

Alfred Pritz (Ed.)

Globalized Psychotherapy

Facultas Universitätsverlag

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Preface

The history of modern psychotherapy is now 200 years old. In the meantime it has achieved a status which enables it to be a profession and a scientific discipline in its own right. Because of its specific background story and also because of the subject with which it deals, namely, the completely subjective life histories of people and groups of people, it stood for a long time at the edge of the established scientific world. And even today it is still not easy for many people to define exactly the position of psychotherapy and its importance in the treatment of psychic conflicts. From this point of view I felt it was important and necessary to ask colleagues from all continents to present the development of psychotherapy in their countries up to 2002, and to give a state of the art report on the methods they work with. Much of interest came to light: for example, the insight that psychotherapy has become globalised. There are hardly any countries in the world in which psychotherapy is unknown, with the reservation that professionalism is a standard which has only been attained in a few dozen countries. Having said that, however, the lightning speed with which information and experiences can now be transmitted via the net is also changing the face of psychotherapy itself, year by year, if not month by month. On the one hand it is imperative to offer patients in psychotherapy a long-term perspective for personality development, nevertheless, knowledge and experience in great diversity can now be accessed from international data banks.

However, information is one thing, intelligent analysis in a historical context another. The authors of this book have made the attempt: to raise their eyes above the focussed interest in the immediate place of their professional existence and to take in a greater view of the development and structures of a whole country or an internationally recognised modality.

The contributions are as diverse as our world itself. Some things will be explained in more detail than others. Some countries are missing. The courage to leave some things out was not easy, because the desire to lay before the reader a worldwide survey was very strong. It soon became clear, however, that were we to stick to this goal, we would need another twenty years. So I decided to be satisfied with a beginning; a beginning that has brought to light more information and understanding of modern psychotherapy than I had expected.

For this achievement my thanks go to the authors.

The book is divided into four parts:

The first part describes psychotherapy in 45 countries from all corners of the earth; the second part describes 19 important psychotherapy modalities which have achieved an international radius. The third part shows that traditional healing has always used psychotherapy as part of its method of treatment and attained a very high standard of specialisation in this way. This is demonstrated in two examples: one report on traditional healing in Africa and one on healing traditions of Original Peoples in Canada.

An appendix provides addresses of the authors of further countries and methods with whom I have been in correspondence during work on this book, but whose contribution for a variety of reasons could not be included at the time of going to press. Nevertheless, they may be of use to readers who are interested in a particular region or method.

This book would not have been able to appear at this time without the meticulous work of Katrin Oberhofer. Her reliability contributed in great part to the realisation of the project. That this book can be read in English, is thanks to Dr. Susan Doering, who not only has an enviable command of the language but also the necessary tenacity to make a "non-English" English text into an English text – most of the authors' mother tongues are not English. Finally, I would like to thank the Facultas publishing house, especially Dr. Huter, for daring to publish the book at all, and Mag. Schlüter for her combination of enthusiasm and patient yet firm work in proof reading and supervising the whole project.

So it only remains for me to hope that this volume may enrich all those who would like to learn more about the *anima mundi* and satisfy those who esteem psychotherapy.

Vienna, 20th June 2002

Alfred Pritz

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www.worldpsyche.org

www.europsych.org

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Canada

From healing wounds to creating celebrations: Traditional pathways of Canada's Original Peoples

Gloria Alvernaz Mulcahy

1. Introduction

It is a Traditional practice among the Original People to begin speaking by saying who you are. My given name is Gloria, I am of Tsalagi (Cherokee) ancestry (my mother and grandmother), and we call ourselves Aniyunwiya or the Original People. I would like to set out in a good way by welcoming you in our language – O'siyo! Also, I would like to acknowledge my *etsi* (mother) Mae Della for without her I would not be here. Furthermore, it is important to reveal that for our Original People words are sacred. Métis/Cree – Salish writer Lee Maracle tells us that the First People *regard words as coming from original being – a sacred spiritual being. ... Words are not objects to be wasted. They represent the accumulated knowledge, cultural values, the vision of an entire people or peoples* (1994, p. 7). It is striking to see so clearly how the legacy of the Original People in Canada is embedded in the brutality of removing the word from an entire People by forbidding Native children to speak their Aboriginal language. Beck and Walters (1992) tell us how in Western civilisation ... *the trend has been to separate knowledge from the sacred* (p.47). The way *language is nested in sound* (Ong, 1982, 1988) with sound emerging from the inner part of the person and being carried by our *breath* of life makes orality very powerful. The Original People are an oral culture and their understanding of who they are is located in a *conversively relational rather than a critically divisive language base* (Brill de Ramirez, 1999, p. 204).

I am inviting readers to embark with me on a journey along Traditional pathways of healing followed by Original Peoples living in North America in an area now called Canada. It is a place where the diversity among Original Peoples reveals unique cultures, each with a particular language, belief system, and mythology as well as creation stories, rituals, trickster narratives, and visual, literary, musical, dramatic, and movement arts. This vast landscape described as North America is where the Original Peoples have lived for thousands of generations and where it is generally accepted that they developed sophisticated forms of art, social structures, crafts, mathematics, complex belief systems, architectural feats, and a system of writing. North America is a continent of extremes – both of climate and topography. Vine Deloria Jr.(1993) asserts that the Original Peoples developed ... *a whole panoply of human endeavor that rivaled the cultures developing in the Middle East, Europe, and China. These early Native Americans achievements still astonish the world today* (p. 25).

The worldview and related Traditional healing practices that are understood by Indigenous Peoples from around Mother Earth offer a significant challenge to Euro-American notions of health, medicine and healing. It is significant that in this book on *Globalized Psychotherapy* there is a section on Traditional Indigenous healing in Canada. The intent is to centre attention on these practices and to explore their place in contemporary lives of Original Peoples. It is important to realise that it is artificial for First Nations Peoples to talk about the land as being bounded by Canadian, American, and Mexican borders. For example, Ojibwa who live on Reserves in the Great Lakes area in Canada have Native brothers and sisters who are Ojibwe living on Reserves in Wisconsin, USA.

The World Congress on Psychotherapy in 1996 and its African Chapter have published four books endorsing the wealth of knowledge held by African Traditional Healers. This perspective reveals the power and creativity of these approaches and their potential to transform the dominant discourse in psychotherapy that often excludes them. In a similar vein, this chapter focuses on tentative understandings that will serve to facilitate discourse on Indigenous or Culture based health care in Canada. It is clear that Traditional medicines and practices play a central role in the healing of Native communities, families and individuals. The following areas of concern will be discussed:

1. Our beginnings: Our ancestors, our future
2. Original Peoples worldviews: Ways of seeing and being in the world.
3. Solving the *Native Problem*: Decolonising our minds
4. Our Ceremonies: Sweat Lodge, Feast for the Dead, Vision Quest
5. Aboriginal Healing: Gathering Strength
6. Traditional Healers: *Rekindling the fire*

2. Our Beginnings

There are many stories about the origins of our Peoples in North America. Petroglyphs and Pictographs inscribed by the Original Peoples can be found across the continent from the earliest times showing us animal and human spirits and recording past lives on stone and rock face. I am reminded of the cave murals of the Chumas People near Santa Barbara in California where celestial events and human ones merged on the walls and of the hoop, Medicine Wheel or Circle or hub appearing in the caves in Cataviña, Baja Mexico. Also, further north carved into the marble rock in Peterborough, Ontario is a human, but one where the line between bird and person becomes uncertain as the wings or arms elongate alluding to the thunder source for the Ojibwa. These drawings remind us of ourselves and of the Original Peoples' connection to the spirit world and to our connections with the skyworld, the water creatures, the crawler beings, the four legged and the two legged beings, that is, to *all our relations*. Breathing in the air and touching Mother Earth in these sacred places helped me to reach backwards to our ancestors and in that reaching to touch the possibilities that are before us, that is, to inform our future.

The late Musqueam Elder Vince Hogan (Tsimalano) from Vancouver, British Columbia taught us at Sty-Wet-Tan Great Hall, British Columbia, that in the sacred circle during our

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The late Musqueam Elder Vince Hogan (Tsimalano) from Vancouver, British Columbia taught us at Sty-Wet-Tan Great Hall, British Columbia, that in the sacred circle during our

ceremonies, we need to reach backwards with our left hand, palm up, to collect the teachings of our ancestors and to reach forward with our right, palm down, to pass on what has been received and understood. This symbolises the responsibility each of us has to learn from our Elders and to move these teachings on, in a good way, to the next generation. When we gather together in a circle to begin a smudging ceremony using our sacred medicines, such as sage, to cleanse and purify our minds, hearts, eyes and ears and send our prayers up to the Creator on the smoke: we affirm our commitments and responsibilities. In the words of Lakota visionary and healer Black Elk (Oglala Sioux),

Then I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world. And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy (p. 33).

