Referring back to the writers whose work I have cited, I wonder which of them might pass the test of criteria by which a scientist is determined and named. Varela and Maturana are biologists who have used biological research and information to reach a conclusion which places "love as the biological basis of social life" (p. 247). Love, "the acceptance of the other person beside us in our daily living"(p.246). How does this happen? In Varela and Maturana's words,

> biology also shows us that we can expand our cognitive domain. This arises through a novel experience brought forth through reasoning, through the encounter with a stranger, or more directly, through the expression of a biological interpersonal congruence that lets us 'see' the other person and open up for him room for existence beside us. This act is called 'love'. ... This is the biological basis of social phenomenon: without love, without acceptance of others living beside us, there is no social process, and therefore no humanness (p. 246).

Varela and Maturana have shown us that love as a state of interconnectedness is a biological fact necessary for the survival of natural life.

Does love require consciousness? It seems not if we follow this convincing presentation of these two scientists. However, it seems that the human path of development has brought us to this point in our "ontogeny" where the life of all natural systems, including our own, requires consciousness. Love may not need consciousness, but life seems to, at least from where we sit today.

On the questions of whether love needs life or whether love is life, I wonder if the future history of humanity will have a reference point to care or know. By all models of science today, it will never know.

It makes sense at this point in human history that we all require "consciousness". It is only conscious decisions which can avert our own annihilation. Now, we must all choose to save ourselves since we are all involved in the use of those life-destroying discoveries which threaten us. How we come to that choice will be different but hopefully what we choose will be the same.

Consciousness appears to be necessary for those people who have lost, or had lost, that internal state of their own interconnectedness. They shifted the human and natural experience of "becoming" to one of "knowing" at what they call a conscious level. Their primary and necessarily first task then becomes acquiring what Varela and Maturana have described as "the knowledge of knowledge" (p. 244-45). They need to begin with "how they know what they know".

It also makes sense that the society which required a process of "conscious" individuation for its members is the one which developed the theory and practise. "Knowledge of Knowledge" is linked with that process. We all "know that we know", but how we acquire this knowledge as individuals of different traditions and societal histories is very likely through very different processes. Jung's description of "consciousness" from the tradition of the non-native society makes perfect sense within that particular context. Studying that helps me to "see" the members of that society and that tradition more clearly. I am not sure if his analysis can be transposed to the ancient peoples and into, for example, the traditions of the Indian reality in exactly the manner which he lays out. Nevertheless, it has served to open doors to "knowing" more in a different way for me. I was conscious of my own individuation process before I read Jung, but I am not sure where or how, nor have I otherwise analyzed how I came into that conscious state other than through what was my "natural" cultural way of becoming.

****

I have shared my thoughts on the experience of native education. I hope I have made it clear that while this does not describe our system of education, nor does it connect or base itself in our reality, it is most definitely our experience. We are the object of a system which reflects another society, a society whose members must be freed to "see" us. They must free themselves and we must free ourselves. It is an individual journey, however, for each of us, and it is certainly possible that we will find ourselves sharing the same world in a conscious way.

To the non-native person, I can only say work with us and be with us - "be" with your whole being - not only with your dress and your body and your words. This means you must be prepared to suffer: for one thing, finding oneself can be a painful journey, and for another, the native reality of "schooling" has been one of suffering. If it helps to know this, you will never find yourself alone when you suffer "with" us.

To the native person, I must say education of our children is on-going. We must not make the mistake, however, of assuming that only the school or the non-native society is teaching our children. We need to see and understand exactly what lesson our children are learning, and begin to transform these from life-destroying ones to life-sustaining ones. "Who is sustaining the spirit of our child today?" is a question we need to ask every morning. We have all the ways within our own reality to sustain our own beings. When we do this, we will be able to re-create our own daily experience as people in a spirit of "community".

In schooling, the most important person to the child is the teacher. The rest are the individuals who sit in relation to the teacher. The following quotation is one I always keep in my mind when I think about which individual I want to entrust with the care of my child: "An ancient adept has said, 'if the wrong person uses the right means, the right means work in the wrong way!" (Wilhelm, 1962:83).

The method is the path or direction taken by the person. It may be a good or right path. However, the true expression of a person's character is the *way* he acts. If his actions, the method that is, are not an expression of his character, then the method becomes "nothing more than an affectation", "artificial", "rootless", "sapless". The method must be rooted in the person if it is to generate meanings and life. Curriculum and methods which support native values and systems of knowledge can and should be developed; but they will not be useful or meaningful unless they are in the hands of the right person. The right person can help to make meaning for a child out of a wrong curriculum, and still guide students the right way.

The "right" persons are not found in any particular cultural group or society. They are found individually within all culture, but their beings have transcended cultural boundaries. Their actions, express the understanding that it is individuals who co-create their different societies and, at the same time, co-

create the global community. They will naturally support any child to live his own culture, and to respect all others.

In some ways it has been difficult sharing a description of my life and reflections with you. I found it difficult, for instance, to relive some times of anguish and to put them aside There were many, many times when my thoughts disappeared as I felt myself shifting and being shifted with all the grains of sand in our reality. Yet, if you are interested in what I think or have experienced in native education, you must know me to know that. Maybe it is more likely that I am driven to telling you, for many unexpressed reasons. Both of us must take the risk of seeing our real selves in the mirror of someone else's eyes. It may be a moment of pain, or a moment of joy, but it will certainly be a moment of freedom.

