harmonious process.” (Duran, 2006)

The terminology that Duran uses to describe the differing perspectives are; the “Western” perspective and the “Traditional Native metaphor” (Duran, 2006). In his 2004 book entitled *Tsawalk A Nuu-chah-nulth Worldview*, Richard Atleo’s approach was a bit different, although a very similar viewpoint focused on tracing Western philosophy through science and the “Age of Reason” – quoting John Ralston Saul as saying that Reason, or rationality became the only way to view the world excluding all other perspectives (Atleo, 2004).

While Atleo and Duran are both of Native descent, others who do not self-identify as Native have also noticed such differing perspectives. Rupert Ross, an Assistant Crown attorney for the District of Kenora and Author of “Returning to the teachings” writes of his experiences researching and writing his book:

*The deeper I was taken into the traditional ways of seeing, the more dislocated I felt. While I sensed myself moving towards a better appreciation of many Aboriginal peoples’ assertion that their cultures cause them to see the world in a different way, I was finding it increasingly difficult to escape my own paradigm enough to begin functioning freely in the other. (Ross, 2006)*

In the following chapters I speak with the Spirit of Colonization, I will provide a rationale for using Historical trauma literature as a

foundation for my study. Chapter One: “Who are you?” introduces the context and examines Anishinawbe Psychology as well as introduces the nature of the problem at hand. Historical trauma transmission, healing and impacts on society are included when we discuss “Consultation” as it is used within the field of Governance and Public Administration. We outline the current challenges and strengths as they have been written about in practice. Chapter Two: “Who are your teachers?” discusses the various literature reviewed in the context of my learning from them as my “teachers”. Using examples from historical trauma literature, community development initiatives and grassroots movements; I review the nature of “Culturally appropriate” programming, healing practices and approaches to various community issues. I begin the discussion by encouraging an understanding of consultation as a relational tool. We will look at the terms “Culturally appropriate” and how it is being used to describe consultation and why that is so. Chapter Three: “Why should I listen to you?” introduces the questions I seek answers for, and explains the methods and approaches I will undertake to find “Culturally appropriate” consultation methods. I ask “Will these approaches improve the quality and quantity of community response?” “What does ‘Culturally appropriate’ mean?” “What does ‘community’ mean? And I discuss Anishinawbekwe Research Methods. Chapter Four: “Who I am” will report the findings from the study as well as presenting an overview of the entire learning process and observations. Discussion is centered on personal healing strategies, and consciousness studies. The information provided is then synthesized into a “How to” book of guidelines and best approaches for conducting consultations in community. (See: Appendices). Chapter Five: “Where I come

from and Where I am going” will highlight recommendations for further study and review the implications of my findings.

In an attempt to answer the question: Will culturally appropriate consultation prevent further trauma? The outcome of this study will provide community leaders with recommendations and considerations to be used when drafting community consultation pieces and definition of the same. It will also provide a foundation for awareness training and community workshops on values-based consultation. The purpose of this study is to investigate and produce empirical evidence about, and through a consultation process, designed specifically for this study. Group conversations and historical research will be conducted to better define culturally appropriate methods of consultation, to assist and clearly define how our communities want to consult. Finally, the study will also discuss meanings of, and attempt definitions for the following terms: culturally appropriate, consultation, and community.

A variety of disciplines, including history, psychology, sociology and public administration are called upon to shed light on the approaches described in this document. Numerous topics were explored in the final compilation of this study, including Historical trauma, Traditional Indigenous Healing, Customs and Practices, Water, Aboriginal Spirituality, Consciousness, Co-dependency, Emotional intimacy, Traditional Indigenous Songs and Dances, Meditation, Personal Growth, and Historical Unresolved Grief. Spiritual intuitiveness, Ceremony, and Dreams were analyzed to provide insights.

## What is consultation?

Consultation is a relatively new issue in an ever-expanding list of responsibilities for contemporary first nation communities. As a result of recent court decisions ‘consultation’ is a tool to ‘protect the honour of the Crown’ (Government of Canada, 2009), one of the key factors is based on a common law “duty to consult.” While a ‘seemingly’ successful Supreme Court decision highlights consultation as a legal obligation of the Crown, implementation of the decision has yielded many questions with no easy answers (Government of Canada, 2009).

As illustrated in the “Haida and Taku River decisions,” the Supreme Court of Canada (SCC) held that the Crown has a legal duty to consult, and if appropriate, accommodate, when the Crown contemplates conduct that might adversely impact section 35 rights (established or potential) (Government of Canada, 2009).

A legislated decision in place, it is now up to governments to implement the decision. Both Federal Governments and First Nation Communities are examining the parameters for their respective positions. Decision-makers in First Nation Communities are now asking themselves: When do we consult? Who do we involve in the consultation process? And how do we want to be consulted? (Tabobandung, Personal communication, Feb 3, 2011).

First Nation Communities struggle to answer the questions: What is consultation? What does consultation mean to the Anishinawbeg community? With citizenship issues in their infancy, First Nation Communities are seeking to answer many important ‘consultation’ questions.

## Who are your teachers?

### **SPIRIT OF COLONIZATION: What do others say about the nature of the suffering?**

#### **AMY:**

Some of our people are trying to help. We attend their schools and universities, we share our stories. People like Eduardo Duran say that our Souls have been wounded. (Duran, 2005), Maria Yellowhorse-Braveheart works to reconnect our people to the old ways. Others like Cynthia Wesley-Esquimaux, Rudolph Ryser and Leslie Korn are working with healing organizations and educational institutes to educate others. Many others are working in their universities, governments and cities. But is it enough? Often the newcomers don't know we are here. Our shared past is not known. Though still others like John Ralston Saul advocate for change on their part (Saul, 2008) that they need to recognize their beginnings too.

Old one, our cups have been FILLED with so much oppressive, negative messages about one another. Is there any way through??

I hear many stories about our population having the highest suicide, incarceration, alcoholism and abuse rates in the country. They don't realize that it has only been a short time that the newcomers have included our people in their society. In only sixty years of being citizens of this land called "Canada", we are expected to know who we are and where we are going. It seems they have forgotten about all of the agreements we made with the newcomers, and they blame us for being a burden to them? Why? Do they not remember when we fed, clothed them, showed them where to

hunt and find food? Do they not remember that they are treaty people too? (Lathwell, Personal communication Feb 15, 2009)

Old one, it is painful to be greeted with messages saying "we can't take care of ourselves", "Why do they live in such poor conditions?", and "why are so many of them in the jails" and "Why can't we 'succeed' in the school systems?" It is like they see all of these "disparities" and yet they still do not "see" us. They look past us. That is all they have ever done.

What I hear from my people are stories about being confined to a small patch of land, needing to get permission from the Indian Agent to leave it, and being sent to jail when we did not return when we said we would. (Williams, February 14, 2012).

What I hear all around me is impatience, petulance, shame and blame. Our people have endured hundreds of years of hearing the words: "Savages", "Kill the savages", "dirty heathens", "they are not worth living", "they are dumb, stupid, worthless, in-humane creatures", "they don't deserve to live" WHY?

From our own people I hear that we were strong, vibrant nations of people and yet we are forced to THIS: Learned dependency, abuse, oppression and shame. We are constantly rebuked when we assert ourselves. And they wonder why many of us don't show initiative? Many of us are still awaiting "permission". Old one, I ask you, spirit of colonization, why have we have been crippled to the breaking point? Why have our cups been filled with so many awful things? We hurt ourselves. I want to know where I look for healing. What are the ways our people heal themselves?

I am beginning to hear positive things about our people, yet when our initiatives succeed we are left to our own devices. We are beginning to see small changes but it is from a place of reluctance, and self-serving ends. We are hearing that they want to ‘consult’ with us. What does that mean? Does it mean they are ready to truly hear what we have to say? They are asking questions about what we want. It is new. We have never been asked these questions before and many of us don’t trust that these questions are coming from a good place. I have heard that in many ways, we need time to think about what we are being asked. Do we even want to talk to them? How is this going to be any different?

## Literature Review

Consultation is about the practice of seeking advice or input from others. Canada’s history is a colonial history. Recently, there has been slow progression in First Nation communities on many fronts; political, social, administrative, legal toward reclamation of traditional or self-defined governing and healing. Colonial practices did not allow individuals the opportunity to connect with their community and Indigenous Nation’s values, beliefs and practices. Colonization is about one nation exerting power over another in order to dominate and control.

In contrast, personal choice, respect and knowledge are highly regarded values in many First Nation Communities (Teekens, December 16, 2008; Pitawanakwat, January 5, 2009; The Seven Grandfathers Grandmothers, n.d). Historical trauma investigates the effect on individuals when these values are not present in the nature of the interaction between com-

munities and individuals. Historical trauma literature essentially looks at the ways in which a certain disconnect has affected the individual, the symptoms tell us what is going on with that individual and therapists find ways to reconnect the person with their own beliefs and values that allow him or her to carry on in a manner that is not harmful to the self.

Historical trauma is a broad topic with many different aspects of study. What is useful about the body of research from a Governance perspective is that much of the literature reviewed throughout this study involves an active search for cultural healing practices, ways of being and cultural buffers that illustrate and exemplify actions, wisdom and practical knowledge from the past, and from other cultures and fields of study that can be synthesized for use in a modern setting to align governance practices more closely with core values and beliefs.

This literature review is divided into sections. The first section introduces historical trauma theory and related literature. The second section reviews sources that contribute to an understanding of Anishinawbeg consciousness, teachings and practices. This section involves narratives from conversations with community elders, discussion of songs, meditations and ceremonies in order to conceptualizing life teachings, and healing strategies. Also included is a brief look at several books from Anishinawbeg authors. The final section reviews literature pertaining to consultation, and is comprised mostly of government and community documentation on a variety of issues. This document is not a comprehensive review of the “Duty to Consult”; rather it focuses on the relational aspects of consultation as it is applied in Native Communities. Each of these

## Emptying the Cup: Healing Fragmented Identity

sections are then triangulated and translated, illustrating how each plays a part in the discussion of culturally appropriate consultation.

