MAKING THE CLASSROOM A HEALTHY PLACE: THE DEVELOPMENT OF AFFECTIVE COMPETENCY IN ABORIGINAL PEDAGOGY

By

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ABSTRACT

This thesis explores the development of affective competency in Aboriginal pedagogy through the exploration of the Native Training Institute (NTI), an institute that functioned from 1980 to 1987 in Kamloops, British Columbia. Ten students, two administrators and one elder were interviewed to explore how the processes of affective education were included in the NTI curriculum. The thesis develops a theory of educational transformation based on the educational principles developed at the Native Training Institute that posits a theory of affective development founded on Aboriginal knowledge, learning identity, values, competencies, ideals and vision.

Four arguments for the inclusion of affective education in contemporary curriculum are presented. First, the Indigenous assertion that emotions and values are essential to the decolonization process and therefore necessary for Aboriginal success in the educational environment is defined. Second, the argument of modern European philosophy that affect is more essential to the process of learning than has been previously thought. Third, the recent developments in cognitive science that uphold the Aboriginal world view that thinking and feeling are not only connected but that emotion plays the major role in the functioning of mind and memory. Fourth, the comments of the students from the NTI that the affective aspect of the curriculum at the institute was essential to their learning.

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Beyond the academic world, I extend a heartfelt thank you to the elders and teachers that have contributed their valuable knowledge and wisdom to this work. Finally, I express thanksgiving to my family, children and friends for their support and understanding during this arduous work.

DEDICATION

Aboriginal knowledge is the elder of the world. This research is dedicated to the development of a curriculum of affective competence that educates the hearts as well as the minds of future generations. It is in the heart that the root of the sacred tree lives and it is the root that nourishes the tree and gives life and energy to all human beings.

My first counsel is this: Possess a pure, kindly and radiant heart

Bahá 'u'lláh

CHAPTER 1:

AN INTRODUCTION TO THE RESEARCH

This chapter articulates the need to document the Native Training Institute (NTI). It provides a brief knowledge of the institute's background and a rationale and overview of the study. The chapter also defines the knowledge gap that creates the need to develop affective curriculums. The NTI was the site of an Aboriginally developed holistic curriculum and was therefore suitable for this investigation.

Introduction

The announcer's voice is proclaiming the sounds of Joe Louis, the brown (not black) bomber, the pride of Harlem, defending his world heavy weight championship title. Several black men, train porters, are listening to the fight, among them is Malcolm Little who will one day become known as Malcolm X. They are moving, throwing punches in the air, smiling, joking, talking when the white overseer enters the train car to check on them. The movement stops, the faces become blank, emotion vacates, the radio is quickly turned off as their boss, Mr. Cooper, tells them to get to work. Malcolm offers a racial insult saying, "yes Mr. Charlie," and the boss reacts with "It's Cooper, Mr. Cooper." Malcolm says, "Yes, Mr. Cooper."

The boss leaves the room and the older black porters chastise Malcolm saying, "What's wrong with you BOY, Mr. Cooper is good white folks." Malcolm smiles, someone turns the radio back on, the movement, the emotion and the voices resume.

This scene from the movie Malcolm X reveals an important aspect of colonialism and oppression in education. In colonialist oppressive education, the name of the oppressor is important, our names are not. The voice of the oppressor is important, our voice is not and most importantly the feelings of the oppressor must be acknowledged and respected, our

feelings – the feelings of First Nations people – must not be. And still today in classrooms everywhere the teacher functions as an oppressor of affect. The teacher's feeling about us are paramount and ours are never mentioned, never acknowledged, never addressed, never taught and never developed into a curriculum that would move us toward emotional well-ness and emotional competency.

I remember one day, years ago, when I was working quietly in my art studio, Paul Harvey's *The Rest of the Story* came on the CBC afternoon radio. The story that day was about a surgeon, Dr. Ignaz Semmelwies, who was a well-respected doctor in a Vienna maternity ward during the 1840's. Semmelwies had noticed that the mortality rate in the delivery room staffed by medical students was three times higher than in the maternity ward staffed by midwives who maintained a much cleaner area than the doctors. He theorized that perhaps cleanliness was the factor that made the difference. As the years of his career went by, he had noticed increasing evidence that cleanliness, not believed in at that time in Europe, was important to patient survival. He eventually announced his conclusion that every surgeon should wash his or her hands between every surgery. For this he was laughed out of his profession. He became a joke and eventually died a broken, defeated and ridiculed man (Case, 2003, p. 1). Today, of course, his conclusions are commonplace but he had the great misfortune of being the first to notice them.

In 1879, thirty years after his request that surgeons wash their hands, Semmelwies' findings were being denied by a speaker at a seminar at the Academy of Medicine in Paris. A young man in the audience rose to vehemently protest that in fact deadly microbes were passed through unwashed hands from patient to patient. The young man was Louis Pasteur. He argued throughout his life for increased hygiene. Pasteur was also met with skepticism. In fact as late at 1910 doctors in New York City sent a petition to the mayor claiming that hand washing was "ruining medical practice" (Case, 2003, p. 2). Despite this overwhelming

disbelief in hand washing such a short time ago it is considered today to be the "most important means of preventing the spread of infection" (Case, 2003, p. 2).

When I began the Ph.D. project, I read that it was okay to do a doctorate on anything but emotion. Writing or researching about emotion was not respected academic material, I was told. Damasio (1999) comments on this phenomenon:

> Throughout most of the twentieth century, emotion was not trusted in the laboratory. Emotion was too subjective, it was said. Emotion was too elusive and vague. Emotion was at the opposite end from reason, easily the finest human ability, and reason was presumed to be entirely independent from emotion. This was a perverse twist on the Romantic view of humanity. Romantics placed emotion in the body and reason in the brain. Twentieth-century science left out the body, moved emotion back into the brain, but relegated it to the lower neural strata associated with the ancestors who no one worshiped. In the end, not only was emotion not rational, even studying it was probably not rational (p. 39).

Now, I find myself in the position of Semmelwies. I must say that emotions, which are as ignored by teachers in education and curriculum development as hand washing once was by physicians, are not as important as the cognitive aspects of learning. They are more important. In fact if we had to choose it would be better to educate the heart because then we would know that the student would become an adult who would be kind and useful to themselves and others. But if we educate only the mind and leave affect out, we cannot be sure what educational processes will create.

We can easily imagine and often hear of scenarios when at the beginning of the school day a young bright straight 'A' student rises in his classroom, pulls a semi-automatic handgun from his coat and begins to shoot his classmates. When the shooting is over, students lay dead and others are wounded as he turns the gun on himself and ends his very cognitive life. The mind of this student was taught, he did well, but his heart was not taught and therefore he did not do well with what he was taught. A mind is a terrible thing to waste but a mind educated when the heart is not is sometimes just a terrible thing. What makes it a terrible thing is what is at the root of the mind, the heart. Would it not be wiser to teach the

heart and make sure that the student has the emotional competency to use their acquired knowledge with care and compassion? Kelly (1965) comments that the heart is not only the root of the mind but also determines our behavior:

> ... how a person feels is more important that what he knows. This seems true because how one feels controls behavior, while what one knows is used in behavior ... but the way it is used depends upon positive or negative feelings. It is possible to be a saint or a demon with similar knowledge. (p. 455)

In the medicine wheel, emotions are the root of the sacred tree of life. Emotions provide the energy for learning that is activated through perception, creating the possibility of thought and understanding. Without emotions, there is no thought, no learning, no education, no teaching, no research, no dreams and no conscious life. In Native symbology emotions are represented, at times, as water. Can you imagine the earth without water? That would be like having a school where emotions are not primary in the curriculum. And that is in fact the environment in most schools, in this world, today.

The need for affective education is as obvious as the importance of washing our hands before surgery. There is increasing evidence in second-generation cognitive science that emotion not only precedes thought but enables thought and memory (Damasio, 1999, p. 42). Emotion is not the inconvenient, threatening, little sister of thought that was portrayed by Decartes, Kant and Locke. Emotion is the wise grandmother, the hag. A hag was once a positive description of a European woman of knowledge; a hag was an elder, a teacher. However, today a hag is defined as "an ugly old woman, a witch" (Barber 1998, p. 631). The same historical, societal, political and educational forces that have devalued the word 'hag' from respectful grandmother to threatening witch have separated the mind from the heart, devalued the importance of affective education, and eliminated emotion from philosophy and pedagogy. Once the philosophical disconnection of affect was embraced, the absence of emotion allowed the oppression of the earth and the peoples of the earth.

However today, as Damasio (1999) argues, the study of emotion and its relationship to reason and consciousness is being recognized as essential to learning. He argues that emotion is the support system of reason (p. 42). Damasio writes:

> In recent years both neuroscience and cognitive neuroscience have finally endorsed emotion. A new generation of scientists is now making emotion their elected topic. Moreover, the presumed opposition between emotion and reason is no longer accepted without question. For example, work from my laboratory has shown that emotion is integral to the processes of reason and decision making, for worse or for better (pp. 40-41).

The most feared specter of the slave master, the white train porter or the educator, is not that the oppressed will become educated but that we will feel.

Beginning of the study: The need to document the Native Training Institute

It was a calm early morning when the decision to pursue this Ph.D. was made. News that one of the few Aboriginal graduates from a local high school in Vernon, British Columbia, had taken his life after the graduation party the evening before was making its way from home to home. When I heard the news, I walked down into the woods below my house and sat near my sweat lodge contemplating the need to develop the emotional side of the student, the emotional realm of the medicine wheel of our being. How strong was the statement of this student, a bright young man from a good home, that the school system had taught him well cognitively but had failed to teach him to care about his self, to have emotional competency.

I sat by the sweat and remembered an incident that had happened in August of 1981 when I was singing with a group of elder men in Montana at a large Native ceremonial, Crow Indian Fair. We waited for a long time in the hot sun to show off our voices and when our time came to sing, many people gathered around the drum to hear and tape record the song. When the lead singer began to sing, a small bird landed on my shoulder and stayed there for the entire song. When the song was over, a young boy attempted to grab the bird and it took

flight. At this time one of the elder singers, Dale Running Bear, a Dakota, turned to me and said, "you are going to sing our songs before the nations and peoples of the earth." A look of disbelief must have come upon my face because Dale reassured me that this was true. Then he said, "when you sing these songs always remember these words, 'our songs are prayers, they are prayers now and they were prayers in the distant past'."

"When you sing these songs," he said, "some are going to ask you what these songs mean. This is because they have lost the way of the heart and will try to understand these songs with their mind and that cannot be done." He continued, "there will be a few that will hear these songs with their hearts and welcome them as old friends. But, most of the people living on the earth today have lost the way of the heart; they will ask you what the songs mean. This is when you remember these words, our songs are prayers."

In our understanding – the understanding of singers – singing is a way of life, a supplication that becomes a way of being. Sometimes you can pick singers out of a crowd just by the way they stand or the way they move.

The words of the elder remind us that each word spoken is an exercise of power and a use of medicine. Therefore, with our words we can create good medicine. With our words we design our path of life, with the etching of power that lies within the wisdom of the word. Singing is the concentration and magnification of this power. Fortunate is the man or woman who can raise their hand to the mountain and sing with all their being as an expression of joy.

The greatest sadness in life, for me, is to perceive potentialities in those around me and know that they will be unexpressed. The elders say that every human being, in each of the four directions, has a song that expresses their uniqueness within creation, their power at the center of the universe and the rhythm of the meaning of their life. Each person's personal song represents their nature and teaches them of their true self and the lessons of their ultimate potential, the gift they have brought to life by being.

They say that when a person begins to sing from the mouth. As years go by, the songs begin to move deeper in the being of the singer and he or she learns to sing from the throat. At this point the singer begins to touch the power and essence of the song. As more years go by the singer begins to sing from the heart. Here, the singer finds the light, the flame within the heart, which is the source of purification of the songs. As more years pass the singer travels even deeper into the spiritual reality of being and begins to sing from their center. At this point the singer becomes connected with creation through the center of their being. When they sing the songs they connect with the ancestors receiving strength, are purified as they pass through the heart, receive the power of the throat and the intonation of the voice and fly from their mouth to descend upon the community as a blessing.

The process of becoming a singer and the educational process of becoming emotionally competent are similar: To achieve affective competency, first we must learn how to identity our emotions as we learn how to sing the songs. Second, we must learn to understand the meaning and feedback of the emotional process as we understand the meaning and history of the songs. Third, to become emotionally competent means we are accomplished at managing our emotional state, which is an internal process that requires self-knowledge similar to the knowledge of self that develops in the process of learning to sing from deep within ourselves. And fourth, we connect both emotional competence and singing to the community and society around us. Being a singer and being emotionally competent are both blessings to the community. An emotionally competent person uses their emotional energy to promote their potential and the potential of those around them. The singer uses their songs to support the community processes and ceremonies that assist the people.

The desire to focus on the importance of affective education, and perhaps fulfill the words of the elder, easily combined with a suggestion from the Aboriginal community regarding the importance of documenting the history of the Native Training Institute (NTI). Irene Adams, a former student at the institute, made the suggestion that it would be an

excellent topic for investigation. In October of 2002, I traveled with Marie Anderson, the former director of the NTI, to the Cooks Ferry First Nation to collect the NTI documents for study and analysis. Marie had informed me that there were twenty-six boxes of NTI materials stored in the basement of a vacant home at Spences Bridge. There were twenty-six boxes, however twenty-three were empty. Someone had removed most of the NTI documents. In two of the three boxes containing materials, I found class lists and applications for enrolment. In the other were eleven audiotapes that contained discussions of the philosophical foundation used in the development of the institute's Human Service Worker social work program. The missing materials underscored the need to document the history of the NTI. This need provided an opportunity to investigate the affective development of Aboriginal students. The Native Training Institute developed a holistic model of education that included the use of curriculum materials based on the medicine wheel. Because their educational philosophy included a strong emphasis focused on the emotional realm of the wheel, they met the criteria for investigating the influence of incorporating emotional development into a holistic curriculum, in an Aboriginal setting.

Institute background

The Native Training Institute was established in 1979 through the efforts of four Aboriginal women, Norma Kenoris Manuel (Secwepmc), Elaine Hebert (Secwepmc), Marilynn Napoleon (Lillooet) and Marie Anderson (Thompson). They formed a society to assist in the development of a Native Human Service Worker social work program. This program was developed to meet the training needs of social service workers employed by First Nations band administrations. These workers were deluged with problems and felt the need for advanced expertise. Marie Anderson, who became the director of NTI in 1980, commented that:

> It was mainly education workers and social workers doing the work and nobody had any kind of training and the alcoholism was rampant. There were

> all kinds of social problems. Kids were dropping out of school. And the work was very hard and sometimes you know you felt quite alone so it was a place to go for support if you wanted, to support one another and help one another. (Anderson interview, 2003, p. 6)

The NTI developed the Native Human Services (NHS) as a certificate program through an administrative affiliation with Cariboo College, now the University College of the Cariboo.

Rationale of the study

Aboriginal communities have been impacted by an educational philosophy that has been alien and unhealthy. A salient impact of the rationalist philosophy has been the decrease in the emotional maturity in Aboriginal communities. The evidence of emotional immaturity is the litany of statistics issued by various government agencies regarding the high levels of incarceration, alcohol and drug abuse, suicide, family and child problems, as well as the low levels of educational accomplishment. However, the NTI was founded on the belief that Aboriginal communities, despite colonization and the influence of residential schools, still contain knowledge that provides the foundation for a holistic and balanced education and supports the development of emotional competency. Within this knowledge base are the teachings necessary to create an emotionally mature and competent adult through the development of affective competencies in relation to the mental, physical, volitional and spiritual aspects of being.

However, colonization for Aboriginal Canadians included a colonization of emotions, a colonization of affect. Aboriginal values were defined as unacceptable in the classroom and Aboriginal emotion became a prime target for social control. John Fire Lamedeer stated on many occasions that Native children have been put in many square boxes where the mind is taught but the heart is forgotten (Lamedeer, c. 1970). In this statement, Lamedeer (1980), states symbolically that in many square boxes, or schools, Aboriginal students face years of education in which the mind is educated but the emotions are left undeveloped. Those who understand the medicine wheel believe that the mind and the heart are connected and

therefore educating the mind alone is absurd. In the medicine wheel, the symbolic meaning of the south, the direction of the heart is nourishment. The heart provides nourishment to the mind as well as the physical and spiritual realms of the wheel. Thus, the development of the affective capacity is essential to the development of cognitive capacity. Lamedeer concluded that we come out of school as flat tires, the wholeness of our being only partially developed (Lamedeer, c. 1970). This creates a situation where "many are concerned that we are being over-developed cognitively and under-developed affectively" (Carney, 1976, p.1).

> Life to us is a symbol to be lived.
>
> John Fire Lamedeer (pg. 118)

Fiumara (2000) discusses the problems that result from the colonization of affect and the absence of emotional education that have created emotional immaturity and illiteracy. She argues that affective incompetence is a destructive social force that can "sabotage even the most enlightened of cultural enterprises" (p. 88). She refers to this as the cost of "insufficient affective intelligence" (p. 89) and argues that affective illiteracy creates internal "psychic violence" (p. 91) that manifest in the external world as "affective calamities" (p. 90).

Goleman (1995) also agues that emotional illiteracy has been created by the absence of affective education in the classroom. Goleman discusses the cost of emotional illiteracy. He finds that emotional literacy dropped in all ethnic, racial and income levels of school-aged children between 1970 ad 1980. Based on teachers' assessments and evaluations, there is a steady decline in emotional ability including: (1) presence of social problems; (2) presence of depression and anxiety; (3) problems with attention or thinking processes; (4) increase in aggressive and delinquent behavior (p. 233). Goleman argues that the students are both angrier and more isolated than the previous generation and that these

indicators relate directly to poor self-esteem and self-identification based on emotional incompetence.

Boler (1999) argues that emotions must be public rather than private to create the space for political activity and change (p. 142). This is true of Aboriginal emotions as a source of change in Aboriginal society. Aboriginal people and communities have often internalized a sense of value inferiority as a result of the colonialization and oppression of emotion. As I will discuss below, emotions become structured as values and the denial of Native values in the classroom creates a sense of powerlessness in Aboriginal students. This makes the expression of Aboriginal emotion in the classroom impossible, and thereby denies the learning energy that arises from values to Aboriginal students. The emotional silence of the classroom combines with the Aboriginal value of silence to allow the Aboriginal student to remain in the twilight zone of near nonexistence. This isolation becomes internal and numbs even the innermost energies in the emotional realm. Isolation becomes a garden of powerlessness in the classroom and teaches Aboriginal children the lessons of negative identity. However, an articulated awareness of values by Aboriginal communities can create a starting point for change. The raising of emotional consciousness is necessary to allow Aboriginal students to identify the negative alienation of racism (Bryde, n.d.; Stubben, 2001). Aboriginal communities need to become aware of the omission of Aboriginal values in curricula while articulating their traditional values as part of the school curricula. This is the politics of values in developing pedagogies.

The elimination of emotion from Aboriginal societies through education began with the writings of John Locke, including *An Essay Concerning Human Understanding* (1690), which became foundational in the development of English public schools. These schools were the highly private schools in which the agents of the British colonial empire were trained. Eventually, the empiricist theories embedded in these "public" schools were used to design and implement Indian boarding schools in the United States. More than any other

philosopher, John Locke influenced the development of the governmental relationship with Aboriginal peoples (Arneil, 1996, p. 168). His philosophy was used to justify the appropriation of Native lands based on the concept that Aboriginal people had not developed the land; the land was considered "vaccum domicillum" or waste land (Arneil, 1996, p. 141). In fact, it has been said that every church in the colonies had two books: the bible and Locke's *Two Treatises on Government*. Huyler (1995) states:

> Locke indefatigably addressed the issues and arguments of churchmen and businessmen, political writers and radical reformers, scientists and philosophers, and ancients and moderns. Locke brought together under one vast philosophic roof, a plethora of historical concerns, historiographical traditions, economic findings, and religious commitments. (p. 33)

Arneil (1996) argues that Locke was "elevated to the status of a major prophet" in the colonies (p. 171). Locke brought together the European exaltation of reason over emotion. Arneil states:

> Natural men or Amerindians are inferior to Englishmen, according to Locke, primarily because their reason has not yet been developed to the same extent ... Locke draws a parallel between savages, idiots, and children, asseting that all have a diminished sense of understanding. (pp. 30-31)

Locke stated that "Christianity will spread throughout the world by virtue of the growth of natural man's [Aboriginal] reason" (Arneil, 1996, p. 303).

In Canada, the British North America Act of 1867 granted legislative power over Indians to the Canadian government. That same year, N. F. Davin, a government commissioner, was sent to the United States to examine Indian boarding schools. Davin's recommendations laid the foundation for Indian residential schools in Canada. Davin writes:

> The experience from the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him ... The child again, who goes to a day school learns little, and what he learns is soon forgotten. (as cited in Haig-Brown, 1998, p. 26)

Attempts to initiate Native residential schools began in New France in 1620. However, the modern era of Canadian residential schools started in 1879 with the establishment of industrial and boarding schools. On December 4, 1998 a United Nations report con-

demned Canadian Indian residential schools with the "harshest [criticism] ever leveled at a developed country" (Haggart, 1998, p. 1). Although the countless quotes regarding genocidal atrocities committed in residential schools could be included here we will focus on considerations relevant to emotional development.

An Assembly of First Nations (1994) study focused on "how First Nations children were emotionally wounded during their time at residential school" (p. 37). The report states:

> A child becomes wounded emotionally when the expression of feelings is suppressed, discouraged, or belittled (or when threatened). Wounding emotionally is also affected by withholding nurturance. Finally, emotional wounding occurs through shaming and humiliation, ridiculing, and "putting down" children (p. 38).

Aboriginal children were being physically, emotionally and sexually abused for speaking their language and practicing their way of life (White, 1992, p. 22). Haig-Brown (1998) comments on emotional dysfunction as a planned design of the residential school curriculum: "their education must consist not merely of the training of the mind, but of a weaning from the habits and feelings of their ancestors, and the acquirements of the language, arts and customs of civilized life" (p. 25).

As a final comment on the devastation of residential schools, I mention the statement of Father Hugonard, who expressed a sense of pride that: "the success of Indian education was 'something to be proud of' ... In the period between 1884 and 1905 ... only nineteen percent of the children who had come to [Hugonard] had died under his care"(Milloy, 1999, p. 92). Father Hugonard had reason for his pride. This was the lowest death rate at any Indian residential school in Canada. The death rate at many approached 50 percent. For instance, the death rate at the Old Sun residential school in Alberta was 47 percent (Minister of Supply and Services, 1996, p. 18).

These schools consciously attempted to destroy the nurturing heart/mind connection defined in *The Sacred Tree* (Brown et al., 1984). The residential school legacy is an emotionally crippling event that has left a vacuum of affective incompetence in Aboriginal families

and communities. Residential schools were designed to destroy the Native family. They have failed. They were necessary because of the tremendous strength of tribal families. Aboriginal families have been harmed by residential schools; they have been abused and endured all manner of evils. But Aboriginal families are still existent, still alive and in a processes of healing and rebirth. One process that is critically necessary to this healing and rebirth is the re-establishment of emotional maturity and competence in Aboriginal families, communities and education. Thus, the Native Training Institute provides a wonderful opportunity to critically examine an attempt to recreate an Aboriginal approach to education.

Overview of the study

The theoretical framework of Aboriginal affective development is explored in this thesis through qualitative interviews. The interviews investigate the educational processes used at the NTI including talking circle ceremonies, teaching of the legend cycle, introduction to peer counselling techniques, and the introduction to the traditional ceremonial processes. This research identifies the key affective factors that facilitated educational transformation for the graduates of the NTI program from the student, faculty and administrative perspectives. Ten students, two administrators and one elder were interviewed. In addition, the tapes of faculty conferences were analyzed to determine the NTI philosophies of education, how the emotional side of the student was instructed and developed, and how affective curriculum provided a foundation for competent and successful learning. This knowledge has implications for current Aboriginal educational and cultural regeneration through a theory of cultural pedagogy. In an unpublished Ph.D. dissertation Bopp (1985) states that:

> There is an [ongoing] organic curriculum process inherent in all living cultures which encourages and guides human interaction with the universe in ways that promote the unfolding of human potential. Hence contrived curriculum must root itself in the process of this already ongoing organic curriculum process. (p. 281)

This thesis investigates the "organic curriculum process" identified by Bopp as it emerged and developed at NTI. This allowed the determination of how this curriculum design can be used to develop the emotional realm of the human being through the use of a theory of affective competency within a holistic curriculum.

Knowledge gap

The complete teachings of how affective maturity was developed in Aboriginal communities is unavailable in any organized manner to contemporary Aboriginal or educational communities. A tribal theory of emotional competency that outlines the development of the emotional realm of the child is unavailable in the literature. However, emotional competency is developed through the inculcation of values and it is possible to find tribal scenarios and histories that discuss the value-learning process and thereby gain an understanding of how emotional development occurred. However, a comprehensive understanding of the development of Aboriginal affective competency has not been defined. This research will seek to define the key elements of Aboriginal affective development that assisted the graduates of the NTI.

Precise purpose of the study

The precise purpose of this research is to advance the understanding of how to use the emotional realm of the medicine wheel in education. The goal was to glean the knowledge of affective development from the graduates of the NTI to find out what assisted students as transformative practice. The NTI program was examined to determine how the holistic context created and supported the emotional development of the students. As the research developed, the importance of the holistic nature of the program became increasingly apparent and the final outcome was that affective education was investigated in its relation to the elements of a holistic curriculum rather than being explored as a separate

realm of the curriculum. This research developed principles of transformation based on the use of emotional development in a holistic Aboriginal learning context.

In the words of Docstator (1993) the "translation of the philosophical principles of Aboriginal epistemology into a curriculum that is usable to support the affective development of children in a contemporary classroom is difficult but possible" (p. 8). In fact, Joe Duquette High School in Saskatoon has accomplished this with the spiritual dimension of the medicine wheel by using elements of the culture.

> Joe Duquette's successes and its uniqueness are based primarily in the consistent and insistent commitment of all involved to a focus on Aboriginal spirituality within the school and all the relationships there. The sacred circle ... is the foundation of the school's philosophy and is evident throughout. Sweet grass circles, trips to the sweat lodge, feasts, and respect for the teachings of elders are central to all of the school's activities. (Archibald, Haig-Brown, Regnier, & Vermette, 1994, p. 1)

CHAPTER 2:

A REVIEW OF THE LITERATURE

Introduction

Why are emotions and values central to Aboriginal education and learning? First, there is a need to understand the colonization of Aboriginal emotion in order to develop an understanding of how to regain the emotional maturity necessary for de-colonization. Secondly, the acquisition of knowledge in the classroom is dependent on the development of affective competency. Third, there is a need to understand the development of Aboriginal values to increase the learning potential of Aboriginal students. Fourth, it is important to develop a theory of affective competency that can be used for transformation learning and curriculum development.

Aboriginal approaches to affective education

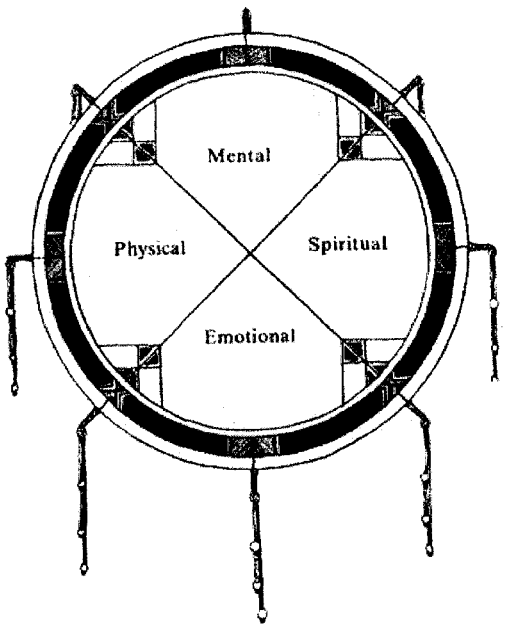

Figure 1. The Medicine Wheel

The medicine wheel is a traditional Aboriginal model that provides a holistic philosophy for education and development (see Figure 1). The medicine wheel philosophy developed into a theory of growth and development at the Native Training Institute. It was used to organize Native and non-Native knowledge into a holistic pedagogy that developed knowledge, skills and values usable in confronting the many 'kinds of social problems' that existed in the communities for which the NTI was providing training (Anderson interview, 2003, p. 6).

The medicine wheel teaches us that each of the aspects to our nature – the physical, the mental, the emotional, the spiritual and the volitional – must be equally developed in a healthy, well-balanced educational process (Brown, Lane, Bopp & Bopp, 1984, p. 12). This teaching is central to development of holistic curricula based on the medicine wheel philosophy.

> The medicine wheel is the very Way of Life of the People. It is an Understanding of the Universe. It is the Way given to the Peace Chiefs, our teachers, and by them to us. The medicine wheel is everything of the People.
>
> The medicine wheel is the Living Flame of the Lodges, and the Great Shield of Truth written in the Sign of the Water. It is the Heart and the Mind. It is the Song of the Earth. It is the Star-Fire and the Painted Drum seen only in the Eyes of Children. It is the Red Pipe of the Buffalo Gift smoked in the Sacred Mountains, and it is the Four Arrows of the People's Lodge. It is our Sun Dance.
>
> The medicine wheel begins with the Touching of our Brothers and Sisters. Next it speaks to us of the Touching of the world around us, the animals, tress, grasses and all the other living things. Finally, it Teaches us to Sing the Song of the World, and in this way to become a Whole People.
>
> Hyemeyohsts Storm, Northern Cheyenne
> (as cited in Lane, Bopp & Bopp, 1984b, p. 3)

The medicine wheel, as a philosophical and epistemological concept, represents a multi-layered and multi-faceted reality. The layers of the wheel have been used as a metaphor to describe the four directions, the four winds, the four races, and the four elements of creation: earth, water, air and fire – and the four worlds of existence: mineral, plant, animal and human. Lane, Bopp and Bopp (1994b) articulate the significance of the medicine wheel dimensions:

> I believe our purpose as human beings is to learn and know and love the creator. In the process I believe our purpose is to develop spiritual qualities, the qualities of justice, of love, of compassion, of patience and so forth. I think the creator has given us many worlds to interact with in order to develop those spiritual qualities. The mineral people teach of something when we interact with them. The plant people, the animal people, the human people and the unknown world, from the spiritual world. They all teach us things. I also believe that human beings are spiritual as well physical beings. I believe that human beings can only be seen and understood in relationship to everything that relates to them and that is everything. Everything in the universe is one and is related to everything else. That people in order to understand the universe have to see this connectedness, the interrelatedness of all things. Everything is related to everything else and that the hurt of one is the hurt of all and the honor of one is the honor of all. (NTI Philosophy Tapes, 1983, p. 92)

In the medicine wheel philosophy, the mind and the heart are connected. Indeed, the mind and heart are not only connected but the heart is the root of the mind. Thus, the development of the affective capacity is essential to the development of cognitive capacity. This concept was essential to the development of a curriculum that supported and encouraged affective development and healing.

> We Native people understand that all living things are one large extended family and that we therefore should be working together in all the four corners of the world ... Every decision should be made in reference to how that decision will affect the seventh generation in the future.
>
> Oran Lyons, Onandaga
> (as cited in Lane, Bopp & Bopp, 1984a, p. 5)

Unheard voices: The colonization of Aboriginal emotion

Marie Battiste and James Henderson (2000) write that Aboriginal peoples have experienced a "colonization of our creation, our ecologies, our minds and our spirits" (p. 11). They also state that colonization disordered Aboriginal social relations and their ways of "thinking, feeling, and interacting with the world" (p. 13). In these two quotes we have the colonization of the entire medicine wheel, the mental, emotional, physical (ecological) and emotional (social, feeling) realms. Linda Smith (1999) states that "decolonization is about centering our concerns and worldviews and then coming to know and understand theory from our own perspectives and for our own purposes" (p. 39). Smith reveals the importance

of understanding the process of affective colonization that has occurred in North America and the need to develop a theory of affective competency that is relevant to Aboriginal education.

Battiste and Henderson (2000) argue that cognitive imperialism "postulates the superiority of Europeans over non-Europeans" (p. 21). I argue for the inclusion of the concept of affective imperialism as an aspect of the "Eurocentric monologue" (p. 13). As was stated above, Europeans focused on the destruction of the Aboriginal emotional self during the process of colonization. The emotional self contains key elements that must be destroyed to dehumanize and colonize a people. When we expand the emotional realm of the medicine wheel, it grows into the social realm that includes family, values and relationship. Battiste and Henderson articulate that it is the "social process of learning" in the emotional realm that makes traditional knowledge traditional (p. 46). It is this social process of acquiring and sharing knowledge that is unique to each tribe and nation. Thus, knowledge acquisition is based on "social relations" that are founded on emotional development (p. 47).

Battiste and Henderson (2000) conclude that the emotional realm is the "source of all teachings" through the "caring and feeling" that are derived from the process of "listening for the truth" (p. 42). They write:

> Indigenous knowledge emerged from the processes of Indigenous peoples' collective experience with ecologies, *including the products of their human minds and hearts* [emphasis added]. Indigenous peoples embody their knowledge in dynamic languages that reflect the sounds of the specific ecosystems where they live and maintain continuous relationships. All Indigenous knowledge flows from the same source: relationships within the global flux, kinship with other living creatures and the life energies embodied in the environment, and kinship with the spirit forces of the earth. (p. 125)

Battiste and Henderson imply that the heart and mind are connected and work together in the development of Aboriginal knowledge. They argue that the mind is oriented toward the relational processes contained in the heart. (p. 102). These relational processes "connect everything with a continuous state of transformation" in contrast to the Eurocentric view

that minds are oriented to objects rather than processes in a compartmentalized reality (p. 101).

Knowledge, the classroom and the development of affective competency

Walter Lightning (1992) has commented on Elder Louis Sunchild's beliefs regarding the importance of heart/mind development in his article *Compassionate Mind.* Lightning states that his article deals with the "nature of mind" but, in fact, it deals with the nature of the mind and the heart (p. 215). The term 'compassionate' references emotion rather than cognition. The phrase 'compassionate mind' echoes Battiste and Henderson's argument that the mind and heart work together in Aboriginal philosophy. Lightning comments that in order to advance through the "stages of knowledge" one must learn how to learn with "intuitive feeling" which he articulates this as a definition of holistic learning (pp. 216-217).

> ...to comprehend holistically I not only had to learn something intellectually, I had to learn it emotionally as well. For this to happen, timing and synchronicity play very important part in regulation and realization of the entire process. (p. 217)

Lightning (1992) defines the process of learning through the "grasping of meaning" as involving the elements of cognition, insight, relationship between teacher and student, sensation, and spirituality. It is not just a cognitive (mental) act, but an emotional – thus physical – act. Learning is felt. It is a sensation. It is something that involves emotions. And as the elder here points out, learning is ideally a spiritual thing, because the compassionate mind is one that is spiritually centered (p. 232).

Sunchild states that "great care should be given to the head and the heart" (Lightning, 1992, p. 235). Lightning (1992) comments that this is an expression of the importance of the unity of the mental and emotional in the "context of individual volition" (p. 235). Lightning states that the emotional and mental realms are "put together" to allow learning. The highest state of self is when one is in volitional control while experiencing a "harmonious state ... of connectedness with others" (p. 236). Thus, Sunchild sees the mind/heart

connection as important in relationship to self and others. More importantly, Lightning comments that this relationship has implication for "large-scale connectedness" (p. 239).

Vine Deloria's (1995) statement regarding the unheard nature of Aboriginal knowledge sets the tone for an investigation of emotional competency. Deloria writes:

> The problem with the Indian traditions is that hardly any open minded scientist has heard them, and an even lesser number know how to listen to Indian elders, catch the nuances of meaning, and be prepared to elicit the proper information from the story. (p. 232)

Dennis and Barbara Tedlock (1975) advance Vine Deloria's (1995) philosophical outlook with their comment that, "in order to become the Indian's students, we have to recognize that some of what he has to teach transcends cultural or historical boundaries" (Tedlock & Tedlock, 1975, p. xiii). The Tedlocks refer to this as a problem of "inexpressibility" (p. xvi). They argue that one method of overcoming inexpressibility is the creation of relationships by following Black Elk's advice that we view all things as our relatives (p. xvi). The primary inexpressibility is that of expression of Indigenous emotion in the classroom through the values of relationship.

Relationship, learning and mythology

Oscar Kawagley (1999) advances the concept of relationship discussed by Tedlock and Tedlock (1975). Kawagley reveals the metaphysical interrelatedness of relationships as a matrix of "culture, knowing and living" (p. 31). Kawagley argues that the metaphysical view of nature allows a harmonious relationship with the environment through the creation of relationships. Kawagley's concept of relationship supports the interrelationship of culture and knowing that was viewed at the NTI as a learning matrix that included culture, identity, values and learning. Learning at the NTI was viewed as manifesting from a self-identity that was strengthened by interactions with cultural learning that created meaning and health (Brown, 1984, p. 12).

Importantly, Kawagley (1999) argues that of the four areas of holistic thought, the emotional is paramount. He emphasizes the importance of affective competency in Aboriginal pedagogy. This comment also supports the affective curriculum development that occurred at the Native Training Institute. Kawagley argues that the heart is on a higher plane in Aboriginal thought than the mind. He writes:

> To achieve a secure sense of oneself involves meditation, visualization, intuition, and tempering all thoughts and actions with the "heart," which is on a higher plane than knowledge of the mind. "Heart" can best be explained by giving examples: to give freely of oneself to help a person with personal problems; to bring a little bird home with a broken leg and care for it to restore its health; to come upon a moose mired in soft snow and shovel the snow away to free it; to be motivated by kindness and care—these all involve the exercise of the heart. You can recognize people with heart by the respect shown them by others through kind words, inclusion in community activities, and acceptance as a stable and common-sensical member of the community. (p. 44)

This quote affirms the fact that affective competency was an important aspect of traditional pedagogy. Affective competency, as stated here, was an observable learning outcome in the Aboriginal system of child development. Kawagley argues that this orientation to learning, an orientation that puts affective development at the forefront, is what is needed to provide education that can "counteract the depression, hopelessness, and despair" (p. 43).

Jeanette Armstrong echoes Kawagley's (1999) belief in Dagmar Thorpe's (2001) interview *The Spirit of the People has Awakened and is Enjoying Creation Through Us.* Armstrong argues that a learning process which reflects Aboriginal principles is essential to re-integrate "beliefs, ceremonies, political movement, in relation to our land, ecology and understanding the society itself" (as cited in Thorpe, 2001, p. 250). Armstrong agrees with Kawagley that feeling together is an "underlying functional process" important for the reinstitution of values (p. 252). In addition, Armstrong identifies key areas of connection in affective curriculum by addressing the interconnectedness of traditional teachings, beliefs and ceremonies with areas of sovereignty such as political movement, land and society.

Developing affective and moral competencies

Native societies teach values as a method of developing the affective content of the child rather than teaching directly about emotions (Bryde n.d.; Cajete 1997; Deloria 1995; Red Horse 1997; Stubben, 2001). If values are taught, they structure emotions in positive directions – both individually as emotional competency, and socially as moral competence.

Keith Basso (1987) affirms this theoretical orientation to Aboriginal values in his article *Stalking with Stories: Names, Places, and Moral Narratives Among the Western Apache*. Basso argues that values are tied to Apache stories about the land. He states that, "the land makes people live right" (p. 95). Basso lists five ways in which values are used on the "purposive dimension" to teach proper conduct through myth and historical tales. These focus emotional energy toward "objectives that Apache Narrators typically have in recounting them" (p. 103). These five objectives are to enlighten, to instruct, to criticize, to warn and to "shoot" the listener with the knowledge of values (p. 103). These objectives reflect one tribal method of using values to structure emotion in ways that create an emotionally competent person who will be of benefit to themselves and those around them while maintaining acceptable moral relationships within the tribal, community and family context. Basso argues that immoral behavior is a community affair (p. 105). This is a tribal approach to affective and moral competency. Basso states that the failure to teach values connected to the land can cause youth to "get into trouble" (113). He writes:

> ... children who do not learn to associate places and their names with historical tales cannot appreciate the utility of these narratives as guidelines for dealing responsibly and amicably with other people. Consequently ... such individuals are more likely to act in ways that run counter to Apache social norms ... (p. 113)

Julie Cruikshank (1999) also argues that stories have social (moral) meanings in her article *The Social Life of Texts: Editing on the Page and in Performance*. Cruikshank writes that the elders in the Yukon realize that "children now learn by reading" (p. 103). She indicates that written stories in the Yukon may accomplish what Basso states the land

accomplished for Apache storytellers. She describes that she understands the teachings of elders Angela Sidney, Annie Ned, and Kitty Smith to mean that "words have work to do" (p. 104). That work includes the development of emotional competency by the structuring of emotions as Aboriginal values. Of course, ideally, tribal societies could employ a combination of these sources of emotional development, written and oral. Cruikshank posits that written stories from the oral tradition can become part of the "larger social process" of the community (p. 98).

The optimism of Cruikshank (1999) is offset by the concerns raised by Ron and Suzanne Scollon (1981) in their chapter in *Narrative, Literacy and Face in Interethnic Communication*. The Scollons point out that relationship, the core Aboriginal value, is absent in "non-indexical" (p. 48) literacy. That is, the primary relationship in non-indexical writing is between "sentence and sentence, rather than between speakers or between sentence and speaker" (p. 48). Since the text is non-indexical, it requires nothing outside the text for meaning or interpretation. Therefore, meanings attached to the land, as in the Apache value stories, as well as to relationships outside the text are lost. The Scollons argue that essayist literacy is decontextualized. This is the natural result of taking emotions and values out of texts that are based on the expression of rational knowledge. The authors discuss that this creates a clash of worldviews because decontextualized literature is uncharacteristic of Aboriginal (in this case Athabaskan) thought (p. 53). In decontextualized literature the relationship between audience and author are obscured. However in Aboriginal writing this relationship is often the essence of the communication. At the NTI the development of values, emotions and affective competency was achieved through process experience as well as through literature.

Jack Forbes, in his 1997 article *Nature and Culture: Problematic Concepts for Native Americans*, writes about the existence of emotions within the "unity of the entire world and, indeed, of the universe" (p.7). This unity is in contrast to the dualism of European

thinking. Forbes argues that European dualism relegated emotions to the lesser realm of creation along with women who were perceived as being "hysterical and non-reasoning" (p. 7). The non-rational also included Indigenous peoples and the wilderness. Mother Earth was viewed as uncultivated and undomesticated and therefore dangerous (p.7). Forbes writes that Indigenous peoples were believed to be "wild and emotional with a 'primal' ability to connect with the equally 'wild' world of 'nature' and prerational 'power'" (p.7). These concepts agree with the theory of European disconnection from the land mentioned above. Brown (2002) writes: "in Europe, instead of developing a philosophy similar to the medicine wheel that combined the mental and emotional in relationship with each other philosophers developed a model of being which brought the mind and heart into opposition" (p. 6).

Unfortunately, Forbes (1997) goes on to state that there is a "presence of wisdom in the environment" without discussing the presence of emotion or the emotional aspect of the environment (p. 10). As Megan Boler (1999) argues in her work, *Feeling Power*, the expression of emotion is the essence of de-colonialization (p. 142). This focuses the importance of James Clifford's (1986) comment that "a great many portrayals of 'cultural' truths now appear to reflect male domains of experience" (p. 18). As cultural portrayals become more and more masculine the distance from liberating emotional content becomes greater.

Different approaches to education based on value differences.

The major difference between Aboriginal and non-Aboriginal philosophies of education is the development and use of different values in the classroom. There is a need to understand the development of Aboriginal values and emotions to increase the learning potential of Aboriginal students. Eduardo Duran (1990) notes in *Transforming the Soul Wound: A Theoretical/Clinical Approach to American Indian Psychology* that:

> ... we have a basic difference in cosmology in that the west is masculine and the Indian cosmology is more in alignment with the feminine ... A thinking

> function that has its root metaphors in masculine psychology is going to be diametrically opposed to a thinking function that is feminine. (p. 59)

Teachers are trained in academic institutions devoid of knowledge relevant to Native values. In addition to not teaching about the history of colonization in the Western Hemisphere, most teachers are totally unaware of both the positive and negative cultural realities of Native students. Not only are teachers unaware of the Native world, many fear it. Some teachers hold the view that Natives should have disappeared long ago and are enraged at the mention of the idea that our worldview should even be considered. Most school administrators and teachers, viewing Native student entering the doors of their school, dressed in the same fad clothes as all the other students, cannot conceive that these students actually carry within themselves a different world view. It is not a matter of a different cultural knowledge, which is content curriculum, that may be taught in a First Nations 12 class. These students carry different values, which is process curriculum that required a different way of 'doing' learning. Eduardo Duran (1990) writes:

> Even the beginning student can see the disparity in systems and to impose one system of thought over another is very difficult without the input of discussion with the different world view ... It's not a matter of a worldview being better or worse or more enlightened than another. The issue is one of quality such as can be illustrated in the color blue being different form orange– neither one is better or worse, they are merely different. (p. 51)

A problem with European approaches to developing Native curriculum content is the phenomenon that Duran (1990) calls "psychological imperialism" (p. 23). In our case it becomes educational imperialism. Educational imperialism values content curriculum above process curriculum and chooses cognition over affect. This Eurocentric view assumes the quantitative and qualitative superiority of the European worldview and includes Aboriginal content in the curriculum only as an afterthought. In the words of Duran, western education institutions "not only discredit thinking that is not western but also engage in practices that imply that people who do not prescribe to their world view may indeed be genetically inferior" (p. 23).

Eurocentric philosophy is detached and objectified within noun-based language. Battiste and Henderson (2000) state that this "creates a detachment from that which is known, so that knowledge does not inform or create meaning" (p. 123). They quote Steven Augustine, a Mi'kmaw historian, who argues that "this lack of feeling as a lack of connection with the earth ... explains the lack of respect Eurocentric science has shown toward other living creatures" (p. 123). This explains the emphasis on cognitive rather than affective mental structures in European epistemology.

Aboriginal values represent a relational, affective approach to reality. It is important to understand that when the European male (Zeno, Plato, Socrates, Aristotle, Descartes, etc.) separated their mind from their heart and, in medicine wheel terms, began the oppression of the heart by the mind that they also separated themselves from their environment. One might argue that this emotional detachment from their lands allowed them to leave their homeland and export their philosophy of oppression throughout the globe. When Europeans became detached from their affective awareness, it enabled them to avoid the emotional feedback from their exploitation of the world's peoples and environments. The oppression of the European heart by the European mind was the beginning of the oppression of Indigenous peoples, women, and the earth itself; Boler (1999) notes that this is the reason why emotions are glaringly absent from Western historical discourse (p. 19). The Lakota speaker Luther Standing Bear has stated:

> The old Lakota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing living things soon led to lack of respect for humans too. So he kept the young people close to its softening influence. (as cited in McLuhan, 1971, p. 6).

An examination of Michael Marker's (2000) analysis of the "clash zone" between First Nations and non-First Nations communities reveals that the existing economic, political and cultural power relationships place Aboriginal communities at the center of hegemonic negotiation that often requires communities to compromise their values and

accept economically and politically dictated education. Marker argues that "economic, cultural, and political" forces constrict First Nations educational self-determination (p. 30). This is obviously true. Native communities are forced to negotiate education and research parameters with forces far more powerful that often do not have their best interests at heart. Marker writes: "in short, Indian education is about Indian-White relations. It has been, and remains, the central arena for negotiating identities and for translating the goals and purposes of the cultural Other" (p. 31).

When viewing Marker's (1998/2000) analysis in terms of the values discussed above we can articulate the need of educational institutions to comprehend their relatedness with Aboriginal communities. Adapting what Marker stated about non-Aboriginal professors in *Going Native in the Academy*, educators who desire to create more meaningful education will "interrogate their own ethnicity and the ways that culture is animated by historic relations of power between groups" (1998, p. 478).

Affective competency and Aboriginal values

As stated above, a complete teaching of a tribal theory of emotional competency that outlines the development of the emotional realm of the child is unavailable in the literature. However, since emotional competency is developed through the inculcation of values, it is possible to find tribal scenarios and histories that state the value-learning process and thereby gain an understanding of how emotional development occurred. The values in tribal society can be determined from contemporary and historical writers. Several authors do comment on the values as the elements of emotional competency (Archibald, 1990; Cajete, 1997; Kawagly, 1999; Sterling, 1997).

John Bryde (n.d.) writes in his article a *New Approach to Indian Education,* that Native peoples have been offered Western worldview values based on the assumption that they would be assimilated and become educated in the American non-Indian sense (p. 1). He

attributes the huge dropout rate of Aboriginal students (60 percent in the US and 70 percent in British Columbia) to value conflict in the classroom. Vine Deloria (1984) writes that identities can come into conflict when they represent "different historical arrangements of emotional energy" (p. 67). Bryde argues that this value conflict can only be overcome by first using Aboriginal values to provide a foundation for Aboriginal education (p. 1). He states that after four hundred years of attempted acculturation the "Indian personality constellation remains the same" (p. 1). He is also emphatic in his argument that non-Native values alone will never resolve the value conflict felt and experienced by Aboriginal Students.

Bryde (n.d.) also points out that the value conflict is directly responsible for the emotional problems experienced by Aboriginal students (p. 2). He argues that the solution to the emotional problems is to bring Aboriginal values into full consciousness and awareness in curricula and use them as a source of learning motivation. Bryde believes that Aboriginal students can learn and understand non-Aboriginal values but must have their own values in the educational process. Cajete (1997) also states that the key to greater viability in education for Aboriginal peoples is to "translate their values, their meaning, and their process into modern education" (p. 70). These values, Bryde states, must be established first in the curriculum prior to introducing Western worldview learning projects. If Aboriginal values are not established first, attempts at learning will be "largely thwarted because of value conflict" (p. 2). Bryde's cultural approach teaches Native values as the foundation of all learning for Aboriginal students. Bryde writes:

> The time and place to teach an Indian the cultural approach – how to use his [sic] values – should be at the time and place when he is most susceptible to learning, – when he is young and in school. Teaching an Indian child, from his first day in nursery school, how to use his Indian values in the modern work-for-money world in which he must live, would equip him with the functional, learned responses to cope with the crisis of cultural identification occurring at adolescence. (p. 3)

Bryde's (n.d.) beliefs are supported by the research of Jerry Stubben (2001) in *The American Behavioral Scientist*. Stubben found that regardless of the degree of assimilation

or blood quantum in American Indian families, cultural pride is both evident and important in the education of their children. Stubben found that 95.4 percent of Native families in his study identified cultural values as being "very important to their family" (p. 1472). In another study Stubben determined that 96 percent of American Indian Families indicated that cultural respect was the "key" to success in school (p. 1472). Stubben's research has also indicated that family involvement in cultural activities and ceremonies reduced alienation, incidents of violence and substance abuse (p. 1472). In addition, he notes that:

> American Indian families are the cultural translators of community beliefs, norms, values, and personal and tribal histories, as well as language. The cultural and societal relationships that they promote (extended family, grandparent – grandchild relationships, and clan systems) are often difficult to define for a Western-oriented academic or societal viewpoint. (p. 1473)

Stubben points out that Western-trained scholars may even view cultural practices as dysfunctional.

John Red Horse (1997) also discusses Aboriginal values. "Traditional communities adopt overarching value orientations that foster responsible and orderly relations" (p. 245). Red Horse states that family systems provide value orientation through the storytelling and spiritual metaphors of elders that "guide cooperative behavior" in family kinship systems (p. 245). He concludes that "traditional communities immerse individuals in environments in which values, spirituality, and family structure are inseparable and omnipresent" (p. 245). The primary value is to maintain harmonious relationships within kinship and tribal systems through the exercise of proper responsibility. He states that responsibility is a concept that binds the generations and genders together (p. 245). In general, responsibilities increase with age and culminate in the elder. Red Horse agrees that Native values create Native behaviors such as non-interference, cooperation, and harmonious conduct.

Red Horse (1997) notes that the circular nature of Indian culture returns individuals to core values as surface changes are occurring due to imposition by the dominant Western society (p. 246): "the essence of spirituality brings the past face-to-face with the future"

(p. 247). Therefore, Red Horse agrees with Bryde (n.d.) that it is a reasonable conclusion that these value orientations remain current and relevant to contemporary Aboriginal education.

In the comments of Bryde (n.d.), Deloria (1995), Red Horse (1997) and Stubben (2001), we see the connection between the destruction and denial of Aboriginal values in the classroom and negative learning identity. Negative learning identity hurls students toward the big four destroyers of Aboriginal youth, addiction, violence, suicide and homicide (Brown, 1984, p. 12). It is important to note that once negative identity is established the problem is usually defined as belonging to the student. The problem is defined at the individual level and not as an outcome of the socio-historical colonialization and subjugation process. Boler (1999) would argue that this is the subjugation of emotion in the classroom (p. 19) a subjugation that denies the socio-historical past and present of the Aboriginal student. The school is seldom aware of itself as a participant in the continuing colonial process of ethnocide. School systems usually view themselves as a-contextual (Duran, 1990, p. 68). Thus, blame is often directed at the individual student, the Native family or even at the Aboriginal culture that possesses the positive learning values and teachings that hold the resolution of the 'problem'. When the reality of the socio-historical context is ignored, an irrational and absurd situation is created in which an actual solution to Aboriginal educational problems is impossible. This process of blaming is witness to how out of touch most schools are with the Native populations they serve (p. 78).

Jean Briggs (1987), a research professor in the Department of Anthropology in Newfoundland's Memorial University, wrote *In Search of Emotional Meaning*, for *Ethos*, a publication of the Society for Psychological Anthropology. This article is noteworthy because in her research with Inuit people she discovered two "all-pervasive values" (p. 9) that define emotional content in day to day existence for Inuit peoples. First, "nallik", which Briggs discusses as attachment, nurturance or a combination of love and pity that requires feeding

and protection while suppressing negative or hostile feelings. The second value is "isuma", which is control over impulsive behaviors while using the ability to think calmly and judge accurately various possibilities or outcomes of a situation (p. 10). Briggs writes that "isuma" defines a good person and an adult in Inuit society.

There are two interesting aspects of Briggs' (1987) definitions. First, they surprisingly match the latest research on cognition and affect. ""nallik"" represents affect and ""isuma"" represents cognition. Both are advanced conceptualizations of cognitive and affective processes. Second, Briggs points out that in Inuit society it is values that are taught in order to develop emotional competence and mature emotional behavior. She writes:

> Adults ... provide highly consistent models of desirable behavior, and they explicitly and frequently state their very consistent expectation that as the child's *"isuma"* [emphasis in original] grows he will pick up the desirable behavior on his own initiative. Therefore, it's neither necessary nor desirable to employ confrontational tactics. (p. 10).

Briggs concludes that the "value-learning process" in Inuit society simply involves modeling and stating expectations (p. 11). She agrees that emotional behavior leading to emotional competency is taught indirectly through the value-learning process. Underlying the value learning is a dynamic complexity of developing feeling and emotion that has strong personal meaning to tribal individuals experiencing the value development process. Briggs' research reveals the advanced development of affective concepts available in Indigenous communities.

Donna Paskemin (1999) describes childhood and adolescence in her Cree upbringing. She states that her identity was developed by: stories told by her grandmother (p. 2); lectures from her mother and father as well as older siblings (p. 3); and modeling of caring and loving behaviors by her mother (p. 14). She writes "my father would begin to tell us that the elders told him ... how to think and consequently how this thought affects your behavior" (p. 9). Paskemin agrees with Briggs (1987) that Aboriginal pedagogy teaches values with the expectation of emotional development and mature behavior as the result.

Bruyere (1983) comments that Indigenous youth had ample support during traditional child rearing and development. She argues that "ceremonies such as the first fast, naming ceremonies, and the Sweat Lodge" as well as the oral tradition teachings of elders were sources of support through traditional teachings (p. 46).

Dan Lukiv (1996) quotes Banks that "teachers can use students personal cultural knowledge as a vehicle to motivate students and as a foundation for teaching" (p. 1). He also agrees with Marina (1997) that research has established a correlation between respect for Aboriginal student's dignity, and values, and their success in education (p. 2). He states that cultural identity, which is formed from cultural values, must be respected in the classroom. Indeed he argues that the curriculum should be built upon the "rich cultural heritage" (p. 3) to develop Aboriginal student pride in personal and cultural identity. Lukiv agrees that disrespecting Aboriginal values such as cooperation can not only have a detrimental impact on the Aboriginal student but on the Aboriginal community as well.