In the epilogue of prose and poetry I submit expressions of my connections on my own journey. These are presented as another way of sharing my experience in native education - native education as my own learning and my own process of education. I would like to see more joy in the "poetry" of all my children as native education evolves.

Epilogue

Connections

A.   At an education conference, I listened to a soft-spoken Indian artist (painter) describe his life's journey through the school system of failure, through years of alcoholism and personal despair, finally, with his grandfather's help, to "finding himself" as an Indian in a larger world. What interested me was the positive response he was getting from his audience. Persons who, in the school system they represented, were actively involved in making decisions consciously or unconsciously, which prohibited programs based on native values and practices were nodding and smiling in agreement and encouragement. The basic message they were sending out by their positive responses to this man was "If I make the decision, then life will work well for me. If the decisions must come from somewhere else, then , I will not support it. I must be inspired, touched inside, in order for me to be a creative part of anything."

The situation led me to write in my journal in an address to these people:

> "Its the 'sharing or 'not sharing' which shapes the world. I am not willing to share sometimes with the same gentle voice. You mistake gentleness for lack of strength. You therefore can listen and smile. The same message from an AIM activist would cause you to tighten your armored chestplate. Why? Becausethe spirit of the activist suggests freedom; by his refusal to "look" and "appear" conquered he is grating and objectionable to you? You want him "defeated" and accepting your ways but, for him and his ways you will show the sword? If you were truly listening, you would hear and realize that both men give the same message. But you are refusing to grant Indian people the right to individual expression- One form only is acceptable because it conforms with your "picture" of the "conquered'. That neither individual is conquered is not of any consequence to you. Your ego builds your world and your response but there are not egos allowed in a conquered race - its a luxury item in the human being which cannot be allowed to the Beaten.

Gentle voice
Reaching out from years of hurt
To explain to you,
To help you to understand

"A gift", he said -
"That is our way to show appreciation."

And you -
Where is your gift to him?
 Or rather -
What is your gift?

I think perhaps
I have made a mistake
An assumption, it would be called.
I assumed that you appreciated
The gift of the spirit's voice.

Of course you would not
You could not.
You think you already possess him -
That he is a part of the Canada
You conquered.

Is it a mean joke?
Or did I simply miss the "booze trip"
Which might have given me

The same gentle voice

To convey the same agonizing cry?

He is not conquered.
Nor am I -
Nor will I ever have that gentle voice.

B. A desire and a willingness to communicate on the part of one does not necessarily lead to communication if the other is not willing or is unable to hear. For a person who lives the concept of mankind in the process of Becoming one Whole, there can be a tremendous feeling of alienation, separation, and "still motion" in the face of what he experiences as a society which is unable to love, or to be in a state of communion or participation.

1. There has been a tree
    Bending towards the ground.
    A tree that cannot
    Claim to be a willow

    Yet I see the years
    Have gone by
    And now its head
    Caresses the ground
    On which its feet are resting.

    It must be true
    That love of life
    Will grant us life.

2. The air has been moving
    In circles of grey and smoky silver-
    Creeping over my freezing limbs.

    The ominous tones sound blue,
    And purple flashes
    Through my veins.

    And at the centre of the
            swirling colors and sombre tones
    Flames burn their way
    Through flesh that's refused to stop
    Pulsing, breathing, living.

    The ice crystals never stop
            forming
    And the flames never stop
            burning.

How can one frozen body
    and one burning spirit
Go on in a world
Which demands that they stay together?

3.   The stars fill a fiery sky,
The moon floats in red,
 Even the icy snows of winter burn.

Where once I had a mind
 Flames leap crazily here and there
The storm and heat of my heart
Must be freed.

But I cannot speak
My tongue is sealed by a
      greater flame within that never fades.

I teeter crazily on the brink of madness -
Madness
Where Life says
Work - at what?
Believe - in what?

4.   The threads of who I am
Are tattered and whining
In the endless, howling
Turmoil of the raging winds
Within.

C.   The union with nature is easier to achieve, it being a way of life from childhood. It is used for replenishing and sustaining my life's energy.

1.   A wolf stands
Blazing in the red sunset.

His soul is aflame
With the fires of freedom.

He is Beauty,
And Freedom,
And Power.

No man nor beast
Can touch his soul -
It is never with him.

He spends his days
Following the flame and the redness of the night.
His soul knows its wanderings -
He is content to follow.

He is red -
The red of a life aflame.

A life that burns death
In the cauldron of our universe

2.   The wind was soft
In the leaves above my head.
I spoke to him.
He swept softly away in the night.

I said:
"Come back and speak to me.
I need your voice and your presence."
He returned like distant thunder
And jet sounds on a summer day.
I thought he'd come and speak.
But he faded away -
And then silence.

I waited.
A little breeze stole softly to my soul and said,
"Not yet. He will return
When you are ready to understand
For now, I am here."

