Fourth World Journal

CENTER FOR WORLD INDIGENOUS STUDIES SUMMER 2012 VOLUME 11 NUMBER 1

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The Fourth World Journal is published periodically at least once each year by DayKeeper Press as a journal of the Center for World Indigenous Studies.

ISSN: 1090-5251

DAYKEEPER PRESS
Center for World Indigenous Studies
PMB 214, 1001 Cooper PT RD SW 140
Olympia, Washington 98502 U.S.A.

EBSCO, Publish. Ipswich, Massachusetts, USA

RMIT Publishing, Melbourne, Victoria, Australia

A marketplace in Gambia. Photo by Dr. Oley Njie.

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ON THE COVER: Violation of rights of indigenous peoples in Bolivia. Cover images provided by Juan Carlos Jintiach, Coordinator of the Indigenous Organizations of the Amazon Basin (COICA).

Lukanka

Lukanka is a Miskito word for "thoughts"

RUDOLPH C. RŸSER
Editor in Chief
Fourth World Journal

This summer 2012 issue of the Fourth World Journal celebrates the 33rd Anniversary of the Founding of the Center for World Indigenous Studies (Founded in 1979), it also celebrates a new Journal design produced by our layout artist and layout editor Liz Rubin and we celebrate the coming of a Special Issue on Indigenous Health Research we have planned for release in October 2012 edited by Dr. Leslie E. Korn. All of these milestones affirm the resilience of the world's peoples, their knowledge systems and the relevance of indigenous peoples to the capacity of the world to understand and explain solutions to challenges in the human condition.

The cover of this issue depicts an Aymara elder being arrested and jailed in violation of his rights as an Aymara living in Bolivia. His crime? Advocating the rights of Aymara to their land, to their foods and to their way of life. We selected these images to remind our readers that even as indigenous peoples achieve great successes, commercial interests, states' governments, universities and suburban residents living a fairly vacuous life seek indigenous peoples' knowledge, the challenges to indigenous peoples remain large and often frightening. We see that there are many leaders and ordinary people suffering the indignities imposed by states' government societies throughout the world. While it is still largely up to indigenous communities and their leaders to extricate themselves from the vice of subjugation, all peoples must see their own indigenous roots in the knowledge and advocacy of indigenous peoples.

In this new format, inaugural issue we benefit from the insights, thoroughness and interesting writing of three important researchers. They each offer a rich and unique perspective on their subject.

Heidi Bruce writes in **Arctic Fourth World Nations in a Geopolitical Dance** authoritatively and with an acute sense of the importance of her topic. Applying Fourth World Theory to an analysis of the challenges Inuit and other peoples of Arctic now must meet in the face of the adverse effects of climate change. Fourth World Geopolitics plays a prominent role in Bruce's analysis as she examines the effects of how the warming of Arctic waters has resulted in the opening of new commercial and military sea transportation routes. The consequences of climate and the opened sea routes starkly place Arctic indigenous peoples in the center of controversies arising from Russian, US, European and Asian geopolitical competitions.

In Building of Large Dams and the Rights of Tribes in India, P. Karunakar returns to our pages with an analysis of India's push for modernity with the development of hydroelectric dams as the rights and interests of tribal peoples around the sub-continents are tramped upon creating "development refugees."

S. Amy Desjarlais opens our minds to the thoughts and perceptions of Anishinawbekwe as she applies that perspective to what she describes as "culturally appropriate" consultations between the Anishinawbek leaders and leaders of the Canadian government. Ms. Desjarlais' article, **Emptying the Cup** is both an essay and an instruction manual for thinking about and carrying out a study that can result in understanding and implementing intergovernmental consultations that respect both sides, but ensure that Anishinabek interests are understood and protected. This is a remarkable study since it flows from the experience and ideas of Anishinabek culture. The Anishinabek knowledge system is very well developed, but does not often become expressed in publications outside the Anishinabek society. Desjarlais has given us new insights into a way of thinking as well as a process for understanding that way of thinking.

In this issue we highlight a release by the **Asia Indigenous Peoples Pact** (AIPP) of the **"Statement on the Developments in Nepal relating to the New Constitution."** The AIPP calls for recognition of indigenous peoples in the new Nepalese Government Constitution "based on internationally accepted standards" as incorporated in the International Labor Organization Convention 169 (Adopted in 1989). Noting that the government of Nepal ratified both the ILO convention 169 the AIPP calls on the government to incorporate "legal recognition" of the distinct collective identities consistent with the United Nations Declaration on the Rights of Indigenous Peoples (2007).

Finally, the Fourth World Journal is pleased to review three recently released books we think merit the attention of our readers. We review Dr. Te Maire Tau's book **I whanau au ki Kaiapoi,** The Story of Natanahira Waruwarut that is about the 19th century oral history of the community of Kaiapoi Pa in southwestern New Zealand translated from the words of Waruwarut. We also review Survival International's Stephen Corry's book **Tribal Peoples for Tomorrow's World**, and we review Denise Bates' **The *other* Movement**, Indian Rights and Civil Rights in the Deep South—a compelling documentary of the Indian Rights movement in the United States during the 1970s and 1980s.

Arctic Fourth World Nations in a Geopolitical Dance

By Heidi Bruce [PEER Reviewed]

ABSTRACT

Over the past decade, the Arctic region has received increased attention from climate scientists, politicians, and transnational corporations. Human-induced climate change is causing glaciers to recede, resulting in new northern sea passages that are highly sought after by businesses and governments alike. Deeply affected by this increased northern exposure are Arctic Fourth World nations – politically and culturally distinct nations encapsulated by states – that have lived in the Arctic for millennia. This paper examines the impacts that expanded northern sea routes are having on Arctic Fourth World nations and the conflict mitigation approaches being used in the region. Research was conducted while working for the Center for World Indigenous Studies. Primary data was collected through participant observation during the Conference of Parties (COP) 17 United Nations Convention on Climate Change Session in December 2011, and from an extensive literature review of Fourth World Theory and Arctic geopolitics. Data was analyzed from the perspective of Fourth World Theory building on this critical analysis of a geopolitical phenomena affecting social, economic, political an strategic affairs globally and locally.

The Arctic is experiencing severe anthropogenic climatic changes that have led to melting glaciers, a decrease in biodiversity, and the destruction of human nutritional sources, infrastructure, and settlements. In addition, melting ice is giving way to new northern sea passages, resulting in shorter and more profitable shipping lanes for trans-state businesses and governments, yet causing severe disruptions to Arctic ecosystems and the diverse cultures that inhabit them. Arctic Fourth World nations -- distinct political nations encapsulated by Arctic states -- and the bio-culturally diverse regions they represent are disproportionately vulnerable to the effects of climate change and potential new commercial and military shipping lanes. Yet, given their long histories of cultivating symbiotic relationships with the niches they inhabit,

> "Movement will always be a necessary part of life in the Arctic. We do our best to prepare our young people for that reality."
> *— Inuit Elder*

Arctic Fourth World nations demonstrate tremendous capacity to adapt to these changes. Their hypotheses and instrumentation may look and feel different than the Cartesian-based scientific methods the western world places its faith in, but it is precisely this epistemological endowment that necessitates their full and effective participation in mitigating the environmental, social, economic, and political challenges of a warming Arctic region – and beyond.

With the potential for new northern sea passages, financially powerful states and corporations literally find themselves in uncharted waters. As governments concern themselves with Arctic security measures, and shareholders envision the wealth potential of untapped resources, there is growing concern over the social and ecological repercussions of receding ice, and the danger that comes with navigating expanded waterways. Thus, the empirical knowledge of the region that Arctic Fourth World nations hold is an increasingly important and strategic component of northern geopolitics. A gradual awareness is emerging that all parties involved in the Arctic region are entangled in a complex and challenging web of interdependence. This northern geopolitical tension is increasingly being referred to as the new "cold war" and while there is currently no direct violence in the region, the potential for future conflict is alarming. Using Fourth World Theory, this paper examines the geopolitical and bio cultural implications of new northern sea routes on Fourth World nations in the Arctic.

Nations versus States

The term *nation* is incorrectly used in most political rhetoric to identify an international state. The Unites States refers to itself as a nation. Canada views itself as a nation. The largest governing instrument in the world, the United Nations, sees itself as being comprised of a multitude of nations. In the article *The Fourth World: Nations Versus States*, however, Bernard Nietschmann makes a distinction by suggesting that a nation is a "cultural territory made up of communities who see themselves as one people on the basis of common ancestry, history, society, institutions, ideology, and language" (Nietschmann, 1994). Nations are self-identifying and act as cultural homelands. Deeply interconnected with place, they evolve slowly through the dynamic interplay between humans and a particular environment. "Because no group of people has ever voluntarily given up its territory, resources, or identity, a nation is the world's most enduring, persistent, and resistant organization" (Nietschmann, 1994).

The modern *state*, on the other hand, is a legal creation that emerged as an outgrowth of European kingdoms, overseas colonialism, and the division of large colonial empires into smaller neocolonial pieces (Nietschmann, 1994). A state asserts a centralized political system within international legal boundaries that are recognized by other states. According to Dr. Rudolph Ryser, Chair of the Center for World Indigenous Studies, "a state is an ethos, a concept that humans have rationally created for the purpose of ordering and organizing societies. The five main characteristics of a state, based on the Treaty of Westphalia in 1648 are to establish 1) central authority, 2) universal law, 3) internal policing powers, 4) defined boundaries and 5) recognition by other states" (Ryser, 2011).

Fourth World Nations

After the second official World War, the world split into two large geopolitical blocs: the First World--a Western bloc of democratic-industrial states within the United States' sphere of influence and the Second World--an Eastern bloc of communist-socialist states within the Soviet Union's sphere of influence. The remaining three-quarters of the worlds' population, those states that were not

specifically aligned with either of these two blocs, were collectively regarded as the "Third World" (Nations Online, 2012). Deemed as underdeveloped, Third World states were considered to be dependent upon the economic and political support of the more developed states and for several decades these three main categorizations were used to legitimize much of international diplomacy.

The notion of *Fourth World* nations first came into use in 1974 with the publication of Shuswap Chief George Manuel's, *The Fourth World: An Indian Reality*. Prior to writing the book, Manuel had been on a diplomatic trip to Tanzania where he met with Tanzania's President Julius Kambarage Nyerere (CWIS, 2012). In discussing Tanzania's peaceful step towards independence in 1964, and the lessons that indigenous peoples in the North America could potentially learn from their experience, President Nyerere recounted that he traveled from village to village among all the tribes in what was then called Tanganyika: "By meeting with the people directly, I was able to persuade them of how we could achieve independence and freedom" (CWIS, 2012). When Manuel asked President Nyerere if they [the Tanzanians] could now help the Indians in Canada, he responded, "No, I won't help now, not until you organize your people first --only after the people decide on what they really want can I be of any help" (CWIS, 2012). According to Manuel, "It was an African diplomat who pointed out to me that political independence for colonized peoples was only the Third World: "When native peoples come into their own, on the basis of their own cultures and traditions that will be the Fourth World " (Manuel, 236).

Manuel came to describe the Fourth World as the "indigenous peoples descended from a country's aboriginal population and who today are completely or partly deprived of the right to their own territories and its riches" (Nations Online, 2012). Dr. Richard Griggs, professor of Environmental and Geographical Science at the University of Cape town, agrees with the validity of this definition but asserts that due to limited interpretations of the terms "aboriginal" and "indigenous", many Fourth World nations in Europe, the Soviet Union, the Middle and Far East -- such as Wales, Catalonia, Bavaria, Palestine, Kurdistan, and Baluchistan -- are forgotten (Griggs, 1992). Fourth World nations pre-date the modern state system. Therefore, to more comprehensively understand their realities and the dynamics between them and modern states, Dr. Ryser maintains that we must look beyond the perception of Fourth World nations as "brown people that dwell in isolated environments", otherwise we will never bridge the epistemological and geopolitical gaps that exist between Fourth World nations and the western-dominated system of international states (Ryser, 2011). A slightly revised version, therefore, of Manuel's definition of Fourth World nations—one that is more inclusive of peoples from all geographical contexts—has come to refer to "nations that have been forcefully incorporated into states, maintain a distinct political culture, but are internationally unrecognized" (Griggs, 1992).

Fourth World nations are commonly referred to as indigenous peoples. The word indigenous, however, is a political term that has no universally recognized definition in international relations. It is generally accepted as referring to the "original inhabitants" of a particular region. But when expanding the time and space horizons, however, one can

argue that all humans at some point have been or were original to some particular bioregion. Because their political and economic statuses do not fit neatly into the hierarchically-categorized international system of states, a range of definitions seeking to define the over 6,000 Fourth World Nations worldwide has thus been used: tribes, forest dwellers, indigenous, aboriginals, first peoples, first nations, and native populations are to name but a few. According to Dr. Griggs, the associations with such terms often suggest "weakness, victimization, and a convenient abstraction for seemingly invisible, intangible, immobile societies. Thus, the geopolitical force internationally unrecognized nations represent is totally unaccounted for" (Griggs, 1992).

While many of these terms have been endogenously-generated as a means of reclaiming a sense of identity, the intention behind examining the collective set of experiences Fourth World nations face -- as distinct *nations* hemmed in by *states* -- is to address the unique bio-cultural and geopolitical perspectives, knowledge, and aspirations that many of these nations share. In discussing the misunderstood nature of the Fourth World, Griggs writes, "these are peoples who through both peaceful and military means are challenging the entire state system. Furthermore, not all Fourth World nations are economically underprivileged. Some are the most economically advanced regions in their respective states such as Catalonia in Spain or Württemberg in Germany" (Griggs, 1992). By examining the realities of Fourth World nations that do not fit the traditional profile of indigenous or marginalized peoples – such as those in Europe; many of which have a great deal of political and economic influence – a more thorough, historical, and meaningful approach to international relations, conflict prevention, and development can occur.

