

INDIGENOUS PEOPLES, PANDEMICS, AND PERSEVERANCE



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"INDIANS VOW TO ENDEAVOR TO PERSEVERE."



I WORE THIS FROCK COAT TO WASHINGTON BEFORE THE WAR. WE WORE THEM

BECAUSE WE BELONGED TO THE FIVE CIVILIZED TRIBES. WE DRESSED OURSELVES UP

LIKE ABRAHAM LINCOLN.

YOU KNOW, WE GOT TO SEE THE SECRETARY OF THE INTERIOR. AND HE SAID,

"BOY, YOU BOYS SURE LOOK CIVILIZED."

HE CONGRATULATED US AND HE GAVE US MEDALS FOR LOOKING SO CIVILIZED.

WE TOLD HIM ABOUT HOW OUR LAND HAD BEEN STOLEN AND HOW OUR PEOPLE WERE DYING.

WHEN WE FINISHED HE SHOOK OUR HANDS AND SAID,

"ENDEAVOR TO PERSEVERE!"

THEY STOOD US IN A LINE: JOHN JUMPER, CHILI MCINTOSH, BUFFALO HUMP,

JIM BUCKMARK, AND ME — I AM LONE WATIE. THEY TOOK OUR PICTURES. AND

THE NEWSPAPERS SAID,

"INDIANS VOW TO ENDEAVOR TO PERSEVERE."

WE THOUGHT ABOUT IT FOR A LONG TIME. "ENDEAVOR TO PERSEVERE."
**AND WHEN WE HAD THOUGHT ABOUT IT LONG ENOUGH, WE DECLARED
WAR ON THE UNION.**

AN INDIGENOUS WELLNESS RESEARCH CENTRE



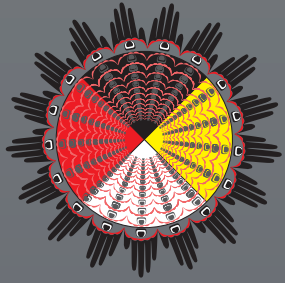
THE MISSION OF THE ALL MY RELATIONS RESEARCH CENTRE IS TO FURTHER ADVANCE INDIGENOUS COMMUNITY WELLNESS BY BRINGING TOGETHER REGIONAL, NATIONAL AND INTERNATIONAL INDIGENOUS RESEARCHERS TO WORK IN PARTNERSHIP WITH INDIGENOUS COMMUNITIES TO IDENTIFY, RESEARCH, FURTHER ADVANCE AND BUILD CAPACITY AND CAPABILITY FOR PROMISING PRACTICES IN INDIGENOUS COMMUNITY WELLNESS



All My Relations

ANDRÉ PICARD, HEALTH COLUMNIST, THE GLOBE AND MAIL

IMAGINE IF WE TOOK ALL THE MONEY THAT GOES INTO CRISIS RESPONSE AND USED IT INSTEAD TO FACILITATE INDIGENOUS COMMUNITIES LEARNING FROM EACH OTHER, NATION-TO-NATION. IMAGINE IF WE LISTENED TO YOUNG PEOPLE'S HOPES AND FEARS AND HELPED THEM DESIGN SOLUTIONS WITHOUT THERE HAVING TO BE AN OUTBURST OF SELF-HARM TO GET OUR ATTENTION." IMAGINE IF, INSTEAD OF A RUNNING COUNT OF THE YOUNG INDIGENOUS PEOPLE WHO KILLED THEMSELVES, WE HAD A RUNNING COUNT OF THOSE WHO GRADUATED FROM UNIVERSITY.



OMBAASHI INDIGENOUS MENTORSHIP PROGRAM



OMBAASHI IS A WORD IN THE OJIBWE LANGUAGE THAT MEANS TO SOAR UPWARDS OR TO BE LIFTED UP BY THE WIND. THE VISION OF THE SOARING EAGLE COMES TO MIND BECAUSE THE EAGLE IS THOUGHT, BY MANY INDIGENOUS PEOPLES, TO BE THE SOURCE OF VISION, WISDOM AND COURAGE.