Arthur More (1985) connects the teaching of legends and storytelling to the development of emotions by agreeing with Scollon and Scollon (1981), that storytelling is "the primary method of the teaching values and attitudes" (p. 5). He states the teaching was conceptualized in an entirely different manner in Aboriginal pedagogy. Harriet Light and Ruth Martin (1985) agree with More (1985) that Aboriginal pedagogy connects emotional development through the teaching of beliefs, values and attitudes. They write:

> For most Native American peoples, the prenatal period and birth are religiously important. The beginning of life and the years of childhood are times when beliefs, values and attitudes must be communicated to the child. The future of their community and the responsibility of nurturing respect for their heritage must be communicated to the children during this time period (Light & Martin, p. 2).

Where do we go from here?

J.T. Garret (1984), an Eastern Cherokee, writes of the concerns of Cherokee elders, that Aboriginal children learn their unique heritage, traditions and way of life (p. 18). Garret

agrees that storytelling was the primary method of transferring knowledge in Aboriginal pedagogy. This places the focus of learning on the Native values of listening, observation and respect rather than personal competition and gain. "The stories shared by Indian elders teach culturally related values for learning and encourage that we all get along with each other" (p. 21). Storytelling teaches connection to "every living thing" in a pedagogical method that strengthens the family, clan and tribal relationships (p. 21). Garret argues that storytelling creates learning based on an acceptance of Aboriginal values in the classroom, an acceptance by both the students and the school system.

Peter Hanohano (1999) writes of the importance of restoring balance and harmony to Aboriginal education (p. 206). He also advocates that connectedness with culture, language and land is the key to establishing a strong identity. He states a purpose of adding a spiritual perspective to education that would encourage relationships with one another and with the land. He quotes Wilkinson that the Aboriginal goal is not just to survive but to "survive as community" with relationship being promoted by ceremonial processes (p. 210). He also quotes Soiui (1992) that Native societies were matriarchies in which there was an awareness that women educated the social and human virtues that maintain relationship with existence and that "culture, therefore, is fundamentally a question of values" (pp. 17-20). Hanohano quotes Colorado's (1988) argument that relationship in Aboriginal community creates a moral content that teaches proper power relationships. Hanohano agrees with other authors that elders are the key to providing stories, ceremonies and values in curricula that create binding relationships in Aboriginal communities (p. 216).

Boler (1999) writes that there is no "theory of emotions that adequately understands them as collaboratively constructed terrain" (p. 5). I would agree that the literature lacks a well-developed theory that would allow students to use their emotions and values to maximize their learning potential. Current literature lacks the theoretical relevance to allow the construction of an emotionally based curriculum that could provide structure to affective

competency and could develop a healing approach to the issues of anger, grief and sorrow in Native communities. Research, such as Stubben's (2001) above, has shown time and again how historical and current educational institutions have failed Native communities; failed to allow for the strengthening of holistic approaches and healing of emotional wounds; and failed to develop a whole and complete being with emotional competency. The failure of educational systems to provide affective education that has value relevance, cultural relevance, and is holistically based contributes to the huge drop out rate for Native students mentioned by Bryde (n.d.) above.

Cajete (1997) states that the "*affective* foundation of tribal education" is the internal emotional response to education (p. 40). He argues that emotion is the foundation on which we understand what we are learning. It is our "primary motivation" and the method by which we establish personal and communal meaning of learning (p. 40). Cajete refers to the affective foundation as the "heart of learning" and writes that the affective foundation cultivates our "intention (will), choice, trust, responsibility ..." and is a primary motivation for service (p. 40).

A number of important principles arise from this discussion of Aboriginal values and emotions. First, a strong value system is essential for learning. Second, the student's values must be recognized and incorporated into the curricula to promote learning. Third, emotions must be allowed to be expressed and enthusiastically incorporated into the life of the school and the everyday activities in the classroom.

> It may be that some little root of the sacred tree still lives.
> Nourish it then,
> that it may leaf and bloom
> and fill with singing birds...
>
> Black Elk

CHAPTER 3:

METHODOLOGY

This chapter presents the methodology used in this dissertation. The research questions are stated and the research design is reviewed including data collection methods, site identification, and the development of a method of data analysis based on the medicine wheel.

Scope of the study

This study examines the educational process at the Native Training Institute. The purpose of this investigation is to explore the affective education of NTI students in the context of the holistic program offered at NTI. Interviews of students, administrators and an elder, as well as transcripts of faculty meetings, provided a rich data foundation to develop an understanding of emotional development in NTI learning processes.

Research questions

The theoretical framework of Aboriginal affective development is explored through interviews. The interviews investigated the curriculum and cultural processes used at the NTI such as: talking circle ceremonies, teaching of the legend cycle, introduction to counselling techniques, and the introduction to the traditional ceremonial processes. The identification of affective factors was explored to determine how education of the emotional side of the student supported the educational and transformational learning at the NTI. I examine how emotional supports were provided to create a foundation for competent and successful learners.

Central to this research is one fundamental question: "How was affective competency developed in students at the NTI within the context of holistic medicine wheel teachings?"

The investigation of this research question followed the methodological pattern of Eber Hampton's (1988) groundbreaking research in Indian education. Hampton, an Oklahoma Chickasaw, asked participants only four basic questions and allowed a process of "reflective thinking" to evolve (p. 29). The reflective style allows a maximum exploration of the topic in an Aboriginal context that enabled Hampton and his participants to "build [their] thoughts together in an additive or sometimes exponential way" (p. 29). Hampton was able to "gather scattered thoughts and experiences" relating to Indian education in a way that produced his twelve principles of Indian education (p. 29). This method of questioning was useful in articulating the fundamental principles and elements of affective development in an Aboriginal educational institution such as the NTI.

A number of considerations were followed in building on Hampton's (1988) approach. First, the participants each received culturally acceptable traditional offerings following the guidelines of Jo-ann Archibald (1996), a member of the Sto:lo First Nation in British Columbia:

> Because I am an insider of the culture, I observed the cultural learning protocol: the elder determines where we should meet, the learner ensures that there is sharing of food and tea. The learner creates unhurried time and talking space so that the topic of discussion arises at the 'right' moment. It would have been disrespectful to ask my questions immediately. (p. 5)

Second, appropriate smudging was observed before the interview began with either sweetgrass or sage. Third, an interview was conducted with the NTI elder Mary Anderson. These practices were followed to create a context that was culturally appropriate and comfortable and supportive of the reflective process developed by Hampton. A respectful Aboriginal context was created to enable an Aboriginal process to produce Aboriginal content.

There is a saying in the Aboriginal community that advises one to follow "the natural flow of things." Sometimes it is necessary to 'go with the flow' and ask questions when possible and sometimes it is necessary to be silent. However, semi-structured reflective interviews were conducted and questions were asked consistently in each interview. Sterling

(2001) suggests that the questions used should relate to the "content, context and process" happening during the interview (personal communication, February 11, 2001).

The questions used to interview the NTI graduates were as follows:

1. Introductory background questions. For example, What was your life like before the NTI? What led you to NTI? How did you acquire your knowledge, how were you raised?

2. When did you attend NTI?

3. Will you describe, in your own words, the NTI program?

4. Was there an outstanding, or life changing event that occurred for you during your time at the NTI?

5. The NTI was founded on the concept of holistic education that used physical, mental, spiritual and emotional content in the classroom. Could you comment on how the holistic approach influenced or assisted you education.

6. Were there particular events, or teachings at NTI that assisted you in your physical development?

7. Were there particular events, or teachings at NTI that assisted you in your mental development?

8. Were there particular events, or teachings at NTI that assisted you in your Spiritual/cultural development?

9. Were there particular events, or teachings that assisted you in your emotional development?

10. What changes in your emotional maturity have you observed as a result of the teaching you received at the NTI?

11. Were there particular events, or teachings at NTI that assisted you in your volitional development?

12. What do we need to do in our communities and schools to regain emotional maturity?

13. How does the lack of emotional maturity affect youth today?

14. What is the role of Aboriginal values in the development of emotional maturity? How did the NTI affect your values?

15. How was your emotional development related to teachings received regarding:

    a. Naming ceremonies
    b. Coming of age ceremonies
    c. Discipline

d. The development of the child's gift
e. The use of storytelling and the legend cycle
f. Ceremonies including pre-birth and birth ceremony
g. Participation in the ongoing ceremonial life of the community
h. Talking circles
i. Counselling techniques

16. What was the role of the holistic medicine wheel approach used at NTI in your emotional development?

17. How did the teachings you received at the NTI influence the relationships in your life?

18. How would you define traditional Aboriginal emotional development?

19. What teachings relating to emotion that you received at the NTI have you used with your children?

20. Do you recall how the emotional development occurred at NTI?

21. Could comment on specific memories of teachings received from the teachers at NTI?

    Bill Mussel
    Phil Lane
    Dave Grant
    Patrick Paul
    Lorraine Brave
    Tom Kelly
    John Lee Kootnecoff
    Michael and Judy Bopp
    Martha Many Grey Horses
    Rick Weber
    Lee Brown

22. Could you comment on specific memories of the following philosophies of learning that were used by teachers at the NTI?

    Medicine wheel
    Co-counselling
    Transactional Analysis
    Anisa Model of Education
    Alcoholic Anonymous
    Jungian Psychology

23. How have the teachings you learned at the NTI developed over time? Do you still use them and how have they developed.

24. What do you know now about learning and education that you did not know after graduating from the NTI?

In addition, the following questions were used to interview the NTI administrators Marie Anderson and Elaine Hebert:

1. Can you provide some background on the Institute?

   When did it start?
   How did it come about?
   What was the conceptualization of the program?
   How did you theorize the NTI?

2. What effect were you expecting or looking for, what results for the students, community?

3. Who were the originators of the institute?

4. What was the relationship with Cariboo College?

5. How were the instructors found and hired?

6. Who were the students?

7. What was the basic philosophy of the institute?

8. Tell me about the needs that lead up to the NTI.

9. Was the residential school experience considered when developing NTI

10. Can you describe the NTI educational philosophy?

11. To what degree was the medicine wheel used in the development of the NTI educational philosophy?

    In what ways was physical education considered?
    In what ways was mental education considered?
    In what ways was spiritual education considered?
    In what ways was emotional education considered?
    In what ways was volitional education considered?

12. Was there a conscious awareness of holistic educational approaches when NTI was formed?

13. What can you tell me about the philosophies used at NTI including:

    Alcoholics Anonymous
    John Lee's model
    Traditional teachings
    Traditional stories
    Anisa Model
    Transactional Analysis

14. Was there a conscious attempt to integrate the materials in all classes with or into a holistic model?

15. What were some of the structural (cultural) differences in at the NTI? How was the NTI different than other institutions?

16. What was the emotional pedagogy taught at the NTI? How could we define it?

17. What were some of the difficulties surrounding accreditation?

18. How do you see these difficulties in reference to Native educational programming?

19. If you were to revive the institute, what would you do differently?

20. How has your educational philosophy developed since the NTI?

Research design

This research uses a qualitative design with a multiple-case study approach that incorporates reflective ethnographic-interviewing techniques. Qualitative research is advisable when the initial research question is a 'how' question (Creswell, 1998, p. 17). In this study, the question is "how emotional education was accomplished at the NTI." Thus, the nature of the inquiry and the topic lend themselves to qualitative analysis. Creswell (1998) states that a topic needs to be 'explored' when theories are unavailable to explain the topic of research. Therefore, we will use a qualitative method to explore a 'detailed view' of the topic (p. 17). Cresswell defines qualitative research as:

> an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (p. 15)

Qualitative investigation provides a systematic procedure for inquiry that allows an indepth exploration of the available knowledge. The choice of a qualitative tradition provides:

a. A systematic procedure for inquiry

b. Access to natural cultural settings

c. Collection of a variety of empirical resources including:

> Case study
> Personal experience
> Interviews
> Introspection
> Observation in cultural context
> Historical, Interactional and Visual texts (p. 15)

A second rationale for the selection of a qualitative case methods study is participant receptivity and comfort with the investigative process used (Creswell, 1998, p. 17). It is predictable that community members will be comfortable with the reflective process of investigation developed by Hampton (1988).

This research remains within the four R's of respect, relevance, reciprocity, and responsibility defined by Kirkness and Barnhardt (1991, p. 1). It was conducted with respect for the participants being interviewed and the total cultural matrix in which they exist. This research provides socio-political relevance by organizing cultural knowledge that will be usable by contemporary educators. It provides reciprocity by using the data analysis to provide knowledge and curriculum implications that will be useful to Aboriginal communities and educational institutions. The research will provide responsibility by maintaining appropriate conduct in the Aboriginal cultural setting.

> Respectful, reciprocal, relational, research affirms liberation, trans-formation and facilitates healing. It restores wholeness and self-determination process. The researchers examine their own intentions and move beyond the historical methodologies that, for the most part, form decontextualised, individually biased, self serving, approaches to research. (Young, 2001, p. 13)

Participants and access

Data was collected from ten students, two administrators and one elder. The purpose of the research was explained during the introductory meeting with the former director of the Native Training Institute, Marie Anderson. A list of possible participants was developed in consultation with Marie. It was also decided that it would be correct protocol to include Mary Anderson, the 93 year old elder that had helped guide the development of the NTI.

Mary, a member of the Cooks Ferry Indian Band, is the only surviving elder of those involved with the institute. Mary provided a connection to the traditional understandings incorporated into the institute design.

The participants in the study were selected from among the graduates of the NTI during the years 1980 to 1990. I met with Marie Anderson and we generated names of people who had attended the institute that were available for an interview. The passage of time and the limitations of funding prevented a full sampling of the former NTI students. However, graduates who went on to higher education and those who had not were both selected. The graduates were divided into two groups: those who advanced to post-secondary education and those who remained employed. Participants were chosen from each list according to the percentage of graduates/non-graduates. Approximately 70-80 percent of the graduates advanced to post-secondary education. Students were interview according to this ratio.

Over twenty years have passed since the classes at the NTI. Participants often stated they had difficulty remembering specific classes, theories or events. Details had definitely faded. However, much was remembered, if fact, the interviews produced over three hundred pages of information.

Ethical traditions around informed consent were carefully observed as well as Native traditional concerns around the possession of knowledge within the cultural context. Therefore, all participants were allowed to read the transcripts and sign permission agreements before the knowledge was used in the development of the thesis. All participants were allowed a right of privacy through anonymity or a right of claim on their knowledge through acknowledgement, depending on their choice on the consent form. This research follows the considerations of Haig-Brown and Archibald (1996):

> In our journeys as educators we search for respectful ways to bring First Nations contexts and ethnographic research together: perhaps to create an

> appropriate meeting place. We seek ways for our research motives and methods to honour, or at least be compatible with, First Nations ways (p. 1).

Site identification

In a case study a site may be "multiple individuals, events, processes, activities, or programs" (Creswell, 1998, p. 114). In this research, the multiple cases are individuals. It is important to note that the NTI is not the case being studied. Creswell (1998) cautions against research in "your own backyard" or within your own institution. Although this concern is problematic because I was one of the instructors at the NIT, it is mitigated by the fact that the NTI is no longer in existence and therefore I do not have an interest in the facility. Stake (1994) discusses the issue of detachment in terms of the concept of empathy. Stake comments that the researcher decides what is reported and what is necessary for an objective understanding of the case (p. 20). In this research, the only objective interest is to determine how the emotional realm of the medicine wheel was developed with the greatest accuracy possible. Neither the participants nor I have any vested interest in any particular outcome and that is some assurance of objectivity and detachment.

Data collection methods

Creswell (1998) advises the use of only four cases in a case study. However, the motivation for additional cases was the need to thoroughly explore the knowledge available. Creswell states, "what motivates the researcher to consider a large number of cases is the idea of *generalizability* [italics in original]" (p. 63). An additional number of cases will increase the validity of the research by allowing greater crossreferencing of the information received.

Data was gathered using an Aboriginal ethnographic approach that incorporated the use of traditional instruments of data collection. These traditional instruments included tobacco, cloth, sweetgrass, sage, an eagle feather and the traditional pipe. Techniques of

ethnography were used in the data collection process including semi-structured reflective interviews and open-ended interviewing questions. The ethnographical interviewing techniques allowed greater acquisition of relevant information. Cresswell (1998) states that researchers may "mix procedures from several" traditions of qualitative research (p. 21). The mix of this research was case study and ethnography. All aspects of the research followed the tradition of the case study except the use of ethnographic questioning techniques. Ethnographic techniques were limited to the data collection and narrative aspects of the research. Merriam (1988) includes Wolcott's distinction between ethnographic techniques and ethnography itself (p. 14):

> Specific ethnographic techniques are freely available to any researcher who wants to approach a problem or setting descriptively. It is the essential anthropological concern for the cultural context that distinguishes ethnographic method from fieldwork techniques and makes genuine ethnography distinct from other 'on-site-observer' approaches. (Wolcott, 1980, p. 59)

All interviews were tape recorded with permission. At the same time notes were taken when allowed by the cultural setting of the interview. The tapes were transcribed and submitted for reading and editing by the participants. The approved transcriptions were used. The tapes will be stored permanently.

An opportunity for a collaborative group participation of all participants to review and discuss the findings of the research was held on March 27, 2004. Interviewees were invited to attend a workshop for the purposes of presenting and reviewing the findings of the research. Three of ten interviewees and five community members were present at the meeting. This meeting helped to fulfill the requirements of respectful and reciprocal research by allowing the interviewees and the Aboriginal community an opportunity to review the research and provide additional input.

The participants confirmed that the research resonates with their own experiences. All participants agreed that they have suffered from the colonialization of Aboriginal emo-

tion and several shared stories of how the suppression of Aboriginal affect has affected them or their children. Participants also emphasized the importance of strengthening identity and releasing emotion in the educational process. Many personal stories were shared as a reaction to feelings raised by the sharing of the research findings. In a closing circle the interviewees and the community affirmed the research and commented that the understanding of Aboriginal history and its relationship to emotion was important.

Position of the researcher

As mentioned above by Young (2001) "the framework of respect, relevance, reciprocity, relationship, reverence and responsibility" is a value based framework that can provide an academic foundation to inform research (p. 17). In our ceremonial processes, we are asked by the elders to deeply examine the intent that lies at the centre of our beings. My motive for the research is to document an educational development that occurred in the British Columbia Aboriginal community. The purpose of this documentation is to record the history of the NTI and to examine the affective education developed in the holistic approach developed at the NTI. As Gregory Cajete (1994) writes in *Look to the Mountain: An Ecology of Indigenous Education*: "Indian people must determine the future of Indian education and that future must be rooted in a transformational revitalization of our own expressions of education" (p. 219). The NTI was such an effort that needs to be recorded, analyzed and understood.

The position of a Native researcher doing research in an Aboriginal setting is a relatively new and rare phenomenon that often raises issues of objectivity, validity and reliability because of insider issues and closeness of the researcher to the community. As stated above, I was one of the instructors at the NTI. I taught both sociology and psychology. These concerns were addressed by increasing the number of interviews beyond the recommended

four (Cresswell, 1998, p. 63). The increased number of cases provides additional crossreferencing and, thereby, increases validity and reliability.

Archibald (as cited in Kirkness & Barnhardt, 1990) speaks of the need "to define and create new ways of thinking and writing about" traditional knowledge including literacy and its relationship to orality.

> With the technological advances of video, television and film, our world has become a combined oral/literate/visual one. This combination has exciting possibilities for First Nations because it is gearing the traditional holistic approach to teaching and learning which is needed to heal our people who have been adversely affected by history. (p. 8)

In defining the situatedness of this research and my position as researcher, consideration of the reflective ethnographic approach delineated by Hampton (1988) is helpful. Hampton identifies a process of investigation that was comfortable and valuable to the Aboriginal community (p. 28).

I would like to situate myself among Native academics such as Archibald, Kirkness and Hampton. This research will contribute to the creation of good schools with balanced curriculum for Aboriginal children. And although, "increasing the university's domain of human knowledge to include and respect First Nations cultural values and traditions is a formidable task" (Kirkness & Barnhardt, 1991, p. 8), it must be attempted in the spirit of service to the "Aboriginal research landscape" (Young, 2001, p. 14).

My personal qualifications to ask the questions include my involvement in traditional Native settings. In addition to being an instructor at the NTI, during the last twenty-two years I have worked at Round Lake Native Healing Centre. I was an instructor at the NTI for ten years. I have also been involved in other traditional processes within the Aboriginal community. I am known to the traditional elders in the community and am familiar with the traditional protocols necessary to approach a traditional subject area. In addition, I am familiar with the structures of meaning existent in the Aboriginal system of ceremonial thought and symbolism. This will preclude the need to disrupt the cultural fabric through

importation of foreign models of thought. "Cultural researchers who seek to unfold the petals of the delicate flower of culture without tearing it to shreds must be extremely wary of importing analytical models and systems into the process" (Bopp, 1985, p. 80)

Data analysis

In the words of Stake (1995): "there is no particular moment when data analysis begins. Analysis is a matter of giving meaning to first impressions as well as to final compilations" (p. 71). With this study, the learning began with the first meeting and during those precious moments when the participants 'felt' like sharing the words of knowledge that they have stored within themselves. A multiple case format was used. Cresswell (1998) suggests providing a detailed description of each case, a within-case analysis, followed by a thematic analysis called a cross-case analysis (p. 63). This format was followed.

The student interviews provided the data for analysis and the administrative interviews provided background data on the development and educational theory used at the NTI. These interviews were taperecorded and transcribed. In addition, transcriptions were made of a NTI faculty meeting in 1983 that provided the information on the NTI philosophy that is the basis for the Chapter 4. I personally transcribed the interviews to become more familiar with the data. In addition, I read all the interviews once through before starting the individual analysis. The interviews were then read to begin identification of broad categories that could be used to create an analysis matrix. The initial within-case analysis was attempted with a matrix (square) design. An attempt was made to define variables that could be developed into themes. The following were mentioned as significant in the educational process at NTI:

- Physical appearance
- Pride/shame
- Values Christian/Native
- Negative/traditional positive
- Negative history/true positive history

- Whole/wholeness
- Connection/connectedness
- Talking circles
- Less judgmental/more acceptance/self acceptance
- Communication/counselling/listening/talking circles/emotional healing
- Growth
- Forgiveness
- Meaning
- Quality evaluation by students
- Patience
- Trust
- Sharing
- Respect for male/female
- Support/ask for help
- Leadership
- Cultural teachings
- Self-confidence
- Relationship
- Contextualized learning
- Positive relationship
- Emotional healing
- Anger
- Resentment
- Love
- Self-awareness
- Self-respect
- Will/goals

However, during the second reading the realization emerged that the square matrix design was not as useful as the medicine wheel design for evaluation and interpretation of data. The NTI was developed on the medicine wheel philosophy and a circular design was developed to analyze the data. The interviews were then read again identifying variables that fit into the five realms of the medicine wheel: the mental, spiritual, emotional, physical and volitional. As this process unfolded, it became apparent that a dual process was at work in each of the areas of the medicine wheel. First, a process of healing that enabled a second process of learning. At the NTI these two processes worked hand in hand toward the transformation of students. I began to review the data categories in terms of this dual process using the design as seen in Figure 2.

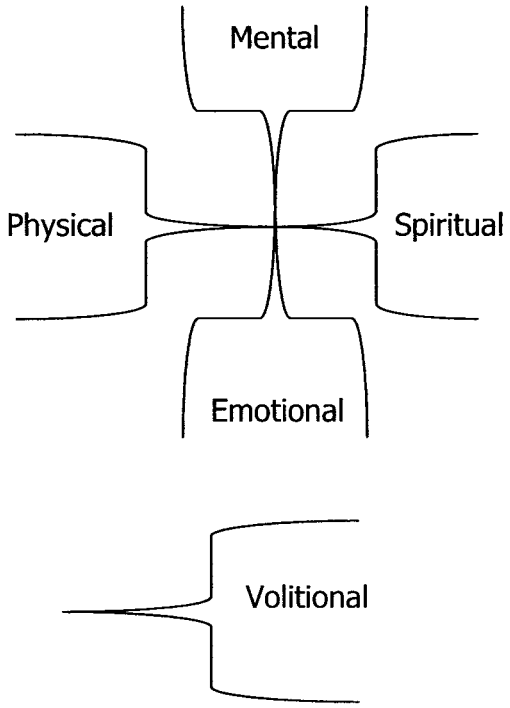

Figure 2. Dual Process Analysis Design

As the conceptualization of the dual process of healing/learning emerged healing and learning variables were identified in each area. The medicine wheel provided a circular matrix to analyze the data.

It became apparent that in the physical realm, there was the need to heal the negative physical awareness created in public and residential schools and to learn positive physical awareness and self-care. In the mental realm, there was the necessity of healing the messages regarding lack of intelligence and to create a positive view of Aboriginal intelligence. In the spiritual realm, there was the need to heal the negative messages about Native culture and religion and to create a positive cultural identity. In the emotional realm, there was the need to heal the shame, hurt and pain and replace it with positive loving energies. In the volitional realm, there was the need to heal the negative messages of never being able to

achieve and replace it with the self-confidence of self-determination. The concept of a dual process in Aboriginal education emerged and a diagram representing this dual process was developed.

The data analysis proceeded with a within-case analysis. Cresswell (1998) suggests that when a multiple case format is used, a description of each case – called a within-case analysis – should be presented. Once the within-case analysis is complete, a cross-case analysis is developed using the medicine wheel realms to organize data. An ethnographic, case description suggested by Yin (1988) is used with this research data (pp. 106-7) which produced a "rich, thick description" as coined by Geertz (1973) and discussed by Denzin (1989) in his qualitative research (p. 83). The variables of each realm of the medicine wheel for each interviewee were gathered together and themes were developed through an interpretive phase as suggested by Cresswell (1998, p. 63). Themes were developed for the physical, mental, spiritual, emotional and volitional realms. The data produced four primary healing themes: holistic education, strengthening identity, emotional healing and Aboriginal knowledge, and produced four primary learning blockages: negative school effects, negative Identity, emotional hurt, and conflict that were involved in the transformation process at NTI. These are discussed in Chapters 6 and 7.

> "I shall explain, " Black Elk Said, "What our pipe really is: peace may come to those peoples who can understand, **an understanding which must be of the heart and not of the head alone."** [emphasis added] (Brown, 1953, p. xx)

CHAPTER 4:

EDUCATIONAL PHILOSOPHY OF THE NATIVE TRAINING INSTITUTE

There were seven philosophical approaches to education integrated into the curriculum at the Native Training Institute. This chapter briefly examines these approaches and provides examples of how they were integrated into the curriculum. The educational philosophy of the Native Training Institute was developed through a holistic conceptualization of a human being based on the medicine wheel philosophy. This philosophy was articulated in an audio video of the 1983 NTI graduation ceremony. The video states that a holistic approach to education using the four realms of the medicine wheel – the intellectual, the emotional, the physical and the spiritual – was the fundamental philosophy of the Human Services Worker program.

Founding principles of the Native Training Institute

The Native Training Institute began as an effort to bring training to band workers employed in the human service areas of band administration (M. Anderson Interview, May 27, 2003; E. Hebert Interview, May 23, 2003). Anderson stated that there were two essential foci in the initial creation of the institute. First, was the desire to help the community and, secondly, was the desire to help human service workers because:

> ... everybody was feeling kind of lost in their jobs because there was no training. Some people were doing the work because they were hired to do the work. Or feeling frustrated because they didn't know how to help people really. I think one of the main difficulties was, of course, alcohol abuse, you know, most visible and family breakdown and the like and it was really hard to help in that setting. (Interview, May 27, 2003, p. 2)

Hebert agreed with Anderson that the NTI grew out of need for training. She states that there was "no real training" (Interview, May 23, 2003, p. 4) available for people working in social service areas of band administration. The social service areas considered for educa-

tion in the development of the institute included alcohol and drug addiction counsellors, social development workers, home school coordinators and community health representatives (p. 4).

We can piece together the following developmental history of the institute from the records still in existence. The program was conceptualized during discussions between Marilynn Napolean and Elaine Herbert in 1979 (E. Herbert, Interview, May 23, 2003, p. 6a). Norma (Kenoris) Manual became involved to assist in the negotiation for funding and college credit. Marie Anderson became involved because her role in the Department of Indian Affairs created an access to possible funding and resources (E. Herbert, Interview, p. 6a). These discussions created some basic visualizations of what the training would need to hold out the possibility of improving the life situation of band workers and community workers.

Anderson identified four key elements of concern in forming the institute:

1. There was a need for an educational structure
2. There was a desire to "organize our own program" (Anderson, Interview, May 27, 2003, p.2). A corollary to this premise was the idea that the curriculum would be preferable if it was created and taught by Aboriginal instructors. "We didn't want college instructors because we wanted our own curriculum, or our own content" (p. 4).
3. There was the idea that human service workers needed training in knowledge, skills and attitudes. "What kind of knowledge do we want people to get. What kind of skills do we want them to learn? Basically what kind of attitudinal adjustment or change do we want? We actually looked at it that way. We focused on those three things" (pp. 3-4).
4. There was an awareness that there were emotional educational needs that should be addressed.

Elements of cultural pedagogy at the NTI

This gap in training needs resulted in a search toward a "multidisciplinary, culturally relevant social service training" (Herbert, Interview, May 23, 2003, p. 8) curriculum that would "meet the needs of a cross-section of people in the social services sector (Hebert, 2003, p. 4). The search expanded to included meetings with community representatives and workshops. This produced an expanded understanding of what the curriculum must contain to create a "basic foundation" (Hebert, 2003, p. 4) for all community services workers including the following educational dimensions:

1. ***It must address "the whole notion of culture"*** (Hebert, 2003 p. 4).

> ... [I]t was revisionist history for us because the history that we had known about who we were didn't have a lot of information about that (culture) and there was not a lot of validation about Aboriginal Native culture as many people had known it to be especially those who are survivors of the residential school .... It validated who we were as a people. It was kind of like giving people permission or ideas of how to practice and to revive practice or to learn what there was there because a lot of people didn't know anything about [cultural] practice. Didn't know what to do because they had lost a lot of that in their own experiences through their own parents or were themselves damaged through school. As people were taught these things or they were encouraged to revive what they knew and people did that. (Herbert, Interview, May 23, 2003, p. 14)

2. ***It must be meaningful, relevant and effective in the workplace.***

Anderson comments on the importance of the NTI philosophy belonging to the community.

> I think in the beginning our philosophy was that we would do it for ourselves. We were tired of being 'white is right' we already knew that. We wanted something authentically First Nations and we wanted it local, by local I mean that we wanted it in our own area ... we wanted it to be First Nations and all we wanted was Indian control, First Nations control. (Anderson, Interview, May 27, 2003, pp. 5-6)

3. ***It must include an element of Aboriginal knowledge.***

Hebert comments that the concept that was most integral to the NTI curriculum was the presence of Aboriginal knowledge throughout the curriculum. She states: "I think that was probably the theoretical basis that everybody shared is that it did address the part of us

that was Aboriginal, Native, First Nations and that it addressed more that just the mental" (Herbert, Interview, May 23, 2003, p. 16).

Anderson also comments that traditional knowledge represented by ceremony can provide a healing aspect within a dual process curriculum:

> ... that in our culture. We can heal through smudging, can be of help, through sweat bathing, through having a Yuwipi and things like that and all these things take time. Like smoking the pipe and I guess in a way our circle, what were those things? We didn't have but that was our pipe, if you will, or our sweat bath, I think shared in that circle, in that place, in that time through doing that. We didn't have what we describe now with all those names. So our pedagogy I suppose you could say it was tradition in the truest form without the ritual. It was just that time and place. I think it happened. And I believe that the creator was there doing it for us. I feel emotional. Yeah, I think the creator was there all along when I think about it. We were just helping, fumbling around in the dark and finding him or her. (Anderson, Interview, May 27, 2003, p. 14)

4. It must be relevant to the experience of the students.

> ... [T]he curriculum focused a lot on Aboriginal experiences or First Nations experiences. So we could identify with those experiences and therefore that validated us as people our experiences ourselves but also our parents and all the other people in our own communities. (Herbert, Interview, May 23, 2003, p. 11)

5. It must include more than just the mental aspect of being.

Anderson states that it was important in the mental education that students learn to communicate and to understand why Aboriginal people were "where they were at" (Anderson, Interview, May 27, 2003, p. 7) and why the type of mental knowledge was important. Hebert commented that:

> ... in mainstream society if you go to learn that part of the learning that is addressed is the mental knowledge, is the skill development. You hardly ever experience having your emotional needs being addressed or your spiritual needs addressed .... usually that is the difference between what we ended up doing in our training that was different than and that is what makes that training when you say it is holistic or the medicine wheel training that is what makes it different than mainstream training is because we looked at the other parts of the person that need to be addressed in order for them to learn. (Herbert, Interview, May 23, 2003, pp. 10-11)

6. ***It must include emotional, physical and spiritual elements in addition to the mental.***

Anderson comments on the importance of a physical aspect of the program:

[W]e thought it was important because one of the things that we noticed in our communities was that physically people were not flourishing. We realized, well, I personally realized that people were not in a good way physically. I felt that some awareness had to be brought to people who were working in that field to assist people to get better physically. Either through diet or exercise or whatever, that was my own person awareness. I think that my colleagues also share that and we felt that it should be part of the whole thing. (Anderson, Interview, May 27, 2003, p. 6)

Hebert comments on the emotional aspects:

People felt like they had permission to talk in those circles about what was happening to them and then in the training we addressed what happened to people and then a lot of the students identified with those experiences because they had had them themselves and because they had not worked through their own experiences or trauma or whatever it gave them that opportunity to do that in the group. The instructors took the time to deal with those kinds of experiences. (Herbert, Interview, May 23, 2003, p.12)

What it really did and when I think about this program is that it really gave the group, all the people that went through that program it gave them permission to feel, it gave them permission to all themselves to feel their emotions and to actually express them ... when we look at Aboriginal people, First Nations people because of their history it is like they don't feel, don't talk about feelings that people have experienced forever. Then you have a group of helpers who are supposed to be helping and they themselves have not learned how to express their feelings, then learning how to do that within that environment. I think the environment that not only people learned about how to do that but they were given permission to do it in that space. And for a lot of people they felt safe to do that. I don't everybody did and I think some people started to learn how to do that and probably went on to do it better in safer environments but certainly I think people did think that they had permission and certainly learned how (Herbert, Interview, May 23, 2003, p. 19).

> True education is the bringing together of the heart and mind
> Kevin Locke, Dakota
> (Bopp and Bopp, p 92)

Anderson comments on the spiritual incorporation into the program:

I feel like it evolved into a more holistic model. Because part of the whole thing was discovering our spirituality like in the whole thing it just sort of

> happened. It other thing that we made time for was the emotional healing part ... (Anderson, Interview, May 27, 2003, p. 12)

7. ***It must be accommodating to the educational levels of social service workers in the communities.***

Community meetings and workshops produced an understanding of the basic requirements mentioned above. However, it was during the first year of teaching that the staff of the NTI became exposed to the medicine wheel as a holistic model of education. Anderson comments that as soon as they came into contact with the model they realized that it fulfilled the elements an Aboriginally appropriate educational program. It provided a method of education that included all of the seven identified requirements mentioned above. It addressed issues of Aboriginal knowledge in a culturally relevant model. It was relevant to the personal and professional lives of the students. The model addresses more than just the cognitive realm by incorporating the physical, emotional and spiritual realms. And most importantly it was a holistic model providing a foundation for healing understanding in a classroom setting.

Anderson states that although the holistic model was not known to the NTI founders at the beginning of the institute, when they came across it they realized that it could to be incorporated into the curriculum strategy of the NTI.

> Somehow when we got going we started learning about the medicine wheel and the holistic model and it made really big sense to us so we were free then to incorporate what we were learning. It was like as we learned something we incorporated it because we were in charge we could do that. (Anderson, Interview, May 27, 2003, p. 7)

Hebert commented on the importance of the medicine wheel for her:

> We wanted to be able to also provide the kind of training that was going to be meaningful, relevant and effective to the work that was being done by the people there (in the band administrations). I think we also looked at the whole notion of what we call holistic and of course. And what was it at that time? It was kind of trying to meet all of the needs of the people and I don't know if it was at that point that we recognized, I don't know if it was that we recognized the lack of culture slash spirituality in any kind of ... or any concept. (Herbert, Interview, May 23, 2003, p. 21)

> ... the medicine (sage) itself created a different feeling for me and I understood it that point that it had some sort of way of touching the essence of who people were and allowing you to be in touch with whatever you needed to get into touch with. Whether it was spirituality, for me it was feelings, the feelings of who I was and that happened and just being in the circle and talking ... (Herbert, Interview, May 23, 2003, p. 7)

The medicine wheel became the guiding model for a holistic approach after it was encountered by Hebert and Anderson at a four worlds training program. The founders of the institute realized that the model contained the essential elements they were seeking for the curriculum. The integration of the curriculum into the model occurred as a result of this desire to development of a holistic philosophy. This was a deep insight into the nature of the socio-historical inheritance of Aboriginal communities (Anderson Interview, May 27, 2003, p. 2).

The medicine wheel fulfilled the need for a model that would include emotional education and allow healing while incorporating culture and traditional knowledge. The presence of the medicine wheel in the NTI courses integrated traditional knowledge into all subject areas with a respectful methodology. In addition, courses included as much Aboriginal content as possible. For instance, in psychology classes, aspects of Native psychology were taught. In sociology, aspects of Native sociology were integrated into the usual course work.

The structure that was created for the NTI was a modular approach that would bring visiting instructors to teach one week a month (Anderson, Interview, May 23, 2003, p. 3). Anderson believed that the structure had to be centered on the student (in this case the human service worker) and where they were at in terms of educational level and training needs. At this time Anderson's philosophy had been influenced by 1. life skills training; 2. Solcanics (a program of social mechanics that has originated out of Saskatchewen as training for social service workers); 3. The writings of Virginia Satir; 4. The writing of Paulo Freire; and 5. Workshops that had been presented by Richard Vedan.

Educational philosophies of the NTI

Within the pedagogical context of the NTI each Instructor used one or more key philosophies to develop their personal teaching strategy. The instructors present at the 1983 faculty meeting who articulated teaching philosophies were:

Table 1. Native Training Institute Instructors and Their Philosophies of Education

Instructor	Philosophy (s)
Phil Lane	Co-counselling, Anisa Model
Patrick Paul	Alcoholics Anonymous
Lorraine Brave	Traditional Stories
John Lee Kootnekoff	Four Step Model of Visualization
Tom Kelly	Transactional analysis
David Grant	Traditional philosophies
Lee Brown	Anisa Model, Co-counselling.

Education is based on a philosophical conceptualization of what a human being is that provides a vision of academic potential and defines the process through which that potential can manifest in a transformational process. Lakoff and Johnson (1999) comment on the need for a philosophical base for education:

> Living a human life is a philosophical endeavour. Every thought we have, every decision we make, and every act we perform is based on philosophical assumptions .... Such questions arise out of our daily concerns, for the metaphysics, epistemology, philosophy of mind, ethics, and so on. (p. 9)

Indeed, Phil Lane stated that "it is impossible for any enterprise to promote human well-being unless it has a clear vision of what a human being is, and how a state of well-being comes about" (Lane, Bopp & Bopp, 1984a, p. 2). Lakoff and Johnson (1999) state:

> Philosophical theories are attempts to make sense of our experience—to figure out why things are the way they are, to learn who they are, and to decide how we ought to live. A philosophical theory tries to answer such "big" questions by seeking a comprehensive, internally consistent, rational account of the world and our place in it. (p. 337)

Elaine Hebert commented on the importance of Aboriginality as the basis for the philosophical unity of the NTI curriculum:

> I think that [culture] was probably the theoretical basis that everybody shared is that it did address the part of us that was Aboriginal, Native, First Nations and that it addressed more that just the mental. If that could be the foundation of the theory between everybody that was shared I guess that is what it would be. (Interview, May 23, 2003, p. 16).

The medicine wheel

As stated above in Chapter 2, the medicine wheel is a traditional, holistic Aboriginal model of human development. The medicine wheel provided the philosophical foundation of the Native Training Institute and organized most the philosophies discussed in this chapter. All of the instructors at the NTI used the medicine wheel as a reference point to their teaching with the possible exception of Dr. Tom Kelly who taught transactional analysis. This is important because if philosophy and education are not tied to the beliefs, theories, models and metaphors that define a culture, then, as Lakoff and Johnson (1999) state, "it couldn't possibly make sense to ordinary people (in this case students) or have any bearing on their lives" (p. 341). They argue that philosophy must be built up from the "conceptual and inferential resources of a culture" (p. 341) that provides realistic guidance in the physical, mental, spiritual and emotional realms. The medicine wheel was the conceptual reference point at the Native Training Institute. Patrick Paul believed, as did most of the instructors at the NTI, in the medicine wheel teachings as integral to his own life, personal development and teaching methodology. He commented that:

> I had to grow in all these [four areas of medicine wheel on flip chart]. I could not grow in one area alone. But once I started growing then the other areas seemed to have followed. I did start growing a little more physically and in the mental area and then that helped me to become more rounded [in the emotional and spiritual areas]. (NTI Philosophy Tapes, 1983, p. 105)

The medicine wheel as a traditional Native pedagogical concept of human development guided the educational process at the NTI. The medicine wheel guides education by organizing the four dimensions of human knowing: action, reflection, interpretation and understanding with the four dimensions of human potentiality: the physical, mental, spiritual and emotional (Lane, Bopp, & Bopp, 1984a, pp. 11-12). The medicine wheel not only organizes the dimensions of human knowing and potentiality but also explains the principle of interconnectedness that allows balance and harmony within a holistic matrix. It provides a holistic approach to growth and development toward a vision of wholeness in all areas of human potential. This principle of wholeness is stated in *The Sacred Tree* is:

> The medicine wheel teaches us that we have four aspects to our nature: the physical, the mental, the emotional, and the spiritual. Each of these aspects must be equally developed in a healthy, well-balanced individual through the development and use of volition. (Brown et al., 1984, p. 12)

At the NTI students worked with the medicine wheel in relation to their own personal growth. Students used the medicine wheel as a way of organizing the other philosophies presented as curriculum materials in all classes. They engaged in process experiences in class that used the medicine wheel to allow reflection on class content. Walter Leech comments on using the medicine wheel in his learning process:

> But when I began to learn I noticed a heavy load always came from the emotional side and the medicine wheel depicted, I think truly represents, the concept. When I made my own medicine wheel I noticed my own emotional was the most difficult thing to deal. (Interview, February 26, 2003, p. 12)

Fred John also comments on the use of the medicine wheel in curriculum experiences at the NTI:

> The medicine wheel made sense. So much sense that every part of our emotion, physical and spiritual fit into that one circle. They all have to be worked on. I noticed that it pointed out the weaknesses that I have in myself the things that I haven't been working on. It gave me an awareness of that so I was able to develop and work on that. It really worked, it really made sense, the medicine wheel. The colors and all of that, I still use that all of the time for teaching or just to have it around. (Interview, January 20, 2003, pp. 22-23)

In summary, the pedagogical organization of the NTI can be viewed as a process that included a philosophical view of human development based on the medicine wheel that created a theory of transformation that developed teaching strategies and curriculum in an effort to provide knowledge, values and skills to students. Marie Anderson comments on the integration that the medicine wheel brought to students at the NTI:

> Well the main thing is the whole concept of balance. There is a time and a place it seems, for everyone. And we all have our beginning and our end. That there is not beginning or end. It is a mystery in a way .... It is a way to describe balance. It is a way to describe how to be, how to be an integrated person, I guess, integrated, how to be whole ... (Interview, January 30, 2003, p. 31)

The Anisa model

Phil Lane and Lee Brown studied the Anisa model of education and brought its teachings to the Native Training Institute. The administrators of the NTI had the opportunity to learn about the model early in the development of the institute. Phil Lane commented at the 1983 faculty meeting that:

> Elaine and Marie and Norma, all three of you came .... and were having a class in curriculum development using the Anisa model ... They got a chance to discuss it and so forth and look at the philosophy behind it. Theories of development and learning that they got to utilize and look at the curriculum in terms content and process, teaching methods and strategies, thoughts about that, how it would be administered and also we talked a little about evaluation. All those elements were in that proposal and then of course they came back and implemented it here at the college (NTI) as a process. (NTI Philosophy Tapes, 1983, p. 70)

The name Anisa is derived from a root word that "refers to a flowering and fragrant plant or tree" (Jordan, 1975, p. 1). The model is an educational system that draws extensively from organismic philosophy including the writings of Alfred North Whitehead (1942). Whitehead states:

> Education is the guidance of the individual towards a comprehension of the art of life; and by the art of life I mean the most complete achievement of varied activity expressing the potentialities of that living creature in the face of its actual environment. (p. 39)

Organismic philosophy promotes "creativity guided by purpose and expressed by the two fundamental capacities" (Jordan & Streets, 1973, p. 292) which are the ability to know and love. These capacities are developed through the process of "translating potentiality into actuality" (p. 292). The Anisa model defines immanence as the accumulated past stored as memory and transcendence as the immediate present in preparation of the future (p. 292). Immanence and transcendence are directed through purpose, toward self-transcendence or the actualization of potential. Whitehead (1942) referred to this process as "concrescence" (Jordan & Streets, 1973, p. 295). Concrescence included everything normally called development and "man's unique ability to go beyond himself" (Jordan & Streets, 1973, p. 295). Verna Billy expressed the benefit of the Whiteheadian, organismic orientation of the Anisa model:

> The ability for me to trust at that level I could trust a co-worker or a peer to do whatever they need to do to make it happen and I am totally okay with that. I think that came from the foundation of the Anisa Model. The ability allow people the opportunity to make mistakes and accept those mistakes as teachable moments, as a learning tool and not be angry about it. (Interview, February 10, 2003, p. 22)

In the Anisa model learning is defined as the differentiation, integration, and generalization of experience. Leaning competence is defined as:

> The conscious ability to breakdown experience, whether internal or external, into separate contrastable elements (differentiation); to combine those elements in a new way, thereby generating new perceptions, new thoughts, new feelings or emotions and new intentions which may or may not become expressed immediately in some form of new, overt behavior (integration); and, to transfer the new combination or integration to similar situations (generalization). (Jordan, 1974, p. 60)

Learning competence requires students to take charge of their own learning process, to learn how to learn. Remarkably, this concept is reflected in the philosophical statement of Phil Lane:

> I think we can assist them to be conscious of how to learn and they need to learn how to learn. I think they have a natural desire to have that ability. I believe that there are non-actual forms of reality and that is potentiality. (NTI Philosophy Tapes, 1983, p. 93)

Learning competence was developed at the NTI by guiding students to learn how to learn. This was perceived by some students as contributing to leadership skills in academic, (Billy) Political, (Smith) and cultural (John) areas. Walter Leech comments on the importance of validation of non-actual forms of reality. In his case his internal propensity to create a future through dreams:

> I think it (NTI) validated (our intelligence) because a lot of time what came out of it was that I am a dreamer and dreams are unborn actions so I had a lot of dreams inside that were waiting to be born. So it kind of opened the door in that way that I have the potential to create anything I wish, to make the reality out of what was inside here. (Interview, February 26, 2003, pp. 13-14)

Anisa is based on a theoretical and philosophical model that includes five categories of human potential (Jordan, 1973, pp. 294-296) defined here in terms of their competencies.

Table 2. Anisa Competencies

Psycho-motor competence	Learning how to move and gain control over the voluntary muscles
Perceptual competence	The ability to differentiate sensory information, integrate the information into patterned interpretations of reality that enable meaningful decisions and actions
Cognitive competence	The ability to differentiate aspect of thought, integrate them into logical patterns, an generalize them to solve problems, form concepts, or generate new ideas
Affective competence	The ability to organize one's emotions to acquire learning and support the release of potential
Volitional competence	Developing purpose through the intrinsic motivation of the will

While working at the NTI, I developed a teaching paper entitled *Learning Identity: A study in Values, Identity, Culture, and Learning in the Classroom* which integrated the medicine wheel with the psychological competencies of the Anisa model to provide a blueprint for developing a strong learning identity in the classroom. The concept of learning identity incorporated the Anisa categories of competency with the structure of the medicine

wheel and the Aboriginal sense of personal and community vision. This created a body of knowledge that allowed for the creation of a concept of affective competence that was teachable in the NTI and that was also in agreement with the medicine wheel concept that the heart is the root of the mind.

I placed the five competencies on the medicine wheel in relation to the four directions and the center of the wheel. Psycho-motor competencies relate to the physical aspect of being, cognitive relates to mental development, perceptual relates to the spirit that enables movement and perception, affective relates to emotional development, and volitional relates to the will which is traditionally at the center of the will and manifests from voice.

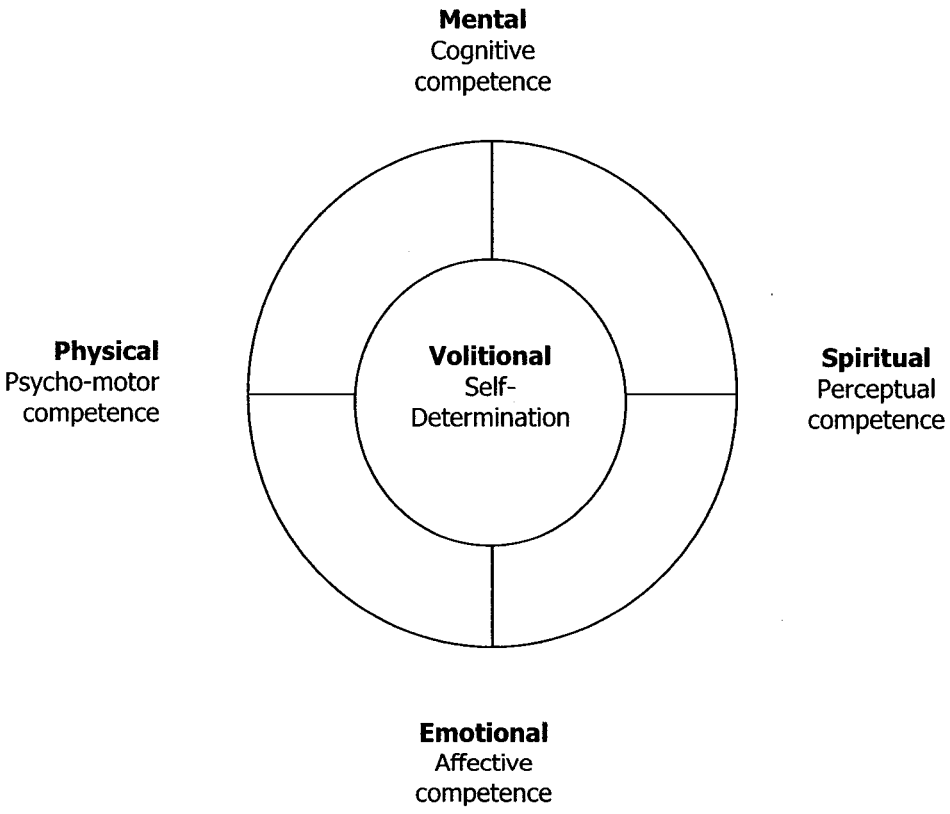

Figure 3. Competencies and the Medicine Wheel

Verna Billy the integration of the Anisa model with the medicine wheel as a foundation for her learning at NTI:

> If I was to think really hard about it I think that is where that base started to come from and my belief in adult education to be that and the idea that the medicine wheel concept would fit into that whole philosophy. (Interview, February 10, 2003, p. 22)

Many curriculum exercises were done with the medicine wheel and the Anisa model giving students a chance to develop stronger identities. A number of students comment below that these process experiences were critical to their transformation process at the NTI. Deb Draney notes that: "We did activities and exercises that helped us to see ourselves in a better light or to be more appreciative of our strength. Self-esteem building activities, group-building activities" (Interview, February 14, 2003, pp. 11). Susan Smith also remarks on the transformative nature of the process exercises at the NTI.

> ... the exercises ... were transformative because, even though we were terrified to do them we did them anyway. Then you could see the difference in people, you did that one day and we are all survived and came back the next day and you could just see it. It was amazing. (Interview, January 27, 2003, pp. 20-21)

In a synoptic view of the Anisa model, these competencies are developed through interaction with four environments: physical, human, unknown and self. The interaction with the four environments, which is process learning, enables the acquisition of curriculum content such as science, math, history, philosophy, etc. The interaction with the environments develops three symbols systems: Math in the interaction with the physical environment, language in the interaction with the human environment, and art in the interaction with the unknown environment. This process formulates three kinds of values: material, social and religious (cultural) in a movement toward three higher order competencies of technological, moral and spiritual competence. The three higher order competencies are combined in the self as personal effectance (Jordan, 1973, p. 304).

Values are developed by expressing and organizing emotion during the actualizing of potential. Values are: relatively enduring patterned uses of energy that are organized through the actualization of potential (psychomotor, perceptual, cognitive, affective, and volitional potential) ... (that) predispose one to respond in a particular way to aspects of the material, human and unknown environments (Jordan, 1973, p. 304). Aiona Anderson the importance of the teaching of Aboriginal values at the NTI:

> ... learning of our own culture and you know all the wonderful things about it the values of our culture. It was totally inspiring, beautiful and really kinda transforming. I started to really feel good about who I was and I could walk down the street with my head up and started not really worrying so much about what people think about me if they saw the colour of my skin or any of those other outward things. Because I knew inside I had found something indescribably beautiful ... (Interview, November 15, 2002, p. 8)

A very important aspect of the Anisa model includes the development of affective competencies. The Anisa model does "not leave the emotional and moral development of the child to chance, but treats it as an obligation of high priority" (Carney, n.d., p. 5). The Anisa model promotes affective development that teaches "how to feel" (Carney, n.d., p. 2). 'How to feel' implies the ability to feel the right emotion at the right time. The right emotions are those that provide maximum viability while optimizing our movement toward our potential. In the Anisa model "emotions are non-verbal states of consciousness the purpose of which is to inform the organism of its condition of viability" (Carney, n.d., p. 6). Emotions are a feedback system that evaluates the expression of energy toward viability. Magdalene Carney (n.d.), one of the foremost developers of the affective area of the Anisa model, wrote:

> Built into each one of us is an internal cybernetic (feedback) system through which information about how the organism is expending energy is represented in consciousness in the form of feelings or emotions. Each living human being is an energy system. Its viability as a system (organism) depends on how it uses energy available to it both in the maintenance of internal operations and it its interaction with the external environment. (p. 6)

The Anisa model organizes affective competence around hope-related and fear-related emotions. According to Jordan (1972), fear-related emotions develop from painful

experience and hope-related emotions develop from pleasurable experiences. Jordan theorizes that perception and cognition are always "accompanied by an appraisal of viability" (p. 7). This is emotional feedback. When the hope and fear related emotions are accurate in their assessment of viability then survival is maximized. Jordan provides the following definition:

> Affective competence is the conscious ability to differentiate affective states which reflect varying degrees of viability of the organism, to integrate them appropriately so that they accurately inform the organism of its condition of viability, and to generalize the integration to anticipated experiences and the experiences of others. Affective competence involves the differentiation of emotions and feeling, their integration in reference to memories, objects events, people, or ideals, and their generalization in ways that provide a basic stability in life. (Carney, nd. p. 5)

Damasio (1999) indicates that consciousness is based on the need for survival and supports this definition. "Survival depends on finding and incorporating sources of energy and on preventing all sorts of situations which threaten the integrity of living tissue" (p. 23). He argues that consciousness, based on emotion, is a device that is the "root of survival" (p. 24). The more effective consciousness is the greater the survival. The effectiveness of consciousness is enhanced by accurate emotional response to situations through processing of interactions with objects in the environment that result in drives and motivations. Damasio writes:

> Emotions are complicated collections of chemical and neural responses, forming a pattern; all emotions have some kind of regulatory role to play, leading in one way or another to the creation of circumstances advantageous to the organism exhibiting the phenomenon; emotions are about the life of an organism, its body to be precise, and their role is to assist the organism in maintaining life (p. 51).

Jordan's (1972) philosophical framework is in accordance with the medicine wheel teachings that the emotions are connected to all other areas of the wheel.

> Affective development refers to the organization of emotions ... When values, emotional habits (attitudes), and feelings are organized into a coherent whole unified by a strong sense of purpose, energies are released which would otherwise be dissipated ... This organization must be internally consistent, relatively free from conflicts and compatible with reason. The organization of

> emotion is one of the most important learning processes that occur during a person's life. (p. 26)

Carney (n.d.) concludes that a person has achieved affective competency when their emotions effectively increase the quality of survival for themselves and others. The development of affective competencies moves a student toward their ideals at an optimum rate of development. This is accomplished through the energy released from the emotional realm of the medicine wheel to the other three realms (spiritual, mental, physical).