3. The sun came reaching for the day
   With pink fingers of yearning and warmth,
   He reached out to envelop the cool world
   And suffuse her blue-grey body
   With lights of invisible colour.

   I was in the world of that moment
   And his gentle fingers
   Soothed my restless soul.

4. A flower speaks . . .

   Look deeply,
   Then, drink as deeply
   Of the honey that flows
   From the earth
   And settles in my breast -
   Then reflects upon my beautiful face.

5. Little flower
   You draw the drops
   Of sunlight to your face.

   You reflect
   The light of millions
   Of dewdrops
   On the lake.

   You enrich my life
   And draw these
   Forces of light together;
   And bring me joy.

6. I saw a star
   Fade into the heavens
   It spoke to my spirit,
   And showed me your eyes.
   It brought the soaring and the floating eagle
   To one image within my mind.

7. You are a wolf.
    In your waking dreams
    You can become a wolf.

    You can speak to me
    If you will.

    For I am a wolf, too.

8. Help me-
    Wind
    I need your voice and touch
    I need your love words
    In my soul

D. The spiritual union with other persons can only be attained when both parties are capable and willing of surrendering their individual beings in order to create a third. This surrendering can be conscious or unconscious.

1. Bright colored beads
    Weave a design
    That dances through the mind

    A dream
    Becomes a reality -
    A design to touch
    To feel.

    But the aged woman
    Sits in the darkness
    Created by this world, this society.

    She pulls the light
    from her soul -
    Some ancient part of my being
    Responds to her light
    And in your darkness
    We meet.
    Illuminating each others existence.

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2.   Old man -
       You have the religions of the earth
       Within your soul.
       From the ancient far-east
       To the western Christ.

       Each one has warred with the other,
       Each one claiming God
       And men's souls for Eternity.

       Yet, they have found
       A place of peace and love
       Within you,

       And, somehow, you have
               given them
       Life and Meaning.

3.   Waves of purple and amber
       Moving towards me
       In circles,
       Growing larger, and deeper,
       And more intense.
       Filling me.

       You touch me
       And I am lost in that warmth and fire
       Which is you, your dance.

       I float away in fragments of sparkling lights -
       Millions of exploding, dancing stars.

       My body has become a centre
               of energy points
       Discharging, re-creating, and returning
       Themselves to themselves

       For a while we became that eternal dance,
       With the millions of tiny stars of our beings
       Joined in, explosions, re-creation, and re-direction.
       A vibrating power
       Which became us, and the thousand worlds
       We created somewhere.

E. Let me refer to Eldrige Cleaver's <u>Soul on Ice</u>. Here we are given a revolutionary artist's experiences of living through the throes of the Black movement in the 60's. To read in his tortuous analysis of himself as a Black man in North American society and to share in his suffering of psychological castration was a spiritual experience for me. Spiritual in the sense that it enabled me to transcend the difference between man and woman, and to "see" and experience for myself the despair of being a man who is a member of a people of civilized "slavery". This was the moment when I realized the terrifying effects of oppression on the sexual aspect of our own beings as native woman and native man. Being a woman, I have loved men who suffered the despair of Cleaver - men who fought against psychological castration. I wrote the following words in 1977 when I re-read Eldridge Cleaver after four years.

> "I have six brothers. It was the pain and torture of my youngest brother which made me scream endlessly, in silence. A woman, after all, cannot scream aloud. She must only watch and wait, and love. She must watch, seeing the pain which could be drawn in harsh black lines, colored, toned, hewed - however one chose to face it. But it must be faced.
>
> Before I heard the lines of Cleaver, I saw them. Before I saw them, I felt them. They were not a thing of Beauty, they were wordless and full of terror.
>
> The man who first read these words aloud to me was not Black but his pain and his love was the same passionate cry.
> To face this expression of uncovered agony was overwhelming to me, but it did indeed mark the first step of the Return of Dead.
> It also marked the beginning of "I am", "you are", and therefore "we can be".

F. Then, there are the times of anger when I must watch and feel the suffering of my people and try to feel a hatred which cannot be. To feel that hatred in my being would perhaps, I reason in my mind, bring a sense of release. But I cannot feel the being of the tormentor himself as separate from me. Nonetheless, his actions I despise, and the anger is real.

1.	Can I speak
	And say because I'm a half-breed
	I know what half-breeds feel?

	Can I speak
	And say because I'm and Indian

	Do you, whiteman
	Say, because you're white,
	That you know what whitemen feel?

	You come to me
	With silver words
	And say, "Speak of Indians, Indian!"
	Or, "Speak of Metis, half-breed!"

	Yet, you are careful to say
	That not all whitemen are like you.
	Not all whitemen care what Indians feel.
	Or *if* they feel.

	"Do they feel, Indian?
	Do they feel, halfbreed?"
	Speak, for you are all alike
	- And I care.

2.	"Go brother, go"
	We call

	And yet we stand aside
	And watch him pass

	If we ran, too,
	We'd feel the pain,
	And have to watch his feet in front of us -

	Staining the grass
	And reddening the ground
	We all must walk upon.