HEALING FROM THE LAND SUMMER COURSE



DAY 1: TREES AND FORESTS

DAY 2: RIVERS

DAY 3: LAKES AND WATER

DAY 4: EARTH AND SKY

DAY 5: HILLS AND MOUNTAINS

THE KNOWLEDGE MAKERS PROGRAM

- ONE ON ONE MEETINGS
- WEEKEND WORKSHOP
- BI-WEEKLY MEETINGS FOR SUPPORT
- JOURNAL PUBLICATION
- CELEBRATING INDIGENOUS RESEARCH DINNER



CANADA'S RESIDENTIAL SCHOOLS (1876-1996)



BY 1930, 75 PER CENT OF FIRST NATIONS CHILDREN BETWEEN THE AGES OF 7 AND 15 YEARS WERE ENROLLED IN ONE OF 80 SUCH SCHOOLS ACROSS THE COUNTRY AND IN THE 1940s, ATTENDANCE WAS EXPANDED TO INCLUDE INUIT CHILDREN AS WELL (ABORIGINAL PEOPLE, RESILIENCE AND THE RESIDENTIAL SCHOOL LEGACY, 2003)

OVER 7 IN 10 ATTENDEES (71.5%) HAD WITNESSED THE ABUSE OF OTHERS. PERSONAL ABUSE WAS REPORTED BY MANY: SEXUAL ABUSE (32.6%); PHYSICAL ABUSE (79.2%); AND VERBAL OR EMOTIONAL ABUSE (79.3%) (REGIONAL HEALTH SURVEY, 2004)

THE REPORT OF THE ROYAL COMMISSION ON ABORIGINAL PEOPLES CONCLUDED:

“ABORIGINAL PEOPLE ARE AT THE BOTTOM OF ALMOST EVERY AVAILABLE INDEX OF SOCIOECONOMIC WELL-BEING, WHETHER [THEY] ARE MEASURING EDUCATIONAL LEVELS, EMPLOYMENT OPPORTUNITIES, HOUSING CONDITIONS, PER CAPITA INCOMES OR ANY OF THE OTHER CONDITIONS THAT GIVE NON-ABORIGINAL CANADIANS ONE OF THE HIGHEST STANDARDS OF LIVING IN THE WORLD.”

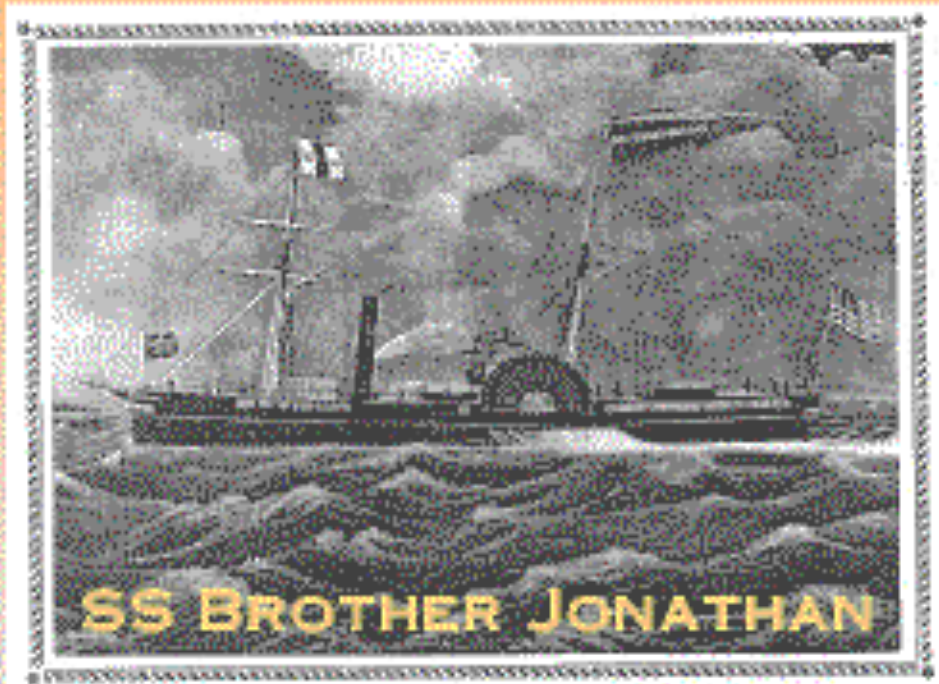




INTRODUCTION OF DISEASES

AS HAS BEEN WIDELY DOCUMENTED, THE ARRIVAL OF EUROPEANS IN THE AMERICAS BROUGHT A NUMBER OF DISEASES TO WHICH INDIGENOUS PEOPLES HAD NEVER BEEN EXPOSED, SUCH AS SMALLPOX, MEASLES, TYPHUS AND YELLOW FEVER. BECAUSE THEY DID NOT HAVE THE ANTIBODIES NECESSARY TO PREVENT INFECTION, INDIGENOUS PEOPLE WERE SUBJECT TO EXTENSIVE DEPOPULATION THROUGHOUT THE HEMISPHERE AS COMMUNITIES CAME INTO CONTACT WITH EUROPEAN SHIPS AND EXPLORERS.