The Anisa model incorporates underlying processes that develop affective competence. These processes enable the accurate organization of emotions such that assessment will be accurate and create behaviour that enhances survival. Damasio (1999) also states that emotions and consciousness are essential to human survival.

> Consciousness allows feelings to be known and thus promotes the impact of emotion internally, allows emotion to permeate the thought process through the agency of feeling. Eventually, consciousness allows any object to be known – the "object " emotion and any other object, and, in so doing, enhances the organism's ability to respond adaptively, mindful of the needs of the organism in question. Emotion is devoted to an organism's survival, and so is consciousness. (p. 56)

Evaluative processes allow students to assess patterns of energy in response to environmental data. Regulative processes resolve "affective dissonance" (Carney, 1976, p. 41) and provide constructive methods to regulate and negotiate experience while releasing the appropriate level of energy to move toward the actualization of potential. Regulative processes also integrate emotion through relationship with cognitive awareness. The Anisa model postulates a number of pedagogical implications of affective processes. They include:

1. Arranging the environment such that the teachers actions, perceptions, thoughts, and feelings promote the maximum potential of every child in the classroom.
2. Teachers must model affective competency
3. Teachers must regard human diversity with appreciation and without prejudice.
4. Ground rules must be clear and enforced in the classroom.
5. Teachers must guide interactions in the classroom to maximize potential.

6. Teachers must give accurate and clear feedback that relates the use of emotional energy to learning and potential. (Carney, 1976, pp. 50-55)

Pauline Terbaskit comments on the importance of the teachers as role models at the NTI:

> On a role modeling kind of framework and that just brings up NTI. I was surrounded by role models; I was surrounded by brown faced role models that I went 'oh my God, these guys are doing things' how could I have ever thought. Having Aboriginal instructors, primarily, was an amazing impact. (Interview, February 18, 2003, p. 21)

Marie Anderson agrees with the use of the Anisa model: "I just remember that it seemed at the time appropriate and applicable .... I remember thinking that if we could educate our children that way I think we would all be better off and they would be better off" (Interview, January 30, 2003, p. 33).

The creation of teachability

In the Anisa model, teachability is created by the teacher in the classroom when the teacher successfully relates to everything the students have become (their immanence), and everything they will become in the future (their transcendence) (Jordan, 1968, p. 50). Damasio (1999) comments on these as key aspects of the self involved in the development of personal (and I would argue emotional) maturity. Damasio writes: " I believe that a key aspect of self-evolution concerns the balance of two influences: the lived past and the anticipated future" (p. 225).

The most significant element of the learning environment is the teacher. If the teacher fails to accept a student's immanence by invalidating their language, culture, religion, race, clothing or social status, they create unteachability. When the teacher rejects a student's immanence, the student intuitively feels the invalidation as a frustration of his or her own potential. When the teacher does not accept the transcendence of the student by invalidating their potential, the same frustration results. When a teacher loses faith in the potentials of a student, the student loses faith in their self. Absolutely nothing upsets a

youngster as much as the frustration of their potentiality. In *Psychology in the Classroom,* Rudolf Dreikurs (1968) writes:

> In the past the role of teacher was to "teach" to impart knowledge which the child was supposed to absorb. If the child failed to absorb such knowledge, the process of learning stopped ... Today these methods of teaching no longer bring about the desired result. Our schools produce an increasing number of illiterates and many of our pupils simply refuse to study. (p. 28)

If the teacher creates unteachability and the student is an introvert, the student tends to express frustration inwardly as self-destruction (see Figure 4, next page). The most extreme form of self-destruction is suicide. Not all suicides result from the failure of our schools but there is no doubt that some are the result of the unteachability created by a teacher. If the student is an extrovert, they will tend to express their frustration outwardly. The most extreme form of the expression of the frustration of extroverts is homicide. Again, not all homicides are the result of the failure of the schools but some certainly are the result of frustrated potentiality. Dr. Jordan, the founder of the Anisa model stated, that we have two institutions to deal with failure of our schools, prisons and mental hospitals.

Brown comments on the creation of teachability in his classes at NTI:

> The [Anisa] model views the human being as everything a person has become and everything a person can become, their immanence and their transcendence, everything they are and everything they can become. As a teacher I believe I create within the student the maximum desire to learn when I connect with these two things. When I can totally accept and love the student as they are, everything they have become given what they have went through. When I am also in touch with their potentiality, given what they are and what they can become which is infinite as Phil [Lane] mentioned. I see development as unenveloping, the word development actually means to take the envelope off. I see my role as a teacher to unwrap that human being and let what is in there come out, their unique potential. So I create teachability by connecting with these two. If I can't relate to the students, their hair color or their eye color or what they eat for breakfast then I as a teacher create unteachability. If I don't believe that student can become a Ph.D. in psychology some day then I create unteachability. (NTI Philosophy Tapes, 1983, pp. 90-91)

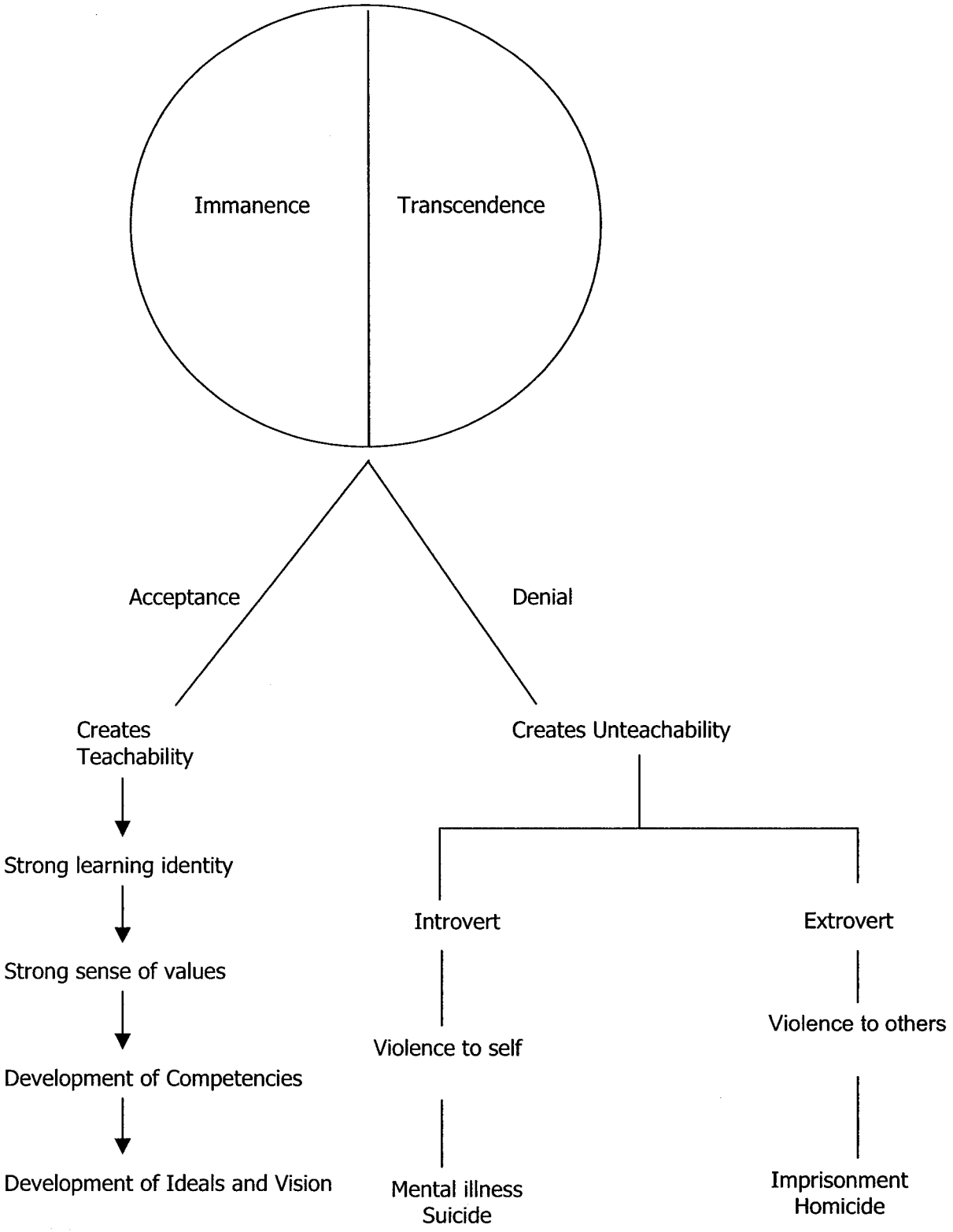

Figure 4. Diagram of Teachability

I would argue that the immanence and transcendence of students be respected and accepted. This one change in the classroom environment will create teachability and give rise to a sense of direction and purpose, which will be healing to the current conflict between teachers and students.

Aborimmanence

Aboriginal immanence, or aborimmanence, is the accumulated socio-historical context of Indigenous peoples that culminates in the present. Aboriginal values cannot be addressed, strengthened or expressed if aborimmanence is not accurately addressed in the curriculum; in fact, the higher the degree of aborimmanence, the greater the strength of learning energies. It may also be argued that an optimal learning experience for all students necessitates aborimmanence, since all students, regardless of their background, are part of the North American experience by definition.

At the NTI, aborimmanence was accepted and acknowledged. The acceptance of aborimmanence created teachability and optimal learning energies for Aboriginal students. Aborimmanence was promoted by including and validating Aboriginal knowledge and culture in the classroom.

> [E]ach distinct cultural group has people with unique strengths and capacities which healing can be based. You cannot build on what is wrong or missing. You have to build on who people actually are and on what they have. (Bopp & Bopp, 2001, p. 69)

Aboriginal transcendence

Aboriginal transcendence is the infinite potential of Aboriginal students. Any limitation that is placed on the infinite nature of this potential by the teachers or administrators in a school system contributes to the academic failure of Aboriginal students. Pauline Terbaskit expressed the failure of school systems to accept and promote her potential as a source of hurt that lessened her academic experience.

Re-evaluation counselling

Re-evaluation counselling (RC) was practiced by at least two of the Native Training Institute instructors: Lee Brown and Phil Lane. Re-evaluation Counselling is a theory of peer counselling that was developed by Harvey Jackins (1973). It posits a theory of human behaviour that became part of the NTI philosophical view of a human being. It aims at regenerating human intelligence by eliminating distress patterns through a system of procedures for expediting emotional discharge while engaging in a re-evaluation process. RC is a collection of insights into the nature of reality that promises a successful alternative to individual and social irrationality. Re-evaluation counselling argues that rational human behaviour is qualitatively different from the behaviour of other forms of life. The essence of rational human behaviour consists of responding to each moment with a new response, created at that moment to precisely fit the situation as it is defined by the information received through the senses of the person. Therefore, the ability to create new and exact responses may be defined as human intelligence (Jackins, 1973, p. 2). Intelligence operates by comparing and contrasting new information with that stored from past experiences and constructing a response based on similarities to past situations but modified to allow for differences. Every normal person has an unlimited inherent capacity for rational, intelligent behaviour.

RC was used at the NTI to enable students to discharge traumas including those they brought to the institute as part of personal experiences resulting from colonialism and oppression. Counselling sessions were used at the NTI any time trauma surfaced in the educational process. For instance, if a lesson in history restimulated hurt and trauma among the students, the class would form a talking circle, do a smudge, and take the time to release the negative feeling created by the very process of learning. Aiona Anderson comments on the importance of counselling process in learning and healing at the NTI (Interview, November 15, 2002, p. 18). More importantly students actually became counsellors and some

received certification by the Re-evaluation Counselling institute (Smith). In the process of becoming counsellors and learning counselling skills, students not only released the hurts of colonialism but also learned new forms of behaviour and emotional communication skills. Draney comments on the importance of the two-way counselling sessions that were part of class process at the NTI: "... and co-counselling of course that is a great way of interacting with somebody you know I talk for five minutes and you talk for five minutes and it is like an equal type of sharing": (Interview, February 14, 2003, p. 19).

Relationships

RC theory argues that conflict between human beings is irrational and the result of distress pattern because human beings are born naturally loving and kind. People are not born with any hatreds or prejudices. Negative emotion between individuals and groups is the result of hurt and distress (Jackins, 1973, p. 3). Ross Albert shares how co-counselling improved his relationships: "I think after that my relationships had turned healthy, it is learning to listen, learning to express my feeling, express my opinions without getting angry, without getting upset" (Interview, February 7, 2003, pp. 13).

RC argues that all healthy human beings possess genius intelligence and that if human intelligence is not distressed, then the natural emotional state of the human being is zestful enjoyment of life. Therefore, a natural relationship between any two human beings is defined by loving affection, communication and cooperation. However, the special human capacity for rational response can be interrupted or suspended by an experience of physical or emotional distress. Jackins (1973) writes:

> Our concept of the basic underlying integral nature of the human being is primarily based on the assumption of a very large amount of flexible intelligence, of the ability to come up with new, accurate, successful responses for each person .... *The nature of the human is integral, wholesome* [emphasis in original]. The natural feeling of the human being is zest, the natural relationship with other human beings is love and co-operation. We assume this is the inherent nature. We regard distress as a disfunction ... (p. 2)

Immediately after the distress experience, people spontaneously seek to claim the aware attention of another person (Jackins, 1973, p. 4). If he or she is successful in claiming and keeping the aware attention of the other person, a profound healing process, termed 'discharge' in the RC counselling theory, ensues. Brown discusses the use of this process at NTI:

> Part of the unwrapping and the releasing of the potential is the healing and removal of those hurts. I believe in my classes that I teach that if there is hurt in the circle, rather than do a two-hour lecture on fundamentals of sociology it is a real good idea to deal with those hurts. A person can learn more in five minutes when they are not hurting than they can learn in a week when they are sitting there hurting. Somebody in the circle is sitting there hurting it is best to stop and deal with that. (NTI Philosophy Tapes, 1983, p. 104)

Discharge occurs through a set of physical processes (Jackins, 1973, p.4). These are: crying or sobbing (with tears), trembling with cold perspiration, laughter, angry shouting and vigorous movement with warm perspiration, live, interested talking; and in a slightly different way, yawning, often with scratching and stretching. Interviewees commented that they were raised in environments where discharge of their hurt and pain was not allowed. Duncan comments that "I think crying .... we weren't allowed to cry. Because we were taught that way it was really, really hard to cry, (or) even laugh ..." (Interview, May 30, 2003, p. 6).

Many students commented on crying for weeks after being introduced to co-counselling and releasing their first discharge. Ross Albert comments:

> I can remember just actually crying for days, just discharging for days. Yeah, there were thought that I was going ... There were thoughts for a while that I was going crazy. How could I be so emotional? Yeah, it was quite an experience. (Interview, February 7, 2003, p. 8)

Rational evaluation and understanding of the distress experience occurs automatically following emotional discharge. This eliminates the negative and anti-rational effects of the experience (p. 4). At the Native Training Institute students learned and practiced many forms of discharging negative emotions. This occurred as demonstrations with instructors in front of the class, in small group work, in one on one co-counselling sessions and in talking

circles. For instance, Deb Draney notes her experience working in front of the class with Phil to discharge some negative emotions that came from previous childhood school experiences. The session was a life-changing event for Deb:

> So Phil worked with me with that and he said come up here. I was kind of scared to go up, but oh okay I'll get up there and he was going to do some therapy with me around that. Anyway, we went through this exercise and he had me confront it. That was really empowering I will always remember that. (Interview, February 14, 2003, p. 10)

The effect of an undischarged distress experience is a compulsive, repetitive re-enactment of negative emotional behaviour. This is the RC explanation for all observable irrational behaviour in human beings. RC theory argues that any human being can become free of the irrational behaviour caused by accumulated distress experience recordings through the discharging of the negative pattern in a counselling relationship. In addition, our children can be allowed to remain free of negative patterns by protection from distress experiences and by encouraging the full discharge and re-evaluation on the ones that do occur. By taking turns or co-counselling, two people can become effective with helping each other to discharge accumulated distress patterns (Jackins, 1973, p. 4).

RC defines chronic distress patterns as those that have been reinforced by repeated restimulation (Jackins, 1973, p. 7). To discharge these requires initiative, skill, and resource on the part of the counsellor. However, they are not different in origin or effect from lighter distresses, and can be completely discharged and evaluated.

Distress experiences result from any unfavourable aspect of the environment. However, in our present state of civilization, most childhood distress results from the distress recordings of adults, which the adults received from earlier generations when they were children. RC theorizes an intergenerational transmission distress to each new generation. The irrationalities of society (enforcements, punishments, exploitations, prejudices, group conflicts, wars) are reflections of the individual human distress patterns that have become fossilized in the society. RC teaches that no individual human has an actual rational conflict

of interest with another human because cooperation is the most intelligent behaviour (Jackins, 1973, p. 2). And no group of humans has an actual, rational conflict of interest with another group of humans. Given rationality, the actual desires of each individual and each group can best be served by mutual cooperation. Only distress patterns prevent communication, agreement, and cooperation between humans. Awareness of these distress patterns allows individuals and communities to discharge them and return to rational behaviour. A major contribution of RC to the NTI curriculum was a philosophy of healing that was both explained much of the political, social and historical reality of the students and at the same time allowed healing without blame. One of Harvey Jackin's (c. 1970) most well-known sayings is that "when all things are considered, every human being has done their very best at every moment and deserves neither condemnation or blame" (Jackins, c. 1970).

Leadership

RC theory argues that leadership is an inherent human characteristic. Therefore, RC has developed a theory of leadership as it relates to counselling. Leadership functions in RC must be performed if a group is to function well and therefore leadership is encouraged. RC teaches that a good leader should elicit the thinking of all the members of the group and organize and communicate it back to the group to secure their agreement and their commitment.

RC encourages people to "take charge" of their life situation and arise to leadership (Jackins, 1973, p. 8). In any situation it is always possible for an individual to take the initiative and exercise complete responsibility, which is considered the natural attitude of each human being in RC theory. RC teaches that the attitude of powerlessness is imposed by distress and conceals an actuality of leadership ability that allows at least one elegant solution for any real problem. Susan Smith remarks on her rise to leadership in co-counselling.

> That is part of what Native Human Services [Native Training Institute] did. It was almost a fringe benefit is that, was developing leaders, people who are

> doing more that they would have if they hadn't attended that training. I think that everyone stepped out and did something whether it was a spiritual leader or as a political leader or even a leader in their own families. (Interview, January 27, 2003, p. 10)

Learning

RC theory states that any undamaged human brain is capable of learning anything. All learning difficulties are the result of distress patterns. Distress interferes with and prevents learning. RC argues that learning is greatly enhanced by the learner being allowed to talk during the learning process. The learning process is accelerated by the learner feeling approved, respected, having success, and an aware closeness with other students. RC encourages a classroom with playing and ongoing discharge in the learning process. Brown comments:

> On the other hand I feel there is a whole other training that goes along at the same time which is the development of the development of the individuals in the class through process experiences ... Once a process is started I am not as concerned with the outcome of the process as what is going on in the process (NTI Philosophy Tapes, 1983, p. 39)

In RC theory, learning occurs when new information is presented in relation to something the learner already understands, using small increments that are understood before the next increment is presented. RC theorizes that presenting new information too quickly creates confusion that prevents learning and that presenting information too slowly creates boredom that prevents learning (this is relatable to the Anisa concept of optimal challenge). A concept of RC theory that was evident in the philosophy of NTI instructors is that learning occurs optimally from a teacher who loves and regards their students as peers. Teachers at the NTI were discouraged from positioning themselves as an "authority." This teaching is consistent with the use of the circle in the classroom at the NTI. Co-counselling knowledge and technique was practiced in the talking circles at the NTI. Pauline Terbaskit discusses the equal nature of the circle:

> [Talking circles] had the most impact in the sense that I was part of a whole sitting in the circle that the strength of the circle is the ability of the weakest

> link to acknowledge and support. So that holistic, it was the practice, we were getting taught theory and some understanding and background but it was the practice that the instructors had. Everything, the stories or the modules of instruction that they advanced was practiced. It was not just sitting there having one-way communication or being taught something, it was this dialogue that was respected and that is what and so because of that, because of the talking circle, I know I have been referring to it as the healing circle because I think that is inherent in the process, is that I was being listening to and I was also listening. There was giving and receiving, it was two-way, that is, was equal, I mean all of those values were practiced. (Interview, February 18, 2003, p. 17)

Students at the NTI were formally taught Re-evaluation co-counselling techniques. The techniques that were taught included:

- Listening
- Validation
- Goal-setting
- Telling dreams
- Paying attention
- Self-appreciation
- Loaning confidence
- Contradicting distress
- Strategizing for re-emergence
- Discharging earliest memories
- Storytelling– earliest memories
- Taking responsibility for everything
- Creating client and counsellor notebooks
- Creating and repeating positive directions
- Counsellor contradicting the client's distress
- Placing attention away from distress and on reality

Internalized oppression

RC developed a concept that was very useful at the NTI to explain the oppression of Aboriginal people by other Aboriginal people. The concept of internalized oppression explains that the hurt that results from colonialism, racism and all forms of oppression that have been systematically initiated, encouraged, and powerfully enforced by the distress patterns of individual members of the majority culture and their institutions. Native people have been the victims of abuse, invalidation, oppression, and exploitation. This mistreatment installed heavy chronic distress patterns upon Aboriginal people. The result has been that these distress patterns, created by oppression and racism from the outside, have been

internalized and expressed within the community: by members of the Aboriginal community on other Aboriginal persons (particularly upon those over whom we have some degree of power or control – our children), and by members of the Aboriginal community upon themselves (through all manner of self-invalidation, self-doubt, isolation, fear, feelings of powerlessness, and despair). Today, many of these responses to mistreatment have become embedded in Aboriginal culture.

RC counselling theory teaches that internalized oppression creates a situation where oppressed groups oppress themselves, their families, and their own people through the distress patterns that result from the racism. RC argues for liberation through the discharge of emotional distress patterns. Marie Anderson discusses this phenomenon:

> But being a First Nations person, for many, has negative, very big negative connotations and that translated into low self-esteem that many felt and (developed) into all the abuse. It got into all those abuse issues, self-abuse we had internalized this oppression. (Interview, May 2003, p. 10)

I adapted RC to the medicine wheel at the NTI by placing the main elements of the RC theory of human behaviour – intelligence, the capacity to be loving, the desire to be cooperative and full of energy – on the medicine wheel in relation to the four elements (mental, emotional spiritual and physical). This adaptation may have made re-evaluation counselling more acceptable to the NTI students (see Figure 5). Brown comments on this philosophy at the 1983 faculty meeting:

> The other thing I believe in is the co-counselling model. This is a way of looking at a human being as tremendous intelligence, tremendous energy, the capacity to loving and the capacity to be cooperative, these are our natural qualities. These four qualities relate to the four areas of the medicine wheel. I believe anything that is not intelligent, loving, cooperative is because of hurts they have been through in life. (NTI Philosophy Tapes, 1983, p. 104)

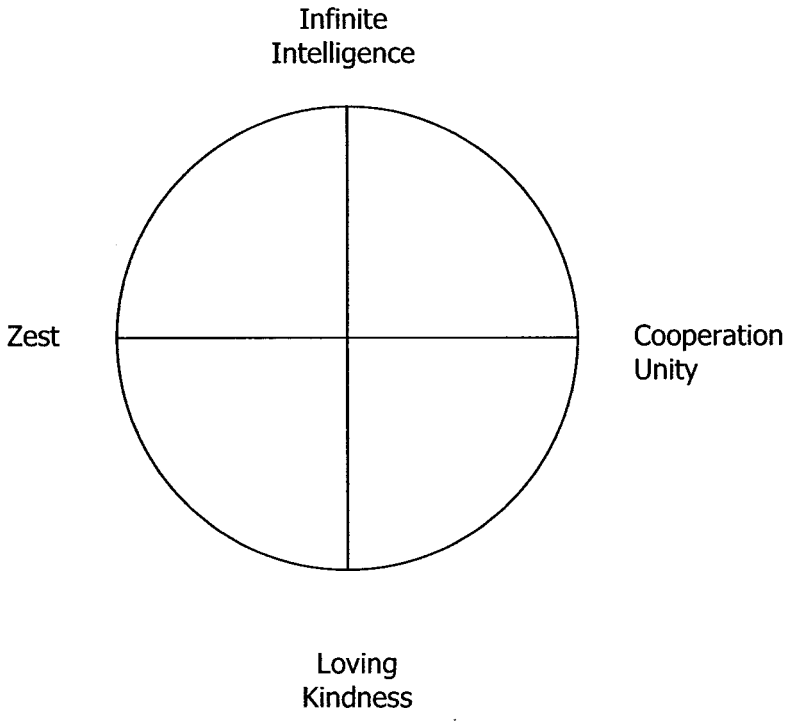

Figure 5. Re-evaluation counselling and the medicine wheel

The process of hurt creates distress and lessens each of the four qualities. After receiving distress a student becomes less intelligent, less loving, less kind, less cooperative and has less energy. In fact, the energy that was given to us for life is used to hold the hurts in place. The good news is that when we discharge hurts we regain our intelligence, our capacity to be loving and kind, our ability to cooperate and our energy and zest for life. However, if distress is not discharged, it can snowball into a situation where the person is partially or completely incapacitated. Pauline Terbaskit eloquently speaks of the return of her values and the capacity to be loving toward her family:

> They made me appreciate my values. They made me appreciate the value of family, the value of respect and honesty, the value of caring and loving all of those values that I had known I that I had but weren't being very reciprocated from others. And that is one of the things that because of my trauma or because of my life experiences, my negative experiences. I came to the realization that I minimized and discounted my own family because of my

> shame and because of the distortion, the distorted picture I had of my family because of all these other experiences that were going on in my life. Now I can say and then I can say my mom and dad were my foundation. My family was my foundation. I accepted that and they gave me some very strong values and principles. I kind of lost those over the years but NTI helped me acknowledge that I had them myself and that they are core. They are core! (Interview, February 18, 2003, p. 15)

Alcoholic Anonymous

Several instructors including Rich Weber, Patrick Paul, Lee Brown and Phil Lane used the teachings and theory of Alcoholics Anonymous (AA) in their classroom. Rick Weber and Patrick Paul were the two main proponents of the program. Although the program was not presented in detail it was used as a reference point at all times.

Alcoholics Anonymous began in 1935 in Akron, Ohio (AA Grapevine Inc., 1981, p. 16). It developed from the meeting of two men. One was a New York stockbroker and the other was a surgeon. Both were severe alcoholics who discovered that talking about their problem ('discharge' in co-counselling terms) assisted them in staying sober. These two men borrowed from the disciplines of medicine and religion to develop the twelve steps of AA (AA World Services, 1995, p. 16). Three years later they published *Alcoholics Anonymous*, a book about their discoveries of how to get alcoholics sober. From these two men AA has been used by over two million people world by the year 2001 (AA World Services, 1995, p. 15) with over 90,000 AA groups in 141 countries (AA World Services, 1995, p. xxii).

AA not only provides an alternative view of the defeat of Alcoholism but also from the humiliation of colonialism and oppression. Many students viewed alcoholism and the despair of reserve life as two aspects of the contemporary Aboriginal situation. In fact some students viewed alcoholism as a symptom of Aboriginal oppression and powerlessness. AA provides the "first steps toward liberation and strength" (AA World Services, 1995, p. 21). AA argues that by acknowledging powerlessness, power is regained – a philosophy congruent to the RC philosophy of regaining power by discharging internalized oppression. The humility

required to begin the AA program by admitting powerlessness is the same humility sought through traditional process. Marie Anderson describes the importance of AA for students dealing with alcohol problems:

> I feel like AA is a very important support system. I really like their practice about, you know, sponsoring because I think that when a person is first on their journey to the red road that they need lots of support and they need somebody who has been through the same thing so the can dispense with the bs or whatever so that it is a really honest program. I feel like it is a place to go to when you are struggling to get the help and it is also a place to go when you are not struggling and give the help. It is a very ideal support. (Interview, January 30, 2003, p. 33)

It was often discussed in classes at the NTI that Alcoholism and drug abuse has functioned as a form of self-medication, an anaesthetic to the wounds of colonialism and oppression. AA teaches, however, that only by taking personal responsibility for our situation can we regain our strength as individuals and communities. These concepts were congruent with the overall of the NTI to strengthen students' personal identities while creating leaders and teachers. Most students attending the NTI became sober during their two years of training. Draney describes:

> Finally I made that recognition and admitted that I was alcoholic, I was twenty-six, twenty-seven and decided to quit drinking, that was it and from there that totally changed. When I look at NHS it opened the doors for me to move to that next level. (Interview, February 14, 2003, pp. 7-8)

The AA program is structured around twelve steps and twelve traditions. It is a spiritual program that provides a setting for co-counselling style discharge through the telling of personal stories and events that have occurred in the lives of the members. The twelve steps are:

Step One: We admitted we were powerless over alcohol – that our lives had become unmanageable.

Step two: Came to believe that a Power greater than ourselves could restore us to sanity.

Step Three: Made a decision to turn our will and our lives over to the care of God <u>as we understood Him</u> [emphasis in original].

Step Four: Made a searching and fearless moral inventory of ourselves.

Step Five: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Step Six: Were entirely ready to have God remove all these defects of character.

Step Seven: Humbly asked Him to remove our shortcomings.

Step Eight: Made a list of all persons we had harmed, and became willing to make amends to them all.

Step Nine: Made direct amends to such people wherever possible, except when to do so would injure them or others.

Step Ten: Continued to take personal inventory and when we were wrong promptly admitted it.

Step Eleven: Sought through prayer and meditation to improve our conscious contact with God as we understood Him, [emphasis in original] praying only for knowledge of His will for us and the power to carry that out.

Step Twelve: Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs. (AA Grapevine Inc., 1981, pp. 5-12)

Transactional analysis

One member of the Native Training Institute teaching team, Dr. Tom Kelly, practiced and taught transactional analysis (TA) as his foundational philosophy of instruction. TA was a very influential philosophy in the lives of some students. TA is based on a structure analysis of "ego states" that are organized into three categories: (1) parent ego states, (2) ego states that are autonomously directed toward objective appraisal, and (3) still active ego states with archaic remnants of early childhood (Berne, 1964, p. 23). These are termed respectively the exteropsychic or parent, the neopsychic or adult, and the archaeopsychic or child ego states. The premise of TA is that at "at any given moment each individual in a social organization with exhibit a Parental, Adult or Child ego state" (Berne, 1964, p. 24). These are capitalized to show that they are formal terms in TA philosophy. Draney comments on the phenomenon common among interviewees of being an adult at an early age because of dysfunctional family systems.

> [T]he transactional analysis parent, child and adult I could relate to that being the adult most of my life. Not knowing how to let the child, I know I was childish you know immaturity, but also being and adult and letting the child come out to play a little bit more. (Interview, February 14, 2003, pp. 18-19)

The introduction of TA at the NTI enabled students to experience an increased wholeness of personality.

The three primary implications of this model of human behaviour are:

1. Every individual has had parents (or substitute parents) and that he carries within him a set of ego states that produce the ego states of those parents and that these ego states can be activated under certain circumstances which gives rise to Parent functioning. (Berne, 1964, p. 24)

2. Every individual is capable of objective data processing if the appropriate ego state can be achieved which gives rise to Adult functioning (Berne, 1964, p. 24).

3. Every individual carries with him fixated relics from earlier years, which will give rise to Child functioning (Berne, 1964, p. 24).

Transactional analysis teaches that the complete personality of any individual includes the three states commonly referred to as Parent, Adult and Child (Berne, 1964, p. 25) TA teaches that a confused and unhealthy child will create unfortunate consequences in the adult life. This would have obvious meanings for the NTI students that came from dysfunctional families. The goal of TA is to develop a healthy child who contributes positive creativity to the life of the adult. The child is exhibited either as an *adapted* Child or as the *natural* Child (emphasis in original, Berne, 1964, p. 26). The adapted Child has modified his/her behaviour to the parental influence, whereas the natural Child expresses creativity or rebellion (Berne, 1964, p. 26). TA states that all people have a well-structured Adult and mature people are people who can keep the Adult in control. The Parent in TA is expressed directly or indirectly, directly as an active ego state and indirectly as an influence upon the Adult. Kelly noted the importance of examining these internal states:

> I have this core of divine presence inside me. And if this is my feelings here or my life or my body or whatever I express the world to be. Then my world out here can be effected by my core here. If I put an access to my core, I'm looking inside, I have access to infinite wisdom, infinite really, infinite truth, infinite credibility and infinite everything. (NTI Philosophy Tapes, 1983, p. 101)

Pauline Terbaskit describes the importance of TA to the overall holistic philosophy of the NTI:

> I remember ... the OK corral and various concepts and theories of human relationships and personal self. I think that too was an important aspect and module to the holistic approach to NTI was having that understanding of self. (Interview, February 18, 2003, p. 13)

Functions of the parent, adult and child

The Child functions to contribute "intuition, creativity and spontaneous drive and enjoyment" (Berne, 1964, p. 27). The Adult contributes the function of survival. The Parent has two functions, First to be a parent of children and secondly, to allow automatic responses to situations that conserves time and energy (Berne, 1964, p. 27). Berne (1964) states:

> Thus, all three aspects of the personality have a high survival and living value, and it is only when one or the other of them disturbs the healthy balance that analysis and reorganization are indicated. Otherwise each of them, Parent, Adult, and Child, is entitled to equal respect and has its legitimate place in a full and productive life. (p. 28)

TA posits a theory of transactional stimulus and response that may be complementary or crossed. If the response is complementary then the result is acceptable but if the transaction is crossed then problems (pp. 29-31).

TA defines many games involved in transactions between people. A game is "an ongoing series of complementary ulterior transactions progressing to a well-defined predictable outcome" (Berne, 1964, p. 48). Berne (1964) describes games as "basically dishonest" interactions between people (p. 48). The primary concern is with games played between people that form the "most important aspect of social life all over the world" (p. 49). Within the transactional paradigm of each game there is a social level and a psychological level. The function of games is to allow social and psychological to occur within acceptable limits of intimacy (p. 61). The goal of TA is the "attainment of autonomy" that is described by as a "continual battle" (p. 182). Autonomy is attained by the recovery of "awareness,

spontaneity and intimacy" (p. 178), Awareness is defined as the capacity to see and hear in a clear and realistic manner (p. 178). Spontaneity is the freedom to choose and express one's feelings as Parent feelings, Adult feelings, or Child feelings. Spontaneity creates emotions that are liberating from the compulsion of game playing; it literally means having the appropriate feelings at the appropriate time (p. 180). Intimacy is the spontaneous game-free awareness of a liberated person in the present (p. 180) At the NTI, students practiced the games of transactional analysis in the classroom. Marie Anderson talks about the importance of the games for her:

> Tom Kelly talked about transactional analysis. That kind of made sense to me, I think he kind of quoted Berne about games people play and the OK corral. I remember that and that made sense to me as well. I remember reading the book that he recommended. I got a lot out of transactional analysis, parent, adult, child. I realize that I work that way because I realize that even with my adult children. (Interview, January 30, 2003, p. 34)

John Lee Kootnekoff

John Lee Kootnekoff was an instructor at the Native Training Institute who brought his own philosophy that developed from his Doukhabor ancestry. His philosophy of education was based on a four-part strategy of teaching that was designed to help develop positive self-image in students. "When you have love you have life. When you have life you learn. When you learn you change. When you change you grow" (NTI Philosophy Tapes, 1983, p. 86). Draney comments on Kootnekoff's fun and energetic style of teaching: "[He was] making sure that you are balanced physically, hope, affirmations, again, how to use all those things. Fun, lots of fun, humorous, and just really accepting" (Interview, February 14, 2003, p. 24).

At a faculty meeting of the Native Human Service Program in 1983, Kootnekoff quoted Howard Cardinal's belief that the Indian child's education must help in the discovery of a positive self-image and must arm him or her with the skills that will help to survive in our new wilderness, modern society. Kootnekoff based his education philosophy on the

importance of self-image and a four-step process of teaching. First, he posited the importance of developing trust by creating a comfortable environment in the classroom. Second, he believed that focus was created through concentration and fascination with educational topics that are related to educational goals congruent with the life aims and expectations of the students. Third, he taught visualization techniques as a way of developing focus toward educational goals. Fourth, Kootnekoff developed an affective connection to the material presented in the learning process.

> We have head and heart channel. A lot of folks ... love to teach about what they know. They want to give you a lot of information that is very knowledgeable. I want to take that knowledge and connect it with my heart channel. So the head and heart channel must work together.

Aiona Anderson remarks on the relationship between trust and connection with feelings that was key to Kootnekoff's model: "And I think the big thing is opening up and trusting being able to talk about those feelings and being able to identify those feelings ..." (Interview, November 15, 2002, p. 8).

Kootnekoff stated that positive feeling about self and curriculum content was necessary for learning. Marie Anderson remembered him as the "guy who taught the power of positive thinking" (Interview, January 30, 2003p. 32). Equally important in his philosophy was a positive belief in oneself and the outcome of one's learning objectives that is based on a positive self-concept. This aspect of his philosophy fit into the mental (self-image) and emotional (self-esteem) areas of the medicine wheel. Fred John talks about the positive values taught at the NTI: "... but the major [value taught at the NTI] is the positive. We switched over from the negative to the positive. We switched over even the negatives are positive as we look at them" (Interview, January 20, 2003, p. 11). Kootnekoff agreed with the Native Training Institute philosophy of a holistic educational philosophy that is "grounded to earth" (NTI Philosophy Tapes, 1983, p. 84).

In addition Kootnekoff's philosophy defined three keys to elements of achievement. First, the necessity of a precise outcome in the educational process; second, the element of sensory acuity that allows students to acquire information from curriculum resources that advances them toward the precise outcome; and third, the necessity of behavioural flexibility in the classroom that will allow students to learn how to think rather than learn what to think.

Traditional stories and philosophies

Aboriginal philosophy, spirituality and ceremony were present in the curriculum at the NTI. Through traditional stories and cultural ceremonies held in class a process learning was experienced. Talking circles, including smudging, occurred daily in most classes. These combined Aboriginal environment and ceremony with the knowledge of co-counselling, AA and the Anisa model to create a space for healing and learning. In addition, more formal ceremonies, including pipe ceremonies, were also performed in the classroom.

David Grant and Lorraine Brave, as well as other instructors at the Native Training Institute, believed in using traditional materials as a primary method of presenting the subject matter. Perhaps David Grant personified this approach more than any other. Grant was able to introduce Native spirituality to the students in a way that tied it securely to the other realms of the medicine wheel: physical, mental, emotional and volitional. His argument that the four realms should be tied together is reflective of the general philosophy of the Native Training Institute:

> I think we have pretty much agreed that there are four levels or four aspects to our total being. The mental, the spiritual, the emotional and the physical ... I think that we ought to (develop) our curriculum and our classes that we as an organization that ... all those bases are covered ... if we want to develop the complete person within ourselves and within others.

The following passage from the presentation of his philosophy at the 1983 gathering represents the essence of the spiritual foundation to Grant's pedagogy:

> This fan represents the Great Spirit as he is in the Eagle. The Eagle, he flies highest. So he represents that aspect of Wakan Tanka. He is way up there and sees most. So we pray to him. We pray to that one who flies highest and sees most. We have this understanding and it is part of all the religious ways that I have experienced. It is necessary in order to gain the power or the understanding or the love and the resources that are there for us through that relationship. We need to accept that he does hear us. He cares about us and loves us. He is a giver. He can teach us how to love. We have the understanding and we have the creativity. We can look at ourselves or we can look around the room here at the magic, the creativity of the creation all around us. Artistry, power, sometimes people see things different based on our understanding and the knowledge that we have been exposed to. One of the ways that I look at things that helps me to nurtured, to be empowered, to feel good, to love, to be the good things in life is the six directions. (NTI Philosophy Tapes, 1983, p. 76).

This quote reflects the way in which Grant tied spirituality, emotion and creativity together. Grant also tied the spiritual realm, the blue road of the medicine wheel, to the physical realm as is represented by his statement that: "The other thing that I think is real important that is related to the physical is the mind. I think that it is absolutely essential for us not only to have a healthy physical body through exercise and nutrition" (NTI Philosophy Tapes, 1983, p. 30).

Grant also tied the mental to the emotional, the red road of the medicine wheel. Grant valued teachings that developed the mind in relationship with emotion. Grant states: "I believe that the mental, how I perceive things, the idea that I have about situations is directly related to how I respond emotionally, so that I can actually begin to feel the way that I want to feel" (NTI Philosophy Tapes, 1983, p. 18).

Grant asserted that tradition, prayer, mental affirmations, and ceremonies such the sweat and the pipe were essential for developing the inter-relatedness of the four realms in the NTI curriculum. Grant commented that "we pray and we exercise and be ourselves, develop our self-concepts through the medicines and also through affirmations" (NTI Philosophy Tapes, 1983, p. 36). He introduced these concepts to the students at the NTI in his classes. Grant stated that, "we have a wealth that is waiting for us, available to us if we could look at it, a wealth in our Indian identity" (NTI Philosophy Tapes, 1983, p. 30). Grant

believed, lived and taught that a holistic Indian Identity could be developed through traditional teachings that developed the entire person. This identity created a positive self-image that contained responsibility toward Native identity. Grant argues that student must realize that "it is important for us as Indian people, people who are conscious of ourselves as Native people who come from a place who have responsibilities who have ways" (NTI Philosophy Tapes, 1983, p. 30).

Grant taught that the goal of holistic curriculum was a positive self-concept and self image that allowed students to make the healthy possible choices for themselves in reference to all four realms of their being. He states: "What I want to do is I want to choose the healthiest response that I can possibly express in all situations ..." (NTI Philosophy Tapes, 1983, p. 32). Grant expressed himself with an eloquent statement of his beliefs:

> But I had made a decision one time; I want to depend on these ways. I give myself to these ways, I give myself to you O Wakan Tanka, to these ways. Work with me through these ways, I'm going to lean on you. I'm going to go to the sweat lodge when I'm sick. When I need to be purified and I'm going to pray with the pipe and I'm going to tie tobacco offering I'm going to do it that way. I'm going to lean on that. (NTI Philosophy Tapes, 1983, p. 28)

Lorraine Brave also taught from the traditional perspective through the use of the circle that included the instructors as co-participants. Learning at the NTI was viewed as circular and nonlinear. There was a strong tenant of NTI philosophy that the instructors were a part of the circle and therefore were learning as well as teaching. Brave states:

> Here is the teacher, here is the desk, learning in a line instead of being in a circle ... we want our workshops [classes] in a circle. We are all there sharing. We don't have the instructor standing way up front and the circle way in back. The instructor is part of that circle because the instructor is also learning and giving and taking and we share that all together. (NTI Philosophy Tapes, 1983, p. 57)

Storytelling is an essential aspect of Aboriginal pedagogy. Lorraine Brave used stories as a critical part of her teaching methodology. An example of her storytelling is the story of the deer with the beautiful antlers.

> There is a story that my father always told me when I was growing up. I didn't really understand it. But he tells the story of the deer and how he looks at his reflection in the pond and he admires those beautiful antlers. He just thinks they are beautiful. And he looks at his legs and he thinks what ugly legs. And then the hunter comes and those ugly legs is what is taking him and he is running faster and faster and he is getting away and suddenly he gets caught in this bush by his beautiful antlers and the hunter gets him. (NTI Philosophy Tapes, 1983, p. 108)

The use of story, both through the teaching of traditional stories and by providing space for students to tell their stories, was an essential aspect of Native Training Institute educational philosophy. Listening to the students in a way that affirmed their reality allowed the release of oppression and hurt while creating the space to accept the positive values of traditional story. Storytelling is a process experience that engages the self in the transformation of potentiality into actuality.

Conclusion

The medicine wheel was the foundational philosophy at the NTI. However, other philosophies were used and related to the wheel. The Anisa model assisted the development of the Native Training Institute by creating a sense of the importance of the emotional state of the students in the learning process. It created a foundation for the development of emotional competency. At the same time the co-counselling model defined the need to heal negative emotional states and negative emotional identity and provided a methodology to develop positive emotional strategies of personal, family and community healing of prejudice, racism and internalized oppression. This created the foundation for the twin processes of emotion development and emotional healing necessary for the effectiveness of the affective competency model. In addition, the philosophies of Alcoholics Anonymous, Transactional Analysis, storytelling, traditional philosophy and John Lee Kootnekoff's model, were all integrated with the medicine wheel teachings to provide a consistent and traditionally based pedagogy of education.

At the end of the 1983 faculty meeting Brown was invited to make a final comment in which he summarizes the philosophical vision of the NTI:

> I would just like to make the comment before we close that I made earlier today that we have been through long period of our history where education has been something that has resulted of family hurt and many communities have attitudes toward education but we have now come to a time in our history where we have the opportunity to use education as a healing tool and I think it is one of the many healing tools that are coming forward to us at this time that we are using as our communities begin to reawaken and things are beginning to happen across North and even South America in Native communities and people are beginning to awaken and look for new approaches and one of the really exciting things and I'm really happy to be a part of it is the use of education as a process of healing. Healing of the emotional, the spiritual, the physical as well as the mental realms of our being. We have come to this time now when we are entering, what our ancestors predicted, a time of change and a time when we would assume our role among the people and nations of the earth. Right now I believe we are in a time of preparation to assume that role and I feel the education that has been happening at the Native Training Institute in Kamloops, British Columbia is an important part or the preparation of people for what we have to do in the near future and I am just really grateful to be a part of that, thank you, all my relations. (NTI Philosophy Tapes, 1983, p. 125)

> The development of emotional capacities for love, loyalty, generosity, compassion and kindness... are important lessons to be learned....
>
> The Sacred Tree

CHAPTER 5:

WITHIN CASE ANALYSIS

This chapter presents the within-case analysis for each of the ten student interviewees. Each student is introduced and an analysis of each of the realms of the medicine wheel is examined. Student's names are used with permission. The first interviewee is Aiona Anderson who speaks of overcoming the shaming of the residential school to achieve self worth at the NTI. The second student interview is Fred John who discusses the importance of accurate history in his effort to overcome the hurt and pain of residential school experience. Susan Smith is the third interviewee who talks about rising to leadership after her training at the NTI. The forth interviewee is Marie Anderson who was both a founding administrator and student at the NTI. The fifth interviewee is Ross Albert who overcame alcoholism and reconnected to his family and culture. Deb Draney, the sixth interviewee, articulates her journey from personal struggle to becoming an educator. The seventh student interviewed, Verna Billy, speaks of regaining the drive and ability to learn at the NTI. Walter Leech comments on his arduous journey from the prison cell to becoming a respected leader in his community. Pauline Terbaskit, the ninth interviewee, discusses the "community of knowledge in movement and transition" that existed at the NTI (Interview, February 18, 2003, p. 7). And Yvonne Duncan speaks of breaking through her shell to become articulate in her learning process at the NTI.

Case study 1: Aiona Anderson

The first interview was with Aiona Anderson. Aiona was raised with Nklukumcheen as her first language. She stated that she was raised in a healthy manner by parents who did not allow alcohol in the home. She was confirmed as an Anglican after entering a residential school at age eight. She described her residential school experience as a process of "sham-

ing" that included emotional and psychological abuse that including the denial of her language. In this statement she begins to define the dual process of healing and learning that was necessary for learning to occur at the Native Training Institute. Aiona states:

> I really realized that I had a lot of issues and hurt that I had to really deal with from the Boarding school and let go on a lot of that before I could move on and free myself from, from the pain and the anger and the blame ... (Interview, November 15, 2002, p. 4)

Physical realm

In the physical realm Aiona speaks of the need to resolve the physical shame created by the residential school. She speaks of her journey toward physical "acceptance" that included the realization that the physical was part of her "whole" being (Interview, November 15, 2002, p. 5). She states:

> I was as a dark skinned Indian woman, or whatever, that was supposedly not good and [at the NTI I] started to feel like I was a whole being ... I started realizing my whole being not just the physical, I mean the physical is important but that was just one part of who I was as well. So I could actually look at my skin and not think that it was bad or dirty. Because at boarding school they made us scrub our skin and our elbows till they hurt. Cause they said they were dirty and made us scrub with these brushes and try to get rid of the dark, you know, the brown. And so I started accepting who I was. (Interview, November 15, 2002, pp. 5-6)

Aiona comments on the importance of the emotional processes used at NTI in relation to physical healing. In addition, she describes that the learning of history in the mental realm and the learning of culture in the spiritual realm all contributed to her physical healing. This statement reveals the necessary interconnectedness of the realms of the wheel in the holistic dual process of healing and learning that developed at the NTI. Aiona states:

> I think, first of all, that is was emotional healing, once I had more of that I could feel better about my physical being. And also learning more of the history, more of our history, other that what we had been taught in school. You know because we were taught the negative history. Once we started learning more of the real history, um that really happened, and that you know we weren't the savages, we weren't the bad people that we were, you know, led to believe when we were children. And so I think learning the history, learning the culture, the beauty of it, the beauty of who we really are as a people on this planet. That we were just as important a people on this planet

> as any other race. Was very, very healing for me and I started to feel less conscious of who I was as ... (Interview, November 15, 2002, p. 5).

Mental realm

In the mental realm, Aiona defines several aspects of the dual process necessary for her learning and healing at NTI. First, she comments on the importance of experiencing a holistic educational approach to contradict the effects of the residential school (Interview, November 15, 2002, p. 11). Secondly, she mentions the importance of healing the psychological abuse at the residential school that taught her that she was not intelligent and replacing it with a belief in her intelligence. Finally, she talks about the importance of healing the negative historical concept she had learned and replacing them with a positive view of Aboriginal history (p.6). Importantly, she once again relates the healing in the mental realm to a holistic approach that included all the realms of the medicine wheel. She states:

> ... if we went into the Native Human Service [program] and just learned the information, learned history, and learned co-counselling skills and learned whatever else, sociology, like they taught us in university then, or college or whatever. I think it would have been beneficial to learn the truth about certain things for example history. But I think because the spiritual was also a part of it, and the emotional, the healing that's what made the course what it was. And because it was the holistic approach and enabled us to deal with all our traumas, give us self-confidence in who we were and accept who we were. Then ... we were free to put our energies into learning the other things as well. (Interview, November 15, 2002, p. 6).

Spiritual realm

In the spiritual realm, Aiona states that she felt that something was missing for her before her attendance at the NTI:

> I was raised by my parents to not have any alcohol and of course they had those strong values instilled in us as well. You know, they were more the Christian values ... so I have that in me that kind of real, whatever it was, dignity that I felt ... but still there was something missing ... that I think Native Human Service really just brought all that to a life for me and all the teachings of the Native culture.
>
> (L Brown): Could you put a word to that something?

> Something missing [long sigh] I would say it was who I was or who I am and that identity of my cultural and my ancestral heritage cause I didn't have the knowledge of that although it was in there it had never been fed or brought to fruition and with that education I got through NHS that all came alive for me and it gave me a lot more confidence in who I was and what I could accomplish. And it got rid of the shame ... (Interview, November 15, 2002, p. 4)

Here Aiona comments on the importance of the rebirth of her identity in relation to the cultural/spiritual dual process of learning and healing. She mentions it again later in the interview:

> ... until I went to the Native Human Institute the only spiritual thing I was aware of was church you know, getting down and praying, and the bible, and I accepted that way of a spiritual path because that was the only way I had ever known. But I accepted it even though I had a lot of negative experiences in boarding school with religion. My father had brought that to us in a healthier way although kind of in a preachy way too ... . And so when I came to Native Human Services and I learned more of the spiritual teachings of our own people [weeping]. It was something I had been looking for a long time, and then I realized that it was something probably my father had been looking for his whole life. And I couldn't believe that we been so deprived that they have taken away from us ... [more crying, sobbing] I guess even now I still have a hard time that the language, all those things that had been taken ... it was like I knew a word [deep sigh] maybe rebirth is a good word the religion uses, for me it was like a rebirth. (Interview, November 15, 2002, p. 7)

Emotional realm

Aiona identifies a number of the elements of the dual process in regard to learning/ healing in the emotional realm. She comments on the dual process of letting go of judgement and achieving self-acceptance (Interview, November 15, 2002, p.12). She comments on the role of ceremony and the talking circles in healing the shame, low self-esteem, emotional trauma and negative self-judgement that were created for her as residential school affect. She also identifies several important aspects of the process of emotional development and healing including; leaning about emotional processes, talking about feelings, identifying feelings, creating trust, learning to love one's self, family and culture, and the ability to communicate emotions (p. 8) while strengthening traditional cultural values (p. 4). She states:

> I think that a lot of the talking circles that we had ... being able to share without fear of being judged ... Just learning about the emotional being and the psychological being ... of us as human beings. Learning about all of that and how it works how to start to heal those hurts was so beneficial .... Because a lot of times I might be having a feeling and not really know where it came from I mean it may, something present may have triggered it in my life, but when I look back it was, you know, a mood swirl a lot deeper. So starting to really look and find those, the first time that pain was planted, and it buried (Interview, November 15, 2002, p.8).

Volitional realm

In the volitional realm, Aiona commented on the importance of will in relation to all the other realms of the medicine wheel. The dual process here is that the teachings at the institute healed the negative messages about herself that she received at the residential school while increasing self-confidence and belief in her values which strengthened her will. She states:

> Well I would say again it ... can't be separated so specifically. [The will] is so connected to everything else that we learned. Again having to do with my self-confidence and my belief in who I was and the value of who I was and my teachings as a child there was, and my, the teachings of my ancestors my grandfathers and grandmothers. Those are all now a part of who I [am] and I could feel really good about that and as a child I had that strong will I made up my mind as a child that I was going to live my life a certain way ... .I feel like I have a very strong will and that was all enhanced by NHS teachings. And I learned to love myself and I love my culture and my values and I love my family and my people and my children and I figured if I failed myself I was failing all of those people too and I didn't want to do that that was just not who I was or who I am so now I have to give credit to NHS for helping me too remember all those things [sniffle]. (Interview, November 15, 2002, p. 10)

Conclusion

Aiona makes a very important observation. She states that the holistic education, learning about trauma, creation of self-confidence and self-acceptance, all combined to free her "energies" to enable learning (Interview, November 15, 2002, p. 16). In this interview we begin to see a primary theme for the data. It was the holistic nature of the program that enabled healing and transformation. As Aiona describes, if learning had been attempted without healing, the learning would have been – if not impossible – then greatly mitigated.

The key elements to learning healing were the holistic context and the ability to use the emotional realm to release the pain of Aboriginal history.

Case study 2: Fred John

Fred John was raised on the Fountain reserve in Lillooet, British Columbia until he began to attend a Catholic residential school. In the physical realm, Fred had difficulties as a child. His mother passed on with tuberculosis when he was two, and his father when he was four years old. Then Fred contracted the illness and spent five years in the hospital.

Physical realm

As with Aiona, Fred mentions the development of shame around his physical being:

> I was ashamed of my appearance, I was ashamed of the way I talked. I was even ashamed of doing sports because I couldn't keep up because of that health problem I had with tuberculosis and it affected my lungs to the point where I couldn't do sports full out. And I really, really felt ashamed of that and I did not want to participate in any sports. I did not want to participate in any physical things that would put a spotlight on my weakness. So I had a lot of weaknesses, physically that [the program] helped me come out of that. (Interview, January 20, 2003, p. 6)

He attributes the development of shame to a combination of his physical situation and the residential school experience. He states that "the residential school sure put a damage to my thoughts. Thinking that I wasn't any good for that or anything ..." (Interview, January 20, 2003, p. 7). He also states above that the NTI program helped him resolve these issues. This was achieved through the dual process of healing the emotional hurt while providing positive teachings around the physical self. As a result he states that:

> I was able to take on the sport activities. Go out and enjoy myself and I remember these ... I used to wear my long sleeve shirts and hide my arms because I thought I was skinny. I thought I was really just not very good so I made sure I was well hidden. Then I started changing my style of appearance. Not being ashamed of the way I look. Those kind of things, I felt better being active even swimming in open public or those kind of things. (Interview, January 20, 2003, pp. 6-7)

Mental realm

In the mental area, Fred states that the NTI returned his feeling of pride that he had lost through the residential school experience:

> ... when we did that program the first year there was so much change in my life. There was so much meaning, feelings, pride; everything was coming back to me, the pride that I left in the residential school when I was five years old. (Interview, January 20, 2003, p. 3)

For Fred, this mental dual process was one of healing the negative concepts of self and developing a positive self-concept that emphasized and was in harmony with the traditional way. Fred stated that he learned at the NTI to "always deal with life with the positive" (Interview, January 20, 2003, p. 12). He comments that the style of teaching at the institute enabled the change in "our way of thinking" to a more traditional style of thought (p. 12). An interesting aspect of the mental healing that occurred with Fred through the dual process of healing the hurt of the residential school combined with healthy learning was that he was able to overcome stuttering. He comments:

> The Native Human resources program helped me overcome my stuttering. When I used to stutter so much. I remember that stuttering so much because of the beatings I took in residential school. I couldn't speak anymore. I got beat for stuttering but I overcame that by working with myself through that program and the teachings they taught me. I was really glad for that. Our teachers were really excellent. They knew how to get to each one of us. They knew what it takes for us to carry on. From those tools that they taught us I learned how to use them in my counselling skills, in my traditional skills, and all of those. So I was really grateful for that. (Interview, January 20, 2003, p. 3)

This reveals the interdependence of the mental, emotional, spiritual realms and the impact they can have on the physical realms. The teachings in the mental realm (the teachings they taught me) combined with ceremonial spiritual knowledge (the sweat lodge, traditional teachings) and emotional counselling to produce a remarkable result in the physical realm of the medicine wheel.