### Historical Trauma Theory: Rationale

Historical trauma theory is a relatively new body of research, originating with Jewish survivors of the holocaust. According to a recent study in public health:

*The premise of this theory is that populations historically subjected to long-term, mass trauma—colonialism, slavery, war, genocide—exhibit a higher prevalence of disease even several generations after the original trauma occurred. (Sotero, 2006)*

Recent studies have centered mostly on Native American, American Indian and Alaskan Indian (AIAI) populations. (Sotero, 2006; Whitbeck, 2004). This literature forms a comprehensive basis of knowledge in the fields of social work, psychology and behavioural psychology; areas of study that emphasize effects on “the person,” or “the individual”, and the specific historical trauma responses (HTR, Brave Heart, 2003; Sotero, 2006; Whitbeck, 2004; Duran, 2006). This heuristic study synthesizes the information outlined in the historical trauma literature keeping in mind particular “undesirable” behaviours, actions and symptoms as indicated by professionals in the field – groups of behaviours for which individuals require healing. From these specific issues we can extrapolate external influences on communities (including effects from historical trauma itself). Investigating challenges deemed harmful to individuals, may then provide necessary linkages indicating challenges harmful to a community. This extrapolation is

relevant to community consultation as it deals specifically with deciding what is healthy for the community, and protection of the community’s health and well-being.

The literature reviewed in this study helps define culturally appropriate methods of consultation as defined by Historical trauma literature as methods that inspire, “fostering a reattachment to traditional native values, which may serve as protective factors to limit or prevent...further transmission of trauma across generations” (Brave Heart, 2003).

Useful information extrapolated from this body of literature is culturally appropriate treatments, healing programs and procedures. This step is important since many of the cultural approaches have been designed by Native American citizens of their respective communities in an effort to combat the effects of historical trauma, historical unresolved grief, and to protect community members from transmission of both. We will be discussing common elements within the approaches, for keys to define programs or approaches as “culturally appropriate”.

### Theoretical frameworks of historical trauma

The Aboriginal Healing Foundation in Canada declares that:

*Indigenous social and cultural devastation in the present is the result of unremitting personal and collective trauma due to demographic collapse; residential period and forced assimilation... (AHT, 2004)*

Maria Yellow Horse Brave Heart says:

*Historical trauma (HT) is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences. The Historical trauma response (HTR) is the constellation of features in reaction to this trauma...associated with HTR is historical unresolved grief that accompanies trauma; this grief may be considered impaired, delayed, fixated, and/or disenfranchised. (Brave Heart 2003)*

Leslie E. Korn of the Center for World Indigenous Studies talks about Historical Trauma as imposed development. She writes:

*Development that is not self-determined is predatory. Development that is not self-determined precipitates intergenerational trauma in individuals and communities... when development is not self-determined, the earth loses as well. (Korn & CWIS, 2002)*

Eduardo Duran, psychologist and author discussing the treatment of native clients from a western perspective, writes that liberation from ingrained colonialist attitudes must occur:

*Liberation discourse involves taking a critical eye to the processes of colonization that have had a deep impact on the identity of original peoples; as a result a new narrative of healing will emerge. The mental health profession has been instrumental in fostering the colonial ideation of native peoples all over the world. I am merely bearing witness and bringing awareness to this process, to change it. By turning a critical eye*

*on our professional activities of healing, we liberate ourselves as well. (Duran, Healing the Soul Wound, 2006)*

While there is a large amount of interdisciplinary work stemming from Historical Trauma Theory, other academics are looking for empirical studies to give merit to the theory (Sotero, Whitbeck) and work toward conceptualizing the theory in ways that others can readily understand, providing additional conceptual drawings, maps and charts to supplement their perspectives.

There is a large amount of literature that focuses on aspects of post-traumatic stress disorder (PTSD), which, according to Brave Heart is, “not adequate to measure Native conditions” (Brave Heart, 2003). Some trauma authors focus on measurement and assessment of PTSD (Naifeh & Elhai, 2010; Whitbeck, 2004), or the nature of PTSD in the aged (Yehuda, Tischler, Golier, et al., 2006), in holocaust survivors (Yehuda, Bell, Bierer & Schmeidler, 2008), in military-related situations (Monson, Taft, & Friedman, 2009), and in mentally-ill subjects (Mueser, Rosenberg, Goodman, & Trumbetta, 2002). For the purposes of this study, we acknowledge that PTSD has contributed to the expansion of the Historical Trauma Theory, although the aspects as listed above do not provide adequate information that is related to “culturally-appropriate” consultation methods in the manner being studied in this document.

Other studies have focused on a more positive Historical trauma response that sheds light on strengths of Native spirituality, culture, and attitudes. This body of literature speaks to, and forms the basis of Resiliency Theory.

## Emptying the Cup: Healing Fragmented Identity

This research examines how strengths are also transmitted to subsequent generations as an historical trauma response, as illustrated by the following quote:

*Specifically, trauma narratives transmit strength, optimism, and coping strategies that family members internalize and use to “employ” their own narratives, or organize “life events and experiences into a coherent and ever-evolving story.” (Neimeyer & Stewart 1996, p. 360, qtd. in Denhem, Rethinking Historical trauma, n.d.)*

Critics of historical trauma theory propose that researchers who utilize the Jewish holocaust as the “standard” to which all other traumatic events are compared, imply a certain homogeneity across the culturally diverse, and by concentrating on the adverse effects of trauma, sets up a presupposition in the minds of researchers that native peoples are dysfunctional (Denhem, n.d.).

Historical trauma theory and research provides insight into various traditional and western approaches to healing the individual from a psychological and psycho-social aspect. This author warns further researchers against perpetrating a homogenous, outlook on healing. We must closely examine the values that define “culturally-appropriate” methods. While trauma inflicted on Native populations appears much the same due to national government policies, which were enforced on a wide-scale in an attempt to eradicate the Native population via assimilation, disease, re-education and outright extermination, Communities, Nations and tribes all have their own diverse ways of handling the trauma and re-building of their nations. I offer the sources above in comparison only – stating that the term “culturally

appropriate” as it is discussed in this study is to investigate whether reattachment to traditional cultural values is an appropriate avenue on which to forge a new relationship between consulting parties.

There is still much discussion yet to come with regard to the definition of Historical trauma. While researchers attempt to validate Historical Trauma Theory with empirical evidence, not one study has refuted the fact of Trauma or that Trauma on a grand scale took place – historical or not.

There is hope in this observation, because it means that there are those willing to look at the past, those willing to look at the disparities in communities and also to look at the triumphs and resourcefulness of a determined population. People are taking note and musing about the fact that there must be something to this group of people for having persevered through such ordeals. Now, after all these years, people are asking: what can we learn from the Native population? What is it that they have to contribute to society? Perhaps this will be a common value on which to forge a new relationship between communities and Canada, and with each other.

### **Anishinawbeg consciousness, teachings and practices**

*“In order to lead, you must first, earn the respect of your spirit” – David Willow*

Anishinawbeg consciousness is a powerful and dynamic force. The literature provided in this section is a discussion of the most powerful examples of Anishinawbeg consciousness. A thorough understanding of Anishinawbeg

consciousness, teachings and practices is provided to lend context to the discussion of consultation as relationship and culturally appropriate consultation.

What is Anishinawbeg consciousness? To paraphrase a discussion on consciousness with the Chair of the Centre for World Indigenous Studies, Rudolph Rýser, “Consciousness is a way of knowing, an understanding of the world, a certain way of perceiving the external world beyond the self, as well as the self” (Rýser, personal communication, July 2010). Anishinawbeg consciousness assists in the understanding, and connection necessary to perceive the world through a complex web of interrelation. (Pine, May 3, 2011; The medicine wheel, n.d.; Kakekayash, Sept-Dec 2009; Kakekayash, Jan-Dec 2010). This understanding connotes a deep and personal connection between the self and the external world beyond the self, both tangible and intangible, with an emphasis on forming self-identity as part of the external world (Desjarlais, *Self Awareness and Identity*, 2009). This understanding – Anishinawbeg consciousness -- assists in teaching Anishinawbeg peoples about living a “good life”. According to a calendar containing the thirteen moons’ teachings, the good life, means “being non-judgmental and helping other people where they are at” (Berry, 2010).

From the very beginnings, early creation stories talk about the relationships between Anishinawbeg, Mother Earth (Pitawanakwat, July 1, 2009; Debassige, Nov 10, 2009), the Great Spirit, animals, and one another. It is said that everything in this world has spirit: the lakes, waters, winds; and must be acknowledged with respect and dignity as though they were any tangible, living being.

There is also a deep connection to the world of spirits or Manitous. There are many different expressions of this connection to the spiritual realm. As with all relationships, connection remains strong through maintenance and dedication to the relationship. Relationships with the spirits are maintained through various methods designed to send messages and receive messages from spirit.

This connection is accurately described in Arlene Berry’s *Thirteen Grandmother Moon* teachings illustrated in a calendar distributed by the Union of Ontario Indians 2010 – each of the teachings describe the nature of the relationship. An excerpt from the month of January, “The first moon of Creation is Spirit Moon,” and states “It is manifested through the Northern lights. It is a time to honour the silence and realize our place within all of Great Mystery’s creatures” (Berry, 2010).

Ojibway author Basil Johnston best says the importance of this connection:

*Stories about the Manitous allow native people to understand their cultural and spiritual heritage and enable them to see the worth and relevance of their ideas, institutions, perceptions and values. Once they see their worth and relevance of their heritage, they may be inspired to restore it in their lives. Perhaps other people will find worth in our understandings as well. (Johnston, 2001)*

Basil Johnston’s book entitled, “The Manitous – The spiritual world of the Ojibway,” is an introduction to some important foundational teachings about how Anishinawbeg peoples relate to the world around them. The chapters are dedicated to individual Manitous, their



## Emptying the Cup: Healing Fragmented Identity

beginnings and associated teachings. Some of the Manitous described in this book are the Great spirit or Creator “Kitchi-Manitou”, Mother Earth or “Muzzu-kummik-quaé”, Nana’b’oozoo; as well as the Manitous of the forests.

Dreams, visions and mediations are often methods to receive instruction from the spiritual realm. (MacIntyre, Nov 20, 2008; Noganosh, May 20, 2009; Greene, Feb 18, 2009; Hughes, Oct 22, 2009). Prayer through song, dance, ceremony and spoken word are used to send messages. (Desjarlais, *Seeing Yourself in the Modern World*, 2009). This aspect of Anishinawbeg consciousness forms the beliefs and practices of our people. Some of the best examples of this connection are stories about prophetic dreams, visions and ceremonies. The transmission of knowledge is generally shared through teachings. One such teaching received in a drum making workshop talks about a prophet who had dreamed about the coming of the Europeans. The nature of their clothing, facial features and transportation was described many years prior to their arrival. In the story, the people gathered together to discuss the implications of the vision and there was a divide in the group as to the meaning of this vision. Some believed these new people would bring good things and they wanted to meet them, others felt this vision warned of an ill fate and prompted some groups of the Anishinawbeg (then living on the eastern shores of what is now called America) to move inland. (Teekens, May 19, 2010).