Fourth World Theory

Consideration of the situation of Arctic Peoples requires placing them within a theoretical context that provides an explanation for what is otherwise a unique political condition. Fourth World Theory, which focuses on the bio-cultural and geopolitical realities of the over 6000 nations worldwide whose ecological niches are situated within externally imposed state boundaries, saw its genesis at the United Nations Stockholm Environmental Conference in 1972. It was there that American First Nations delegates found they had much more in common with Saami of Finland/Sweden, the Bretons of France, and the Basques of France/Spain than they did with third world delegates. They were all nations encapsulated by states, struggling to achieve some level of self-determination within their homelands (Hipwell, 1997). Through this collective recognition of shared realities, under the leadership of Shuswap Chief George Manuel, Fourth World Theory was born.

In *Industria, the Fourth World, and the Question of Territory,* Dr. William Hipwell, professor of geography at Carleton University in Ottawa, Canada writes, "in order to adequately account for the realities of indigenous peoples, one must make reference to Fourth World Theory, as it seeks to enact social change by addressing the fundamental imbalance of power that has been created as a result of the international state system and hyper-capitalism" (Hipwell, 1997). The International Relations Theory website explains that "Fourth World analyses, writings, and maps aim to rectify the distorting

and obscuring of indigenous nations' identities, geographies and histories and expose the usually hidden 'other side' of invasions and occupations that generate most of the world's wars, refugees, genocide, human rights violations and environmental destruction" (International Relations Theory, 2012). By examining the distinction between nations and states, Fourth World Theory provides a geopolitical perspective from which one can paint a "ground-up portrait of the significance and centrality of people in most world issues, problems and solutions" (International Relations Theory, 2012).

In his paper, *The Meaning of Nation and State in the Fourth World,* Dr. Griggs writes, "The ancient nations from which the patchwork quilt of states was stitched have no internationally recognized sovereignty--but their geopolitical force, through self-determination movements, is challenging the entire state system" (Griggs, 1992). Kathy Seton of Queensland University in Brisbane, Australia expands upon this notion in *Fourth World Nations in the Era of Globalization: An Introduction to Contemporary Theorizing Posed by Indigenous Nations*:

> *The rise of indigenous social movements in world politics, as well as the single international indigenous movement, signifies that international solidarity is a 'real world' event. Indigenous nations everywhere are demanding the right to self-determination. They are asserting their sovereignty as distinct and autonomous nations of peoples. Popular stereotypes of indigenous nations as having 'primitive', 'backward' cultures have helped cover-up and often rationalize the reality of their ongoing marginalization. This process of marginalization has frequently been motivated and legitimized by colonial powers under the banners of modernization, development, and progress. (Seton, 1999)*

Fourth World Theory not only examines the current and historical realties of Fourth World Nations, it also holds tremendous potential for the study of all humans. Dr. Ryser argues that one of the greatest challenges humans face is the "conflict between bio-cultural diversity and standardization; a contest between the diverse nature of human beings and the compression by corporations and states to standardize everything" (Ryser, 2011). Nietschmann writes, "if you're interested in biological diversity, you have to be interested in cultural diversity, because nature is the scaffolding of culture - it's why people are the way they are" (Nietschmann, 1994).

Roberto Vela-Cordova, professor of literature at Texas A & M University, views Fourth World theory as driving a critical wedge into the fundamental organization of capital as it relates to labor, ecology, and property (Vela-Cordova, 2011). In *The American Empire and the Fourth World*, Anthony J. Hall writes, "the Fourth World is valuable today because it envisages a pluralistic global village without tyranny of a universal and homogeneous state" (Hall, 2003). Fourth World analyses of self-determination movements, economics, and the resulting inequities have the potential to resonate with all people because at the core of human beings is an unrelenting desire to understand how we configure societies, set up governing institutions, and allocate resources. As George Manuel suggested, "once the Fourth World enters the historical consciousness of the globe, it arguably beacons the most dramatic history of transculturation ever witnessed" (Vela-Cordova, 2011).

Circumpolar Context

There is perhaps no other region in the world where geography, cultures, and epistemologies collide more profoundly than in the Arctic; a circumpolar region located at the northern-most part of the Earth. The name Arctic stems from the Greek word *arktikos*, meaning "near the Bear, northern", with reference to the constellation *Ursa Major*, the "Great Bear", which is prominent in the northern portion of the celestial sphere (etymonline.com). The Arctic is 14.5 million square km (5.5 million square miles) and consists of the ice-covered Arctic Ocean, treeless permafrost, and tundra. With a tremendous portion of the worlds' natural resources including oil, natural gas, minerals, fresh water (1/5 of the Earth's water supply), and fish, the Arctic is increasingly being viewed as one of the most important geo-strategic regions in the world.

Of more immediate consequence, however, is the fact that the Arctic's climate has warmed dramatically over the past four decades. According to the Arctic Council, an intergovernmental forum that promotes cooperation, coordination and interaction among Arctic nations and states, the magnitude of temperature increase in the Arctic is twice as large as the global increase. Sea ice, snow cover, glaciers and permafrost are all diminishing due to Arctic warming. Vulnerable ecosystems are under threat, as are traditional hunting, fishing, and herding activities (Arctic Council, 2012). In 2011, the Indigenous Peoples Biocultural Climate Change Assessment (IPCCA) initiative met in the community of Sevettijärvi, located in northeast Finland. The following is an excerpt from a Declaration that IPCCA members shared with regards to their personal experiences with climate change in the Arctic:

> *Locally, we see our calendars shifting, ecosystems and species disappearing, food shortages, cultural disruption and destruction of livelihoods. For example, on Skolt Sámi lands, waters don't freeze in the same way anymore, and in the autumn, instead of proper snow cover, ice rain falls on the ground, impacting reindeer food cycles. In the Republic of Sakha-Yakutia, Siberia, Russia, in the lands of the Chukchi reindeer herders, the permafrost is melting, having major implications for global climate change and weather systems as millions of tons of greenhouse gasses which are currently trapped in the permafrost will release additional emissions into the atmosphere. (snowchange.org)*

Changes in the arctic climate affect climates in the rest of the world because many of the world's climate processes (wind and water currents) are driven by the difference in temperature between the Arctic and hotter parts of the world (ACPP, 2012). Ultimately, the effects of Arctic climate change will have profound local, regional and global implications.

Arctic Fourth World Nations

People have inhabited the Arctic for over twenty thousand years. Currently, there are approximately four million people living in the Arctic; of those roughly 500,000 are Fourth World peoples. These nations comprise varying percentages of the Arctic population; ranging from about 80% in Greenland, 50% in Canada, 20% in Alaska, 15% in Arctic Norway and 3-4% in Arctic Russia (athropolis.

com). The majority of the Arctic inhabitants – mostly of European descent – came to the area as populations expanded elsewhere, access and communications were improved, and natural resources were exploited. Piers Vitebsky, head of Anthropology and Russian Northern Studies at the Scott Polar Research Institute at the University of Cambridge emphasizes, however, that it would be a "mistake to divide the history of the Arctic simply into two periods, before and after the arrival of the Europeans. The Europeans came gradually and have affected different areas in different ways at different periods. The traditions of the peoples themselves, as well as the findings of archaeologists, show that the populations which are now called *indigenous* had already migrated extensively themselves during the previous few thousand years" (thearctic.is). In the following passage, he describes the complex and often overlooked historical migration patterns that characterize the Arctic region:

> *Some Inuits migrated eastward towards Greenland from Canada over 1,000 years ago, not long before the Vikings reached there from Europe. The Vikings brought with them a culture based on farming. Their society persisted for nearly 500 years but probably died out due to a combination of climate change, subsistence failure and lack of culture contact. The Arctic hunters did adapt to the colder climate and became the ancestors of the modern Greenlandic population. In the Asian North, the largest northern people are the Sakha, who number 382,000. They speak a language related to Turkish and migrated from central Asia into the Lena valley only in the middle ages. When they arrived, they found the valley already occupied by the Eveny who were also not originally residents of the North and had earlier migrated from northern China. (thearctic.is)*

What this map demonstrates is the overlapping nature of human migration patterns. Based on Vietbsky's description of migrating populations in the Arctic region, one might argue, then, that no particular culture – or nation – can assert bio-cultural claims to its land, ice and waterways. To this, Vietbsky would argue that there is an important difference between more recent immigrants and Fourth World nations. Newer immigrants do not for the most part depend on the land for their living, but come as representatives of a global industrial culture that continues to feed them by via external supplies. "For humans to thrive on this landscape as the indigenous peoples have done requires extraordinary adaptation. This adaptation is not just a physical one to the changing climate; it is also a cultural adaptation, which has evolved over thousands of years. This culture is based on a particular view of how nature works in this environment, and how humans fit into it" (thearctic.is).

Examples of this adaptive, symbiotic, and historical relationship between Fourth World nations and place can be found in numerous tangible manifestations throughout the Arctic. According to Vietbsky, Fourth World nations such as the Inuit and Aleut in Alaska, the Métis in Canada, and the Saami in Sweden and Norway all utilize animal skins as locally-sourced materials that can be spread out and are used for clothing and footwear, as well as for the coverings of tents and boats (thearctic.is). They have all developed some kind of ski, sledge, toboggan or snowshoe, and many have domesticated dogs or reindeer and trained them to carry baggage or pull sledges. They've worked out ways of controlling animals that

Figure 1 illustrates this historical migration pattern of Arctic Fourth World nations, according to language families

would otherwise roam across the landscape out of their reach: traps, corrals, bows and arrows, and weirs and nets for fish (thearctic.is). In addition to these similarities, however, Arctic Fourth World nations continue to adapt to the unique specifications of their particular surroundings, as well as to their interaction with immigrant populations.

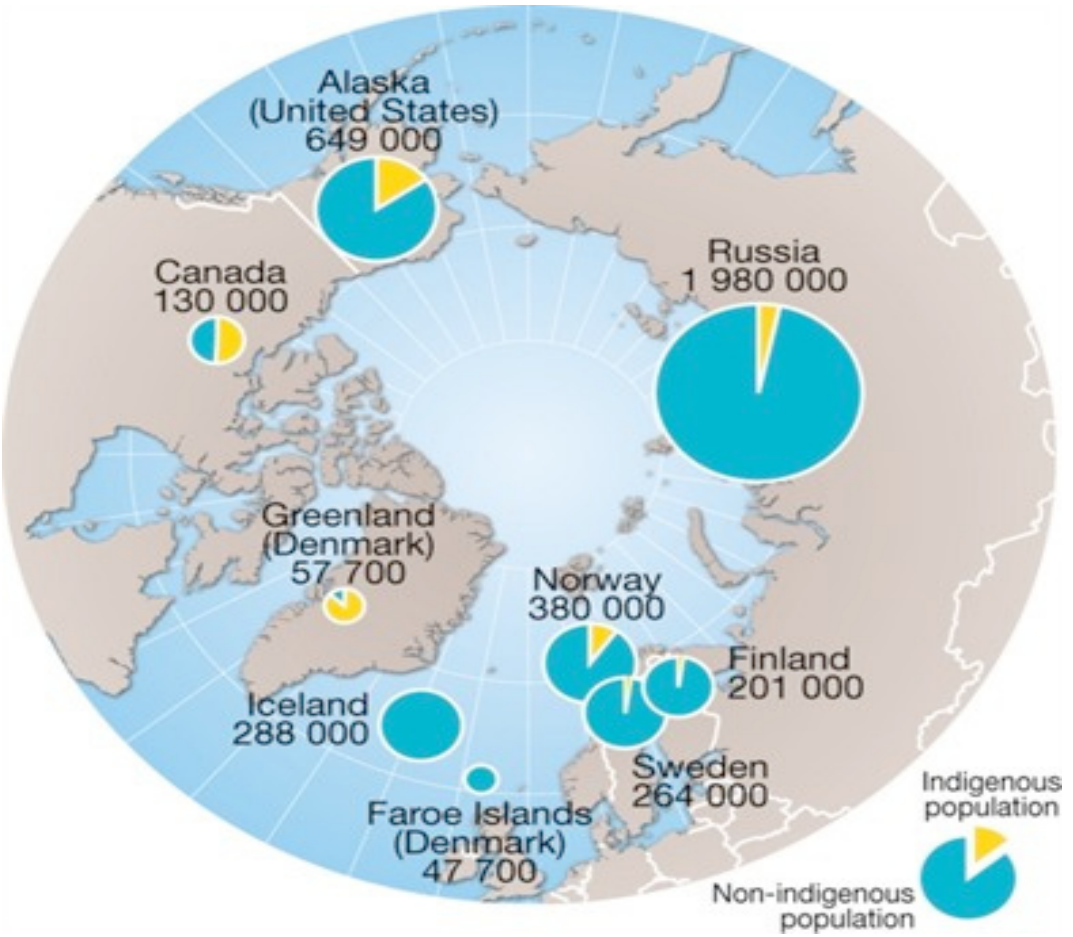

Figure 2 Arctic Population Distribution (GRID Arendal (UNEP), 2012) United Nations Environmental Program

Arctic States

Arctic Fourth World nations share geopolitical borders with the northern territories of eight Arctic states: Canada, Russia, Denmark (Greenland and Faroe Islands), the United States, Norway, Sweden, Finland, and Iceland. This map illustrates the percentages of population that Fourth World nations (noted as indigenous) comprise in the Arctic states.

As we apply Fourth World analysis we can see that the above map also indicates examples of the conventional political and cultural misuse of the terms, *indigenous, nations,* and *state*. Drawing on Nietschmann's definition of a nation – a cultural territory made up of communities who see themselves as one people on the basis of common ancestry, history, society, institutions, ideology, and language – the map's graphics warrant possible reconfiguration, so as to illustrate a more historical and

Table 1: Circumpolar Territories and Political Designation

Geographic Designation	National Affiliation	Designation
Alaska	United States	State
Aleutian Islands	United States	Alaskan Archipelago
Arkhangelsk Oblast	Russia	Federal subject
Canadian Arctic Archipelago	Canada	Canadian Archipelago
Diomede Island (Big)	Russia	Island
Diomede Island (Little)	United States	Island
Finnmark	Norway	County
Franz Josef Land	Russia	Federal subject archipelago
Greenland	Denmark	Autonomous country
Grímsey	Iceland	Island
Jan Mayen	Norway	Island
Lapland	Finland	Region
Lapland	Sweden	Province
New Siberian Islands	Russia	Archipelago
Nordland	Norway	County
Norrbotten	Sweden	Province
Northwest Territories	Canada	Territory
Novaya Zemlya	Russia	Federal subject archipelago
Nunavik	Canada	Northern part of Quebec
Nunavut	Canada	Territory
Russian Arctic islands	Russia	Islands
Sápmi	Norway, Sweden, Finland, Russia	Fennoscandia region
Severnaya Zemlya	Russia	Federal subject archipelago
Siberia	Russia	Region
Svalbard	Norway	Governor of Svalbard archipelago
Troms	Norway	County
Yukon	Canada	Territory
Wrangel Island	Russia	Zapovednik (nature reserve)

Source: en.wikipedia.org/wiki/Arctic

comprehensive depiction of Arctic nations.