As Aiona in case one, Fred also describes the impact of learning Aboriginal history as an important aspect of the mental dual process. He states that an accurate Aboriginal view of

history is a "foundation in society today which was taken from us" by the residential school and that the return of a positive view of Aboriginal history can reestablish a good foundation for life (Interview, January 20, 2003, p. 4).

Fred also talks about how he learned how to teach while at the NTI. He states that learning how to teach was an important part of the resolution necessary for healing during the dual process. Through the style of teaching used at the NTI, "they taught us how to be teachers" and this strengthened his self-concept with regard to his feelings about his intelligence. This is in contrast to his residential school experience that he describes as a place "where they pound it into you" (Interview, January 20, 2003, p. 4).

Spiritual realm

The spiritual/cultural area was very important for Fred. He states that he lost his pride at the residential school and the dual healing/learning process in the spiritual realm returned his pride to him. Although Fred does not speak of a conflict in this area he describes that the traditional spiritual teachings had a significant impact on healing his residential school effect while at the NTI:

> ... the smudging, the feathers, the open talks like the circle, honest talk. The pipe carrier was brought in; we learned about the pipe. We learned about the spiritual life of our people. We looked at the whole continent, [including] South America as all of our people. (Interview, January 20, 2003, p.8)

In fact, the spiritual had such an influence on Fred that he became a person who used the traditional spiritual teaching in his work in the Aboriginal community.

> Now I could do work and understand the healing source, the healing power that by going to the hospitals and helping out or when someone is not feeling good I can diagnose that and work and help out. There are a lot of other teachings too I learned from other certain traditional helpers and workers. Because of what NHS started me off on. (Interview, January 20, 2003, p. 24)

Emotional realm

In the emotional realm, Fred speaks of the grief and pain and the ability of the talking circles to create an environment where he could receive healing and let the pain go (Interview, January 20, 2003, p. 16). However, it was not an easy journey; it was a challenge to face the need for emotional healing as part of the educational process.

> My emotional was, that was quite a challenge on my part where I had to face my inner self [and] ... go ahead and work on things that I did not want to talk about. I did not want, was afraid to say. When I was able to deal with that I felt so much better and people were able to listen to me. I remember trying to speak about it before I went to the program and people said, they would tell me, nobody is going to help me, just be quiet. Nobody is going to listen to you, just don't talk about [the residential school experience]. **Talking about it is where the healing starts** [emphasis added]. I was able to share it, emotionally cry and let my anger go. And those kind of things, my trust in things, I had a lot of abandonment issues, a lot of anger. A lot of those things were holding me back on my skills and on my social life and all of that. I was able to deal with that in that program. (Interview, January 20, 2003, p. 8)

He states that the holistic approach provided by the NTI broke down barriers and walls and enabled him to understand his experiences and feel unafraid (Interview, January 20, 2003, p.5). The emotional searching and healing in the spiritual realm helped create meaning that enabled a higher order of reason: "... this program allowed us to search within ourselves and find our meaning and our centre to be able to put all that into the reasoning and it made the program really enjoyable" (Interview, January 20, 2003, p. 4).

The primary resolution in the emotional dual process for Fred was the return of his pride. As stated above, his pride, lost in the residential school was returned to him. The healing aspect of this emotional work enabled him to:

1. Learn counselling skills
2. improve his social life
3. develop communication skills
4. reconnect with emotional feelings
5. reconnect with his inner self
6. develop trust
7. resolve abandonment issues

Fred speaks of the loss of the ability to feel through the "pounding" of the residential school experience. He eloquently expresses the rediscovery of his heart and the emotional dimensions of his being through the healing/learning process at the NTI.

> I found that, I could see now I was seeing that there was that there was in dimensional life there is different levels and at that stage I was in I was at a level that I couldn't have the feelings from my heart. My heart is something that will come out and do and see and hear a lot of things in life that I could not see before. (Interview, January 20, 2003, p. 7)

Volition realm

In the volition realm, the dual process accomplished the resolution of the idea that he was "not good for anything" and enabled Fred to establish goals that he was able to achieve. It is important to notice here that it is was the elimination of negative feelings that re-energized the will (Interview, January 20, 2003, p.7). Fred states:

> Yes, the will, what it brought to me were the things that I can really do now. I did make goal for myself in a way to be a traditional helper, a traditional worker. Everything I did brought in my spiritual strength on all the matters that I did. Whether if was sports, working, family, all of that. My goal was to help the people. Help the people out there, help the community and that was my goal. I was starting to go that direction and I felt good about that. I found it easy to do. Everything came really easy, I understood because I have been there, I have done that, I am able to handle it now. I can help others a lot more effective now. (Interview, January 20, 2003, p.10)

Conclusion

Fred achieved his goal of being a spiritual worker for the community. He has been employed as a cultural resource person since leaving the NTI. He was able to use the learning/healing environment at the NTI to reawaken his Aboriginal spirituality and use it for the benefit and blessing of those around him. Through the release of the residential school effect, Fred was able to achieve what he referred to as the good way of thinking that existed among traditional Aboriginal people. For Fred, the healing of the emotional ream created the possibilities for healing in the mental, physical and spiritual realms. Achieving a good mind enabled learning.

Case study 3: Susan Smith

Susan (pseudonym), a member of an interion Indian Band, stated that she decided to attend the Native Training Institute because she observed transformations within other family members who were attending. Susan had parents who taught her a lot about "traditions and traditional and sacred sites" in the Okanagan Valley (Interview, January 27, 2003, p. 2). Because her childhood was free of residential school and alcohol, there may not have been as great a need for resolution and as is articulated in other case studies. For instance, she does not mention shame as a problem that needed resolution. However, the program did have a healing and transforming effect on her:

> I really think that because of the work I do as an advocate, the training that I had there helped me more than any of the other training that I have taken, because there isn't anything that is so broad and ... anywhere. (Interview, January 27, 2003, p. 5)

Physical realm

In the physical area, Susan had no comment in response to the questions regarding transformation with regard to her physical self. She did state that she missed the modules where the teachings of physical development were emphasized.

Mental realm

In the mental area, Susan talked about the importance of the holistic approach in giving her a new perspective on learning the teachings taught at the NTI. She expressed conflict with previous classes at other schools where information was shared with a perspective presented by non-Native teachers using textbooks written by non-Native authors. She states:

> [The holistic model] helped me analyze things differently and it helped me to take information no matter what it was and make it relevant to our own people. So I think that it helped me to analyze things better so I wasn't rejecting things as quickly as I was before and could make somehow shift the information no matter what it was and make it relevant. I think that was huge for me because I still do tend to be very analytical and am a very critical thinker. So it was very hard taking classes in the mainstream because of who

> they are written by and who they are written for. It really opened a door. (Interview, January 20, 2003, p. 5)

Spiritual realm

Although the dual process of healing and learning was not strongly stated by Susan in the physical and mental realms, it begins to appear in the spiritual realm. As stated above, Susan had experienced conflict in previous education as a mental phenomenon. The teaching provided by the institute, especially the teaching of history from an Aboriginal viewpoint, provided the opportunity for Susan to affirm her relationship with Aboriginal ancestors and knowledge. Since Susan's childhood had provided her with a strong knowledge base, the conflict was only that created by non-Aboriginal educational experiences. She states: "I think that it was information that really affirmed our ancestors and really affirmed traditional teachings. I think that it helped all of us as a group see how important our ancestors teachings are" (Interview, January 27, 2003, pp. 13-14).

This reaffirmation of Susan's belief was strengthened by the teachings at NTI that created the concept of being a teacher. Susan used the word "liberating" to describe the process experiences (i.e. talking circles, ceremonies, etc.) where she came to view herself as a leader and teacher.

> It really helped me to see that each of us is a teacher. I am still reluctant to really accept but I could see that and that each of us is fine wherever we are. I had always been very, very shy about that aspect, my spiritual aspect, I still am. I think as the result of interacting with everyone, listening to everyone that I had more of an appreciation of my own teachings and my own life. (Interview, January 27, 2003, p.7)

For Susan, the result of this process was the creation of the balance through the use of the medicine wheel (Interview, January 27, 2003, p. 23). In addition, she states that the creation of leadership was a fringe benefit of the training:

> I think we need to do leadership development. That is part of what NHS did. It was almost a fringe benefit is that, was developing leaders, people who are doing more that they would have if they hadn't attended that training. I think that everyone stepped out and did something whether it was a spiritual leader

> or as a political leader or even a leader in their own families. (Interview, January 27, 2003, p. 11)

Emotional realm

In the emotional, realm Susan commented that Re-evaluational counselling probably helped her the most (Interview, January 27, 2003, p. 8). It provided better communication, the ability to share and accept others without judgement, the ability to ask for support and a method for resolving issues with others. Susan had strong values when she came into the program but felt the program helped her to solidify and strengthen her values partially through the practice of Aboriginal values offered in the process experiences of the program, particularly the talking circles (Interview, January 27, 2003, pp. 11-12). In addition, Susan states that the NTI program helped her to release the anger and resentment she held within (p.16). This was accomplished both through the talking circles and ceremony.

> I think on the group it (re-evaluation counselling) was probably most important tool of transformation that we had there. I really do. Along with the talking circle because a lot time people brought up whatever and then needed to take time talking with someone. (Interview, January 27, 2003, p. 14)

Volitional realm

In the volitional realm, Susan made commitments to be a part of the transforming and healing process by becoming a leader:

> I really had a hard time accepting and taking on leadership roles and that was something that I did in co-counselling community. You know I was a reluctant leader. As we went through, I think it was the first year in NHS there were a number of us who talked about [leadership] and I decided that I would be a council member in our own community and did it! I was elected and served as a council member for four terms [eight years]. (Interview, January 27, 2003, p. 10)

Conclusion

Susan views counselling and ceremony as important aspects of transformation. Counselling created a liberation from oppression by removing negative emotional obstacles to growth, she mentions fear, anger, issues with men and resentment among others. Cere-

mony then created trust in the process by overcoming fear of transformation engendered hope related emotions. These two, counselling and ceremony, functioned together in the emotional realm to create a space for transformation in relation to the cognitive understanding that reaffirmed the validity of the ancestors and traditional teachings. This would strengthen the ability to learn. In addition, the medicine wheel provided a traditional structure (Interview, January 27, 2003, p. 21) to analyze the areas where healing and learning was needed to create the accurate perception necessary for the dual process of Indigenous transformation to occur in a movement toward balance (Interview, January 27, 2003, p. 21).

Case study 4: Marie Anderson

Marie, a member of the Cooks Ferry Indian Band, had a stable childhood filled with strong family values and teachings from her father and mother. She relates the story of how her father, Jacob Anderson, would share teachings:

> We would just sit there and he would talk or tell me stories. He paid a lot of attention to us. He talked to us and he told us things. I think one time I remember we laid on our backs and we were watching clouds and he would say, "does that look like anything to you." To this day I still look at the clouds and I see images in the clouds and that is from him. (Interview, January 30, 2003, p. 3)

Marie's father and mother went to great lengths not to send her to residential school. This included boarding her out with relatives so she could attend public school. She states:

> ... the other teaching that I think I really got from him was because mother and father didn't send us to residential school. In that decision they taught us that it was okay to go against the grain, you know, to go against the tide. They discovered alternatives for us and figured out a different way for us to go to school for as long as they could. (Interview, January 30, 2003, p. 3)

Marie became involved with the NTI as an organizer and developer of the program. She was interviewed for this thesis both as a student and as an administrator of the program. Marie had attended a few classes at Cariboo College but, like Susan, had not been excited by the non-Native content and orientation. However, at the NTI she experienced a holistic

education that included spiritual/cultural teachings and this created a sense of connection that led her to continue her education and eventually receive a Master's degree in Social Work.

Physical realm

In the physical realm, Marie defines the essence of a dual process of healing and learning. She comments that she learned both about fasting and nutrition. Fasting, on the physical level represents the letting go of food and the cleansing and purification of the body. Nutrition is the learning that can create better health and develop a sound physical foundation for learning. Here, Marie articulated the twin process of healing the negative and learning the positive in the physical realm. She comments:

> Through the NTI, Native Human Services training program I stopped drinking altogether because I felt that was a detriment. You know, detrimental to my physical body. When you make a life changing decision like that I think you strive also to become fit physically. (Interview, January 30, 2003, p. 11)

Mental realm

In the mental realm, Marie identifies several areas of resolution. First, she resolved the negative beliefs about being a First Nations person. Second, she resolved the issue around the validity of Aboriginal knowledge and this resolved personal issues with regard to self and its relationship to learning Aboriginal and non-Aboriginal forms of knowledge that developed a "clarity... that it was okay to be me" (Interview, January 30, 2003, p. 9).

Marie comments on the time when it was not popular to be a First Nations person. She states that teachings reestablished the pride she had in herself:

> ... there was this period in time when it was not really popular to be an Indian or First Nations person. It was a very negative thing. People didn't want to identify with First Nations because there was lots of prejudice. There was lots of Negativity around it. So what it brought back I think was a pride in ones heritage and from that pride one could only gain strength ... (Interview, January 30, 2003, p. 9)

Marie describes that she was very conflicted with regard to Aboriginal and non-Aboriginal knowledge. She states that "growing up over the years it felt like we were turned, you know we you would almost say assimilated. We had turned into non-Native people" (Interview, January 30, 2003, p. 8). This perception created the feeling that it was necessary to give up one's self to become educated. "It was in me to think that I have to forsake my being to be educated" (p. 12). Marie believed that education based on "white is right learning" could be "cultural suicide" (p. 12). This conflict created a block to learning that was resolved when she realized that both forms of knowledge could be learned and incorporated into a strong Aboriginal self.

> ... [S]omehow through this process of the NHS Native Training Institute I realized that I could be in both worlds. I could do both and not give up on myself or my Native self and be part of another learning institution. I had the ability to be both. So I feel like that sort of, reservation or reticence to go to a public institution was taken away or evaporated. When I began to learn and maybe it was because too because some of the teachers had gone to other institutions and still embraced their traditionality showing me that I could indeed be the same way. I didn't have to relinquish anything. I could only stand to gain something. (Interview, January 30, 2003, pp. 12-13)

Marie shared a story about riding a double horse that represented the resolution of this conflict for her.

> ... [T]o live in this world you have like two horses that are galloping. One is the mainstream horse and one is your own horse, your traditional horse. You have a leg on each on and you are going and you are going fast. You can do it but the thing you need is balance. You need balance on all four areas. You can ride that horse and you can gallop wherever you want because you have the reins to steer to. It is like riding a double horse. (Interview, January 30, 2003, pp. 17-18)

In addition, Marie commented (as did Fred) that becoming a teacher and doer in the cultural realm was an important part of healing in this dual process. Marie refers to this as contextualized learning: learning that was relevant and valid in her context of being. She states:

> So I kind of learned some contextual things. I was able to contextualize some things. (LB: Such as?) Such as we could do our own teaching and we could do our own learning and it was okay to do that. That was a mental realization

> that we could, that we had what it took to teach ourselves and to teach others. I think that is a pretty major, that was a major awareness for me because, again, having grown up in a society that said you know, white is right. That is a big mental awakening and that made me feel a lot more confident. (Interview, January 30, 2003, p. 12)

Spiritual realm

Marie states that she was extremely conflicted in the spiritual realm.

> I think that was one of the greatest conflicts in my life as well .... I felt really conflicted about religion because it was religion that got in the way ... In religion I feel there are restrictions, there are certain ways of doing things, ... What happened in the NTI and NHS was that, like I told you, it was like coming home and again it felt like being connected. That is the only thing I can describe. This is how I describe my own spirituality and that I don't even know if that is spirituality but that is how I describe it. It is like a joy of living, a joy for having all the gifts that have come my way, also, a feeling of responsibility for them to try to pass them along. (Interview, January 30, 2003, p. 13)

Marie talks about how her conflict about religion "got in the way" of learning. This is an example of the kind of block to learning that creates the need for a dual process that includes healing in Aboriginal education. This block was removed by the introduction to cultural knowledge and ceremony. One of the ceremonies was the sage ceremony. Marie commented, as did other interviewees, that after her first sage ceremony she cried for weeks. This emotional release reconnected Marie to her spiritual realm and illustrates how the elimination of a learning block can be accomplished through the release of emotional energy. Marie states that this was an incredible "connection of ... mind, body and spirit" though emotional release (Interview, January 30, 2003, p. 7). Here again it is evident that the healing of the emotional realm allows the integration of the self during a holistic educational process.

In addition, in the spiritual realm we find a dual process that involved the healing of disconnection from the culture through the re-establishment of strong cultural connections through spirituality, ceremony and knowledge. Marie describes that she felt disconnected from her cultural context.

> Up to then I didn't know what a smudge was. I didn't know what a pipe ceremony was. I didn't know what a sweat was. I remember going to my first sweat and that was really special because I did go in with my mom. (LB: where was that at) It was at Spences Bridge, I went in with my mom and it was just an incredible experience. It was just a family sweat but we learned how to do that and in the learning of that to that connected us back to our elders. (Interview, January 30, 2003, p. 8)

Through the NTI, Marie gained the "feeling of connectedness and the whole ability to do ceremony" and the learning of cultural history (Interview, January 30, 2003, p. 8).

> It just seem like so, it was such a welcome knowledge because it felt like a certain validity to my own personal being came over me somehow. Again, a sense of security or sacredness or affirmation, it was just wonderful to hear those teachings, it was incredible. It felt like my ears had just been waiting to hear that. Like waiting to hear that and it felt like a really special time consequently I remember during that time reading *Black Elk Speaks* and *Lamedeer*. I really took great care in reading those books. I remember buying those books and going to certain places in my area to read those books. I drove in my car, I went by myself and I went to certain places to read them. (Interview, January 30, 2003, p. 25)

In addition, Marie argues that the culture connection is still important in learning situations today.

> I really feel that the connection to culture still is as important today as it ever was. Because really that is who we are and I think that we, you know like I tell people too, we are a great people, we are still here, all the things that have happened to us, we are still here! We are strong our people are strong. (Interview, January 30, 2003, p. 19)

Emotional realm

Marie states that her emotionality was turned off before she started the NTI by other school experiences. She had been "immobilized" in her ability to learn (Interview, January 30, 2003, p. 15). Her emotionalness had been turned off through separation from her family and loss of her cultural self (p. 14). She indicates that she was "grieving" for this loss and that this grieving process had created a stress that "hindered me from being all I could be" (p. 14). Here again is a good example of a block to learning, created by hurt, which must resolved and released before learning can be optimal.

> What happened I remember that the first time we burnt sage I cried. I cried and I cried. I remember I was thinking about it then that I hadn't cried in a

> long time. (LB: sage burned in class?) Yes, wept, an overwhelming feeling of tears came and I just wept and I have no idea what happened. During that time I wept for probably two weeks straight. Not constantly, but I used to drive from Merrit to Kamloops. I remember driving and I would be crying, crying going home and crying coming back. I just cried buckets, it was incredible but after it all was over I was ready to learn. (Interview, January 30, 2003, p. 15).

Marie's emotional development at the institute strengthened her values and helped her realize that she had potential and that she "could realize her own potential" (Interview, January 30, 2003, p. 20). An important aspect of this process was the creation of a cultural vocabulary of feeling (Interview, January 30, 2003, p. 30). This enabled Marie to speak of her emotional states, discharge her hurts and create healing possibilities.

Volitional realm

In the volitional realm, Marie comments that her will was strong from family teachings but that it was also conflicted. After the NTI she felt the conflict was removed and she had the feeling of being whole and complete. She states that the healing of her conflicted will gave her the "permission to really fly" in the realm of learning (Interview, January 30, 2003, p. 17).

Her comment on the resolution of volitional immobility (ambivalence) is interesting. She stated that the ceremonial emotional healing that is the release of the tears and the negative emotions eliminated the block to potentiality that were established in the volitional conflict created by negative emotional experiences around culture and identity (Interview, January 30, 2003, p. 17).

Conclusion

The major outcome of the dual process of learning and healing for Marie was the creation of cultural confidence in the learning process in relation to her identity and sense of self. Marie's case articulates the importance of emotional healing in the removal of learning blocks in the physical, mental and spiritual realms. Her description of this understanding,

stated above, is precise. The combination of emotional release and cultural teaching developed the sense of belonging, the feeling of connectedness and confidence in relation to Aboriginal people and ancestors necessary for learning to occur. In addition, Marie states that Native History (prophecies) created validity to Aboriginal knowledge (Interview, January 30, 2003, p. 25). She mentions three qualities of Aboriginal knowledge: sacredness, affirmation and security that were important to her ability to learn.

Case study 5: Ross Albert

Ross, a member of the Cooks Ferry Indian Band, describes that he "grew up in residential school" (Interview, February 7, 2003, p. 1). His earliest memory was going to the residential school at age five. He ran away in grade eight and did not finish residential school. He then worked at a variety of jobs in the lumber industry and then became interested in advancing his education. He heard about the Native Training Institute program and decided to attend. He comments that the program was "absolutely different than what I had experienced" in other schools (p. 2).

> I think it was 1982 when I went, for me it was different in that it wasn't a class room per se like it was in vocational school or in college or in university. It was relaxed. There were all First Nations people there. It certainly was different, the atmosphere was different, it was much more relaxed. I guess what was different for me was that there was the opening circle every morning and ... People would talk about their lives. That was different for me that never happened before in the schools that I went to. Sometimes people would, it would be their turn to speak and sometimes they would just sit there and cry for fifteen or twenty minutes, half an hour, forty five minutes and nobody would say a word. We would all sit there and be with that person while they discharged. That was different. Then after everybody had finished sometimes the circle would take us all day, sometimes it would take us half a day wherever people were and depending how many people were in the group. After that was finished we would take a break and we would get into whatever the lessons were for the day. That was very different. (Interview, February 7, 2003, pp. 2-3)

Ross' statement supports the need for a dual process of healing/learning. He comments that there was a lot of pain and that this pain was a block to academic accomplishment. Therefore it was imperative that it be removed to enable learning.

> There was a lot of pain. I wasn't the only one that had all of this pain and yet when we were sitting around laughing and talking you would think that they were okay but really when you got to know them there was a lot of hurt there. That was one of the things that I learned but I had to get past that before we could do anything. (Interview, February 7, 2003, p. 4)

Physical realm

In the physical realm, Ross (as Fred and Aiona) comments on his complete lack of physical self-acceptance that resulted from his experiences at the residential school. His healing process involved self-acceptance of being Native. As a result of the healing discharge of negative emotions accompanied by the positive presentation of Aboriginal culture and history, Ross was able to accept the man in the mirror. It is apparent through Ross' comments that his "feelings about" his self changed. He states that, "I got to the point you know where I am me, I like me" (Interview, February 7, 2003, p. 6).

> I was able to look in the mirror and see myself for who I really was and like myself. Because I can remember some of the stuff that they used to say at the residential school. For example, things like: you are never going to amount to much, your mother is whore, your father is a drunk, you will never get anywhere. I can remember those peoples, those teachers, those supervisors, and stuff like that saying that to me and that stuck with me. I guess the other part of that was that I was ashamed to be Native. When you are brought up in that kind of environment, one certainly does, you know shame based. When you are told by adults that you are dirty and that you are not allowed to speak your language and all that kind of stuff. (Interview, February 7, 2003, p.5)

Mental realm

In the mental area, again, the need for the dual process of healing/learning is clear. Ross states that not only did he have a low self-concept, he would go so far as to say he had no self-concept. The residential school effect had completely eliminated any clear visualization of his self in his mind. He states that it was if he was nothing, floating in space.

> I don't think I had one. I think I was lost. (LB: okay) Yeah, I think if I had some concept of who I was I probably wouldn't have gotten into all the trouble I was in. Meaning the alcohol and the jail and all of those things. I think I was trying to pass as white because that was the in thing back then. I think there was a lot of people that used to try and pass. But I couldn't no matter where I went people knew. I didn't have a concept of who I was I was just kind of floating around nowhere. When I accepted myself as First Nations

> then I think things began to turn around for me. (Interview, February 7, 2003, p. 5)

Positive affirmations, a re-evaluational counselling technique employed at the NTI, played an important role in healing the negative messages of the residential school. He states:

> I guess for me one of the things was that I had to erase those old tapes, those old tapes that I was playing all the time that I was playing all the time from the residential school. For example, I will never amount to much. That was one of the big ones that I had to erase and I had to put a new tape in there. That was through positive affirmations that one of the instructors had provided. I can't remember who it was, probably all of you guys were in that, but I can't remember who it was specifically. But I remember making positive affirmations and remember saying affirmations over and over again. In my mind and out loud ... (Interview, February 7, 2003, p. 7)

In the mental realm, Ross also identified the learning of the legends, history, Native prophecies and the teachings of the medicine wheel as contributing to the positive re-construction of his self-concept. The mere discharge of the pain alone would not re-establish a positive identity unless positive information and affirmations are available to fill the void left after the discharge of the pain. The healing must be accompanied by learning for the wholeness, which is the healing, to return

Spiritual realm

In the spiritual realm, the self-acceptance of his physical self, mentioned above, was accompanied by the cultural/spiritual acceptance of being Indian. He states that "getting back to culture" was critical to his self-acceptance (Interview, February 7, 2003, p. 4). His dual process of healing/learning in this area included healing the negative messages of the church and the Anglican residential school accompanied by positive learning about cultural processes including; the sage/sweetgrass circle, the sweat lodge, the drum and the cultural teachings. The essence of this process for Ross, was a reconnection to self that he described as his real self. This dual process is reflected in his comment:

> The sage ceremony, the sweetgrass ceremony, the drum, all of those things. That was for me what kind of connected. I guess in the spiritual part that is what connected me. (LB: connected you to what) I guess to my higher being, to my higher power, to my Great Spirit. I think the church kind of tries to do that but I didn't like the way they were doing it. You were kind of forced and you got a licking and you got a strap and all that kind of stuff. You had to dress up to go to school and you had to dress up to go church and you prayed, I don't know how many times a day and all that kind of stuff so that kind of really turned me off. It was different. (Interview, February 7, 2003, p.6)

Emotional realm

In the emotional realm, as mentioned above, Ross talks about the tremendous pain existent in Aboriginal students and the need to release the pain. He comments that prior to the NTI, his emotional self "remained stunted, immature" (Interview, February 7, 2003, p. 9). Ross identifies the emotional as the key element in the holistic process of learning with the spiritual being a close second. For him, the emotional and the spiritual combined to support the process of learning in the medicine wheel model. These two enabled him to trust and to feel during classroom processes.

An important part of the healing for Ross in the emotional realm was eliminating his sense of abandonment and alienation of self, culture and family. He was able to reconcile and make amends with his family during and after his attendance at the NTI (Interview, February 7, 2003, pp. 3-4). He attributes success in this reconciliation to the development of the skills of learning to listen, identifying his feelings and being able to express his feelings in a healthy manner.

> ... [G]rief, fear, abandonment, alienation, those were the big ones for me. Alienation was the big one. (LB: how was alienation, what does that mean?) Well, alienation from self. Alienated from family, alienated from culture. Getting back to it was like I had finally had come home. Like I had been lost all these years and I had finally got home. I can remember in some of the classes it was like I was finally accepted. It was like I had been travelling around all over the place working and I was never accepted anywhere. I probably didn't accept myself and maybe it was an acceptance of self ... (Interview, February 7, 2003, p. 6)

Volitional realm

In the volitional realm, the primary goal that Ross developed during the NTI was a decision to become an educated person. He accomplished this by acquiring a Masters Degree in Social Work. Ross connects this decision to the healing that occurred in the emotional realm.

> I went inside and I said this is what I am going to do. (LB: Do you think that there were experiences at the institute that caused you to go inside like that or was it after the institute?) I think it was at the institute, yeah, I mean there was a lot of these things we talked about was very difficult to talk about. Very emotional, but there was also something about all vulnerability that drew everybody together. I can remember that after classes a lot of people wouldn't want to leave because it seems like for the first time many of us were family perhaps. It was quite interesting. (Interview, February 7, 2003, p.9)

Conclusion

Ross comments that the medicine wheel enabled him to look at all of the areas of his life and define the work he had to do in each area.

> I mean the whole thing about the medicine wheel as I understand it was once you looked at the medicine wheel and were honest with self and look at all the areas. And look at the areas that one needed to develop or grow and you could see it and plot it out on a chart. You could see it if you were honest with yourself. I need to grow mentally, I need to grown physically, I need to grow emotionally, I need to grow spiritually, You could see it and visualize it. Before that I mean I think it was just all mental when I was going into the school in Prince George. (Interview, February 7, 2003, p. 17)

Ross, as well as the other interviewees, clearly identifies the emotional as the "key element" necessary for the healing of the other realms of the wheel. When emotional release combines with healing in the other realms, the return to wholeness is possible. Ross' comments illustrate the belief stated above that the heart is the root of the sacred tree and the place where healing must begin.

Case study 6: Deb Draney

Deb Draney is a Metis born in Edson, Alberta. Both her parents were Cree speaking members of an active Metis community. She states:

> We grew up with our Metis culture and my father was a fiddle player and a guitar player and could play almost all kinds of instruments. My mom jigged and she could help play and sing a few things too. So I grew up in a lively Metis arts culture I guess you could call it. But with that also came the drinking and the socializing. (Interview, February 14, 2003, pp. 1-2)

Deb's parents gave her strong values that included the message that she could accomplish more through education. She states that she was raised with a strong work ethic and sense of spiritual values. However, her family became increasing dysfunctional through alcoholism. She decided at age fifteen to live on her own to continue her education. This comment gives a strong insight into Deb's character:

> At one point I lived by myself in grade ten. I look at that now and I wouldn't let my kids do it. But, I was fifteen living in Barrierre [British Columbia] living in this little cabin by myself in grade ten because my cousin and his wife had broken up. So rather than me going back home to my family home which was quite dysfunctional the welfare people said I could stay out there and somebody in kind of kept an eye on me. So I did and got myself up and went to school. (Interview, February 14, 2003, p. 2)

Physical realm

Deb had two significant issues in the physical realm when she started the NTI. She was struggling with an eating disorder and from alcoholism. Deb attributes the safe classroom environment at the NTI to her ability to resolve these issues through a dual healing/learning process. She states that the NTI "was probably one of the most life changing things I have done in my life. From there that kind of opened the doors to a lot of other personal growing opportunities" (Interview, February 14, 2003, p. 6). She attributes this resolution to the inclusion of emotional processing with the academic at NTI.

> We sat in circles sometimes all day. I thought whoa is this all we did today was sit in circle. Because I am still thinking of the intellect and not maybe the emotional but that is what helped me to change was that cellular emotional/spiritual connection. That is what I needed and I was hungry for it. (Interview, February 14, 2003, p. 6)

For Deb, it was the emotional release of the pain, spoken of by every interviewee, that allowed the dual process of healing/learning to occur in the physical realm. Here again we see the interrelatedness of the emotional and physical which Deb referred to as the cellular

emotional/spiritual connection. Through the healing/learning process in the NTI Deb was able to heal both the eating disorder and the alcoholism. Again Deb contributes her ability to quit drinking to the emotional/spiritual aspect of the program.

> I was twenty-six, twenty-seven and decided to quit drinking, that was it and from there that totally changed. When I look at NHS it opened the doors for me to move to that next level. It opened the doors for me to start to heal. If I had taken a regular Social Work course with paper and assignments you know the good student that I am I could do that intellectually but it wouldn't have permeated through me to make some changes in my life. It was the circles, it was the smudging, and it was listening to others. (Interview, February 14, 2003, p. 8)

With regard to the eating disorder, the emotional/spiritual work at NTI enabled Deb to seek professional help. She writes:

> From sixteen to about twenty-six I had an eating disorder. I started to work on that [at the NTI] and I started to get resources and there wasn't a lot of information back then about bulimia or anything like that. I was writing away to these associations and I remember going to a doctor, finally I had the courage to go this woman doctor in Cache Creek, she examined me and then she said I have an eating disorder. (Interview, February 14, 2003, p. 8)

Mental realm

In the mental realm Deb needed to resolve the old messages she had received about her self that told her she was not good enough to achieve academically. An important aspect of her dual process was the use of affirmations by several of the teachers at NTI. The negative messages Deb had received about not being good enough were tied to "cultural shame" (Interview, February 14, 2003, p. 11). She had received positive messages about education from her parents but had received negative messages also from the society and schools around her. She referred to this as a "double message" about herself (p. 12). Deb argues that the cultural and emotional processes used at NTI assisted her to resolve her "cultural self-hatred" by returning a sacred part of herself (p. 16). She states:

> Well, it was like touching into an ancient part of myself and just a real pride. Because, again, coming [to NTI] with I guess you call it, cultural self-hatred, but coming in like that and knowing that those were our ancestral ways and we had those in place. That we were all born highly creative and highly

> intelligence and there was a purpose for us in this life. Those words stay with me. (Interview, February 14, 2003, p. 16)

Deb argues that the teachings of accurate Aboriginal history and the concept of each child having a gift helped her develop a philosophy about her potential as a human being. Deb finished her teaching degree and was able to incorporate this philosophy into her teaching style.

Spiritual realm

In the spiritual realm, Deb describes the need to reconnect to her spiritual self and overcome the cultural self-hatred mentioned above as being important aspect of her healing/ learning process:

> It felt, as I mentioned, the experiential through the circles and through the smudging and through the traditional ceremonies. That is what I remember the most ... it is from the experiential .... It is from the cultural teachings and the dreams ... the songs ... it is the spirit that brings us back. It is like a touching of the spirit brought me back. That was the biggest thing in NHS. (Interview, February 14, 2003, p. 9)

Deb was a person very focused in the mental realm. However, she states that the use of the medicine wheel enabled her to achieve a more balanced view of her self and her education that created a healthier self, a healthier learner and a more spiritual being (Interview, February 14, 2003, p. 28).

> I think it deepened. I think I came in already feeling, given that my life was all over the place; I always felt that I was spiritual. My parents gave me that when I was little ... So I think I came in with that and with the cultural/spiritual teachings, it strengthened. (Interview, February 14, 2003, p. 12)

Emotional realm

As stated above, Deb credits the emotional realm with enabling the changes in the physical, mental and spiritual realms. The primary consideration for Deb in her emotional dual process was to open up her emotional realm, release the pain and achieve balance with her intellectual, academic self.

> On the other hand I could also feel hearing a lot of the pain of our people speaking which included mine and sometimes I would leave there and my shoulders would just be tense and I would feel really tired and worn out by four o'clock. I was just so tired because I was feeling all this stuff for the first time and I was starting to allow myself to cry. I always prided myself on not crying and being tough but allowing myself to have some tears in my eyes. So that was a beginning of opening up that emotional. (Interview, February 14, 2003, p. 6)

As Deb released the pain that was a blocking her ability to learn in a healthy manner she was able to heal her bulimia and alcoholism and achieve balanced learning.

> They gave me more ability to be honest with myself and a little bit more connected to myself emotionally and spiritually. From there I think we can do the intellectual but I am starting to switch now and thinking that all those things happen all at once or otherwise we just stay in the emotional work that has to be done. We are not getting anything over here [intellectual] and getting the work done which will also enhance self-esteem and will also enhance purpose in life and all those other things that have to so they all have to happen all at once so it is learning how to be creative. So I have the tools and being creative and how to put it all together. (Interview, February 14, 2003, p. 28)

Another issue for Deb was the deep cultural shame mentioned above. At the NTI instructor Phil Lane assisted Deb to reconcile the deep shame and achieve cultural pride through the use of affirmations and emotional release combined with cultural and historical teachings (Interview, February 14, 2003, p. 10).

> Phil worked with me with that and he said come up here. I was kind of scared to go up, but oh okay I'll get up there and he was going to do some therapy with me around that. Anyway, we went through this exercise and he had me confront [the shame]. That was really empowering ... (Interview, February 14, 2003, p.10)

The dual process here is the elimination of old messages that contain personal and cultural shame combined with the introduction of positive messages that created "self-esteem" (Interview, February 14, 2003, p. 11). Deb identifies the following processes that created positive self-esteem for her:

1. Self-esteem building activities
2. Group-building activities
3. Affirmations
4. Talking circles
5. Ceremonies

6. Learning of accurate Aboriginal history
7. Reconnecting with Aboriginal spirituality
8. Learning cultural knowledge
9. Understanding the relationship between the realms of the medicine wheel
10. Developing communication skills
11. Strengthening cultural values
12. Developing acceptance for self and others

Volitional realm

In the volitional realm, Deb echoes a number of the interviewees when she states that the teachings at the NTI strengthened an already strong will. She describes that she has "a strong will anyway but [NTI] just helped me to direct it more" (Interview, February 14, 2003, p. 13). A significant aspect of this strengthening process for Deb was the resolution of "self-pity" that enabled her to take more responsibility for her life (Interview, February 14, 2003, p. 20).

Conclusion

Deb finished her education and became a teacher. She commented on her struggle during her professional teaching career to bring the teachings of the NTI into the classroom for her students. It was Deb's use of the term "dual role" as a teacher with a holistic background that led to the identification of the term 'dual process' in this thesis. She comments:

> So I think, first of all ourselves, we need to continually have opportunities to grow and have support as teachers and workers anybody in these fields. From that is to know that there is more than just heads sitting in those chairs; that those are people with spirits and emotions. To incorporate that into the classroom setting where we take the time, even though we have to cover this curriculum, we sit down and do a circle. (Interview, February 14, 2003, p. 14)

Deb states that the important foundation of education is to remember balance:

> Again walking in balance, being completely connected, about the nations I think that is what stays in my mind the most that there is not one race that is more powerful or better than the other. We all bring gifts to the circle and to this world. The gifts of the Black, the red, the white and the yellow I found that really fascinating and the aspects of our selves, emotional, physical, spiritual and how to access those parts of ourselves. (Interview, February 14, 2003, p. 26)

Case study 7: Verna Billy

Verna is the second daughter of a family of six biological brothers and seventeen adopted brothers. Verna spent a great deal of time with her great grandmother until she passed and then she was raised on the Bonaparte reserve with her mother and father. Her grandfather was very politically active and she traveled with him as his transcriber and thereby received an introduction into Native politics in British Columbia. She became involved in a violent physically abusive marriage with an alcoholic husband. She states:

> I didn't drink but he did. There were beatings and I became very depressed. As a result I gained a lot of weight, I didn't go anywhere and I stayed home to look after my kids. A lot of times I was black and blue so I couldn't go out of the house. He took away everything I had, my money, my vehicle, so I was kind of stuck. (Interview, February 10, 2003, p. 2)

At this difficult time in her life she began the course of study at the NTI. She comments on the importance of safety in the classroom an necessity of a healing/learning environment.

> For the first few days of that week I was scared because of what I was going to go back to. It was a mess. Then the fourth day I started to think about where I came from and what I was there. One of them was a personal growth, we were in a circle and you were talking about what our goals were in life. I realized that I had a lot of goals that I didn't fulfill and I was afraid to. It was at that point in time was the changing time in my life. It was, I think, I was able to do that because it seems like everybody, it seems like, that was in the program had a story that I could relate to and were overcoming a lot of the hurts and pains and disillusions that I was and it was supportive. I felt safe there, I felt safe talking to the people there. (Interview, February 10, 2003, p. 2)

Verna articulates both aspects of the dual process of healing/learning in response to a question asking her to describe the program in her words. For her it was primarily an academic program. She emphasized the role of successful achievements as re-building her personal strength and identity. She states:

> Each week that I went I got stronger and stronger and stronger and the things that I learned in NHS were the foundations that built me back up to where I am now. Without that I don't think I would be here. I don't think I would be doing what I am doing. I think I would still be back on the reserve in a relationship that is totally unhealthy. (Interview, February 10, 2003, p. 3)

Physical realm

In the physical realm, Verna's dual process (as Deb Draney's above) centered on weight and eating. At the start of the NTI program, Verna weighed three hundred and ten pounds; two years later she weighed a hundred and sixty five, without dieting. She commented that she remembers crying through entire meals before the NTI but the NTI program gave her "the permission to heal and learn at the same time" (Interview, February 10, 2003, p. 6). This developed a security of identity based on hope. She attributes her reconnection with her physical self to the physical education that was provided in some of the modules with special credit being given to David Grant for getting her back into running again.

> When I started to become more secure with myself I quit eating, I didn't eat like that, my whole eating habits changed. I started exercising again, I started to play hockey, which I was always active in sports. I played baseball again, which I hadn't played in a long time. I started to be more outgoing, become more physically fit I guess. (Interview, February 10, 2003, p. 7)

Mental realm

Verna stated that by the time she began the NTI she had lost "the ability and the drive to learn" that she had as a youth. Essentially, she had developed a negative self-identity that had become a blockage to learning. This blockage was removed at the NTI. She attributes this removal to a dual healing/learning process of instruction that emphasized both emotional healing and academic learning.

> ...[T]hat ability to push at that level when people were going through all the healing, the hurt and the pain and still the instructors had the compassion and the fortitude to push you to learn, to write good, to do well, to expand your concepts, to think about those concepts in relationship to your own life ... Yeah, it is the foundation that got me back to school because right after the third years I quit work and went back to school full time. That is what I did, it was hard, it was rough but nothing could stop me. (Interview, February 10, 2003, p.7)

As Verna states, once the blockage of negative self identity was removed, her drive to learn, which is essentially a quality of the will, was re-established. Here we see the intercon-

nection of the mental with the emotional and volitional realms. The emotional realm is the root of the medicine wheel and learning energy that arises out of the emotional realm proceeds to the will and then travels to the mind through the red road of the north/south pole of the wheel. The development of negative emotions created a negative identity, eliminating a once strong will to learn. When the blockage of negative self-emotion was removed her will strengthened and regained its role as the container of her processes of learning. In her words it became her 'foundation' for future achievement.

Spiritual realm

The dual process for Verna in the spiritual realm involved the healing of the conflict between Christianity and traditional teachings. Verna had attended a Catholic Church for some time during her childhood but had not been able to totally accept Christian teachings or reconcile them with the teachings of her grandmothers. She states:

> ... although we were raised Catholic for a period of our life ... My grandmothers didn't do that stuff we were more into doing sweat lodges and those kinds of ceremonies, the sun up and the sun down ceremonies and the passing of age ceremonies and that is what I knew and then to go into the Christianity was something very unfamiliar to me and I didn't like it. So I lost that until I went back to NHS and started to reawaken the things that my grandmother had taught me and that those were valid that those things meant something to me and that they were a guide to my life. (Interview, February 10, 2003, p. 8)

Through the NTI teachings about the importance of ancestors and tradition, Verna was able to reconnect to her spirituality in a way that was supportive of learning. She notes that an important aspect of this process was the permission and safety to explore her culture and the related emotions freely.

> To balance my self with my emotions, my learning and where I was going to go with it and what I was going to do with it. To bring me back to my spirituality which I still do today ... the fact that there was still a large academic component to the program was a reward but it was the other things that made it healthy and rewarding to me emotionally. Being given permission to cry and not have to explain why you were doing it and people supporting that, just allowing you to do that was a new experience with me because I don't show emotion that well. (Interview, February 10, 2003, p. 6)

Here again, we see the interconnectedness of emotional release, learning and balance within a holistic educational framework.

Verna talks about how the cultural teachings reconnected her to the teachings she had learned from living with her great grandmother. This connection was important because it connected her to a time when a strong identity gave her a strong will to learn. It created a sense of self-worth that directly re-energized her learning identity. She states:

> ... with Martha Many Grey Horses ... we were talking about the strength of women and the women as nurturers and developers and as family members and as keepers of knowledge and the keepers of tradition. It was then that I realized that everything that I learned as I was growing up ... had a place and an importance in my life as well as someone else's life. (Interview, February 10, 2003, p. 4)

The teachings at the NTI validated the Aboriginal knowledge of Verna's great grandmother. Among the important teachings mentioned by Verna were those relating to Aboriginal women, accurate Aboriginal history, investigation of self, and the teaching about colonization and de-colonization as related to change in Aboriginal communities. This was important in strengthening Verna's will to learn and thereby an aspect of the dual process in the mental realm. And as we will see below, it was also an important aspect of the healing component of the dual process in the spiritual realm.

Emotional realm

For Verna, the dual process of learning/healing in the emotional realm involved release of anger, abandonment issues, and hatred for men while developing trust, love, and the ability to express feelings positively through the learning of counselling techniques (Interview, February 10, 2003, p. 11). As stated above, Verna felt the safe, supportive environment of the NTI allowed her to release and overcome the pain, hurt, disillusionment and fear that were blockages to learning (p. 2). The permission to cry within a supportive cultural process created and supported a sustained learned focus and provided a balance between the healing and learning aspects of the curriculum. The supportive cultural process was combined with

the teachings of Re-evaluation counselling to create a non-judgmental approach to the release of the pain. Verna comments:

> We need to allow people who have that ability to acknowledge and to cherish and to accept the healing .... That is what NHS did. I cant explain how that happened but I know that from class to class I had the ability to do that ... (Interview, February 10, 2003, p.11)

In addition to releasing negative emotions, positive emotions were structured as values during the course of the NTI program. The primary values mentioned by Verna were hope and trust. She states:

> They strengthened the values, they reawakened a lot of my values, I had lost a lot of them along the way I am sad to say. Even today I find myself judging people and situations based on my values that I have been able to define. (Interview, February 10, 2003, p.11)

She states that her hope was returned through the re-establishment in the hope for the future of Aboriginal people in relation to the accurate Aboriginal history that was taught at the NTI. This defines the relationship between the value of hope as a structured energy of emotion and the process of the will that allows for the establishment of goals. Verna comments that the development of a feeling of self-worth was necessary and supportive to this process.

Volitional realm

Verna's interview provided several comments on the important relationship among emotion, will and physical/mental/spiritual realms of the medicine wheel. She describes how her ability to establish goals was directly related to the creation of hope as a positive emotion.

> It was in Bill Mussel's class and we were talking about colonization and de-colonization. We were also discussing the whole thing about around what is going to make our lives different and what is going to make our lives change. We talked about the hope or the idea of Aboriginal people getting credentials to be on an equal playing field. And it was at that time that I realized that is what I wanted to do, that was my goal. I wanted to go back to school finish my undergraduate work, do a bachelors, complete it, do a masters and do a Ph.D. (Interview, February 10, 2003, p.4)

Conclusion

Verna states that "the medicine wheel has allowed (her) to see holistic patterns and it has allowed [her] to integrate those patterns" into her life and work. It is the model that provided a framework for the dual process of healing/learning in each of the five realms while integrating them into a holistic learning process. This process returned the strength of learning identity and allowed her to achieve her goals. She is currently completing her Ph.D. and is the educational administrator of Nicola Valley Institute of Technology. She commented:

> I think what I want to say about the whole program and the way it evolved and it came about has been a really phenomenal curriculum program experience that was way ahead of its time. And that Elaine and Marie and all the instructors that were involved had a concept that was phenomenal. That concept is something now that needs to happen and we thank Marie and Elaine for the courage and the perseverance they had to make it happen. I don't know if anyone has ever told them that. It was just phenomenal and the people that they brought together at that time, I mean we are talking ten, fifteen years ago [twenty years ago]. Oh my God, at that time the kind of Aboriginal academics we had were very limited and those people all in one place teaching a group of students was so empowering, so empowering to think that you would be one of them someday and I think that was motivational, it was empowering, it was motivation and it was such a phenomenal role model for a lot of us that have gone through the program and continued on. I thank them all for that because I am sure that at a lot of times there was a lot of sacrifice and there was a lot of pain and growth that went through all the people that did that but we never saw it as students. We saw cohesive, collective unit that was just an optimum machine. (Interview, February 10, 2003, p. 25)

Verna brings together elements of the dual process of healing/learning to reveal how it is foundational to learning. Expectations around acquiring knowledge, the optimal challenge of the classroom combine with healing of abuse issues to promote physical development and learning. This is a very precise and clear statement of the theory of dual process that is developing through the analysis of these interviews.

Case study 8: Walter Leech

Walter states that he was "lucky" he did not start residential school till he was eight years old (Interview, February 26, 2003, p.1). Walter was born into a close family of ten children on the Lillooet reserve. Eventually he attended residential school at St. Mary's in Mission, BC. At age fifteen, he was expelled from residential school for stealing food. He began to work and experiment with alcohol, and the day he turned twenty-one he was sentenced to two years in prison for stealing alcohol. Walter made the amazing statement that prison was a step up from residential school:

> When I look back I guess probably the worst thing that happened to me was the residential school system it actually acclimatized myself for the penal institution. I actually felt that the penal institutions were treating me a lot better than the residential school because they let you make choices and whatever I performed was rewarded and when I was bad I was, there was consequences but in my mind it was fair. (Interview, February 26, 2003, p. 2)

Walter attributes his eight and a half years in prison between the ages of twenty-one and thirty to the low self-esteem and low self-confidence that he developed during his childhood at the residential school. He states that he had become negative in his thinking and was hiding and refusing to deal with life issues. Then at age thirty-six, Walter made his seventh suicide attempt by shooting himself in the stomach:

> The way I quit drinking is that I shot myself in the stomach. From that day forward I never drank but I believe, a lot of people think I am a masochist when I say this, that it is probably the best thing that ever happened to me because that is the first time that I ever really prayed sincerely. When I felt that sting I said, "oh my God I don't want to die; I want to live". (Interview, February 26, 2003, p. 3)

This was a turning point in Walter's life. He began a journey toward what he referred to as "becoming a human being, being human" (Interview, February 26, 2003, p. 5). In 1979, he entered the Native Training Institute program after gaining sobriety and becoming a community support worker in his community. He states that: "[NTI] opened my eyes because it intrigued me, it opened my eyes to be curious and to go out and begin to really search" (Interview, February 26, 2003, p. 9).

Physical realm

Walter had to resolve two dual process issues in the physical realm, first, issues around nutrition, being overweight, and, secondly, coming to terms with diabetes. He stated that the physical aspects of the program, especially those presented by David Grant and John Lee Kootnekoff, brought him more in tune with his feelings (Interview, February 26, 2003, p. 13). He was able to attain a freer state of being with regard to his physical and come out of the hiding personality that he had developed during the residential school and prison years though discharging feelings. He states:

> I didn't want to deal a lot of issues. I was rebellious and it was so easy to meet people in the same life stream that I was in; I very negative and I usually preyed on my own people really, the people on skid row and loggers and that kind of stuff. (Interview, February 26, 2003, p. 3)

Mental realm

The dual process of healing/learning for Walter in the mental realm involved healing the negative messages he had received about Natives from residential school, prison and books. He states:

> I learned to really isolate myself in prison because you spend a lot of time in just a cubicle. That is where I done a lot of reading and thinking. I read a lot of, almost like history books. It really discouraged me to read about the negative things said about Native people. (Interview, February 26, 2003, p. 2)

These experiences had created identity issues for Walther:

> There was a lot of identity issues that needed to be resolved, a lot of residential school stuff. A lot of conflict with the law, trying to commit suicide and so it all just fit in for me and so I enrolled in [the NTI]. (Interview, February 26, 2003, p. 7)

The NTI replaced the negative knowledge with validations of his intelligence and identity as an Aboriginal person. Walter states that the NTI reaffirmed and validated the positive knowledge he had acquired from Aboriginal teachings through the use of positive textbooks and Aboriginal facilitators (Interview, February 26, 2003, p. 9). The dual healing/learning process created a positive identity for Walter. He states:

> ... I got to know myself, I had an identity. I knew who Walter was, I knew where Walter wanted to go and I guess in the back of the mind I knew a lot of these resource people would be my support system ... (Interview, February 26, 2003, p. 11)

Walter stated that the resolution brought about at the NTI through accepting and validating his Nativeness created an increased interest in learning (Interview, February 26, 2003, p.7). The validation of his intelligence opened the doors to the realization of his potential as a human being and healed the previous message of "I can't" that he had received about himself.

> I think it validated [our intelligence] because a lot of time what came out of it was that I am a dreamer and dreams are unborn actions so I had a lot of dreams inside that were waiting to be born. So it kind of opened the door in that way that I have the potential to create anything I wish, to make the reality out of what was inside here. So yeah, I feel that way, where as I used to feel, as I told you, I can't, I'm not allowed to, you know, that kind of thing. (Interview, February 26, 2003, pp. 13-14)

The resolution process for Walter was through ceremony, release of the hurt and validation. He states that these processes were primary for him and the content aspects of the program, the formal learning, were secondary.

> The thing that I really liked that continued was the smudge ceremony that we had before every session and we had the where are we [talking circle] to see where people were at before we go home. We had the hugs you know and when there was someone feeling down we would all participate in the healing kind of stuff with a confirmation of what they were going through. I think the real formal education was secondary because I think we all needed that connection to being ... (Interview, February 26, 2003, p.10).

Spiritual realm

In the spiritual realm Walter's dual process of healing/learning involved the familiar conflict between religion and Native spirituality. He had been taught at the residential school that Native ways were evil and sinful. He states, "I really had a conflict between my Native spirituality and my religious upbringing. I really wanted to be an Indian but my religion said that was a sin and I believed it ..." (Interview, February 26, 2003, p. 4).

> I used to hate white people, I used to hate God, I used to hate religion so like I say people ... put in front of me seem to come in at the very moment I needed them. (Interview, February 26, 2003, p. 8)

Walter commented that the sage ceremonies, talking circles and the medicine wheel were healing because it created confidence and developed the capacity to communicate with his family and community (Interview, February 26, 2003, p. 10). They created a sense of comfort with his self, family and extended family. This sense of comfort extended to all four areas of the wheel through embracing the medicine wheel teachings.

Emotional realm

In the emotional realm Walter's dual process of healing/learning reconciled his low self-esteem and low self-confidence by creating a good feeling about his self within the context of the strengthened identity mentioned above. His self-concept was strengthened in his mental realm and this interconnected with his self-esteem in the emotional realm. The talking circles strengthened his self-concept and his self-esteem. He states:

> I found even dealing with or listening to other peoples issues, their day by day stuff, when we had circles it taught me that someone that has a difficult time or going through a trauma or whatever, they opened up and by the time that circle finishes that person really feels good so it made me feel good being part of that. I think I learned so much just be what came out with the honesty and I think probably that is what made the whole thing (NHS) for me be successful ... (Interview, February 26, 2003, p. 8).

Through this process Walter gained acceptance of his self and of others. He became less judgmental, he states that this process happened "emotionally ... by watching them and listening to them and noticing the big change, the acceptance" (Interview, February 26, 2003, p. 14). However this was not an easy process for Walter, he stated that when he made his medicine wheel during the NTI program and analyzed the four realms "I noticed my own emotional was the most difficult thing to deal with" (p. 12). In fact, for a while he argued that the emotional should not be part of the NTI program because he had embraced the Christian

concept of "mind, body and spirit" (p. 12). However, once he accepted the emotional it became the foundation of his healing in the mental, spiritual and physical realms. He states:

> ... when they talked about an emotional thing I could see how it affects the physical, the mental and the spiritual. Right away something about connection comes to my mind when I hear something being taught in the medicine wheel way. Especially about balance and when I think of balance I think about harmony so for me it is a goodness kind of thing. I get excited about it and the other thing is that there is no right or wrong type of concept and it allows you to explore. (Interview, February 26, 2003, p.25)

Walter eventually arrived at the realization of balance, which is the first goal of the good red road. Balance enabled Walter to open the door to better communication: Walter commented that the sage ceremony, talking circles (Interview, February 26, 2003, 10) and medicine wheel were healing because it created confidence and developed the capacity to communicate with his family and community. They created a sense of comfort with his self, family and extended family.

> ... I guess that is another thing that opened the doors for me spiritually, mentally, physically, and emotionally that human services had taught. So it opened the doors to be able to see better, to hear better, you know, to communicate more, more lightly or in a civil manner. And that is what I was taught to not only just talk but to listen. (Interview, February 26, 2003, pp. 12-13)

Volitional realm

The important accomplishment for Walter in the volitional realm was to develop the ability to create a planning process with self-discipline. "[W]e learned about planning and take it step by step, it is like a process, change is a process, you can't expect miracles over-night ..." (Interview, February 26, 2003, p. 15).