ON MAR. 12, 1862, THE SAN FRANCISCO STEAMER BROTHER JONATHAN PULLED INTO THE BOISTEROUS COLONY OF VANCOUVER ISLAND. ONE OF THE PASSENGERS WAS INFECTED WITH SMALL POX. THE MAN WAS QUARANTINED. BUT THE COLONIST NOTED THAT, WITHOUT PREVENTIVE MEASURES, "WE FEAR THAT A SERIOUS EVIL WILL BE ENTAILED ON THE COUNTRY." AND THE MEASURES THE COLONIAL GOVERNMENT CHOSE—LIMITED VACCINATION EFFORTS, AND DECLINING TO TRY A GENERAL QUARANTINE, WHICH WOULD HAVE KEPT THE CRISIS LOCALIZED—WOUND UP LEADING TO AN EPIDEMIC WHEN POLICE EMPTIED THE CAMPS AT GUNPOINT, BURNED THEM DOWN, AND TOWED CANOES FILLED WITH SMALLPOX-INFECTED INDIGENOUS PEOPLE UP THE COAST.

IT'S POSSIBLE THAT SMALLPOX KILLED AS MANY AS 95 PER CENT OF THE POPULATION OF THE GEORGIA STRAIT. GIVEN THAT ESTIMATE, AS MANY AS 100,000 PEOPLE MAY HAVE LIVED IN THE AREA AT A TIME WHEN THE ENTIRE STATE OF NEW YORK COUNTED BARELY 200,000.

THE HAIDA ARE ALMOST WIPED OUT, LOSING UP TO 80% OF THEIR KIN. THE WET'SUWET'EN AND GITXSAN LOSE 30% OF THEIR KIN. SMALLPOX SPREADS FROM BELLA COOLA TO NAGWUNTL'OO. ONE-THIRD OF THE PEOPLE DIE. THE FOLLOWING EXCERPT APPEARS IN THE WRITINGS OF FATHER MORICE. "...I MYSELF SAW THE GRAVES OF PERHAPS 500 ABORIGINALS. TWO WHITE MEN...WENT AND STEALTHILY GATHERED THE BLANKETS OF THE DEAD, WHICH HAD BEEN THROWN AWAY IN THE BUSH, AND WERE THEREFORE INFESTED WITH SMALLPOX, WHICH THEY SOLD OUT AGAIN TO THE ABORIGINAL PEOPLE WITHOUT REVEALING THEIR ORIGIN, THUS CAUSING A SECOND VISITATION OF THE PLAGUE, WHICH CARRIED OFF THE SECOND THIRD OF THE ABORIGINAL POPULATION..." (MORICE P. 317)

1862 SMALL POX EPIDEMIC-ARTIST MARIANNE NICOLSON.



NEW WESTMINSTER PHOTOGRAPHED IN 1865. THE CANOE IN THE FOREGROUND IS OFFSHORE FROM THE SITE OF THE VILLAGE OF QAYQAYT.



Even in places where COVID-19 has been contained, it has been a struggle for Indigenous leadership to assert their rights to control who can and cannot enter their territories. As lockdown restrictions have lifted (or as people have grown tired of staying at home), tourists are attempting to flock to Indigenous territories for their vacations in spite of the wishes of these communities to stay closed. In the US, this is happening in places like Glacier National Park in the territory of the Blackfeet Nation, which has chosen to stay in lockdown to protect members and is now dealing with Park tourists putting their community at risk. In Canada, First Nations on the coast of BC have clearly stated since the beginning of the pandemic that they are closed to outsiders, but non-Indigenous tourist operations have been ignoring these wishes and trying to open for business, leading to situations like the Haida Hereditary Chiefs deeming the Queen Charlotte Lodge sportfishing operation no longer welcome in Duu Guusd, the North Coast and the waters of Haida Gwaii.