Nietschmann describes Iceland, for example, as one of the few *nation-states* in the world. It is a political entity where a majority of the population views itself as a single people, with a common identity, a common territory, and a government that is internationally recognized (Nietschmann, 1994). Dating back to 930 A.D., the ruling chiefs of Iceland had already established a republican constitution and an assembly called the *Althingi* -- the oldest parliament in the world (state.gov). Iceland remained independent until 1262, when it was colonized first by Norway and then by Denmark. In the early 19th century, national consciousness was revived, the Althingi (which had been abolished) was reestablished, and Denmark granted Iceland limited home rule in 1874. After a series of enhanced self-determination configurations during the early 1900's, Iceland formally became an indepen-

dent republic on June 17, 1944 (state.gov).

Defining Iceland (noted on the above map as consisting of 0% indigenous population) as an indigenous nation, however, is not necessarily something that most academics, diplomats, or perhaps even Icelanders would consider, given the stereotypical racial associations the word *indigenous* conjures up. While its original inhabitants were of Norse origin, Iceland's history of shared cultural continuity for more than a thousand years, centuries of colonization, and a subsistence-based fishing economy has a great deal in common with the histories of Arctic Fourth World nations. Fourth World analysts would argue, therefore, that the traditional dichotomies between "indigenous" and "non-indigenous" peoples in the Arctic (and beyond) do not provide a comprehensive analysis of past, present, or future geopolitical dynamics.

The nation-restoring phenomena of Iceland is relevant to Arctic Fourth World nations such as the Inuit of Greenland and Nunavut (Northern Canada), who are on their own path towards enhanced political and economic self-determination. Within the boundaries of the eight Arctic states, a multitude of political subunits with varying geopolitical arrangements are being formed. The following table outlines Arctic lands and notes their official designation within the international state-system.

This table illustrates the complexity and creativity of geopolitical arrangements in the Arctic region. Contrary to most articles and publications on the region, the actors in this northern dance are not only the eight official Arctic states and non-littoral states engaged in diplomatic and economic negotiations, there are autonomous countries, provinces, territories, counties, islands, and federal subjects—all with a specific set of interests, natural resource endowments, levels of self-determination, financial realities, and political creativity.

Conflict in the Arctic

Climate models project that summer sea ice in the Arctic will retreat further and further away from most Arctic landmasses, opening new shipping routes and extending the navigation season in the Northern sea passages by up to four months (GRID Arendal (UNEP), 2012). Previously frozen areas in the Arctic may become seasonally or permanently navigable, increasing the prospects for marine transport through the Arctic and providing greater access to Arctic resources (GRID Arendal (UNEP), 2012). Despite growing global concern over the detrimental effects of warming temperatures in the Arctic on one hand, inter-state and inter-corporate parties see tremendous military and economic potential in these new shipping lanes; making this expanding Northwest passage one of the world's next prime latitudinal trading routes (GRID Arendal (UNEP), 2012).

Margaret Blunden, Emeritus Professor of the University of Westminster, London, who researches geopolitics in the Arctic says the Northern Sea Route (NSR) across the top of Russia -- one of the two main contested passages -- is not a single, clearly defined route. Rather, it constitutes a number of alternative passages between Novaya Zemlya (an archipelago in the Arctic Ocean, north of Russia and in the extreme northeast of Europe) and the Bering Strait (a sea strait between the easternmost point of the Asian continent and the westernmost point of the North American

continent). The NSR's are likely to become operational before the less-open North-West Passage through the Canadian archipelago, since the ice there is receding more quickly (Blunden, 2012). Increased marine transit in this region is not only dependent upon melting ice; technological innovations in ice-capable shipping will be necessary -- encouraged both by the physical limitations of the Suez Canal for increasingly large vessels and by the increasingly dangerous southern sea routes that are vulnerable to acts of piracy (Blunden, 2012). Yet, NSR's also bring forth issues of security. In the article, *Channeling Arctic Indigenous Peoples' Knowledge Into an Arctic Region Security Architecture,* Olin Strander, Arctic Military Strategist for the Arctic Institute and Alison Weisburger, Analyst and North American Arctic/Outreach Coordinator for the Arctic Institute, assert that "those who live below the Arctic Circle are generally ill-equipped to operate and survive in the Arctic without leveraging expertise of Arctic indigenous peoples" (Arctic Institute, 2011).

States with obvious vested interests in these new northern seaways are the eight Arctic states. Increasingly, however, the economic and geopolitical significance of the Arctic is attracting the interest of non-littoral states as well. China, for example, in its quest to help feed its voracious appetite for raw materials, has begun collaborating with the Russians. In November 2010, the China National Petroleum Corporation signed a strategic agreement with Sovcomflot (a Russian shipping company) according to which the companies will coordinate their efforts in utilization of the NSR (spacedaily.com). In its bid for observer status in the Arctic Council, China was initially snubbed by Norway due to its diplomatic row over the 2010 Nobel Peace Prize to Chinese dissident Liu Xiaobo. But in early February 2012, out of a willingness to engage in dialogue over their "mutual interests" in the region, Norway's Foreign Minister Jonas Gahr Stoere told parliament that Norway would support China's admission: "The areas and the potential for cooperation between our two countries are significant. Norway has supported and still supports China's ambition to become a permanent observer on the Arctic Council" (spacedaily.com).

Further articulating the increasing geopolitical complexity in the Arctic region, Blunden provides the following narrative:

> *German diplomatic and defense policy has also been brought into play. It is broadening its military cooperation with the Nordic–Baltic countries, a cooperation which could include joint military maneuvers in the far north. Germany is also nurturing it traditionally close connection with Denmark and its strategically important relations with Norway. The German government is urged by its advisers to emulate the Chinese in cultivating relations with Iceland, whose sea area enjoys a central position in the region where Arctic traffic is projected to grow. Carsten Schymik of the SWP noted in May 2009 that 'Iceland, due to its strategic location, could become a strategic bridgehead into the increasingly important Arctic region', and argued that it would be to Germany's advantage to support Iceland's application to join the EU. German policy institutes also see Greenland, en route to independence from Denmark, as a strategic bridgehead into the Arctic. Whereas in Iceland the main competitor for influence is China, in Greenland it is the United States, whose*

> *diplomats have advised their government to commit itself to 'shaping Greenland's future' in such a way as to guarantee American interests, taking the unique opportunity presented by the emergence of this independent nation. Therefore, German advisers have urged the EU to actively support Greenland's legitimate pursuit of independence. (Blunden, 2012)*

In addition to describing the complex geopolitical confluence in the Arctic, the above passage also illustrates that the size of the state -- both politically and geographically – does not bear proportionately on those dynamics: both small and large states are succeeding in asserting their interests. According to Natalie Mychajlyszyn of the Canadian Parliaments' International Affairs, Trade and Finance Division, "at any given time, the dynamics are highly specific to a particular issue: some play out multilaterally, others bilaterally. Likewise clashes of interests and collaborative initiatives can occur simultaneously, regardless of whether the players are allies or adversaries"(Mychajlyszyn, 2008).

The Arctic Council

Renewed interest in the Arctic region comes at a time when Arctic Fourth World nations are becoming more organized, focused, and assertive with regard to their own political, economic, and cultural self-determination – especially in the aftermath of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007. While Arctic geopolitics has been predominantly characterized by a multitude of individualized state interests, it is also home to the northern-most organizational attempt at more inclusive, multilateral diplomacy. In 1996, the Ottawa Declaration formally established the Arctic Council as an "intergovernmental forum to provide a means for promoting cooperation, coordination and interaction among the Arctic States, with the involvement of the Arctic Indigenous communities and other Arctic inhabitants on common Arctic issues, in particular issues of sustainable development and environmental protection, yet excluding matters related to military security (Arctic Council, 2012). The Arctic Council's official Member States are the eight Arctic states, with Chairmanship rotating every two years. What distinguishes the Arctic Council from other trans-boundary organizing bodies is that it is also comprised of six Fourth World nations' organizations that hold *Permanent Participants* status. The Arctic Athabaskan Council (AAC), Aleut International Association (AIA), Gwich'in Council International (GGI), Inuit Circumpolar Council (ICC), Russian Arctic Indigenous Peoples of the North (RAIPON), and the Saami Council (SC) have full consultation rights in connection with the Council's negotiations and decisions, although they do not – yet -- have actual voting power (Arctic Council, 2012).

The Arctic Council also extends *Permanent Observer Status* to non-Arctic States, regional and global inter-governmental and inter-parliamentary organizations, and non-governmental organizations that the Council determines can contribute to its work (Arctic Council, 2012). Thus far, six states have been admitted as Permanent Observers: France, Germany, Spain, Poland, The Netherlands, and the United Kingdom -- with China, Japan, Korea, India, and the EU currently negotiating for a seat at the table (cbc.ca).

To ensure their consultative status, the

Arctic Council Indigenous Peoples' Secretariat (IPS) – based in Copenhagen -- was established to support Fourth World nations' organizations. Specifically, the IPS's work is to ensure that Permanent Participants are sent documents and reports connected to the work of the Arctic Council; help Permanent Participants present their views to the Arctic Council; collect and communicate information about the Arctic Council and its results to the Indigenous Peoples in the various parts of the Arctic; and provide co-ordination for the Indigenous Peoples Organizations to meet with each other and to participate in the Arctic Council Working Group (ACPP, 2012). The working language of the IPS is English, but communications are in both English and Russian so as to accommodate Russian Fourth World nations.

There is considerable solidarity amongst Arctic Fourth World nations anchored in the Arctic Council. One important example is the fact that they agree that qualified observers should be welcome to attend and participate in meetings of the council -- a decision that most Arctic States like Canada and Russia dislike as it threatens their existing power in the region. While it may add to the complexity of the council's composition, Arctic Fourth World nations believe that a more diverse observer body could lead to new alliances that may not have otherwise occurred (arcticathabaskancouncil.com).

Law of the Sea

Given that the Arctic region is comprised primarily of water and ice, many of the issues raised in the Arctic Council have to do with rules pertaining to rights and responsibilities of nations and states in their use of the Arctic Ocean. Establishing guidelines for businesses, the environment, and the management of marine natural resources, the Law of the Sea Treaty (LOST) is an attempt to address such disputes. Adopted in 1982 (although it has yet to be ratified by several states including the United States), its purpose was to establish a comprehensive set of rules governing the oceans, thereby replacing outdated and inadequate policies that had been set forth by previous U.N. Conventions on the Law of the Sea: UNCLOS I in 1958 and UNCLOS II in 1960 (UNLST, 2012).

The Treaty calls for technology and wealth transfers from developed to undeveloped nations, and requires parties to adopt regulations and laws to control pollution of the marine environment -- provisions not well received by politicians and businessmen who advocate for deregulation. In addition to the economic provisions, the treaty also establishes specific jurisdictional limits on the ocean area that countries may claim, including a 12-mile territorial sea limit and a 200-mile exclusive economic zone limit. Some proponents of the treaty believe that the treaty will establish a system of property rights for mineral extraction in deep-sea beds, making the investment in such ventures more attractive (UNLST, 2012).

Arctic Fourth World nations – those who actually reside in the contested region and who hold tremendous knowledge about the disputed water and ice passages – are gradually becoming more involved in the negotiating process. Article 26 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) states that:

Indigenous peoples have the right to the

Figure 3: Greenland and Nunavut (GRID Arendal (UNEP), 2012 United Nations Environmental Program)

lands, territories and resources, which they have traditionally owned, occupied or otherwise used or acquired;
Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired; States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned." (IFG, 2012)

By applying Article 26 to the following map, which depicts Greenland and Nunavut (autonomous Arctic Fourth World nations) as the two main nations with actual territorial continuity in the Arctic Ocean, it can be argued that Arctic Fourth World nations are strategically poised to play an active, voting role in matters that concern Arctic waters.

Therefore, through such mechanisms as the UNDRIP, Arctic Fourth World nations now have enhanced diplomatic opportunities

to assert their rights to waterways, ice, and other resources that their people have depended upon for millennia. According to Jessica Shadian, a Research Fellow at the Barents Institute in Norway, "emerging global governance processes [such as the Convention on Climate Change] delineate power and authority to new non-state actors, thereby pushing traditional international laws aside to make room for new voluntary legal compliance measures, regional legal treaties and local initiatives"(e-ir.info). Shadian asserts that these emerging global governance practices "reify an emergent reality; the state is only one source of power and legitimacy in world politics. In this new political milieu, governance does not have to come from, or need to be played out within, the international system or by states" (www.e-ir.info). As the power of Arctic states is increasingly challenged, new leadership opportunities for Fourth World nations are beginning to emerge. This more diversified geopolitical cast not only has the political and economic will to assert its self-determination, but also the cultural will to ensure its longevity in the region.

Fourth World Perspectives on Conflict

In its analyses of global conflicts, Fourth World Theory emphasizes the fact that, currently, most of the world's conflicts are between states and nations – rather than between states. Bernard Nietschmann writes, "The nature of conflicts has changed, yet the means to understand and resolve them have not. With 193 states [as recognized by the United Nations] asserting the right and power to impose sovereignty and allegiance upon more than 6000 nations, conflicts occur that cannot be contained or hidden, nor resolved on a state-to-state basis" (Nietschmann, 1985). According to Ryser, the majority of the world's current wars result from actions taken by First, Second, or Third World states against Fourth World nations (Ryser, 2011). Actions deemed as nation building, economic development, and integration by the state are perceived by Fourth World Nations as attempts to dispossess and covertly annex Fourth World lands and resources (Nietschmann, 1985).