To begin to understand the relations that have unfolded between the Original Peoples and the Europeans requires a brief historical review. This review does not attempt to explain the entire socio-political origins of the contemporary historical context, however, some effort will be made to assist the reader in understanding the present Canadian situation. It goes without saying that the colonisation of North America by the Europeans decisively altered the history of the Original Peoples. The scope and impact of the shift that occurred varied by place and from one time period to another and forever changed the lives of the Original Peoples (Salsbury, 1996, p. 284). Chief Weninock (Yakima), in 1915 said:

When we were created we were given our ground to live on and from this time these were our rights. This is all true. We were put here by the Creator – I was not brought from a foreign country and did not come here. I was put here by the Creator (p. 23).

It is thought that the earliest contacts occurred when the Norse settlers from Iceland established themselves among the *Thule* in Greenland and the *Beothuk* in Newfoundland. There were early exchanges of goods but trade disputes erupted leading to violence and the subsequent exit of the Norse from America by the fifteenth century. Salsbury (1996) indicates that this departure coincided with the beginning of the sustained contact of the Europeans. From the 1490's to the 1590's Europeans by various means spread out over the sub-arctic coast, the eastern woodlands, portions of the Southwest interior and the California coast. In doing so they brought microbes (causing epidemics and devastation to the Native population) as well as material goods across the land. By the 1580's the French traders returned regularly to the Northeast Coast and the St. Lawrence Valley paying attention to Native norms of reciprocity as opposed to persisting in failed efforts to dominate and exploit the Original Peoples. In the Southeast the Spanish efforts to remain failed because of distrust of the settlers and resentments against the Jesuit missionaries. Tension remained between the attraction to European goods and the thrust of the settlers to dominate and spread virulent disease that depleted the Native population. Generally speaking during the early sev-

enteenth century ... *the Europeans made use of alliances and instabilities created by themselves and their predecessors to establish permanent colonies ... and ... took advantage of population losses from epidemics to establish themselves ...* (p. 285). For example, during this time period there was a struggle for control of trade on the St. Lawrence and the Great Lakes. During the 1630's the Iroquois and the Native allies of New France suffered from epidemics and depletions of the beaver due to over-hunting. Conflict and wars between the Iroquois (supplied with guns and ammunition by the Dutch) and the Hurons, Petuns, Neutrals, and Eries drove the Algonquian-speaking Peoples out of their homelands.

Native-European relations following the British victory over the French forces in Quebec City in 1759 moved the Original Peoples into an era of exclusive British policy (Stonechild, 1996). This important historical moment ushered in an era beginning with the Royal Proclamation of 1763. This recognised the Peoples' land rights and in Stonechild's words it,

set the pattern for treaty making in the remainder of British North America to the present time. Historically, Canadian authorities have been ambivalent about treaties, viewing them as 'mere promises' to peoples who were destined to disappear as a distinct population. Today rejuvenated Indian Nations have successfully forced their concerns to the forefront of ongoing constitutional negotiations and, as a result, have assumed an increasingly prominent role in Canadian society (p. 277).

In 1763, at the time of the Proclamation and nearly three centuries after Columbus's first voyage to America, the land was still largely unsettled by Europeans. What unfolded was a fierce rivalry between European powers (the French and the British) that came with the fall of the French in Québec City on the Plains of Abraham in 1759 bringing to an end the French era. The Proclamation was intended to make peace and to consolidate the British hold on North America. It recognised Native ownership and interests in unsettled lands and formalised the process of acquiring lands from them. These treaties provided for the payment of annuities and recognised Aboriginal hunting and fishing rights. The next era of treaty making arrived with the founding of Canada in 1867. The treaty negotiations were generally paternalistic and the Natives were aware of what was at stake for them and often negotiations dragged on for years with new clauses and increases in annuities and land allotments. Immediately after agreement, disputes arose over meanings and embedded in the discussions was the fact that the . . . *whites saw treaties as total surrenders of interest in the ceded lands, the Indians often maintained that they had surrendered these lands for agricultural purposes only and they retained ownership over the animals, the waters, and the subsurface resources* (Stonechild, 1996, p. 278–279).

The treaties discussed were never fully ratified by Parliament but the Federal Indian Act became law in 1876 and *Indians* were bound to their reserves as legal minors and were denied the right to vote until 1960. According to Stonechild, *the whole thrust of the act was to make Indians totally subservient to the Department of Indian Affairs, and to empower the Department to undertake whatever measures were necessary to 'civilize' them* (p. 279). To become enfranchised Original Peoples had to renounce their identity, their heritage and their communities. It is important to point out that despite the treaty making that occurred, much of Canada, at least half, remained unceded land.

Original Peoples have maintained a continuous argument of self-determination and sovereignty. Treaties are neither gratuities or benefaction but rather historical indications of sovereignty. Vizenor (1994) clearly states that: *sovereignty is inherent, an essential right that has been limited but not given by the government* (p. 145). Any limitation of sovereignty is not sovereignty. Vizenor asserts that *sovereignty is the nature of communities, and the modernist conceit is 'limited sovereignty'* (p. 186). One of the women at the Gathering the Voices Conference in Ontario (2001 World Conference Against Racism) stated the following:

I have come to know ... how ancient our roots are here ... [We] are the sovereign people of this land ... as I use the ceremonies to heal the sorrow I carry within myself ... the generational trauma ... All the way back to creation. But those treaties didn't give away our land or our sovereignty. It was only for peace. Our ancestors ensured ... the protection that we would always be able to hunt and fish and gather ... we have some of the strongest treaties in Canada today. As far as we're concerned, we still own every inch of our land, Just because its occupied doesn't mean that we don't own it (p. 2).

Canadian policy toward Original People can be summed up as *protection, civilization, and assimilation*. The imperialist attitudes of the British envisaged Natives as inferior to Europeans. In 1982 there was the patriation of the constitution where the current Canadian Constitution replaced the British North America Act. The Constitution recognised the Inuit and Metis Peoples as being *aboriginal peoples of Canada*.

It is crucial to mention in this statement about *history* that the Residential Schools established in Canada are seen by The Original Peoples as *one of many attempts at the genocide of the Aboriginal Peoples inhabiting the area now commonly called Canada* (Chrisjohn, Young, & Maraun, 1997, p. 3). The preceding reflections on the historical context of the Original People demonstrates how there has been a persistent press to destroy these Peoples by *stealing what they owned (the land, the sky, the waters and their lives, and all that these encompassed)* (p. 3). This has been coupled with present-day acts and policies of genocide designed to conceal what was done and continues to be done. Some writers think that the world-view which gives rise to the genocide of Aboriginal Peoples is insidious and continues to be pernicious and requires a profound shift in thinking by EuroCanadian society lest the problems remain. Chrisjohn and his collaborators point out the following:

The creation of Indian Residential Schools followed a time-tested method of obliterating indigenous cultures, and the psychosocial consequences these schools would have on Aboriginal Peoples were well understood at the time of their formation. Present-day symptomology found in Aboriginal Peoples and societies does not constitute a distinct psychological condition, but is the well known and long-studied response of human beings living under conditions of severe and prolonged oppression (p. 4).

What survives today for Original Peoples in Canada is continued struggle in over 2,000 communities with a population of over a half a million people living on Reserves or in urban centres. The 1996 census reveals that there are 799,010 Aboriginal Peoples living in Canada including North American Indians, Me'tis and Inuit. There are numerous unique Nations including the *Heiltsuk, Musqueam, Gitksan* from the Pacific Northwest to the *Oneida, Onodaga*,

Cayuga, Ojibwa, Chippewa, and Mi'kmaq from the Northeast. The largest Aboriginal population in an urban area is 45,750 in Winnipeg, Saskatchewan (Non-Aboriginal population of 614,305). Vancouver, British Columbia has over a million residents and approximately 31,000 Aboriginal Peoples. The third Canadian city with a large Aboriginal population is Edmonton, Alberta (32,825). In contrast, Canada has twelve Provinces over a vast land area with its Non-Aboriginal population increasing from 26 million in 1991 to almost 28 million in 1996.

It should be pointed out that the Canadian Government determines who is an *Indian* under the Indian Act and it means the person is a Registered or Status Indian. In 1985 amendments to the Indian Act under Bill C-31 resulted in a significant population growth for Registered Indians because prior discriminatory clauses were altered, nonetheless, problems remain for future generations in determining status. In 1996/97 the Department of Indian Affairs and Northern Development (DIAND) administered 2,406 reserves for 608 First Nations across Canada. In 1996, *Registered Indians* comprised two percent of the total Canadian population. In addition, the 1996 Census assessed the population of Aboriginal Peoples by *Mother Tongue* and designated thirteen (13) language categories. The largest number of Aboriginal People speaking their Indigenous languages were found in three groups – Cree, Inuktitut, and Ojibway.