There is another story about a vision that was gifted to a young girl, which brought the big drum to the Anishinawbeg nation. It was during a time of war, some versions talk about a war between the Anishinawbeg and the

Sioux, other versions are the Anishinawbeg and the Lakota. Both versions talk about a young girl who wanted to help her people because the wars had lasted so long. The people had forgotten why they were at war. It is said that she prayed and fasted for a long time without food and water. As she was near death, a vision came and taught her how to make the big drum. She was gifted with all of the songs that came with it, and how to make the drum sticks. The girl then took these teachings empowered by spirit and went to her people, sharing the teachings that helped the men put down their weapons and exchange them for drum sticks. The gift of the drum brought peace to the warring nations (Teekens, May 19, 2010; Migwans, March 30, 2011).

These examples illustrate the deep belief and trust in the spiritual world. Discussion and action may be taken based on the guidance and interpretations of messages received from the spiritual world.

Anishinawbeg consciousness also encourages the construction of social networks, a deep sense of community, connection and responsibility. As Calvin Morriveau relates in his book entitled: *Into the Daylight, A holistic approach to healing*, individuals are taught to perceive the world through various aspects of responsibility. Chapter one speaks about the responsibility of the individual, to the feelings, the body, understanding sexuality, and the breath. Chapter two discusses family responsibility to eating, intimacy and respect. Chapter three is a discussion on the community responsibility for its members at play, purpose and relating values. The final chapters talk about the author’s own journey and lends context to each of the aspects of responsibility and moving toward being whole.

While intimately connected, there is also a strong value in individual paths. Each individual must learn their own teachings in their own ways. This can be described as “non-interference.” Morriseau, employed at the Wee-chi-it-te-win Child and Family Services in Fort Frances as the time this book was written, relates that non-interference does not necessarily mean complete avoidance of interfering in the lives of others; rather, he eloquently offers a metaphor to clearly state his meaning:

*A tree has a right to grow to its full potential, and I, as a creation of the Great Spirit, have the responsibility to ensure it has the opportunity to do so. Hence, I have the right to intervene whenever that right is threatened. (Morriseau, 2002)*

A number of teachings also talk about this aspect of community. Elders say that we are all on our own individual journeys, and each one of us is a teacher able to assist others through our own personal life experience. We are all related (The seven stages of life, n.d.; The medicine wheel, n.d.; Ross, 2006; Day, Nov 3, 2010; Day, Jan 22, 2010).

One of the most powerful ways of teaching about community and connection is the discussion of women and their roles. It is said that Anishinawbekwe (Native women) are greatly respected for their ability to give life, an immense gift akin to the Creator and as such she is sacred – Anishinawbekwe. In her book – *A recognition of being*, Kim Anderson says that prior to contact with Europeans; Native women were the heart of their nations (Anderson, 2000).

The female energy is the ultimate in nurturing, unconditional and conditional love (Meditation Society of Australia, n.d)

the women’s responsibility is water and she is closely connected to mother earth, and grandmother moon.

Along with the voices of Elders, youth and children, women’s voices are beginning to be heard and respected in community meetings, programming, and governance. It is essential that the entire community take part in decision-making. As it is the people who are affected by any decisions made through consultation.

Anishinawbeg consciousness assists in the construction of a worldview that teaches great respect for all life, individual responsibility, gratitude for the bounty that is given to us, kindness and generosity toward others, and attaining one’s own great potential as a part of creation. Through storytelling, intimate connection with ancestral spirits and each other, Anishinawbeg consciousness is shared and constructed with subsequent generations; among the greatest teachings is the strength and connection with spirit. A powerful relationship with spirit is maintained through a way of life that connects daily, through offering prayer, meditation, and ceremony.

## Consultation literature

This section of the literature review pertains to consultation, and is comprised mostly of government and community documentation on a variety of community issues. Consultation is a relatively new issue in community and is currently being developed.

Dwight G. Newman, author of *The Duty to Consult – new relationships with aboriginal peoples* is one of the few authors writing about

## Emptying the Cup: Healing Fragmented Identity

“Consultation.” Newman asserts that Consultation is of “national importance” in terms of Aboriginal law and “Aboriginal/non-Aboriginal relations” and “international importance” as part of the “ongoing developments of systems to better protect the rights of Indigenous peoples” (Newman, 2009).

Newman’s book is a comprehensive overview of the legal development and background of the “Duty to Consult.” The book is an optimistic perspective on the ongoing developments of this law in action. Chapter One introduces the Duty to Consult doctrine and theories. Chapter Two and Three follow the development through legal cases. Chapter Two discusses legal parameters such as triggering and who is included in consultation. Chapter Three deals specifically with the content of a consultation. Chapter Four illustrates lower case law, policy and practice interactions. Chapter Five illustrates future influence on the doctrine from transnational and international arenas.

In terms of Government approaches to the “Duty to Consult,” a draft guidebook is utilized within the Federal Government to educate employees on the associated duties and obligations, and encourages implementation of these guidelines consistently in a nationwide approach.

According to the Interim guidelines for federal officials, “Aboriginal consultation and accommodation” (Government of Canada, 2009), “Consulting is an important part of good governance, sound policy development and decision-making.” This document, created for Federal officials, gives advice and direction on a number of topics:

- Part A – is an introduction to consultation, including the purpose, historical, legal and geographic context, and guiding principles.
- Part B – contains information specifically for managers, including roles and responsibilities, how to organize crown consultation process,
- Part C – provides information for practitioners in a step-by-step format, phase 1. is pre-consultation analysis and planning, phase 2. implementing the process, phase 3. reviews accommodation, determining accommodation, what the options are and communicating the decisions. Phase 4. implementation, monitoring and following up on the consultation process.

This document provides extremely useful information for this study because it lends insight into the federal or crown perspective, goals, and objectives for the consultation process. This is very useful to the study since it answers the questions of whom, how, and when the federal government of Canada will engage in a consultation process.

Another very useful piece of literature was distributed by the Union of Ontario Indians. “Treaties matter, understanding Ipperwash” is a pamphlet designed to give an overview of the incidents at Ipperwash, both of the event itself and the recommendations that followed the inquiry. This document provides great insight into the outcomes of community consultation and communication following a precedent-setting event. Some of the topics in the pamphlet include: “Implementation of recommendations, Ipperwash timeline, recommendations for action, role of the UOI, Camp Ipperwash

cleanup, transferring the land, pipes, drums honour Sam's passing, digging up Ipperwash park, Remains vindicate park occupiers, and Gchi-miigisaabiigan (the big belt) – a teaching on wampum belt.

Community newsletters from Wasauksing First Nation and the Native Canadian Centre of Toronto also lend some insight into how Aboriginal organizations and communities communicate with their members, how decisions get made and what values specific communities hold. The newsletters range from early 2009 to 2011. These documents lend insight into how the community defines its members, the manner in which decisions are made, how the organization consults, and illustrates how the community boundaries are communicated.

Community distributed documentation on a number of issues are also reviewed: “Wasauksing First Nation – Sharing the history, sharing the healing” is a Final Report on Community Lateral Violence (Fitzmaurice & Slegers, 2009). Written by authors Kevin FitzMaurice and Brian Slegers, the study consists of a detailed overview of lateral violence including a definition, and understanding of lateral violence in the workplace. Chapter two explains lateral violence in the context of First Nation communities; Chapter three explains the method of the study, Chapter four relates the findings of the study which is followed by recommendations.

This document contributes to my study as it outlines a community consultation that has been completed and denotes the results of that consultation. Specific recommendations are made for healing, through culturally appropriate approaches and practices as illustrated by

the book's first recommendation:

*The need to revive and apply the teachings and ceremonies in response to the problem of lateral violence has been a consistent theme throughout this research. (Fitzmaurice & Slegers, 2009)*

Two other pieces of literature reviewed in the course of research are a book which gathers stories from a number of elders for the purposes of teaching and relating these stories to youth, as well as handouts from a conference for the purpose of promoting awareness of Aboriginal missing and murdered women.

These pieces speak directly to community consultation and communication as we see how communities indicate issue priority as well as providing indication on the manner in which issues are moved forward.

Authors Judy Finlay and Landon Pearson who wrote *Tibacimowin: gathering of stories*, relate an emphasis on teachings and stories. This book gives great insight into how communities consult and why they use oral history methods (Finlay & Pearson, 2010).

Finally, discussion about consultation held at Wasauksing First Nation is also very helpful to indicate what types of consultation work and do not work. According to various community members (personal communication, Feb 2011), a recent boundary clarification issue is reviewed and deemed unsuccessful, as well as recent election results indicate that community engagement could be improved. Literature from consultations in question, are helpful indicators as to issue clarification, member definition, and how the community consults.

## Emptying the Cup: Healing Fragmented Identity

While community consultations are important, the overall emphasis in this heuristic study is to determine valuation of issues in the context of “community”. From the above community consultation examples we can determine that the following issues are relevant: Treaties, Communication, Lateral Violence, Oral teachings, Missing and murdered Aboriginal women, elections and community boundary clarification. The topics form the basis of concerns related to the health and well being of the communities.

### Summary of Literature Review

The focus of this study is to investigate three culturally appropriate consultation methods that mitigate historical trauma. Historical trauma literature largely investigates trauma and unresolved grief for the purpose of preventing further trauma through culturally appropriate programs and treatments. Anishinawbeg consciousness literature and resources guide the discussion with key insight into clarification of definitions for when/whom and how communities want to consult and HOW Anishinawbeg communities are already consulting. Consultation literature, including recent Federal publications, community newsletters, completed community consultations and gatherings provide insight into what a successful consultation looks like, as well as what issues are currently receiving priority in community.

The major challenge presented in the literature review is that historical trauma literature is highly theoretical (Sotero, 2006; Whitbeck, 2004) and difficult to conceptualize without further interpretive and quantitative study to support the theory.

Finally, consultation literature is a developing subject. Theories and practices, while useful at the time of this study, may be obsolete by the time of publication. Continuous research of developing methods, designs and implementation of “best practices” approaches may be required on an ever evolving scale which is consistent with community needs and relevancies.