A critical component of Fourth World resurgence, therefore, is bio-cultural diversity, and its often-neglected relevance to geopolitical strength. "Cultural and biological diversities are the building blocks of life. Where there is a concentration of nation-peoples, there is typically a concentration of species, genes and ecosystems; indeed the vast majority of the world's 6,000 nations are centers of surviving biological diversity and ecological variety – Fourth World Environments" (Nietschmann, 1994). As long-term stewards of the land, Fourth World nations are subject to what conflict transformation professor Tatsushi Arai deems eco-structural violence; which represents the "collective karma that binds nature and humanity through cycles of mutually destructive interactions" (Arai, 2011). This form of violence results from the fact that:

> *The world's states are internationally recognized governments that begin without environments or resources; it is the preexisting nations that have the land, freshwater, fertile soils, forests, minerals, fisheries and wildlife. As such, most states exist only by the invasion and takeover (called nation-building, political integration, or economic development of unconsenting nations environments and resources. Following an ideology of centrifugal expansion to fuel*

> *unchecked growth, many states commonly use environmental and resource-destroying methods and often military force to extract the biological wealth and suppress the culture of nations. (Nietschmann, 1994)*

The history and geography of state expansionism has resulted in two disparate environments in the world. The *state environment* is dominated by state cultures and is usually characterized by "large and dense numbers, environmentally unsustainable centrifugal economies, biological impoverishment and, most often, razed landscapes" (Nietschmann, 1994). *Nation environments*, on the other hand, are "historically populated by nation peoples and characterized by ecologically adapted, centripetal cultures and economies, surviving biological richness and variegated, healthy landscapes" (Nietchmann, 1994). These two very different manifestations of the bio-cultural interplay between humans and a particular environment speak to the heart of the conflict in the Arctic Region.

Melding the seemingly disparate pieces of the Arctic puzzle together, so as to discern any practical, preventative diplomatic measures, requires a willingness to question the established international state system, the supposed benefits of hyper capitalism, and what it means to be culturally bound to a particular place. Cartesian and neoclassical-based ideologies have been overstated in the Arctic; scientists scramble to quantify the occurrence of human-induced climate change, while states and corporations vie for legal claims to its resources. Less-respected, are the epistemologies of Arctic Fourth World nations.

According to interviews with Inuit community members, conducted by the Inuit Circumpolar Council in 2008, the potential for greater use of the Arctic by newcomers raises great concern. "While they have resolved to adapt to the changed climate and thinning ice as best they can – and show considerable confidence they will succeed – they are less sure about what increased shipping may mean for their future. Newcomers to the region are reminded that Inuit have lived in the Arctic for thousands of years and they intend to live there for thousands more" (inuitcircumpolar.com). Inuit settlements are primarily located on seacoasts and their livelihoods are inextricably linked with water and ice-ways. As one Inuit hunter explains,

> *Whether thickly frozen or open for the summer, the sea is our primary means of transportation. The usually ice-covered sea is our highway, the only physical connection between many of our communities and the only way we can access many of the animals we depend on for food. As subsistence hunters, we Inuit follow the animals as far as needed in each season, according to the overall conditions of that particular year. While Inuit do use the sea ice for general transportation in addition to hunting, we are practical people who harvest as close to our communities as possible. The fact that we often travel long distances as part of the hunt means our people from Chukotka to Greenland need free movement over the land and sea in order to continue our subsistence-based way of life. (inuitcircumpolar.com).*

Many Inuit hunters are reporting changes in the locations and times that their traditional animals can be found. This is why they are very concerned that sea ice routes remain passable for hunters as well as the migratory game

they follow, and that the entire Arctic environment be kept free from contamination – both in the areas they use now and in those they may need to hunt in the future:

> *As a people who have lived in harmony with our ecosystem for thousands of years, we Inuit have a very different concept of sustainability. For us, an action that can continue for ten or twenty, or even fifty years before its damaging effects are seen does not qualify as sustainable. A way of doing things, a way of living and behaving, must be done in such a way that it could continue for hundreds and thousands of years without harming the natural way of things in order for it to meet the Inuit standard of sustainability. If something were to happen to our fragile Arctic ecosystem, our way of life would be lost and we as a people would be lost. Therefore, any activity in the Arctic, whether it is resource extraction, tourism, or military-related, must be undertaken according to the Inuit definition of sustainability – it must support the continuation of the Inuit way of life for thousands of years to come. (inuitcircumpolar.com)*

Arctic Fourth World Nations are deeply vested in remaining in their homelands — long after new shipping lanes have been opened and oil and mineral reserves have been exploited. This cultural tenacity should not be underestimated.

Conflict transformation is described by professor Tatsushi Arai as a "sustained process of examining conflict sources and contexts systematically and developing relevant means to redirect its momentum into constructive relationship building and social change" (Arai, 2010). The practical applications of conflict transformation necessitate dialogue, creativity, and patience – and work best when addressed within all layers of society. The Arctic Council – while certainly not perfect -- is one such mechanism, serving as a high-level intergovernmental forum to promote cooperation, coordination, and interaction among Arctic nations and states. Research is another arena where cooperation is occurring. As the realities of climate change become increasingly more alarming, teams of Fourth World scientists and western scientists are using triangulation methods that combine approaches, data sets, and investigations, in order to generate more comprehensive, inclusive and confident analyses (beyondpenguins.ehe.osu.edu). And in the business realm, which is highly influential in the Arctic region, Arctic Fourth World nations are continuously engaged in negotiating and reclaiming their economic viability through entities such as *Doyon, Limited,* an Alaska Native for-profit corporation and largest private landowner in Alaska.

One proposed conflict transformation model that could shift the Arctic power dynamics relates to concerns about safety that are emerging as a result of the new northern sea passages. As a way of incorporating Arctic Fourth World nations' knowledge into what they describe as *Arctic Region Security Architecture,* both Olin Strander and Alison Weisburger of the Arctic Institute envision an indigenous circumpolar security force (Arctic Institute, 2011). Working from the existing model of Canadian Rangers --a volunteer safety and security force in northern Canada, made up of predominantly Inuit, Métis, and other Fourth World Nations -- Strander and Weisburger believe the Arctic could be ringed by Arctic Fourth World nations providing forward secu-

rity and safety:

> *The North Slope Inupaiq could be organized into a Coast Guard auxiliary in support of the Coast Guard's maritime security and safety missions. A North Slope Coast Guard Auxiliary could then link in with the Canadian Rangers, and the Rangers could link in with the Kalaallit of Greenland. The North Slope Coast Guard Auxiliary could theoretically link in with their Serbian Yupik and Aleut relatives, were they to be employed by the Federal Security Bureau's, Border Guards. (Arctic Institute, 2011)*

They argue that this model also has the potential to strengthen political and ancestral bonds of Arctic Fourth World nations. By encouraging Arctic Fourth World nations to take the lead in securing their traditional lands as partners with Arctic state security services, Fourth World nations could have a stake in how security in the region is provided (Arctic Institute, 2011).

Fourth World nations' participation in a circumpolar security force does have the potential for exploitation, if not mitigated by enhanced political representation. To ensure that Arctic Fourth World nations' interests (and lives) are protected, their participation in security measures should be coupled with voting power within the Arctic Council. If they are asked to "put their life on the line," Arctic Fourth World nations should be given the right to vote on matters that relate to their security, livelihood, and cultural continuity. It may appear as an oversimplification, but the fact is that in the Arctic region, Fourth World nations hold key strategic territory. The sheer size and location of Greenland combined with the autonomous region of Nunavut, alone, constitute a land-and sea-based stronghold by Inuit peoples. When combined with the increasing political and economic strength of Alaska Natives, the collective role of Arctic Fourth World nations is by no means passive, nor irrelevant to the diplomatic negotiations of states. Dr. Ryser suggests that in international diplomacy, there is great creative potential in naming something that did not previously exist, and then asserting its importance (Ryser, 2011). Essentially, the international state system was created in this manner: states agreed upon their own definition, and then developed the right instruments to perpetuate their political existence. In the same vein, Arctic Fourth World nations, in finding that inter-state models do not serve their needs and interests, have the right and the capacity to develop their own organizational bodies. An Arctic Fourth World Council could perhaps better serve their interests; they define what it means to be a Fourth World governing body and then set about creating the rules, infrastructure, and financial support to reinforce its vision. Partnerships with Fourth World nations from other areas in the world affected by climate change and hyper-capitalism could also be forged. Speaking to this need for more inclusive, effective, and relevant models of governance, George Manuel writes,

> *The Fourth World is not, after all, a Final Solution. It is not even a destination. It is the right to travel freely, not only on our road but also in our own vehicles. Unilateral dependence can never be ended by a forced integration. Real integration can only be achieved through a voluntary partnership and a partnership cannot be based on a tenant-landlord relationship. The way to end the condition of unilateral de-*

pendence and begin the long march to the FW is through home rule. The demand of Indian people that we be allowed to sit at the table where our lives are being negotiated, where our resources are being carved up like a pie, is not different than the demands being made by non-Indian groups. The way to end the custodian-child relationship for Indian people is not to abolish our status as Indians, but to allow us to take our place at the table with all of the rest of the adults. The imposition of models on those who did not have a hand in the design has been the problem throughout history. (Manuel, 1974)

The Arctic Region has not only become the barometer of global climate change, it also holds tremendous potential for creative diplomatic measures between Fourth World nations, states, and transnational corporations. Fourth World theory provides an important lens through which to examine the unfolding geopolitical dance in the Arctic. Whereas most of the political and academic discourse on the economic, political, and bio-cultural significance of new northern sea passages in the Arctic region focuses on Arctic and non-Arctic states' interests, the steady undercurrent of Arctic Fourth World nations' organizing is proving to be a political force that can no longer be ignored.

In a region whose geography and climate is shifting at an accelerated pace, the ability of Fourth World nations to adapt to and mitigate these changes provides an interesting analysis of the bio-cultural and geopolitical trump cards that many Fourth World nations have. While it is undeniable that Arctic Fourth World nations have experienced severe forms of marginalization through political, economic, and ideological exclusion, they do still maintain a cultural continuity that deeply connects them with the Arctic environment. This resolve to continue living in their respective ecological niches for multiple generations is a critical component of Arctic Fourth World nations' political will to manifest more equitable models of self-determination. Given their empirical knowledge of the Arctic's harsh and delicate ecosystems, the full and effective participation of Arctic Fourth World nations is not only a precursor to their own geopolitical assertions, it is imperative for the safety and security of all parties that have vested interests in the region.

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Ms. Heidi Bruce was born and grew up in a trilingual (English, Spanish, and German) home in Alaska, USA. She is a writer, researcher and an avid traveler. She earned her Master degree in intercultural service from the SIT Graduate Institute (formerly known as the School for International Training) in Vermont, USA. As part of her field-based studies Heidi worked as a research assistant with the Center for World Indigenous Studies where she investigated historical food security and climate change adaptation in western Mexico.

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Cite this Article

Bruce, H. (2012) "Arctic Fourth World Nations in a Geopolitical Dance." *Fourth World Journal* Vol. 11 No. 1, 5-26.

Building of Large Dams and the Rights of Tribes in India

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ABSTRACT

In independent India, national development has been largely equated with economic growth and surplus. Big, centralized industries, irrigation projects have been symbols of such development, which through the process of industrialization promised to set India on the path of modernization and development. One of the inevitable outcomes of this has been massive environmental degradation and development induced displacement. India is among the foremost countries in the world in developing its water resources. As per the National Register of Large dams, India has as on today 4291 large dams including the 695 dams under construction (Agarval, Narain & Sen: 1999). India ranks third in the world in dam building, after US and China. While some of these dams were built primarily for flood control, water supply, and hydro-electric power generation, the primary purpose of most Indian dams remains irrigation. Due to favorable agro-climate, by and large the Indian economy has been traditionally based on agriculture since centuries. Agriculture contributes about one-third of Gross National Product, and remains a key sector in the national economy. In spite of the fact that this country is endowed with vast land and water resources, it is a water short country in relation to agriculture, municipal and industrial needs.

Most of the annual rainfall and run-off are concentrated in the monsoon months. During this period maximum utilization of water can be made from the run of the river with small regulation requiring very little storage. The rainfall is not evenly distributed in space and time resulting in flooding in certain areas and drought conditions in certain parts of the country. Therefore, it became necessary to store water by building large storage capacity reservoirs and storage tanks so that supplies for multiple purposes like domestic, irrigation, industries and power generation can be assured during the dry season. In fact, large dam construction has been the main form of investment in irrigation undertaken by the Indian government. But, starting in the 1980s, public investment in large dams in India has been the subject of a sustained controversy epitomized by the Sardar Sarovar Project centering on the balance between the social, environmental, and economic costs of dams and their benefits.