Although there has been some hope fostered by three Canadian land settlements – serious difficulties remain. The James Bay and Northern Quebec Agreement in 1975 gave Crees control over 5,543 square kilometres of Quebec land and over 200 million dollars in compensation. The recent Nishga case in British Columbia and the 1992 agreement to establish the territory of Nunavut for the Inuits (including 350,000 square kilometres and \$580 million) provides further encouragement. Nonetheless, there is the legacy of the Gustafsen Lake stand-off in British Columbia over the rights to hold a Sundance ceremony which led to shootings and the incarceration of Wolverine and the sentencing of others (Switlo, 1997). During the same time period there was the murder of Dudley George at Stoney Point (Ontario) on September 6, 1995 when Ontario Provincial Police opened fire on a group of unarmed Pottawatomi and Ojibway men, women and children defending a sacred burial ground in a Provincial Park. The Elementary Teachers of Toronto along with scores of supporters held a massive rally in Toronto on March 1, 2002 at University of Toronto in support of a Public Inquiry and seeking funds for the Ipperwash Justice Fund. The Ontario government continues to refuse to have a public inquiry into the death of Dudley George. Also, there is the 1990 Kahnnesetake or Oka crisis in Quebec, which was deeply rooted in over two hundred years of neglect. The First Peoples have been studied by anthropologists and historians and sometimes admired as the *noble savage* and their arts and crafts enjoyed and sold, but rarely have they been understood. Sitlow says, *we play with what is sacred. We assume that what is theirs is ours to take* (p. 7).

3. Original Peoples' World View: Ways of seeing and being in the world

The Medicine Wheel or Circle referred to earlier by Black Elk is a significant symbol that arises from the ancient teachings of the Original People. Traces of these teachings can be found

in petroglyphs, pictographs, drawings and stone circles found in different parts of the world. For many Indigenous Peoples, the Medicine Circle has come to represent the cycle of all life, that is, it has no beginning or ending. This way of thinking has implications for everyday living – it is a way of *being in the world* which provides direction (Alvernaz Mulcahy, 2001, p. 88).

Native cosmology and Medicine Wheel teachings highlight the importance to the healing process of ceremony, spirituality, and establishing and maintaining connections with family and community. Medicine Wheel teachings extend to Original People a sacred healing path and direction in finding a gateway to the spirit, emotions, body and mind. The symmetry of the Circle represents the balance and harmony that is seen as an ideal psychological state. It is a view that envisions all the creatures of the earth living in a holistic relationship on Turtle Island¹ and in the universe. Being a part of the Sacred Circle means that not only is each person honoured within it but that the Circle belongs equally to all of the people. It is important to keep in mind that although the Medicine Wheel has no written record, it remains an important part of First Nations ceremonies. What emerges is a view of psychological health that involves living in harmony with all creatures on Mother Earth and honouring the sacred as essential to the process.

It is understood that mastering knowledge attached to the Medicine Wheel involves a lifetime of learning. New teachings can be and are being adapted to the Sacred Circle by Original People. Although the Medicine Wheel Teachings provide direction, the healing path for each individual is a process of discovery. A holistic view of the life process is shared and the interrelationships among different dimensions of the person, that is, the body, mind and spirit, are seen as indivisible with links or connections among all aspects. This view is quite different from the thinking of the early founders of psychology and psychiatry who endorsed an atomistic, reductionistic, and positivistic perspective of human development (Karier, 1986). The Medicine Wheel is separated into four sections, which represent various Teachings. These are the four directions (East, South, West and North) and the four colours (Yellow, Red, Black and White). Each of the cardinal directions signifies specific powers and gifts aligned with specific responsibilities. Also, each direction has a specific colour identified with particular meanings derived from the original four Great Nations, that is, the Yellow (Asian), Red (Aboriginal), Black (African) and the White (European).

In coming to understand the Teachings offered by the Medicine Wheel, the four seasons suggest that we usually begin in the East where all life originates. The spring season is the direction of light or illumination representing the Yellow Nation (Asian) and incorporates the gift of intelligence. The south depicts summer, which is a time of growth and is associated with the colour red. The Red Nation (Aboriginal) brings the gift of vision. To the West the season of autumn arrives along with a Teaching about learning to accept that we are

1 The term Turtle Island signifies the place of First Nations people in the Americas. Various Creation stories include some version of the notion that one of the sky people or two legged creatures falls through a hole and lands on turtle's back. The turtle's world is round and is the great circle of life of which all of us are part. The four elements necessary for life represented in the circle are fire, water, air, and earth.

both physical and spiritual beings and, as such, are connected to the Creator. Black is the colour of the West, and the Black Nation (African) shares the gift of strength. The direction of the North brings the winter season and the colour White, which represents the European people. The White Nation offers the gift of movement. Black Elk speaks of the *scared hoop* of the Original People and that there is one circle encompassing all the Nations of the world – *I saw that the sacred hoop of my people was one of many hoops that made one circle ...* (p. 33). This Sacred circle is the Medicine wheel, which teaches balance and harmony in living, a holistic perspective, and realises a world where the gifts from the Four directions and Four Nations bring responsibilities in relations with each other and the world.

At the centre of the sacred circle is *love: which applies to the expression 'all my relations' or to all of the creatures of Mother Earth*. A First Nations researcher, Jo-Ann Archibald, discusses *respect as being a fundamental principle of our lives* (Haig-Brown & Archibald). She goes on to say that there is a shared meaning among Original People concerning this principle. Thomas King (1990) provides an example of how *all my relations* as a phrase, used by different tribal groups in their respective languages, has the concept of *respect* embedded in it. King says:

'All my relations' is at first a reminder of who we are and of our relationship with both our family and our relatives. It also reminds us of the extended relationship we share with all human beings. But the relationships that Native people see go further, the web of kinship extending to the animals, to the birds, to the fish, to the plants, to all the animate and inanimate forms that can be seen or imagined. ... it is an encouragement for us to accept the responsibilities we have within this universal family by living our lives in a harmonious and moral manner (a common admonishment is to say of someone that they act as if they have no relations). (p. ix).

The direction to the South represents the reverence or respect shown for others and the world whereas the West represents responsibility. To the North is the sacredness that refers to relationships and to the East is the notion of reciprocity implicit in loving relations. This includes generosity towards others and is reflected in the Native practice of give-aways and the Pacific Coast ceremony called the potlach² (Chinook jargon) or pasa (in Kwakwaka'wakw) – literally meaning to flatten one's guests under the weight of the gifts given to them (Cranmer & Webster, 1996, p. 320).

It is important historically to note how these social exchanges among Original People demonstrated ways of being in the world that value the sharing and distribution of wealth rather than the hoarding of it. Aboriginal cultural practices that were contrary to Euro-American ideology and not centred on the acquisition of goods and competition for resources were outlawed during the colonisation process. Legislation enacted in 1884,

² Potlach ceremonies were outlawed in Canada from 1884–1951. In 1922, forty-five high-ranking chiefs (Kwak-waka' wakw) as well as their wives were arrested for breaking the law by giving and receiving gifts, and dancing, singing and making speeches. About half of these people were sentenced to prison for two to three months and their ceremonial treasures seized as illegal property. Collections of ceremonial masks, rattles, coppers and whistles were given to Museums in Ottawa, New York, and the royal Ontario Museum in Toronto. These were returned when Museums were opened by First Nations communities in 1979 and 1980, followed by further repatriation of treasures in 1988 and 1993.

which prohibited the potlach, remained in place as late as 1951. This dramatically interfered with Native cultural practices that reflected Medicine Wheel Teachings and healthy relations.

The Medicine Circle honours the four directions (all the people of the earth) and reveals that each of the groups of people has a gift. These notions reflect the understanding that to experience psychologically a *sense of well-being* individuals need to live in a way where there is harmony and balance among the various realms of being, that is, the physical body, emotional, mind and spirit. With these gifts from each of the Four Directions come responsibilities for the expression of love (agape) in our relations with others and the world around us, and respect for what is sacred. This includes showing respect for all of the Creator's creatures as well as the stones and plants, that is, the inanimate as well as animate objects. Central to this world is the experience of spirituality, reverence, and reciprocity (Kirkness, 1991). In her book, *Out of the depths* (1992/1994) Isabelle Knockwood tells about how young Mi'kmaw children were taught through the telling of the legends that held thousands of years of experience of living off of the land. She notes the following

The storytellers emphasized living harmoniously with the two-legged, the four-legged, the winged ones and those that swim in the waters---all our relations. Even the plants are said to have a spirit and are our relations. When we have our sacred ceremonies, like the sweat lodge, we end it by saying, M sit no'kmaq, which means, 'All my relations' (p. 15).

4. Solving the Native problem: Decolonizing our minds

In spite of overwhelming oppression, displacement, and a substantial loss of spiritual teachings, cultural practices and language, Original People have not been defeated by those who have tried to either replace them or erase them from the world. In the difficult process of rejecting this unjust history and challenging the laws and structures of colonialism, there have been confrontations between Original People and the State. As well, internal struggles have emerged when attempts have been made to re-integrate traditional values into community life (Alfred, 1995). Disagreements are inevitable when discourse ensues among Aboriginal People about the meaning of traditional values within a post-modern context where they have been marginalised, devalued, and discriminated against by the dominant non-Aboriginal community. Presently, unique yet familiar, community fabrics are being woven that both connect Original People to their past and to each other. These emerging cultural values and patterns represent diverse Nations in a search for peace and unity and the pride and honour necessary to thrive in the new millennium.

Problems in living or mental health issues such as suicide, depression, substance abuse, and domestic violence all occur at a higher rate for First Nations People than for the general population (Nelson & McCoy, 1992). Furthermore, male violence within Native families can be understood as stemming from socio-cultural disjunctions created within communities as a direct result of years of colonisation and racism. Some writers have noted that experiences of loss and rapid cultural change have contributed to deep feelings of meaninglessness and purposelessness among Original People (More, 1985; York, 1990).