### Why should I listen to you?

**SPIRIT OF COLONIZATION: How are you going to find the answers you seek?**

**Amy:**

**I will attend one of their “universities” and learn to “master” some field of study. They will only listen to me if they see I have earned some form of ‘respectable’ occupation or study.**

**Old one, in the way that our elders teach us, the best way to learn is by doing. I am going to embark on my own healing journey. I started my journey when my son was born, and now that I have access to so many teachers I will ask the questions I need to ask. At every opportunity, I will sit in circle. I will go to ceremony. I will talk with the elders. I will go fasting. I will sing. I will dance. I will create. I will express. I will shout and cry and pray. I will dream.**

**The newcomers are formulating their ideas of what consultation is, because our people are asserting our inherent rights. WE are forcing them to keep their word.**

**One of the things that stands-out about**

**my journey is the number of different ways that I search without being fully aware of what I am doing most of the time. I will work up the courage to design a research study. I will include an actual consultation as part of the journey.**

**I will go and ask my people what they think about “consultation”, I will ask them if they believe the words of the newcomers. I will ask them if they trust the newcomers. I will find out how they feel about that relationship with them. I will go and ask them how they want to be approached. I will ask them what is most important to them. I will ask them what they think “community” means and does “culturally appropriate” mean? I continue to ask you, Spirit, What happens if they don’t listen?**

**I will experience learning. I will experience healing...**

### **Consultation as relationship**

*Increasingly, it has become important for aboriginal people to reclaim and to revitalize their unique system of cultural beliefs, practices and traditions. To aboriginal people, the past must be recognized as a vital part of aboriginal learning...programs of healing designed to build the self-esteem and self-concept of aboriginal people... are incorporated into FNTI’s educational programs of learning. (FNTI, 1995)*

In response to the identified need “to build the self-esteem and self-concept of aboriginal people,” FNTI developed a program that, “select[ed] and hire[d] both aboriginal and non-aboriginal individuals who would become

FNTI teaching faculty and the inevitable designers and creators of an aboriginal learning model” (FNTI, 1995). In this example we see the concept of “togetherness” described in the approach. Loyalist College was the non-aboriginal partner in this initiative that was faced with developing a social service worker program which included aboriginal people in the design, deliberation and implementation of the program. The Social Service Worker Program ultimately went on to be hugely successful. FNTI, as an institute with over 25 years of experience, boasts a 90% student retention rate (FNTI, n.d.).

A second illustration of consultation as relationship is illustrated in “Teaching Aboriginal Higher Learners – professional development workbook,” a document that is published by the Coastal Corridor Consortium. The consortium is made up of ten partners; five first nation communities, two aboriginal organizations and three Post-secondary institutions, one of which is a native education college (Coastal Corridor Consortium, 2009).

The relationships between the members of the consortium are defined by specific principles and values including: mutual respect, collaboration, sharing, accountability, mutual understanding and openness, commitment, and trust (Coastal Corridor Consortium, 2009). Not only is there an apparent requirement for inclusiveness, but an understanding of specific behaviour within the consultation relationship. Similar concepts are further illustrated by the final example: According to an article by author and professor, Stephen M. Sachs, entitled, “Returning Tribal Government to Traditional Principles appropriately for the Twenty First Century: The ongoing experience of the Navajo Nation” (2009). Prior to what the author

## Emptying the Cup: Healing Fragmented Identity

calls “inappropriate forms of government that were directly or indirectly imposed by the U.S. government,” Tribal governance, is said to have functioned in a harmonious way based on values of community consensus, which balanced community needs and concerns with those of the individual.

Sachs explains “no decision was made without involving everyone who was concerned” (Sachs, 2009). Decisions made in this fashion were discussed among the people through consensus decision-making at specific organizational levels (according to clan, tribe, etc) until general consensus was reached (Sachs, 2009). According to Sachs, leaders were often chosen based on their character, how they facilitated consensus and often announced decisions from the community while individually having only “some influence and little or no decision-making power of their own” (Sachs, 2009).

Reflecting on what we have just learned about context of “consultation”, we see that the English interpretation of the concept and the Ojibway or Anishinawbemowin interpretation of the concept are widely different based on the relationship of the parties involved. We have reviewed three different examples where culturally appropriate models illustrated “Consultation” as relationship between that of the seeker of advice and those doing the advising. According to the Anishinawbemowin term, we have seen that there is an important aspect to acknowledging the needs of all parties involved as well as a general sense of inclusiveness. Our examples have illustrated specific values centered on relationship such as “collaboration”, “mutual respect”, etc.

Finally, we note an emphasis on decision-

making where power and influence is drawn away from the individual and placed within the community, this type of approach ensures checks and balances are built into the process of deliberation and decision-making.

Consensus decision-making is also mentioned, meaning that deliberations and discussions continue until everyone involved is in agreement.

Having regard for the personal interest of another is taken to an entirely different level than what is described in the English version of the word “Consultation”. In terms of culturally appropriate consultation for the purposes of this heuristic study, we will need to incorporate most or all of the above approaches and values in order to achieve some measure of success.

### Observations on Anishinawbekwe research

This particular section of my thesis work was extremely challenging for me because I found myself profoundly divided on a number of different aspects and on many levels.

As a student of Anishinawbeg consciousness I experienced a high level of anxiety around Research “Methodology,” “Protocols,” “Language,” and “indoctrination” that I originally associated with Master’s level work. Reflecting on this form of trauma, I see that my cup was filled with so much ambient negative messages about higher education it was nearly paralyzing. There were so many messages telling me that I’m not ENOUGH. Not intelligent, organized, disciplined or focused ENOUGH to succeed.

Throughout the term of my required course work, independent studies and conversations with my mentor, I found myself increasingly doubtful about my capabilities in completing the requirements at every step of the process. According to myself, my work methods were questionable, and since I didn't have anyone else around to tell me so, I'd be telling MYSELF "You are going to fail.", "Just give up", "You're going to be lucky to scrape by", "Your mentor is going to be SO MAD!" and "You might as well just quit."

I experienced a revelation about half-way through my healing/course work and it was partly due to my own awareness but mostly due to my mentor's encouragement. The revelation was, that I have surpassed the requirements of the Master's level coursework – EONS ago, so why am I forcing myself to entertain an essentially "foreign" system that does not currently have a structure or format for the way I think, and research? The system I encountered during the course of my thesis work seemed far too limiting and reductionist for my liking. At first, I couldn't reconcile my spiritual connections and research methods with the methods I was finding in coursework and in other work I read.

With encouragement from my mentor, I struggled through my studies. At every step of the way my mentor was there to "translate" what I was being asked to do.

When working on assignments, he mentioned many times that I am doing at least three times the work that most other students do. Reflecting on the conversations with my mentor, and looking at my inquiry methods, I see how true it was. In the four years that I have been doing my healing work

and research; I have lived, slept, ate, dreamed, worked, and thought about my questions every waking (and dreamtime) minute.

It wasn't until I reached the stage of writing about my experience that I finally understood what my mentor has been teaching me: **How to allow my consciousness to exist, how to help me finally be comfortable with being completely ME. Finally realizing that all of my own thoughts, processes, words and actions are entirely Anishinawbeg. And they are wonderful.** Through the encouragement, sharing of experience, and generosity of my mentor I was able to fill my cup with new beliefs. I remember saying once, "The best way for me to learn about consultation is to DO Consultation."

One of the things that stands-out about my research process is the number of different methods that I undertook without being fully aware that I was doing them most of the time. They call it heuristic, but I call it **Anishinawbeg** Consciousness.

## Research study

This heuristic study uses three separate and distinct methods to investigate and define culturally appropriate consultation methods. The major research method is a community consultation, whereby two major conversations take place in the community. From the conversations, I attempt to establish a comparative study of western based and indigenous meeting styles.

From my observation in the field of Public Administration and Governance, as well as my experience as a community member I draw



## Emptying the Cup: Healing Fragmented Identity

on literature, and practical knowledge about western-based discussion in comparison with Indigenous circles. The specific western-based method I will use is the board meeting. I will hold a conversation and conduct this first discussion in the boardroom style, complete with agenda, facilitator and welcome address. This option is used for the ease of set up, organization and the relatively inexpensive costs associated.

I will compare this meeting style with Indigenous talking circles, and in keeping with my research will hold a second conversation and conduct the discussion in the style of a talking circle complete with traditional opening, smudging and prayer. This style is also relatively inexpensive for hosts, it is also easy to set up and organize.

In the interests of maintaining the integrity of the study, I will concentrate my study on a convenient sampling of members of the Aboriginal community in Toronto, Ontario Canada.

I set up two separate meetings, and booked the same room at the Native Canadian Center of Toronto. I originally intended to host the meetings on the same day of the week, for two consecutive weeks. Due to scheduling conflicts I had to revise and did the conversations on two consecutive days instead.

I flipped a coin to choose the order of the meeting style at random. The meetings were advertised using the same style of flyer, and I posted the meeting announcements on the Native Canadian Centre message boards and via email approximately two weeks to one month prior to the meeting dates. I also had the meetings announced at a community

social. The participants did not know which style of meeting was held on what date. The proposed length of the meetings was limited to 60 minutes per meeting, and I facilitated both meetings. For the board meeting, I explained my purpose in holding the conversations and had a list of questions for members to answer at their discretion. I did not have written feedback from this discussion. I used a written narrative from the experience I had with the talking circle.

### Five key questions for the purpose of my research:

1. What does culturally appropriate mean to you?
2. What does consultation mean to you?
3. Do you feel like your voice is being heard when major decisions are made that affect you?
4. What do you think is the single most important challenge in consultation?
5. What do you think is the single most important success in consultation?

I predicted that I would get small amounts of verbal feedback in the board room style, and some written feedback. I thought that I would get questions about community consultations in general, and that I would be giving information regarding community consultation. I also thought I would get more substantial response from individuals participating in the talking circle than I would with the boardroom style meeting.

The secondary research method includes conversations with community members (including Elders and youth) and a review of historical or archival literature. Halfway through my research project, I had to change the research method. I initially intended to conduct a series of conversations with community members as well as conversations with Elders. The purpose of the conversations was to provide a basis for comparison between individual and group dynamics in regards to consultation. The conversation subjects were to be selected from a convenient sampling of community members in the Greater Toronto Area. Individuals were to be selected at random and asked for their input on my research study. With permission from the individuals I would record the sessions and transcribe them. I designed a series of questions concerning consultation, culture, community and communication that pertain to my research question and would report my findings using a table format for the results.

I had chosen to conduct conversations as opposed to written surveys because my own personal experience and much of the literature indicates more successful approaches in indigenous communities state a preference for face to face, interpersonal communication, and that a survey form would not be as welcome an approach.

I theorize that the conversations would yield a great deal about how individuals in the Aboriginal community within the Native Canadian Centre of Toronto feel about consultation, community, and how decisions are made. I also hypothesize that a great deal more information will be shared about their personal histories, and in turn may indicate many of the symptoms of Historical trauma response

as indicated in the Historical trauma and the Resiliency theory literature. I hypothesize that individuals would be suspicious when it comes to discussing consultation. Finally, I hypothesize a great number of individuals would find the talking circle format that I use for the consultation method favorable.