Impact of Dams on Tribal People

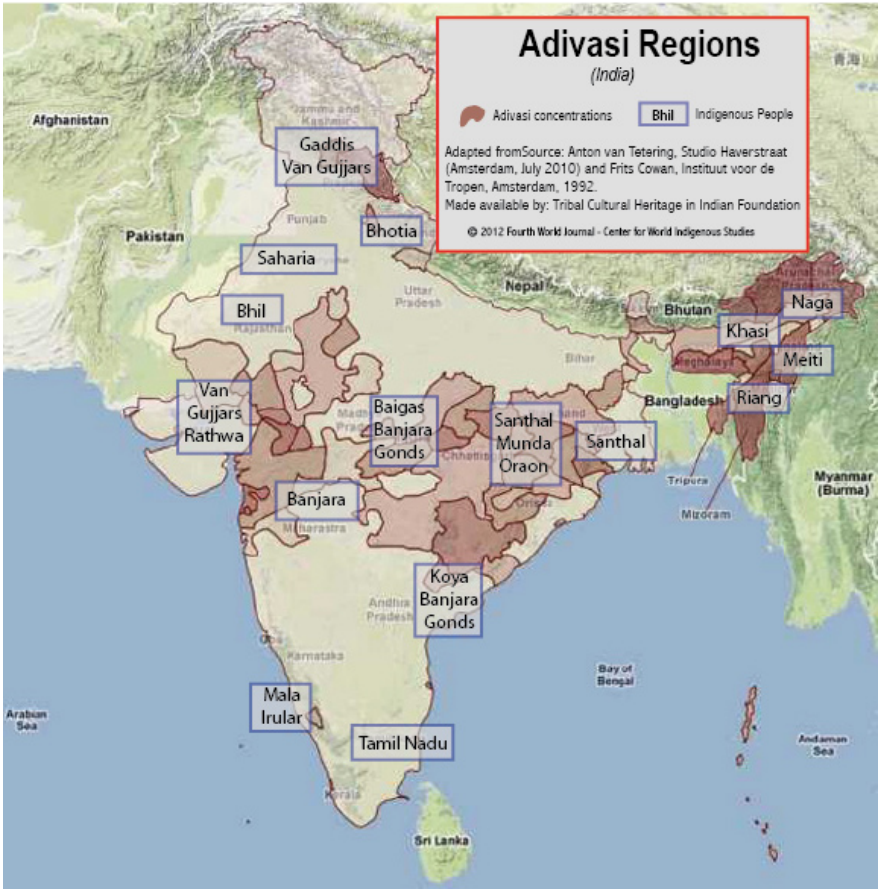
Displacement or the involuntary and forced relocation of people has come to be acknowledged as among the most significant negative impacts of large water resources development projects such as dams. It is estimated that nearly 40.80 million people have been displaced worldwide due to the reservoirs created by large dams. A World Bank review of 192 projects worldwide for the period 1986 and 1993 estimated that 4 million people were displaced annually by the average of 300 large dams that entered into construction every year. In India alone it is estimated that dams

and reservoirs have displaced some 21 million to 42 million people (Bartolome, L.J & Mander, H: 2000:

All these figures are at best only careful estimations and include mostly only these whose homes and/or lands were flooded by reservoirs: the millions more are likely to have been displaced due to other aspects of dam projects such as canals, powerhouses, and associated compensatory measures such as nature reserves. Displacement, resettlement, and rehabilitation are however more than a question of sheer numbers. Other critical issues involved include human rights, governance and accountability, participation and self- determination in development, the complexities of resettlement goals, options and strategies, and relevant legal and policy instruments. The fact that historically disadvantaged groups like tribes are disproportionately represented among the displaced also suggests inadequate capacity to negotiate higher compensation. Planning authorities facing groups that have poor capacity to negotiate may not adequately account for the costs of resettlement and compensation, overestimating the economic viability of a dam, which may also increase poverty.

Large dam construction has been an important and expensive undertaking for the Indian government. While dams have enhanced agricultural productivity in India, there is no evidence that they have been very cost effective, and they have significantly adverse distributional implications. The case of large dams suggests strongly that distributional implications of public policies should be central to any evaluation. We need to understand the institutions, and power structures that led to the implementation of these projects. The impact of large dams on the tribal communities, their lifestyle and identity, needs to be understood against the back drop of the long standing and yet unresolved debate about the tribal life; whether it is seen to be worthy in its own right or viewed as something inferior, worth discarding. Displacement cannot be a precondition for the tribal people to get access to basic public facilities like health care, education or transport. It is their right as citizens, to get these facilities wherever they are. Besides, it needs to be stressed that experience of the last 50 years has demonstrated that despite protective legislation and special constitutional provisions for tribal people, increased contact with the mainstream has alienated them from their natural resource base and its impact on tribal communities has been devastating.

Tribal and Dalit communities are socially, economically and politically the weak and the most deprived communities in India. Independent India promised to give equal opportunity to all her citizens by providing special protection to the weak. But it is clear that poor and marginalized communities have been further impoverished in the process of national development. They have been uprooted from their ancestral land, often forced to migrate to urban slums in search of employment or become landless labourers. They have paid the price for development of the urban areas and large farmers, by providing irrigation and electricity. In an unequal society like India, dams have served as yet another instrument of dominant classes for appropriating the two most important natural resources, water and land from less powerful communities like Adivasis. Besides, in many cases, like for example Surya dam in western Maharashtra, dams have been built in the name of tribal, deprived classes



and eventually served the important cities like Mumbai (Singh: 1998). Most tribal people live in rural India, mostly in remote forest regions, which do not have basic civic amenities like transport, roads, health care, safe drinking water or sanitation. Tribal people have rarely shared the benefits of the projects, which have displaced them, be it irrigation or electricity. Machkunda dam in Orissa generates 720 MW of electricity annually but families displaced by the dam live in darkness (Sainath: 1996). Unfortunately the story of Machkunda is not an exception. Impact of displacement on tribal people affected by large dams has been overwhelmingly negative in India. As summarized by McCully (1996), In almost all of the resettlement operations for which reliable information is available, the majority of Oustees have ended with lower incomes; less land than before; less work opportunities, inferior housing; less access to the resources of the commons such as fuel-wood and fodder; and worse nutrition and physical and mental health. This is how the Indian experience, particularly of the tribal communities can be stated.

Impact on Standard of Living

Most tribal people in India lead a hard, materially poor life. That is a fact, but multiple natural sources along with strong community ties makes life possible, even under difficult circumstances. Displacement destroys these two important bases of individual's life- natural resources and the community. Adivasis largely depend on agriculture as their main source of livelihood. But, minor forest produce, fish; cattle supplement their income and means of livelihood in numerous ways. They never go to work as wage laborers. The forest is their moneylender and banker. From its teak and bamboo, they built their houses. From its riches they are able to make their baskets and cots, ploughs and hoes. From its trees, eaves, herbs and roots, they get medicines. Their cattle and goats, which are their wealth, graze freely as they have always done. For all these, they would have to pay money in Gujarat (Sainath: 1996: 106-107). It has to be recognized that even a relatively liberal rehabilitation package cannot compensate for the loss of forest, river, ancestral land, which is intricately woven in the social, cultural and religious practices of a community. Common property resources are not compensated in the process of rehabilitation. Lack of grazing land and fodder forces people to sell their cattle, or a large number of them die in sites, robbing people of their important asset, which provides them nutrition, organic fertilizer, farm assistance and cash in hard times. Particularly in cases where adivasis have been given cash compensation that has led to total pauperization of of entire communities. In Bargi, number of displaced farmers have been forced to migrate to Jabalpur city in search of employment and ended up as rickshaw-pullers or construction labourers. It has killed their pride, living like animals here. Their children will never believe they were once thriving farmers. All that they have seen was this filthy living (Mc Cully: 1996).

In less known cases like Karanjwan and Haranbari in Maharashtra, or slightly more studied projects like Bargi, Ukai, Nagarjunsagar, Upper Krishna or Mahi Bajaj Sagar, displacement has led to large-scale migration. A large number of people displaced by Ukai Dam in Gujarat work in cities or on sugarcane farms as labourers. Mankodi (1992: 77-100) noted, "A regular cycle of seasonal distress migration under which between half and more than three-fourth of the population of the resettled villages migrated for work outside the area. This had serious repercussions on the development of the economy and on education in the affected area." Migration simply indicates, inability of displaced people to sustain themselves in the rehabilitation site. Lack of basic civic amenities in rehabilitation sites, absence of land or its poor quality, lack of employment avenue results in stark decrease in standard of living after displacement. Even in case of Upper Kolab in Orissa a large number of people migrated to cities, earning a livelihood as construction labourers or rickshaw-pullers. Children, sucked into the labour force worked as servants. As many as 68 percentof those who were original cultivators had become wage labourers (Patwardhan: 2000: 15). Similar is the story of Muddavat Chenna, who was displaced by Nagarjunsagar. Muddavat Chenna is a migrant labourer, one of the 28,000 people displaced by the Nagarjunsagar dam in Andhra Pradesh. The distance between the houses and their lands obviously made it difficult for the new occupant to protect their lands from encroachment by the local population. Muddavat Chenna and the

other 50 families soon joined the vast category of landless labourers and now work for daily wages (Singh & Samantray: 1992: 54-55).

Apart from people who migrate to cities, there are many who attempt to resettle on the banks of the reservoir. In case of Hirakud, The policy adopted in resettlement was to give land for land. Originally it was planned to reclaim 80,000 acres of land for settlement of people from the submergence area. But in actual experience, it was found that most of the people preferred to settle in old established villages rather than taking land in reclaimed area because the reclaimed area was on a hilly slope and near the forest, it was alleged that the area was full of tree stumps and unsuitable for cultivation (Pattnailk, Das & Mishra: 1987: 55). Migration to urban areas or partially submerged villages both indicates a total failure of the process of rehabilitation, which does not ensure that people are able to reestablish their livelihood in a new environment and regain their standard of life, if not improve it. It is bad enough to be uprooted from a place once in a life time, but there are instances in Mirzapur where people displaced by the Rihand dam have had to move several times due to coal mines and thermal power station and have been caught in a spiral of impoverishment (Prem, Bhai: 1990: 100-103)

Distributional Implications

Given that the economic gains and losses from dams, like those from many other public investments, often accrue unevenly to different groups in society, one way to begin is to identify the putative winners and losers. Most irrigation dams in India are embankment dams. The upstream areas that feed the dam and those submerged by its reservoir make up its "catchment" area, and the downstream areas fed by its irrigation canals make up its "command" area. Before any mitigating effects of resettlement and compensation, whether a household stands to gain or lose depends on its location relative to the placement of the dam. People living in the catchment area, who lose property and livelihood but gain little, if anything, from irrigation tend to lose out, while people living in the command area, who bear little of the social cost but gain the most from irrigation, typically gain. Proponents of large dams focus on the aggregate productivity benefits, emphasizing the role of dams in enabling irrigation. Opponents of large dams, on the other hand, emphasize the social costs of dams. They point out that the economic gains accrue disproportionately to people living in the command areas.

The losses are suffered disproportionately by people living in the catchment areas. Dam construction and submersion leads to significant loss of arable farmland and forest. Water logging and increased salinity reduce agricultural productivity in the vicinity of the reservoir. Policies to ensure adequate flow into the reservoir sometimes prohibit water harvesting in the catchment area, reducing agricultural productivity even more. Large-scale impounding of water increases exposure to vector-borne diseases, such as malaria, schistosomiasis, filariasis, and river blindness. Furthermore, the Indian government's compensation policy towards the displaced remains insufficient in many cases. In particular, since the compensation is based on the amount of land owned, landless households were typically not compensated whatsoever. Nor were people compensated for loss of income or subsistence derived from communal hold-

ings, such as common grasslands and forests. Although dams may also increase economic activity in the catchment area through construction and economic activity around the reservoir, such as tourism and fishing these increase are either temporary or depend on the ability to learn new trades, and often cannot compensate for the loss of familiar livelihood.

Ultimately, both the aggregate economic impact of dams and their distributional impact remain complicated empirical questions. It is said that whether a household accrue net losses or gains depends in part on the placement of the dam. That, in turn, depends on several factors determine, including the political and financial power of the local governments; the relative strengths of proponent and opponent civic organizations; and the potential of improved agricultural productivity in the would-be command region. All these factors may have direct impact on both agricultural production and poverty quite independently of the construction of the dam. As such, a simple comparison of the areas in the command or the catchment areas of dams and other areas does not directly inform us about the impact of dams, since these areas are likely to differ along these other salient dimensions, and it is difficult to disentangle their effect and the effect of the dams.

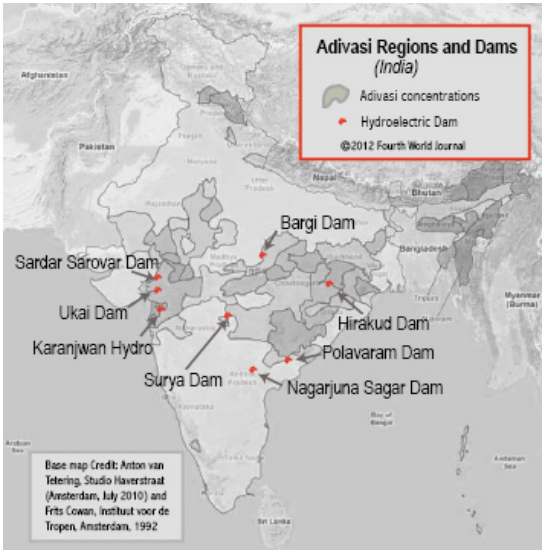
Due to dams agricultural productivity in the catchment areas is unaffected, but poverty and vulnerability to rain shocks increase. In the command areas, irrigation and agricultural productivity increase, and poverty and vulnerability to rainfall shocks decline. The increase in poverty in the catchment areas suggests that, even though losers are clearly identified, as those who live in the vicinity and upstream of the dam, they are rarely adequately compensated. This finding suggests that losers do not have the institutional capacity to negotiate higher compensation.

Now let's briefly look in to some of the major dams in India and their socio-economic and cultural impact with special focus on tribal people.

Hirakud Dam

The Hirakud dam was built 60 years back but the rehabilitation of the Oustees is still incomplete. In 1993, the government of Orissa had announced an ex-gratia of Rs 10,000, especially for those left out. Though initially 3,540 people were identified as Oustees, later the figure went up to 4,201. However, the number of Oustees was estimated at 10,000 by NGOs. About 1.83 lakh acres of land was submerged and the Hirakud Dam affected 294 villages. The displaced got 7,216 acres of agriculture and 206 acres of homestead land (The Financial Express: 2006).

Jawaharlal Nehru, the first Prime Minister of India, while inaugurating it on13th January 1957 called it a temple of modern India. But then the dam built to protect millions living in the fear of flood remained a dream. The promises remained on paper. The tale of the *Oustees* has, in fact, strengthened the arguments of the anti-dam lobbies world over. At the time of its construction the project involved submergence of 240 villages with fertile agricultural land of about 40000 hectares. The land-owning peasants were paid compensation in cash which varied from Rs.50 to 200 per acre. Around 22,000 families were displaced by the project and the problem of their displacement and rehabilitation were



major issues in Orissa politics in the fifties. About one and a half lakh of people were affected by the project (Mishra and Maitra: 2007). The worse sufferers were tribal people. The problems faced by the people in matters of displacement and rehabilitation were articulated in the floors of the Orissa Legislative Assembly by the Ganatantra

Parishad, a regional party of Orissa, which enjoyed the full support of the people of western Orissa where the project is located. In the original estimate an amount of 12 *crores* of rupees was provided for payment of compensation to the affected people which after revision was reduced to nine and half crores. It was pointed out then by the Ganatantra Parishad in the State Assembly that till April 1956 when the work of the project was nearing completion, the total amount of compensation paid to the people was 3 crores and 32 lakhs (Mishra& Maitra: 2007). A large number of people suffered heavily since they had to be evacuated from their lands and homes without payment of compensation in time.