3.	Dear Fools,
	Who also walk
	The face of this planet,
	And think from the abyss
	Of their dismal grey tombs
	That they will never all,
	Nor will they ever See

	But they *will* See,
	And that day may be a blackness
	They are unprepared to meet
	Or enter into.
	And what will they do?

	And us -
	What then do we do,
	Who think we have seen the abyss
		of Ourselves within?

F.	Finally, there is the expression of the hope and the vision that
	guides me.

		Laying on of hands - charismatic -
		The healing energy flow;
		Hand me that cigarette - would you
			like a stick of gum?
		And I rise and fall according to your touch.

		One hundred pages you said,
		One hundred years they've said;
		One hundred times again and again
		In multiples of hundreds, the pains
		Have been lived and transcended,
		Transformed and lived again.

		We live our Mother Earth, they said
		We become her and she has
			used and sustained us
		That she might live.

We have lived her strivings and her pain,
We have been her thermometer,
And willingly or unwillingly, we were
        carried along in that flow
That marks her Presence, her existence, her Being.

By her, we were.

Now that she shakes and trembles,
We look in vain for those spots
Which brought us peace, and renewed
        that strength of flow
So that we could go on.

The glowing spots have dimmed
        and their number has lessened.
We must look for new ones.

What is the step beyond?
Can we renew the glow?
Do we have power beyond our Mother Earth?

We must begin to create, to recreate,
To return to the Earth the power
        that we have taken from her.

She has brought us to this point,
        and now she has need of us.
If we fail, if we are unable to
        draw the energy from the Great Spirit,
If we have neglected to learn and to care,
We will perish with the Mother.

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*ERIC documentation based on an unpublished research tool titled <u>Canada Natives and Education: the ERIC Database 1983 to 1991</u> prepared in 1992 by Professor Marilyn Assheton-Smith for a graduate course on research in Native education, Educational Foundations 574.

** Corrections made to the ERIC abstract information, as in Assheton-Smith source.

Appendix A

A Discussion of Terminology

The word "Native" avoids "Indians", "Metis", "aboriginal people", "Inuit", "Bill C-31's", "status", "non-status", "indigenous peoples", "First Nations peoples". It avoids confusion by "lumping us all together the way we are usually perceived" by people outside of these labels. For the purposes of education and social conditions, natives people of all categories face similar issues. This is not true when applied to any areas of legal categorizations or constitutional matters. These areas do impact on education and social conditions, but not in a manner which changes the scope of my discussion.

Non-native means those persons who are not members of a native society and who together constitute a society; in this case the society whose members are most represented in the institution of schooling and other social or government agencies in our native communities.

My use of "he" to denote "he" or "she" is consistent with the English language and its reflection of the English-speaking culture which I have referred to as non-native society. I have a problem with the awkwardness of juggling words like "he/she". I also don't wish to pretend that the society which subordinates its women to its men is something it is not. It is a society whose members seems to have forgotten that they each had a mother, the source of their beings. Its language reflects that - why pretend that it does not? I will only add that because I heard men and women reflected equally as persons in the Cree language and I saw them living in partnerships of equality and complementarity, I did not learn to "see" men and women in an unequal pairing even when I used the English language. I still don't.

To recognize the concerns of my English-speaking sisters in this matter of my words, I would like to dedicate the poetry included in this work as an expression of myself as a woman and the only gift I can offer in this context.

Appendix B

Categorization of ERIC Abstracts, Canada and Native, Since 1985

Table 1: Categories and Number of Abstracts in Each Category

1.	General	37
2.	Teaching Resource Materials	36
3.	Post-Secondary Education	26
4.	Government Reports/Documents	23
5.	Native Language	18
6.	Bibliographies, Directories	18
7.	Classroom Learning and Culture	16
8.	Evaluation	15
9.	History	13
10.	Special Education	11
11.	Local Control/Schools	10
12.	Governance	9
13.	Literature	9
14.	Community and Development	8
15.	Counselling	8
16.	University Students	7
17.	Achievement	7
18.	Journals, Literary Selection	6
19.	Learning Styles	5
20.	Technology	5
21	Alternate Programs	5
22	Music/Musicology	5
23	Health	4
24	English as a Second Language (ESL)	3