Conclusion

Walter indicates that the NTI program "multiplied" his Native values. He eloquently expresses the personal progress he has made in relation to the puberty ceremony that he might have had in his youth. He states:

> Today I tell people that it took me thirty-seven years to achieve what my ancestors achieved in four days on the vision quest. I had to go to residential school, skid road, jailhouse and almost died to find my path, my comfort zone with my self .... I became more interested in learning who I was and it was for me a step by step thing. (Interview, February 26, 2003, p. 5).

Walter came to believe in the medicine wheel teachings, emotions and all, while he studied at the NTI.

> That it is a continuous journey, no shortcuts, that it changes with process and you have to follow it and that we have relatives in all of the directions. We are comprised of all of the qualities of all the direction sometimes maybe the North will be the thing that influences us at the moment or even the East where we become very spiritual being or even the south where we become very emotional and time oriented person. So everything that is said about the medicine wheel I really follow and believe in. I have experienced it mentally tired [and then] the whole part of it is tired; when I am alert all of it is alert. (Interview, February 26, 2003, p. 24)

Case study 9: Pauline Terbaskit

Pauline Terbaskit, a member of the Similkameen band, is the youngest of nine siblings. During her childhood she witnessed the infiltration of her family and community by alcohol and the accompanying problems. They affected her directly. She was involved in a traffic accident that led to her attendance at the NTI on the recommendation of Similkameen band workers, Felix and Bernice Squakin, who had already attended the institute. Pauline comments:

> I recall having a pretty stable home life in my early years and then the infiltration as I seen it and experienced the drug and alcohol abuse in my family. I became more conscious of it and as a young person thinking about some of the hurt or the pains that it caused me and the trauma that it caused me, I started to experience it, I guess maybe unwillingly or willingly. My first experience with alcohol was when I was twelve years old. I didn't know it at the time until the NTI that I really had a problem. (Interview, February 18, 2003, p. 1)

Physical realm

Pauline's dual process of healing/learning in the physical realm centered on her identity and body-awareness as an Aboriginal woman and her struggle with alcohol and drugs. Pauline comments that her physical self as a woman of colour created educational situations

where she felt excluded. "I may have been excluded because of my skin colour and who I was and that these non-Aboriginal people were either consciously or unconsciously expressing themselves that way" (Interview, February 18, 2003, p. 9). Issues around being Native created identity conflicts for Pauline:

> I really had an identity crisis that I was going through and when I was able to reflect on my life which I thought was normal in the sense of 'okay this is how home life is, this how being Indian is', then I always had this need to fit in and I never did ever feel good enough about who I was and what being Indian in the Similkameen was in the broader community. So school, my public education school experience was hell. I can't recall many positive experiences. (Interview, February 18, 2003, p. 1)

Pauline lists the lack of positive experiences, invalidations and denial of her Aboriginal identity as contributors to her educational problems and to the increasing seriousness of her alcohol problem. The dual healing/learning process at the NTI that led her to sobriety and a more positive feeling about herself as an Aboriginal woman included positive teachings about her physical being that created an acceptance of her personal beauty. She states:

> With the physical we had the whole thing ... [with] John Eagleday and being very conscious of our health and what we were doing to our beautiful vessels. Are we kind or are we abusive? That good health means good everything, it starts from your [physical] self. (Interview, February 18, 2003, p. 9)

In addition, in the learning aspect of the dual process, Pauline received knowledge of the disease of alcoholism and its impact on Aboriginal people. This knowledge along with the teaching of accurate Aboriginal history had an impact on Pauline's view of her physical self and her physical conduct. She states that "Rick [Weber] also did a piece on drug and alcohol impacts on our nations in the Americas. That really made me want to understand the disease, really understanding that it was a disease" (Interview, February 18, 2003, p. 11). She also attributes her healing in the physical realm to the talking circles and the holistic approach used at the NTI in an environment where she felt safe.

> So I would say that my life altering experience was the introduction to the healing circle or the medicine wheel or the understanding or holism, holistic learning and holistic pedagogy that there are four primary elements to who we are ... I recall sitting in the circle with twenty other individuals and

> thinking that okay if I risk here and have the courage and talk about this maybe I will be more understood and accepted. I felt very safe; something really odd about it was that I felt very safe there ... That was in September or October and by December I had made the conscious choice to be sober. It has been January 1st, 1984 since I have not drank. (Interview, February 18, 2003, p. 8).

Mental realm

The dual healing/learning process for Pauline, as with other interviewees, involved the healing of negative invalidations of her intelligence and potentiality that denied her Aboriginal immanance. As stated above, her school experience, in which she felt uncomfortable, created a sense of powerlessness that left her feeling doubt about her identity and worth as a person. In grade ten Pauline was tracked into a lower standard of academic class called general studies even though she had been an A/B student up until then. She was told by school administrators:

> '[Y]ou will do better, you will do much better just taking general studies.' And so even today I think back, like I am always still today always reflecting and trying to understand who I am as a person still and what I missed out on and why I missed out on it. So that was a real blow and I felt powerless. (Interview, February 18, 2003, p. 3)

Her school experience invalidated her intelligence, beliefs, attitudes, actions and importantly, her understanding of Aboriginal Knowledge. It left her with the feeling that there was an academic barrier for her, she states, "there is this barrier that says you are not smart enough to do that, you are not good enough to write" (Interview, February 18, 2003, p. 9). The NTI provided a means of exploring this barrier as "systematic racism or academic racism" in relation to self and identity (Interview, February 18, 2003, p. 9). Pauline comments:

> So [the NTI] made you use your, they looked at all your skills and sensitively and patiently let you explore that about yourself ... being able to understand that you had a critical mind, that you had a mind, that you had some intelligence, whatever that intelligence may be. (Interview, February 18, 2003, pp. 9-10)

The dual process at the NTI created a positive, safe learning environment where she received "a real grounding of who you were as an Indian person, rather that be Okanagan or Shuswap or whoever you were; that is who you were and that is okay" (Interview, February 18, 2003, p. 6).

> The Native Training Institute was a liberating, rewarding, life changing experience for me. (L. Brown: how so?) It was a program that I felt listened to, acknowledged, and validated by having knowledge. I mean, heaven forbid, I had knowledge and that I was a smart intelligent woman and it supported all those concepts for myself. It was a program in respect to pedagogy that provided me with the understanding of critical analysis. I was able to then as objectively as possible separate myself from my situation and circumstances and look at a more bigger, broader, number of very complex issues of community and as being Indigenous person. (Interview, February 18, 2003, p. 6)

Pauline argues that learning about the colonization process and Aboriginal land issues created a desire to learn more. The healing/learning process became a liberating process that connected this liberating knowledge to self and human relationships (Interview, February 18, 2003, p. 11). This allowed Pauline to think of "an Aboriginal community in the context of the wider community" (Interview, February 18, 2003, p. 14) but with reference to the acknowledgement of Aboriginal elders and their knowledge (Interview, February 18, 2003, p. 18) in a way that connected to her self-concept. This strengthened her self-concept and thereby strengthened her learning identity which had been weakened by previous invalidating educational experience.

Spiritual realm

In the spiritual realm, Pauline's dual process included the healing of cultural shame. This was accomplished by reconnection with Aboriginal history that created pride and healed shame.

> From the spiritual, of course, it was that connection of just acknowledging your heritage, your past, your history and that was okay and something to be very proud as opposed to being very shameful of, there is a big difference. The social, cultural that was a really important aspect because that was the whole community aspect of understanding relationships, understanding history and

> politics and government and community and all of those very complex layers in society. (Interview, February 18, 2003, p. 10)

Important in this process were the talking circles and ceremonies included in the NTI curriculum. Pauline comments that "[t]he pipe made an impact, the eagle fan made an impact, just these small things that people might not think as relevant or important just little things kept me coming back each month" (Interview, February 18, 2003, p. 12). At the NTI the teaching of positive cultural knowledge was combined with the actual experiencing of cultural praxis. This created a classroom environment that healed the cultural shame and made learning the positive aspects of the culture possible. In addition, it strengthened the learning identity of the students. Examples of this combination of traditional process with content learning were the use of storytelling and talking circles. Pauline comments that "the value of oral tradition was practiced ... this whole oral ability to transfer knowledge just by sharing stories of life experience and of those ancestral beliefs and customs" (Interview, February 18, 2003, p. 16).

Emotional realm

As mentioned above, Pauline describes how she did not feel good enough about being "Indian in the Similkameen" to have a good basis for her learning identity. She states that at the NTI "it was really important that people were able to feel good about themselves and accepting of where they were" as a preparation and foundation to learning (Interview, February 18, 2003, p. 9). The feeling of safety and validation of intelligence and the creation of a sense of potentiality combined to create an empowering courage to learn (Interview, February 18, 2003, pp. 8-9). Pauline comments that the development of emotional maturity (competency) is required to sustain an effort to learn over time (Interview, February 18, 2003, p. 13).

Pauline talks about the teachings at the NTI that increased and strengthened her Aboriginal values through the healing of trauma, shame and the distorted view she had of herself and family. She states:

> They made me appreciate my values. They made me appreciate the value of family, the value of respect and honesty, the value of caring and loving all of those values... And that is one of the things that because of my trauma or because of my life experiences, my negative experiences. I came to the realization that I minimized and discounted my own family because of my shame and because of the distortion, the distorted picture I had of my family because of all these other experiences that were going on in my life. Now I can say ... mom and dad were my foundation. My family was my foundation. I accepted that and they gave me some very strong values and principles. I kind of lost those over the years but NTI helped me acknowledge that I had them myself and that they are core. They are core! (Interview, February 18, 2003, pp. 14-15)

Volitional realm

In the volitional realm, Pauline's dual process healed the negative messages that she could not achieve and provided her with the knowledge that she had a strong will as a powerful Aboriginal woman. She states that the NTI "empowered me to be conscious of my choices" and to take responsibility for these choices (Interview, February 18, 2003, p. 7). Her discipline was developed and strengthened.

> Being really aware of my power when I was physical and the ability to get up at four in the morning and run ten miles ... in a real discipline because life is about discipline also in every aspect. So it really looked at how you have to take, be accountable to, again, your self, nobody else is going to do it. (Interview, February 18, 2003, p. 10)

For Pauline, just the inclusion of teaching about the volitional aspect of the medicine wheel in the curriculum strengthened her process of learning.

> ... [K]nowing that I had this volition, this will, to learn and to change and to see that is just part of who you are and when you are not being who you are your spirit, or your will, is hampered, it is there, it would never leave you, but you have the power to change. (Interview, February 18, 2003, p. 12)

Conclusion

Pauline referred to the NTI as a "community of knowledge in movement and transition" (Interview, February 18, 2003, p. 7). This statement combines the dual process of healing (movement and transition) with learning (community of knowledge) that was accomplished in the process and content curriculum of the NTI. Pauline states that the NTI had a "profound" impact on her life. The two primary influences she felt from the program were the talking circles and the overview of an accurate Native history (Interview, February 18, 2003, p. 24).

Case study 10: Yvonne Duncan

Yvonne, a member of the Lytton band, received most of her traditional teachings during her childhood from her father. She states:

> He was there for us when we were growing up. My mom wasn't there .... when we came of age, you know like you go through the puberty right things, he did part of that even though it wasn't his job to do that .... he actually left a lot of those teachings with us through making us do things, going to the mountain, going to the water ... (Interview, May 30, 2003, p. 1).

Yvonne's father also encouraged her to continue her academic education. "He was constantly drilling us to finish school, you are not going to get anywhere if you don't go to school" (Interview, May 30, 2003, p. 1). In addition, Yvonne's grandmother, who spoke only her Native language, was a positive role model and provided her with additional traditional teachings.

Physical realm

Yvonne comments on the self-hatred she developed towards her personal physical self during her childhood. Unlike the previous cases, Yvonne's self-hatred was not from residential school or societal racism but developed through her relationship with her mother. Her dual process of healing/learning at NTI included the resolution of this hurt. She comments that the lack of negative judgements in the educational processes used at the NTI

assisted her in releasing the hurt that was a blockage holding her back from learning. Validations and positive teachings about the body combined with the healing process experiences to create a positive outlook for her body-awareness.

> ... [T]hey never judged you. They were always helpful and they were always making positive comments... At that time I think that is what I needed rather than having a negative outlook on life...They actually gave me a positive one that I was worth something and that I could do whatever I wanted to do without all that pain from back there holding me back. (Interview, May 30, 2003, p. 5)

Yvonne commented that she had built a wall around herself as a result of childhood pain. This wall created another blockage to the healing/learning process. However, she was able to release the wall during the process/experiential curriculum that included the talking circles, ceremonies and counselling, used at the NTI. In addition Yvonne's comments reflect the teachings shared as part of the content curriculum at the NTI that spoke directly of the wall. The teachings showed that people sometimes build a wall around their selves as a defense but the wall created as a defense can also become a prison that prevents one from attaining their potential as human beings. Yvonne comments that:

> ... I had built this wall around me all over ... ever since I was small. I wouldn't allow anybody into that space of mine. I think it was really hard having to take that risk and letting that down and letting people in and letting whatever that closeness there. I have always shielded myself from other things that happened so it was like for me that was one of the biggest things I think was letting go of that shield. Not a shield it was an armor, it was so thick right. (Interview, May 30, 2003, p. 3)

Yvonne comments on the actual releasing of the wall during process experiences at the NTI. The teaching about the wall, she describes as words, was accompanied by experiences that gave her the opportunity to actually release the wall. She also comments that this has been a permanent effect in her life. The wall has stayed down over the years after the NTI.

> Then releasing and then listening to the words and actually acting on them rather than just saying, oh yeah, they are just words, it is not going to help me but I have noticed over the years that it has helped me. (LB: in what ways?) Because every time that I get into a stressful or something happens ... if

> something happens to me I deal with it right away, I don't go away and stew about it or ... (Interview, May 30, 2003, pp. 3-4)

Mental realm

Yvonne argues that the door to learning was opened to her through the dual process of healing/learning at the NTI that brought healing to her low self-identity. She expresses that the ability to release the hurt enabled "actual learning" (Interview, May 30, 2003, p. 2). She was able to explore areas that were blockages to her learning, release them and develop a positive learning identity. She comments:

> I learned more in the Native Human Services than I did anywhere else ... The learning and the teachings and the teachers helped you feel and explore those areas of your life that you wouldn't even touch. Especially if you were hurting on some areas of your life and you have never dealt with it, well; you were allowed to deal with it there. Whereas, if you went to a university or college ... I don't think you would have been able to get that, been able to handle that, been able to express that and opening up the door to actual learning. For me it was like the ultimate. (Interview, May 30, 2003, p. 2)

Yvonne also describes how the learning of accurate Aboriginal history was very important to her in the content aspect of the healing/learning process. These teachings "validated" the teaching she had received from her father and her family. In addition, the holistic aspect of the curriculum at the NTI was important to her. The medicine wheel provided a model for her to accept her potential in a balanced healing/learning process. She states:

> I don't know just looking at it and seeing that there was this whole, I guess it was just like this new book being opened to you. It was overwhelming but also very real. And it could be attainable in a sense because it was like you had the power within yourself to work on all those aspects of your life and become centered rather than being stuck on the outside in one of the areas whether it be the mental or the spiritual. That is what stuck out with me most of all is the fact that we as human beings have the capacities to change our life and possibly to heal your life. Everybody has that power. (Interview, May 30, 2003, p. 15)

Spiritual realm

Yvonne's primary blockage to the healing/learning process was in the spiritual/ cultural realm of the medicine wheel. She had become immersed in Christian religion and had developed negative attitudes toward Aboriginal spirituality and culture. She states that this had shut down her entire medicine wheel when she began the NTI.

> I realized that when you get stuck in one place and all the other ones are neglected, right ... I got religious and forgot about all of the other things ... [The medicine wheel] was really helpful on my part because I was just working on one aspect of my life. Rather than working as a whole so that is a big change there too. (Interview, May 30, 2003, p. 4)

Yvonne's dual process included healing the negative feelings of unworthiness that her religious view had created and replacing it with a balanced healthy view that included Aboriginal spirituality.

> ... I didn't feel like I was worthy ... thinking about what the Anglicans would say. Like how bad it was for us to be doing those healing kinds of things. It was kind of fight between I wasn't worthy because I was Indian but then also coming from the Anglican point of view that it was not a good thing. But to actually do it (ceremony) and feel good about it that was positive I think. (Interview, May 30, 2003, p. 10)

The ceremonial praxis in the curriculum at the NTI assisted Yvonne to develop new healthy spiritual/cultural values that replaced her previous blockage to learning.

> I think a lot of it had to do with looking at myself as an Indian person and going through some of the ceremonies that we went through. The pipe ceremonies, the sweat lodge because I think ... we were actually doing it so it elevated what I figured should be happening. We should be doing those regardless of what other people say because it helps us spiritually. It helps us as First Nations people to reach our higher power. (Interview, May 30, 2003, p. 6)

Again Yvonne emphasizes that the teachings were not just taught as content curriculum but were experienced at process curriculum. This created relevance to her as an Aboriginal student.

Emotional realm

Yvonne was taught by her mother to never cry; laughing was also discouraged. Therefore, as stated above, she was locked behind her own wall of unexpressed emotions. She stated that the NTI taught her to cry again (Interview, May 30, 2003, p. 6). More important was the teaching that it is okay to release feelings in the classroom. Emotional release was encouraged as a curriculum process through talking circles, ceremonies and re-evaluation counselling (p. 16). As stated in Yvonne's mental realm above, this emotional release enabled her to let go of the wall and develop a strong learning identity. Yvonne learned how to identify and express her emotional feelings and thereby broke the explosive cycle of going from emotional crises to crises in life. She states:

> Now ... if somebody bothers me I can tell them I hear what you say and it bothers me and I don't think you should say that where as before I would just let you say it and forget about it. Not really forget about (it) but actually it would build up inside me and then I will just blow off at the next person but I don't do that anymore so it is kind of nice. (Interview, May 30, 2003, p. 2)

Yvonne also learned to trust and accept others, especially males.

> I learned trust I guess. Trusting males basically. Trust and having to open up yourself to something new. What I can't understand is that I had a wonderful relationship with my dad but when it came to outside relationships, forget it. (Interview, May 30, 2003, p. 16).

Volitional realm

Learning about volition was scary for someone as learning blocked as Yvonne was when she began the NTI. Fear was the primary blockage that needed to be removed in the volitional aspect of her healing/learning process. She was able to overcome the fear and begin to establish learning goals as part of her education volition.

> That scared the hell out of me. That part, (LB: what was scary about that?) a lot of it had to do with for me in the volition or in the ... you have to risk all kinds of stuff. You have to take that step and the next step. Then sometimes you take one step forward and fall two steps back. (Interview, May 30, 2003, p. 7)

Conclusion

Yvonne's potentiality was unlocked through the process and content curriculum at the NTI (Interview, May 30, 2003, p. 16). After the NTI she completed librarian courses and became a school librarian. She continues to walk her healing path and progress toward the achievement of her goals.

Yvonne's talks about the wall of negative self identity that oppressed people build around themselves. Each brick of the wall is a negative experience that creates a prison of self that prevents learning. The essential requirement to liberation is the release of negative emotion expressed through a will that allows a vision toward the four directions of the "actual learning" (Interview, May 30, 2003, p. 2) mentioned by Yvonne.

Chapter conclusion

According to Verna Billy, the NTI philosophy included expectations, knowledge and healing that allowed the healing of the pain of colonialism and oppression to enable learning(Interview, February 10, 2003, p. 10). Each student interviewed overcame the obstacles of their personal struggle to reach toward their gift. The journeys of these students illustrate the connectedness of the realms of the medicine wheel and the degree to which the healing/ learning process curriculum at the NTI enabled the return to balance and harmony with self, family, community and culture.

If metal can be polished
to a mirror-like finish—
What polishing does the mirror
of the heart require?

Rumi

CHAPTER 6:

CROSS-CASE ANALYSIS

The dual process of healing/learning

Chapter 6 presents the cross case analysis, using the medicine wheel as an instrument of investigation. The five realms of the medicine wheel were examined for each of the ten students interviewed to determine the healing aspects and learning blockages involved in their learning experience at the NTI. Healing aspects are the experiences that promoted healing in the learning process. Learning blockages are those qualities, personal and systematic, that prevented the students from learning. The combination of using the healing aspects to remove the learning blockages I have called healing/learning. A summary of healing aspects and learning blockages is developed into categories. From these categories, eight themes emerged: four summarizing the healing aspects of the curriculum and four summarizing the learning blockages identified by the interviewees. The healing aspects identified by the students are holistic education, strengthening identity, emotional healing and Aboriginal knowledge. The learning blockages identified by the students are negative school effects, negative Identity, emotional hurt, and conflict.

The concept of a dual process of healing/learning emerged during the within case analysis. It was observed during the analysis that healing processes that were part of the curriculum (talking circles, ceremonies and counselling) combined with Aboriginal and non-Aboriginal knowledge presented as content curriculum to produce transformation that removed learning blockages released the potential of the students. The term 'dual process curriculum' emerged to describe the healing/learning approach during the interview with Deb Draney when she used the term "dual role" with regard to her efforts as a teacher (Interview, February, 14, 2003, p. 28). It was observed that the dual process of healing/learning brought together content and process curriculum for each realms of the medicine

wheel. The cross case analysis was used to identify themes based on the dual process nature of the curriculum at the NTI. This thematic analysis of the dual process of healing/learning is presented in this chapter. Figure 6 diagrams how the healing aspects and learning blockages were examined in each of the realms of the medicine wheel.

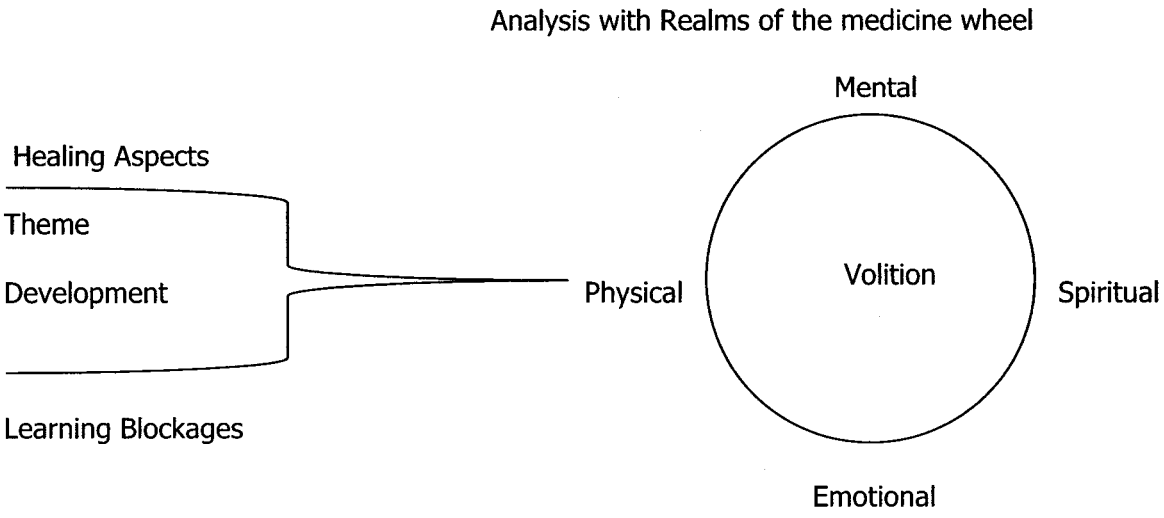

Figure 6. Dual Process Curriculum

The content curriculum at the NTI included courses in Sociology, Psychology, Human Services English and Political science as well as traditional Aboriginal knowledge. The process healing curriculum included talking circles, ceremonies and counselling experience. The process curriculum was integrated into all classes as part of the experiential nature of the institute (see Table 3).

Table 3. Native Training Institute Curriculum Content

Content Learning Curriculum		Process Healing Curriculum
Year one	**Year two**	
Sociology 101	Sociology 201	Talking Circles
Sociology 102	Psychology 202	Ceremonies
Sociology 103	Psychology 203	Sweat lodge
Sociology 104	Psychology 204	Pipe ceremony
Psychology 101	Human Services 201	Smudging ceremony
Psychology 102	Human Services 202	Counselling techniques
Psychology 103	Human Services 203	Individual sessions
Human Services 101	Human Services 204	Group sessions
Human Services 102	English 220	
Human Services 103	English 221	
Political Science 101	Political Science 201	
Political Science 102	Political Science 202	

Cross-case analysis

Each realm of the medicine wheel for each of the ten interviews was reviewed for evidence of dual process. Although each of the students spoke of the need for healing as part of the learning process, not all students experienced a need for a healing process in every realm of the medicine wheel. However, all students had blockages to learning in at least one realm that required removal through experiences in the process curriculum before learning could be acquired through the content curriculum.

Physical realm

In the physical realm, each student identified healing aspects and learning blockages that were significant to their learning experiences at the NTI. These are summarized in Table 4.

Table 4. Healing Aspects and Learning Blockages in the Physical Realm

Student	Healing Aspects	Blockages to learning
Aiona Anderson	Emotional process important Cultural learning History Interconnectedness	Physical shame
Fred John	Positive teaching of physical self Healing emotional hurt Healing stuttering	Physical Shame
Susan Smith	None	None
Marie Anderson	Knowledge of nutrition Knowledge of cultural processes relating to physical health. i.e. fasting	Alcoholism
Ross Albert	Emotional resolution Cultural teachings	Physical acceptance Shame Alcoholism
Deb Draney	Physical safety Emotional resolution of pain	Eating disorder Alcoholism
Verna Billy	Safety Emotional release Physical exercise Physical education Reconnection to physical	Eating disorder
Walter Leach	Reconnecting to feelings reconnected him to the physical Physical education	Over weight Diabetes/health
Pauline Terbaskit	Positive teachings about body Physical education Knowledge of alcoholism Healing (talking) circles Release of emotion safety	Alcoholism Physical identity
Yvonne Duncan	Validations of physical self Teachings about the body Releasing the hurt Acceptance talking circles, ceremonies counselling	Physical self hatred Shame Wall

Thematic analysis of the dual process of healing/learning for the physical realm

In Table 5, the healing aspects and learning blockages identified by interviewees in the physical realm are developed into a thematic analysis. These are organized into themes and sub themes (indented); the numbers after each theme and sub theme indicate the number of occurrences of each in all ten interviews.

Table 5. Themes and sub themes in the Physical Realm

Healing Aspect themes	Blockage themes
Release of hurt (7) Counselling (1) Acceptance (1) Cultural teachings (4) Ceremonies (1) Talking circles (2) History (1) Fasting (1) Physical teachings (5) Physical education (4) Cultural teachings about self (2) Knowledge of alcoholism (1) Validations of physical self (1) Nutrition (1) Physical exercise (1) Safety (3) Interconnectedness of teachings (1)	Shame (4) Physical self-hatred (1) Physical acceptance (1) Physical identity (1) Health issues Alcoholism (4) Diabetes (1) Eating disorders (2) Weight problem (1) Stuttering (1)

Numbers represent the number of occurrences of each theme in the ten student interviews.

Thematic conclusions in the physical realm

The two primary learning blockages identified by the students in the physical realm were health issues and physical shame. Health issues included: alcoholism, eating disorders, weight problems, stuttering and diabetes. Alcoholism, which was identified as a concern by forty percent of the interviewees, is a major physical blockage to learning. The other physical concerns were also difficulties but would not be major impediments to learning. Physical shame, which included physical self-hatred, lack of self-acceptance and concerns about

physical identity, represents a major affective learning blockage centered in the physical realm.

These blockages were removed though a holistic combination of cultural teachings about physical being, ceremony and emotional release. Physical teachings, included physical education, cultural teachings about the physical self, knowledge of the disease of alcoholism and nutrition, and validations of the physical self. In addition, instructors John Eagle Day and David Grant promoted physical exercise. Cultural teachings about the self included historical knowledge of physical fitness as well as the knowledge of Native games provided by John Eagle Day. Included in the physical knowledge were teachings regarding fasting as an Indigenous method of maintaining health. (Fasting was also discussed as a spiritual method.)

Release of the issues of physical hurt, including physical abuse and physical shame, was accomplished by ceremonies including the smudge, talking circles, pipe ceremonies and sweats. In addition, students at the NTI learned and practiced counselling techniques. As a number of the interviewees commented above, the combination of learning ceremonies and counselling techniques combined with a practice of these in the classroom was essential for the removal of learning blockages in the physical realm. The interconnected praxis of the teachings was the key to their effectiveness. For example, Fred John overcame his stuttering; Aiona Anderson, Pauline Terbaskit and Yvonne Duncan were able to feel proud of their physical selves as Aboriginal women; and Verna Billy, Deb Draney and Walter Leech were able to overcome eating difficulties.

Also of note, because of the frequency with which it was mentioned, was the feeling of safety in the classroom environment. Safety with the instructors and with the other students was a primary aspect that allowed the release of emotions and physical pain.

Mental realm

In the mental realm each student identified healing aspects and learning blockages that were significant to their learning experiences at the NTI.

Table 6. Healing Aspects and Learning Blockages in the Mental Realm

Student	Healing Aspects	Blockages to Learning
Aiona Anderson	Holistic educational approach Included emotional and spiritual Belief in intelligence Positive view of Aboriginal history	Residential School effect (psychological abuse) Feeling of not being intelligent Negative view of Aboriginal history
Fred John	Positive self concept Harmony with traditional way Style of teaching Positive Aboriginal History Learning how to teach Belief in intelligence	Loss of pride Negative self-concept Negative Aboriginal History Negative view of intelligence Residential school effect Physical abuse
Susan Smith	Holistic approach Native perspective Relevant to life	Compartmentalized education
Marie Anderson	Pride in First Nations Self acceptance Strengthening of self Resolved conflict with Aboriginal/non-Aboriginal knowledge Balanced learning Acceptance of validity of Aboriginal knowledge Feeling of intelligence Learning how to teach Contextualized learning relevant and valid Cultural confidence in the learning process	Conflict with Aboriginal/non-Aboriginal knowledge Fear of cultural suicide Negative Beliefs about being First Nations Negative belief about Aboriginal knowledge
Ross Albert	Positive affirmations Positive view of First Nations history Holistic learning (medicine wheel) Reconstruction of self-concept Discharge of mental pain	Residential School effect Negative belief about self Low self concept Negative concept of First Nations identity
Deb Draney	Positive affirmations Cultural pride (cultural and emotional processes) Accurate Aboriginal history Child's gift Philosophy of potential	Negative beliefs about intelligence created in public school and society Cultural shame Cultural self hatred

Student	Healing Aspects	Blockages to Learning
Verna Billy	Emotional healing and Academic Learning combined release of pain and hurt Cultural teachings Acceptance of Aboriginal knowledge Aboriginal women, accurate Aboriginal history Investigation of self Teachings about de-colonization	Negative self-identity Weakening of personal will
Walter Leach	Accurate view of Aboriginal history Validations of: intelligence, identity, Aboriginal teachings, Nativeness Realization of potential Strengthened identity Positive textbooks Aboriginal facilitators Ceremony (Talking circles) Release of the hurt	Residential School effect Identity issues Negative messages about self and intelligence Negative view of Aboriginal History
Pauline Terbaskit	Safe learning environment Validation of intelligence Validated Aboriginal knowledge Learning about colonization Relevant curriculum Strengthened self-concept Strengthened learning identity	Invalidation of intelligence and potentiality Negative self-worth Negative view of Aboriginal Knowledge
Yvonne Duncan	Release the hurt Validation of cultural teachings Accurate Aboriginal history Holistic learning	Negative self identity Pain and hurt

Thematic analysis of the dual process of healing/learning for the mental realm.

In Table 7, the healing aspects and learning blockages identified by interviewees in the mental realm are developed into a thematic analysis. These are organized into themes and sub themes (indented); the numbers behind each theme and sub theme indicate the number of occurrences of each in all ten interviews.

Table 7. Themes and Sub Themes in the Mental Realm

Healing Aspect themes	Blockage themes
Relevant curriculum (1) Accurate view of Aboriginal History (7) Positive Textbooks (1) Holistic education (4) Relevant perspective (2) Medicine wheel (1) Emotional and spiritual (1) Contextualized learning (1) Balanced learning (1) Combining learning and healing (1) Cultural confidence in learning (1) Cultural teachings (1) Learning about decolonization (2) Belief in Intelligence (3) Learning how to teach (2) Positive affirmations of intelligence (3) Affirmation of identity (1) Nativeness (1) Positive self-concept (2) Self-acceptance (1) Strengthening of self (1) Reconstruction of self (1) Investigation of self (1) Validation of Aboriginal knowledge (4) Harmony with Aboriginal way (1) Acceptance of Aboriginal knowledge (1) Resolution of conflict with Aboriginal/non-Aboriginal knowledge (1) Knowledge of Aboriginal Women (1) Emotional healing (4) Discharge of mental pain (1) Ceremony (1) Talking circles (1) Philosophy of potential (2) Child's gift (1) Aboriginal teachers (1) Style of teaching (1)	Residential school effects (5) Negative belief about First Nations (2) Negative beliefs about intelligence (4) Psychological abuse (1) Physical abuse (1) Public school effects (2) Negative beliefs about intelligence (2) Negative Self-identity (3) Negative self-concept (1) Low self-concept (1) Negative messages about self (1) Loss of pride (1) Negative self-worth (1) Negative view of Aboriginal history (3) Negative view of Aboriginal Knowledge (2) Conflict with Aboriginal/non-Aboriginal Knowledge (1) Cultural shame (1) Cultural self-hatred (1) Non-Native approaches to learning Compartmentalized education (1) Fear of cultural suicide (1) Pain and hurt (1)

Thematic conclusions in the mental realm

In the mental realm, the major blockages to learning were negative attitudes learned in the residential and public school. An interesting note here is that it appears that students who had attended residential schools developed very negative attitudes about their self that were more personally oriented than students who attended public schools. Public school graduates learned negative attitudes about being Native but these attitudes were less personalized. Examples of this include the stories of residential school students disliking their skin colour where public school students spoke more often about feeling that their 'Nativeness' was invalidated. This mental pain centering on self-concept was a blockage to learning in both cases.

The major block to learning in the mental realm was negative self-identity that included negative beliefs about their self, their intelligence and First Nation's history and knowledge. This created low self-worth and a weak self-concept (which of course would lessen the energy available to the identity to support learning). An outcome of the negative learning situation for interviewees in public and residential school was the conflict between Aboriginal and non-Aboriginal knowledge. Students developed a negative view of Aboriginal culture and knowledge that weakened their learning identity and created a learning blockage. In addition, several interviewees commented that prior to the NTI they rejected learning non-Aboriginal knowledge because of the threat to their existence as Aboriginal people (Anderson, Albert, John, Leech).

It is also import to note that the compartmentalization of knowledge in the non-Aboriginal world had been an impediment to learning in public and residential schools. The holistic educational approach used at the NTI was the most mentioned source of healing/learning in the mental realm. In fact, all interviewees mentioned that the holistic methodology was a key to eliminating the learning blockages. This approach included the use of the medicine wheel as a method of organizing the content knowledge; the combination of

learning knowledge (content) with healing experiences (process) created what interviewees referred to as balanced learning. There were a number of balances mentioned including the balance between the emotional and the cognitive realms of the medicine wheel, the spiritual and physical and process and content learning. This provided the students with a perspective that they defined as relevant to their selves, families, communities and workplace.

Aboriginal knowledge was validated at the NTI within the holistic context of balanced learning. The primary aspect of this validation was the teaching of an accurate view of Aboriginal history based on oral tradition, myths, legends and written sources. Interviewees mentioned the importance of textbooks that presented a positive view of Aboriginal history and peoples (Leech, Anderson, Albert). Again this created the perception of a curriculum relevant to the students. The validation of Aboriginal knowledge created a validation of self-concept that released the learning blockages and thereby energized the learning identity of the students. Students were able to accept Aboriginal knowledge in process experiences (talking circles, ceremonies, and counselling) that also increased self acceptance and strengthened self-concept. This created a resolution between Aboriginal and non-Aboriginal knowledge that enabled the learning of both (Anderson, Smith). Also mentioned, as significant sources of knowledge, were the teachings about colonization, de-colonization and teachings about Aboriginal women and the sacredness of each person's life and gift.

The third aspect of the healing/learning that occurred was the development of a positive self-concept. Included in this development was the creation of self-acceptance including acceptance of family and Nativeness (Anderson). This reconstruction of the self included a strengthening of the self based on positive affirmations. The most important affirmations mentioned by interviewees were those of being intelligent and having a positive identity. Students had lost the belief in their intelligence in the residential and public schools and had a weakened identity. The process and content curriculum at the NTI revived students sense

of identity within a context of Nativeness based on a belief in their own intelligence and their ability to learn.

The fourth aspect of healing/learning in the mental realm was emotional healing of the mental pain of negative Aboriginal experience endured by the students during residential and public school education. This emotional healing was the discharge of mental pain centered on the invalidation of Aboriginal knowledge, self and intelligence mentioned above. When any child hears the invalidation of their culture and people it is experienced as a pain that discourages their movement toward their potential. The healing was accomplished primarily through the use of talking circles, ceremony, counselling technique and the learning of valid historical Aboriginal knowledge.

In addition, two more important aspects of healing/learning emerged in the mental realm. The creation of a philosophy of potential and the teachings that all children are born with a gift and a purpose in life were very important to the interviewees (Anderson, Smith, John). As well, the use of Aboriginal teachers and an Aboriginal style of teaching was important (John).

Spiritual realm

In the spiritual realm, each student identified healing aspects and learning blockages that were significant to their learning experiences at the NTI (see Table 8).

Table 8. Healing Aspects and Learning Blockages in the Spiritual Realm

Student	Healing Aspects	Blockages to learning
Aiona Anderson	Strengthened spiritual identity Cultural teachings Strengthening of cultural values Eliminated shame Experienced Spiritual rebirth	Weak cultural identity Weak connection with ancestors Residential school effect Pain of spiritual deprivation
Fred John	Ceremony Smudging, Use of feathers, The pipe The drum Spiritual teachings Holistic approach Culture created meaning Talking circles Overcame the wall Emotional searching Developed trust Overcame fear Healed the anger Balance	Residential school effect Anger Abandonment issues Spiritual pain Loss of pride Loss of culture
Susan Smith	Affirmed Ancestors Traditional teachings Becoming a teacher Becoming a leader Talking circles Ceremonies Balance Holistic education through Medicine wheel	Public school effect Loss of connection with Culture Ancestors
Marie Anderson	Reconnection to Culture Elders Cultural knowledge Ceremony Sage Pipe Sweat Release of tears Validity of being Native Affirmation of culture	Christian/traditional conflict Disconnection from the culture

Student	Healing Aspects	Blockages to learning
Ross Albert	Reconnection	Residential school effects
Deb Draney	Reconnect Spiritual self cultural teachings Talking circles Traditional ceremonies smudging experiential dream songs Holistic teachings Medicine wheel Balance Strengthened spirituality	Cultural self hatred
Verna Billy	Validated Native cultural practice Reawakened spirituality Cultural safe environment Release spiritual emotions Reconnect to Ancestors Tradition Spirituality Returning to Balance through emotional release	Christian /traditional conflict
Walter Leach	Sage ceremonies, Talking circles Medicine wheel Communication skills Acceptance of Spiritual self	Residential School effect Christian /traditional conflict Native ways sinful/evil Hatred of other and religion

Student	Healing Aspects	Blockages to learning
Pauline Terbaskit	Reconnection	Cultural shame
Yvonne Duncan	Ceremonies Pipe Sweat Created positive sense of Self Experiential Learning Cultural teachings	Christian/traditional conflict negative feelings of unworthiness Loss of balance

Thematic analysis of the dual process of healing/learning for the spiritual realm.

In Table 9, the healing aspects and learning blockages identified by interviewees in the spiritual realm are developed into a thematic analysis. These are organized into themes and sub themes (indented); the numbers after each theme and sub theme indicate the number of occurrences of each in all ten interviews.

Table 9. Themes and Sub Themes in the Spiritual Realm

Healing Aspect themes	Blockage themes
Ceremony (8) Sage (4) Pipe (5) Sweat (3) Drumming (2) Singing (1) Use of Eagle fan (2) Talking circle (5) Overcame the wall (1) Developed trust (1) Overcame fear (1) Healed Anger (1) Emotional searching (1) Release of tears (1) Release of spiritual emotion (1) Created positive sense of self (1) Experiential (1) Cultural teachings (4) Created cultural meaning (1) Cultural knowledge (1) Cultural knowledge combined with Cultural praxis (1) Oral tradition (1) Talking circles (1) Theory combined with practice (1) Affirmation of Culture (1) Reconnection (5) Culture (teachings) (3) Elders (1) Spiritual self (1) Higher power (1) Ancestors (1) Spirituality(1) Aboriginal History (1) Tradition (1) Heritage (1) Holistic education (4) Medicine wheel approach (2) Balanced learning (3) Through emotional release (1) Affirmation (1) affirmed our ancestors (1) affirmed traditional teachings (1) culture (1) Spiritual teachings (1) Strengthened spiritual identity (1) Acceptance of spiritual self (1) Spiritual rebirth (1)	Residential school effects (4) Pain of spiritual deprivation (1) Spiritual pain (1) Anger (1) Abandonment issues (1) Negative messages about culture (1) Religious Physical Abuse (1) Native ways sinful/evil (1) Public School effect (1) Loss of culture (1) Loss of connection with Ancestors (1) Culture (1) Christian/traditional conflict (4) Feelings of unworthiness (1) Disconnection from culture (1) Weak cultural identity (1) Weak connection with ancestors (1) Loss of pride (1) Loss of culture (1) Cultural self-hatred (1) Cultural Shame (1) Loss of Balance (1)

Healing Aspect themes	Blockage themes
Reawakened spirituality (1) Strengthened spirituality (1) Eliminated shame (1) Validity of being Native (1) Validity of Native Cultural practice (1) Safe environment (2) Communication skills (1) Practicing values in classroom (1)	

Thematic conclusions in the spiritual realm

The three primary blockages in the spiritual realm are the residential and public school effects, the conflict between Aboriginal and Christian beliefs, and the sense of disconnection from culture. In the mental realm, the learning blockages arose from negation of Aboriginal knowledge but in the spiritual realm the blockages form as the pain of cultural loss that includes the loss of tradition, culture, and spiritual belief all of which combine as a loss of pride and self worth.

The residential and public schools' effects in this realm include the spiritual pain of cultural deprivation, abandonment and loss of connection with family and ancestors. Pain was created through physical religious abuse (John, Leech) such as being forced to pray or punished as spiritual training, and through the psychological abuse of being given negative messages about Aboriginal culture and ancestors that included the invalidation that all things Native were sinful and evil (Leech, John).

A very significant blockage to learning and healing that existed in most of the students at the NTI was the conflict between Native Spirituality and Christianity. This created feelings of unworthiness and doubt for students that did have a strong cultural background (Billy, Anderson, Smith, John, Leech). The sense of unworthiness in this blockage vitiates learning energy in the spiritual realm that disables the student's ability to interact with culture. Since culture in the repository of knowledge this is a major block to learning.

The third major blockage in the spiritual realm is the disconnection from culture that resulted from the Aboriginal/Christian conflict mentioned above. The disconnections that most bothered students were those from culture, family and ancestors, creating a weakened cultural identity and contributed to a loss of pride and manifested cultural self-hatred and cultural shame (Draney).

The healing aspects of the curriculum in the spiritual realm included: ceremony, cultural/spiritual teachings, reconnection, holistic education and affirmations. Participants stated that ceremony developed trust and helped them take down their personal walls of defense and explore communication and relationship in the ceremonial context (Duncan, Leech). In addition, the talking circle ceremony helped students overcome fear and thereby develop the courage to interact with the unknown and explore their potential. The talking circle helped heal the anger and cultural loss through the power of cultural reconnection and the release of negative spiritual emotion. This encouraged searching for positive emotions such as those contained in Aboriginal ceremonial context such as caring, sharing and kindness. Participants stated that the healing aspects of the curriculum created a positive sense of self through experiential process in the classroom.

The use of cultural teachings at the NTI created cultural meaning that was strengthened through cultural praxis including oral tradition, talking circles and ceremonies. This combined the culture with practice of the culture. Ceremonies can be taught in the classroom which is curriculum content, but at the NTI, ceremonies were experienced in the classroom which is process curriculum. Ceremonies that were used included the sage and sweetgrass smudge ceremony, the talking circles, the pipe, the sweat, use of the eagle fan and drumming and singing. Students experienced the culture though participation in ceremony and tradition in the classroom. This affirmed Aboriginal cultural knowledge and spiritual teachings as well as the cultural/spiritual self of the NTI students. Participants commented that this

approach reawakened their spiritual selves and created a spiritual rebirth that energized their learning identity (Albert, Anderson, Duncan).

Participants discussed that the cultural/spiritual knowledge and practice at the NTI created a reconnection with culture, elders, tradition, and ancestors. The cultural teachings were combined with an accurate view of Aboriginal history to reconnect students to their entire Aboriginal heritage as well as their unique spiritual selves. This reconnection was stated to be like a coming home, an awakening, a knowledge their ears had waited to hear that created a new breathe in their academic beings and initiated the transformation process (Anderson, Ross, John).

As in the previous realms, an essential aspect of the healing/learning process in the spiritual realm was that it was connected to the other realms of the medicine wheel through a holistic approach. The balanced learning approach allowed both emotional release and healing through the interconnectedness of the teachings.

Affirmations of cultural self and 'okay-ness' to be Native also assisted in the reconnection to ancestors, traditional teachings and culture. The validations helped to eliminate cultural shame and validate the acceptance of being Native. This supported the acceptability of cultural practice.

Also worthy of note in the spiritual realm was the mention, as in previous realms, of the importance of a safe environment, the development of communication skills and the practicing of cultural values in the classroom by the instructors at the institute.

Emotional realm

In the physical realm each student identified healing aspects and learning blockages that were significant to their learning experiences at the NTI (see Table 10).

Table 10. Healing Aspects and Learning Blockages in the Emotional Realm

Student	Healing Aspects	Blockages to learning
Aiona Anderson	Ceremony Talking circles Learning how to heal the hurts Healing self-judgement Achieving self-acceptance Emotional development and Healing/learning Learning about emotional Processes Talking about feelings Identifying feelings Creating trust Ability to communicate Emotions Learning to love Self Family Culture Strengthening traditional cultural values	Residential school affect. Low self-esteem, Emotional trauma Shame
Fred John	Recovery of Pride Emotional healing/learning Learn counselling skills Improve social life Develop communication skills Reconnect with emotional Feeling Inner self Develop trust Resolved abandonment issues Rediscover emotional self	Residential School affect Physical Abuse Loss of Pride
Susan Smith	Re-evaluational counselling Better communication Ability to share Accept without judgement Ability to ask for support Method for resolving issues Strengthen her values Practice of values offered in Process experiences Talking Circles Talking circles and ceremony Release Anger Resentment	Anger Resentment Issues with others

Student	Healing Aspects	Blockages to learning
Marie Anderson	Sage ceremony	"Immobilized" in ability to learn
Ross Albert	Emotional key element in holistic process Holistic learning Medicine wheel Emotional and spiritual Combined Support the process of Learning Processes experiences Enabled Trust Ability to feel healthy feelings Release feelings eliminated sense of Grief Fear Abandonment Alienation from Self Culture Family Development of emotional skills Learning to listen Identifying feelings being able to express feelings Accepted by others Accepted self	Need to release pain Emotionally stunted-immature
Deb Draney	Opened emotional realm Released the pain Achieve balance with Intellectual self Academic self Allowed self to cry in talking circles Balanced learning Honest with self connected to self emotionally spiritually Enhanced self-esteem Increased creativity Healed cultural shame Affirmations Emotional release Cultural teachings	Unbalanced to the mental self Emotional pain Cultural shame Personal shame

Student	Healing Aspects	Blockages to learning
	Historical teachings Created positive self-esteem by: Self-esteem building activities Group-building activities Affirmations Talking circles Ceremonies Learning of accurate Aboriginal History Reconnecting with Aboriginal Spirituality Learning cultural knowledge Understanding the medicine wheel Developing communication skills Strengthening cultural values Developing acceptance for self and others	
Verna Billy	Counselling techniques Developed trust Love Ability to express feelings Environment Safe Supportive Cultural process permission to cry Balanced healing/learning Counselling/culture Non-judgmental Allowed release of pain Strengthened values Structured emotions as values Defined values Hope Trust Developed Self-worth	Anger Abandonment issues Hatred for nen Loss of hope Pain Hurt Disillusionment Fear Loss of values
Walter Leach	Strengthened identity Positive self-esteem Talking circles Acceptance Self Others Less judgmental Sense of safety Comfort with self Healing Learned to listen Medicine wheel Balance	Low self-esteem Low self-confidence Conflict with Christian concept

Student	Healing Aspects	Blockages to learning
	Harmony Connectedness Better communication Holistic learning Medicine wheel Ceremony Talking Circle	
Pauline Terbaskit	Safe environment Self-acceptance Validation of intelligence Sense of potential Empowering courage to learn Strengthened Aboriginal Values Respect Family Honesty Caring Loving	Negative view of Aboriginal Identity Trauma Shame Distorted view Self Family
Yvonne Duncan	Talking circles, Ceremonies and re-evaluation counselling Learned to cry again Removed wall Learned to identify emotions Learned to express emotions Strengthened identity Resolved conflict with males Trust Acceptance	Learned to not express emotion Created wall Emotional crisis

Thematic analysis of the dual process of healing/learning for the physical realm.

In Table 11, the healing aspects and learning blockages identified by interviewees in the emotional realm are developed into a thematic analysis. These are organized into themes and sub themes (indented); the numbers after each theme and sub theme indicate the number of occurrences of each in all ten interviews.

Table 11. Themes and Sub Themes in the Emotional Realm

Healing Aspect themes	Blockage themes
Strengthening traditional cultural values (6) Practice (1) Realized potential (1) Created positive self esteem (1) Structured emotions as values (2) Defined values (1) Hope (1) Trust (1) Respect (1) Family (1) Honesty (1) Caring (1) Loving (1) Holistic learning (2) Healing/learning (3) Talking Circles, Ceremony and Re-evaluation Counselling (6) Balanced learning (2) Process experiences (1) Talking circles (3) Combining Emotional/spiritual (2) Healing the hurts (1) Developed trust (6) Learning to love (2) Self (2) Family (2) Culture (2) Rediscover emotional self (4) Develop emotional skills (1) Ability to express emotions (12) Develop communication skills(5) Ability to share (1) Accept without judgement (4) Ability to ask for support (1) Method for resolving issues (1) Removed wall (1) Learned to identify emotions (3) Cultural vocabulary of feeling (1) Describe emotional states (1) Discharge her hurts (1) Create healing possibilities (1) Strengthened identity (1) Enhanced self-esteem (1) Improve social life (1)	Distorted view of Self (1) Residential school affect (2) Negative view of Aboriginal Identity (1) Low self-esteem (2) Low self-confidence (1) Shame (2) Cultural shame (1) Personal shame (1) Physical Abuse (1) Loss of Pride (1) Loss of Cultural Self (1) Emotional pain (4) Emotional Crisis (1) Trauma (2) Anger (2) Hatred for men (2) Loss of hope Disillusionment (1) Fear (1) Abandonment issues (2) Grief (1) Resentment (1) Emotional Stunted (1) Unbalanced toward the mental (1) Loss of values (1) Conflict with Christian concepts (1)

Healing Aspect themes	Blockage themes
Increased creativity (1) Resolved abandonment issues (2) Learned to listen (2) Acceptance of self and others (4) Safe environment (3) Recovery of pride (1) Resolved conflict with males (1) Trust (1) Acceptance (1) Affirmations (2) Self-esteem (1) Self-worth (2) Medicine wheel (2) Balance (1) Harmony (1) Connectedness (1)	

Thematic conclusions in the emotional realm

In the emotion realm, there were two main blockages to learning: emotional pain and a distorted, inaccurate view of self and identity. Emotional pain was caused by all of the issues already discussed with regard to the other realms of the wheel. However, in this realm they are identified as the emotions of anger, hatred, fear, grief, resentment and loss of hope. The participants cited emotional crisis, disillusionment, abandonment issues, the conflict of traditional spirituality with Christianity, loss of cultural values, and hatred for men as sources of emotional learning blockage. There was a belief expressed by some interviewees that the lack of emotional development had left them unbalanced and emotionally stunted, that their emotional potential had been untapped by curriculums that emphasized only the cognitive and in more extreme cases their affective self had been damaged by residential or public school effect.

The result of this emotional stunting was a distorted view of self that included a negative view of Aboriginal identity accented by a loss of cultural self. This lessened self-esteem, and self-confidence and thereby decreased the learning energy available from the

emotional realm. The cultural and personal shame felt as the result of psychological and physical abuse during time spent in schools with cognitive curriculums that created a negative view of Aboriginal realities all contributed to the blockage of emotion necessary to provide learning energy to the physical, mental and spiritual realms of the medicine wheel.

The three primary healing aspects in the emotional realm were emotional healing, strengthening of values and the development of emotional skills. This is consistent with the Anisa theory that values are relatively enduring patterns of energy. The salient aspect of the response in this realm is the degree to which emotional healing was related to the holistic learning model at the NTI. Participants mentioned the Importance of the following combinations within their holistic education as being important in their holistic learning; ceremony combined with Re-evaluation counselling techniques, balanced learning, process experiences combined with content learning, and combining the emotional and spiritual. In addition, the use of the medicine wheel as a model created balance, harmony and connectedness and was an important contribution to healing/learning by NTI students. The holistic approach contributed to the release of hurt during process experiences such as ceremonies and counselling. This was enhanced by learning in a safe environment that encouraged the return of pride during the healing of shame. Emotional affirmations (affirming the positive emotional qualities in the student) were also important in this process.

Participants identified a number of emotional skills developed through the curriculum process at the NTI. These include:

1. The development of trust
2. The discovery and exploration of the emotional self
3. The ability to express and share emotions
4. The ability to communicate emotion in a healthy manner
5. Improvement of emotional skills
6. The ability to identify emotions

7. The creation of a cultural vocabulary of feeling that enabled students to describe emotional states (consistent with medicine wheel teachings of caring, sharing, kindness and respect)
8. The ability to release hurts
9. The acceptance of self and others without judgment
10. The ability to seek support and methods for resolving issues
11. The ability to listen

These eleven emotional skills resulted in a number of emotional accomplishments for students at the NTI including the strengthening of identity though enhanced self-esteem. Since the emotion developed in the emotional realm of the student energizes all other realms of the students identity this is an extremely important finding. Participants often spoke of self-worth in addition to self-esteem. Self worth developed as a term for a strengthening of learning identity in all the realms of the medicine wheel (body-awareness, self-concept, self-image, self-esteem and self-determination). The release of emotional pain and the strengthening of self-esteem increased the creativity of participants, removed the defensive walls and improved the social life and interactions of students. Again it is important to note that emotional competency would be expressed as a reflection of moral competence in the interaction with others. Another important healing aspect mentioned by a number of participants was the resolution of negative emotions with regard to the opposite sex (Bona, Duncan, Terbaskit, Leech) and the resolution of abandonment issues created by the residential school effect (Albert, Leech, John).

Another aspect of the healing/learning that occurred for participants was the strengthening of traditional cultural values. Participants commented that the practice of values in the classroom contributed to the strengthening of their own values. The practice of values during ceremonial classroom experiences enhanced the strengthening of self-esteem and contributed to the structuring of positive emotions (developing in the classroom) into values. Participants spoke of returning to or developing Aboriginal values including learning

to love self, family and culture. In addition the values of hope, trust, respect, family, honesty and caring were mentioned.

Volitional realm

In the physical realm each student identified healing aspects and learning blockages that were significant to their learning experiences at the NTI (see Table 12).