AMERICAN INDIAN HISTORICAL EXPERIENCE

BARBARA MANN IDENTIFIES DISEASE AGENTS AS TOOLS OF IMPERIAL EXPANSION DURING AN ERA WHEN INDIAN REMOVALS WERE PART OF AMERICA'S OFFICIAL PUBLIC POLICY. THROUGH PAINSTAKING ANALYSIS AND SOURCE CRITICISM, SHE ILLUMINATES KEY MOMENTS BETWEEN 1760 AND 1850 WHEN VIRULENT DISEASES WERE DELIBERATELY SPREAD AMONG NATIVE AMERICAN POPULATIONS. EVIDENCE IS PRESENTED IN FOUR CHAPTERS CONCERNING THE 1763 INTRODUCTION OF SMALLPOX (*VARIOLA MAJOR*) VIA TAINTED BLANKETS TO NATIVE GROUPS AROUND FORT PITT; THE 1832 FORCED TRANSPORT OF CHOCTAW PEOPLE INTO THE MIDST OF A CHOLERA (*VIBRIO CHOLERAE*) EPIDEMIC; AN 1837 EPIDEMIC OF HEMORRHAGIC SMALLPOX (*VARIOLA VERA*) ALONG THE UPPER MISSOURI RIVER; AND THE 1847 POISONING OF NATIVE PEOPLE IN THE OREGON TERRITORY

COVID-19 INCIDENCE MORE THAN TRIPLE AMONG NATIVE AMERICANS, NEW CDC REPORT SAYS

BY JACQUELINE HOWARD, CNN

UPDATED 11:00 AM ET, FRI AUGUST 21, 2020

FIRST NATIONS OVERDOSE DEATHS IN BC ALMOST DOUBLED BETWEEN JANUARY AND MAY 2020

93% INCREASE IN DEATHS FROM
JANUARY TO MAY 2020
COMPARED TO THE SAME PERIOD
IN 2019



RESILIENCE

GIVEN THE ABORIGINAL HOLISTIC VIEW OF 'COMMUNITY' AND IN THE PHILOSOPHY OF 'ALL MY RELATIONS' IT IS NOT SURPRISING THAT WHAT PROMOTES RESILIENCE IN ABORIGINAL COMMUNITIES ORIGINATES OUTSIDE OF THE INDIVIDUAL, THAT IS, IN THE FAMILY, COMMUNITY, SOCIETY, CULTURE AND IN NATURE. ABORIGINAL RESILIENCE CLEARLY HAS A COLLECTIVE ASPECT COMBINING SPIRITUALITY, FAMILY STRENGTH, ELDERS, CEREMONIAL RITUAL, ORAL TRADITIONS, IDENTITY AND SUPPORT.

MAORI VIEW ON RESILIENCE MODELS

AN INDIGENOUS CRITICISM OF RESILIENCE THEORIES IS THAT BY DEFINITION THEY ASSUME AN ACCEPTANCE OF RESPONSIBILITY FOR OUR POSITION AS DISADVANTAGED INDIVIDUALS. THAT IS BY EXAMINING AND DEVELOPING THEORIES AND MODELS OF RESISTANCE WE BUY INTO THE IDEA THAT THIS IS THE WAY IT IS AND WE NEED SIMPLY TO GET BETTER AT THE IDEA OF BOUNCING BACK AND BEING RESILIENT. RESISTANCE, HOWEVER, REPRESENTS AN APPROACH OF COLLECTIVE FIGHTBACK, EXPOSING THE INEQUITABLE DISTRIBUTION OF POWER, AND ACTIVELY OPPOSING NEGATIVE SOCIAL, POLITICAL AND ECONOMIC INFLUENCES.



RESISTANCE







ROOTS OF RESILIENCE: STORIES OF RESILIENCE, HEALING, AND TRANSFORMATION IN KAHNAWAKE



BASED ON INTERVIEWS WITH THE KAHNAWAKE PEOPLE (1 OF 8 MOHAWK COMMUNITIES IN QUEBEC, ONTARIO AND NEW YORK), **RESILIENCE WAS DEFINED THROUGH THEIR RESISTANCE TO A HISTORY OF COLLECTIVE TRAUMA AND LOSS.** THE KAHNAWAKE PEOPLE LOST INCREDIBLE AMOUNTS OF SACRED LAND, AS WELL AS THEIR LANGUAGE, CULTURE AND PEOPLE. THESE TRAUMAS LED THEM TO MOBILIZE THEIR COMMUNITY TO INCREASE AWARENESS OF HISTORIC INJUSTICES AND REASSERT CONTROL OVER HEALTH SERVICES, EDUCATION, ECONOMIC DEVELOPMENT AND COMMUNITY SERVICES. RESPONDING TO UNSPEAKABLE CHALLENGES HAS RESULTED IN TENACITY, DIGNITY, RESOURCEFULNESS, AND HOPE.