My final research method was originally a review of historical and archival records, including newspapers and personal letters and artifacts. The purpose of this particular study is to determine if the Anishinawbeg consulted prior to contact, if so, what were the methods used? How did the consultations take place, how were they organized, who organized the consultations? Were they called consultations? How did the consultation take place, what was the format? Who attended the meetings? I will also include narratives from conversations with Elders.

### **Ethics:**

I approach the ethics portion of the research project from the standpoint of an individual, or part of the community rather than as a professional. By this, I mean that instead of using my considerable contacts through my work, and in community, I decided to opt out of using the networking channels established through my job as a cultural facility manager, and approached the study as if I were new to the community or “arms-length away.” I did this for two reasons, I would have more opportunity of finding participants that did not know me, thus I would get a more objective perspective on the questions I was posing and secondly, participants wouldn’t be able to associate me with my work. My reputation would stand as I presented it, rather than the reputa-

## Emptying the Cup: Healing Fragmented Identity

tion of my work as manager of a cultural facility. I felt this approach was more in line with someone from outside of community, knowing they wouldn't have the connections or contacts that I do as a community member working for a well-known and reputable organization.

### Limitations of the Study

I conclude that I will not find as many sources to indicate some of the less visible and less documented consultation methods used in community (such as community gatherings, funerals, naming ceremonies, etc) but that I will find some sources that will provide a great deal of cultural and traditional knowledge concerning how meetings were conducted in the past. I also conclude that I would need to visit cultural museums and traditional ceremonial grounds or talk to traditional storytellers to obtain information I seek.

### Observation on consultation process:

I held the original consultations in the summer 2011. There was a death in the community, someone I knew. Out of respect and in support of the family, I rescheduled the consultation. There were significant changes in the dates of the meetings so I announced the meetings by email, word of mouth and a flyer was posted at the Native Canadian Centre of Toronto for clients to observe.

I had been visiting the seniors program on a weekly basis for six months. I had been attending community socials regularly though by the time I had begun my research, I had not been in community for at least three months. I verbally announced my research project at

the seniors program, and told Elders about the meetings. I let them know that flyers were posted. I went around to each table and informed them about the meeting, what it is about, what I'm looking for. I noticed during this process that the seniors in the program were openly providing feedback and advice was given on the spot about how to get people out: Have food and people will come. Something else I noticed about this process, when I had lunch with the group of seniors that I sat with, they would ask me about my project and then tell me stories about their experiences related to consultation and community struggles.

### Boardroom style consultation:

During the process of creating the flyer, I conferred with my brother who suggested the writing style be less "academic" sounding. People in community needed to know what I was asking in a format that is easy to understand, so I revised it per his advice (Tabobandung, July 14<sup>th</sup>, 2011, Personal communication).

On the day of the first consultation, I flipped a coin to see which style I would be doing that day. I used the following parameters Method:

- Heads – board room style
- Tails – talking circle

I only flipped the coin once. It was Heads, which indicated boardroom style.

Three people attended the meeting, which started at Seven O'clock in the evening. Two men, and one woman attended, none of them were people I knew personally. I used a whiteboard and flip chart. I shared a brief introduc-

tion and welcomed my guests. The participants sat across from me at large table. I asked the attendees to sign in.

With the three attendees, I noticed that there was tendency for people to “talk-over” others, interrupt and that I was leading them in discussions, often providing examples of the type of information I was looking for.

On the white board I wrote four questions:

1. What does consultation mean to you?
2. How do we make decisions?
3. How do we decide who gets invited to meetings?
4. What are some other ways our community consults?

Some of the responses to the questions discussed how people relate to one another. There seemed to be great emphasis on the individual in relation to the collective. For example, the following paragraph is paraphrased from the discussion:

Community means a family, that everyone has a voice, and that people can learn at their own pace, to be able to share and have others learn as well, self-esteem work.

A closer look at the methods of communication at consultation discusses the idea that individual strengths differ and the participants feel that it is important to have information available in different media formats because people are different, they may respond in different ways, auditory, visually, etc.

I also noticed that there was a tendency for one participant to control the conversation, dominate answers and responses. Others kept silent or had difficulty speaking up.

The participants were interested in the topic and seemed to respond to the questions. I could see that they were really considering the questions.

### **Circle style consultation:**

I held the circle style meeting the next day and again, I set up the room for a 7 o'clock start. This time I brought my drum, smudge bowl and medicines. I set the chairs up in a circle. This conversation was very different. As the facilitator of the talking circle, I found that I was in a different space, even in preparing for the consultation. I took more time to get focused and centered. I had meditated on what I was going to say and when I got to the circle, I found that I carry lots of teachings about community. This is what I shared to start the circle.

Four participants attended. I knew all but one participant. I found this conversation took more time. We went around the circle twice so everyone got a chance to speak. Each participant seemed to understand the concept of the basic circle protocols; that one person speaks at a time, when they have the sacred item it is their turn to speak and when they are done they pass the sacred item to the next person. Generally speaking, the sharing that came from the circle was more cohesive and extensive than in the boardroom style meeting. Due to circle protocols, I cannot disclose the actual sentiments of the participants, though each participant voiced a concern that circles should be held on this topic in the future.

### Observations on Conversation process:

I was relieved when I read about participatory research. Mainly literature discussed group interview processes. I was not looking forward to talking to thirty individuals and compiling the data. One thing I note as part of important research in Aboriginal communities is the sensitivity to what is going on in the community. There were a number of issues that occurred which greatly impacted my research. Funerals, traumas, and the general health and well-being of the community at large impacted the availability of my contacts. Because I personally knew the champion of my first attempt at Group conversation I found out afterward that in the space of four months my contact had attended and assisted with three funerals including that of her partner.

Overall in a heuristic study such as mine, the group conversation is much more manageable for a single researcher. I greatly appreciated the assistance of the group of four women that participated in the group conversation that I used in my research. While I initially intended to include actual portions of dialogue for the purpose of allowing participants to “speak for themselves” scheduling and time constraints did not allow for a follow up conversation. The participants did get copies of the transcripts of the audio record of the conversation, they also had opportunity to review the documents that were created out of the discussions and provide feedback.

An important awareness I had while reflecting on the group conversation and conceptualization of this research is such that while generally in academic research it is important to have clearly defined terminology and research objectives prior to heading into a

process such as this, I found that I did not have such things concretely in mind.

I found throughout the group conversation I was explaining my observations and relaying the general impressions I had accumulated through my research thus far but I did not have a specific area of “consultation” from which to base the discussion. I had great anxiety about this afterward and felt that perhaps my research was lacking. I thought about this a great deal and wonder why it was so. Then I remembered a teaching about Leadership and the traditional roles that leaders have the responsibility to uphold. It is said that our leaders did not “decide” for the community, instead many leaders acted as “spokespersons” for community often putting forth and implementing the will of the community. (Sachs, 2009) I thought about this and wondered if that was why I conducted the conversation as I did. Essentially I encouraged the group to discuss “consultation” in general. What came from the general discussion was a great deal of comparing and contrasting differing situations: Urban vs. Reservation, Community vs. Organizational, Status vs. Non-status, etc. In the end, the group decided that consultation discussions should focus on Reservations and in-line with the “Duty to Consult” since that is how the discussion on “Consultation” originated. I found the entire process fascinating, as it is something that I had suspected was true of Leadership, though I had never actually seen the process in action.

### Group conversation process

During a conversation with a colleague--David Willow, I learned about participatory research methods, which is closely related to my

topic. I reviewed some of the readings in order to seek parallels for the consultation methods I was looking for and found a great deal of similarities. I liked the idea of empowering the people to take responsibility to hold their own consultations (Willow, Personal Communication, August 17, 2011). The participatory methods used by the following authors are less invasive and provide a foundation for discussion rather than scrutiny (Mowhatt, 2004; Salmon, 2007; Iwama, 2009). The group conversation process I used was inspired by Salmon's piece entitled: *Walking the Talk, How Participatory Interview Methods can Democratize Research*.

As I mentioned before, the first approach was—announcing my project at a community social. Posting and circulating a flyer asking for volunteers did not go well. Plus, the Native Canadian Centre of Toronto has a membership of just over 800 people (Matthews, Personal conversation, August 2, 2011). In order to do a good job in representing the community, I'd have to have conversations with more than thirty members. As an individual researcher with no budget, I found an alternative to thirty conversations preferable.

I had a significant amount of trouble gathering a group of six people together. Ethically, I had an arm's length approach from the community so I resisted asking my friends in community or influential people that I knew. I had initially opted for individual exchanges but due to time, budget constraints, and the introduction of participatory approaches. I revised my approach. The first step in my revised approach toward participatory inquiry was to find a champion who would volunteer to gather a group. I did manage to find someone though it took me at least a month to establish the relationship enough for her to agree. I had

known the individual on a personal basis prior to conducting my research, though I didn't know her well. This initial attempt at a group conversation did not go well. I did not have my champion's contact information so it was difficult to coordinate a date for the group conversation, and there were significant personal struggles for her and I did not see her in community for quite some time. I had drafted some documents for her volunteers with my contact information and dropped them off at a central location for her to pick up, though I received no follow up in regards to the names and contact information of her volunteers. I had tentative dates scheduled for both conversations and those dates came and went without any feedback from my champion.

Finally, I had to source other options and when I ran into a friend of mine one day before a community event I told her about my situation. She kindly offered to assist me and I had a new champion. We organized the group conversation for the next week at her work. I emailed the documentation to her after making revisions and visited her work on the agreed date. I stopped to pick up refreshments and subway tokens to show my appreciation for their assistance. This group conversation went very well. The participants were all co-workers of my friend and the conversation took place at their work. After about an hour and forty-five minutes we had discussed all of the questions I wanted input on.

I took a couple of weeks to transcribe the conversation word for word. Once I completed the transcripts I sent them to my champion and asked her to forward them to her co-workers. The follow up group conversation was less successful. I waited for a couple of weeks for any response from my champion to schedule a date

## Emptying the Cup: Healing Fragmented Identity

for my subsequent visit. I didn't receive any follow up, and I noticed that there was a big event going on at their place of work, so timing was not good. Immediately after their event I emailed some initial thoughts on the conversation though did not receive any response. In the meantime, I compiled the guidelines I had promised the group, and when the final draft was complete I emailed my champion. Time was now very short, so I called her and arranged a date for subsequent visit and went to do a follow up. This did not go so well, as some of the members of the original group were away and there were other events going on at the location. I did not manage to get the group together, but instead opted for individual responses on the materials. I offered tobacco in thanks for their assistance with my project.

The steps to new approach were as follows, I found a champion in the community through the seniors program I had been attending every Wednesday.