People's discontentment has found expression through numerous rallies, protest marches and spirited discussions and public meetings. It may be observed from the foregoing accounts that people's discontentment with regard to the dam ranges from rehabilitation of the erstwhile displaced people, non-availability of water for irrigation, repair and maintenance of the canal to the new government scheme for supply of water for industrial use. The voice of protest hardly reaches the Government.

Sardar Sarovar Dam

Sardar Sarovar Dam on river Narmada has been the most controversial dam amongst all the dam projects in India. SSP reservoir is going to displace about 41,000 families from 245 villages of Gujarat, Maharashtra and Madhya Pradesh. These are the people who are considered as PAPs. But apart from them, some 1,40,000 landholders will be affected by the huge network of canals in Gujarat. Out of them about 1,100 landholders will become landless and about 25,000 will be left with less than two hectares of land and hence will become marginal farmers. More than 100 villages will be affected by the expansion of the Shulpaneshwar sanctuary whose access to forest will be severely curtailed. Nine villages will be affected by the Garudeshwar weir and six by the power station. Since1960s six villages were displaced in the building of Kevadia colony for engineers. Large amount of excess land acquired during that time has not been returned to the people. Several thousand fisher folks living downstream

of the dam will be affected, due to reduced water flow in non- monsoon months. There is almost no estimation of the number of people affected by compensatory afforestation, catchment area treatment, and secondary displacement. Thousands of hectares of standing forest was cut down for providing land to reservoir affected people of Maharashtra. Apart from the irreversible ecological damage due to loss of forest cover, Adivasi people in Taloda who depended on that forest for sustenance (but had no legal claim over the forest) were adversely affected (Patwardhan: 2000: 13 (WCD)). In Sardar Sarovar, Gujarat has one of the most progressive rehabilitation packages, but resettling 25% of the families displaced by the reservoir have taken 15 years and there is a wide gap between the tall promises and the ground reality (Bhatia: 1997: 267-321). Once people are shifted from the submergence villages, officials do not bother about their complaints and the Oustees are often left to fend for themselves.

The Narmada Bachao Andolan continues to hold that R&R lags behind construction and does not conform to even the declared policy, and this view is supported by many writers, academics, former civil servants and others. The experience of the Sardar Sarovar and many other projects over the last 60 years reveals the inadequacy of policy - at the project, company, state or even national level to address the legal neglect of displacement and the rights of the affected people, particularly those without land or tenancy. Policy is not enforceable.

There has been general recognition among those concerned with displacement that the law must look at the entirety of loss of rights of the affected, not just the loss of ownership and tenancy rights and that resettlement and rehabilitation should be as much the consideration of law as the land acquisition that necessitates them. While it is no doubt fundamental to consider the developmental benefits of any planned project, these cannot be weighed against human rights. Human rights thus have to be considered independently. In the case of a project like the Sardar Sarovar dam, the main human rights effects relate to the displacement of people caused by submergence. Human rights must be distinguished from economic, financial or political issues. What is at stake is not whether Sardar Sarovar can deliver the benefits it is meant to deliver, but whether it is affecting the human rights of any individuals or groups. Indeed, human rights are not competing claims of one individual or group against another. They are fundamental entitlements that all individuals have, such as the right to life.

Polavaram Dam

The Polavaram dam is a major gigantic dam proposed at Polavaram in West Godavari district in Andhra Pradesh. The purpose of the project is to transfer water to the Krishna basin and to Visakhapatnam district. The project if constructed will destroy the lives and livelihoods of tribals and destroy the little development achieved in their lands so far. The stance of most mainstream and radical political parties is ambivalent and marked by attempts to compromise with the government of Andhra Pradesh (Trinadha Rao: 2006:1437-39). It is not that irrigation projects should not be developed, but they should be carried out with the least amount of harassment and distress to the displaced persons. Rehabilitation policies in regard to

project-affected persons have been unpredictable in Andhra Pradesh and have actually deteriorated since independence for instance as it happened with the Nagarjunasagar, Srisailam and Sripadasagar projects. And now it is Polavaram, a mighty project that is expected to submerge 276 villages in the agency areas of East and West Godavari districts and Khammam district in Andhra Pradesh. According to the 2001 Census, 2, 37,000 people will be displaced and 53.17% of the displaced will be tribals. Tribals and dalits account for 65.75% of the displaced. The natural resources, cultural systems, traditional knowledge, of all these people are closely tied to the land they inhabit. Besides displacement it submerges 37,743 hectares of land of farmland, forests and wasteland. The livelihood and habitation of many tribal and poor people are at risk. Clearance from CWC, ministry of Environment and Forests, Ministry of Tribal Welfare and the Planning Commission will be difficult because of the controversy surrounding the vast submergence of forest and farmlands, a low benefit-cost ratio, and the loss of livelihood (Ram Mohan: 2006: 604-605).

Constructing the dam is for the benefit of the developed plains areas of East and West Godavari, Krishna and Visakhapatnam districts, industrialists and civil contractors, in neglect of underdeveloped tribal areas which are home to tribal and non-tribal small farmers. Deprivation and displacement of the tribals will support the enrichment of the already irrigated lands and developed segments of society. Why should tribals and poor people sacrifice their lives and livelihood options for betterment of such segments? Surplus waters of Godavari will not reach the dry lands of agency areas of Andhra region or even the upstream dry lands of Telangana. According to the 1991 Census, 37.89% lands in the state are irrigated but in the tribal areas it is no more than 13.13 per cent. Unequal distribution of water to regions results in regional disparities and economic imbalances.

Andhra Pradesh has the Scheduled Area Land Transfer Regulation Act, 1959, which makes any transfer of land or immovable property from tribal to non-tribal people null and void; the Regulation 1/70 and the amendment to Section 11(5) of the Mines and Minerals Act of 1957, which prohibit mining activity in Scheduled Areas by non-tribal people; and the Andhra Pradesh Scheduled Area Land Transfer Regulation (Amendment) Act, 1970, which prohibits transfer of land in the Scheduled areas to non-tribal people (Frontline: Sept.: 2004). But the existing laws are not implemented effectively in the state. This process has led the violation of the rights of substantial population of tribal people as they depend on forests and rivers. The construction of dams led to the massive displacement of tribals that eventually created havoc in the socio-economic and cultural life of tribals. Majority of the displaced tribals have never been rehabilitated properly. The compensation they got is relatively very less than that of the loss they met due to displacement. Moreover, the displaced persons are entitled for cash compensation at the cost of means of livelihood, social and cultural loss under the Land Acquisition Act. This can be viewed as gross violation of international human rights law. And also, India is not a signatory to the ILO Convention of 1989 that emphasizes on the protection and promotion of the rights of indigenous people.

These likely losses have attracted the attention of the Supreme Court, and a Centrally

Empowered Committee has been constituted to study and give recommendations to the SC. The team visited parts of the Polavaram dam-affected areas between the 29th and 31st of July 2006. But while this visit offered some sign of welcome scrutiny for such large-scale displacement plans, the three days were not enough for the team to visit the entire submergence areas; they went to Polavaram dam site, Bhadrachalam, part of Burgampadu, Koyda and through a small stretch of the Godavari river until Perantalapally via the Papikonda wildlife sanctuary area. Thereafter they left for Kolleru Lake, which isn't part of the Polavaram dam affected zone. And if the visit was a fact- finding exercise, it surely wasn't carried out as such. The CEC team visit happened like a visit sponsored by the government in power. All through it was the state administration's show - the choice of routes, the time the CEC spent on the field, the time they had to receive representations and memorandum from people. (Uma Maheswari: 2007: 2385-2387)

Nagarjunsagar Dam

The Nagarjunsagar is a multi-purpose river valley project in the valley of Nagarjuna konda in Andhra Pradesh. It is built across the river Krishna. The project is named after Nagarjuna a Buddhist philosopher of the second century A.D. Nagarjunakonda vally is well known for its rich archaeological relics, many of which were tragically submerged due to the Nagarjunsagar reservoir. The lost monuments were reconstructed but the dam Oustees were not properly rehabilitated. The project displaced around 28000 people, It was a huge project with the estimated cost of 683.75 crores (A.P. Govt. Report: 1989). The primary objective of this dam was to irrigate 11.05 lakh hectares of semi arid land in seven districts of Andhra Pradesh. But this target was not achieved as only five districts have received irrigation (Singh & Samantray: 1992: 54-73).

The reservoir covers an area of 110 sq miles. It has submerged 29,506 acres of agricultural land, 1078 acres of government land and 147 acres of house plots and structures and a total of 26 villages and 31 hamlets. These figures are varied. Though the work at the dam site began in 1955 and displacement in 1959, the concerned government departments were not aware of the total number of affected people even in 1960. According to a government report memo on rehabilitation dated 19 January 1960 a total of 1500 families would be displaced. Unofficial figures show that 5,098 families were displaced, a total population of 28,000. According to the status report of government of Andhra Pradesh 1989, 4830 families were displaced. The affected population was given scant consideration when the dam was initiated. (A.P. Govt. Report: 1989).

At the time of the start of the dam people were not properly informed about the impending displacement and submergence of their lands. As they were illiterate, proper communication of information was not given to them. The Oustees were unable to foresee that their villages would be submerged. They were mentally unprepared for displacement and made little effort to identify alternate lands. People never thought that the displacement would be very harsh. When the waters began to rise and submergence and displacement became an irrevocable reality. As they had little time some were forced to vacate their houses,

others moved to higher slopes close to their village. This left them feeling both insecure and unsettled. They were informed that they shall get land and house plots and civic facilities. Further, huge irregularities took place in acquiring land for the construction of the dam.

The guidelines for compensation and rehabilitation did not provide Oustees with a fair and just package. Land compensation calculated at the market value was arbitrary. A state amendment of section 11 of the Land Acquisition Act (1894) was enforced to calculate the compensation for land. This criterion was not explained to the Oustees. When some of them objected to the compensation amount, they were ordered to accept it without question. They felt that they were given much less than they were entitled to. Although their lands were acquired to bring irrigation facilities to the region, the Oustees were given only dry land. They had no share in the benefits. They were not rehabilitated in the command area. Certainly all those who were displaced were deeply affected. But it was the small and marginal farmers and tribes were the worst hit. The land compensation was inadequate. The majority of the Oustees received only 5 acres of dry land. Some landholders like Muddavat chenna were rendered landless and dependent on wage labour. Displacement and rehabilitation measures made it inevitable for the majority of the Oustees to migrate in search of daily wages. The project also had its impact on the health of the people. Studies reveal that large reservoirs are conducive to the spread of various water -borne diseases (Singh & Samantray: 1992: 54-73).

Law and Human Rights in India

Shortly before the winter session of Parliament ended, the government of India tabled the Rehabilitation and Resettlement Bill, 2007. The bill seeks to "provide for the rehabilitation and resettlement of persons affected by the acquisition of land for projects of public purpose or involuntary displacement due to any other reason"(Bill No. 98: 2007: Lok Sabha). The bill comes at a time when concerted efforts are being made by both the central and state governments to increase economic activity through the deployment of domestic and foreign private capital on a gigantic scale in new infrastructure and industry. The bill seeks to establish an R&R administration at the central and state levels. This administration will be responsible for planning for and implementing R&R. The bill describes the process to be followed while planning and implementing R&R and prescribes how 'affected areas' and 'affected families' are to be identified and the quantum of benefits for different categories of the latter. Civil courts are barred by the bill from entertaining suits on matters that are the responsibility of the R&R administration. Identification of 'affected families', the resettlement plan including land and amenities to be provided, and the implementation of the plan are under the R&R administration. What happens if benefits described in the bill are not forthcoming? Grievances may not be taken to courts but only to an ombudsman appointed by the government. In this respect, the situation will be no different from what prevails today--the Government will on its own determine beneficiaries and benefits of R&R. Perhaps the only recourse to courts allowed by the bill is in case of violation of the R&R process that it specifies.

Land for gigantic projects is acquired using the coercive powers provided by the colonial Land Acquisition Act of 1894. It narrowly defined persons affected by an acquisition to be either landowners or occupiers (tenants), and limited compensation to purely monetary terms. However, large-scale acquisition covered entire villages and their common property resources - tanks, grazing lands and village forests. There is widespread and determined resistance to land acquisition and it is in this context that the Government has come out with the R&R bill along with a companion bill to amend the Land Acquisition Act.

The bill prescribes conditions for project affected families to qualify as beneficiaries and makes the benefits themselves conditional on external circumstances. An area will be notified as an 'affected area' "where the appropriate Government is of the opinion that there is likely to be involuntary displacement of four hundred or more families en masse in plain areas" (the number is less for hilly and tribal areas). R&R planning is mandated by the bill only for families living in such 'affected areas'. A family that neither owns nor occupies (tenants) land such as that of an agricultural labourer, artisan, small shop keeper, etc will be considered to be an 'affected family' and entitled to any R&R benefits only if it is displaced from a notified 'affected area'. Thus the opinion of the Government on the scale of the displacement will decide if there will be planned R&R of the displaced. The scale of displacement will determine if families who neither own nor occupy land (who are the poorest) will be entitled to any benefits at all - unconscionable from the standpoint of justice. The bill also talks about a 'social impact assessment' that will be required when there is large-scale displacement, an idea similar to the 'environment impact assessment' that is now mandatory for projects. The details of how this will work are not clear from the bill and it is early to comment if and how this will benefit people affected by a project.