MP

SO WHAT DO YOU THINK HAS MADE US RESILIENT?

A

THE GOVERNMENT HAS MADE US RESILIENT...YEAH, THEY TRIED HARD BUT ALL IT DID WAS MAKE US STRONGER...WELL THEY TRIED TO ASSIMILATE US AND THEY TRIED, LIKE WITH RESIDENTIAL SCHOOLS AND THEN, IT JUST BACKFIRED ON THEM BECAUSE IT ONLY MADE US MORE RESILIENT AND MORE, IT MADE OUR SKIN TOUGHER."



VIKTOR FRANKL AND SOURCES OF MEANING

DR. VIKTOR FRANKL IS A WORLD RENOWNED NEUROLOGIST, PSYCHIATRIST, PROFESSOR OF PSYCHOLOGY, AND HOLOCAUST SURVIVOR. HAVING LOST ALL OF HIS FAMILY IN A CONCENTRATION CAMP, INCLUDING HIS PREGNANT WIFE, FRANKL BECAME VERY INTERESTED IN HOW INDIVIDUALS CONFRONT ADVERSITY. HE DISCOVERED THAT THOSE WHO ARE ABLE TO FIND MEANING IN SUFFERING FARE BEST, AND ULTIMATELY BUILT HIS THEORY OF HUMAN NATURE ON THE NOTION THAT WHAT DRIVES OUR EXISTENCE IS NOT THE PURSUIT OF PLEASURE OR AVOIDANCE OF PAIN, BUT A SEARCH FOR MEANING IN ONE'S LIFE. WHEN WE ARE ABLE TO FIND MEANING, ESPECIALLY IN SUFFERING, WE ARE ABLE TO WITHSTAND EVEN THE MOST DEVASTATING CIRCUMSTANCES. FRANKL OUTLINES FOUR MAIN SOURCES FROM WHICH INDIVIDUALS DERIVE MEANING IN THEIR LIVES.

HISTORICAL

Life as a Living Legacy: this involves finding meaning through our personal history, be it in the legacy that has been passed down to us from previous generations; that is, how we were raised, our cultural background, our family, even our name, the legacy that we live; i.e. the values we live by, and finally, the legacy we will leave behind once we pass on. This could be the lessons we wish to impart on our children or succeeding generations, and how we want to be remembered.

ATTITUDINAL

Encountering Life's Limitations: finding meaning in suffering is perhaps the most powerful experience we could live. For Frankl, viewing his concentration camp experience as field research he could use to help thousands of people if he survived it, helped get him through the horrors he witnessed. This source of meaning has to do with possessing an attitude that gives us strength or turning a personal tragedy into a personal triumph. For example, a cancer diagnosis can direct one's attention to the things that matter most in life, especially if they had been neglecting them previously.