It is evident that the onset of First Nations family violence is a direct outcome of interaction with European cultures. Furthermore, this contact has maintained and augmented family problems through fostering a profound sense of alienation and worthlessness among Aboriginal People. The dominant culture has pursued misguided *assistance measures* designed to help Aboriginal people and, paradoxically, have worsened their situation (Ross, 1992). As Anderson (2000) has noted, counterproductive practices such as removing First Nations children from their families and placing them in Residential Schools are at the core of the subsequent failure of Original People to thrive. It should be understood that these church related schools forbade children to speak their Native language or to participate in their customs and traditions. Furthermore, the educational milieu was suffused with emotional, physical and sexual abuse of First Nations' children.

A survey completed in the downtown Eastside of Vancouver, B.C. revealed that up to 80 % of First Nations People in this area are either directly or intergenerationally affected by the devastating effects of abuse on all areas of their development as persons due to the ongoing harm perpetrated against them at the hands of *caregivers* in Residential Schools (Residential Schools Survivors Healing Centre, 2002). Carlson (1996) points out that residential schools left a disturbing legacy of alcoholism, loss of parenting skills, and poverty and were responsible for the *destruction of the family* (p. 102). The Truth Commission into Genocide in Canada 1994/1998, provides a Summary of an ongoing independent inquiry into Canadian

Native Residential Schools and their legacy (Annett, 2001). In the Forward to the report Reverend Annett states that:

Unlike post-war Germans, Canadians have yet to acknowledge, let alone repent from, the genocide that we inflicted on millions of conquered people: the aboriginal men, women and children who were deliberately exterminated by our racially supremacist churches and state ... As early as November, 1907, the Canadian press was acknowledging that the death rate within indian residential schools exceeded 50 % (p. 7).

In the spring of 2001 over one hundred women of all colours gathered at the Caldwell First Nation for an anti-Racism Conference for Indigenous Women and Allies (April 26–29, 2001, First Nations Territory in Ontario, Canada). The theme of the Gathering was to reaffirm the original relationship of the Two Row Wampum Belt teachings, the theories of balance and coexistence and the Medicine Wheel teachings. It was recognised that as part of the Original People's tradition, it was imperative that we work together maintaining alliances, respecting each other, and reclaiming our balance. It was clear that oppression comes in many forms and that colonialism damages not only the oppressed but also those who oppress. Around the sacred fire, Original Women told stories of oppression and resistance. Gerald Vizenor (1996) indicates that Native survivance involves *more than survival, more than endurance or mere response; the stories of survivance are an active presence* (p. 15).

Racism was discussed as the oppression of Original People and as being built into the fabric of Canada. In the Report in preparation for the World Conference Against Racism 2001, it was noted that racism,

... is the foundation of 'The Indian Act', and the justification for the horror of residential schools, for the criminalization of tradition and cultures, for the theft of the lands and resources of Original Peoples. Racism means that the rape, murder and disappearance of young Original women is ignored and uninvestigated by police who are only too eager to shoot and jail Original Peoples demanding rights and justice (Preface).

The experience of racism also turns targets of the oppression into perpetrators. Kim Anderson (2000) in her book *A recognition of being: Reconstructing Native Womanhood*, interviewed forty women who were sisters, aunts, and grandmothers. She reports that over half the women interviewed endured all aspects of abuse, that is, physical, mental, emotional and sexual. Having lived in relationships where their needs were considered secondary to their partners' needs, these women stated that sexism existed not only in families but in Native communities and organizations. Anderson indicates that although Native women live amidst these gender disparities and suffer abuse that it is uncommon to hear native women simply blame men for their condition. . . [they] are aware that the social problems that hit them the hardest are the outcome of colonization (p. 55–56).

5. Our Ceremonies: Sweatlodge, Feast for the Dead, Vision Quest, and Spirit Dance

The Aboriginal worldview discussed in this chapter is at odds with mainstream psychotherapy orientations. It is crucial to keep in mind, however, that there is no single Aboriginal point of view and that spiritual understanding and practices vary from one Nation to another. Nonetheless, there are similarities across Native groups concerning their worldviews. These common features unify First Nations *weltanschauungen* and serve to distinguish them from metaphysical, axiological and epistemological perspectives held by Non-Natives (Alvernaz Mulcahy, 2001). Typically contemporary Healing for Original Peoples involves some combination of Western medicine and psychotherapy and Traditional Healing methods. In addition to culturally sensitive counselling practices, healing in Aboriginal communities is likely to involve various types of ceremonies, such as healing circles, Sweat Lodge, Moonlodge, Feast for the Dead, Vision Quest and Fasting, Ceremonies for each of the Seasons, Spirit Dance and Sundance and so forth. In what way these ceremonies are conducted will change depending on the Nation and the person responsible for the ceremony. In this context, different members of each community (Elders, Medicine Men/Women etc.) have particular responsibilities and knowledge about how to perform specific ceremonies. The ceremonies are an essential ingredient of the healing process – restoring balance within the community. Those who perform the ceremonies are part of the nucleus of healers in Native communities. In this section discussion is focussed on the role of various ceremonies in maintaining health.

Being healthy is understood by Original People to involve equilibrium among the various elements of life – the spiritual, emotional, physical and mental. Healing becomes possible when people lead a *balanced* life style that shows self-respect by taking adequate per-

sonal care in all areas of life. Archibald says that the three strands of the sweetgrass braid symbolise her understanding of the harmony sought among the different elements of life by depicting the *separateness of mind, body, and spirit and then simultaneously bringing them together for strength and unity* (Haig-Brown & Archibald, 1996, p. 253). The Medicine Wheel teaches us that the four sacred plants provided by the Creator (tobacco, cedar, sage and sweetgrass) will assist us on our healing journey. This holistic thinking helps us to understand the healing process beginning through the doorway in the East with spiritual renewal. Through the use of traditional medicines and participation in important Ceremonies a person can seek out further self-understanding and develop an intense sense of affiliation with the whole of Creation.

Rituals, which are critical to the healing process for Original People, are infused with cultural symbols. They provide important meanings for the participants, but are curative in themselves (Honor u. France, 1997). Each part of a ritual is a reminder of our spiritual connections. Neihardt (1988) in his description of Black Elk's sacred pipe, described the four ribbons depicting the four different directions of the spirits along with the concordant colours. For example, black represented the west and the thunder beings that send us rain and the white indicated the north and the cleansing of the wind. Thus, we see the sacred pipe filled with rich meanings connected with the four seasons and the four elements, and the four Nations. In the pipe ceremony tobacco (one of the four sacred Medicines) is used as an offering to the Great Spirit and while in the sacred Circle the participants give thanks and acknowledge *all my relations*. Ceremonies offer cleansing (Sweat Lodge and Smudging) and bring a profound sense of renewal to the individual. This re-birth helps to keep Original People on a good path and keep them of a good mind. According to the Anishnawbe People, *Good health, the good life or minobimadziwin is achieved through maintaining harmony and balance in the mind, body and the spirit of the individual* (Nahwehahbow, 1999, p. 213).

The process of healing involves an understanding of the interconnectedness humans have with all of life. Thus, walking in a balanced state of *well-being* requires a deep sense of kinship with the plant and water beings, the sky beings and the four-legged and crawler beings. One First Nations Teacher has said that *the universe is the Mirror of the People ... and each person is a Mirror to every other person* (Curriculum Document, Medicine Wheel, 1998).

It is understood that if one makes a simple construction of the Wheel by using pebbles or small stones on the ground, each of the tiny stones *represents one of the many things of the universe. One of them represents you, and another represents me* (Curriculum Document, Medicine Wheel, 1998). Others hold within them our mothers, fathers, sisters, brothers and our friends. Still others symbolise hawks, buffaloes, elks and wolves. There are also stones that represent religions, governments, philosophies and even entire Nations. All things are contained within the Circle and all things are equal within it – the Medicine Wheel is the total universe. These teachings show that if we sit in a circle of people and if someone puts a drum or an eagle feather in the middle of the circle, then each of us will perceive these objects somewhat differently. Our vision varies according to our place around the circle (Curriculum Document, Medicine Wheel, 1998).

These Teachings reveal that each person's vision is unique but can change depending on the person's location in the Circle. This Teaching symbolises the idea that people are in-

volved in determining an individual path for their journey. Furthermore, along the path, it is important to be surrounded by friends, family, teachers, elders and counsellors who respect and honour the Sacred Circle and traditional ceremonies. Each person brings a gift from one of the Sacred Directions to share, thus completing the circle (Alvernaz Mulcahy & Lunham-Armstrong, 1998).