If we look at the international human rights legal framework they are standards that are agreed on by states of their own free will since the U.N. is not a world government superior to states. Human rights are rights of individuals and groups that can be claimed from states. The Indian government has made pledges at the international level to recognize, protect and enforce a number of fundamental human rights which should be respected at all times, including in the case of big development projects. The significance of these pledges is that the Indian government puts its international credibility at stake if it does not respect these rights.

The main international human rights treaties to which India is a party recognize an array of rights, which range from the right to life, the freedom of movement and the freedom to choose one's residence to the right to an adequate standard of living, which includes adequate food, clothing and housing. All these rights and many others are of direct relevance in the case of large-scale displacement of people. A number of these rights are also protected by the Constitution, but there is no automatic overlap. The inadequacies of the domestic framework concerning displacement have been amply documented and it is sufficient to recall here that there is still no comprehensive policy on resettlement and rehabilitation and that the Land Acquisition Act does not uphold a number of rights such as the right to information or participation.

International human rights do not provide in a binding form all the specific norms that should guide resettlement and rehabilitation, but there exist a number of basic principles. The required procedural guarantees from the governments include provision for genuine consultation with the project-affected people, the issue of adequate notice to all affected persons prior to the date of eviction, and the provision of legal remedies and legal aid where applicable. The recognition of any human right is a step in the right direction. However, if the implementation of human rights is not monitored, it may become extremely difficult to judge how far they are realized. At the domestic level, courts have the power to en force rights to a large extent. It is, however, striking that courts have been rather hesitant to use international human rights standards to strengthen the domestic legal framework where the latter is not progressive enough.

On the whole, India has had a rather ambivalent attitude towards human rights. While it is a signator to international human rights instruments, it has by no means ratified all the important human rights treaties. The World Bank has had significant experience in development-related displacement. The important and contentious nature of resettlement is highlighted by the fact that the Bank is currently drafting a new operational policy on involuntary resettlement, which backtracks on some of its previous commitments. The new text would still provide that land should be offered to displaced persons whose livelihoods are land-based. However, it opens the door for cash compensation if sufficient land is not available or if land is not the preferred option of the displaced persons. Jharana Jhaveri and Arundhati Roy highlighted to members of the international community, ranging from human rights activists to U.N. and government officials, the numerous human rights violations that have occurred and are occurring in India. Notwithstanding, the Indian government has put its credibility at stake by signing international human rights treaties. This point seems to be well taken since it attaches significant importance to its international image and a good human rights record is essential for democratic states (Phillippe Cullet: 2001).

The human rights dimension of the development process has often been sidelined because it does not accommodate well with prevailing conceptions of development. The failure of development projects to respect even the most basic rights of the people who are meant to sacrifice their livelihoods for the well-being of the community at large implies that a conception of development that does not recognize the central value of human rights is bound to be a complete failure at a basic human level, whether it successfully brings development benefits to the nation at large or not. Human rights may be recognized at the international level but their real and only value consists in their application in everyday situations. It is only at this level that the human rights record of any state can be judged.

Nearly all of India's development projects, irrigation or industrial, have resulted in the violation of the rights of tribes in India. It is ironical that the rehabilitation is presented as an act of benevolence of the state, a measure to mitigate the suffering of the affected citizens to the extent permitted by the external circumstances and subject to various conditions. Any development model must take in to consideration the interests and aspirations

of all the communities and it should not result in the impoverishment of the already marginalized communities like tribes. Why is it always the weaker sections of society sacrifice and suffer for the development of rich and higher sections that are less in number? Trends toward ever greater development, despite bringing equitable development, create wider inequalities in the society. This is really unethical and undemocratic.

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Citation

Karunakar, P. (2012) "Building of Large Dams and the Rights of Tribes in India." *Fourth World Journal* Vol. 11 No. 1, 27-41

Emptying the Cup: Healing Fragmented Identity

An Anishinawbekwe Perspective on Historical Trauma and Culturally Appropriate Consultation

S. Amy Desjarlais, MA

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 Ryser, 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 (Waabaakakakshe shaskeezgokwe) 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.

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

* * *

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

-Deborah McGregor

* * *

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

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), (Rÿser, 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

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 communities 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

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.

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 Rÿser, "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" (Rÿser, 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

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-quae", 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 Morriseau 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 though 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

"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.

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

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 halfway 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

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 answers 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-

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 14th, 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

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

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.

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-

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 – 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.

Giiwabama – 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

Maumwehzmin – 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:

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

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:

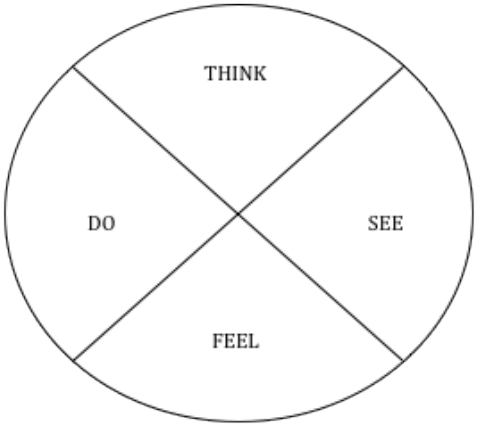
1. have been asked by some authority in your life to take on a project as part of a job or other responsibility (DO);

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.



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.

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.

- 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:

- 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-

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

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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Acknowledgments

For my son: Muska Moozohns: Giiwaabma, Giinoondawa, G'zaagin
I am SO proud of you. You can DO ANYTHING. You can BE ANYTHING! Chi-miigwetch, I am honoured to be your mother. I have learned so much from you. You are an amazing human being. You will do many great things son.

For my Mom and Dad, who during the course of my time in this program, traveled together to the Spirit world. Chi-miigwetch for your love, and teachings.

Dad: Chi-miigwetch for my big heart, my rebelliousness, and love for my people. Mushkoedae Bezhikikwe: Chi-miigwetch for your strength, optimism and determination.

Chi-miigwetch to the following teachers and guides for helping me find my way

No one discovers and learns without teachers. I have many teachers.

Gi'tchie Man-i-to: Great Kind Mystery, for the sacred breath-of-life, for the gift of consciousness and for allowing me to take this journey. Thank you for all that you do and all that you continue to do. Chi-miigwetch.

To Rudy: I haven't the words to say how amazing it has been working with you these

past four years. I can't express in words what your guidance, understanding, and gentleness has meant to me. Thank you for believing in me, for encouraging me, for picking me up when I fell down. You always saw so much in me that I just couldn't see for myself. All of the encouraging words, the enthusiasm and amazing depth of love for the people we've shared these last few years have changed my life, changed me and has helped to fill my empty cup with so much goodness. Thank you/ Chimiigwetch for helping me to understand that my consciousness is valuable, beautiful and worthy of expression.

For those who are with us in spirit: my Mishomisug and Nokimisug, and my helpers, who during the course of researching and writing this thesis I have come to know, have had many conversations with, and now understand you have always been here with me, loving me when I didn't know how to love myself.

For Asa Waswanee: Mishomiss, I continue to carry on your work for the people.

For Grandmother Lillian Pitawanakwat: I haven't the words to thank you enough for the greatest gift that you have given me - my spirit name. It was you who set me on the healing path and helped me to learn my purpose. Chimiigwetch Nokomis.

For Grandmother Marjory Noganosh: I will do my best to continue to rely on myself for the healing energy I know is there. I will continue to ask others for healing when I need to do so. I will search for the visionary that you showed me during our last visit together. Chimiigwetch for your kindness, gentleness and wonderful healing energy.

For Grandmother Rose Logan: It is your teachings and encouragement that finally helped me to have the confidence enough in myself to start picking up my language. Chimiigwetch for your gentle encouragement and support.

For my brother Gene (Beaver) Tabobandung: Thank you for seeing me. Miigwetch

To those who are with us on this physical plane: Chi miigwetch to my sisters with much love: Verna - Thank you for connecting me to our ancestors. Thank you for being an amazing sister. I appreciated our conversations throughout the course of writing this paper. Tina - Thank you for the work that you do in community, for being there when I need a place to crash and for letting me know you care. Ivy - Thank you for loving me and for taking care of me when you saw no one else was. Nancy - Thank you for your support and always being there celebrating my achievements.

Chi miigwetch to my brothers with much love: Eric – Thank you for being. Olly – Thank you for caring. Robert – Thank you for inspiring me to try harder. Victor – Thanks for being someone to play with, laugh with, cry with and share with. Miigwetch.

To my drum sisters for the loving support of sisterhood and helping me to heal, reclaim, and share my voice – Spirit Wind: Michele Perpaul, Tania Cordoba, Nancy Johnson, Jenny Blackbird, Linda Audette, Dawniss Kennedy, Krista Williams and special thanks to Rochelle Allen & co-workers without whom I would not have been able to complete my major research project. Miigwetch!

To Shelley Brant: I couldn't have made it

through the last four years if I didn't have your support, friendship, and love. Creator put a very strong woman in my path, when I really needed one the most. Nia:wen Kowa sister.

To Brandon Brophy: Soul mate, thank you for your deeply healing presence. You taught me so many amazing things, in our previous life together, and in this one. Thank you for wishing happiness for me. I will always love you. Miigwetch.

To John Rice: Thank you for listening, for being there when I need you. Yours is the voice I hear when I reflect back on my childhood. Miigwetch for your teachings, stories, patience, and understanding.

To Ralph Santer: I cannot put into words what your friendship means to me. You have taught me so much about life, love, and about myself. I am forever grateful to you. Thank you for your sharing, your clarity and your devotion to our friendship. You are my one saving grace…

To Deborah McGregor: Thank you so much for taking the time to talk with me and share your experiences. I appreciate your guidance. You and your work are truly inspiring!

To David Willow: This thesis (and I) would be very different without our conversations, and sharing. Thank you for your wisdom, your words and guidance. Thanks for sharing the trials and tribulations of higher learning. Thank you for being.
Chi-miigwetch.

To the many Elders, healers, seers and traditional teachers who continue to share your wisdom and teachings. Your gifts have helped me learn, heal, laugh and cry. Ernie Sandy, Pauline Shirt, Joanne Dallaire, Jan Longboat, Dan & Mary Lou Smoke, Clayton Shirt, Arrole Lawrence, Jake Ago Neh, Pete Keshane, Eleanor Pine, Troy Greene and Isaac Day

To the Native Canadian Centre of Toronto, Dodem Kanonhsa' (Programs & Advisory Committee and Elders/Teachers), Anishinawbe Health Toronto, and First Nations House -University of Toronto for continuing to provide programs that bring our people together in community.

Thanks to Brenda Nadjiwan, and Cynthia Wesley-Esquimaux, two very strong and amazing women. Our conversations were enlightening and much appreciated. Miigwetch.

To Loretta McKend, Thank you for your input, thoughts and feedback on my project. I appreciate the time you took to review the guidelines and add your thoughts.

Special thanks to Angus, Alesha, Winnie, Jo-Ann, Mary Fox, Donny Tabobondung, Sandra and all of the Seniors that shared your stories, time and space during my Wednesday afternoon lunches. Chi miigwetch.

Special thanks to Dr. Loree Miltich, Union Institute and University and the Centre for World Indigenous Studies for this unique opportunity. Partnerships like this are so very important to movement forward. Chi miigwetch.

About the Author

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Citation

Desjarlais, S.A. "Emptying the Cup: Healing Fragmented Identity." Fourth World Journal Vol. 11 No. 1, 43-96.

Statement on the Developments in Nepal Relating to the New Constitution

AIPP Calls for the resolution of the political tension in Nepal with a Human Rights Framework

Issued on 23 May 2012

Joan Carling, Secretary General
Shankar Limbu, Executive Council Member
Asia Indigenous Peoples Pact (AIPP)

The Asia Indigenous Peoples Pact (AIPP) calls for sobriety and peaceful resolution of the political tension in Nepal on the adoption of the new constitution of Nepal. The series of actions and counter-actions of political actors in Nepal reflects the historical, social and political conflicts that urgently require decisive action within the framework of upholding inclusive democracy, respect for human rights and peace based on social justice in the new Constitution of Nepal.

At the outset, AIPP stands firm and united with the indigenous peoples of Nepal in asserting the inclusion of the recognition of their individual and collectives rights in the new Constitution of Nepal consistent with the international human rights obligations of the government of Nepal.

First, the recognition of indigenous peoples must be based on internationally accepted standards set out by ILO Convention 169 that the government of Nepal has ratified. The enlisting of any communal group or indigenous nationalities cannot be done from any narrow political whim or circumstantial agreement overstepping and violating existing national and international standards. In this context, the AIPP expresses serious concerns over the recent agreement of Nepal's government to enlist Khas-Arya (including Chhetri, Brahmin, Thakuri, Dasnami and Dalit) groups under the category of 'indigenous (adivasi) groups with rights'.[i] This agreement is clearly aimed at allowing certain groups to continue to dominate and muddle and diffuse the rightful entitlement of indigenous peoples to selfdetermination in the new Constitution. AIPP thereby calls for the withdrawal of this irrational agreement as it only serves to exacerbate the existing social and political conflicts.

Second, AIPP expresses solidarity and support to the indigenous people of Nepal in their struggles and demand for the legal recognition of their distinct collective identities and cultures, right to self-determination under a federal set-up of autonomous units, the right to their lands, territories and resources, the right to political participation and the requirement for their free, prior and informed consent on matters that concerns them. These rights are in line with the international human rights obligations of Nepal under ILO Convention 169 and UN Declaration of the Rights of Indigenous Peoples (UNDRIP). AIPP also expresses its solidarity and support to other marginalized groups in Nepal for the recognition of their democratic rights.

In this context, AIPP welcomes the 4-point petition submitted by around 320 of 594 current members of Nepal's Constituent

Assembly (CA) mandated to draft the new constitution for the country – to the dispute resolution sub-committee of the Assembly on 17 May 2012 demanding following in the new constitution:

- Demarcation and naming of federal structure in the new constitution based on the report of Committee on State Restructuring and Devolution of State Powers of the CA and majority report of High-Level State Restructuring Recommendations Commission;

- Assurance of the recognition of the rights of indigenous and other marginalized groups to proportionally inclusive representation in all state organs and levels;

- Formation of autonomous and protected areas based on ancestral territories and settlements of indigenous peoples (big and small ethnic groups) during restructuring of the state; and

- Assurance of rights of indigenous peoples to self-determination through autonomy, to Free, Prior and Informed Consent (FPIC) as fundamental right as well as the democratic rights of other marginalized groups.[ii]

The Constituent Assembly members representing indigenous peoples and other marginalized communities made this Petition in response to an earlier agreement among Nepal's major three political parties about future federal structure of Nepal without consultation and their effective participation and consent.