CREATIVE

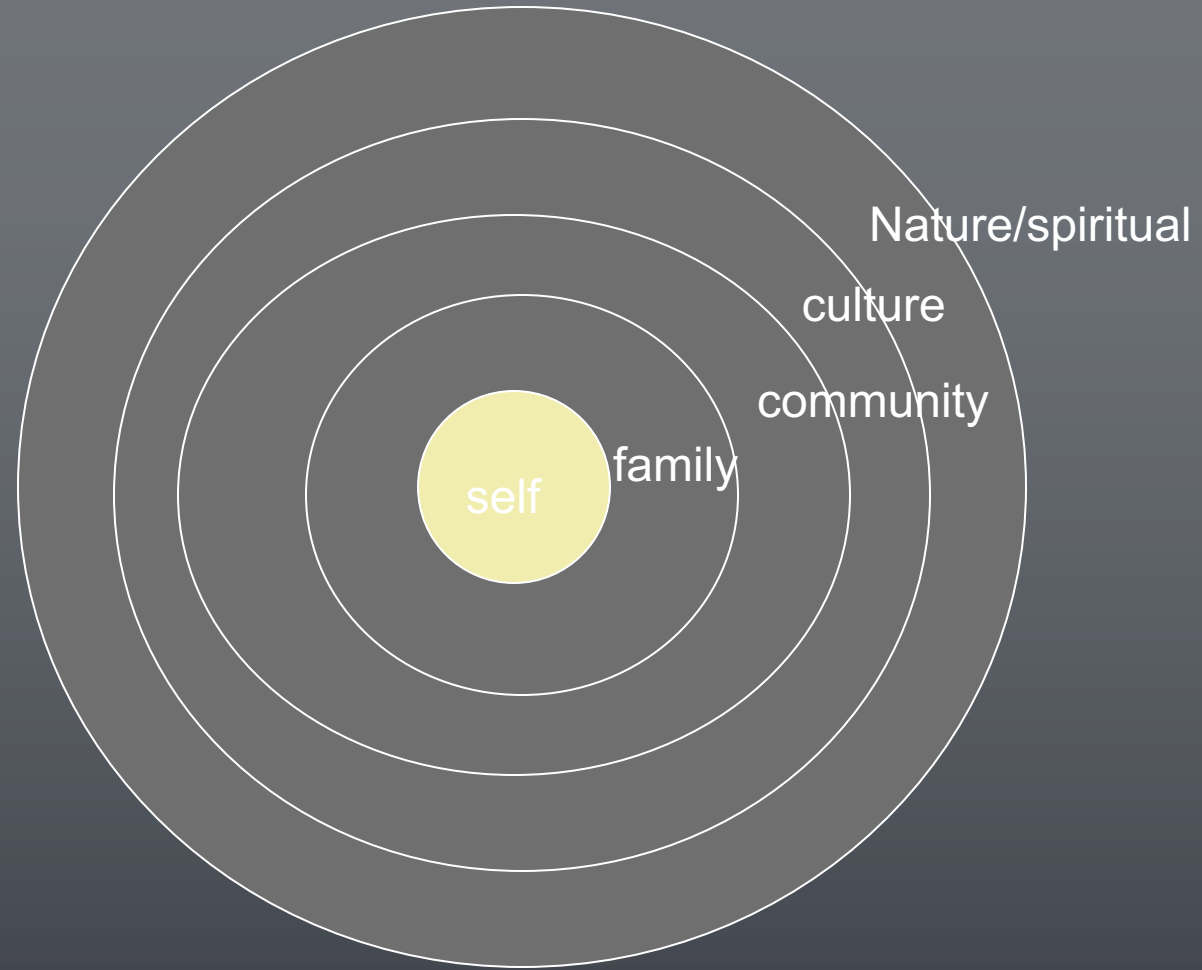
Actively Engaging in Life: We tend to think that creativity is reserved for the artists and poets of the world, but this is false. Each one of us has creative potential whether we lay bricks, raise children, build cars, or work in an office. Creative sources of meaning have to do with actively engaging in life through our many roles and responsibilities. Think about your roles (ex. parent, employee, daughter, son, volunteer), or your hobbies. What do you like to do or create that might bring you joy or meaning?

EXPERIENTIAL

Connecting with Life: Finally, connecting with life through our experiences sets human beings apart from the other living creatures who inhabit our little green planet. We have the capacity to witness the beauty of nature, enjoy humour, revel in various forms of art, music, ideas, and share it all with the people we love. We have the capacity to fall in love and share our lives with others through meaningful, intimate relationships. Experiential sources of meaning come from connecting with ourselves, with others, and with life through its beauty – through our experiences.

METHOD OF ASSIMILATION: SEPARATE INDIGENOUS PEOPLES FROM SOURCES OF MEANING AND STRENGTH

- THEORETICAL EXPLANATION: (LOGOTHERAPY) VIKTOR FRANKL- JEWISH PSYCHIATRIST WHO SURVIVED THE EXTERMINATION CAMPS OF NAZI GERMANY FOUND THAT INDIVIDUALS AND CULTURES CAN SURVIVE IF THEY HAVE A STRONG REASON FOR LIVING OR SOURCE OF MEANING E.G.: SPIRITUALITY, WORK, SIGNIFICANT RELATIONSHIPS, CONTRIBUTING TO YOUR CULTURE/COMMUNITY ETC)
- AS A MEANS TO ERADICATE ABORIGINAL CULTURE THE CANADIAN GOVERNMENT SYSTEMATICALLY MOVED TO DISCONNECT ABORIGINAL PEOPLES OF THIS COUNTRY FROM ALL SOURCES OF MEANING AND STRENGTH