1. Champion community member to assist in recruiting group members (approximately six members were to be invited for two group conversations.)
2. Offer gifts such as tobacco, (travel tokens are helpful), provide food & refreshments at both conversations.
3. Provide group with proposed schedule of conversation dates along with draft conversation questions I want to ask. Communicate this information verbally and written.
4. Meet with the group at the first conversation and review the questions for

clarification, framing/wording to ensure information is as useful to the community as possible. Record and transcribe both conversations.

5. Prepare an initial analysis of the information derived from the first group session and draft transcripts.
6. At the second conversation (approx. 4 wks after the first), give each member of a copy of the summary analysis report and their transcripts to ensure the representation is accurate.
7. As a group, review the summary report together to see if the group draws the same conclusions.
8. Participants can make additions and revisions to their transcripts to be included in the final paper.
9. Ask the members for input, direction for presentation of findings, and if directed to do so - present the findings in a community-directed fashion (oral readings, slide presentation, etc)

### Observations from historical research process

While I fully intended to source a number of historical and archival documentation, to include as part of my research, I found the most useful research that assisted in moving my project forward were the discussions I had with Elders and Traditional teachers throughout the course of my learning. These discussions were my archival and historical sources. The bulk of the analysis and discus-

sion will take place in the next chapter where I provide the findings of the research that I've completed.

## Observations about Spiritual inquiry

Reflecting on the last four years, I find that I am looking back with “new” eyes. Visiting with our Elders and Traditional teachers, paying attention to myself and communicating with spirit are all inquiries that do not currently have a place in Western-based research, yet, it is through these avenues that I found the greatest source of knowledge. For instance, I have a “visionary’s approach” to inquiry. I look at an “Eagle’s eye” perspective of all of the issues, concerns, and interests available to me for apparent linkages between them. Because of this overview, I find it difficult to narrow the perspective to a single topic, or single issue. I had SO much difficulty with this particular issue this time that I turned to spirit. I found that I struggled a great deal with higher learning and nearly quit on several occasions, each time something would happen (funding problems resolve themselves, administration issues no longer pose a problem) and I continued to receive the message that I was to remain in the program. It was with this understanding that I offered my tobacco and asked for a topic to concentrate on. I did not wish to continue in the program, but it seemed that I was always receiving help to stay. I acknowledged this, accepted it, and asked my helpers for guidance. I wanted to help my community, my people but I don’t live where the bulk of the issues are. I prayed with my tobacco, saying “Ok. I’m here, in this program. What am I supposed to do while I’m here? You have helped me to stay in the program for a reason, what is it?” Later that week, I received an email from my

community who was in the midst of Band Elections. I read one of the platforms that were emailed to community members and one of the main concerns was “Consultation”. This issue spoke to me deeply, and I took that to be my answer and I began formulating research questions.

It is through spiritual inquiry that I gained expertise in Historical trauma because throughout the last four years I have experienced trauma, lived it and found ways to heal it. From my perspective, Aboriginal community members are in the midst of healing a number of deeply traumatic experiences they “carry” from their ancestors. These traumas can be triggered in a number of different ways sometimes the most innocent remark is a trigger. I became aware that our communities are almost being forced into the healing process, like we’re not participating in the world like we’re “supposed” to be.

## Anishinawbeg Research – concluding remarks

I found through the process of “doing” research, I am more confident in my approach to reading and understanding western modes of research. I think the methods I’ve used above are more useful to me than any paper or document I have read because now I have the experience to support the material I have read about. It will be most important as I move forward in research to incorporate a method for compiling findings in a way that is more useful and easily translated into meaningful language for practitioners. I intentionally avoided research methods that had a lot of data compilation and statistics to wade through. I wanted a pragmatic approach to my questioning. I



## Emptying the Cup: Healing Fragmented Identity

wanted my work to be ready for use in communities should they wish to adapt some of the methods. Going through this process has added to my experiential learning.

### Who I am?

#### **SPIRIT OF COLONIZATION: What did you find out?**

**Amy:**

**I spoke with an Elder once and mused that our communities were ravaged on a scale that boggles the mind. We were “legislated” into trauma on a national scale and every legislative, judicial and executive weapon was used to eradicating indigenous identity. The thing is, healing is a very personal, a very INDIVIDUAL process. You can’t MAKE someone decide to heal. They have to decide that for themselves.**

**I have learned that we are a resilient people. Our adaptability, resourcefulness, and our SPIRIT have brought us forward. We would not have survived had it not been for our teachings about kindness, compassion and generosity.**

**You, the spirit of colonization, have gone all over the world killing, maiming, and forcing people to bend to your will, to be like you. You have done this for so long that people who follow you don’t even know themselves anymore.**

**Through the process of introspection, self-awareness, and practicing the many healing ways of our people I see that I am closer to myself. I am no longer a lost spirit.**

## Observations on Findings

The journey to researching, designing and implementing a Master’s thesis was such a healing process for me. I attribute a great deal of the success in navigating my journey to the guidance of my mentor who was great at “translating” the language of “RESEARCH” into concepts that were understandable for me.

I found that I spent a lot of my time struggling with certain triggers associated with higher learning and needed to stop and empty my vessel of the negative views and perspectives I had about Master’s level work and associated expectations. The methods outlined and the process of “doing” research assisted in filling my vessel with new skills.

Included in this section are the findings from each of the different research methods I used as well as my concluding remarks.

## Findings from Consultation process

What I learned from this process is that it is important to be in the community or at least to know someone who is involved and well known in the community who can champion your project. This person is instrumental in getting people to attend. I have been in the Toronto community for almost four years, though I am not an active participant in many community events. While I am known in community I keep to myself, this may have provided some necessary distance as a researcher which is helpful because it simulates someone from outside the community coming in. The research project in question seems to point to the fact that while RESEARCH defined as: inquiring, asking questions, learning through

conversation has the appearance of being welcome, it is unclear whether it is because of the relationship I established in the community over time, or the fact that I am already a community member and, as such being supported in my research.

It is also important to have lots of information available in advance, though the verbal and interpersonal notice is helpful, as people tend to respond immediately once the information is clearly stated.

It may be helpful to attend some of the big events personally, and announce the event directly. When I had the staff of the Native Canadian Centre of Toronto announce the meetings, it didn't seem to have the same kind of draw as if I went to a social personally and asked the community myself. It would have been helpful to have the notice published in the community newsletter that went out a month before the meetings. I couldn't announce the meetings in subsequent issues because they published a "summer newsletter" and combined July/August in one issue.

The actual consultations themselves were very educational. I gained experience with facilitation, cultural protocols, leadership, relationship building and communication. The participation rates for both of my consultations do not provide sufficient amount of data for conclusions about consultation, rather there is ample data available for researchers hoping to work with Aboriginal communities.

### **Findings from Group conversation process**

This new approach was interpersonal and

face-to-face like my original approach, but the participatory research method helped to ensure that community members speak for themselves. I would not be speaking for them, or analyzing what they have said and presenting finding based on that analysis without their input. The processes outlined are more communicative, empowering and community directed since the group members will have input on the design, implementation and presentation of the findings.

Some of the interesting things that surfaced as a result of the group conversation process were some personal biases I had. These biases were the result of earlier conversations I'd had with other researchers.

For instance I supported the perspective of consultation as relationship, which I learned about from a previous conversation with Deborah McGregor (academic and professor at University of Toronto) regarding consultation. I am also biased with split focus - two groups, consultants and community members, which may be attributed to an attempt at clarifying my objectives and what I'm going to be doing with the data I collected as per questions from group members: Who am I going to be asking the questions to? What am I going to be doing with the data?

Some of the areas I'd like to highlight as guidelines were three things specifically mentioned in the initial group conversation: First, there was a lot of discussion about respectful dialogue with communities and suggestions as to what respect might look like. This piece corresponds to our discussion on Culturally Appropriate Methodologies, which mentioned "mutual respect" regarding knowledge ownership, acquisition and the researcher taking credit.

## Emptying the Cup: Healing Fragmented Identity

Secondly, Feedback and results are important and communicating results illustrates that “they were heard.” Finally, the participatory research approach was welcomed as different, stood out from other research approaches, and as predicted in our discussion on methodologies “Culturally Appropriate” means acknowledgement of needs, inclusiveness, and collaboration.

### Individual Conversations

A surprising occurrence was the number of personal conversations that took place when least expected. After the initial consultation meeting, I was approached by one of the participants who volunteered to do a conversation with me. We met at a coffee shop later that evening to discuss the topic. Generally, the individual was interested in the topic and had lots to share. I did not record the conversation but reflecting upon the experience there were two things going on, that I have observed. First, the person was “feeling me out” getting a sense of my background, cultural knowledge, teachings, and what my stance is on community issues. Second, after getting to know me, the person was very helpful in providing resources and invited me to contact him for more assistance should I require it. At the end of the conversation I presented him with tobacco to show my respect and gratitude for sharing. Some of the information was very personal, which as a member of the community, I understand as expected when researching in community.

I also noticed that when I visited community events to announce the various stages of my research project, community members would freely offer suggestions on the spot. They seemed very open to assisting me with

hosting successful events and with sharing their thoughts on the topic and liked to ask me how my project was progressing. While helpful and seemingly eager to provide input – on the spot works better than follow up.

### Concluding remarks on findings

My overall experience in researching an Aboriginal community like the Native Canadian Centre of Toronto is such that the questions or inquiries were not an issue. It is the manner in which the questioning occurs. While the findings presented do correspond with “culturally appropriate” methodologies where Native programming is concerned, as a community perspective, they do not concretely illustrate “culturally appropriate consultation” though they do provide a foundation for further discussion on what consultation means and to find ways to move forward so that discussions provide useful dialogue for both communities and consultants.

### Where I came from, where I am going.

**SPIRIT OF COLONIZATION: What are the implications of what you found?**

**Amy:**

**Our ways of being are just as important as the ways of the newcomers’. Yet we still feel as if we have to ‘prove’ something. We still have to EARN the RIGHT to be who we are. (Willow, personal communication, March 2012)**

**This new process of “Consultation” may provide an opportunity to dialogue and put**

forth ideas on what is MOST important to us.

Perhaps through this dialogue we may find some similarities with the newcomers. Reflecting on the four-year journey I have taken, I have found that what the practitioners of Historical trauma theory are doing is healing a fragmented identity by first helping the individuals understand the nature of the problem, reconnecting them with their teachings and promoting healing through cultural awareness.