Table 2(a): Categories and Author(s) of Abstracts in Each Category

General	Tchg/Rsrc Mtrls	Post-Secondary	GovRpts/Docs
Ledoux,Pendakur '90	Dyck '89	Smith, Pace '88	Falaredeau-Ramsey '89
Close '88	Alberta Ed '89	Stairs '88	Manitoba Ed '89
Herlan '88	Zinsser '88	Smith '88	Canada, Sec/State '87
Young,Ing '88	Fiordo '88	Handscombe '88	Alberta Native Affairs '85 , 3
Jules '88	Simon Frsr U'85	Landon '88	Alberta Ed '84
Demmert '87	Developing '86	Telidetzki '88	Alberta Ed'85 , 2
Mock '84	Harvey, Cap '87, 3 abstracts	MacKenzie, Beaupre, '86	Alberta Municpl Affairs '84
Elofson, Elofson'88	Pard, et al '86	Mazurek '88	Alberta Ombudsman '84
Miller '87	Quilty, et al '86	Paulet '87	Lee '83
Griffiths '87	Blankenship '86	Lang, Scarfe '86	Ingram, McIntosh '83, 2
Friesen '87	Four Worlds '84, 3 abstracts	Friesen '86	Alberta Tourism '83
Ames '86	Four Worlds ,9	Smith, Pace '87	LD Systems'82,3
Warnica '86	Kipohtakaw '84	Knight et al '86	Decore et al '82,2
Kirkness '86	Klesner '82	Archibald '86	Norton '81
Wall, '85	Manitoba Ed '84	Marsh '84	Ross '81
Woloshyn, Sloan, '84	Courtel, Amyot '85	Toohey, Hanson '85	Alberta Native Affairs '86 ,2
Cobarrubias, '83	Fabris et al '84	Hurlburt '84	
Wells, '85	Power '83 , 2	Martyn '84	
Edmonds, '84	British Cl. Ed '83	Sturgess '84	
Tanquay, '84	Fraser '83, 2	Castleden etal'83	
Murray '85	NWT Ed '81 , 2	Ont Indian Ed'81	
Bezeau, '84		Carney '82	
Raudsepp, '84		Moore-Eyman'81	
More, '84		Read '83	
Rothe, '83		McKenzie '89	
Blanchard '83		Lidster '78	
Kienetz '86			

Table 2 (b): Categories and Author(s) of Abstracts in Each Category

Native Lang	Bibs/Directories	Classrm+culture	Evaluation
McEachern, Moeller '89	Benally et al '90	Kawagley '90	Riffel, Sealey '87
Ahenakew '88	Annis '86	Stairs '91	Sealey et al '87
Lickers '88	Manitoba Ed '88	Leavitt '91	Owston '86
McEachern '88	Alaska Ed '87	Snively '91	Gardner '86
Goniwiecha, Hales '88	Green, Sawyer '83	Elofson, Elofson '88	Hebert '86
Burnaby '82 (2)	Alberta Ed '87	Oakes '88	Sealey, Riffel '86
Stairs '87	Klein '86	C Yukon Ind '86	Riffel,Sealey '85
Battiste '84	Price '86	Williamson '87	Sealey, Riffel '85
Crago, Annahatak '85	Ramratten, Kach '85	Leary, Stiegelbauer '85	Hamilton, Owston '83
Ahenakew '85	Loeb, Comp '85	Marcuzzi '86	Sealey, Riffel '84
Robinson '85	Four Worlds '84	Fiordo '85	Riffel, Sealey '84
Burnaby '84 (2)	Native Peopl '86	Mayfield '85	Este '84
Douard '82	More '83 and '81	Fiordo '84	Wilcox '84
Howard '83	Tonn '81	Chan '84	Hebert '84
Fagan, Currie '83	Barnett, Dyer '83	Laveault '82	Four Worlds
Burnaby et al '80	Patterson '87	Steele '89	
	Ullom '69		
	Dyer, '86		

Table 2(c): Categories and Author(s) of Abstracts in Each Category

History	Special Educ	LclControl/Schs	Governance
Jacobson '88	Scaldwell '89	Green '90	Cozetto '90
Schilz '88	Duquette '88	Walton '89	McKenzie '89
Adams '88. Chalmers, '85	Phillips, Cranwell '88	Isherwood et al '86	Cloutier '88
Brown '83	Common, Fr, '88	Kirkness '85	Vecsey '87
Hamilton '85,'86	Shulz, Bravi '86	Cummins '85	Ward '86
Dickason '82	Mulchahy etal'84	Pauls '84	La Rocque '78
Jaenan '83,84	Laveault et al '83	Murphy '84	Yuzdepski '83
Bennett, Jaenan '86	Myles,Ratzlaff '88	Hurlburt et al'83, 2	Charles '81
Ray '82	Scaldwell '85	Owston '83	Charles '82
Judd '82	Melberg '86		
Peterson '82	Blank, Parker '86		

Table 2(d): Categories and Author(s) of Abstracts in Each Category

Literature	Community/Dev	Counselling	Univ Students
Grant '88	Ryan '88	Roberts et al '89	Hurlburt et al '90
Ballard '88	Hull '90	Hanley '88	Brose '88
Gardner '88	Guillory et al '88	Dawson '88	Whittaker '86
Grant '86	Rossel '88	Gade '88	Degen '85
Grant '87	Bartels '85	Hurlburt '85	McEachern '84
McGrath '88	Four Worlds '84	Darou '87	Blue, Blue '83
DeFaveri '84	Wonders '84	Gade et al '84	Webster, Garrod '90
Thompson '84	Price '83	Ludwig '83	
Wason-Ellam '88			

Table 2(e): Categories and Author(s) of Abstracts in Each Category

Achievement	Journals, Lit Sel	LearningStyles	Technology
Cameron '90	Brady '89	Foreman '91	Stiles '84
Clifton, Roberts '88	Churchill '89	Mariash '83	Faith, Sturrock '90
Schmidt et al '87	Jabbour '88	Tamaoka '86	Coldevin, Wilson '85
Persi, Brunatti '87	Norman '83	Leith, Sientz '84	Granzberg' 85
Rampaul et al '84 (2)	Ellis '84	More '84	Heffron '84
	Gilliland '76		

