

INDIGENOUS and EUROPEAN WORLDVIEWS

Adapted from *The True Spirit and Original Intent of Treaty 7*

Treaty 7 Elders and Tribal Council with Walter Hildebrandt, Dorothy First Rider and Sarah Carter

INDIGENOUS WORLDVIEWS	EUROPEAN WORLDVIEWS
<ul style="list-style-type: none"> • Nature as 'capital' • Qualitative • Living with nature • Decentralization • Individual creativity is encouraged • Consensus decision making • Active participation in the process of government • Power shared between many people. • Strong ethic of collective leadership • 'Economics' inseparable from other aspects of daily life • Humanization of work • Workers work close to home and family • Work emphasizes spiritual gain • Collective ownership • Concern with services • Work is evident, not provided • Work is selected • Work is task allocated • Flexible time • Seasons; cyclical time • Work and leisure as part of the same process • Ethic of cooperation • Resources close at hand • Willingness to accommodate to changes in economic circumstances • Land/means of production are held collectively • Lands are demarcated by natural features • Land is the source of life • 'We' belong to the land • Many models of economic organization • Economic success is measured by quality of life • Informal education at home • 'Teachers' are family members at home • Ethic of communalism • Fluidity of institutions • Deviance is punished by exile from society • Problems are dealt with at a community level • Inter-tribal hostilities are difficult to overcome • Oral traditions • Preservation of concepts • Pantheism • Unstructured and fluid animism • Male and female deities • Concepts of 'god' as 'in' and inherently part of the earth 	<ul style="list-style-type: none"> • Money as 'capital' • Quantitative • Domination of nature • Centralization • Individual creativity is often subverted • Democratic or autocratic decision making • Alienation from the process of government • Power concentrated in the hands of a few • Strong ethic of direct leadership • 'Economics' a separate and specialized area left to 'experts' • Dehumanization of work • Workers leave home and family to travel to a work site • Work emphasizes material gain • Individual ownership • Concern with goods • Work is provided by an external provider • Work is assigned • Work is time allocated • Strict control of time • Hours, minutes, days; linear time • Leisure as an alternative to work (rest time) • Ethic of competition • Resources at a distance • Elimination of perceived obstacles to economic 'progress' • Land/means of production can be owned individually • Territories are demarcated by manmade borders • Land is an economic resource • Land belongs to 'us' • One large model of economic organization • Economic success is measured by accumulation • Formal education away from home • 'Teachers' are outsiders away from home • Ethic of individualism • Permanent institutions • Deviance is punished by confinement within society • Problems are isolated away from society in general • Ability to form large and coherent interest groups • Literate traditions • Preservation of details • Monotheism, atheism • Structured religious dogma • Primarily male or non-gendered deities • Concepts of 'god' as above 'earth'

RESIDENTIAL SCHOOL INTERGENERATIONAL IMPACTS

Adapted from *Where are the Children*, <http://wherearethechildren.ca>

The unresolved trauma of Aboriginal people who experienced or witnessed physical or sexual abuse in the residential school system is passed on from generation to generation. The ongoing cycle of intergenerational abuse in Aboriginal communities is the legacy of physical and sexual abuse in residential schools. **"Intergenerational Impacts" refer to "the effects of physical and sexual abuse that were passed on to the children, grandchildren and great-grandchildren of Aboriginal people who attended the residential school system."** Please see the list below of impacts that intergenerational Survivors face on a day-to-day basis:

1. Alcohol and drug abuse;
2. Fetal alcohol syndrome (FAS) and fetal alcohol effect (FAE);
3. Sexual, physical, and psychological/emotional abuse (past and ongoing);
4. Low self-esteem;
5. Dysfunctional families and interpersonal relationships;
6. Parenting issues such as emotional coldness, rigidity, neglect, poor communications and abandonment;
7. Suicide (and the threat of suicide);
8. Teen pregnancy;
9. Chronic, widespread depression;
10. Chronic, widespread rage and anger;
11. Eating disorders;
12. Sleeping disorders;
13. Chronic physical illness related to spiritual and emotional states;
14. Layer upon layer of unresolved grief and loss;
15. Fear of personal growth, transformation and healing;
16. Unconscious internalization of residential school behaviours such as false politeness, not speaking out, passive compliance, excessive neatness, obedience without thought, etc.;
17. Post-residential school community environment, seen in patterns of paternalistic authority linked to passive dependency; patterns of misuse of power to control others, and community social patterns that foster whispering in the dark, but refusing to support and stand with those who speak out or challenge the status quo;
18. The breakdown of the social glue that holds families and communities together, such as trust, common ground, shared purpose and direction, a vibrant ceremonial and civic life, co-operative networks and associations working for the common good, etc.;
19. Disunity and conflict between individuals, families and factions within the community;
20. Flashbacks and associative trauma; i.e., certain smells, foods, sounds, sights and people trigger flashback memories, anxiety attacks, physical symptoms or fear; e.g. the sight of a certain type of boat or vehicle (especially containing a social worker or RCMP), the sight of an old residential school building, etc.;
21. Educational blocks - aversions to formal learning programs that seem "too much like school," fear of failure, self-sabotage, psychologically-based learning disabilities;
22. Spiritual confusion; involving alienation from one's own spiritual life and growth process, as well as conflicts and confusion over religion;
23. Internalized sense of inferiority or aversion in relation to whites and especially whites in power;
24. Toxic communication - backbiting, gossip, criticism, put downs, personal attacks, sarcasm, secrets, etc.;
25. Becoming oppressors and abusers of others as a result of what was done to one in residential schools;
26. Dysfunctional family co-dependent behaviours replicated in the workplace;
27. Cultural identity issues - missionization and the loss of language and cultural foundations has led to denial (by some) of the validity of one's own cultural identity (assimilation), a resulting cultural confusion and dislocation;
28. Destruction of social support networks (the cultural safety net) that individuals and families in trouble could rely upon;
29. Disconnection from the natural world (i.e. the sea, the forest, the earth, living things)