DISCONNECTION

- FAMILY: 120 YEARS OF RESIDENTIAL SCHOOLS ATTEMPTED TO REMOVE ALL ABORIGINAL CHILDREN FROM THEIR PARENTS
- COMMUNITY: COMMUNITIES WERE RELOCATED TO “RESERVES” AND OFTEN RELOCATED ONCE AGAIN WHENEVER THE GOVERNMENT CHOSE TO DO SO (USUALLY FOR LAND GRAB REASONS). COMMUNITIES HAVE ALSO BEEN SPLIT BY VARIOUS MEANS E.G.: FORCED REPLACEMENT OF TRADITIONAL COMMUNITY LEADERSHIP WITH ELECTIONS IMPOSED BY INDIAN AFFAIRS ETC.
- CULTURAL PRACTICES WERE OFTEN BANNED OR PROHIBITED E.G. POTLATCH LAW, SUNDANCE, PUNISHMENT FOR SPEAKING YOUR LANGUAGE IN RESIDENTIAL SCHOOL ETC.
- EVERY EFFORT WAS MADE TO REPLACE TRADITIONAL SPIRITUALITY WITH CHRISTIANITY
- CONNECTION TO NATURE: THE FEDERAL GOVERNMENT HAD A POLICY TO RELOCATE ABORIGINAL PEOPLES TO URBAN SETTINGS WHEN POSSIBLE TO SPEED UP ASSIMILATION.

NO DANCING ALLOWED



DEPARTMENT OF INDIAN AFFAIRS

CIRCULAR

OTTAWA, 15th December, 1921.

Sir,-

It is observed with alarm that the holding of dances by the Indians on their reserves is on the increase, and that these practices tend to disorganize the efforts which the Department is putting forth to make them self-supporting.

I have, therefore, to direct you to use your utmost endeavours to dissuade the Indians from excessive indulgence in the practice of dancing. You should suppress any dances which cause waste of time, interfere with the occupations of the Indians, unsettle them for serious work, injure their health or encourage them in sloth and idleness. You should also dissuade, and, if possible, prevent them from leaving their reserves for the purpose of attending fairs, exhibitions, etc., when their absence would result in their own farming and other interests being neglected. It is realized that reasonable amusement and recreation should be enjoyed by Indians, but they should not be allowed to dissipate their energies and abandon themselves to demoralizing amusements. By the use of tact and firmness you can obtain control and keep it, and this obstacle to continued progress will then disappear.

The rooms, halls or other places in which Indians congregate should be under constant inspection. They should be scrubbed, fumigated, cleansed or disinfected to prevent the dissemination of disease. The Indians should be instructed in regard to the matter of proper ventilation and the avoidance of over-crowding rooms where public assemblies are being held, and proper arrangement should be made for the shelter of their horses and ponies. The Agent will avail himself of the services of the medical attendant of his agency in this connection.

Except where further information is desired, there will be no necessity to acknowledge the receipt of this circular.

Yours very truly,

A handwritten signature in dark ink, likely belonging to the Deputy Superintendent General.

J. Graham, Esq.,
Indian Agent.

Deputy Superintendent General

GET OUT OF THE WAY, AND LET ABORIGINAL PEOPLE GET ON WITH HEALTH

WINDSPEAKER 2010



MCCORMICK WAS HIGHLY CRITICAL OF HEALTH CANADA'S APPROACH FOR STRATEGIC PLANNING FOR ABORIGINAL LONG-TERM HEALTH PLANNING AND THE DEPARTMENT'S USE OF "MECHANISTIC" LANGUAGE.

"HEALTH CANADA HAS BEEN IN THE BUSINESS OF PUSHING. . . . WE ARE INSTINCTIVELY PULLED TOWARDS REASONS FOR LIVING A GOOD AND HEALTHY LIFE AND IT'S NOT INSTINCTIVE TO BE PUSHED. AND I THINK WHEN WE'RE PUSHED WE TEND TO BE RESISTANT AND THAT RESISTANCE CAN SOMETIMES END UP IN SELF-DESTRUCTIVE BEHAVIOR," SAID MCCORMICK.

CAUSES PUSH, REASONS PULL



HE BELIEVES THAT HEALTH CANADA HAS “TO REMOVE THE BARRIERS,” WHICH HE NOTED INCLUDED SUCH FACTORS AS LACK OF ACCESS, LACK OF CULTURALLY-APPROPRIATE PROGRAMMING, AND SHORT-TERM FUNDING, AND ALLOW ABORIGINAL PEOPLE TO SEEK HEALING THROUGH TRADITIONAL AND CULTURAL MEANS.

“MY MESSAGE (TO HEALTH CANADA) IS TO GET OUT OF THE WAY, HELP US CLEAR THOSE BARRIERS AND WE WILL MOVE TOWARDS HEALTH,” SAID MCCORMICK.