Table 2(f): Categories and Author(s) of Abstracts in Each Category

Alternate Prgms	Music/Musiclgy	Health	ESL
Regnier '87	Ridington '88	Clarke '89	Lightbrown '88
Scott-Brown '87	Lederman '88	Shawana, Taylor '88	Burnaby '88
Hall '86	Gray '88	Caverson, et al '87	Toohey, Allen '85
Lee, '86	Fisher '88	Peters '87	
Campbell '83	Lee '84		

Table 2(g): Categories and Author(s) of Abstracts in Each Category

Miscellaneous (General)	Miscellaneous cont'd
Bogle '83	Davis '86
Friedman, Friedman '81	Barnhardt et al '82
Millar, Roberts '81	Pomedli '87
Allison '83	Anderson '90
Parsons et al '83	Waldrum '90
	Jospehson '87

This was probably the most significant learning during my junior high years. While I rarely did speak and contribute to the discussions and literary analyses, because I still felt it was foolish to think of a book-person as real, nonetheless, this whole process created an excitement for the written word. Writing unlocked a world inside of me. This same teacher taught and lived a respect for each of his students, and for our parents. This was also a new and beautiful lesson on human relationship. He did not have the cultural understanding of our people, but he did not need that in order to teach us and help us in our individual processes of becoming.

When I had to leave my home community and go away to high school, my experiences were similar to those described by educators who discuss the issue of native students leaving home and boarding out to complete schooling. I had the advantage of being older than most native students when they are forced to go "out" to school. I had been able to complete my Grade 10 year through correspondence lessons at home, with the help of the same teacher I'd had through junior high school. My parents had not wanted me to go out and I was happy to stay home for another year. I did not look forward to going away to school in town. But the inevitable day arrived and I left. The most difficult and immediate crisis was to undergo the excruciating personal pain of being wrenched away from my world of nature and family, and placed in an urban setting with white strangers. At school, I had to learn new subject content and figure out how to relate to impersonal and critical teachers. The rest of my being was struggling to deal with the paralyzing loneliness of the four white walls which now constituted my home and protection. The boarding home parents I had were very good and caring people, but they were strangers. They had no way of bridging the tremendous gap between my world and theirs. I don't think they ever knew what I went through; I never discussed my feelings with them or with anyone else, including my own parents and family. The times when I felt like giving up were very few and the reason was simple; I had no options. I couldn't stay home because there were too many children and I was old enough to be making my own way. I was no longer a child.

My father had said to me several years earlier that my options were to get married, be a waitress, or go on to school. Going to school was the only choice I could make. There was no one likely to marry and I knew I couldn't survive serving food to strangers. I was not a friendly, out-going, sociable personality, and I had already learned the limitations of that. With few exceptions, my experiences with staff and students during the high-school years were either neutral or negative. Most of the staff had little to say or do with me. Exam

sarcastic with me, singling me out at the first class by suggesting that in their school my high marks from my home school might not look so great.

Some of the students used every opportunity to throw racist remarks my way. I avoided the bathrooms and the hallways as much as I could. Remarks from students tended to focus on sexual activity and promiscuity between "squaws" and "bucks". White people who associated with native people were "Indian lovers". "Squaw man" was used to address a student who dated a native girl. Every opportunity to degrade native people as "savages", "on welfare", "drunkards", and "easy" was taken within my presence. I never made any response since none of these were directly addressed to me. This was all new to me and I had not been prepared to deal with this form of ignorance.

I did categorize these remarks as coming from ignorant people and I avoided these people as much as possible. In fact, I avoided any form of social interaction with almost everyone. There was simply no need or purpose in such interaction. I saw myself as being there for one reason and that was to complete my high school courses. Maybe in that way, it was easier for me than it was for my younger brothers and sisters who came into that school later. I was the only native student in the high school when I started my program, and I was the first native student to leave my home community to go out to high school. In the years following, I was told by my brothers and sisters that they and their peers made their own social statements and responses to these examples of racism from the students. This action on their part often resulted in racism or bias from the staff. In my years, I didn't ask for help from the staff, nor did I receive any offers or expressions of concern for my personal well-being.

I didn't expect any of these expressions either, but I did appreciate the one or two comments of encouragement for good work from two of my teachers. Very definitely I had learned my lessons of individual responsibility very early in my life, and these carried me through not only high school but university as well. My father had always said "Everyone has their own job to do, and everyone takes themselves seriously. Nobody believes they are wrong. You have your own job to do. Let others do theirs".

When I was a student I did not question the methods that a teacher would choose to use in teaching. I did what I felt I had to do as a student - I learned. The two were not necessarily nor usually complementary. It wasn't until I returned after 10 years of teaching into a graduate program at the university that I experienced the learning that could take place in working with an experienced "academic guide". That was a totally different learning experience. Either these

learned from my students that a good teacher is simultaneously a good student. Maybe these particular "academic guides" had learned that, too.