Table 12. Healing Aspects and Learning Blockages in the Volitional Realm

Student	Healing Aspects	Blockages to learning
Aiona Anderson	Strengthened will through self-confidence belief in identity value of identity Belief in values Love self culture values family will important in relation to other realms of the wheel	Residential school effect Negative feelings about self
Fred John	Establish goals (spiritual helper) Elimination of negative feeling energized the will	Residential school effect Not good for anything
Susan Smith	Establish goal (becoming leader) Counselling and ceremony important to remove negative emotions Ceremony then created trust in the process by overcoming fear of transformation Validity of ancestors and traditional teachings Medicine wheel provided a traditional structure for transformation	Reluctant to move toward leadership goal Negative emotional blockages Fear Anger Issues with men Resentment
Marie Anderson	Ceremonial emotional healing Release of the tears and negative emotions Eliminated block to potentiality Validate identity	Conflicted will Volitional immobility Negative emotions Negative info on culture Negative info on identity

Student	Healing Aspects	Blockages to learning
	Aboriginal history Ceremony Cultural teaching Emotional release Reconnection with Ancestors Family teachings	Created block to potentiality
Ross Albert	Established goal To become educated Medicine wheel Emotional release	Blocked by being in Mental and disconnected to rest of the wheel
Deb Draney	Strengthened will	Self-pity Negative emotions
Verna Billy	Ability to establish goals Directly related to the creation of hope as a positive emotion Established goal of becoming educated person	Negative emotions Anger Lack of trust
Walter Leach	Learned about planning process	Residential School effect Negative self-identity
Pauline Terbaskit	Strengthened discipline Conscious and responsible for choices Conscious awareness of volition	Negative message that she could not achieve
Yvonne Duncan	Established learning goals	Negative emotion Fear

Thematic analysis of the dual process of healing/learning for the physical realm.

In Table 13, the healing aspects and learning blockages identified by interviewees in the physical realm are developed into a thematic analysis. These are organized into themes and sub themes (indented); the numbers after each theme and sub theme indicate the number of occurrences of each in all ten interviews.

Table 13. Themes and Sub Themes in the Volitional Realm

Healing Aspect themes	Blockage themes
Ability to establish goals directly related to the creation of hope as a positive emotion (1) Established goal of becoming educated (3) Establish goal of leadership (1) Establish goal of being spiritual helper (1) Learning about planning process (1) Strengthened will (2) Discipline (1) Elimination of negative feeling (1) Self-confidence (1) Belief in identity (1) Value of identity (1) Belief in values (1) love (1) self (1) culture (1) values (1) family (1) Medicine wheel (1) Medicine wheel provided a traditional structure for transformation (1) Will important in relation to other realms of the wheel (1) Emotional release (1) Counselling (1) Ceremony (2) Created trust (1) Eliminated fear of transformation (1) Eliminated block to potential (1) Strengthened identity (1) Validate identity (1) Aboriginal history Ceremony Cultural teaching (3) Ancestors (1) Family teachings (1) Conscious awareness of will (1) Responsible for choices(1) Awareness of volition (1)	Residential school effect Negative feelings about self (1) Not good for anything (1) Residential School effect Negative self-identity (1) Conflicted will created volitional immobility (1) Negative emotions (1) Negative info on culture (1) Negative info on identity (1) Created block to potentiality (1) Reluctant leadership (1) Negative emotional blockages (4) Fear (3) Anger (2) Lack of Trust (1) Self pity (1) Issues with men (1) Resentment (1) Blocked by being in Mental and disconnected to rest of the wheel (1)

Thematic conclusions in the volitional realm

In the volitional realm the blockage to learning emerged as a "conflicted will' (Anderson) that was immobilized by negative emotional energy. This volitional immobility (Anderson) was a block to the release of student potential. Students cited a combination of negative emotions and negative teachings they had received on Aboriginal culture and identity as being responsible for the learning blockage in their wills. The primary negative emotions in this area were identified as: fear, anger, lack of trust, self-pity and resentment. The negative teachings were attributed to the residential and public school effects that left students with negative feelings about their selves and with the idea that they were "not good for anything" (Ross) and that therefore they could not express their will toward the actualization of their potential. Volitional immobility became the blockage at the center of their negative learning identity.

The four primary healing aspects in the volitional realm of students at the NTI were: creation of a conscious awareness of the will, emotional release, identity validation, and strengthening the will. Participants reported that becoming conscious of the will created volitional awareness that brought responsibility for decision making into their life. They realized a responsibility for decision making that assisted them in the establishment of goals once their will had been strengthened. A key element of the strengthening of volition was validation of identity. Participants cited the teaching of Aboriginal history and the use of ceremony and cultural teachings as important to the validation and strengthening of their volitional abilities. In addition, the emotional release of pain through counselling and ceremony created the trust necessary to eliminate fear and remove this learning block. Emotional release was also cited as strengthening identity.

Participants cited many benefits from the strengthening of the will and the removal of conflicts from their volition. Included in these were increased discipline and the ability to establish goals. Participants established goals in the areas of education (Terbaskit, Billy,

Anderson, Ross), leadership (Smith, John) and cultural advancement (John, Leech, Ter-baskit). Participants reported that the elimination of negative feelings created a stronger belief in Aboriginal identity and values and thereby created greater self-confidence and the ability to express positive emotion toward their self, culture, and family. Their increased self-worth was experienced as increased self-confidence in the volitional realm. Interviewees stated that the healing in the volitional realm was promoted by having the medicine wheel as a traditional structure for transformation and the establishment of goals in each of the realms of the medicine wheel.

Each of the realms were reviewed and the healing aspects and learning blockages were organized into categories presented Table 14.

Table 14. Summary of Healing Aspects and Learning Blockages

Medicine wheel realm	Healing Aspects	Learning Blockages
Physical	Physical teachings Cultural teachings Ceremony Emotional release	Health issues Physical shame
Mental	Holistic learning Validation of Aboriginal knowledge Developing a positive self-concept Emotional healing Philosophy of potential Aboriginal teachers	Residential school effect Public school effect Negative self-identity Compartmentalization of Knowledge
Spiritual	Ceremony Cultural/spiritual teachings Reconnection Holistic education Affirmations	Residential School effect Public school effect Negative view of Aboriginal knowledge & culture Conflict between Aboriginal and Christian Belief Disconnection from culture Loss of tradition
Emotional	Emotional healing Strengthening of values Development of emotional skills	Emotional pain Distorted, inaccurate view of self and identity
Volitional	Conscious awareness of the will Emotional release Identity validation Strengthening the will	Conflicted will Negative emotional energy

Summary of learning blockages

The learning blockages identified by the students interviewed can be organized into four major categories: negative school effects, negative identity, emotional hurt, and conflict. These created negative identity, emotional hurt, conflict and learning blockages in all five realms of the medicine wheel. In the physical realm, negative experiences and teachings about the Aboriginal physical presence combined to create a negative body-awareness and feelings of physical shame that created a conflict between Aboriginal and European physical awareness. In the mental realm, the invalidation of Aboriginal knowledge created a negative view of Aboriginal intelligence that developed a negative self-concept. This created mental pain and left students conflicted about the validity of Aboriginal knowledge. This conflict supported feelings of cultural shame and fears that non-Aboriginal education was cultural suicide. In the spiritual realm, residential and public school effects invalidated Aboriginal culture and spirituality creating a negative self-image filled with spiritual/cultural pain arising from the conflict between Native spirituality and Christianity. Interviewees commented that they felt a loss of balance resulting from the disconnection from their spirituality. In the emotional realm, learning blockages created self-hatred based on the experience of emotional pain and creation of negative self-esteem. Students commented that they felt emotionally stunted; that their emotional growth was at a standstill when they entered the NTI. This created a conflict between the positive emotions of love and hope and the negative emotions of hate and fear. In the volitional realm the will was negated through messages invalidating Native potential. These messages created a negative sense of self-determination based on self-hatred and fear that created the wall spoken of by many students. The messages resulted in a will conflicted between potentiality and feelings of worthlessness and unworthiness.

Table 15. The Effects of Learning Blockages

	School Effects	Negative Identity	Emotional Hurt	Conflict
Physical	Negative physical awareness	Negative body awareness	Physical Shame	Physical presence / White image
Mental	Negative view of intelligence	Negative self-concept	Mental pain	Validity of Aboriginal knowledge
Spiritual	Invalidation of culture and spirituality	Negative self-image	Spiritual pain	Traditional knowledge / Christianity
Emotional	Self-hatred	Negative self-esteem	Emotional pain	Love and hope vs. hate/fear
Volitional	Negated will	Negative self-determination	Volitional conflict	Positive goals / sense of worthlessness

Summary of healing aspects

The healing aspects identified by the students interviewed can also be organized into four major categories: holistic education, strengthening identity, emotional healing and Aboriginal knowledge. The learning identities of the students were strengthened through the healing of negative emotional energy and the inclusion of Aboriginal knowledge in all realms. In the physical realm, teachings about the body, physical education (including exercise) and the release of negative emotions about the physical self (including physical shame) strengthened body-awareness. In the mental realm, cognitive education that included the validation of Aboriginal knowledge (and the structuring of that knowledge in an Aboriginal model) combined with the release of negative emotions about the mental self (including the release of feelings about not being intelligent) to strengthen self-concept. In the spiritual realm, cultural education containing Aboriginal cultural/spiritual knowledge (including the process experiences that involved the practice of this knowledge as ceremony)

combined to strengthen the self-image of the students. In the emotional realm, affective education (counselling skills, knowledge of emotion, Aboriginal teachings of feelings and emotion) developed emotional skills that combined with the release of negative emotion to strengthen self-esteem. In the volitional realm, education about the will created a conscious awareness of the process of creating goals and objectives combined with the release of negative emotions to strengthen the self-determination of the students. The strengthening of all five aspects of learning identity increased the learning energy available to the students.

Table 16. Summary of Healing Aspects

	Holistic education	**Strengthened Learning Identity**	**Emotional Healing**	**Aboriginal Knowledge**	**Process Curriculum**
Physical	Physical education	Body awareness	Release of negative emotions about physical self	Physical teachings	Exercise
Mental	Cognitive education	Self-concept	Release of negative emotions about mental self	Validation of Aboriginal knowledge	Academic learning
Spiritual	Cultural education	Self-image	Release of negative emotions about spiritual self	Cultural spiritual knowledge	Ceremony
Emotional	Affective education	Self-esteem	Release of negative emotions about emotional self	Development of emotional skills	Talking circles / counselling practice
Volitional	Volitional education	Self-determina-tion	Release of negative emotions about will and potential	Consciousness of will	Ceremony / talking circles

In summary, holistic education at the NTI strengthened learning identity through healing/learning experiences that strengthened the body-awareness, self-concept, self-image, self-esteem and self-determination of the students. This was accomplished through the inclusion of affective development in a content and process curriculum.

Conclusion

A comparison of the major themes discussed above with the founding philosophy of the Native Training Institute reveals that the original goals were achieved and, more importantly, that the founders of the Institute accurately identified the necessary healing and learning aspects for educational transformation. Although they do not include the concept of identity in the original principles, the strengthening of identity was achieved by ensuring that the curriculum was meaningful and relevant to the personal and professional lives of the students. The founders correctly identified the need for emotional healing although it had not been related to the residential and public school effects in the early efforts of the Institute. Finally, the founders of the Institute correctly theorized the necessity of Aboriginal knowledge as a healing and transformational aspect of the curriculum. The principle that curriculum must be accommodating to the educational levels of the community was accomplished through a strong process experiential component at the NTI.

Table 17. Seven Founding Principles of the Native Training Institute

1. Education must address "the whole notion of culture"
2. Education must be meaningful, relevant and effective in the workplace
3. Education must include an element of Aboriginal knowledge
4. Education must be relevant to the experience of the students.
5. Education must include more than just the mental aspect of being.
6. Education must include emotional, physical and spiritual elements in addition to the mental.
7. Education must be accommodating to the educational levels of social service workers in the communities.

Anderson stated that there was a need for an educational structure, designed by the Aboriginal community, that would deliver the necessary knowledge, skills and attitudes that could address community needs. A comparison of the major conclusions of the students interviewed to the seven founding principles of the Native Training institute articulated by Anderson and Herbert reveals that the healing aspects of the curriculum identified by the interviewees achieved the seven founding principles of the NTI.

> The development of emotional capacities for love, loyalty, generosity, compassion and kindness... are important lessons to be learned....
> The Sacred Tree

CHAPTER 7:

EPILOGUE: A FINAL REFLECTION ON THE PRACTICAL APPLICATION OF A HOLISTIC THEORY OF CULTURAL PEDAGOGY: SEVEN CIRCLES OF TRANSFORMATION TOWARD A PATH OF LEARNING

A holistic theory of cultural pedagogy

This dissertation began with the question: how was affective competency developed in students at the NTI within the holistic context of medicine wheel teachings? This chapter defines and articulates a cultural pedagogy based on the educational philosophy developed at the NTI and organizes the findings into seven circles of transformational education. It examines the dual healing/learning process that emerged from the desire of the founders to create a holistic pedagogy that belonged to the Native community at the institute. This pedagogy creates a practical application of theory and provides an example of a model for a complete restructuring of the educational context including curricula, teaching and administration to address the crisis in Aboriginal education. This crisis is made obvious by the fact, stated above, that only 42 percent of Aboriginal students graduate from public high schools in British Columbia (British Columbia Ministry of Education, 2003, p. 25).

These seven circles of transformation provide a model for the practical application of the NTI holistic theory. Aboriginal knowledge, the medicine wheel, learning identity, values, competencies, ideals and vision created a transformational spiral that moved students upward in a movement toward healing and learning. I have named this holistic model of education the **affective competency model**, because the inclusion of an affective aspect to the curriculum is essential in every circle of transformation. The affective aspect of the model provides the healing in the healing/learning curriculum. In fact, "Aboriginal communities and the Aboriginal 'healing movement' have long argued that healing and community development are inseparable" (Lane, et al., 2002, p. 23). The dual process of heal-

ing/learning created a transformational classroom environment at the NTI that allowed students to heal, learn, change and grow. Healing/learning was made possible though the combination of two essential elements of transformation identified by students at the NTI, a holistic curriculum that included a model of affective competency. The healing occurs as process experiences in a classroom methodology that consciously integrates affective and cognitive processes.

Hebert, an administrator and co-founder of the NTI, identifies the need for the ongoing dual-process education that was developed to heal the trauma and pain resident in the Indigenous learning process. She points out that the very act of learning can be traumatizing for Aboriginal students because of the trauma contained in Canadian history. Lane et al. (2002) describe the multigenerational impact of Aboriginal trauma:

> It becomes clear when considering these various sources of trauma, that the eventual impact of trauma originating from outside Aboriginal communities was to generate a wide range of dysfunctional and hurtful behaviors ... which began to be recycled generation after generation inside communities. What this has meant is that as many as three to five generations removed from externally induced trauma, the great, great grandchildren of those who were originally traumatized by past historical events are now being traumatized by patterns that continue to be recycled in the families and communities of today. (p. 6)

This trauma created the learning blockages identified in this research that can paralyze the learning process if a healing component is absent in the curriculum. Herbert comments:

> ... say someone was doing a skill development and it had nothing to do at all with dealing with people's feelings or spirituality and then people would still talk about what happened to them and then sometimes they would have to process feelings and so people were allowed to do that in the classroom .... There wasn't a lot of time in the training where people didn't have major incidences where people were actually re-traumatized by the information they were hearing. (Interview, May 23, 2003, p. 12).

In every transformation circle the inclusion of the affective is the key to transformation learning. In the first circle of transformation, the inclusion of Aboriginal knowledge in the curriculum, the knowledge of Aboriginal values and Aboriginal theories of releasing

emotion in ceremonies such as the talking circle, create the foundation for the emotional healing necessary for transformational healing/learning. Lane et al. (2002) state that healing "within the Canadian Aboriginal context refers to a cluster of ideas, activities, events, initiatives and relationships happening at every level from the individual to the intertribal" (p. 23) The second circle of transformation, the medicine wheel, creates the holistic space for healing/learning. Essential to this space is the emotional realm of the wheel which is the root of the tree of learning. The root of the tree connects to the ancestral Aboriginal knowledge embedded in the earth and draws the emotional energy of earth based and earth connected values from the deep ground of the past. This energy moves up the trunk of the tree though the force of volition to physical, mental and spiritual branches that bring forth the fruit of competency.

In the third circle of transformation, learning identity, the development of positive self-esteem supports the development of all other areas of a positive learning identity: body-awareness, self-concept, self image and self-determination. In the fourth circle of transformation, values, affective development is essential to learning because a value is a relatively enduring patterned use of emotional energy that motivates the learning process. All positive values depend on positive emotional energy that is structured toward learning. Positive values are strengthened and healed by the release of negative emotional energy. In the fifth circle of transformation, competencies, emotional competency determines the strength and functioning of all other competencies. That is to say that emotional competency supports and is essential to cognitive competency as well as physical, spiritual and volitional competencies. In the sixth circle, the creation of ideals within the curriculum, emotional ideals are again the key to cognitive ideals.

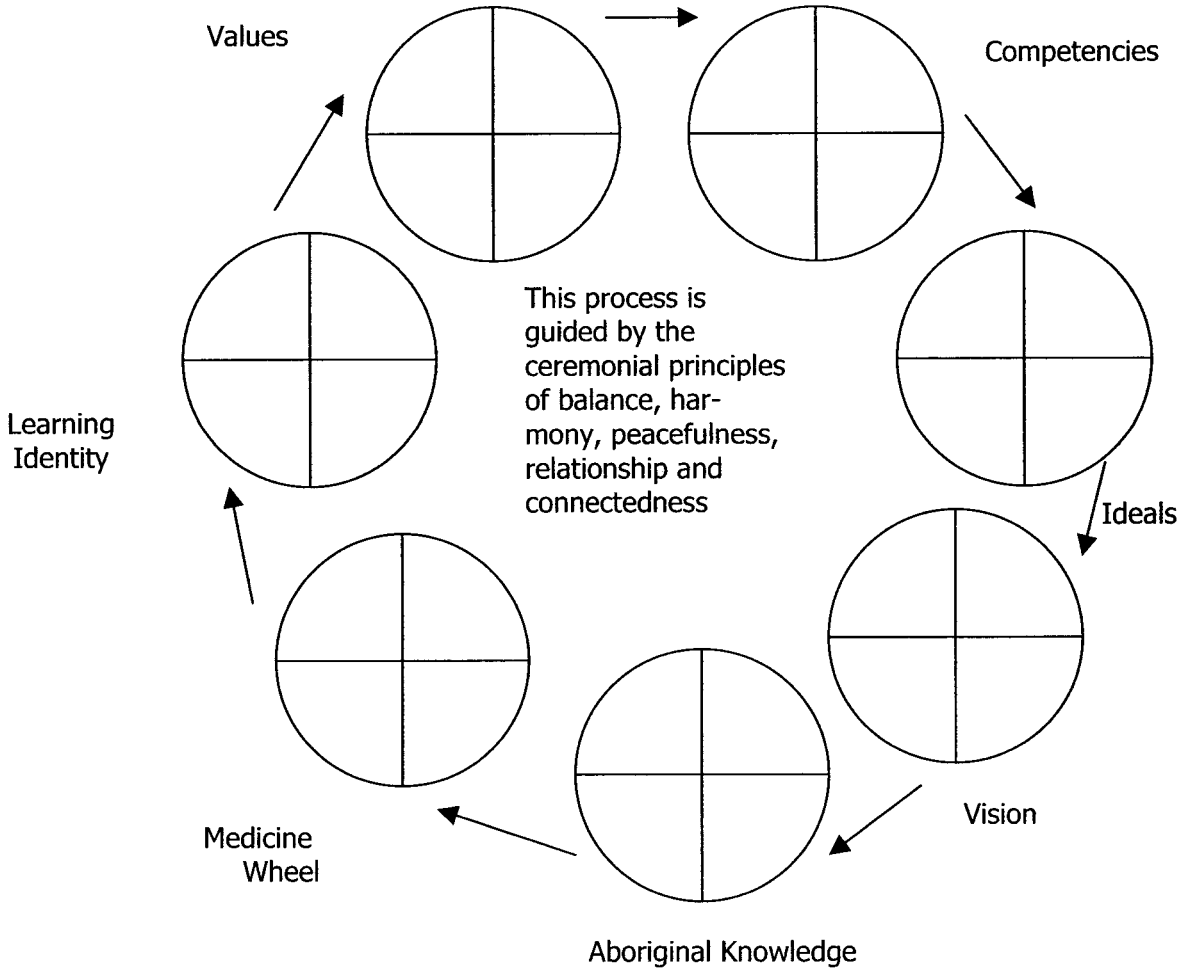

Figure 7. The Seven Circles of Transformation

Cognitive ideals establish goals and direction in the learning process but affective ideals, such as hope and kindness, support the positive, constructive movement toward these ideals. Cognitive ideals without competent, positive affective ideals can lead to destruction, disintegrative learning. In the seventh circle of transformation, the capacity to entertain vision, emotional vision, the capacity to envision our highest and best emotional state guides the process of transformation because it is the root of and supportive to the other realms of vision.

The first circle of transformation: Aboriginal knowledge

The use of Aboriginal knowledge in the curriculum at the NTI was the foundational to the transformation of students. It provided for the "notion of culture," created a meaningful and relevant curriculum that related to the reality of the students. The very presence of Aboriginal knowledge was healing and validating to the student's identities. As Marie Anderson stated: "[i]t just seem like so, it was such a welcome knowledge because it felt like a certain validity to my own personal being came over me somehow" (Interview, January 30, 2003, p. 25).

The healing/learning process at the NTI was rooted in the wisdom of Aboriginal knowledge and culture. The four most important aspects of this Aboriginal knowledge that were identified by the interviewees included: ceremonial knowledge, oral knowledge, knowledge involving the development of an individual's gift and Aboriginal knowledge that was integrated into the subjects taught at the NTI. The foundation of transformation was established by validating Aboriginal knowledge. Transformation requires that you build on what the people have and not on what they have not.

Ceremonial knowledge

The ceremonial knowledge used at the NTI was derived from Aboriginal ceremonial principles. These principles included balance, harmony, alignment, peacefulness and connectedness. These were taught both as content and through the process experience of the ceremonies themselves. The ceremonial aspects of the curriculum that were held to be significant by the students included the smudging ceremonies, talking circles, pipe and sweat lodge ceremonies, the use of the drum and eagle fan in class. Students commented that the ceremonial process curriculum provided spiritual teachings that enabled them to reconnect with their self, family, history, ancestors and elders. This sense of reconnection

with self on the cultural/spiritual level was important to the strengthening of self that supported a renewed energy of learning.

Oral knowledge

The oral knowledge presented at the NTI included traditional and contemporary knowledge that provided Aboriginal cognitive and affective content in the process of learning. Myth, symbols, storytelling, legend cycles, and Aboriginal knowledge were included in the curriculum as oral knowledge. Oral knowledge is the story by which people live. Bopp and Bopp (2001) argue that transformation necessitates the generation or renewal of the story of "who we are and who we are becoming" (p. 40). When students are disconnected from their myths and stories they become disconnected from their land and identity. Disconnection from the land also disconnects students from their moral and ethical base. Because the oral tradition is connected to the land and contains ethical teachings, disconnection from this knowledge can cause students to lose an important source of knowledge that organizes their emotional energy as ethical values and thereby contributes to emotional competency. Students described their disconnection from Aboriginal knowledge as a source of pain. The transformational healing/learning process at the NTI successfully reversed this process through validation and respect for Aboriginal oral tradition that transformed the self-hatred created by residential and public school effects was transformed into self-worth by oral tradition. Students described reconnection with their cultural self, family and communities as the source of this self-worth. Oral tradition helped answer the question, "who am I" in a way that reclaimed identity and worthiness.

Oral tradition also provided a validation of Aboriginal knowledge in learning process of the NTI. Lakoff and Johnson (1999) argue that knowledge is situated and what is valid knowledge depends on the situations. They write:

> Science, as Kuhn rightly observed, does not always proceed by the linear accretion of objective knowledge. Science is a social, cultural and historical

> practice, knowledge is always situated, and what counts as knowledge may depend on matters of power and influence. Accordingly, we reject the simpleminded ideas that all science is purely objective, that issues of power and politics never enter into science, that science progresses linearly, and that it can always be trusted. Moreover, we strongly reject the myth that science provided the ultimate means of understanding everything and that humanistic knowledge has no standing to anything that calls itself science (p. 89).

Oral tradition at the NTI was important in establishing the accurate view of history. This was important to the students as a validation of Aboriginal knowledge that they identified as critical to the reformation of strong identities. The use of Aboriginal mythology, stories and legends created relevancy in the curriculum. Fred John stated:

> ... they spoke a lot about the storytelling of the [pause]. They more or less went into the legends of where a lot of the creatures ... our coyote, took part in a lot of storytelling legends. What is passed on down to them. People that told a lot of stories and they explained to us what it is that the stories are about. It is a teaching tool. They broke it down so we could understand it and also learn how to do it with ourselves in our community. (Interview, January 20, 2003, p. 16).

Mythology was used to produce cultural meaning in psychology and sociology classes at the NTI. Meaning was created by connecting the legend cycle to contemporary events in the Aboriginal world. Kawagley (1999) confirms the importance of this connection by stating, "[m]ythology is an invaluable pedagogical tool that transcends time" (p. 34). In addition, oral tradition provided a source of holistic education that defined the relationship between mythology, holistic learning and the development of values. Kawagley and Barnhardt (1999) write:

> The Native creative mythology deals with the whole—the physical, intellectual, emotional, and spiritual of inner and outer ecologies. The Native person realizes that he/she is a microcosm of the whole, the universe. Therein lies the ultimate difference between the two. (p. 39)

Kawagley and Barnhard also state: "[e]ducators must be aware that every action they take is connected to a 'web of values and behaviours' in an Aboriginal community" (p. 137).

The relationship between mythology and cultural meaning was used at the NTI to develop cultural connections and relatedness in the curriculum. Mythological knowledge,

such as the Winnebago legend cycle and the Hopi prophecies, were used to establish the contemporary applications of traditional knowledge. The use of oral knowledge enabled NTI students to express their own oral histories in talking circles and ceremonies. The respect for oral tradition from the past created a classroom environment where it was safe to share personal, family and tribal stories. These contemporary stories contain much of the pain of colonialism and their telling was another method of releasing the pain and regain the energy of learning that is used to hold the pain. Docstator (1993) states that "the term 'traditional teachings' incorporates a vast field of sophisticated and complex knowledge, philosophy, myth, legend and world view" (p. 3). Kawagley (1999) comments that the traditional teachings imbedded in such knowledge are, "an invaluable psychological tool that transcends time" (p. 34).

Pauline Terbaskit speaks of the importance of the oral knowledge presented in the curriculum as it related to integration with textbook knowledge to create relevancy.

> I think interspersed throughout NTI about storytelling and the value of oral tradition was practiced. Incorporated into NTI again, the story that you didn't read from a text book but you had this knowledge of same with Phil Lane, same with Martha Many Grey Horses, just this whole oral ability to transfer knowledge just by sharing stories of life experience and of those ancestral beliefs and customs. (Interview, February 18, 2003, p. 16).

Deb Draney spoke of the importance of symbolic knowledge, as it was included in the NTI curriculum. Symbolic knowledge was presented through the use of dreams, legends and mythology. "These symbols ... come to show us things that we already have and sometimes we need outside help to interpret it" (Interview, February 14, 2003, p. 28). In *The Sacred Tree* Brown et al. (1984) state that symbols express and represent meaning that provides purpose and relevance in the curriculum. Indeed to teach without a symbology relevant to the students' aborimmanence denies meaning in the classroom and contributes to the depletion of the learning energies that are available to the students (p. 8)

Cajete (1997) expands oral knowledge to include: "thought, language, prayer, story, chanting, ritual, dance, sport, work, play and art" as forms of oral tradition (p. 43). Cajete confirms the relationship between myth and affective development, "Tribal myths are filled with metaphors, symbols, images and creative linguistic and visual forms that are emotionally affective" for members of Aboriginal community (p. 116). This statement reveals the profound importance of myth, legend and storytelling for affective and cognitive development. Cajete also states that tribes consciously created expressions to access "the psychological energy contained in their body of myth" (p. 116). These methods included storytelling, performance, and art (p. 116). Storytelling and myth are providers of the emotional energy of learning. The use of myth "connects our past, present and future" while creating a sense of relationship necessary for relational identity (p. 117). Using tribal mythology provided aborimmanence and Aboriginal transcendence to the curriculum and strengthened learning identity.

Teachings of the individual's gift

An important aspect of the NTI curriculum was the inclusion of the Aboriginal concept that each student has a unique gift. This teaching contains important principles relating to the Aboriginal potentiality. The knowledge that each human being is born with a gift is distinctive to Aboriginal systems of thought and is central to Aboriginal child rearing and emotional development. Students commented that the knowledge of the gift created transformational experience in the classroom. Susan Smith stated that awareness of the gift created an opportunity for leadership at the NTI.

> They were many opportunities for people to be leaders throughout the program. Lead the way through different things and to show whatever it was they had to share, they had to teach. I think that was really great and I think that everyone was more aware of the gifts they had. Where if we were in our own community we might not be appreciated for that and that was really good and even appreciation for one another was happening at different times. (Interview, January 27, 2003, p. 12)

The teachings of the gift also helped reconnect students to the community, to the elders and ancestors in a way that was validating to them. Pauline Terbaskit stated, "indigenous people have those gifts and that there was an acknowledgement of respect given to our elders and older people wherever they may be ..." (Interview, February 18, 2003, p. 18).

In *The Sacred Tree*, Brown et al. (1984) define the relationship between the medicine wheel teachings used at the NTI and the realization of the gift by students:

> When the medicine wheel is used as a mirror by sincere human beings, it shows that within them are hidden many wonderful gifts that have not yet been developed. For the medicine wheel can show us not only as we are now, but also as we could be if we were to develop the potential gifts the creator has deposited within us. (p. 33)

The teachings of the gift define four important elements of life and education that are motivational for each student. They are direction, meaning, movement and purpose. The sense of direction and movement toward an individual's gift correlates to Whitehead's concept of subjective aim. An individual's knowledge that he or she brings a gift to the world gives his/her life meaning and purpose. In fact, these teachings were identified by students as a primary motivational factor in learning. The realization that a person's unique individual gift gives purpose and meaning to their life in turn gives purpose and meaning both to academic learning and life experience. In fact, Bandler and Grindler (1992) argue that when meaning changes, behaviours also change (p. 1). The conceptualization that each student has a gift transforms behaviours by restructuring learning energies toward the realization of the gift.

> The purpose of life is to find your gift and use it wisely for the benefit and blessing of those around you.
>
> Don Matheson, (Circa, 1969)

Integrated knowledge

An important aspect of the NTI was the integration of Aboriginal knowledge into all the classes. The classes taught at the NTI – Sociology, Psychology, Human Services, Political Science and English – each contained an element of Aboriginal knowledge that interfaced with non-Aboriginal knowledge. This created meaning and relevance within the curriculum and contributed to the validation of Aboriginal knowledge. Lakoff and Johnson (1992) state that "meaning must be embodied" (p. 261); meaning must relate to the whole being. In order for education to be truly meaningful, it must not only be holistic but must also be meaningful. Through the inclusion of Aboriginal knowledge in every class meaning was developed within the holistic curriculum.

The second circle of transformation: The medicine wheel

Perhaps as important as the inclusion of Aboriginal knowledge in the curriculum at the NTI was the use of an Aboriginal model, the medicine wheel, to organize the Aboriginal and non-Aboriginal knowledge presented. It is possible to relate any knowledge to one or more realms of the medicine wheel. As stated in the individual case analysis above, this gave consistency, relevancy and holism to the curriculum. Of all the factors contributing to the relevance of the NTI education philosophy to the students; the holistic model used at the institute was the one most mentioned. The medicine wheel provided relevancy and allowed the inclusion of physical, mental, spiritual and emotional education sought in the founding principles of the institute. This educational philosophy developed a meaningful, relevant and effective curriculum. Most interviewees cited the use of the medicine wheel as important to accomplishment of this founding principle. Although it is clear that the founders did not possess the concept of holistic education at the beginning of the institute the effort to create an educational process that was "meaningful, relevant and effective in the workplace" that would include more that just the mental aspect of learning led them to the medicine wheel.

Bopp and Bopp (2001) state that transformation models centering on growth and healing often ignore the spiritual and cultural dimension of education (p. 11). The medicine wheel approach at the NTI included these areas. In fact, students stated that the presence of the spiritual and cultural dimension was essential to the opportunity for healing in the classroom made the difference.

In addition, the medicine wheel established a foundation for learning based on a cultural pedagogy that did not exclude the affective or over emphasize the cognitive. Yvonne Duncan expressed the importance of the medicine wheel teachings. She stated that just seeing the model began a process of transformation:

> Because when you actually just see the words, physical, spiritual, mental and [emotional] ... when somebody starts talking about the different way that each area affects your other life that that was the positive thing that you have so much potential in the spiritual part. Do you, I don't know what I'm trying to say. I can feel it in my heart but I can't say it in words. (Interview, May 30, 2003, p. 18)

Aiona Anderson comments that it was the medicine wheel approach that uplifted the NTI to a station beyond that of just learning. Healing was possible because the emotional and spiritual, usually absent, were included in the cultural pedagogy of transformation at the NTI. She describes how this enabled students to "put our energies into learning" (Interview, November 15, 2003, p 17). Walter Leech commented on the continuous journey of the wheel that provided infinite possibilities of transformation (Interview, February 26, 2003, p. 24).

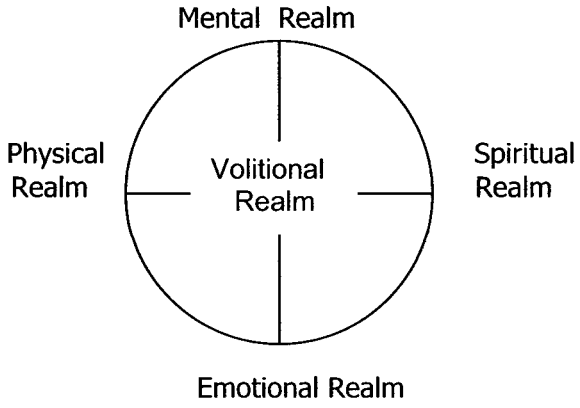

Figure 8. The medicine wheel

The third circle of transformation: Strengthening learning identity

Through the use of the medicine wheel and the desire to create an educational experience that was relevant to the student's personal lives a curriculum was developed that strengthened the identity of the students. A theory of learning identity emerged through the combination of the medicine wheel and the Anisa model of education shown in Figure 9.

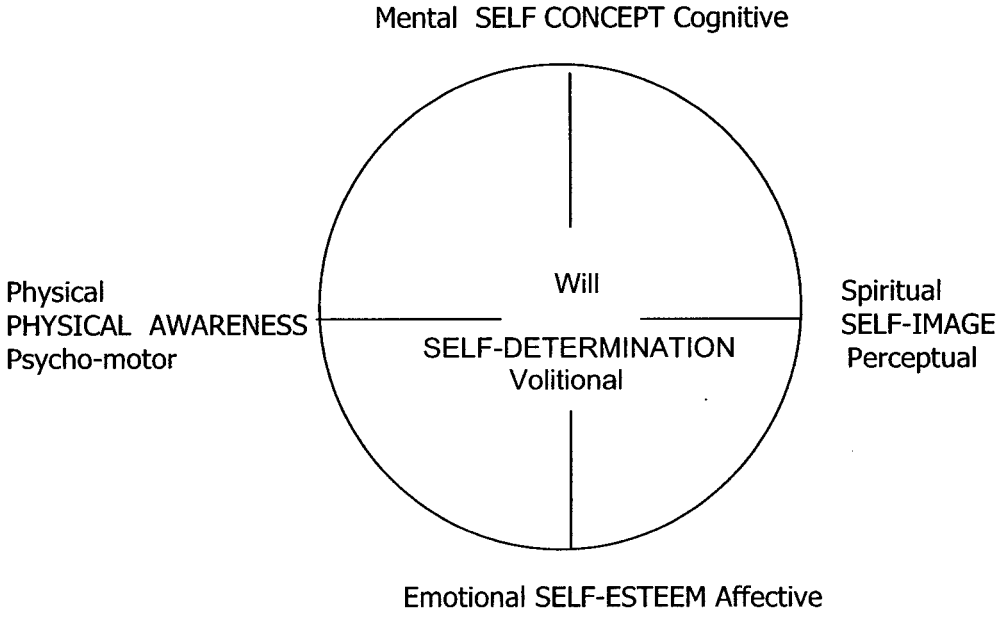

Figure 9. Learning Identity and the Medicine Wheel

While teaching at the NTI institute I placed the Anisa concepts of personal identity on the medicine wheel to create the concept of learning identity. The concept was defined in a teaching document used at the NTI entitled: *Learning Identity: A Study of Values, Identity, Culture and Learning in the Classroom*. The combination of these two models of education provided a framework for understanding Aboriginal identity in a holistic context. Learning Identity includes five elements: physical awareness in the physical realm, self-concept in the mental realm, self-image in the spiritual realm, self-esteem in the emotional realm and self-determination in the volitional realm. The adaptation of the Anisa concept of

potentialities to the medicine wheel provided a very useful and complete view of self-development for use in curriculum design and analysis. Once learning identity was associated with the realms of the medicine wheel a clarity of understanding arose that benefited both teacher and students.

> Beyond the six realms of heaven and earth
> and **the four directions.**
> The sage accepts
> but does not discuss.
>
> Chuang Tsu

It can be said that there is no greater loss than the loss of identity. Ross Albert stated above that he felt his identity was not only shattered it was non existent. The strengthening of identity was a necessary healing aspect of the curriculum that enabled learning. When a student's identity has been shattered there is no foundation or structure in which learning can occur. Damasio (1999) comments on our sense of identity and self:

> ... the brain reconstructs the sense of self moment by moment. We do have a self sculptured in stone and, like stone, resistant to the ravages of time. Our sense of self is a state of the organism, the result of certain components operating in a certain manner and interacting in a certain way, within certain parameters (p. 145).

The concept of learning identity created a culturally relevant pedagogical tool that facilitated the identification of learning blockages that weakened learning identity by decreasing the energy available for learning. In addition, it enabled students to eliminate these blockages through emotional release and thereby strengthen learning identity and the ability to learn. I summarized the elements of learning identity into eight postulates (Brown, 1984, p. 11).

1. If any one of the elements of learning identity is weakened they are all weakened.

2. If any one of the elements of learning identity is strengthened they are all strengthened.

3. The elements of learning identity are inseparably connected and never function entirely alone.

4. If we weaken learning identity we lessen a student's capacity to use their energies {values} to acquire knowledge {content}.

5. If we strengthen learning identity we increase a student's capacity to use their energies {values} to acquire knowledge {content}.

6. To strengthen learning identity a challenging creative and measurable experience(s) is necessary.

7. Learning identity is interconnected with emotional competency especially in the realm of self-esteem.

8. Learning identity is foundational to the development of the will {self-determination} and thereby foundational to the processes of learning.

I defined learning energy as the energy available for learning that exists within the learning identity of a student. I theorized that the strength or weakness of a student's identity determines the level of energy available for them to acquire learning. This energy is essentially emotion structured as values that exists within a student's learning identity.

By strengthening learning identity the student's capacity to learn is strengthened. When the educational process weakens any element of learning identity, they are all weakened (Brown, 2000, p. 12). Therefore, a negative invalidation by a teacher of a student's hair colour, for instance, reflects not only on body awareness but also on self-concept, self-percept, self-esteem and the capacity for self-determination. Invalidation of Aboriginal values has the same effect, when a value, such as cooperation, is put down by the teacher insisting on competition then the child's entire learning identity is weakened. When this is repeated over and over, the Aboriginal child steadily loses the learning energies and develops difficulties in learning. An important realization here is that teachers, curriculum and the educational environment can influence learning energies and thereby affect the actualization of potential.

Fiumara (2000) comments that emotional apathy can create an indifference (to learning) that can result from the desire to self-preserve identity when affective competency is absent from the curriculum. When school curricula are indifferent to emotional development the result can be to "induce a desire to always seek admission into dominant systems" and therefore cause Aboriginal students to abandon Aboriginal systems of thought (p. 143). The total absence of affective curriculum contributes to the denial of Aboriginal students learning identity and creates a learning environment where in order to maintain their emotions and values students will resist knowledge and learning (p. 145). That is Aboriginal learners are not separate from the emotional history of their communities and they may choose to feel rather than become numb through a cognitive process that denies Aboriginal emotion (p. 147). In fact, Fiumara argues that separation from the pre-historical beliefs can create disarray in both thinking and feeling (p. 147). She writes: "one's originary affective beliefs do not simply 'interpret' experience, but rather they come to define what one's experience is as a complexive view of reality" (p. 149).

Learning identity is a student's learning self. Lakoff and Johnson (1999) point out that the development of self concerns the "structure of our inner lives, who we really are, and how these questions are raised every day in important ways" (p. 267). They point out that the self is important in relation to our physical selves, our values, what we believe and know about ourselves, and our relationships with others as well as our internal reality (p. 267). The self as defined in the concept of learning identity regulates interactions with all four areas beyond the personal medicine wheel: material realm, social realm, educational realm, and the cultural realm. Effective interaction between identity and these realms provides the accumulation of acquired knowledge.

The elements of learning identity

Physical-awareness

Physical awareness is the self experiencing the self on a physiological level. Physical awareness includes a student's acceptance, trust and openness towards their body. These feelings toward the body are partially the result of the educational process. The NTI curriculum created a positive physical awareness based upon a positive emotional attitude toward the physical self. The curriculum developed an understanding of the cultural meaning of the body and the importance of health and nutrition. The relationship of the body to the medicine wheel and other cultural teachings were important in creating a positive, culturally relevant view of physical awareness and health. Damasio (1999) comments on the connection between the body, mind and emotions:

> The records we hold of objects and events that we once perceived include the motor adjustments we made to obtain the perception in the first place and also include the emotional reactions we had then. They are all coregistered in memory, albeit in separate systems. Consequently, even when we "merely" think about an object, we tend to reconstruct memories not just of a shape or color but also of the perceptual engagement the object required and of the accompanying emotional reactions, regardless of how slight. Whether you are immobile for curarization or quietly daydreaming in the darkness, images you form in your mind always signal to the organism its own engagement with the business of making images and evoke some emotional reactions. You simply cannot escape the affection of your organism, motor and emotional most of all, that is part and parcel oh having a mind. (p. 148)

In *Teaching Children Joy,* Richard and Linda Eyre (1980) state that the body is an instrument of the senses and feeling (p. 24). They argue that a curriculum of physical awareness can develop a positive feeling to our physical selves. The capacity to regulate our body feeling through exercise and nutrition is important to our learning energies and was an important part of body awareness curriculum at the NTI.

Interviewees reported that many aspects of their being had been invalidated through public and residential and public school effects. Physical invalidation such as negative comments about skin colour had weakened learning identity and created personal and

cultural shame. Students reported that they had experienced physical self-hatred and a lack of physical acceptance. The dual process of learning and healing at the NTI allowed for the removal of the learning blockages, such as physical shame, existing in the physical awareness of the students. Once these learning blockages were removed positive, culturally relevant physical teachings about the Aboriginal body could be learned.

Self-concept

Self-concept is based upon cognitive competence and is therefore placed in the mental realm of the medicine wheel. Self concept can be defined as how a person conceives of their self in their mind. It is essentially the way we think about ourselves. Self-concept is at best when we have the ability to think clearly and positively about ourselves. Interviewees reported that their self-concepts had been weakened by invalidation of their self, their intelligence and invalidation of Aboriginal knowledge and history.

At the NTI a number of healing aspects contributed to the strengthening of self-concept including validation of Aboriginal knowledge, developing a positive self-concept, emotional healing, a philosophy of potential, and the use of Aboriginal teachers. Students commented that the validation of Aboriginal knowledge validated their self-concept. In addition, affirmations of intelligence were important for students whose intelligence had been invalidated.

Damasio (1999) argues that our sense of self is critical for knowing and therefore learning (p. 19). In addition he states that our self-concept "may influence the processing of whatever gets to be known (p. 19). He states:

> The deep roots for the self, including the elaborate self which encompasses identity and personhood, are to be found in the ensemble of brain devices which continuously and *unconsciously* emphasis in original). maintain the body state with the narrow range and relative stability required for survival. (p. 22)

Damasio (1999) articulates that the sense of self is essential to the functioning of consciousness, emotion and feeling in the individual.

> The human impact of all the ... causes of emotion, refined and not so refined, and all the shades of emotions they induce, subtle and not so subtle, depends on the feelings engendered by those emotions. It is though feelings, which are inwardly directed and private, that emotions, which are outwardly directed and public, begin their impact on the mind; but the full and lasting impact of feelings requires consciousness, because only along with the advent of a sense of self do feelings become known to the individual having them. (p. 36)

Self-image

Self-image is based on our perception of our self, how we see ourselves. Classroom experiences which create a more accurate perception of self will strengthen self-image and thereby strengthen learning identity. Interviewees reported that their self-images had been weakened by residential and public school effects that had taught them that their self-image was not as acceptable as a "white" self-image. In addition the invalidation of Aboriginal culture and religion created a spiritual pain based on the conflict between Aboriginal and Christian beliefs that lessened self-image. The sense of self-disconnection created by this conflict disconnected students from their self and made accurate self-perception difficult.

Damasio (1999) comments on the process of developing a self-image. "The idea each of us constructs of ourself, the image we gradually build of who we are physically and mentally, of where we fit socially, is based on autobiographical memory over years of experience and is constantly subject to change" (p. 224). Here we see that self-image is subject to construction and therefore can be influenced through a curriculum that seeks to strengthen learning identity. Damasio notes that our "attitudes and choices" are the consequence of this construction (p. 225). Lakoff and Johnson (1999) state:

> What we understand the world to be is determined by many things: our sensory organs, our ability to move and to manipulate objects, the detailed structure of our brain, our culture, and our interactions in our environment, at the very least. *What we take to be true in a situation depends on our embodied understanding of the situation,* (emphasis in original) which is in turn shaped by all these factors. Truth for us, any truth that we can have access to, depends on such embodied understanding (p. 102)

This statement from Lakoff and Johnson ties the spiritual/perceptual to the emotional. They argue that "[t]here is *emotional causation* (emphasis in original) in which a perception or thought is conceptualized as an external stimulus that forcefully produces an emotion in us" (, p. 221).

At the NTI, self-image was strengthened by resolution of the conflict between traditional knowledge and Christianity. This was accomplished by presenting cultural teachings that affirmed the culture and allowed reconnection to the self. In addition, Phil Lane developed the concept of "churchianity" which enabled students to release negative feelings about what the church has done without the total negation of their belief in Christianity. This allowed students to strengthen their self-image and thereby strengthened the ability to perceive personal meanings in a cultural context. Since personal meanings are grounded in values and culture, the openness of a student's perception directly relates to their ability to learn. The stronger the self-image the greater the ability to perceive and learn.

In *Perceiving, Behaving and Becoming*, Combs (1962) states that:

> [l]earning ... is a process of increasing the scope of available personal meanings, increasing sophistication in ways of perceiving so that new experiences are seen for what they are and incorporated into the perceptual field. The job of the school is to work with present perceptions, with feelings, attitudes, and ideas of learners so that they grow in the direction of greater adequacy. (p. 141)

A strong self-image, which includes an accurate and positive view of self contributes to a strong learning identity, produces adequacy of personality and encourages learning. At the NTI students learned through process experiences (ceremony and re-evaluational counselling) to develop an accurate and clear view of their self.

> More intelligent behavior results through the development of rich, extensive and deeply personal meanings. These personal meanings about the world and people are derived as the individual becomes more open to experience. Openness to experience is dependent upon feelings of adequacy, on the one hand, and contributes to greater adequacy, on the other. (p. 143)

Self-esteem

Self-esteem is based in the emotional realm of the medicine wheel and may be defined as how a student feels about his/her self. The Anisa model argues that competency in the emotional area requires that students organize their positive emotions around hope and their negative emotions around fear. Students who develop emotional competency feel hope when they come in contact with that which is supportive of their potential and feel fear when they come into contact with something detrimental to our potential (Brown, 1984, p. 5).

In the emotion realm there were two main blockages to learning that crippled the self-esteem of students, emotional pain created by the invalidation and hurt in all areas of the medicine wheel and a distorted, inaccurate view of self and identity. The distorted view of self (negative self-image) based on colonialism and oppression created learning blockages in the emotional realm and therefore prevented learning energy from emerging from the emotional realm. This deprived all the other realms, physical, mental, spiritual and volitional, from receiving the learning energy they need in the educational process. The use of oral knowledge enabled NTI students to express their own oral histories in talking circles and ceremonies. The respect for oral tradition from the past created a classroom environment where it was safe to share personal, family and tribal stories. These contemporary stories contain much of the pain of colonialism and their telling was another method of releasing the pain and regain the energy of learning that is used to hold the pain.

Indeed Nathaniel Branden (1970) feels that self-esteem is paramount in the learning experience. He comments on the need for a feeling of self-esteem and its relationship to values and life accomplishment in *The Psychology of Self-Esteem* he states:

> There is no value judgment more important to man—no factor more decisive in his psychological development and motivation –than the estimate he passes on himself. This estimate is ordinarily experienced by him not in the form of a conscious, verbal judgment, but in the form of a feeling, a feeling that can be hard to isolate and identify because he experiences it constantly: it is part of every other feeling it is involved in his every emotional response. (p. 103)

In relating the importance of values and self-identity Branden goes on to state that:

> The nature of his self-evaluation has profound effects on man's thinking processes, emotions, desires, values and goals. It is the single most significant key to his behaviour. To understand a man [woman] psychologically, one must understand the nature and degree of his self-esteem, and the standards by which he judges himself. (p. 103)

The loss of self-esteem that contributed to a loss of cultural self and created blockages and conflicts in the Aboriginal values held by the students was addressed by the curriculum of learning identity. Again, since values are the patterned representation of emotion, a conflict in values reduced the learning energy available to the students.

The NTI curriculum promoted learning by providing curriculum experiences that strengthened self-esteem by affirming and supporting Aboriginal cultural values within a balanced, holistic learning environment. This allowed a recovery of pride and encouraged the strengthening of positive emotions organized around hope. Affirmations of Aboriginal knowledge, identity, culture and values increased self-acceptance and reduced judgmental feelings toward others. As mentioned above, the three primary healing aspects of dual process of healing/learning in the emotional realm at the NTI were emotional healing, strengthening of values and the development of emotional skills. Primary in this triad was the release of negative feelings in the emotional realm. The negative must be released to make way for the positive knowledge available in the curriculum. Once negative emotions are released, positive emotions emerged to take their place. These positive emotions were encouraged through positive teachings and cultural praxis. Finally, emotional skills, such as the ability to forgive, were taught and encouraged. For instance the ability to forgive was presented as an aspect of the teachings of the pipe.

Self-determination

Self-determination is an expression of the will and is based on volitional competence, which is the ability to accomplish ideals, aims, objectives and goals. The dual heal-

ing/learning curriculum at the NTI activated the will in the learning process by healing or removing volitional blockages.

Indeed, activation of the will is required for the first process of learning: the capacity to pay attention. By strengthening the will the NTI strengthened student self-determination and thereby the capacity to focus learning. This assured the development of human potential. Learning energy flows from the emotional realm to the will and becomes structured as values that express themselves as intent or attention toward a specific outcome. A learning blockage in the emotional or volitional realm can hinder the learning process before it begins. The importance of the training and development of the will is stated by Linda and Richard Eyre (1980) in *Teaching Children Joy*:

> Goal striving and achievement in life is a diamond with many facets, each one a separate and distinct joy. There is the joy of knowing our long-range purpose. The joy of responsibility, the joy of shorter-range goals, the joy of causes and commitment, the joy of organization and order, even the joy of failing occasionally and of sometimes making mistakes. (p. 109)

As mentioned in Chapter 5, the primary blockage to learning in the volitional realm was a 'conflicted will' (Anderson) that was immobilized by the volitional immobility created by negative emotional energy that was a block to the release of student potential (Anderson). Anderson spoke of the conflicted nature of her will and how the conflict was resolved at the NTI.

> The will thing was there but I was in conflict but after the Native Human Services I feel like the whole, I gained a lot of confidence there and I realized that I could do whatever I wanted to do. I really could. It assisted me in trying to figure out what I did want to do and how I wanted to go about it and I did. (Interview, January 30, 2003, p. 17)

Students identified four healing aspects of the NTI curriculum that removed these blocks were creation of a conscious awareness of the will, emotional release, identity validation, and strengthening the will. At the NTI, including knowledge of the will along with praxis (talking circles and ceremonies) strengthened and increased the capacities of the will.

Students commented on the importance of paying attention during ceremonies such as the talking circle that strengthened the will and the capacity to learn.

> Sometimes that opening circle would last all day. People would talk about their lives .... it would be their turn to speak and sometimes they would just sit there and cry for fifteen or twenty minutes, half an hour, forty five minutes and nobody would say a word. We would all sit there and be with that person while they discharged. (Ross Albert Interview, February 7, 2003, p. 2)

Pauline Terbaskit talked to the importance of realizing her will was of value and was part of her identity as an Aboriginal person.

> ... or allowing my mind to work for me as opposed to work against me knowing that I had this volition, this will, to learn and to change and to see that is just part of who you are and when you are not being who you are your spirit, or your will, is hampered, it is there, it would never leave you, but you have the power to change. (Interview, February 18, 2003, p. 12)

The idea that the energy of the will and the processes of attention is provided by the emotional realm is support by current neurological research. Damasio (1999) states:

> Regarding emotion and attention, the rationale for the functional overlap would be as follows. Emotion is critical for the appropriate direction of attention since it provides an automated signal about the organism's past experience with given objects and thus provides a basis for assigning or withholding attention relative to a give object. (p. 273)

In addition, Damasio defines the process through which this occurs in the brain. He writes, "first, processing of objects can take place; second, emotion can ensue; third, further enhancement and focusing of attention can occur, or not occur, under the direction of emotion (p. 273).

Self-worth

A new aspect of learning identity emerged from the interviews. It is the inclusive concept of self-worth as an all-embracing, holistic view of the elements of learning identity. Self-worth reflects Alfred North Whitehead's (1968) comment that a student's importance is their emotional worth (p. 117). Self-worth can be said to be the sum total of the five building blocks of learning identity. Verna Billy referred to it as, "my sense of value, my sense of worth, self-worth .... I think confidence, I have a very high level of confidence in my skills

and my ability" (Interview, February 10, 2003, p. 24). Self-worth is foundational to a sense of competency about one's life. Yvonne Duncan mentioned that the lack of self-worth was holding her back from her potentiality. She attributes the reestablishment of her self-worth to a positive outlook created by the teachers at the NTI. "They actually gave me a positive [outlook] that I was worth something and that I could do whatever I wanted to do without all that pain from back there holding me back" (Interview, May 30, 2003, p. 5).

The fourth circle of transformation: Values

The emotion contained in the elements of the learning identity is structured as values. Values become a relatively enduring patterned use of emotional energy and develop on the foundation of learning identity (Jordan, 1973, p. 36).

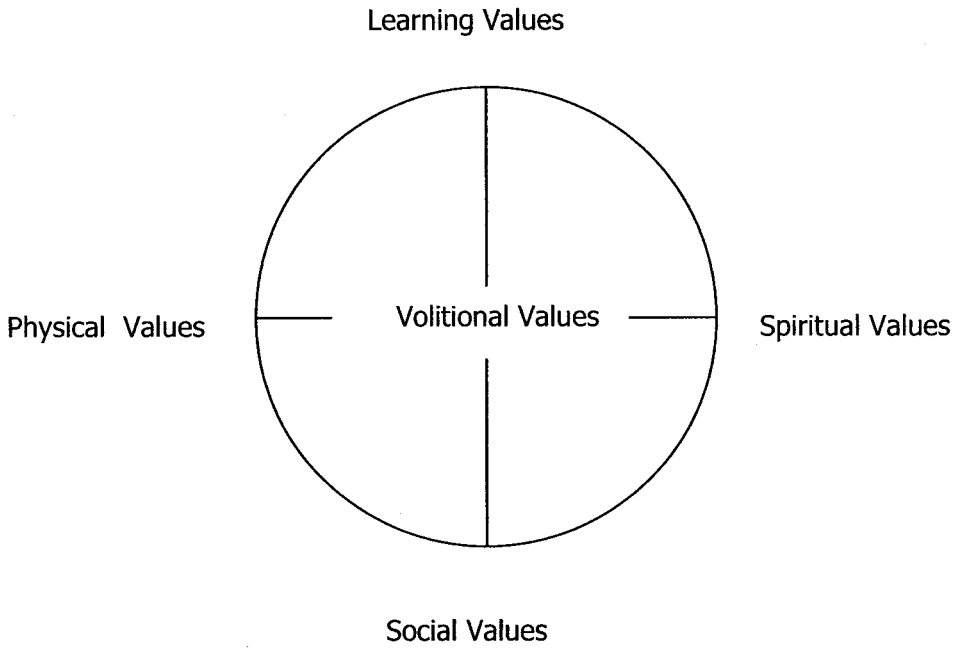

Figure 10. The Values Wheel

Each element of learning identity has a corresponding value on the medicine wheel. In the physical realm we develop physical values; in the mental realm we develop learning

values; in the spiritual realm we develop spiritual values; in the emotional realm we develop social values and at the centre in the volitional realm we develop volitional values; therefore, the stronger the learning identity of the student the greater the emotional energy available to interact with learning environments.