In contrast to EuroAmerican views, a First Nations approach maintains the centrality of spirituality, ceremony and a sense of wholeness or connection with Mother Earth and all of her creatures in the healing process (McCormick, 1995). Thus, participation in ceremonies both sustains and deepens a Native person's sense of connectedness to the natural world. It is of considerable importance to reflect on the role of the arts in Aboriginal healing in terms of their ceremonial role in community life. Of particular significance are the stories, poetry, and singing, drumming and dancing of the Original People. Ramsey (1999, p. 47) discusses the *impulse to summon and direct the powers of healing through verbal art for therapeutic purposes ...* One example is through the use of short lyrical incantations (like the Modoc shaman's song – '*What do I suck out?/The disease I suck out.*'). There is the song and the ritual that is common in various Indigenous healing ceremonies including African healing ceremonies (Chiakwa, 1999; Makunga, 1998; and Som, 1993). In addition, Ramsey explores the importance of elaborate rituals of healing used in North America with focused attention on impressive literary masterpieces such as the poetic and dramatic liturgies of the *Condolence Ritual* of the Iroquois Nations and in the United States the *Night Chant* of the Navajos. The intent of the *Condolence Ritual* is to restore,

the well-being and vitality of a patient or subject, and beyond this, the reaffirmation of the fundamental unity and balance of life, according to the Iroquois ... scheme of things. Underlying the conceptual and verbal design of each is a profoundly holistic idea of healing – an idea largely unfamiliar to modern Anglo medical practice but characteristic of Native American medicine. Everything is seen as interconnected and interdependent, part of the great hoop of life ... the hard-and-fast Anglo distinction between natural and supernatural does not apply in most Native conceptions of reality (p. 48).

For Original People healing of afflictions or troublesome feelings and behaviours has spiritual implications, that is, the treatment of the spirit and the body as one. Also, the healing of one person in the community will involve others, because of the interconnectedness of all persons. Leslie Marmon Silko (1996) talks about the Laguna Pueblo Elders referring to all living things, even the plants and insects as sisters and brothers because *none can survive unless all survive* (p. 130). This places enormous emphasis on balance and harmony and a supreme value in human relations on cooperation and conciliation. The Elders or the Old Ones explain that *destruction of any part of the earth does immediate harm to all living things* (p. 131). It is interesting that in the last line of the Iroquois *Condolence Ritual* is the statement *inclusive of everything*. There is the belief that *words can make things happen*. In the *Condolence Ritual* then, the magical instrumentality of the work has two emotional or affective goals – invocation and evocation. The words have the power to bring in the forces of the Creator contingent on the human relations and evocation or the feelings of well-being in the person seeking healing. The Hodenosaunee for centuries have performed this ritual keeping the Nation strong.

Native literatures can be defined and understood in terms of a set of rules and that these rules are present in *canonical* works such as the Iroquois sacred texts discussed above. Paula Gunn Allen (1990) suggests that Native literary tradition is dynamic – it alters according to present circumstances keeping consonant with the spiritual within which Original Peoples experience their collective lives. In the Mohawk (Iroquois) Traditional tale *The woman who fell from the sky* the listener hears the story of a *Sacred Woman* who overcomes her enemy and through an act of courage, power, and self-assertion turns her husband's treachery into creating the Earth with its own sun and moon. In the story, the important Teaching of gaining metaphysical power great enough for creating a new planet is done by following the rules of respect, discipline, and focus. Moreover, it provides direction for the Original Peoples.

In her book *Dreams of fiery stars*, Rainwater (1999) reveals her understanding of the *counter-colonial world-transformative efforts of Native Writers*. These First Nations' authors write within an epistemology based on traditional principles, that is, the belief that *story shapes reality*. Sebeok (1991) in discussing semiotics states that ... *life modifies the universe to meet its needs, and accomplishes this by means of sign action* (p. 128). Contemporary Native authors write themselves into the discourse of the dominant society and [have] encoded it with alternative notions of what it means to inhabit the earth as human beings (p. ix). There is a re-visioning of contemporary reality beginning with how it appears (is represented) in art. My argument here along with other Native writers is that contemporary First Nations authors, much like the early mythtellers who preceded them, persist in the thought that humans create the world through the stories they tell. Thus, for tribal people *words and actions* are not separate.

In his preface to *Harper's Anthology of 20th Century Native American poetry*, Duane Niatum (1988) notes that Native American poets have the *spirit of common cultural heritage* although there is a great divergence in their style, use of metaphor, and even in their subject matter. He says that distinct tribal peoples are dispersed but retain common concerns. These include kinship connections, the importance of Nature in one's understanding of Mother Earth, art as a part of tribal traditional spiritual beliefs, issues of displacement, cultural survival, and the re-birth of stories and myths (Preface, p. x). Niatum links contemporary poetry to the oral traditions of stories and songs that lead to an exploration of both ancient and modern themes. Niatum connects contemporary poetry to Native roots in oral culture and the land. He notes that none of these themes are more important than a sense of *place-of land and geography*.

In his book *Wisdom of the mythtellers*, Sean Kane (1994), attends to the oral nature of mythtellers or what I am calling here *storytellers*. He notes that the story being told rests in that tenuous moment of the telling and is passed on generation after generation. He says, however, that

[...] because a people coevolve with their habitat, because they walk the paths their ancestors walked, mythtelling assumes that the stories already exist in nature, waiting to be overheard by humans who will listen for them [...]. There is a sort of coevolution with nature, a language that allows all life not just human life, to participate in the ecology of the earth (p. 33).

This thinking seems to echo contemporary Canadian Native writer Jeannette Armstrong's (1998) understanding that stories already exist in nature and that the land speaks to her. She

states that the land contains the language and the stories become her reality. Armstrong reveals that she *experiences the land as a fluent speaker of Okonagan* (p. 180). This reflects her deep connection with the land that belies the *as if* quality often adopted by anthropologists and psychologists when discussing myths of Indigenous People.

For contemporary persons the term *myth* signifies something that is falsehood but for Bringhurst (1999) in his discussion of the Haida culture *it is neither fact nor fiction* (p. 113). He suggests that myths are species of truth that predate the distinction and that myths serve as *doorways between realms* (p. 407). They live at the conjunction between the material and immaterial realms, where substance, ideas, the artist, and the tool all unite (p. 161). Native writer Linda Hogan (1995) states that *myths are the deepest, innermost cultural stories of our human journeys toward spiritual and psychological growth* (p. 51). Poet and novelist Octavio Paz, tells us that in the old traditions the name of something and the object were one and the same (Hogan, p. 51). There was no division or separation between the *object* and the *word*. Hogan says that, *This broken connection appears not only in language and myth but it also appears in our [Western/modern] philosophies of life* (p. 52). If one adopts the Euro-Western analysis of an Indigenous reality, the First Nations perspective is viewed as unreal, incorrect, and unscientific. Moreover, it is understood, not only, to be an inferior position, but it is simply a wrong one. Many persons from the Western world know that the land cannot speak because (literally) it has no voice.

6. Aboriginal Healing: Gathering our strength

In dealing with the ongoing problems of First Nations People in Canada concerning issues of race, genocide and colonisation, the government has offered a plan of reconciliation and renewal. The projects presently being undertaken in Canada and supported by the Aboriginal Healing Foundation reflect what is being done in communities in every province in the area of Traditional Healing. The plans and projects undertaken by Native communities reflect the importance of the restoration of traditional practices and the need to incorporate Traditional Healing into any action plan for communities.

The Aboriginal Health Foundation is a First Nations, not-for-profit, corporation that is independent of both the Canadian government and Aboriginal political organisations. The Foundation has a Board of Directors (including seventeen [17] individuals – Aboriginal and non-Aboriginal). Board members have been selected from persons who have been engaged in healing focused institutions, residential school victims agencies, and other related groups.

In January of 1998, the Government of Canada announced an action plan in an effort to begin a process of reconciliation and renewal with Aboriginal Peoples. The commitment made to the Original Peoples consisted of 350 million dollars in support of community based healing initiatives for both on and off reserve Natives who had been affected by physical and sexual abuse in Residential Schools. The Aboriginal Healing Foundation for 1999–2001 has supported six hundred and ninety two (692) projects across Canada (see Figure 1) at the cost of over one hundred million dollars.

<i>By Province:</i>	<i>Approved</i>	<i>Contribution</i>
Nova Scotia	14	\$ 1,969,987.00
New Brunswick	13	\$ 1,782,049.16
Newfoundland & Labrador	3	\$ 213,876.15
Quebec	45	\$ 7,460,309.42
Ontario	156	\$ 21,270,004.89
Manitoba	79	\$ 13,892,602.43
Saskatchewan	104	\$ 22,502,864.32
Alberta	68	\$ 13,065,259.00
British Columbia	160	\$ 37,661,004.82
Yukon Territory	20	\$ 4,334,636.70
Northwest Territories	20	\$ 5,935,074.86
Nunavut	6	\$ 674,212.60
<i>Total:</i>	<i>692</i>	<i>\$ 131,195,624.68</i>

Fig. 1: Aboriginal Healing Foundation Summary of Funded Projects (1999–2001)

The following discussion centres on a review of over one hundred twenty (120) approved proposals. This sample of projects has been selected from First Nations communities from each of the provinces and territories that comprise Canada. Each proposal has a statement of purpose, goals and expected outcomes or results. The intent of the many programmes is to address the legacy of abuse arising from Residential School experiences and the intergenerational impact of trauma. The goals focus on offering opportunities for Original Peoples to experience and reclaim their cultural heritage and to celebrate Traditional Teachings, values, language, and spirituality.