On a national level our country also suffers a fragmented identity, this document hopes to bring awareness to the nature of the problem, reconnect with teachings (freedom, individuality and autonomy for all, not just for some). Promoting healing through cultural awareness, this country DOES co-exist with indigenous peoples. THIS is PART of OUR culture, OUR heritage. Our perspectives are JUST as important as THEIRS. Is it time for them to meet us half way. WE have had to change...WE have had to learn THEIR languages, abide by THEIR rules, and yet they have never had to do the same. Is that fair? I don't know, what is fair? I seem to have more questions than I started out with. Old one, I now wonder: Is there an opportunity for consultation to provide respectful dialogue? Is there opportunity for researchers to respect the wishes of communities? Are we ready for a changing relationship between Canada and Indigenous nations?

After hundreds of years of being told how we are "seen," the implications of what I have found, is that our people now have a chance to be honest and tell them how WE SEE them. We now have an opportunity to

teach them what "Respect" looks like to us. We now have a chance to see what our options are for consultation, to come together and discuss how we want to move forward.

## Recommendations

The study concludes with pragmatic tools that are readily adaptable for use in Aboriginal communities as part of their own consultation preparation. While the tool may also provide the rationale for facilitator-led, values based consultation, I believe the exercise of talking about "consultation" as relationship is a healing in and of itself.

## Recommendations for future studies

1. There is potential for a bigger research project. If it were funded, with proper notice. I would recommend a notice go out early and with wide circulation. The announcements should be posted in the NCCT newsletter at least two months in advance of the project.
2. It may be well to repeat the exercise to compare and contrast the two methods a bit further with a "neutral" facilitator for both meetings, rather than the researcher.
3. I found some bias as I was leading people with information that I was looking for. It is not clear to what extent. The likelihood of this happening with a neutral facilitator is low.
4. In keeping with a method that Eduardo Duran applied while promoting his book *Healing the Soul Wound* whereby he ob-

## Emptying the Cup: Healing Fragmented Identity

tained community approval through oral readings of his manuscript. I think readings of research materials would also be helpful in future consultations.

5. Information should be disseminated in every format, audio, visual, social networking, posters, verbally with ongoing consultations (regular and consistent) and readings to inform the people as well as gain their feedback.
6. Circles should be open-style where participants know the information they share will be used in the final research document.
7. Host consultations with larger refreshments and in partnership with local agencies. A feast of some sort would be best, as well as some sort of acknowledgement of community contributions such as gift or token, tobacco, gift cards, etc.

## Conclusion

*Emptying the Cup: Healing fragmented identity* investigated an Anishinawbekwe worldview in the context of Consciousness and healing. We have learned about the vital roles that spiritual practices, culture, and ceremony play in Aboriginal identity, trauma prevention and healing. We have also discussed new pragmatic approaches to culturally appropriate consultation, which include research methods and consultation approaches that are carried out in a respectful, participatory process enabling everyone to thoughtfully examine contemporary consultation culture and tools. The guidebooks created through this process provide necessary inspiration to think beyond the limitations of current dis-eased and disempowered realities.

Throughout this journey, you were challenged to consider consultation as relationship; to consider your own misconceptions about Aboriginal peoples; and finally you discovered how to embark on your own journey of self-discovery. Through the guidance of spiritual intuitiveness, experiential learning, social research and observation, you accompanied me on my healing journey.

You now understand the metaphor “Emptying the Cup,” which illustrates how our human bodies are physical vessels that contains our spiritual, emotional, and mental energies. You have learned how indigenous beings, subjected to colonization, are filled with negative, dis-eased and disempowering ideals about our own indigenous ways of being that has resulted in a fragmented perspective of identity. You have learned that emptying the vessel of these negative, colonial ideals begins with awareness. By becoming aware, we re-position ourselves to begin healing by paying attention and intentionally filling our vessel with positive, empowering messages and strategies. It is my hope that through re-integration of your own indigenous practices, belief systems and culture, you will find new things with which to fill your cup. We analyzed contemporary consultation literature and tools through the Anishinawbekwe lens and found understanding of the language and culture of consultation that revealed some modest movements forward, though requires added measures for relationship building.

We hope you enjoy the tools we’ve created, “A guidebook for external visitors to Aboriginal communities,” which serves as a basic introduction, awareness training and discussion tool; and for Aboriginal communities, a draft community survey which empha-

sizes a values-based approach to consultation. The community survey provides necessary rationale for community-based, facilitator-led workshops to begin the consultation discussion at the grassroots level.

*Emptying the Cup: Healing fragmented identity*, showed you how it is possible to journey into the past; into the realm of spirit; culture and identity to search for an awareness of yourself. Choose to fill your cup with goodness, and use that knowledge to journey forward in a good way. How will you fill your cup?

## Glossary

**\*\*Note:** This essay contains some terminology and words in the Anishinawbeg language, or Anishinawbemowin. Dialect varies somewhat based on sources.

**Aboriginal/ Indigenous/ Native** – popular terms used interchangeably in this thesis to describe the original peoples of North and South America

**Anishinawbekwe** – female version of a “good person”, term used by women in Ojibway, Potawatomi and Odawa nations.

**Anishinawbeg consciousness** – term used to describe a way of seeing the self, and/or describes the thoughts and perceptions of the Ojibway, Potawatomi, and Odawa self

**Anishinawbeg psychology** – term to describe the mental and emotional perspective and practices of Ojibway, Potawatomi, and Odawa peoples

**Celebration of life** – term used to describe

funeral preparations and ceremonies

**Clan** – part of a large and sophisticated governing system whereby animals are believed to portray specific qualities that their human counterpart should emulate. All peoples of the same clan are said to be relatives.

**Circle style consultation – conversation**, meeting or discussion that takes place with specific protocols and in a specific physical set up where the chairs are placed in a circle and facilitated by individual familiar with specific cultural protocols

**Colonialism** – set of ideals based on a colonial perspective, or that promotes the idea or concept of a “dominant” culture, perspective, or way of being

**Colours** – belief that certain colours have specific qualities that by wearing or incorporating these colours would promote wellness

**Community** – used loosely to refer to all types Aboriginal communities, reservations, urban, rural, etc.

**Consultation** – term used loosely to describe the process of meeting for the purpose of making decisions or gathering information

**Culturally appropriate** – approach to programming and services that incorporate and reflect specific values, beliefs and practices of a group of individuals

**Duty to Consult** – term used to describe the Government of Canada’s legal obligation to consult or accommodate Aboriginal persons in an effort to provide good governance, policy development and decision-making

## Emptying the Cup: Healing Fragmented Identity

**Emptying the Cup** – Metaphor used to describe a process of decolonizing the self through self awareness and incorporation of new learning

**Experiential learning** – gaining knowledge through application of concepts in real life situations

**Final instructions** – ceremony that usually occurs at traditional funerals

**First Nation** – term used by Aboriginal peoples to describe their physical land boundaries and home territories

**Fragmented Identity** – a term used to describe the colonized self

**Giinohndawah** – Anishinawbemowin loosely translated meaning you made a noise and we let you know you were heard.

**Giwabama** – Anishinawbemowin, loosely translated meaning you are seen

**Grandmother/ Great Spirit/ Great Mystery** – terms used to describe a being or concept that is greater than the self

**Historical Trauma Theory** – body of research based on the premise that populations that have been subjected to prolonged or long-term mass trauma exhibit specific attributes perceived as “negative”, as a result of exposure to trauma

**Lodge** – describing a long house-type structure that is the physical representation of Earth

**Maumwehzmín** – Anishinawbemowin, loosely translated meaning, we are here together

**Naming ceremony** – a special occasion to recognize and affirm the gift of receiving a spirit name. This is often a large event, with feasting and gifts to family and friends.

**Non-native** – used to describe persons of European descent, may also refer to other backgrounds and heritage that is not indigenous to North/South America

**Ojibway** – one of three tribes who call themselves “Anishinawbeg”, Odawa and Potawatomi are the other two tribes included in that description

**Reserve/ Reservation** – refers to land set aside or “reserved” for Indians as specified in a Canadian Federal policy called the “Indian Act”

**Resiliency Theory** – body of research based on the premise that populations that have been subjected to prolonged or long-term mass trauma exhibit specific attributes perceived as “positive” despite exposure to trauma

**Seven Stages Teaching** – term to describe a set of Anishinawbeg beliefs about the progression of life based on physical and normative human development

**Spirit name** – often referred to as an individual’s “life purpose”, believed to provide life direction. Individuals must derive the meaning of the name and aspire to exemplify the meaning in their actions

**Spiritual inquiry** – learning process based on spiritual practices, that incorporate dream interpretation, prayer, meditation, among others.

**Spiritual intuitiveness** – process of incorporating spiritual practices as a learning tool

**Spirit world** – describing a concept of a place that is believed to exist outside of the physical plane

**Seven Grandfather Teachings** – set of Anishinawbeg values used to guide an individual's behaviour. Values vary, more popular version consists of: Bravery, Honesty, Love, Humility, Respect, Wisdom and Truth

**Traditional teachings** – stories shared about a “way of life” which often describe specific morals or values

**Western perspective** – used to describe a set of beliefs specific to people of European descent

## Appendix I: Guidelines for consultants/ researchers

Synthesized from a longer research project, group conversation, and personal experience of the creator, this document is a brief “to assist in first contact” encounters with members of the Aboriginal community by dispelling common myths and misconceptions. It is also a frank discussion of some “perceptions” currently observed in community about “outsiders.”

**The guideline is a basic tool at the time of writing was by NO MEANS concretely adopted, certified or ratified by any single community.**

Designed specifically for external visitors to Aboriginal communities this document may be helpful for the following persons/situations:

1. Consultants working in Government or for the private sector

2. Researchers working in Government or for the private sector
3. Students/ Learners completing Native Studies, Indigenous or related course work
4. Individuals with no prior knowledge, contact or connection to Aboriginal communities.

### Two things to keep in mind while reading:

Empty your mind of all of the misinformed things you have learned about Aboriginal peoples. Be inspired to learn more.

### Contents:

- Before you visit.
- YOU ARE SEEN: 20 Things you need to know before visiting.
- “What-to-expect” when visiting a FN Community: A personality guide and tips for visitors to community

### A note about protocols:

*Respect for differences is very important. Although there are some basic commonalities between nations and communities, be aware that each situation is different. Be prepared to adapt. Where ever possible, speak with the Elder or traditional teacher or their helpers for guidance in specific situations.*

### Before you visit

You are NOT the first person to come to a First Nation/Aboriginal community for the purpose of gathering information. Throughout



## Emptying the Cup: Healing Fragmented Identity

the history of the relationship between Non-natives and Native peoples there have been numerous visitors to community.

The very nature of our communities has been intentionally designed under the premise of exclusion from the wider population.

The following section provides some observations and first-hand perspectives on “the other” or “outsiders”, and is very much present in contemporary communities.