Kawagley and Barnhardt (1999) comment on the importance of values stating that educators must be aware that every action they take is connected to a 'web of values and behaviours' in an Aboriginal community. (p. 137)

Physical values

Physical values are the values that relate to our physical awareness and the physical world around us. As stated above, the learning energy available for physical values in Aboriginal students is often damaged through the creation of negative physical awareness. Aiona Anderson spoke of her experience of trying to wash the colour out of her skin. The negation of physical awareness destroys the foundation of physical values. The NTI was able to create physical acceptance through the use of Aboriginal knowledge that overcame the physical self-hatred that had been created in public and residential schools. Positive physical values were created through a holistic combination of cultural teachings about physical being, ceremony and emotional release. This created a positive physical awareness that was a foundation for positive physical values.

Learning values

Learning values are the values that organized our mental awareness and learning energy. In the mental realm negative self-concept was created by the invalidation of intelligence, Aboriginal knowledge and history, and psychological abuse in residential and public schools. Learning values were increased by a holistic learning, validation of Aboriginal knowledge, developing a positive self-concept, emotional healing, a philosophy of potential, the use of Aboriginal teachers and an accurate view of Aboriginal history. Impor-

tant to this process was the use of a holistic system of education that enable students to related Aboriginal knowledge to their self, family, community and Native Nation. The strengthening of values always included the discharge of negative energy (mental pain) contained in negative self-concept.

Spiritual values

Spiritual values are the values that organize our spiritual awareness and culture. Spiritual values are based on our self-image. Negative spiritual values were created in students by residential and public school effects, the conflict between Aboriginal and Christian beliefs and the sense of disconnection from culture created by cultural invalidation. This creates the cultural self-hatred mentioned by Deb Draney. When spiritual values are weakened it makes it difficult for students to learn because knowledge arises from culture and therefore, when students are disconnected from their culture through weakened spiritual values learning and transformation become difficult. Bopp and Bopp (2001) write that, "to disconnect or alienate people from their cultural foundations is like plucking a plant from the soil in which it is rooted" (p. 68). At the NTI ceremony, cultural/spiritual teachings, holistic education and affirmations were the primary means to strengthening self-image and spiritual values through cultural reconnection.

Volitional values

Volitional values are the values that organized our capacity to pay attention and create our self determination. The first process of learning, the capacity to pay attention is a volitional value. At the NTI students spoke of a conflicted will that created a blockage to learning and volitional immobility. Negative emotions and negative teachings about Aboriginal people and history were cited as the source of negative volitional values. The learning energy available in the volitional realm was vitiated when students were taught to have low expectations of their potential. Students reported that the creation of a conscious awareness

of the will, emotional release, identity validation, and strengthening the will were significant factor in strengthening a sense of self-determination and therefore, volitional values.

Social values

Social values are the values that organized our ability to interact with the human world. They are based on our sense of self-esteem. At the NTI there were two main blockages to learning in the emotion realm, emotional pain and a distorted, inaccurate view of self and identity. The total absence of a curriculum of emotional development in residential and public schools created students who had difficulty identifying and expressing their emotions. This distorts a student sense of self and self-esteem. Emotional healing, strengthening of values and the development of emotional skills were cited as important in strengthening self-esteem and social values.

Learning identity and values at the NTI

Learning identity and values are equal to each other in terms of the energy of learning they contain. Values are the patterned uses of emotional energy available in the student's learning identity (Brown, 1984, p. 16).

Table 18. Learning Identity and Values

Learning Identity	Equals	Values
The energy contained in: Body-awareness Self-concept Self-image Self-esteem Self-determination	Equals	The energy contained in: Physical Values Learning Values Spiritual Values Social Values Volitional Values
The energy contained in Learning Identity	Equals	The energy contained in Values

At the NTI physical values were strengthened through the dual process of healing/learning. Negative physical awareness and physical shame was discharged through counselling and ceremony. Aboriginal knowledge and teaching about the physical self encouraged the development of positive physical awareness and provided a foundation for healthy physical values that encouraged learning. In the mental realm, releasing negative self-concept that included negative beliefs about Aboriginal intelligence discharged mental pain. Holistic learning and the validation of Aboriginal knowledge created positive self-conceptualizations of Aboriginal identity. These created a positive self-concept that enabled the development of strong learning values. In the spiritual realm negative self-image was released and the use of Aboriginal teaching reduced the conflict between Aboriginal and Christian beliefs. The use of ceremony and cultural teachings created a positive self-image that developed strong spiritual values. In the volitional realm, negative self-determination that was based on a conflicted will was discharged through validations of Aboriginal potential and exercises to strengthen the will. This created a sense of positive self-determination that was foundation to strong volitional values that encouraged the processes of learning that exist in the will. In the emotional realm, emotional pain based on negative self-esteem was discharged. This provided emotional healing that re-energized the emotional realm and allowed energy to increase in the student's entire learning identity. Positive self-esteem was created through the development of emotional skills. This created strong the social values that were the foundation for transformation and healing in the curriculum. Abuse in residential and public schools created a negative learning identity but the healing/learning process strengthens identity and values. This process is outlined in Table 19.

Table 19. The Process of Strengthening Values

Abuse creates pain / conflict	Negative learning identity	Healing / learning	Strengthen identity	Strengthen values
Physical pain	Negative physical awareness Physical abuse Physical shame	Aboriginal knowledge Positive cultural teaching about physical self	Positive physical awareness	Physical values
Mental pain	Negative self-concept Negative beliefs about self-intelligence First Nation's history and knowledge	holistic learning validation of Aboriginal knowledge developing a positive self-concept emotional healing philosophy of potential Aboriginal teachers accurate view of Aboriginal history	Positive self-concept	Learning values
Spiritual pain	Negative self-image Residential and public school effects Conflict between Aboriginal and Christian beliefs Sense of disconnection from culture	Ceremony Cultural/spiritual teachings Reconnection Holistic education Cultural affirmations	Positive self-image	Spiritual values
Volitional pain	Negative self-determination Conflicted will Negative emotional energy Volitional immobility	Conscious awareness of the will Emotional release Identity validation Strengthening the will	Positive self-determination	Volitional values
Emotional pain	Negative self-esteem Emotional pain Distorted, inaccurate view of self and identity	Emotional healing Strengthening of values Development of emotional skills	Positive self-esteem	Social values

Fifth circle of transformation: The development of competency

When a student senses that they are becoming competent through their process of education there is a motivational effect on the learning process. Competencies stimulate learning and assists in the organization of emotional energy into values that are expressed toward positive educational achievement.

In the Anisa model, learning is the key factor in the process of actualizing human potential. The quality of any educational experience can be judged by the degree to which it guides people to release their potentials through learning. The Native Training Institute taught the definition of learning competence in the Anisa model defined by Jordan and Streets (1973) as: "[t]he ability to differentiate experience, breaking it down into contrastable elements, to integrate these elements into a new pattern, and then to generalize the pattern to new situations" (p. 297).

Learning competence is more than proficient learning, it is the ability of the learner to guide their own learning, to control his or her own process of becoming, to become his or her own teacher. Learning competence requires the conscious ability to differentiate, integrate and generalize elements of experience in ways that keep us in close touch with reality and thereby maximize our survivability. At the NTI students were provided an education that included the realities of Aboriginal life and thereby manifested their potential within a contextual learning environment that was relevant and healing. "Man ... can know that he knows, know that he loves, love what he knows, and be conscious of all this ..." (Jordan, 1972, p. 23).

Learning competence requires conscious control over the process of learning. Once a person becomes conscious of their process of learning they gain control over their own potentialities, their process of becoming. At the NTI this process allowed the students to find their volitional ability to establish and move toward goals relevant to their survivability. They became teachers and leaders in the classroom and in their communities. A number of

interviewees mentioned the importance of becoming leaders and teachers during their education at the NTI (Ross, Anderson, Smith, Terbaskit). This is a result of an educational theory that promotes holistic competency. Jordan (1973) describes learning competency:

> The role of educational institutions is to provide a means for the continuous engagement of students in the process of actualizing potential and to enable them to gain conscious control over it. The key factor in the process is learning; being in charge of the process of knowing how to learn is what is meant by learning competence. (p. 294)

The process of developing the ability to teach created profound validations upon the students and their feeling about their intelligence. Anderson relates:

> ... we could do our own teaching and we could do our own learning and it was okay to do that. That was a mental realization that we could, that we had what it took to teach ourselves and to teach others. I think that is a pretty major, that was a major awareness for me because, again, having grown up in a society that said you know, white is right. That is a big mental awakening and that made me feel a lot more confidant. (Interview, May 27, 2003, p. 12)

When the Anisa concept of learning competence is combined with the teachings of the medicine wheel we develop a model with competencies in each of the five realms. Each one of these competencies creates motivation for learning in their respective realm. In the holistic education at the NTI these five competencies combined to create an overall learning competence.

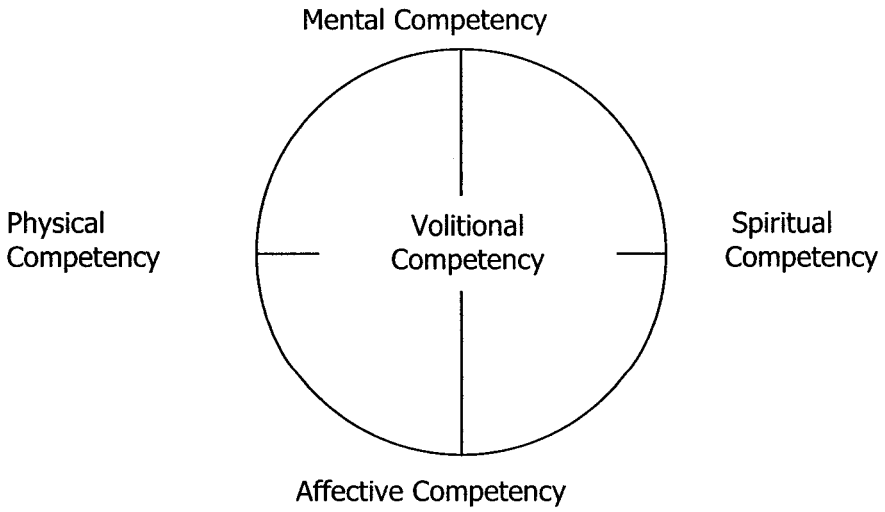

Figure 11. The Competency Wheel

The knowledge of the concept of learning competence enabled teachers at the NTI to promote higher levels of learning by guiding students toward their individual capacities to learn in a culturally meaningful setting.

Physical competency

The teachings of physical competency at the NTI included physical education, knowledge of nutrition and health as well as the symbolic teachings regarding the meaning of the body in Aboriginal philosophy. Physical competency is based on a strong and healthy sense of physical awareness. The development of physical competency required the dual healing/ learning process that included as aspect of healing the negative view of Aboriginal physical presence (John, Sam). Native games and Aboriginal knowledge of physical health strategies including sobriety were important in the creation of a sense of competency over the physical self that included positive physical awareness as part of the learning identity of the student. It is important to note that each of the competencies developed in relation to the other realms of the wheel and never in isolation.

Mental competency

The teachings of mental competency at the NTI included the validation of Aboriginal knowledge and the development of a sense of intelligence in the students. Mental competency is the ability to use cognitive abilities to acquire knowledge and is founded on a strong self-concept. The dual healing/learning process at the NTI healed the negative message about Aboriginal knowledge and intelligence and created a foundation for mental competency.

Spiritual competency

The teachings of spiritual competency at the NTI included cultural education, knowledge of ceremonies as well as the healing of the conflict between Native tradition and

Christianity. Learning how to do ceremonies created a motivation affect on the attainment of cultural knowledge. Spiritual competency is based on the development of a healthy self-image and the ability to perceive the self accurately with honesty (John, Leech).

Volitional competency

Volitional competence is the capacity to differentiate, integrate and generalize experience towards the accomplishments of ideals, aims and intentions. Volitional competence is an expression of the will. The four processes of the will required for human development and education are:

1. the capacity to focus attention
2. the capacity to establish goals
3. the capacity to sustain movement toward goals
4. the capacity to achieve goals and establish new goals

The cultural pedagogy at the NTI theorized that emotional energy travels from the emotional realm of the medicine wheel to the volitional realm. From the volitional realm this energy travels to the physical, mental and spiritual realms. A conflicted will creates a major blockage in the path of this energy and therefore a major blockage to learning and functioning in all areas of life. NTI students spoke of feeling negative emotional energy in the area of volition that prevented them from formulating educational goals. Through discharge of this energy combined with a conscious awareness of the will provided through Aboriginal knowledge and ceremony students were able to identity and achieve volitional goals through the expression of volitional values.

Damasio (1999) provides the neural theory to support the concept of the emotional realm of the medicine wheel providing energy to the physical and mental realms. "The collection of neural patterns which constitute the substrate of a feeling arise in two classes of

biological changes: changes to the body state and changes to the related cognitive state" (p. 281). Of course we would add changes to the spiritual state.

> The circumstances surrounding the sea anemone determine what its entire organism does: open up to the world like a blossoming flower—at which point water and nutrients enter its body and supply it with energy—or close itself in a contracted flat pack, small, withdrawn, and nearly imperceptible to others. The essence of joy and sadness, of approach and avoidance, of vulnerability and safety, are as apparent in this simple dichotomy of brainless behavior as they are in the mercurial emotional changes of a child at play. (Damasio, 1999, p. 79)

Emotional competency

The Native Training Institute was the site of the development, and use of a curriculum of education that allowed Aboriginal emotion into the classroom. Affective education was created through a confluence of teachings from the medicine wheel, Aboriginal values, the Anisa model and the theory of re-evaluational counselling. Arising from this confluence was an educational process that combined Aboriginal culture, ceremonial and co-counselling praxis, identity and values with Anisa concepts of affective development. This approach developed volitional values and strengthened emotional capacities and learning identity. Central to this process was the exploration of Aboriginal potentiality and learning based on cultural pedagogy that guided the relationship between the emotional realm of the medicine wheel and the physical, mental, spiritual and volitional realms. It allowed the emotional realm to provide the nourishment necessary for educational transcendence and learning (Battiste 2000; Brown et al., 1984; Fiumara, 2000).

The essence of colonialization is the removal of emotion from the oppressed. A non-affective approach learning is oppressive. The removal of emotion eliminates the energy available in the learning identity of the student (Boler, 1999; Brown, 1984; Fiumara, 2000). The removal of emotion also denies life to the roots of the sacred tree of learning. The elimination of emotion from education reduces creation to objects and has been instrumental in the objectivization of indigenous peoples. The absence of feeling in the learning

context disconnects Aboriginal students from the connection to the earth that belies the traditional creation of values. As Fiumara (2000) argues non-affective objectivity creates cognitive processes that allow the oppression of the earth and people through "radical estrangements" (p. 23). Indigenous education must create a renewed connection to affective learning for true decolonization to occur in the classroom and to renew our ability to create and maintain relationship. This connection energizes learning. Aboriginal epistemologies positively shape education through the reconnection to the affective roots of connected learning. Liberation and transformation require the assertion of emotion in the academic setting.

Battiste and Henderson (2000) argue that curricula has been "the organized portion of education that has been the silencing tool of Western education of all 'others'" (p. 15). Boler (1999) argues that curricula have fostered the silencing of emotions (p. 19). Fiumara (2000) states that the theoretic relevance of affective life remains silenced in our epistemologies ... (p. 25). Thus, in order to appear "legitimate, rigorous, and neutral" (p. 41) education must conceal its affective roots and motivations. A more accurate view is that "passions could be more realistically seen as simply inherent to any theoretical commitment" (p. 42). The western worldview that separates subject from object does so through the mechanism of internally separating affect from reason. This process is contrary to the Aboriginal worldview that the subject is intimately connected to all aspects and energies in creation. There is an increasing awareness among Native and non-Native educators that cognitive learning is dependent on emotional development. There is also mounting neurological evidence that emotional development is primary in the learning functions of the brain. This requires educational processes that develop both cognitive and affective potentials. To create healthy classrooms at the NTI, a decolonizing curriculum was developed that reenergized the emotional realm and allowed emotional expression in the classroom. A

strong belief developed at the NTI that the expression of Aboriginal emotion in the classroom was critical to the healing and learning competency of the students.

The pragmatic aspects of the development of affective competency, in relation to Aboriginal values and identity includes five basic processes. First, the ability to identify emotions. Second, the ability to communicate emotions to the self and others. Third, the ability to read and understand the feedback of the emotional realm. Fourth, the ability to move from one emotional state to another. Fifth, the knowledge of how values are structured by emotions; and sixth, the inclusion of emotional healing in the curriculum. These six aspects combine to create emotional competency on an experiential level. The skills involved in developing these abilities necessitate curricula of emotional development.

Understanding emotional process

At the NTI students learned to understand the emotional process through counselling techniques and ceremonial knowledge. Students learned the process through which emotions emerge and their relationship to Aboriginal knowledge and mythology. Emotions begin as instincts. Jung stated that an instinct is an archetype perceiving itself. Instincts are subconscious such as the fight or flight instinct. Instincts arise out of the subconscious archetypal, mythological primordial realm into consciousness as feeling states registering in the physical realm. These feeling states become conscious feeling in the physical and mental realms. When the aspects of appraisal are added to feelings they become emotion with its potential for feedback to the human energy system. Emotions are instincts made conscious. Emotions become organized into enduring patterns of energy that are expressed as values. Values provide intention and advance emotion into the realm of affect. Emotion and intent combine to become the will at the centre of the medicine wheel. Environmental, social (family, tribal) and spiritual values are expressed through the powers of volition in accordance with intent. Values are organized and expressed toward vision and ideals, through the

will. The relationship between the development of vision and its expression by the will is articulated in *The Sacred Tree:*

> All human beings have the capacity to grow and change The four aspects of our nature (the physical, the mental, the spiritual and the emotional) can be developed when we have a vision of what is possible and when we use our volition to change our actions and our attitudes so that they will be closer to our vision of happy, healthy, human being. (Brown et al., 1984, p. 16)

The student moves toward these ideals by accomplishing curriculum goals and objectives. In summary, instinct becomes emotion, which develops into intent, or will that is expressed toward ideals and vision as illustrated in Figure 12.

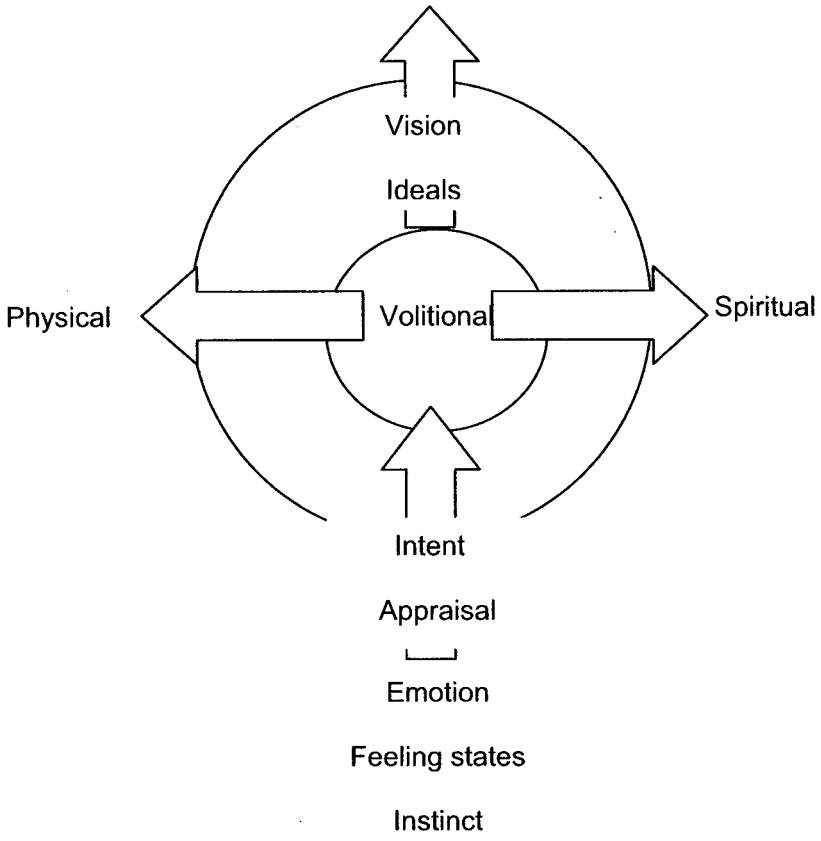

Figure 12. The Process of Emotional Development

The knowledge of this process explains the movement of emotional energy from the emotional realm to the volitional realm and to the other realms of the wheel. Walter Leech commented on this relationship:

> I know, that it made a lot of sense, that when they talked about an emotional thing I could see how it affects the physical, the mental and the spiritual. Right away something about connection comes to my mind when I hear something being taught in the medicine wheel way. (Leech Interview, February 26, 2003, p.25)

The ability to identify emotions

Learning how to identify emotions is essential to establish what Anderson referred to as a cultural vocabulary of emotion. In Anisa terms this would be an introduction to the differentiation of feeling into identifiable contrasting emotions. Fiumara (2000) comments on the importance of emotional vocabulary: "If we have no words for feelings, we cannot make feelings our own" (p. 102). Fiumara also states that through the development of affective literacy we can both know our feelings and experience knowledge. To develop literacy we must increase our ability to describe emotional reality. Fiumara draws on Gardner's Theory of multiple intelligences to state that emotional literacy, maturity and competence requires: (1) the ability to access feeling states; (2) The ability to discriminate among feelings: (3) The ability to express feelings as language; (4) The ability to use affect in guiding behavior; (5) The ability to link emotion to cognition; (6) the development of emotional regulation (p. 105).

Boler (1999) also examines emotional literacy programs. She outlines the salient elements of emotional literacy curricula (p. 84):

1. Teaching students to identify facial expression that represent emotions.
2. Increasing self-esteem and helping students to have a good feeling about themselves
3. Learning to appreciate others qualities (not accomplishments but qualities)
4. Learning to control emotions (counting to 10 before getting angry)

5. Learning conflict resolution skills
6. Learning tolerance, respect and caring. (Boler points out that these need to be taught in relation to cultural differences rather than as universal values).

Goleman (1995) relates emotional intelligence and literacy to the achievement of moral values and he states that eventually the lessons of emotional education will be integrated with other subjects. He names five areas that are key to enabling students to increase their ability to learn (p. 283). These are:

1. Emotional self-awareness
2. Managing emotions
3. Harnessing emotional productively
4. Empathy; reading emotions
5. Handling relationships

The ability to communicate emotions

The ability to communicate an internal emotional state is essential to affective competency. Many students were unable to communicate emotion in a healthy way at the beginning of their classes at the NTI. They had not learned this skill. However, through the talking circles and re-evaluation counselling this skill was developed. Fred John relates the development of communication skills to his personal growth and transformation. He comments:

> ... they taught us our personal growth about ourselves and also developed the skills of communication, human growth. All of those things I did not pay attention to or I did not have when I was struggling in my life. They brought that around to me. They made me do a lot of English. All of that made sense after I went through this program. It all came together. My social life improved, my belief in people, I was even learning how to forgive the residential school for their behaviour towards what they done. I was taking pride in myself once again. (John Interview, Jan 20, 2003, p. 4)

Yvonne Duncan also mentions how she gained the ability to express herself and thereby remove emotional blockages.

Understanding emotional feedback

In the Anisa model an emotion is defined as a subjective assessment of an individual's viability which is a process of feedback. Emotional competence is founded on the structuring of feeling around hope related and fear related emotions. An emotionally competent person feels the emotion assessment of hope (love. Joy etc.) when they believe an experience is bringing about their potentiality as human beings. An emotionally competent person feels the emotion assessment of fear (anger, hate etc.) when they believe an experience may suppress their potential. These assessments advise students if they are doing that which contributes to their learning. Magdalene Carney (1976), one of the foremost developers of the affective area of the Anisa model, wrote:

> Built into each one of us is an internal cybernetic (feedback) system through which information about how the organism is expending energy is represented in consciousness in the form of feelings or emotions. Each living human being is an energy system. Its viability as a system (organism) depends on how it uses energy available to it both in the maintenance of internal operations and it its interaction with the external environment (p. 6)

The use of alcohol and drugs is one of he most common sources of emotional crippling. It is well known that people do not mature emotionally when consuming addictive substances. A person forty-five years of age who has been drinking since he was fifteen is still emotionally a fifteen year old. The result of addiction is the absence of growth in the emotional realm. Even more concerning is the realization that many addictive personalities are also the adult children of parents who were also addictive personalities. We begin to see entire communities with an increasing amount of emotional crippling being handed down generation to generation. Each generation the crippling tends to become more severe because of the deterioration of home and family. Emotionally crippled human beings are often attracted to experiences and situations that suppress and sometimes destroy their future. The effects of this emotional crippling contributed to the need for the healing curriculum at the NTI. All of the students interviewed in this study achieved sobriety as

emotional maturity was created through healing. Ross Albert spoke eloquently of his experience.

> Well number one I sobered up which was a big change for me, I mean if I had continued on the way I was going I would have died ... .it was your (Lee Browns) class as a matter of fact ... I had this bottle in my suitcase when I left home just in case ... I can remember thinking when I got back to my room, thinking to myself, well I got this bottle in the suitcase, I am not going to take a drink today, I will keep it till tomorrow. Tuesday came around, Tuesday night I didn't drink and I can remember thinking on Wednesday it has been three days since I had a drink. Two more days and I said I am going to hang on to this bottle till Thursday. I had this good old friend of mine in my suitcase. I can remember going home with that bottle. Not opening that bottle. I hung on to that bottle till Christmas time and I gave it away. I gave it to a friend of mine who is still drinking. (LB: a bottle of what) It was a bottle of whisky. (LB: you have never drank again) No, never have. (Albert interview, February 7, 2003, pp. 10-11)

Students need an understanding of the emotional feedback processes that maintain viability in the learning context in order to increase potential. These processes include the regulative and evaluative processes of reflection, interpretation, appraisal, facilitation, inhibition, coping and managing. Damasio (1999) argues that the self should provide "relative stability" (p. 135). This stability in the emotional represents emotional balance that provides for the maximum release of potential by supporting a stable self.

Emotional management

A complete curriculum of emotional competency should develop the processes through which students can move along the emotional continuum and learn how to change from one emotional state to another. This is true affective competency. At the Native Training Institute ceremony and counselling were used to teach the skill of emotional management. The important quality of this skill is to be able to shift from a negative emotional state to a positive emotional state. For many students at the NTI this was learned through ceremony. Ross Albert commented that this was possible for him in the sweat lodge ceremony: "The whole thing for me was a very symbolic like being born. Then I was able to see myself differently, look at my self differently and accept myself. Like the old person died"

(Interview, February 7, p. 8) Through ceremony and counselling praxis students learned how to move to those emotional states that are optimal for the maximization of their potential.

The creation of positive values

The curriculum of affective competency at the NTI included the understanding and development of traditional values and the process through which emotions are structured as values. Aboriginal societies focus on the development of values knowing that emotional competency will be achieved if the values of tribal members are developed properly. Therefore, a curriculum that teaches Aboriginal values and identifies the emotional structures inherent in each value, creates a greater understanding of values and the means by which they energize the processes of learning expressed by the will.

Emotional healing

The emotional crippling present in students at the NTI created the need to dedicate a portion of their curriculum to emotion healing through the use of traditional processes as well as counselling skills. To continue with content curriculum without taking time to heal the emotional realm of the human being is to waste the resources and time of the educational system and the teacher.

Emotional healing was promoted by all of the models used at the institute. The medicine wheel allowed the inclusion of emotion in the holistic framework of the institute and defined its relationship with the other realms of the wheel. Re-evaluation counselling provided a methodology for the release of negative emotions and their replacement with positive emotional content. The Anisa model provided definitions of emotion and emotional competency that enabled students to organize newly developing positive emotions around hope, potentiality and learning. In addition the Anisa model provided knowledge for structuring these emotions that was consistent with Aboriginal values and the achievement of

emotional competency. Alcoholics anonymous and transactional analysis provided additional methods of understanding emotion and emotional release. In addition, the emerging emotional energy was guided toward the creation of positive values through the use of traditional knowledge, stories and philosophy. The release of the emotional pain created the potential source of learning (NTI Philosophy tapes, 1983, p. 104).

By including the emotional as important in the curriculum at the NTI the founders created a classroom environment where it was safe to feel and experience Aboriginal emotion. This environment allowed the release of the hurt during ceremonial and counselling experiences and also during cognitive learning. As was stated above, the mere act of learning (history for instance) can be painful for an Aboriginal student because there is pain in the colonial context. Students commented (Ross, Anderson) that the release of pain during cognitive learning was also important. Lectures and presentations were delivered with the understanding that the release of emotion would be accommodated and respected at any time. "Healing the past, closing up old wounds, and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of the process of sustainable development" (Bopp & Bopp, 2001, p. 63).

At the NTI the understanding developed that the conflict in the emotional base of the student permeates the entire being of the student (all realms of the medicine wheel) (see Figure 13). The emotional self is the root of the sacred tree of being. Emotional pain flows to the will and then is directed to the physical, mental and spiritual realms of the medicine wheel. The pain and conflicts developed in the emotional realm become the blockages to learning in the other realms. For instance the pain of self hatred energizes the feelings that Aboriginal physical presence is unacceptable, that Aboriginal knowledge is not as valid as non-Aboriginal knowledge, that traditional Native beliefs are inferior to Christianity and that the student is therefore unworthy of positive learning goals.

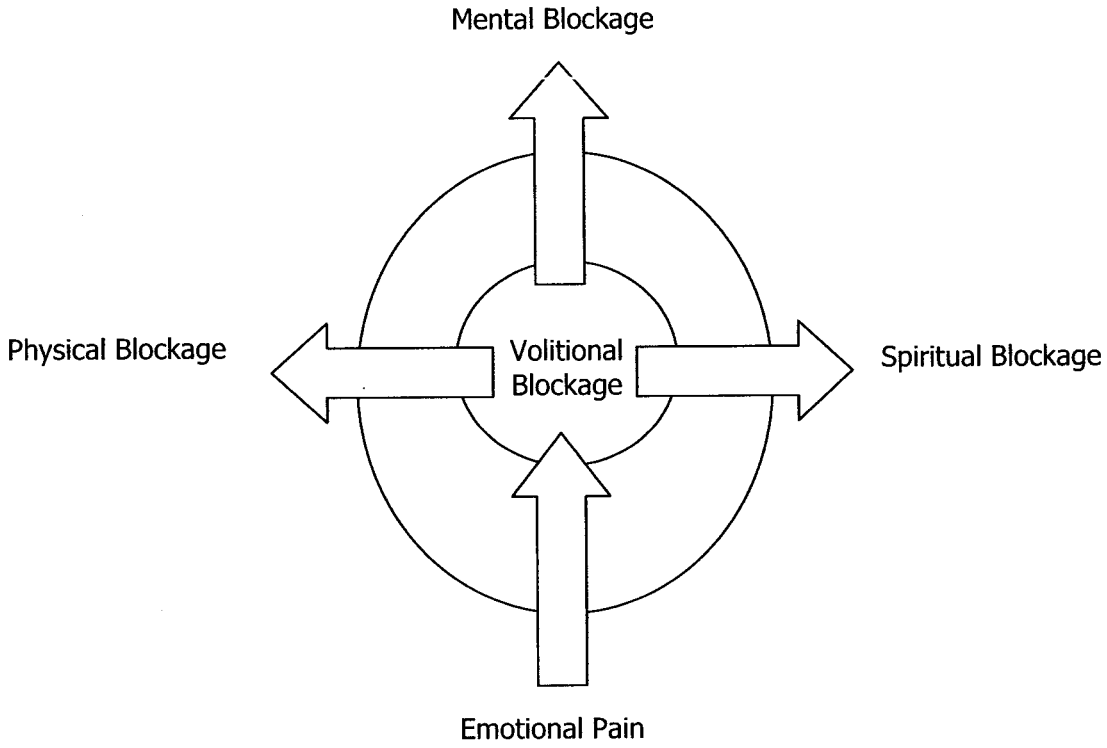

Figure 13. The Path of Emotional Pain

Every hurt, every negative experience shared by the respondents in this study contributed to their negative learning identity and created the negation of their potential as learners. The Native Training Institute was able to reverse this process and create a classroom where invalidation was replaced by validation, where negative educational emotional experiences were replaced with positive. Where the negative teachings, messages and countless put-downs of the residential and public schools were released and let go through ceremonial and counselling methodologies in the classroom. Pain was lessened, Identity was strengthened and learning increased. When the pain was released conflicts were resolved with the intelligence and energy available to all that are free of pain. The energy that was once used to hold the pain and conflict in place was released for use toward positive goals of learning and leadership discussed by the interviewees (Smith, Terbaskit, Anderson, Ross,

Billy). Students mentioned a sense of rebirth, a longing to hear the words of Aboriginal knowledge and culture that were being taught. They felt a new sense of life. A realization that the long hard night of Aboriginal suffering was at an end and the dawning of that early morning light had come.

> The tears are not the pain; the tears are the release of the pain.
> Phil Lane Jr.
> (Bopp & Bopp, 2001, p. 63)

The primary healing aspect involved in the development of emotional competency was the discharge of negative emotion. The knowledge of emotional release and healing contained in ceremony and reevaluation counselling was the backbone of the healing aspect of the healing/learning dual process used at NTI. By using the dual process of emotional release combined with leaning in each realm of the medicine wheel, space was created for learning to occur. Without emotional release of the blockages existing the physical, mental, spiritual and volitional realms students will stay in conflict and learning will proceed very slowly, if at all.

> Healing is a necessary part of development. Healing the past, closing up old wounds and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of the process of [transformaton]. (Bopp & Bopp, 2001, p. 197)

At the NTI students actually became co-counsellors and practiced counselling techniques. Susan Smith attributed re-evaluation and the talking circles as being the primary tools of transformation at the NTI. She states, "I think on the group [Re-evaluation counselling] was probably most important tool of transformation that we had there." (Smith, Interview, January 27, 2003, p.14).

Curriculum processes and affective competency

The pragmatic aspect of developing an affective competency curriculum, in relation to aboriginal values and identity includes three processes. First, I recommend that from first to forth grade students learn to identify emotions and learn a basic understanding of the parameters of each in relation to Aboriginal values. In Anisa terms this would be an introduction to the differentiation of emotions. Second, in grades five through eight I recommend that curriculum include an understanding of the emotional feedback processes that maintain viability in the learning context. This would include the capacities of integration discussed in the Anisa model including the regulative and evaluative processes of reflection, interpretation, appraisal, facilitation, inhibition coping and managing. Finally, during grades nine to twelve, the curriculum should introduce the processes through which students can move along the emotional continuum and learn how to change from one emotional state to another. This is true affective competency.

The sixth circle of transformation: The creation of ideals

The sixth wheel, the wheel of ideals, is composed of physical ideals, mental ideals, spiritual ideals, emotional ideals and volitional ideals. A value, as stated above, is a patterned use of energy and an Ideal is the most perfect use of our energy we can imagine (see Figure 14).

Once ideals are established in the curriculum students can structure their energies to move toward the ideals. Ideals therefore, lure the way we use our energy to actualize our potentials. Ideals are the lure of values. Rescher (1987) comments:

> Ideals take us beyond experience into the realm of imagination – outside of what we do find, or expect to find ... Admittedly this envisions a perfection or completion that outreaches not only what we actually have attained but what we can possibly attain in this sublunary dispensation. However, to give this up, to abandon casting those periodic wistful glances in this 'transcendental' direction is to cease to be fully, genuinely, and authentically human. (p. 133)

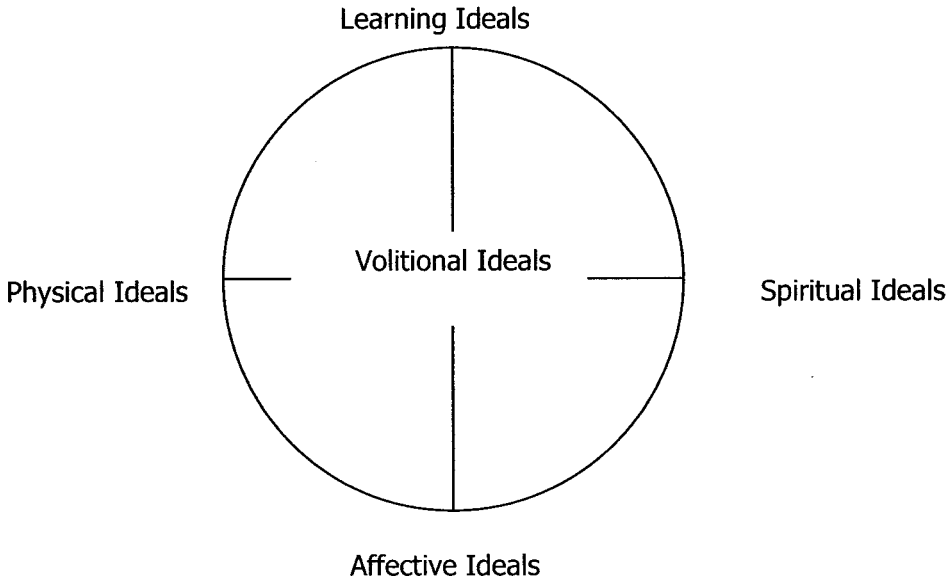

Figure 14. The Wheel of Ideals

The life long movement toward connectedness with all created things is nourished through an orientation toward ideals in an organismic, holistic, process curriculum. In fact, in the absence of ideals students learn only to seek pleasure and avoid pain. Brown (1984) writes:

> The absence of ideals weakens learning identity and lessens our capacity to form values and learn. Ideals are an expression of faith moving toward competence. In terms of the medicine wheel, ideals sustain the movement from the knowledge of the south to the wisdom of the north. In the absence of ideals the only possible orientation is to the physical side of the medicine wheel (p. 18).

The creation of ideals in the educational process provides focus for the energies released in the process of learning and is perhaps the most important part of the curriculum because, once established, ideals create a self-sustaining, well-motivated learner. Rescher (1987) agrees that ideals "guide thought and action in beneficial directions" toward the accomplishment of learning objectives and although they are unachievable ideals govern

values, structure actions and give meaning to a students endeavours (pp. 1- 2). As with competencies, ideals are attractive and promote the expression of positive values. Alfred North Whitehead (1942) writes:

> The fading of ideals is sad evidence of the defeat of human endeavor. In the school of antiquity philosophers aspired to impart wisdom, in modern colleges our humbler aim is to teach subjects. The drop from the divine wisdom, which was the goal of the ancients, to textbook knowledge of subjects which is achieved by the moderns, marks an educational failure sustained through the ages. (p. 29)

In Aboriginal pedagogy these ideals are transmitted through participation in "ritual, ceremony, art and appropriate technology" in relationship to community (Cajete, 1997, p. 26). Community here designates not only the human tribal community but also the community defined by the statement 'all my relations'. That is all those with wings and fins, that move above the ground and below the ground, that move in the water and the air, including plants and the whole of nature. This is the foundation of relational identity Cajete (1997) writes:

> In its guiding vision, a culture isolates a set of ideals that guide and form the learning processes inherent in its educational systems. In turn, these ideals reflect what that culture values as the most important qualities, behaviors, and value structures to instil in its members. Generally, this set of values is predicated on those things central to its survival. (p. 25)

Physical ideals

The physical ideal is that physical values will be expressed toward the highest possible health and well being of the student. Physical ideals include the well being of the physical environment and physical structures in the community.

Mental ideals

Mental ideals express the highest possible learning and use of their intelligence that a student can achieve. Interviewees spoke of having no mental ideals at the beginning of the program and establishing educational ideals during the NTI academic experience.

Spiritual ideals

Spiritual ideals express the highest possible use of spiritual values to learn from the culture. They represent the ability of students to gaze into the unknown and imagine the highest possible realization of their potential in all realms of their being.

Volitional ideals

Volitional ideals express the highest possible use of volitional values to organize the will toward the accomplishment of goals and objectives.

Emotional ideals

Emotional ideals express the highest possible use of social values to develop our capacity to be loving and kind to all peoples. Elder Mary Anderson spoke of the need for people to regain capacity to loving to one another that was lost in the residential schools (Interview, January 30, 2003, p. 2). She specifically identified schools as they exist now with cognitive based curriculum as a source of the problem.

> Well, I guess you would have to get together more, get to know one another. Then you love one another. We are trying to do (it) now but not quite, not yet and there is too much school, too much high school, university and all that so we are scattered now. Elder Mary Anderson spoke of the need for people to regain capacity to loving to one another that was lost in the residential schools. (Interview, January 30, 2003, p. 5)

The importance of ideals as an agent of learning is again stated by Whitehead (1948):

> You won't get interested in what you are doing unless you have some ideals before you—some hopes for the betterment of human society, some joy at making others happy, some courage in facing the obstacles to progress. Such ideals bear essentially upon your school work. (p. 181)

The seventh circle of transformation: Vision

> Where there is no vision, the people perish.
>
> Proverbs 29:18

Vision refers to the ability of students to formulate a view of their potentiality at its highest level. Vision acts as a powerful magnet drawing the previous circles of transformation toward the vision. It creates the pull of transformation that directs the expression of learning energy. It is rooted in emotions, values, competencies and ideals entertained in the first six circles of transformation. Vision is based on an accurate and critical view of our past and present with optimism toward the future. In Aboriginal thought, as it was expressed at the NTI, vision incorporates the person, family and community in a movement toward the highest and best ideals. Lane commented on the importance of incorporating the traditional Native teachings into the vision of pedagogy and curriculum:

> ... I wanted to share the reality of the sacred teachings we all have received that says when the young people stop singing the old songs and there is no more dreams and visions of greatness there is no more power. So as your vision is so shall your power be. We need to have that vision, we need to sing those old songs because if they are spiritual that means they are eternal and if they are eternal there is no such a thing as the spiritual teachings being just in the past and only for the past. If they are eternal they are eternal for all time, right? Therefore, we cannot forget the old songs that tell us the beauty of this universe and who we are and who everybody else in this sacred circle is. We have got to have the vision. (NTI Philosophy Tapes, 1983, p. 8)

The capacity of an individual to hold a vision is essential to learning. The very presence of a vision develops a set of ideals and attracts us toward them. This process of attraction is a primary source of the internal motivation necessary for learning. Each of these are essential in order to create a classroom which is a healing and healthy place. The use of the will to express purpose, direction and movement creates healthy individuals and communities. Will is the volitional process of actualizing purpose which has been formulated as a

vision or a goal. The ability to formulate a vision arises out of volitional competency that is energized by emotion.

The first six circles of transformation develop toward the seventh circle of transformation, which contains the overall sense of personal and tribal vision. This includes our physical vision, mental vision, spiritual vision, emotional vision and volitional vision.

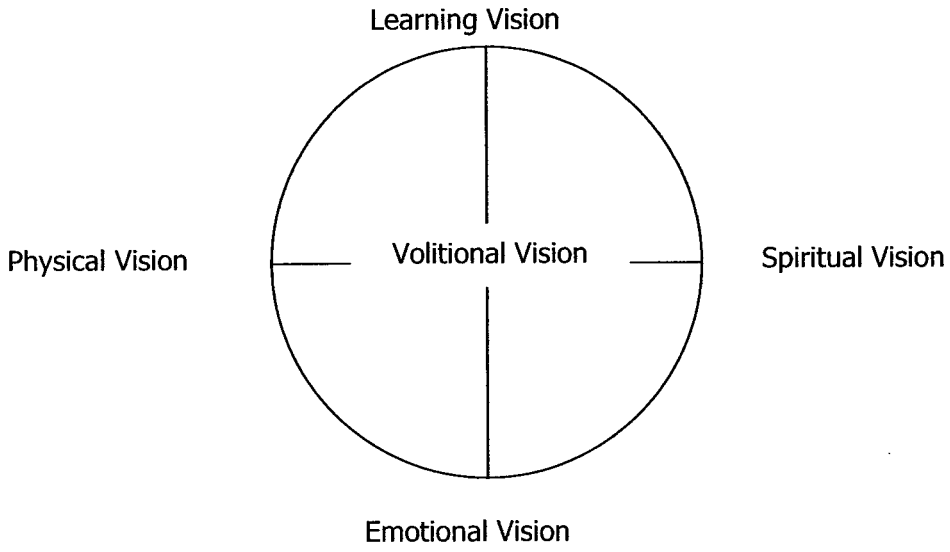

Figure 15. The Wheel of Vision

Process experiences at the NTI institute included the development of statements of vision on the personal, family and tribal levels. These exercises assisted students to formulate a sense of vision based on their highest ideals. Once a sense of vision is in place in the student values begin to restructure emotional energy in the learning identity of the student. Identity shifts and emotional energy is structured so it can be used to achieve the ideals that are the steppingstones of vision.

A sense of vision is essential for transformation in the learning process (Bopp & Bopp, 2001, p. 35). Vision unites the power hidden in the symbols of Aboriginal mythology, the depths of emotional development and the transformation process into a movement toward each individual's ultimate vision, the development and use of their gift. The attrac-

tion toward the gift that exists in personal vision creates a sense of movement, direction, purpose and meaning that arises from the knowledge of the gift discusses above. The existence of the gift within the realm of personal vision unites vision with the Aboriginal knowledge necessary to understand and develop the gift. The knowledge of the gift requires the understanding of the elders and unites the seventh circle of transformation with the first completing the circle of education.

Our sense of vision is our highest and best thought and feeling about our self in the realms of the medicine wheel. It should become well defined during the educational process.

> This active information can be understood in terms of our vision of who we take ourselves to be, what we see as the limits of our potential, and what we believe about the nature, purpose and appropriate processes of the human systems in which we participate. It is therefore critical to address the dimension of vision in any attempt to catalyze a transformational process. (Bopp & Bopp, 2001, p. 40).

Sioui makes an interesting comment on vision. He writes that in Aboriginal thought all people have "an obligation to discover their own vision" and thereby discover their gift (Sioui 9). This vision, he asserts, gives life meaning. This honours the "spiritual uniqueness" on each person. The vision quest allowed youth to "penetrate the secret of his (or her) own spiritual essence" (Sioui 10). Sioui quotes Basil Johnston, Ojibwa, on the importance of vision.

> Vision conferred a powerful sense of understanding of self and destiny; it also produced a unique and singular sense of worth and personal freedom ... .To life, there was purpose; to conduct a significance in the fulfillment of the vision. (as cited in Sioui, 1992, p. 10)

Making the classroom a healthy place

The concept of learning identity is based on the four directions of the medicine wheel and the Anisa concept of personal identity. Values are developed upon the foundation of identity; the stronger the learning identity the stronger the values. Learning identity and values determine the learning energy that is available to the student to use toward the development of competencies. Competencies are attracted to and developed in relation to

ideals and vision. Ideals, vision and competency are all important in motivating the learning energy available in values and identity. Healthy and strong physical awareness is foundational to the physical values that provide the learning energy that promotes physical competency toward physical ideals and vision. A healthy and strong self-concept is foundational to learning values that provide the learning energy to develop learning competency that moves toward mental ideals and vision. A healthy and accurate self-image is foundational to spiritual values that provide the learning energy to develop spiritual competency that enhanced the actualization of potential in a movement toward spiritual ideals and vision. A healthy and accurate feeling of self-esteem is foundational to social values that provide the learning energy to develop emotional and moral competencies toward emotional ideals and vision. A healthy and accurate sense of self-determination is foundational to volitional values that provide the learning energy to develop the competencies of the will toward volitional ideals and vision.

Table 20. A Curriculum of Holistic Cultural Pedagogy

Four Directions	Learning Identity	Values	Competencies	Ideals	Vision
Physical	Physical awareness	Physical values	Physical competency	Physical ideals	Physical vision
Mental	Self-concept	Learning values	Learning competency	Mental ideals	Learning vision
Spiritual	Self-image	Spiritual values	Spiritual competency	Spiritual ideals	Spiritual vision
Volitional	Self-determination	Volitional values	Volitional competency	Volitional ideals	Volitional vision
Emotional	Self-esteem	Social values	Emotional / moral competency	Emotional ideals	Emotional vision

Conclusion

Each circle of transformation contains both process and content. Process is regulated by ceremonial principles of balance, harmony, peacefulness, relationship and connectedness. Each circle of transformation requires balance among the elements of transformation. Balance between the elements of the medicine wheel, learning identity, values, competencies, ideals and vision. Each circle requires harmony among the elements. Each circle requires the attainment of peacefulness in the expression of the will to provide energy for the experience of process and the learning of content. Each circle requires relationship among the elements of the transformational circle and relationship with the community. And finally each element must create connectedness with the matrix of being in which each student exists. In addition, the motivation to learn is created by the movement toward vision and gift. This provides direction to the process of growth and transformation along the path of healing/learning. This process is motivated by a sense of purpose and creates relevant meaning that enhances transformation (see Figure 16).

Perhaps it is true that this is that time foretold long ago by the wise ones of this turtle island, North America. That time when we as a people will arise from the ashes of colonialism and awake to reality of the divine, sacred and spiritual gift that lies within the boundary or our own soul. Perhaps this is that prophesied time when we will once again make the classroom a healthy place for our children. A place of learning based on wholeness, a place of justice, a place of knowledge founded on compassion and a place where the heart and the mind are taught as peaceful relatives living in a physical and spiritual universe and moving toward a unifying vision of the four directions, the four worlds and four grandpas and grandmas. Perhaps this is that day when we will turn our vision toward the horizon and create the foundations necessary for peace and health in every classroom. We can move beyond the limitations of power and materialism to create environments of transformation that bring the healing processes and connections of the Aboriginal knowledge together with

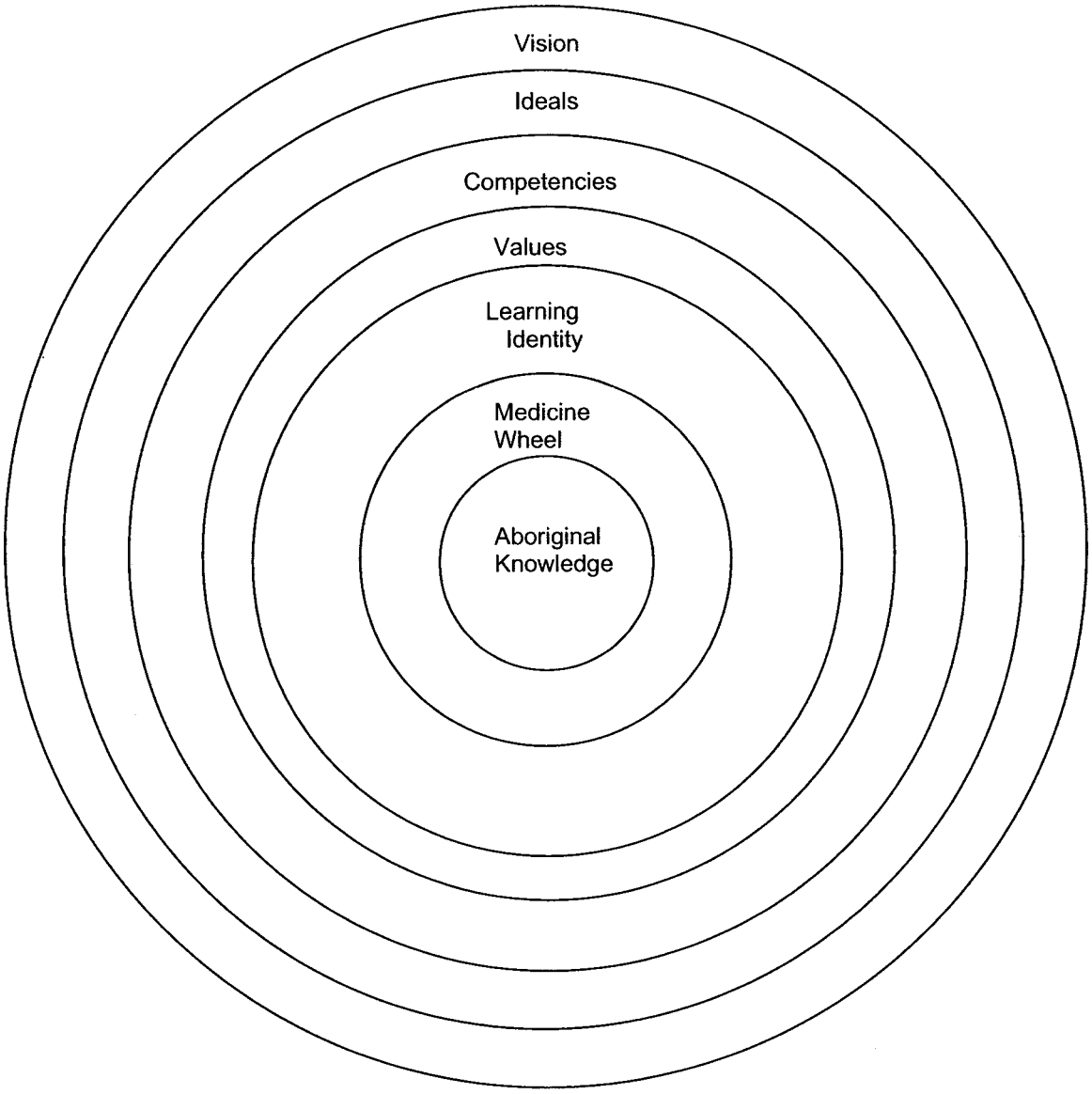

Figure 16. The Expanding Circles of Learning

the knowledge of all the peoples of the earth to bring healing and release to the pain long endured by those oppressed. And in time, when the pain has been released, the grandchildren's suffering can be transformed in classrooms filled joy. The Native Training Institute was developed by courageous Native people in order to access the unheard voices. The institute developed a holistic and healing approach to education based on traditional knowledge that has had a great effect on the Indigenous world. Hopefully, it is a daystar on the horizon of our becoming.

> There are four dimensions of "true learning". These four aspects of every person's nature are reflected in the four cardinal points of the Medicine wheel...It cannot be said that a person has totally learned in a whole and balanced manner unless all four dimensions of her being have been involved in the process
>
> The Sacred Tree (p. 29).

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APPENDIX:

HISTORY OF EUROPEAN AFFECTIVE THOUGHT AND PHILOSOPHY

The appendix examines two arguments for the inclusion of curriculums of affective development in contemporary school. First, the Indigenous assertion that emotions and values are essential to the decolonization process that is needed for Aboriginal success in the educational environment. First, the argument of modern European philosophy that emotions are much more essential to process of learning than has been previously thought. Secondly, the recent developments in cognitive science that uphold the Aboriginal world view that thinking and feeling are not only connected but that emotion plays the major role in functioning of mind and memory. These arguments together establish the foundation for the investigation of the role of affective curriculum development at the NTI.

Examination of the historical relationship between affect and cognition in European philosophy and epistemology will further increase our understanding of how colonialism eliminated the Aboriginal processes of affective development in education. In Europe, instead of developing a philosophy similar to the medicine wheel, that combined the cognitive and affective in relationship with each other, philosophers developed a model of being which brought the mind and heart into opposition. Long before Aristotle or Socrates, Zeno, mentioned above, a fifth century BC Greek philosopher who was a pupil of Parmenides, defined emotions as passions. In fact, Zeno believed that an emotion was a perversion which, once produced, "caused perturbations to arise that inclined the mind toward irrationality" (Carney, 1976, p. 9). Zeno categorized the perversions of the mind into four categories: grief, fear, desires and pleasure (Carney, 1976, p. 9). Zeno was one of the first Europeans to struggle with the relationship between the mental and emotional realms, the two fundamental human capacities of human existence of knowing and loving.

Eventually Aristotle would advance the views of Zeno, Socrates and Plato into a rationalist philosophy that "man is basically a knowing and rational being, but to remain so, must suppress his baser, emotional elements which tended to distort reason" (Carney, 1976, p. 10). Lakoff and Johnson (1999) state:

> For Aristotle, the father of logic, logic is the logic of the world. What we can logically think depends on the way things are in the world. Logic for Aristotle is not an abstract issue: It occurs as part of the world and has a locus in time, and in objects. As a result there is transcendent reason, a reason of the world (p. 375)

Lakoff and Johnson point out that Aristotelian logic still has impact in the philosophical world today. In fact they argue that it "dominate(s) much of philosophy today" (p. 386).

René Descartes advanced rationalist philosophy and science by advocating that scientific knowledge used deductive and inductive reasoning as functions of the intellect. Exponents of deductive reasoning include Hobbes and Spinoza. Exponents of inductive reasoning include Francis Bacon and John Locke. Both schools share a belief in rational order that questions emotional involvement in human development. Descartes wrote that: "the principal effect of all the passions in man is that they incite ... the mind" (Sahakian, 1968, p. 26).