In the analysis of my own experiences as a native student, I attribute my academic accomplishments in a different society to several factors. One was the value I held of interconnectedness with all living things. This value did not permit me to fall into the trap of alienating myself from a society which seemingly had no place for me or my people. I found some opportunity to share this connectedness through a church group, but that in itself offered further significant insights into how wide the gap actually was between that cultural group and mine. Another factor was the degree of my connection with my own society and my family. Recognition and knowledge of myself as part of a particular cultural group gave me confidence and strength to believe in myself and in my people. There was nothing new or outside of my own cultural experiences which ever entered as something better or stronger that what I had been taught or given at home. Only the material world offered more efficiency and better things than we had at home, but these were not the "real" parts of life. These could be purchased.

A third factor was that I accepted the world of schooling as being part of a different society. It was not a reflection of us or of our society. On the other hand, it offered a way to acquire new knowledge and understanding, and a way to be self-supporting while maintaining my own individual and cultural identity. Essentially, schooling offered a means of economic self-sufficiency for me, but more importantly, it satisfied my need to know and understand the world beyond myself and my cultural group. I had to be willing to immerse myself into that culture in order to begin to understand it.

I think the most important factor was the confidence in myself, and the confidence in my own reality to be able to uphold me in facing the different elements which might come from entering a different society. My upbringing and my own reality had given me enough knowledge and understanding that new learning was not a source of fear or threat, but of new opportunity and expanded understanding. I had enough understanding of my own reality that I did not fear the consequential position of personal responsibility to understand and then to accept or reject new knowledge systems and new social structures as being beneficial or destructive to my own way of being or to the life of my own cultural group.

Perhaps the source of my strength lay with my own parents who were "unschooled" and lived their lives out of contact and therefore uncontaminated

and was reflected in self-respect and respect for others. It lay within who you were and how you lived your life - not in what you did for a living, or how much money you made, and therefore, it certainly did not depend on what level of certification you attained in schooling, or to what social class you belonged or achieved.

In conclusion, it is important to point out that while I have not elaborated or focused to any degree on those elements which are promoted as parts of native education today, it is not because I feel such contents do not warrant considered discussion. It is simply because, in my experiences as a "native student", this approach to educating natives was not in evidence in any form. Native languages, for example, were rejected as useless; in fact, we were not allowed to speak in Cree. (Explanations for this rule varied.) History and social studies projected aboriginal peoples as "savages", "uncivilized", "dependent", and basically as a lower level of humanity. Educators treated us as if we were in school to learn a better and higher way of life.

Since I knew that this whole way of learning was a part of a different society, and based therefore on their own systems, it was not difficult for me to accept all this content and attitude as simply a reflection of a different society with a different point of view. With that perspective it was not possible that I would simply internalize a foreign set of values and thereby begin to feel "inferior". I learned about their systems and their values, but I did not internalize them. They remain parts of my knowledge base, and I used this knowledge to assist me in my interactions within that culture/society, and to further develop in mine. My own sense and strength of self remained within the framework and structures of my own society. In retrospect, perhaps the vulnerability of my youth was balanced against assimilation by the very nature of the society represented by the school. That society did not seem to have any capability of recognizing and accepting a different way of being human; hence, assimilation was impossible for me. Other and different societies of humans simply did not exist; students were all perceived automatically to be a part of the one society represented by the school. If a student's actions demonstrated values in conflict with the teachers, the problem was attributed to some form of inadequacy on the part of the student. Corrective measures, under the label of discipline, were applied. By the time I was out of the native "student" role, this approach had been replaced by a "compensatory" approach. This approach, while perceived by the school society to be promoting cross-cultural understanding, was still based on an inherent belief that "native student inadequacies needed compensation". Changing "inadequacy" to "disadvantaged" in later terminology did not change the underlying belief.

In fact, the source of the inadequacy lay, and continues to lay, with the wide-spread inability or reluctance of the schooling society to recognize and accept that, with mandatory school attendance, the world description of one society cannot take precedence over the world description of another society. In the instance of my particular schooling experience within the particular time period of our social history as native people in Northern Alberta, I was more insulated against the subtle, softer forms of institutional racism and that was a source of my own protection against personal disintegration as a native youth.

Chapter 6

A Literature Review of Native Education

In moving from an inventory of information based on personal experience to an inventory of available research studies on native education, there was some difficulty in deciding what native education materials should be considered in my review of existing literature. My decision was to select the Educational Research Information Centre (ERIC) database, and draw all items added since 1983 and indexed under the keywords Native and Canada, which produced 304 articles. In selecting this source, I made two assumptions:
1. that this information base would be the one most accessed by educators involved in native education today and
2. that this information base would reflect the most recent thought and developments in the field of native education.

This information base provided an excellent overview of the broad and varying perspective on native education as a concern amongst educators and the public in general.

In attempting to focus the issues around native education, I began my review of this information by categorizing the topics covered; this resulted in 24 categories. The topics ranged from teaching resource materials to native languages and evaluations, and the number of articles in each category ranged from 36 to 3. A 'general' category, of articles which did not fit elsewhere, included an additional 37 articles (See Appendix B for a detailed breakdown of these articles under each of the 24 headings). The following discussion describes the articles in each category in slightly more detail, and adds comments derived largely from my 24 years as a native educator.