The AIPP is pleased by the agreement between Nepal's government and indigenous peoples representatives on 22 May 2012 whereby the government committed to present the demands of indigenous peoples, mostly similar to those in the petition mentioned above, to the Constituent Assembly. The AIPP thereby calls upon all the political parties and members of the Constituent Assembly to adhere to these demands of indigenous peoples and marginalized groups that ensure inclusive democracy in the new Constitution of Nepal.

Third, in the course of long-drawn actions of indigenous peoples in asserting the recognition of their rights, AIPP has been informed of some excesses by police forces during peaceful protests of indigenous peoples. In particular, the protest actions of the Tharus in southwestern Nepal was met by military actions through the use of batons, rubber bullets and tear gas, seriously injuring at least ten of the protesters. We thereby call on the police forces of Nepal to exercise restraint in dealing with protest actions, and to respect the rights of citizens to peaceful assembly.

Fourth, the organized actions and other public programs of indigenous peoples in Nepal generated widespread support of communities as seen in recent protests of Newars in Kathmandu, indigenous peoples' march and conference in Pokhara in April and other activities of indigenous groups in different parts of country. These activities were at attended by tens of thousands of indigenous peoples taking to the streets and public assemblies. Sadly, most large media agencies of Nepal never gave these action and programs due prominence or balanced reporting. On the other hand, the small actions of other groups were given prominent media coverage. While AIPP respects the freedom of media and rights

of journalists, it is also important for media agencies to reflect diversity in their reporting and give attention to the issues and actions of marginalized groups. Meanwhile, AIPP particularly requests the international media agencies to independently monitor and report on the developments in Nepal including the issues and actions of indigenous peoples and other marginalized groups. This will facilitate the needed global attention in relation to the new constitution of Nepal and its implications to the life and struggles of marginalized groups long denied of social justice.

Finally, AIPP underscores the need for all political parties and members of the Constituent assembly of Nepal to set aside their own vested interests and unite and act decisively to grant the urgent need for inclusive democracy that empowers the marginalized groups and to ensure social justice and the respect for human rights as the foundation of the new constitution of Nepal. Unless this is guaranteed in the new constitution of Nepal, the political tension will continue to escalate leading the country back to its dark history of violent conflicts. At this historical juncture, the government of Nepal and all political parties must seize the moment to do the right thing by heeding the demands of the indigenous peoples and other marginalized groups.

i Indigenous nationalities flay govt decision', The Himalayan Times, 18 May 2012, http://www.thehimalayantimes.com/fullNews.php?headline=Indigenous+nationalities+flay+govt+decision+&NewsID=332573 According to the Act for the establishment of the National Foundation for Development of Indigenous Nationalities of Nepal, 2002, indigenous nationalities refer to those ethnic groups or community as listed in the annex (of 59 groups) who have their own mother tongue and traditional customs, different cultural identity, distinct social structure and written or oral history. ILO Convention 169, to which Nepal is a signatory to, also clearly defines indigenous peoples on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions. The time of conquest in the context of Nepal is widely understood as Gorkha conquest that began in 1744.

ii See http://www.nepalisamachar.com/?p=3600. Later, 4 of the 320 members were reported to have withdrawn their support to the petition.

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OCTOBER 2012

Fourth World Journal

presents

Special Indigenous Health Research Issue

After nearly two years of exchanges, planning, discussions and emailing I am now prepared to announce agreement between the Fourth World Journal (Center for World Indigenous Studies) and the Native American Research Training Center (University of Arizona) on the development and publication of a Special Indigenous Health Research Issue to be released in October 2012. This issue focuses on Indigenous peoples' health and healing research that points to effective approaches for applying traditional knowledge treating and reversing the adverse effects of chronic disease. The issue documents the techniques that researchers will have employed for "traditional knowledge inspired" research methods and will point their outcomes to the application of traditional healing techniques or methods to the prevention and treatment of chronic disease. This issue will in fact be the first of its kind anywhere so it is with great pleasure and satisfaction that Dr. Teshia Solomon (NARTC) and I have agreed to this collaboration.

The Editorial Team working under the FWJ Editorial Board for this Special Issue will be the following:

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Book Reviews

I whanau au ki Kaiapoi The Story of Natanahira Waruwarutu as recorded by Thomas Green

By Te Maire Tau
Published: 2011
Card stock cover, Pages: 114
Publisher: Otago University Press, Dunedin, New Zealand
ISBN 978 1 877578 12 0
Email: University.press@otago.ac.nz
Website: www.otago.ac.nz/press

This is a book of history—a history of life, battles and retribution; a child's memories from the middle 19th century, a land and its peoples along the eastern coast of what is now the southern island of New Zealand. Told in dramatic detail with the pathos of death and the exhilaration of victory and peace from battle to the 19th century Maori learning system the author/translator Dr. Te Maire Tau delivers a book of imagery and life to his readers. Tau is the director of the Ngai Tahu Research Centre and Associate Professor of History at the University of Canterbury and in those capacities open the mind's eye through Maori translated texts describing the momentous changes experienced by the Waitaha and Akaora communities.

Remembering from his childhood days in the 1832, Natanahira Waruwarutu retells through his transcriber Thomas Green a tale of dramatic violent exchanges between the people of his community Kaiapoi Pa (the Ngai Tahu) on the east coast of the southern island and the Ngati Tao warriors and the resulting temporary removal into refugee status of Waruwarutu's people. As the book's author points out, Maori history is not told in sweeping panoramic fashion as is the tendency in the English traditional, but Waruwarutu's story is revealed in vignettes that must be heard individually and then understood in their natural sequence. This technique of oral history creates a sense of great expanse since one begins to recognize that the story's vignettes are "heard" in relation to one another while being able to stand alone. Tau's thin volume benefits from this Maori story telling technique by creating in the reader a sense of intimacy with the story teller while providing such detail that the books feels larger and complete. The dramatic confrontations and passionate delivery of the story take you to the places and the time of the Nagai Tahu and Ngati Tao battles. The repeated description of the long trek up and down the coast, crossing treacherous rivers using a long pole to help the safe passage of each member of the refugee parties imprints on the mind as a powerful experience for those in the Kaiapoi community seeking to avoid certain death from the Ngati Tao attacks.

Waruwarutu speaking through Thomas Green and translated by Tahu provides the reader insight into the "house of learning" where the Ngai Tahu required young ones to pass through to learn the "principal descent lines of genealogy, to recite incantations to weaken approaching war-parties and for restoring life to person who are ill and have fallen unconscious." This remarkable section of Tau's book offers the reader the written Maori version of the tale matched by the Tau-produced English translation. Waruwarutu describes the health and healing lessons, expressions of prayers, chants and spells to invoke natural powers to protect individuals or the community in the face of threats of vio-

lence or natural disaster; incantations dealing with restored life and for killing an individual, restore life to invalids, and chants to bring rain and thunder or alternately stop the rains and bring good weather. Virtually every aspect of life and death receives treatment in the house of learning. Invoking the powers of nature and disciplining the mind, spirit and body were clearly central to the purpose of the house of learning.

The final section of Tau's book tells the story of Waruwarutu's remembrances of the teachings and experiences with his teacher and mentor Tai-aro-rua. Tau's rendering of this section is sometimes difficult to read since he expresses the subjects of sentences in Maori without immediate interpretation. While this technique is doubtless useful and beneficial to Maori speaking learners, it renders the section more opaque even though it is evident that the section is significant for its explanation of how and what Waruwarutu learns.

Tau's **I whanau au ki Kaiapoi, The Story of Natanahira Waruwarutu** is remarkable for its faithful style as a rendering of oral history and for its imagery, detail and presentation of a time in the life experience of a Maori community (Kaiapoi) and the mind of Waruwarutu.

Tribal Peoples for Tomorrow's World: A guide by Stephen Corry

By Stephen Corry
Published: 2011
Soft cover, Pages: 303
Publisher: Freeman Press (Read Books), Alcester, England
ISBN 9781447424130
Stephen.corry@survivalinternational.org
http://freemanpress.co.uk/

Stephen Corry's **Tribal Peoples for Tomorrow's World** is in many ways an autobiography, a plea for the reader's understanding and appreciation of what Corry refers to as indigenous and tribal peoples ("the world's largest minority") and an encyclopedia of indigenous peoples he has visited or sought to protect since he assumed directive leadership of Survival International in 1984. On all counts Corry's book is an important addition to the growing literature by and about indigenous peoples. A student of religion who was convinced to step into the advocacy role at Survival International Corry does tend to reflect a kind of "reform anthropologist" perspective. He is a man on a mission to prevent the destruction or violation of human rights of indigenous peoples on virtually every continent. His narrative sweeps across Africa, Asia, South and Central America, Melanesia as well as Europe and North America in a whirlwind fashion briefly touching (usually one or two paragraphs) on the most revealing characteristics of a particular people. Corry has taken on an impossible task in this book since to truly write about the more than 6000 distinct indigenous peoples with an aggregate population of more than 1 billion, he would have to write many volumes of 300 or more pages each. The attempt is laudable, but when he gives merely 3 and one-third pages to the more than 129 different indigenous peoples of Europe, one's thirst for information is hardly quenched.

The book is worth purchasing and reading for the "flavor" that Corry's personal narrative imparts about indigenous peoples. It is clear he is passionate about the subject. All profits from the book are devoted to supporting Sur-

vival International.

The other Movement, Indian Rights and Civil Rights in the Deep South

By Denise E. Bates
Published: 2012
Hard cover, Pages: 256
Publisher: The University of Alabama Press, Tuscaloosa
ISBN: 978-0-8173-1759-1 (cloth), 978-0-8173-8594-1 (digital ebook)
http://www.uapress.ua.edu/product/Other-Movement,5265.aspx

There are many narratives written about the "Indian Movement" as it unfolded in the New England northeastern states of the United States, the Midwestern states of Minnesota, Michigan and Wisconsin, the Southwestern states of New Mexico, Nevada and Arizona, the state of California and the Pacific Northwestern states of Oregon, Idaho, Montana and Washington. Little, however, had been written about the developing movements among Indian peoples in the southern states until Denise Bates' The *other* Movement. With its political, racial, and social characteristics and history the Deep South was virtually silent about "the Indians." Bates has broken that silence with a thoroughly footnoted documentary of American Indians in the states of Alabama and Louisiana reclaiming their political, economic, social and cultural birthright as original peoples.

Relying on extensive archival and private communications Bates writes with authority about the emergence of nations and tribes like the Chitimacha and Coushatta, Tunica-Biloxi and Houma of Louisiana; and the MOWA Choctaw and Creek Nation of Alabama. She recounts the reemergence in the 1970s and 1980s as a result of local, statewide, regional and countrywide influences that caused these and other nations to reclaim their political identity. Developing relations with the state governments through state sponsored "Indian commissions" proved for many to be an important pathway to gain US federal recognition and to implement social, cultural and economic programs beneficial to restoring tribal communities.

While the civil rights movement favored African Americans, the American Indian movement led by charismatic Indian leaders forged foundational supports for what would become a host of political achievements. As a result of this quiet revolution individual Indians began to reclaim their own identity and "Indian awareness" sparked new initiatives to restore elements of culture and governance that had been pushed aside during the Civil War of the middle 19th century and by the Civil Rights Movement of the 1950s and 1960s.

Bates performs a considerable service for her readers and for American Indians generally by illustrating the dynamic process of transformation and restoration of individual Indian tribes and communities in Alabama and Louisiana (the focus of her study). Noting with acute understanding of the history and its details, Bates points to "unique characteristics shaped by the political environment along with the specific needs of local Indian groups" as key to the process of "transformation." There are lessons here from the experience of American Indian peoples in the "Deep South" that should encourage subjugated peoples everywhere.

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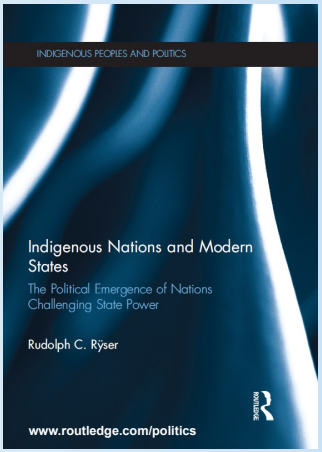

Indigenous Nations and Modern States

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In this hard copy volume Rudolph C. Ryser describes how indigenous peoples transformed themselves from anthropological curiosities into politically influential voices in domestic and international deliberations affecting everyone on the planet. He reveals in documentary detail how since the 1970s indigenous peoples politically formed governing authorities over peoples, territories and resources raising important questions and offering new solutions to profound challenges to human life.

"Indigenous Nations and Modern States provides a refreshing, insightful ‚Äì and needed ‚Äì reframing of the international system, contemporary ethnic conflict, and the politics of indigenous peoples. This analysis facilitates a needed "un-thinking" of the inevitability, stability, and predominance of the unitary nation-state." *— Erich Steinman, Pitzer College*

"As states come and go, the Nations and Peoples persist over time, and the book gives a detailed description of the situation for the world,Äôs many Nations and Peoples. The book is an important contribution to both the survival of the Nations and Peoples of the Fourth World and to making the world a better place." *— G√∂ran Hansson, Former Chairman of the Unrepresented Nations and Peoples Organization.*

Selected contents

Introduction Emerging Modern Nations; Fourth World Geopolitics, Four Nations and the U.S.A.; First Nations and Canada; The Laboratory of Internal Political Change; The Laboratory of External Political; A World of Nations and States

Biography

Rudolph C. Ryser sits on the faculty of the School of Public Service Leadership at Capella University, and is an adjunct professor of History and Culture at the Union Institute and University. He is a 2011 Fulbright Scholar, Chair of the Center for World Indigenous Studies and the Editor in Chief of the Fourth World Journal.

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