But what then am I?

A thing which thinks

Descartes

Descartes shattered the wholeness of European being even more by advocating that the thinking "substance", the soul, was separate from the body. After Descartes, we have a philosophical basis for education, that defines the human being as a body with a detached soul and a heart and mind which are at war with each other. According to Carney (1976), the

dualism created by Descartes "still haunts the study of man" (p. 11). The philosophy of Descartes and the other rationalist philosophers is nearly the exact opposite of the medicine wheel philosophy.

Figure 17 (next page) represents two parallel but divergent streams of thought: the European flow of epistemological development, which separated the mind, body, spirit and heart, and the medicine wheel philosophy which brought the mind, body, spirit and heart into a holistic model of being. Both streams flow toward an ultimate collision in the Indian residential school. At first, it appeared that the European model overwhelmed the Native model because the great destruction of the residential school caused the near disappearance of Native consciousness. However, today the residential schools are closed and Native epistemology is re-emerging. It appears that the vision of Black Elk is coming to pass. Black Elk foresaw that the sacred tree of life of Aboriginal people would appear to die but that beneath the ground the root, the heart, would live and eventually would grow forth as a new tree of life.

Lakoff and Johnson (1999) agree with Carney, and they write:

> With Descartes, philosophy opened a gap between the mind and the world. If the mind and the world were not one, then they had to be different kinds of things. The body was flesh and of the world; the mind was not. The mind separated from the body and the world, could not be directly in touch with the world. Ideas (other that those that were assumed to be innate) became internal 'representations' of external reality, forever distant from the world but somehow "corresponding" to it. This split metaphysics from epistemology, and that split still plagues philosophy today. Once the mind is taken to be disembodied the gap between mind and world becomes unbridgeable. For this reason, there has been notoriously little progress to this day in philosophical attempts to characterize the "representation-to-reality correspondence" (pp. 94-95).

In the Kantian view, morality must be based on "pure reason alone" (Lakoff & Johnson, 1999, p. 416). The body is viewed as foreign and not really part of our "essential self" (Lakoff & Johnson, 1999, p. 416). For this reason acting morally based on emotion of bodily

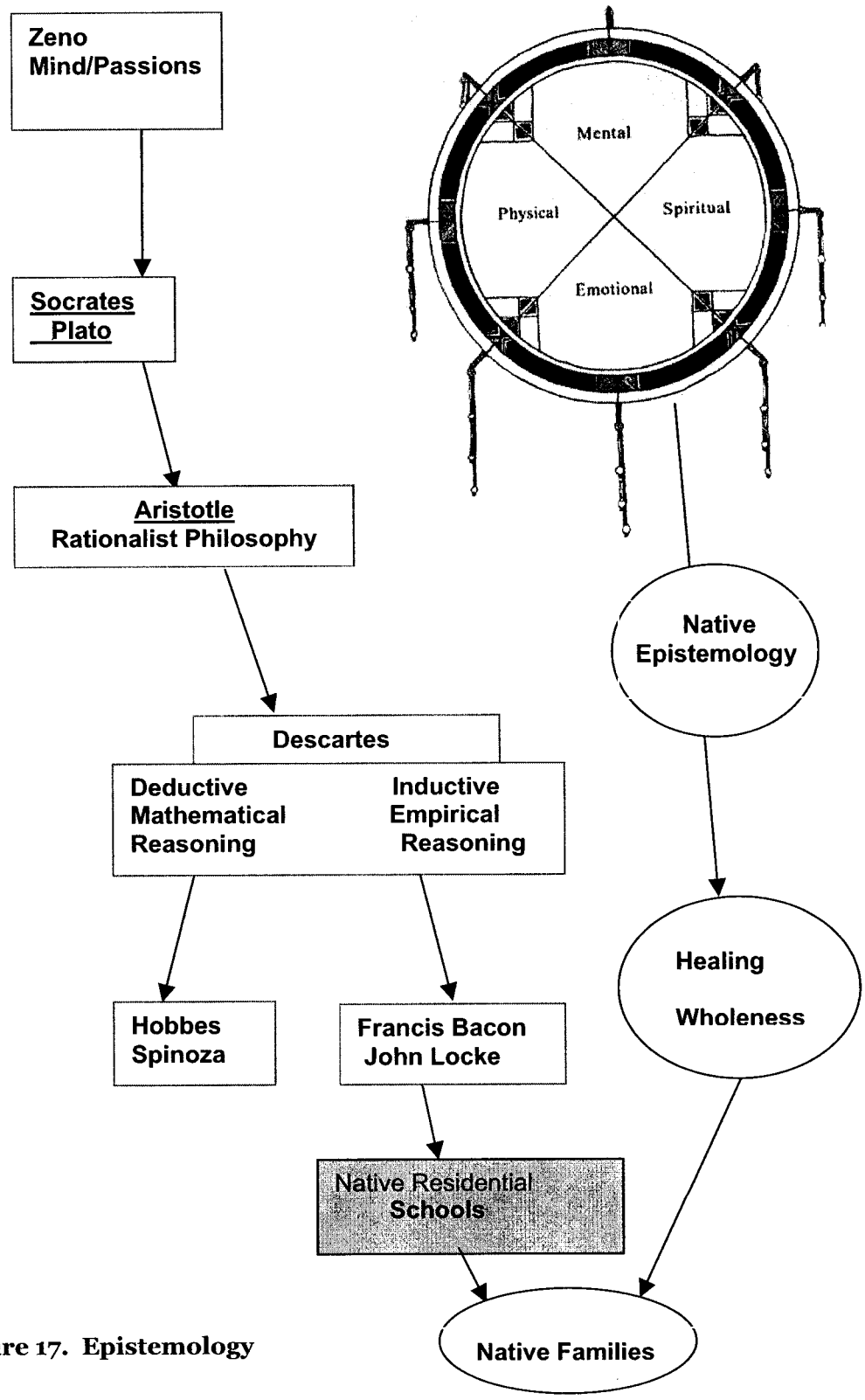


Figure 17. Epistemology

feeling lacks moral worth because "it is based on feeling and does not follow from any directive of reason alone" (Lakoff & Johnson, 1999, p. 416). Therefore moral authority is viewed as reason and to be pure it must be free of "bodily taint" which includes emotion (Lakoff & Johnson, 1999, p. 424). In fact, emotion and the body are viewed as temptations and therefore represent "forces of evil" that battle with reason for control of the will (Lakoff & Johnson, 1999, p. 425).

> [I]f you follow these prescriptions, your actions cannot be based on feelings such as love, or empathy, or friendship. These are ruled out of any moral considerations, because they are not based on Universal Reason. (Lakoff & Johnson, 1999, p. 437)

Virtue in Kantian morality is self-constraint which comes from reason and will. The irony here is that it is emotion, structured as values, that contains the energy that empowers the will to act. In fact Lakoff and Johnson (1999) argue that it is simply impossible for reason to function in the moral domain in the absence of emotion (p. 439). They state, "Kant's idea that the foundations of morality can have absolutely nothing to do with either human feeling or the fact that we have bodies is absurd" (p. 439). The authors write: "Most people most of the time do not reason according to the rational-actor model .... Real human reason is embodied, mostly imaginative and metaphorical, largely unconscious and emotionally engaged" (p. 536).

Lakoff and Johnson (1999) point out that Descartes' beliefs "have led to the disassociation of reason from emotion and thus to the downplaying of emotional and aesthetic life in our culture" (p. 401). They list a number of key elements of Descartes' ideas, important here are the fact he considered the mind disembodied, that is consisting of mental substance as opposed to a body of physical substance. He also believed that "imagination and emotion, which are bodily and therefore excluded from human reason, are not part of the essence of human nature (p. 392).

European theories of emotion

Carl Jung

Jung, a student of Freud, embraced Thomas Reid's definition of instinct. Reid, an eminent English philosopher who lived from 1710 to 1796, defined instinct in *Essays on the Active Powers of Man* as "a natural impulse to certain actions, without having any end in view, without deliberation and without any conception of what we do" (1788, cited in Jung, 1969, p. 103). Reid believed that instinct held "innate first principles" upon which the basic operations of the mind develop (Lehrer, 1989, p. 26). This definition is compatible with Jung's view that "instinctive action is characterized by an *unconsciousness* (emphasis in original), of the psychological motive behind it" (Jung, 1969, p. 130). Jung (1969) theorized that instincts were unconscious reflections of archetypes and that emotions are instincts made conscious that derive their energy from these primordial archetypes (pp. 137-138). Jung writes, "[a]ffectivity, however rests to a large extent on the instincts, whose formal aspect is the archetype" (p. 440). Jung agrees with Jordan (below) that the energy contained in emotions is eventually structured as values. Jung (1979) writes:

> When I use the word 'feeling' in contrast to 'thinking' I refer to a judgement of value—for instance, agreeable or disagreeable, good or bad, and so on. Feeling according to this definition is not an emotion ... Feeling, as I mean it is (like thinking) a rational (i.e. ordering) function. (p. 49).

Of interest here is the concept that feeling is an internal, rational ordering process that enables choices that will impact on one's acquisition of potential. Jung refers to feeling as the content of the psyche that provides the "process of evaluation" or "feeling tones" of the consciousness. Feeling tones edging out of the unconscious are the beginning of emotional structure.

Jung is supported by Damasio (1999) and current cognitive science. Damasio writes:

> ... consciousness begins as the feeling of what happens when we see or hear of touch. Phrased in a slightly more precise words, it is a feeling that accompanies the making of any kind of image – visual, auditory, tactile, visceral – within our living organisms. Placed in the appropriate context, the

> feeling makes those images as ours and allows us to say, in the proper sense of the terms, that we see or hear or touch. Organisms unequipped to generate core consciousness are condemned to making images of sight or sound or touch, there and then, but cannot come to know that they did (p. 26).

Damasio also agrees with Jung's concept that an emotion is an instinct made conscious. He argues that the aspects of the unconscious narrative that become conscious do so as emerging emotion. He writes: "Those aspects, captured in the feeling of self and knowing, are the first above the sea level of consciousness and precede the corresponding verbal translation" (p. 187). Here we see that both the beginning of self and the beginning of cognition are in affect.

The writings of Carl Jung provide a starting place for the understanding of emotional energies as they relate to affective competency. The dynamics of the relationship between the mental and emotional realms in Jung's theory are consistent with the medicine wheel teachings. Jung's analysis of the origin of emotional energy from archetypal instincts is well grounded in his lifetime of research into the unconscious aspects of mind. Although Jung discussed the development of values based on emotions, he failed to relate the interaction between the mental and emotional realms with the physical and spiritual realms. It is in this interaction that the emotional energies and values discussed by Jung are expressed toward ideals and vision in the process of education. In *The Sacred Tree*, Brown et al. (1984) argue that the importance of "dreams, visions, and ideals" is as expressions of values that are developed through the interaction of the emotional realm with the other realms of the wheel (p. 32). Jung failed to develop theory outlining the expression of values toward ideals. Jung does not entertain a concept such as the subjective aim of Whitehead. In *The Sacred Tree* teachings the movement toward ideals is fundamental to the positive expression of values in human society.

Alfred North Whitehead

Whitehead developed a comprehensive organismic philosophy of education (Carney, 1986, p. 14) The organismic theory of Whitehead rejects the reductionism of Cartesian science. Whitehead believed that "living things are never unfeeling and non-purposeful but rather are defined by the feelings that animate them and give purpose to them" (Benson & Bryant, 1996, p. 2). Indeed, Whitehead believed that the refusal to attribute "feeling to things that feel" (Hartshorne, 1977, p. 95) is one of the major fallacies of mechanistic thought. Whitehead proposed that "feeling is more fundamental than thinking" (as cited in Benson, 1996, p. 15). Whitehead (1957) wrote that an individual's feelings connect all their life experiences together by providing meaning for their process of movement along the time/space continuum (p. 244). Therefore, Whitehead viewed education as a process of guiding the actualization of "emotional and intellectual potential" toward the emergence of their specialty. (Benson, 1996, p. 126).

Robert Brumbaugh (1982), an advocate of Whitehead's process philosophy of education, asserts that Whitehead's concept of space, that we could term educational space, is a "physical, intellectual and emotional melange that forms an unbroken social field" (p. 22). Brumbaugh views Whitehead's concept of space as "a continuos weave of individual and group emotions, intentions, and interpretations" necessary for learning (Benson & Bryant, 1996, p. 131). Whitehead's classroom becomes a place of "ideas and emotion" in which the process of learning matches the acquisition of knowledge to "the natural process of human growth and development" (Benson & Bryant, 1996, p. 131).

> The theory of learning, knowing, and teaching in Whitehead (1942) is rooted in an organic conception of classroom space as a continuous field. This field is a seething weave of all the physical, intellectual and emotional experiences of all the individuals and things that are immersed in it. Learning and knowing emerge in a process of personal enquiry – conceptualizing, questioning, answering questions and reconceptualizing – that pursues knowledge ... (Benson & Bryant, 1996, p. 132)

Whitehead, therefore, is highly contrastable to mechanistic behaviourist theories that devalue the "affective content of human experience" (Benson & Bryant, 1996, 134) and relegate it to a by-product of behavioural reaction. Whitehead postulated that it is "human affect that drives the conscious effort to know" and learn (Benson & Bryant, 1996, 134). In Whitehead's process philosophy the denial of affect in the educational process creates a "stultification of learning" (Benson & Bryant, 1996, 135). To eliminate stultification Whitehead proposes an "affectively motivated education" that includes emotion through the joy and excitement of discovering the interconnectedness of knowledge and ideas (Benson, 1996, p. 135). For Whitehead, conceptualization, and emotional exhilaration combine to create a meaningful learning process. Whitehead states, "legitimate education experiences involve both emotion and intellect" (p. 136). Without emotion education becomes an inert, passive and meaningless experience. Damasio (1999) endorses Whitehead based on cognitive science. Damasio states, "I suspect consciousness prevailed in evolution because knowing the feelings caused by emotions was so indispensable to the art of life and because the art of life has been such a success in the history of nature (p. 31).

Whitehead's philosophy of education approaches much of the higher levels of thought developed in the medicine wheel teachings. First, Whitehead ascribed feeling capacity to all of creation. Second, he considered the importance of subjective aim, which is a movement toward higher order goals and ideals similar to the movement toward dreams and visions of the wheel. Brown (1984) writes, "we must become actively involved in the process of our own potential" (p. 8). Third, Whitehead includes a concept of 'speciality' for each learner that is similar to the concept of gift in Aboriginal epistemology. Brown et al. (1984) discusses the medicine wheel belief that "we have each been given a special combination of gifts to be used to further develop ourselves and to serve others" (p. 37). Forth, Whitehead's process view of education is similar to the Native view of growth through life process. Fifth, Whitehead's view of space as "a continuous weave of individual and group emotions, inten-

tions, and interpretations" approaches the medicine wheel teaching of the inter-connectedness of the four realms of the wheel (Benson & Bryant, 1996, p. 131).

> All things are interrelated. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. We can understand something only if we can understand how it is connected to everything else. (Brown et al., 1984, p. 28)

Sixth, Whitehead's belief that meaning and joy in the process of education develops from realization of the inter-connectedness is also reflective of the medicine wheel teachings. However, although Whitehead realizes the importance of combining the emotional and mental realms in the process of education, as Jung, he fails to relate the mental and emotional realms to the physical and spiritual realms.

Max Scheler

The philosophical thought of Max Scheler provides additional insight in to the concept of emotional structure. Scheler posited that the nature of emotion is a number of "feeling states" that contain different intensity and depth (Frings & Scheler, 1965, p. 30). Scheler distinguished between feeling as a "state of feeling" (Frings & Scheler, 1965, p. 28) and the feeling about the state of feeling. Carney (1976) comments that, "[i]t follows from these distinctions that feeling-states refer to a content and feelings to the cognitive reaction to the content" (p. 17). Carney comments that Scheler's concept of feeling states and feelings give rise to a "fundamental stratification of emotional depths" (p. 17). Scheler believed that four feeling-states underlie the entire "structure of human existence" (p. 17). Scheler's feeling states are:

1. Physical feeling-states (e.g., pain, sensation of tickling, itching, etc.)
2. Body or Vital feeling-states (e.g., anxiety, illness, healthiness, weakness, etc.)
3. Psychic feeling-states (e.g., sorrow, joy, sadness, etc.)
4. Spiritual feeling-states (e.g., blissfulness, despair, pangs of conscience, etc.) (p. 18)

It is noticeable that Scheler's philosophical view of the emotional stratification of feeling states fits nicely onto the medicine wheel. Scheler's development of a theory of four feeling states is similar to the four realms of the medicine wheel. However, two of the feeling states relate to the physical (physical and body feeling states), one relates to the mental (psychic feeling state) and one relates to the spiritual (spiritual feeling states). Although Scheler includes the spiritual realm he omits a feeling state for the emotional realm of the wheel.

Scheler's feeling-states relate to the actual physical feeling (of pain, for instance) and feelings to the cognitive conception of the feeling state. If we consider the feeling-state of Scheler as being a physical reaction analogous to the sense perceptions mentioned by Jung then Scheler's concept of the feeling is equivalent to the Jung's concept of apperception, being conscious of perceiving. It is clear that the first relates to the physical realm of the medicine wheel and the second relates to the mental realm. This leaves the emotional realm entirely omitted from Scheler's philosophy of feeling-states.

Contemporary cognitive science is affirming Scheler's theory of feeling states. Damasio (1999) postulates that recent discoveries of cognitive science reveal:

> ... that the simplest form in which the wordless knowledge emerges mentally is the feeling of knowing—the feeling of what happens when an organism is engaged with the processing of an object—and that only thereafter can inferences and interpretations begin to occur regarding the feeling of knowing (p. 26).

Damasio also comments that:

> ... the induction of emotions and the consequent bodily changes that largely constitute an emotional state were signalled in several brain structures appropriate to many such changes, thus constituting the substrate for feeling an emotion (p. 4).

In addition Damasio comments on recent developments in cognitive science that connect Scheler's feeling states to the self (and learning identity). He writes:

> Feeling an emotion is a simple matter. It consists of having mental images arising from the neural patterns which represent the changes in body and

> brain that make up an emotion. But knowing that we have that feeling, "feeling" that feeling, occurs only after we build the second-order representations necessary for core consciousness. As previously discussed, they are representations of the relationship between the organism and the subject (which in this case is an emotion), and the causal effect of that object on the organism. (p. 280)

Hulsey Cason

Energy as a concept associated with emotion dates back to the Greek thinkers and continues to the present day (Carney, 1976, p. 22). Jung established that emotions are the energies of the thought. There are currently many theories relating emotional energy to learning including the emotional energy theories of Cason and Duffy.

Cason formulated an interacting-pattern theory of affectivities and emotions (Cason, 1933, p. 283) Cason agrees with Jung that emotion is the energy source of thought (Carney, 1976, p. 20). The value of Cason's theory is its comprehensiveness and the interconnectedness of the domains involved with affectivity. The interacting-pattern theory states:

> ... feelings and emotions are organic patterns of interacting activities which simultaneously involve many different kinds of processes although the different processes may not be involved to the same degree. In addition to conscious experiences and associated language habits, the affectivities always simultaneously involve processes that are physical, chemical, neurological, endocrinological, visceral, sensory, muscular, conscious, unconscious, etc.; and the causal factors operate in both directions between each activity and practically all of the other activities involved in the total organic pattern. The sensory processes, for example, influence the nervous processes and the nervous processes influence the sensory ... (Cason, 1933, p. 283)

The interacting-pattern theory provides for affective individuality resulting from differences in the "organic pattern of interacting activities" (Carney, 1976, p. 21) that result from the different affective states in different people and in the same person at different times.

The major consideration of Cason's theory is the complexity of inter-connectedness in his interacting-pattern theory of affectivities. Cason's concepts of simultaneous processes and the causal factors that operate in both directions concur with the multi-dimensional processes of the medicine wheel. Cason's concept of the uniqueness of affective individuality

that results from the complexity of interacting patterns is also congruent with the medicine wheel teachings of the uniqueness of each individual. Brown et al. (1984) write, "[e]ach person who looks deeply into the medicine wheel will see things in a slightly different way" (p. 37).

Cason includes numerous physical and mental processes that are involved in affectivity but he omits the spiritual realm. He also omits any discussion of ideals, dreams or vision in his interacting patterns.

Elizabeth Duffy

Duffy (1951) proposed the concepts of energy mobilization and energy direction. Energy mobilization is the release of potential energy stored in the organism for use in activities or responses to environmental situations (p. 32). This energy may be used, according to Duffy, in attending, thinking, locomotion or manipulation. Duffy defined four propositions of emotional energy:

1. Every activity, overt or covert, in which the individual engages requires the release of energy.

Although it is obvious that all activities require energy use, the important aspect of this proposition is that it is emotions that provide energy to respond to situations perceived by the senses.

2. The extent of the energy release is determined by the degree of *effort* required by the situation as *interpreted* by the individual ... situations which the individual regards as significant in relation to his goals release more energy that those interpreted as lacking this significance. (emphasis in original)

Important here is the realization that an individual will find significance in relation to their goals and ideals (Carney, 1976, p. 22). The higher the importance of the goals and ideals involved in the task the greater will be the release of emotional energy to accomplish the task.

3. The extent of energy release is determined also by physiological factors, such as endocrine secretions, food, and drugs.

Biological states obviously are determinative in the quality and integrity of emotional energy use.

4. The extent of energy release varies with the type of situation and with the individual.

Since Duffy there have been a number of "activation-arousal theories" (Duffy, 1951, p. 23) of emotion that have developed the energy utilization concept (Arnold, 1970; Berlyne, 1961; de Charms, 1968; Plutchik, 1962; Young, 1961).

Duffy's concept that emotional energy mobilization is the release of potential energy stored in the organism for use in activities or responses to environmental situations agrees with the medicine wheel concepts. However, Duffy relates energy only to the physical (locomotion or manipulation) and mental (thinking) realms of the wheel and omits any reference the spiritual realm, thereby, creating a partially developed wholeness of being.

Each of Duffy's (1951) four postulates relates to the medicine wheel teachings. Her first postulate that every activity requires the release of energy (p. 22) corresponds to the medicine wheel teaching that the energy of emotion travels to the centre of the wheel and engages volitional capacities. From the centre of the wheel, through the activation of will, the physical, mental and spiritual realms express emotional energy. Thus, the heart is the root of our being and provides the nourishment that sustains our development and learning.

> Society and education in particular must be rooted properly,
> rooted in the soil of compassion and care for others...
>
> The faithful person is the fruit (of the tree)
> Born by a society properly rooted
>
> Confucius

Duffy's (1951) second proposition supports the medicine wheel position that it is necessary to create goals and ideals to sustain the development of positive emotional energies. A

student's "efforts" (p. 22) will be in relation to their goals. The presence of ideals and a sense of vision activate these goals. Brown et al. write, "We can gain a vision of what our potential is from our elders and from the teachings of the *Sacred Tree* ... Our vision of what we can become is like a strong magnet pulling us toward itself" (p. 17).

Duffy's third proposition supports and relates to the teaching of the physical realm of the medicine wheel regarding the consumption of good food and water. Physiological factors are obviously determinative in the release of human potential. An important consideration here is that the physical realm, which received emotional energy, also returns energy in the form of physical health. This supports Cason's interacting-pattern theory of affectivities. It also supports the medicine wheel concept that energies flow in multi-directional patterns.

Duffy's fourth proposition is an activation arousal theory of emotional energy that is inconsistent with the medicine wheel teachings. However, in the teachings of the wheel this arousal is related to vision as stated above.

Piaget

Jean Piaget also believed that cognitive and affective development are connected. In fact, he posited a view of development in which cognitive development is based on affective development that is being upheld by recent cognitive research. Wadsworth commented on Piaget's (1989) developmental view stating, "they (cognition and affect) are united as one in intellectual functioning" (p. 30). Piaget (1981) writes:

> It is impossible to find behavior arising from affectivity alone without any cognitive elements. It is equally impossible to find behavior composed only of cognitive elements ... It is obvious that affective factors are involved even in the most abstract forms of intelligence. For a student to solve an algebra problem or a mathematician to discover a theorem there must be intrinsic interest, extrinsic interest, or a need at the beginning. (pp. 2-3)

Indeed, Piaget stated that "there is no behaviour pattern, however intellectual, which does not involve affective patterns as motives" (Piaget & Inhelder, 1969, p. 158). Piaget believed that "affect *develops* (italics in original) in the same sense that cognition or intelli-

gence develops" (Wadsworth, 1989, p. 31). "It is the "attending to" or selection role that determines which events provoke disequilibrium and result in cognitive development. These important decisions are made by affect" (Wadsworth. 1981, p. 151).

Piaget postulated that human emotional development begins with "hereditary schemata" similar to Jung's archetypes, which are developed through a process of differentiation (Brumbaugh, 1982, p. 219). These account for "inborn affective reactions" present at birth (Piaget, 1981, p. 14). Piaget perceived the hereditary schemata as "very primitive, wired-in constructions that become ... an elaborate system of feelings and emotions that mediate all of our interactions with our world" (Dupont, 1994, p. 60).

Piaget theorized a cognitive-structural theory of development in which affective development is a social construction that develops parallel to cognitive development (Piaget, 1981, p. 15). Kohlberg (1987) comments on Piaget's theory stating, "in fact, the distinction between cognition and emotion is only an abstraction, we have no cognition without emotion and no emotion without cognition" (pp. 32-33). Piaget (1981) theorized that thought and emotion have a parallel structural development in which "structural changes in emotions is largely parallel to cognitive-structural change" (p. 33). The fundamental processes of self-development are in relationship to the intense emotional life of the child (p. 33). Indeed Piaget, as Kant, stated that "[t]here are no things in themselves ... There are only things-in-relation-to" (Brumbaugh, 1973, p. 218).

Kohlberg relates the effectance motivation of Robert White (1963, pp. 185-186) to Piaget's theory of social-emotional and cognitive development (Kohlberg, 1987, p. 33). This theory argues that "while basic physical drives like hunger and thirst exist, they do not directly generate or develop into the deeper social emotions" (p. 33). Instead, effectance motivation, the desire to master the environment and expand the self, develops affective structures. Robert White defines effectance as:

> Effectance is a prompting to explore the properties of the environment; it leads to an accumulating knowledge of what can and cannot be done with the environment; its biological significance lies in this very property of developing competence. Competence is the cumulative result of the history of interactions with the environment. Sense of self competence is suggested as a suitable term for the subjective side of this, signifying one's consciously or unconsciously felt competence – one's confidence – in dealing with various aspects of the physical environment. (Carney, 1986, p. 16)

Piaget wrote that emotions are the energies of learning and development. In *The Psychology of the Child*, Piaget states, "[w]hen behavior is studied in its cognitive aspect, we are concerned with its structures; when behavior is considered in its affective aspect, we are concerned with its energetics" (Piaget & Inhelder, 1969, p. 21).

Henry Dupont (1994) has developed a neo-Piagian theory of emotional development, he writes:

> This neo-Piagetian theory of emotional development postulates that both our feelings and emotions, which are assumed to be constructions, are informed by our needs and values, and that our feelings and emotions change considerably in the course of our development. It also postulates that our consciousness is constructed as a product of our social experience, and that its acquisition plays a critical role in the development of our emotional maturity. (p. xiv)

Dupont has further developed the Piagetian theory of affective development into ten postulates:

1. All of are actions are motivated by our needs and values.
2. Feelings provide the link between our system of values and our emotions.
3. Feelings are energy-regulating evaluations.
4. Energy mobilization and utilization are different for our respective emotions
5. With development, emotions become cognitive constructions with a distinctive structure or logic for each emotion.
6. Emotions are constructed in discourse with others.
7. There is both transformation and conservation in the construction of our feelings and emotions.
8. Social experience is critical for the development of self-reflective consciousness and for emotional development.

9. Self-reflective consciousness is essential for the achievement of the highest levels of equilibrium.

10. Emotional maturity is having a rich repertoire of feelings and emotions, and a self-reflective consciousness (or understanding) of how they work for us. (pp. 5-23F

Piaget's (1981) view that "[]it is impossible to find behaviour arising from affectivity alone without any cognitive elements is in agreement with the medicine wheel teachings that the mind and the heart are connected (p. 2). Both theorize that affective development is essential for cognitive development. His concept of the "attending to" (Wadsworth, 1981, p. 151) or selection role supports the Medicine wheel view that emotional energy goes to the will, which contains our capacity to pay attention and to set and accomplish a goal. Emotions provide the energy, pleasant or unpleasant, in Jungian terms, to support the selection of behavioral choice by the will; as Brown et al. write, "volition is the primary force in developing all of our human potential" (p. 16).

Piaget's cognitive-structural theory of development in which affective development is a social construction supports the teaching in the second level of the medicine wheel, that emotion becomes a system of values expressed in our social context. In the multi-dimensional layers of the wheel the first layer is the physical-mental-spiritual-emotional foundation for the second layer that contains the economic-educational-ceremonial-social. In the second level of the wheel the emotional becomes the social. Thus, we see agreement regarding a relationship between emotions and social constructs in the theories of Piaget and the medicine wheel.

Daniel Jordan

Jordan (1973) developed the Anisa model of education. In the Anisa model "emotions are non-verbal states of consciousness the purpose of which is to inform the organism of its condition of viability" (p. 6). The Anisa model provides a definition of affective competence that organizes feelings and emotions in relation to five categories of human

potentiality: psychomotor, cognitive, perceptual, affective and volitional. Jordan postulated that each category of potential has an "emotional counterpart". The Anisa model promotes affective development that teaches "how to feel" (Carney, 1976, p. 2). How to feel implies the ability to feel the right emotion at the right time. The right emotions are those that provide maximum viability while optimizing our movement toward the five categories of potentiality. The Anisa model organizes affective competence around hope-related and fear-related emotions. According to Jordan, fear related emotions develop from painful experience and hope-related emotions develop from pleasurable experiences. Therefore as a student develops emotional competency they will identity fear related emotions with experiences that limit their survival and hope related emotions with experiences that assist in the development of their potentiality.

Jordan theorized that perception and cognition are always "accompanied by an appraisal of viability" (Carney, 1976, p. 7). This is emotional feedback. When the hope and fear related emotions are accurate in their assessment of viability then survival is maximized. Jordan provides the following definition:

> Affective competence is the conscious ability to differentiate affective states which reflect varying degrees of viability of the organism, to integrate them appropriately so that they accurately inform the organism of its condition of viability, and to generalize the integration to anticipated experiences and the experiences of others. Affective competence involves the differentiation of emotions and feeling, their integration in reference to memories, objects, events, people, or ideals, and their generalization in ways that provide a basic stability in life. (Carney, 1976, p. 5)

Carney concludes that a person has achieved affective competency when they can constantly and effectively increase the quality of survival for themselves and others. The generalization of affective competencies then, moves a student toward their ideals at an optimum rate of development.

Daniel Jordan's theories of education incorporate the philosophies of both Whitehead and Piaget and, therefore, contain the elements of their teachings. The Anisa model is

the only one that has a theoretical development relating to all four realms of the medicine wheel (Jordan, 1973, p. 304). The Anisa model matches the philosophical orientation of the medicine wheel more completely than any of the other philosophies discussed above. Indeed the five categories of potential nicely fit into the traditional medicine wheel.

Table 21. Anisa Categories of Potential and the medicine wheel

Categories of Potential In the Anisa Model	Medicine wheel
Psychomotor	Physical realm
Cognitive	Mental realm
Perceptual	Spiritual realm
Affective	Emotional realm
Volitional	Volitional realm

Jordan's (1972) philosophical framework is in accordance with the medicine wheel teachings that the emotions are connected to all other areas of the wheel.

> Affective development refers to the organization of emotions ... When values, emotional habits (attitudes), and feelings are organized into a coherent whole unified by a strong sense of purpose, energies are released which would otherwise be dissipated ... This organization must be internally consistent, relatively free from conflicts and compatible with reason. The organization of emotion is one of the most important learning processes that occur during a person's life. (p. 26)

Carolyn Saarni

Saarni (1992) is a leading researcher and developer in the area of emotional competency theory. She argues for the development of emotional competency skills. She writes:

> Emotional competence entails resilience and self-efficacy ... When one is emotionally competent, one is demonstrating one's self-efficacy in emotionally-eliciting transactions, which are invariably social in nature. Our emotional response *is contextually anchored in social meaning* [emphasis in original] (p. 2)

An interesting aspect of Saarni's theory is her belief that emotional competence is developed in "cultural context" (p. 54). She argues that society and culture provide children with "a system of beliefs" that enables one to make sense of emotional experience (p. 54). She states that in the Western system of beliefs this process is highly cognitive and internal.

Salovey and Sluyter (1997) draw on the work of Saarni and Goleman for their discussion of emotional intelligence and its assessment and applications. They define emotional intelligence as:

> The ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. (p. 5)

Salovey and Sluyter argue that more research is needed to develop a deeper understanding of how emotional-cognitive learning promotes academic achievement (p. 19). Interestingly they comment that one of the best methods of providing emotional lessons and values is through the use of storytelling in the classroom (p. 19). They state that values need to be part of affective education because they represent the conscious knowledge of emotional development (p. 20). They also comment that values and emotion develop differently in different cultures (p. 21). They write:

> It is our belief that the adaptive use of emotion-laden information is a significant aspect of what is meant by anyone's definition of intelligence, yet it is not studied systematically by investigators of intelligence nor included in traditional school curricula (p. 22).

Mark Greenberg and Jennie Snell discuss the "neurobiology of emotional development" and its relation to emotional development and teaching (Salovey & Sluyter, 1997, p. 95). They argue that there is a wide disparity in developmental levels among youth that create different possibilities for the understanding, expression and regulation of emotion (Salovey & Sluyter, 1997, p. 94). They state that teaching effectiveness depends on the ability to create a classroom that develops "emotional and social competence simultaneously

and in an integrated fashion with academic and cognitive competence" (Salovey & Sluyter, 1997, p. 94).

Lazarus

Lazarus (1999) has developed a theory of emotion that is "cognitive, motivational and relational" (p. 3). His theory emphasizes that emotion occurs in the presence of the meaning that an "individual constructs out of an ongoing personal – environment relationship" that has an awareness of an achievable goal (p. 3). He defines this as the "core relational theme" of personal meaning (p. 15). Lazarus writes:

> Thought without motivation is emotionless. Motivation without thought is drive or energy, without the direction that cognition provides. The three constructs are also not parallel in that emotion is an amalgam of the other two. That emotion should be a superordinate concept containing both cognition and motivation is a complication that has not been sufficiently recognized. (p. 10)

Daniel Goleman

Daniel Goleman (1995), author of *Emotional Intelligence: Why it can matter more than IQ*, does not propose a method of affective competency but he does discuss current trends and research relating to education and emotional development. "In the dance of feeling and thought the emotional faculty guides our moment-to-moment decisions, working hand-in-hand with the rational mind, enabling – or disabling –thought itself" (p. 28). He concludes that the key emotional skills necessary to promote learning include "self-awareness; identifying, expressing, and managing feelings; impulse control; delaying gratification; and handling stress and anxiety" (p. 259). He states that the fundamental question of emotional intelligence is how to "bring intelligence to our emotions" (p. xiv). He fails to consider the corollary of how to bring emotion to our intelligence. The second corollary represents the resonating nature of heart and mind represented in the medicine wheel

teachings. The energy flows both ways. The red road runs from the mind to the heart but also from the heart to the mind.

Goleman (1995) also comments on the importance of the emotion of hope. He writes that hope plays a "potent role in life" (p. 86) Hope is the belief, according to Goleman, that you have the will and ability to accomplish your goal (p. 86). In fact, students with high hope levels do better in school than students with low hope levels that have the same IQ. Hope has been shown to be a better predictor of success that SAT or IQ scores (p. 86).

Goleman (1995) endorses the report of the National Center for Clinical Infant Programs that school success is determined by emotional and social readiness rather than by any cognitive skills or abilities (p. 193). The report lists seven qualities of successful students, all of which are aspects of emotional intelligence:

1. Confidence: A child's sense that they are likely to succeed.
2. Curiosity: A positive sense about finding out about things.
3. Intentionality: The desire to influence or have a sense of competent and effective.
4. Self-control: The ability to control one's actions in appropriate ways.
5. Relatedness: The ability to engage and understand others.
6. Capacity to communicate: The desire to exchange ideas, feelings and concepts verbally.
7. Cooperativeness: The ability to balance one's needs with others.

Goleman quotes the report:

> A child who cannot focus his attention, who is suspicious rather than trusting, sad or angry rather than optimistic, destructive rather than respectful and one who is overcome with anxiety, preoccupied with frightening fantasy and feels generally unhappy about himself – such a child has little opportunity, to claim the possibilities of the world as his [sic] own. (as cited in Goleman, 2000, p. 196).

Gemma Fiumara

In *The Mind's Affective Life*, Gemma Fiumara (2000) draws on neuroscience, psychoanalysis, philosophy and feminist theory to investigate the neglected affective dimensions of cognition. Fiumara discusses the cognitive paradox that the mind can be considered independent of emotion while being forced to rely upon affect to generate knowledge. She defines affectivity as a central working concept that is inseparable from and necessary for cognition and a holistic view of human experience (p. 2). She views the mind as having two parallel but separate processes, cognitive logical process and affective unconscious dynamics. She argues that placing these two in an "oppositional juxtaposition" is an "obscuring pseudo-dualism" (p. 2).

Fiumara (2000) argues that western philosophical attempts to divorce the mind from emotion create a number of negative outcomes. First, one loses their sense of "psychic aliveness" (p. 10). Second, one is separated from the generation of their values and meaning in their self. Third, there is a loss of connection with the inner world. Fourth, one is separated from their "epistemophily", that is, their internal, natural "*desire* [italics in original] to think" (p. 10). Therefore, Fiumara notes that the "illusion of cognitive autonomy of the self" can suppress identity (p. 14). This allows cognition to rule the self rather than the self to use cognition (along with affect) in the development of identity and the expression of potential. Fiumara argues that a language of epistemophily that would create caring, connected and "passionate listening" (p. 23). Battiste argues that it is this very quality that makes Native language foundational to Native identity.

Megan Boler

Megan Boler (1999) presents a feminist perspective on the history of emotions that is very enlightening from an Aboriginal standpoint. She argues that within the patriarchal culture that developed in Europe and North America emotions have been either a site of

social control or political resistance (p. xiii). She notes that Western pedagogical practices and discourses on emotion "shape our scholarly work, as well as ... our classroom interactions" (p. xv). Therefore, contemplating and addressing emotions within a classroom is necessary for the "exploration of social justice and education" (p. xv). However, Boler points out that this is not the case, that emotions have been absent and excluded from philosophy and science. Indeed emotions have been defined as the negative side of subjective/objective masculine/feminine binary. Boler points out that women have been defined as more emotional (Hyster-ical) than men and have therefore also been placed on the negative side of the binary division (p. xv). Boler also makes the interesting observation that nature, Mother Nature, mother earth, is also on the negative side of the binary opposition.

We can add, recalling the words of Haig-Brown, with regard to residential school education, that Aboriginal peoples have also been placed on the negative side of the binary equation. Boler (1999) states that in the contest to define truth the denigration of emotion and woman has allowed (white) masculine patriarchy to appear to be the winner (p. xvi).

Boler (1999) notes that education shapes values and beliefs. Education has served the interests of the nation-states. The social control of emotions, women and Aboriginal people is hegemony. This social control has shaped emotional discourse. Boler examines how dominant Western view cultural rules are used in education to determine how we think about and experience emotion (p. xix). In the Aboriginal context this would determine how we think and feel about our own values. Boler notes that the control of emotions in education occurs through two ideological forces: (1) explicit rules of Protestant morality and (2) explicit values of utility and efficiency (p. xxiii).

There are three ideological conceptions through which emotional control has been historically focused using the two rules of emotional control (Boler, 1999, p. 8). First, the pathological, developed in medicine and science. Second, the rational, developed in the enlightenment philosophy of the "man of reason" (Boler, 1999, p. 8). Third, the religious,

developed in the religious belief of controlling the passions. In the history of education, Boler (1999) agues that the "three Western discourses are the foundation of Western educational values" (p. 31). These discourses, religious, scientific and rational, discipline student values through the process of social control in education. We can note here that it becomes obvious why Aboriginal values have been excluded from curricula. Aboriginal values represent the negative side of the binary opposition and contain far too much Aboriginal affective immanence to be acceptable in the classroom. Aboriginal emotion became a prime target for social control. The preventing of the expression of Aboriginal emotion in the classroom was designed to prevent an "uprising" in society.

The implication of Boler's (1999) thought for Aboriginal pedagogy is apparent. Boler agrees with Duran that western ideologies have defined Aboriginal peoples, women, nature, and the subjective self as well as other aspects of Aboriginal epistemology as being on the negative side of the dominant discourse binary opposition. Indeed, it was the religious section of this tripartite that was allowed to develop the residential schools. It is important to understand that when European males (Zeno, Plato, Socrates, Aristotle, Descartes) separated their mind from their heart and, in medicine wheel terms, began the oppression of the heart by the mind that they also separated themselves from their environment. One might argue that this emotional detachment from their lands allowed them to leave their homeland and export their philosophy of oppression throughout the globe. When Europeans became detached from their affective awareness it enabled them to avoid the feeling and emotional feedback from their exploitation of the world's peoples and environments. The oppression of the European heart by the European mind was the beginning of the oppression of Indigenous peoples, women, and the earth itself. Boler notes that this is the reason why emotions are glaringly absent from Western discourse history (p. 19).

Boler (1999) asserts that the deep binary opposition between cognition and affect in the Western dominant paradigm has created educational institutions devoid of emotional

curricula. This has a correlation to the oppression of Aboriginal values in curricula. Boler argues that emotions must be public, rather than private to create the space for political activity. This would ring true of Aboriginal values as sources of change in curricula. Aboriginal people and communities have often internalized a sense of value inferiority as a result of colonialism and oppression. An articulated awareness of values by Aboriginal communities creates a starting point for change. Consciousness raising is necessary to allow Aboriginal students to identify the negative alienation (Bryde, n.d.; Stubben, 2001) of racism, and the omission of Aboriginal values in curricula while embracing the true articulated positive values of the community. This is the politics of values in developing pedagogies inclusive of Aboriginal values and emotions. Boler (1999) quotes Diana Fuss:

> Nowhere are the related issues of essence, identity, and experience so highly charged and so deeply politicized as they are in the classroom. Personal consciousness, individual oppressions, lived experience – in short, identity politics – operate in the classroom both to authorize and de-authorize speech. (p. 122)

Boler (1999) poses the question: how the powerlessness of the classroom is constructed and how can it be interrupted (p. 144). This is an interesting question in relation to Aboriginal students. The binary oppositions have defined Aboriginal values out of the classroom creating a sense of powerlessness that results from the denial of Native values that makes the expression of Aboriginal emotion impossible. The emotional silence of the classroom combines with the Aboriginal value of silence to allow the Aboriginal student to remain in the twilight zone of near non-existence. This isolation becomes internal and numbs even the innermost energies in the value realm. Isolation is the garden of powerlessness. The classroom teaches, inculcates, the value of powerlessness. Its value is to remain invisible, to exist in limbo, to seek the quiet corner of passing time until receiving a certificate in place of graduation. The primary Aboriginal value of relationship is replaced with the value of non-relationship to the point of near non-existence. It is non-community based on non-relationships that develop negative values promoting the non-expression of energy, the

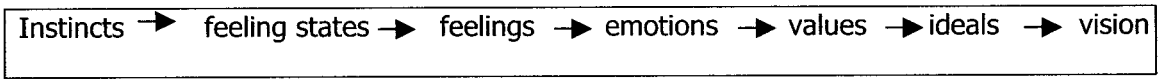
energy of learning. It is non-learning. Boler argues that creating emotional epistemologies, emotional literacy, and using self-reflection can develop community. In Aboriginal terms, allowing the Aboriginal value of relationship into the classroom provides a foundation for all other values to be expressed by creating relationships based on other Aboriginal values. "In these bodies called students and teachers, within our very cells, abides an undiminshable source of energy always willing to be transformed into language, into marks upon unwilling walls" (p. 151).

Boler (1999) asserts that the path out of the isolation and powerless of the classroom is to make the expression emotions possible. Publicizing emotions can "bridge the gap between the isolated internal life and the external visible life of school work" (p. 149). In the affective competency model this process could be used to define values and release the energies of learning. We must make the pain of history, the history of North America public for sake of learning and healing. Aboriginal Students sitting in the classroom contain the often unspoken history of the area in which they live.

Conclusion

The European theories of emotion and affective competency are incomplete because either one or all the areas of medicine wheel are not considered or the interactions between the areas of the wheel were not developed. However, the theories considered together create a continuum of emotional development. This continuum originates in the archetypal instincts of Jung, develops the feeling states of Scheler, into feelings that are evaluated by emotions that become enduring values (Jordan) expressed toward ideals as subjective aim (Whitehead) and culminate in the vision of *The Sacred Tree.*

Figure 18. Emotional Development Continuum



> We will allow each of the directions to represent a certain part of a fully developing person. We cannot say fully developed as if it were all over, because human potential never ends.
>
> The Sacred Tree, 1984, p. 40

Cognitive science

The purpose of this section is present recent discoveries in cognitive sciences that support the argument for the use of emotional curricula in education. In addition to the change in philosophical outlook toward the role of emotion in human endeavor discussed above, science is discovering new relationships between emotion and cognition in the brain. Damasio (1999) argues that brain structure and cognitive science support a holistic philosophy. He states the "underpinning of consciousness" is the brain's ability to hold within it a model of our entire being (p. 22). Lakoff and Johnson (1999) state that, cognitive science is the relatively new scientific discipline that studies conceptual systems (p. 10). They write:

> At the heart of our quest for meaning is our need to know ourselves—who we are, how our mind works, what we can and cannot change, and what is right and wrong. It is here that cognitive science plays its crucial role in helping philosophy realize its full importance and usefulness. It does this by giving us knowledge about such things as concepts, language, reason and feeling (p. 551)

They argue for embodied conceptualization, stating: "An embodied concept is a neural structure that is actually part of, or makes use of, the sensorimotor system of our brains. Much of conceptual inference is, therefore, sensorimotor inference (p. 20). Damasio refers to this as the "biological circumstances" of knowing and self (p. 4) that is consciousness:

> ... consciousness is the critical biological function that allows us to know sorrow or to know joy, to know suffering or to know pleasure, to sense embarrassment or pride , to grieve for lost love or lost life (p. 4).

Consciousness is a "unified mental pattern" that brings the self and world together with feeling (Damasio, 1999, p. 11). Damasio (1999) argues emphatically that "conscious-

ness and emotion are *not* [italics in original] separable" (p. 16). In fact when consciousness is impaired emotional capacities are lessened. The recent study of neurological disease reveals the validity of these claims. Patients who have lost the ability to have consciousness also lose the ability to experience emotion (p. 122). Consciousness, which is necessary for the operation of language, intelligence, planning, problem solving, and creativity, depends on a flow of images or mental objects each of which contain or evoke emotion. Indeed, evidence is mounting that if emotion is prevented (by brain lesions for instance) the flow of images stops and consciousness is not possible and all sense of self is lost. Damasio suggests that "consciousness includes an inner sense based on images ... [and] that the particular images are those of feelings" (p. 125). He writes:

> The images that constitute knowing and sense of self – the feeling of knowing – do not command center stage in your mind. They influence mind most powerfully and yet they generally remain to the side; they use discretion. More often than not, knowing and sense of self are in subtle rather than assertive mode. (p. 128)

However these images are critical to knowing feeling. Damasio writes:

> Beginning at the beginning: We know that we have an emotion when the sense of a feeling self is created in our minds. Until there is the sense of a feeling self, in both evolutionary terms as well as in a developing individual, there exist well-orchestrated responses, which constitute an emotion, and ensuring brain representations, which constitute a feeling. But we only know that we feel an emotion when we sense that emotion is sensed as happening in our organism. (p. 279)

Damasio (1999) argues that emotions and background feelings provide the backdrop for the realization of our potential. He writes:

> Prominent background feelings include; energy; excitement; wellness; sickness; tension; relaxation; surging; dragging; stability; balance; imbalance; harmony; discord. The relation between background feelings and drives and motivations is intimate: drives express themselves directly in background emotions and we eventually become aware of their existence by means of background feelings. The relation between background feelings and moods is also close. Moods are made up of modulated and sustained feelings of primary emotion – sadness, in the case of depression. Finally, the relation between background feelings and core consciousness are so closely tied that they are not easily separate. (p. 286)

In fact, science is confirming the theories discussed above that emotion is integral to learning and memory. Damasio (1999) writes that "the recall of new facts is enhanced by the presence of certain degrees of emotion during learning" (p. 294). Damasio cites the work of James McGaugh and his colleagues who found that if two stories told with comparable length and number of facts the one with the higher emotional content would be learned and remembered in greater detail (p. 294)

Cognitive science is questioning the Cartesian worldview, sometimes referred to as philosophical cognitivism that separated the mind from the body based on a "transcendental, universal, disembodied and literal view of reality. Cartesian thought argues that "nothing about the body, neither imagination nor emotion nor perception nor any detail of the biological nature of the body, need be known in order to understand the nature of the mind" (Lakoff & Johnson, 1999, p. 408). However, embodied cognitive science is postulating that "human concepts are not just reflections of an external reality, but that they are crucially shaped by our bodies and brains, especially by our sensorimotor system" ((Lakoff & Johnson, 1999, p. 22). Lakoff and Johnson (1999) emphatically argue that the recent evidence of cognitive science require us to reject "every tenet of this Cartesian view of mind" (p. 409).

"The Cartesian view of mind is very much with us today" (Lakoff & Johnson, 1999, p. 410). This view posits that reason and perception are "methodical and mostly reliable" aspects of mind that are "calm, sober, predictable and under control" (Lakoff & Johnson, 1999, p. 411). However emotion is viewed as "undisciplined, volatile and sometimes out of control" (Lakoff & Johnson, 1999, p. 411). In addition feeling is viewed as having a forceful, sometimes dangerous influence on will that is sometimes metaphorically viewed as a "wild animal" (Lakoff & Johnson, 1999, p. 411) (this is the opposite of the medicine wheel belief). Reason rather than emotion is seen as the prime mover of the will, which must always be on guard against the possible negative influence of feeling. In the Cartesian view reason and emotion compete and struggle for control of the will. However, we now know from cognitive

science that reason and emotion work hand in hand and reason is only possible if emotion is present. In fact, the research of Antonio Damasio at the University of Iowa revealed that when emotion is impaired, decisional making is impaired is (as citedin Goleman, 1995, p. 28).

Lakoff and Johnson (1999) argue that a complete understanding of the mind requires an understanding of cognitive and affective process inherent in the neural level of the brain.

> Descriptions at the neural level alone – at least given our current understanding of it – are not sufficient to explain *all* [italics in original] aspects of the mind. Many aspects of mind are about the feel of experience and the level at which our bodies function in the world, what we call the phenomenological level. (p. 104).

"Mind isn't some mysterious abstract entity that we bring to bear on our experience. Rather, mind is part of the very structure and fabric of our interactions with our world" (p. 266).

Mark Greenberg and Jennie Snell discuss brain development and its relation to emotional development and teaching. They argue that there is a wide disparity in developmental levels among youth that create different possibilities for the understanding, expression and regulation of emotion (Salovey & Sluyter, 1997, p. 94). They state that teaching effectiveness depends on the ability to create a classroom that develops "emotional and social competence simultaneously and in an integrated fashion with academic and cognitive competence" (Salovey & Sluyter, 1997, p. 94). This integration requires an understanding of brain development and organization of emotional potentials. Greenberg and Snell refer to this as the "neurobiology of emotional development" (Salovey & Sluyter, 1997, p. 95). In neurobiological theory brain development occurs over time and is therefore open to external influence of teachings on emotional competency. In fact Goleman argues that "the emotional brain is highly attuned to symbolic meanings and to the mode Freud called he 'primary process': the messages of metaphor, story, myth, the arts" (as cited in Goleman, 1995, p. 209). (Native storytelling accomplished this in Native societies) Greenberg and Snell define four aspects of emotion as in relates to neurobiology: First, an expressive or motor component that entails

the ability to express emotion through facial, physical and vocal movement. Second, an experiential component that is "our conscious recognition of our emotions" (Salovey & Sluyter, 1997, p. 96) commonly called feelings. Third, a regulatory component and, fourth, a recognition or processing component that includes empathy, the ability to recognize emotion in others. These four processes develop as the physical brain matures, especially in the first ten years of a child's life. Greenberg and Snell discuss infancy and toddlerhood, preschool years, elementary years and their relation to brain and emotional development. What is important is that as the different areas of the brain develop the capacity to experience and express emotion develops. (One important idea here is that the importance of the early years would allow native communities to develop storytelling programs that would enhance the foundation of emotional development that would occur through life through the unfolding of the meaning discussed by Sunchild for example.) Greenberg and Snell articulate five implications for educational practice based on current neurobiological brain theory (Salovey & Sluyter, 1997, p. 112-113):

1. The nature and quality of teacher-child and peer-peer social and academic interactions impacts brain development, attention and learning capacities.

2. Education can be considered to be a critical influence on the strengthening of neocoritical control and self-awareness.

3. The strengthening of frontal lobe capacities (maintenance of attention, social problem-solving skills, frustration tolerance, and the management of negative and positive affect) is critical to academic, social, and personal outcomes.

4. Helping children develop awareness of emotional processes (both in themselves and in others), applying verbal labels to emotions, and encouraging perspective taking and empathetic identification with others are the first steps in developing these frontal lobe functions of interpersonal awareness and self-control.

5. Attending patiently to children's emotions and their effects as a central part of classroom processes will lead to improved personal and academic outcomes.

In the educator's commentary Jo-an Vargo comments that current brain research has crucial implications for education (Salovey and Sluyter, 1997, p. 121). She states that teaching should weave the brain's neuron connections together (p. 121).

Goleman (1995) discusses the recent brain research that reveals that there are actually "two minds' in the circuitry of the brain, "the emotional and the rational" (p. 9). The rational mind functions with words while the emotional mind functions primarily with nonverbal cues (voice tone, gesture, how something is said) (p. 97). They are semi-independent and provide different ways of knowing the world that Goleman defines as rational and emotional intelligence. They usually work together in balance and harmony. The emotional mind provides information and appraisal to the cognitive mind and the cognitive mind refines the information and occasionally overrules the affective mind.

Recent research has also revealed that within the milliseconds of initial perception we unconsciously apprend (perceive) and appraise, that is, decide if something is likeable or not. Therefore, the "cognitive unconscious" (Goleman, 1995, p. 20) (which we might call this the emotional unconscious) sends an awareness to the conscious with both identification of what we have seen and an appraisal of its nature. Goleman (1995) thus concludes that "emotions have a mind of their own, one which can hold views quite independently of our rational mind" (p. 20). In fact, emotions exist in a physical structure of the mind, the amygdala, separate from cognitive structures. Unconscious emotions exist in the amygdala while the hippocampus differentiates emotions into the context of emotional meaning (p. 20) In fact, in studies where these physical structures in the brain are impaired decision making is also impaired. This shows that emotion is essential to rationality, not a threat to rationality as Plato argued. (this confirms Fiumara's statement about emotions supporting reason as being counter-intuitive) Research by Antonio Damasio revealed that when emotion is impaired, decision-making is impaired (Goleman, 1995, p. 28). This is "counter-intuitive" (p. 28) to the western world view that feelings interfere with rationality. Goleman writes, " In

the dance of feeling and thought the emotional faculty guides our moment-to-moment decisions, working hand-in-hand with the rational mind, enabling – or disabling – thought itself" (p. 28). Indeed, Goleman states, "it is not just IQ, but emotional *intelligence* (Italics in original) that matters" (p. 28). He states that emotionally disturbed or disconnected people "cannot remember, attend, learn, or make decisions clearly (p. 149).

Goleman (1995) discusses the groundbreaking research of Robert Ader, a University of Rochester psychologist who discovered that the immune system could learn (p. 166). Ader discovered the biological pathways between the mind, emotions and body that connect with each other. They are not scientifically separate but connected and capable of learning from each other. This confirms the Aboriginal view of the holistic self. In addition Felten, a colleague of Aders, established that emotions have a powerful effect on the autonomic nervous system (p. 167). A corollary of this research is that people and students who experience long term negative emotions have double the risk of illness (p. 169). On the other hand, hope organizes healing power in the physical body (p. 177). In order to have healthy classrooms we must teach people to better manage negative feelings such as: anxiety, anger, depression, pessimism, loneliness and isolation.