Each program is centred on the needs of a specific community. The goal is to restore a sense of balance and wholeness that was disrupted through Residential School genocide (Annett, 2001). The programmes include a combination of traditional and contemporary healing practices. The intergenerational focus acknowledges the gaps in parenting skills and the loss of language and community connections central to Aboriginal life. The programmes include opportunities for First Nations Peoples to regain their heritage within a contemporary context by re-integrating ceremonies and rituals that form the fabric of the many Nations.

The Foundation has laid out a statement concerning their vision, mission, and values concerning the projects. The mission of the Foundation is to encourage and support First Peoples in creating sustainable healing structures in their communities that include the intergenerational impact of physical, sexual and emotional abuse that has occurred. These abuses involved the removal of children from their families and the imposition of Residential School education that undermined their identity as Original People. Children were beaten and sexually exploited and physically punished for speaking their language of origin or for practising their cultural traditions. Through the instrument of Catholic and Protestant churches the Canadian Government created and supported settings that

caused the deaths of children from disease, exposure, and malnutrition. The loss of parenting abilities of Residential School survivors and the destruction of community life within First Nation communities undermined the capacity of Original People to thrive. The atrocities suffered by Aboriginal People in the schools are well-documented facts of the Canadian legacy of genocide (Anette, 1999; Chrisjohn, Young, & Maraun, 1997; Knockwood, 1992/1994).

The Foundation was established in an effort to offer First Nations communities across Canada the opportunity to heal the wounds caused by layers of abuse – the wounds of history are deep. Contemporary Native poet Marilyn Dumont writes about her Cree language in a poem entitled *The Devil's Language*. She reflects on the experience of being measured and judged all of her life by *lily white words / its picket fence sentences / and manicured paragraphs / one wrong sound and you're shelved in the Native Literature section ...* (1996, p. 55). She says it is *as if violating God the Father and standard English/is like talking back(wards) / as if speaking the devil's language is / talking back (words) / back to your mother's sound, your mother's tongue, your mother's language ...* (p. 55). Part three of the poem ends on an important awareness – paradoxically it is the *devil's language* of her People that is lost through centuries of colonisation. Dumont takes the reader back to *that clearing in the bush / in the tall black spruce / near the sound of horses and wind / where you sat on her knee in a canvas tent / and she fed you bannock and tea / and syllables / that echo in your mind now, now / that you can't make the sound / of that voice that rocks you and sings you to sleep / in the devils language* (Alvernaz Mulcahy, 1999).

The proposals to the Aboriginal Health Foundation reviewed for this discussion of healing reveal patterns that exemplify the needs of First Nations' communities and reflect the particular circumstances of individual communities within each Province. The intent of the programmes is to break the strong cycle of abuse and silence and to offer Original Peoples the chance to regain their strength – *to rekindle the fire*. Traditional Healing offers an integrated and holistic pathway to wellness. Nahwegabow (1999) of the Whitefish River First Nation, Birch Island, Ontario has said that the *body, mind and spirit of the individual, often referred to as the 'three fires' are all viewed as equally important* (p. 213). Overall the major thrust is to restore the balance – to re-establish communities as healthy thriving groups of people who have formed sustainable socio-cultural structures based on Traditional teachings and informed by contemporary knowledge.

In a review of the goals of the sample of projects supported by the Foundation, it was found that they embodied an *Indigenous view of healing that is holistic and designed to restore balance* in each of the communities. This balance refers to the four aspects of the person including the spiritual, emotional physical and mental. The physical manifestation of being *out of balance*, that is, being ill or having a bodily ailment or a disease represents being *off centre* and can be created by a wide range of factors. For example, as adults who later became ill in response to Residential Schools were *out of balance* because their physical, spiritual, and emotional needs were not being met. There is the possibility to treat the physical ailment by providing a pharmaceutical treatment, but if the underlying cause is not treated and the teaching has not been learned then sickness will return or ultimately death can occur (Lee, 1996).

The goals of the many Foundation projects are focused on restoring cultural practices, confronting lateral violence, dealing with alcohol and drug problems and with family and community violence resulting from poverty and social conditions that make it impossible for communities to thrive. Recent statistics demonstrate that 35 % of Aboriginal children live in single parent families (two times the rate of the general population). Also, 52 % of all Aboriginal children are poor and it is a well-established fact that racism magnifies the effects of poverty. While Aboriginal youth comprise 2.8 % of the Canadian population they comprise over 34 % of the young offenders in care or custody. The female youth suicide deaths are eight times that of other youth and male youth deaths by suicide are five times that of the Canadian youth rate (Ontario Federation of Indian Friendship Centres, 1997–2001). These socio-economic facts reveal the impact of colonisation on Original Peoples in Canada and the need to employ programmes to restore healthy Nations.

An examination of the Programmes developed by Original Peoples and supported by the Foundation demonstrates their emphasis on community life (see Figure 2). As was noted earlier a primary understanding of First Nations identity is the centrality of a person's sense of *connectedness* to his or her family, community and to *all my relations* – including *all of Mother Earth*.

1. To learn the language of our origins;
2. To reclaim our cultural heritage;
3. To pass down to the next generation the teachings, values and spirituality of our Peoples;
4. To understand how First Nations People successfully resisted assimilation;
5. To document the stories and histories of First Nations Residential School survivors and their families and address the intergenerational effects of the legacy of abuse;
6. To assist survivors of Residential abuses to give voice to their stories and to offer ceremonies and other healing practices to restore balance;
7. To develop support networks for Elders and Youth;
8. To develop programmes based on spirituality, language acquisition, and oral traditions;
9. To re-gain family ties and teach parenting skills;
10. To develop Women's Spirits through celebrating the resiliency of our Grandmothers, Mothers, Daughters, and Granddaughters.

Fig. 2: Goals of proposals accepted by the Aboriginal Healing Foundation

Alfred (1998) discusses the notion of *nested identities* in his exploration of Mohawk ways of being in the world. In an earlier paper I reviewed his ideas and created a psycho-social model of identity, informed by Stern's work (1985), Jung (1959) and my own work (Mulcahy, 1992), that has the potential to assist us in understanding what these *connections* represent. For example, identity for First Nations People can be understood to develop within the context of the family at the local level (personal self), and the national level (socio-cultural self), the broader world level (communal self), and the broadest level being the universal or archetypal (metaphysical or spiritual self). In terms of *nested identities* (Alfred, 1998), we could examine how this psycho-social model would unfold for a member of the Mohawk Nation. For example (Alvernaz Mulcahy, 1999, p. 61):

1. Personal self – Kahnawake or Kahnawakero: non, or people who live by the rapids;
2. Socio-cultural self – Mohawk or Kanienkehaka, or people of the flint;
3. Communal self – Iroquois or Rotinohshonni, people of the Longhouse;
4. Spiritual or Metaphysical self – Aboriginal or Onkwehonwe, original beings.

This expanded notion of identity articulates the many different levels of connections that are made by Original Peoples and how programmes designed to afford change must address psycho-social concerns at all of these levels. In one Project in Alberta titled *Regaining Ourselves: The Woodland Cree Search for Healing*, it was expected that at the end of the first year of programming that they would have created safer, healthier communities where young adults would know more about the *old ways of life*. The Woodland Cree First Nations People thought that their project would develop a sense of togetherness and support through the practice of rituals and ceremonies integral to the Cree People. Their plan was to create more positive role models for youth and children and to increase the number of children who would be speaking Cree in the community (Aboriginal Healing Foundation, 2002).

The Nimishomis – Nokomis Healing Group in Cochrane (2002, Aboriginal Healing Foundation, Grant ID: 1444), Ontario designed a project to provide

the most compassionate and holistic care and effective healing therapies to all victims and survivors of residential school systems regardless of gender, age and residence using the combined approaches of traditional and modern medical practice including Sweat Lodges and the Shaking tent³, counselling and therapies; and referrals to modern medical professionals and treatment as required.

It was pointed out in this proposal that the Residential School experience enervated the Original People damaging the mind, body, heart and spirit of the victims. The after-effects were seen as continuing to shape individual lives, and relationships. Moreover, they shaped the pathology of families and communities and the Anishinaabe People as a whole. The intent of the Nimishomis – Nokomis Group proposal was to have a number of Seasonal Gatherings (honouring the four seasons and the Medicine Wheel Teachings discussed earlier in this essay), at least four diagnostic and curative Shaking Tent ceremonies and four Sweat Lodge ceremonies per month. These ceremonies and rituals were seen as providing holistic culture based or Traditional Medicine for this Anishinaabe⁴ community. Special Traditional healing sessions for First Nations People would be offered in various settings in

3 The shaking tent Medicine person (depending on the Nation the gender would be either male or female) uses a special tent to call in the spirits through the opening at the top of the tent. The turtle spirit (Mikenak or Michika in Ojibwa) was thought to be of particular importance. As the medicine person consulted with the spirits the tent would shake and the spirit conversations would offer the resolution of the problems – such as the source of an illness, lost articles, missing persons, soul loss, and so forth. With this information the Medicine person could prescribe a cure or offer information that would help solve the problem (Indian County Wisconsin, 2002; Lyon, 1996).