DAVID PAUL MASECAR: 1956-2010

THE PROBLEM IS THAT YOU CAN'T CONTROL A COMMUNITY TO PRODUCE AN OUTCOME. YOU HAVE TO WORK WITH THE COMMUNITY TO DEVELOP RELATIONSHIPS. A COMMUNITY DOESN'T WORK THE WAY BUSINESS OR INDUSTRY WORKS. IF YOU TRY TO CONTROL CONDITIONS AND EVENTS THAT RESULT IN SUICIDE THEN YOU ALSO MISS THE STRATEGIES THAT ARE NATURALLY OCCURRING.

RELATIONAL WORLDVIEW

THE RELATIONAL WORLDVIEW, SOMETIMES CALLED THE CYCLICAL WORLDVIEW, FINDS ITS ROOTS IN TRIBAL CULTURES. IT IS INTUITIVE, NON-TIME ORIENTED AND FLUID. THE BALANCE AND HARMONY IN RELATIONSHIPS BETWEEN MULTIPLE VARIABLES, INCLUDING SPIRITUAL FORCES, MAKE UP THE CORE OF THE THOUGHT SYSTEM. EVERY EVENT IS UNDERSTOOD IN RELATION TO ALL OTHER EVENTS REGARDLESS OF TIME, SPACE, OR PHYSICAL EXISTENCE. HEALTH EXISTS ONLY WHEN THINGS ARE IN BALANCE OR IN HARMONY.

IN THE RELATIONAL WORLDVIEW, HELPERS AND HEALERS ARE TAUGHT TO UNDERSTAND PROBLEMS THROUGH THE BALANCES AND IMBALANCES IN THE PERSON'S RELATIONAL WORLD. WE ARE TAUGHT TO SEE AND ACCEPT COMPLEX (SOMETIMES ILLOGICAL) INTER-RELATIONSHIPS THAT CAN BE INFLUENCED BY ENTERING THE WORLD OF THE CLIENT AND MANIPULATING THE BALANCE CONTEXTUALLY, COGNITIVELY, EMOTIONALLY, PHYSICALLY, AND/OR SPIRITUALLY.

RUPERT ROSS' RAMBLINGS

WESTERN AND ABORIGINAL SCIENTISTS MIGHT APPROACH THE STUDY OF A PLANT IN A MEADOW DIFFERENTLY. THE WESTERN SCIENTIST WOULD FOCUS PRIMARILY ON UNDERSTANDING AND NAMING ALL OF ITS PARTS AND PROPERTIES, FIGURING OUT ITS ROOT, STEM AND LEAF SYSTEMS, HOW IT TAKES IN WATER, SUNLIGHT AND NUTRIENTS, HOW IT REPRODUCES, ITS LIFE EXPECTANCY, AND SO FORTH. THE ABORIGINAL SCIENTIST, BY CONTRAST, WOULD FOCUS PRIMARILY ON THE MANY ROLES THAT PLANT PLAYED IN THE MEADOW, EXAMINING HOW IT HOLDS SOIL WHEN THE RAINS COME, WHAT PLANTS FLOURISH CLOSE TO IT, WHAT BIRDS, ANIMALS AND INSECTS ARE ATTRACTED TO IT, HOW IT IS USEFUL TO THEM, THAT SORT OF THING.

A META-ANALYSIS OF MCCORMICK'S RESEARCH ON HEALING FOR ABORIGINAL PEOPLES INDICATES THAT HEALING LEADS TO ONE OR MORE OF THE FOLLOWING:

- Empowerment
- Cleansing
- Balance
- Discipline/responsibility
- Connection/belonging.

HUMOUR

THE FLIP SIDE OF TRAGEDY IS COMEDY. WE'VE BEEN LAUGHING AT OURSELVES FOR GENERATIONS. WHAT WE ASK IS: LAUGH WITH US, NOT AT US. KEVIN KROPINYERI.

"WHEN A PEOPLE CAN LAUGH AT THEMSELVES AND LAUGH AT OTHERS AND HOLD ALL ASPECTS OF LIFE TOGETHER WITHOUT LETTING ANYBODY DRIVE THEM TO EXTREMES, THEN IT SEEMS TO ME THAT THAT PEOPLE CAN SURVIVE." VINE DELORIA JR., AUTHOR, THEOLOGIAN, HISTORIAN



HUMOUR IS
AN
ESSENTIAL
SURVIVAL
SKILL




I'm just sorry it took us 400 years
to figure out how to beat them.









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 **Dreams (2004 Remaster) - Fleetwood Mac**



6.2M



81.2K

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