### **YOU ARE SEEN: 20 Things you need to know before visiting**

1. People in First Nation/Aboriginal communities are EXTREMELY cynical about consultation and visits by researchers. Disillusionment after many years of seeing visitors come and go with little follow up or visible results.
2. You will be seen as “the other”, and people will be asking themselves: What do they want now?
3. The term “Community” is used loosely, and there are debates about what the term “community” means.
4. Consultations as partnerships or collaborative initiatives are not necessarily being offered. Presently there is a relationship that lacks negotiation and communication deserving of long-term partnerships
5. Native researchers as well as Non-Native consultants need to work at establishing a relationship with the community in question
6. Visitors, especially Non-native visitors tend to have an affinity and reliance on “Paper” or, that ideas need to be written down. While Aboriginal peoples rely on what is “said” – “paper” or reports often, but not always, have little value.
7. Knowledge is highly valued and is not seen as something that can be owned. Access to and sharing of information that comes from consultation or research is important.
8. It is respectful to make note where the data/information comes from. As in academia, it is also expected in public or private consultation with communities to acknowledge your sources.
9. Follow up – is important. Individuals want to know they were heard. Be sure that the final report, outcome or expression of what you learned from your visit is available in a variety of formats – print, audio, visual, etc.
10. There is the prevailing notion that people come to research or ask questions then leave and are never heard from again.
11. Asking for “politically correct” usage of the terms “Aboriginal,” “First Nations,” “Indigenous,” etc. differs. A good rule of thumb is to ask how the individuals identify themselves.
12. Not all communities are “traditional” in the cultural sense of the word. That is, many communities have adopted other religions or ways of being.
13. Consultation is observed as “I’ll tell you

my views” rather than “I’m here to hear your views”

14. You will find your answers to your questions happen in the most peculiar ways, many individuals like one-to-one setting and will speak more openly in this way
15. Pay attention to what you say or promise to someone as they will hold you to it.
16. Native peoples have been dealing with visitors to their community a lot longer than you know. Listen to what they have to say when they start sharing.
17. Native peoples have been “studied” for many years. There is an over-riding analogy in use called “the fish bowl.” Speaking to a level of scrutiny, rather than engagement.
18. Consultation objectives/process needs to be “translated” into meaningful “language” for participants.
19. Observation goes a long way. A good rule of thumb is to do more listening than talking.
20. Include community members in the entire research/consultation design process and offering to include in presentation of findings is a welcome notion.

### What to expect when visiting a First Nation community for the first time.

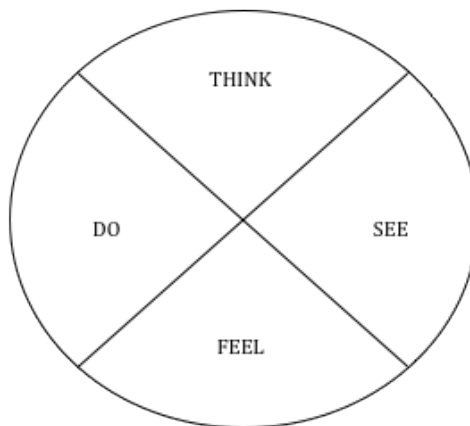
In my understanding of our traditional teachings, the circle and balance are paramount. Anishinawbeg peoples use many

symbols as teaching tools. This guideline is no different. I attempt to use the medicine wheel as a means of classifying the information for the best possible usage. There are many different medicine wheels. I use the medicine wheel for healing.

### If you are reading these guidelines either you:

1. have been asked by some authority in your life to take on a project as part of a job or other responsibility (DO);
2. you feel some sort of moral obligation to learn and help Aboriginal peoples (THINK);
3. You have always wanted to learn about Aboriginal peoples (SEE).
4. you have had a deeply profound experience you are now questioning (FEEL);

The tool is designed for multipurpose use. Each segment has been designed for a specific situation separate from the others.



## Emptying the Cup: Healing Fragmented Identity

The following section contains some observations and first hand perspectives on “outsiders”, and is very much present in contemporary communities. I have provided some brief pointers to assist in a “what-to-expect” format. When visiting FN Communities

### YOU MADE A SOUND AND WE LET YOU KNOW YOU WERE HEARD.

### DOING (or MOVEMENT) “I don’t really care” or “Going through the motions”

These people have been asked by some authority to take on a project as part of a job or other responsibility. While you may have some latent curiosity about the people in question, your priority is to get the job done and go home at the end of it. You have no desire to engage Aboriginal communities further than is required by the project at hand.

- Expect ceremony – these can take the form of opening prayers, smudging\*, songs or other cultural display. Depending on the community these can last up to 30mins or longer.
- Expect to share at least one meal – Aboriginal communities are close knit. Many smaller communities are formed through family relations and often sharing meals is a way to visit and renew relationships.
- Expect people to tell stories or share experiences – this is one form of knowledge transference. It may not sound like they are answering your questions but they are. You have to learn how to listen.

- Expect to be observed. The ability to read people and observe their behaviour is a powerful learning tool in communities. Just because most people are quiet, doesn’t mean they don’t have a lot to say or to contribute, it just means they’re waiting for you to put forward more effort to get to know them.

*\*smudging: ceremony whereby the burning of a small amount of medicines & herbs to make smoke is used to purify the energy field/spirit*

### What you can DO:

- Talk to people in terms of what interests you. Generally on a relational perspective, social media, entertainment, television, sports and the arts are safe topics to explore in a personal conversation.
- Ask people about their families, where they are from and if they like attending community functions like, powwows.

### THINK (THOUGHTS, IDEAS) “I know best” or “I can help you”

These people feel some sort of moral or social obligation to learn and help Aboriginal peoples either because you have heard or have been reading information available through the media on Aboriginal issues and news releases. It is possible that your curiosity has led you to a Native Studies course, or other related avenue. You are compassionate and caring and wonder how “these things” can happen in Canada.

- Aboriginal communities have been making monumental strides forward. Despite what you may understand, there

are many reasons for the situations our communities face and communities are moving forward.

- With all due respect, communities don't need to be "saved" no matter how much you think you know what is best. There is space for dialogue and sharing.
- Aboriginal people are not interested in sharing their "needs". This line of questioning is very invasive and probing. An approach that is not very welcoming in community
- Choose to "be friends" with Aboriginal peoples. An approach that is non-judgmental, controlling or over-bearing is appreciated.
- Expect to be disappointed. We are just people using common sense. Our teachings come from observing the world around us.
- Many of our ceremonies are grounded in the spiritual, earth-based notion of gratitude. Expect talking circles, (not always) and curiosity is good though there is a time and place for questions.
- Individuals are in various stages of healing. Expect to hear a lot of personal stories and experiences. More people will open up to you as your interest is very apparent.
- Don't assume you know the protocols because you've read it or experienced it somewhere else. Observe and learn how THIS community does it.

### What you can DO:

- Volunteer to assist at community functions.
- Find groups in your area that meet on a regular basis (socials, weekly workshops) and get to know the community
- Find out ways to support various initiatives in your local area, through educating your own neighbors and friends.

### SEE (VISION/SIGHT)

These people see Aboriginal peoples and have observed certain things about these communities. While the observations may be filtered through a bit of a romantic/mystical lens, you have always wanted to learn about First Nations people. You feel some connection Aboriginal perspectives and ways of being.

### What you can DO:

- Continue to ask questions and find ways to be involved in community events.
- Be open to discovering more about your own heritage and ancestry, and discovering your own indigenous roots.
- Concentrate on your own self awareness, healing journey and learning

### FEEL (EMOTIONS)

These people have had a deeply profound experience and within your experience, background or beliefs have not found guidance that adequately answers your questions. You are now questioning your belief systems, yourself, and life. Some of you may have become aware that your family contains linkages to Aborigi-

## Emptying the Cup: Healing Fragmented Identity

nal ancestry.

- Expect to eventually find help, understanding and compassion. While this process of awakening may be new to you our Elders have vast life knowledge and may be able assist in your learning.
- Expect a variety of perspectives on where to start, and be cautious about whom your teachers are. There are many individuals in communities that have learned a great deal but have not yet completed the “WORK”
- You will find that communities are most receptive to this type of researcher; it is on a personal level and is coming from genuine need to understand.
- Expect to be referred to people and agencies that deal with Elders/ Traditional teachings, healers or counseling.

### What you can DO:

- Continue to find Elders to speak with, concentrate on your own self awareness and healing journey.
- Get to know and work with specific healers and elders consistently
- Concentrate on your own healing journey and finding your true purpose in this life
- Be open to discovering more about your own heritage and ancestry, and discovering your own indigenous roots.

## Appendix II: Consultation Questionnaire for communities

This information in this section was synthesized from a longer research project, group conversation, designed for Aboriginal or First Nation communities preparing their own consultation guidelines.

This section includes a short questionnaire to assist communities in beginning the “consultation” discussion with members. This document addresses some important concerns about the nature of “consultation” proceedings, how the consultation objectives are communicated, and gauging the method of engaging the community in discussions.

In the context of government/corporate/researcher consultation in your home community, list five words you feel helps to define: “Culturally appropriate consultation”

In the context of government/corporate/researcher consultation in your home community, on a scale of 1 to 10 rate the importance of the following:

Written feedback from consultant/researcher

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Verbal feedback from consultant/researcher

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Subsequent visit(s) to community in question

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Feeling safe space is provided to share thoughts and concerns

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Community retains freedom to access/share information gained from study/report

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Acknowledgement of contributions to final report

## Emptying the Cup: Healing Fragmented Identity

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Outcome or decision aligns with community concerns

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Information about objectives of the study in different forms of media (print, audio/visual/ in-person/ internet/ social networking sites)

1 2 3 4 5 6 7 8 9 10  
NOT IMPORTANT VERY IMPORTANT

Have you ever participated in a government/corporate/researcher consultation or study in your home community? Yes or No.

1. What was it for?
2. If yes, list five to ten words describing your experience as a participant in the study
3. If no, List three barriers to your participation in the consultation

Which of the following phrases best describes your idea of the word “consultation”:

1. A gathering where everyone comes to decide together
2. Coming to ask for some basic input then going away to decide
3. A decision is already made, paying lip-service
4. Someone else making the decision without community input

There are debates about what “community” means. In twenty words or less, describe what makes a person a community member.

There are linkages between personal boundaries and consultation. To highlight this aspect - In the circle provided, List 10 to 20 words that describe things you feel are MOST IMPORTANT to you. On the outside of the circle, list 10 things that you DON’T like.

Things I DON’T like:

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## Emptying the Cup: Healing Fragmented Identity

handout

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mother. I have learned so much from you. You  
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many great things son.

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## Emptying the Cup: Healing Fragmented Identity

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