4 Anishinaabe is a term that refers to how Native People from a particular area identify themselves in Southwestern Ontario Canada, for example, the Ojibwe, Chippewa, Potawatomi. The term denotes the Woodlands Native People.

cluding several penal institutions. In addition, individual counselling, interviews and therapy sessions would be provided along with ceremonies and other group endeavours. This project is designed to revive Traditional practices in order to strengthen the collective spirit of the Anishinaabe People and to use non-Native medical and psychological professionals and their treatments when required for individuals.

One programme developed in the Northwest Territories (NWT) by the Somba K'e Healing Lodge, beginning in December of 2001 and ending in December of 2002, serves to develop Training Programs for Caregivers of the NWT and to offer support to individuals and families and other communities. The Grollier Hall Residential School Healing Circle and the Dene Cultural Institute contracted the Justice Institute of British Columbia to deliver training (Aboriginal Traumatic Stress Certificate Program) that would assist Caregivers to support survivors of Residential School abuse and their families. The intent is to further develop Caregivers' capacities so that they are both qualified and perceived to be qualified by their peers in counselling survivors of trauma, families and communities. Also, the programme focused on developing community based capacities to offer services that were locally accessible, appropriate culturally and accommodating of the needs of the Original People.

The Somba K'e programme reveals an interesting and consistent mix of community based offerings that use Traditional Healing and some Euro-Canadian psychological and medical practices. This reflects the understanding of Original Peoples' identity as being focused on relationships. These connections are with family, community, Nation, and with being Onkwehonwe (the Original People) whose world view is based on a holistic and inclusive notion of ones place in the universe of humans, animals, plants, fire, earth, water, planets and so forth. The Proposal by the Soma K'e include in their training Programme both the *old ways* and the Euro-Canadian ways:

1. To provide self discovery and healing training for Caregivers including Fasts, Vision Quests, Working with the Natural World as a Healing agent, and Spirit Feather consulting;
2. To provide Psychodrama training from the Academy of Psychodrama Group Therapy and community addictions training of the Nechi Institute.

The many projects supported by the Aboriginal Healing Foundation and being carried out in each of the thirteen Provinces of Canada have developed specific services that form an interconnected web of First Nations Peoples. The web of relationships among our First Nations Peoples is strengthening our communities and bringing back into balance their lives. Although, the suffering and losses experienced by our Original People in Canada is continued through the intergenerational effects of Residential School abuses and the genocide and racism of colonialism. These recent projects offer a pathway to the future that will foster the development of the *Good Mind*. The projects span the vast and complex Canadian landscape from west to east and north to south. For example, there are projects in many different First Nations communities such as the Chemainus First Nation, Vancouver Island; Haida First Nations, Old Masset; 'Namgis of Alert Bay; Gitksan, Hazelton – all in British Columbia to Provinces in the Prairies including the Buffalo River Dene Nation and Assini-

boine Reserve in Saskatchewan to the Algonquins of Pikw'skanegan First Nation in Ontario to the Kahnawake, Quebec, and the Mi' kmaq of Nova Scotia.

7. Traditional Healing: Rekindling the fire

Traditional healing practices differ among the many First Nations and Aboriginal communities across Canada. This has something to do with what traditions and practices each group has passed down to the next generation and how these have continued to be understood by the following generation. For example, healing rituals of the Haida in Northern B.C. will not be the same as for those of the Iroquois along the Grand River in Ontario. There are different rituals and divergent healing practices unique to each myth system that arise from the language, the land and its many plants and creatures and the spirit world. As Chickasaw Poet Linda Hogan (1988, p. 197) says ... *We have stories / as old as the great seas / breaking through the chest / flying out the mouth, / noisy tongues that once were silenced, / all the oceans we contain / coming to light.*

These traditions and understandings live with our ancestors and are passed down through the generations in our stories, songs, rituals, ceremonies and through the special gifts the Creator gives each of us. In addition to the different rituals a Traditional Healer may use there are different people in communities that heal others. Present day Indigenous Practitioners or Traditional Healers include Elders, Healers, Pipe Carriers, Seers, Drum Keepers, Herbalists, Medicine Persons, Singers, Teachers, Historians and Native Doctors (At'lohse, 1999, p. 3). Traditional medicines and practices offered to individuals, families and communities play a critical role in the healing of Aboriginal People.

There is a great deal of present-day misunderstanding among Natives and Non-Natives about Traditional practices and those persons known as Healers. Moreover, there is confusion about the labels we use to describe the Traditional Healers. In Canada one does not typically hear a Medicine Man or Woman referring to him or herself as a Shaman although Non-Native Canadians might identify these Traditional Healers as such. The word *shaman* (*sham 'an*) comes from the *Evenk* language of Siberia – a small Tungus-speaking group of hunters and reindeer herders (Vitebesky, 2001). It was a term used to refer to a particular kind of spiritual healer from this region of the world. By the beginning of the 20th Century, however, the term was being applied in North America to a wide range of Medicine Men and Medicine Women and even to some New Age practitioners who use the descriptor to signify anyone who is in touch with the *spirits* (p. 10).

It is within this complex and fluid context that The Aboriginal Health Foundation of Canada in 1999 responded to the problems surrounding the development of guidelines for Aboriginal communities involved in doing healing work by offering a groundbreaking document discussing and outlining the ethics of Traditional Practitioners in Canada. Around the same time period At'lohse Native Family Healing Services (1999) developed a Draft document entitled *Protocols & Guides of Indigenous Healing Practice* through their *Rekindling the Fire Project* and in consultation with over thirty-five people representing approximately ten organisations and agencies in south-western Ontario. Both of these documents were re-

sponsive to the contemporary geography of healing and health for Aboriginal People in Canada. As Nahwegahbow has said,

Since the colonization of North America, native people have been forced to put aside our own natural ways, our languages, our foods, our ceremonies and our medicine people in favour of more 'civilized' European ways. Religious institutions worked in tandem with the state and their assimilationist policies to rid us of our 'pagan' ways and beliefs. Medicine people were persecuted; our ceremonies were outlawed. There is no question that colonization has wrought tremendous devastation in Native communities.

The AHF approved a plan in 1999 to develop ethical guidelines for communities who were doing healing work. The document was envisaged as a first-of-its kind endeavour and would address the need to provide safety for those seeking help in their communities and through urban agencies to deal with the many issues outlined in this Chapter that describe the problems faced by Aboriginal Peoples. It was understood from the beginning of discussions that each community would apply the document to serve the needs of their members. The diversity existing in First Nations communities reflects *the universality of our Teachings as well as the diversity of political and cultural definitions within our communities* (Aboriginal Healing Foundation, Ethics Guidelines, p. 4). Codes of ethics from Aboriginal groups in New Zealand, Australia and the USA were sought and it was found that no ethical document had been created utilising Traditional Aboriginal Teachings. Between May and June of 1999 the Foundation established various Focus Groups representing critical constituencies – Elders, chiefs, community members, survivors of Residential School abuse and youth as well as Geographic regional representatives not recognised in the Focus Group (the Yukon, Western Arctic and Northern Quebec) and urban settings. Out of these consultations a document was forged and accepted by the Board of Directors on June 30, 1999. There was a consensus among members of the working group to follow a number of universal Teachings to develop their *Guidelines for Aboriginal Communities in Doing Healing Work*. The following Teachings served as a foundation for the Guidelines (see Figure 4).

It is clear in reviewing the literature that the roles of both Traditional Healers in Indigenous communities and External healers (those trained outside the First Nations community) are complex and interrelated. The relationship between these two types of approaches is often misunderstood because of the devastation of *the old ways* that in the past had provided guidance for individuals, families and communities in maintaining a healthy balance in their lives. There is a need to restore balance among the physical, mental, emotional and spiritual aspects of the person, which have been caused by *generational trauma, grief and cultural oppression [and it] is a fairly new phenomenon* (Aboriginal Healing Foundation, 1999, p. 8). Although traditional teachings are still apparent in First Nations communities they have been disrupted to the extent that many Native people are having to relearn the knowledge passed down from the ancestors in the process of striving to apply this knowledge to their personal wellness.

All Native Healers, caregivers or wellness service providers have lived within the historical reality described and discussed in this Chapter and have survived personal traumas as well as the disruption of their identity, at all the levels described earlier. The late Bev Julian,

1. That all human beings are important, valued, loveable and have something to offer;
2. That we must honour and respect our different beliefs whether they are Traditional Spiritual and/or Christian as well as our different backgrounds and experiences and we must find and work toward a common goal;
3. That our belief in ourselves as spiritual beings and our belief in all living things will guide us in our relationships with one another and the Creator;
4. That the Spiritual awareness of humility and kindness will help us maintain balance when faced with challenges to our beliefs and our survival;
5. That our Spiritual awareness of respect will guide us in our relationship with ourselves and with one another and with all of creation;
6. That our self respect will guide us in our relations with other beings including the capacity to honour them and to respect any differences;
7. That we respect those with whom we are joined – family, elders, youth, men, women, and especially children who are gifts from the Creator;
8. That we respect our decisions because they will affect the next seven generations of our People;
9. That we respect the need for safety of ourselves and those with whom we have contact and that we set clear boundaries in relationships;
10. That we show respect by role modelling what we are attempting to teach and do not expect others to do anything we are not willing to do ourselves;
11. That we show respect by honouring the gifts of *both worlds* – the gifts of those trained in the non-Native system and those trained within the Native culture;
12. That we show respect for our Elders.

Fig. 3. Aboriginal Healing Foundation Ethics Guidelines

a well respected *Sto: Lo* First Nations Healer from Chilliwack, B.C., who I interviewed on videotape (Alvernaz Mulcahy, 2000) following a Symposium for Traditional Approaches to Healing in July, 2000 at the First Nation's House of Learning (University of British Columbia); stated the following about her experience of being a Healer:

Great Grandmother (Father's side) was a healer. Great Grandfather (Mother's side) was also a healer. It skipped a generation because they were forbidden to practice.

This excerpt highlights how the disruption caused by outlawing healing practices created a gap in the continuity of the culture where traditions, language, and rituals were temporarily abandoned due to the fear of fines and incarceration for breaking the laws established by Canadian society. It is recognised that varying levels of assimilation has occurred across Canada and the efforts of agencies and organisations are necessary to rebuild the knowledge and understanding among the Original People.

The impact of these pressures on Aboriginal communities has caused a difficult cross-road for selecting appropriate pathways to understanding the Teachings. For example, in the past Elders mentored helpers, Healers, and Medicine People from birth. This offered Traditional Healers a lifetime process of learning from knowledgeable people – Elders, Medicine People, Seers. One purpose of the At'lohsa (1999) draft document on *Indigenous*

Healing Practices was to ensure continuity in Culture-based training by fostering training programmes or mentoring provided by the various healers so that the transfer of knowledge to the community would continue to take place.

When a First Nations person is seeking help about a concern or life problem the healing process may require the working together of several different kinds of Traditional Healers. One Healer might identify the problem (a Seer), another may have the medicines (Herbalist) and another may be required to organise and carry out one or more healing ceremonies (Elder or Medicine Person depending on the problem and the ritual required). Traditional Sto: Lo Healer Bev Julian pointed out in our interview that she was able to diagnose illness and that it surprised the Doctors in China where she studied acupuncture that she was able to diagnose many different illnesses and medical problems including cancer, anaemia, stomach upsets, emotional difficulties and so forth. Bev noted that ... *When I first started doing my work, I used to feel the pain of the person in my whole body ... now it goes into my hands ... by touching ... Sometimes just going over, I can feel what is happening ...* (Alvernaz Mulcahy, 2000).

I am including an example of one healing practice among the Iroquois to provide a sense of the healing process within one tribal group. The Iroquois are comprised of Six Nations, the Onondaga, Oneida, Seneca, Tuscarora, Mohawk and Cayuga. The Traditional Iroquois believe that illness is caused by unhappy spirits or by a person's failure to do what is thought to be right. It is the beneficent spirits that get called in to help out and work to restore health and balance among the different areas of the person's life – physical, mental, emotional, spiritual. One of the well known healing societies in North America is the Medicine Societies of the Iroquois. The spirits called in are the powerful *Hedowe*. They are represented in the rituals with medicine society members wearing the carved wooden False Faces during ceremonies for curing someone of an illness. It has been reported that the masked Medicine Men would handle hot stones and coals while curing the patient and would blow charcoal over the person through the hole in the mask (Kavasch & Baar, 1999, p. 167–171).

The ancient legends and dreams of the Iroquois determine the designs of the masks and they must be carved from a living basswood tree. The *False Face* carving is done by a special carver who knows the prayers and offerings to be given to the tree ensuring that the spirit remains and lives in the mask. *Old Broken Nose Mask* represents a particularly powerful spirit being who argued with a mountain and lost. The result was that the person's face was squashed to the side. Another important mask for the Iroquois is the Corn Husk Mask, sometimes called Bushy Head or Big Head, who is a helper connected to the False Faces.

According to Iroquois tradition these Traditional Masks cannot be reproduced or seen publicly because of their power. Many of the False Face rituals have to do with purification and making something new – like an important change in one's life. The late Darryl Chrisjohn of the Oneida Reserve, Ontario had a very large Bushy Head mask among a number of other pieces of art such as wampum belts and bead work at his home that were created by him and other family members. Darryl's work was to be exhibited at a Native Arts Festival of which I was a part, however, out of respect the masks were not included in the works shown. Nonetheless, I have a very clear image today of the Straw mask and a strong sense of its potential power. The Iroquois believe that the False Face masks and the Bushy

Heads share their healing power with the people who “feed” them – offer tobacco, healing herbs, sweetgrass, and so forth. In that the masks have considerable power they must be handled with respect and proper care.

The Iroquois medicine societies have discovered countless Native herbs, fungi, minerals and animal constituents in response to numerous human needs. Kavash and Baar (1999) note that the Iroquois have various unique bog and wetland plants that have special healing properties. They refer to the Sarraceniaceae, carnivorous pitcher plants whose fragile habitats are shrinking. For example, the beautiful northern pitcher plant called the *Sarracenia purpurea*, called *turtle socks* or *turtle shoes* by the Iroquois, is used to make remedies for the flu and colds and is an effective decongestant as well as a liver tonic. As was noted earlier a Traditional healer would offer a Teaching about the illness so that the underlying cause of the illness could be addressed as well as using an herbal remedy.

The healing being carried out in First Nations communities on reserves and in urban areas include both Traditional healing and Western psychology and medicine. Traditional healing takes place within a cultural context consisting of beliefs, values and a worldview unique to the Original People much the same as contemporary Western practices based on an empirical orientation with its worldview, beliefs and value system. Unlike Western psychology and medicine, Indigenous Healing includes spirituality as a significant feature of the healing process. Calling-in the spirits of the Ancestors to provide us with direction or finding a spirit animal as our guide is central to the rituals of the First Peoples and to the healing process along with a profound belief in the relationships among all things on earth and in the universe.

Traditional healing will unfold differently in each Aboriginal community because the traditions and practices have been handed down from one generation to the next within particular landscapes and languages. The language is understood to arise out of the land and the word is sacred. This having been said, there are resonances across the globe with Indigenous Peoples from Africa, Australia, Siberia, Korea and Finland. Some of these similarities seem connected to notions about the importance of spirituality and a respect for the land and ideas about the interrelationships among the different creatures and plants on Mother Earth. There seems to be a need for Aboriginal Peoples to strive toward establishing harmony and balance among all things and in relationships with each other for individuals, families and communities.

7.1 After: words: A language of a different yield

In contrast to Euro-North American views, the Native approach maintains the centrality of spirituality, ceremony and a sense of wholeness or connection with Mother Earth and all of her creatures in the healing process (McCormick, 1995). Thus, participation in ceremonies both sustains and deepens a Native person's sense of connectedness to the natural world. Chickasaw writer Linda Hogan in her book *Dwellings* (1990) says that *what we need here on Mother Earth is not only the language of science but a tongue that speaks with reverence for all life*. She says we must search for a language of a different yield ... *A yield rich as the harvest of*

earth, a yield that returns us to our own sacredness, to a self-love and respect that will carry us out to others (1990, p. 60). This language of life of which Hogan speaks is a language of love and relationship that honours the Four Directions and each of the gifts provided around the Sacred Circle – relationships, reciprocity, respect and responsibility.

Ways of being in the world are acquired through relationships with respected Elders in the Aboriginal community. These members of the community traditionally take an oral approach to sharing knowledge through storytelling and shaping learning out of a type of discovery process. A *good talk* from an Elder's perspective would be one where the conversations *resonate in all levels of existence*. Linda Akan (1999, p. 17–18; p. 34) says that we set an example by being the example and carrying the message of our Ancestors. This sort of teaching is seen as *an act of love*. Healing from a First Nations' perspective involves making and sustaining connections and developing relationships that support a sense of community and where the sacred is honoured and a balanced lifestyle fostered. Linda Hogan (1995) eloquently expresses the idea of healing in the following quotation from her book *Dwellings*:

The word rake means to gather or heap up, to smooth the broken ground. That's what this work is, all of it, the smoothing over of the broken ground, the healing of the severed trust we humans hold with earth. We gather it back together again with great care, take the broken pieces and fragments and return them to the sky. It is work at the borderland between species, at the boundary between injury and healing. There is an art to raking, a very fine art, one with rhythm in it, and life. On the days I do it well, the rake wakes up ... and the healing is in it. (p. 153–154)

At'lohssa is a word from the On'yota'a:ka Atunhetsla language and stems from the root word *Atunhetsla* which refers to the spiritual seed inside each of us (Alvernaz Mulcahy, 1999). It is the spiritual seed that needs to be carefully planted in *good soil*, that is, with nutrients in it. It will require sacred water to thrive and grow. Furthermore, healing has something to do with taking care of this seed by finding a healing path. This path will include ceremonies offered by Elders and Medicine Men and Women using the sacred medicines (cedar, sage, tobacco and sweetgrass). The healing path for each person involves a process of discovery and may require the assistance of Seers, Teachers, or Pipe Carriers. It is a path called the *me ka naynz'* in Ojibwe and is one which allows for the development of the spiritual side of life. The Elders, Herbalists, Singers, Drummers and Healers along the way will need a language of that *different yield* of which Hogan speaks. It is a language of love – *rich as the harvests of earth*.

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