Except for the 'general' category, the largest number of articles were subsumed under the category of Teaching Resource Materials (36). These resources included items such as curriculum guides, program packages, and directories. Seven of these were specific to language and tribal groups (Alberta, 1989; Pard, 1986; Guilty, 1986; Courtel and Amyot, 1985; Fraser, 1983(a) and 1983(b); Northwest Territories, 1981).

The post-secondary category contained twenty-eight articles which addressed some aspect(s) of post-secondary training for native people. These articles were predominantly descriptions of various colleges and university programs specifically designed for native students, or articles which expressed

training. Student support systems received direct focus and discussion in three of the articles (Laing and Scarfe, 1986; Hurlburt, 1984; Moore-Eyeman, 1981), but the focus on special education programs implies a general agreement amongst colleges and universities that native post-secondary students need support if they are to be successful at these levels of training. The need for certain career specializations in work with native people was indicated in one article on law (Telid et al, 1988), two on social work (Smith and Pace, 1988; Smith and Pace, 1987), and two on school counseling (Mackenzie and Beaupre, 1986; Castleden, 1983). Adult education was addressed from outside the college/university perspective by five articles, one of which addressed funding specifically for Indian students (Marsh, 1984; Carney, 1982; McKenzie, 1982; Ontario Indian Education Council, 1981; Lidster, 1978).

The Government Reports/Documents category listed 23 items. Most of these documents were provincial in scope, with Alberta primarily represented (in 17 of the 23 articles). The reports presented the standards of native education services as being significantly below those acceptable for the rest of the province in all aspects. A review of Alberta curriculum resources which pertain to native people (Decore et al, 1982) demonstrated a high degree of inaccuracy of various types in these materials. Community or parental involvement was repeatedly cited or implied as a significant factor in the success of native education programs/projects (Alberta, 1984, 1985; Ingram and MacIntosh, 1983; Ross, 1981).

The danger of 'isolationism' on the part of native people was suggested in one of the reports as a possible result of increasing levels of native involvement in their own education (Alberta, 1984). I am pulling this point out because it indicated the shadow of a slightly different perspective on native education - different, that is, from those perspectives presented by most of the other articles. This point implies a recognition at some level that native people may after all respond to their educational experience from something within themselves, something other than reactivism, or the constant demand to "allow us meaningful participation". While the point itself carries a sense of a negative judgment, and the recognition is only slight, it hints that we may be more than objects of study, and that dialogue may someday be possible.

The Native Language category (18 articles) demonstrated much more accurately than other categories the broad range of issues inherent to this area of study, native language education. These include the need for native language instructors, bilingual factors, evaluation of programs and instruction, the need for resource and curriculum material, the relationship between culture and language, and finally even one article which discussed native language literacy and politics (Battiste, 1984). My own work with communities in the area of

scripts (orthography) for the Cree language led me immediately into the struggles to standardize the language into one form of script. The politics of this discussion were obvious and threatened the development of any form of native language programming. Fortunately for me, I had available to me the wisdom of community elders who were the instructors and guides for the program. We simply avoided the whole discussion and each instructor taught the students the Cree syllabic format and the vocabulary which was used in the region of the home community. In this manner we had a well-supported program, which did not have to wait for the resolution of the political debate going on around it.

This debate about orthography did not stem from a traditional base of community knowledge and use of scripts, but from debates in the outside, basically foreign, contexts involving highly trained linguists and native language experts. What I experienced was that within the community, there is sound and compatible theory and praxis in native education. What was lacking was opportunity, and this means policy and financing, and certain types and levels of skills and understanding, to allow the richness of traditional knowledge and understanding to move from its background position in all aspects of native education today.

Native language education, by virtue of its specificity, probably holds more potential for development of research, study, and implementation of "new" methods than any other segment normally ascribed to "native education". This is so because it can easily be removed from "native education" and continue its development under the same processes followed by programs of other language groups. If native language educators separated themselves from the general category of native education, this might remove them from the inhibiting shroud of politics and social issues which continues to impede meaningful discussion and progress in native education. (Language programming does not proceed without a cultural context, and this seems to be an acceptable, albeit recent, view of language education in general.)

One final point needs to be made in relation to native language education. Its development is often impeded by a popular view that the strength and vitality of native languages is maintained at the cost of economic development and stabilization of native communities within a multicultural Canada. Non-native educators, and even some native educators who are working in native communities and who have acquired this misinformed view, can and do carry the message to parents that native culture and languages in the school will rob the child of opportunities for success. Success in this case means higher levels of achievement, (especially in the English language), as well as higher paying jobs and more employment opportunities in the future. In other words, parents

are presented a supposedly irreconcilable dichotomy between native culture and language (the essence of their world) and improved education and economic development; at the same time, they have no information to use in consideration of this issue. While there is an extensive knowledge and research base to support native language programs, there are many reasons to explain why this information is not accessible to the native community. One of the most obvious reasons is that the information is available only in English, often in technical and academic terms, and the literacy level of the community does not permit the necessary level of comprehension for easy access. This problem of accesibility occurs whether the information is presented as text or in other formats. This fact alone should give rise to the question of the moral responsibility on the part of educators as to how they fulfill their functions as "teachers". In this review, only one article explicitly addressed this issue of a dichotomy between culture/language development education and economic development (Robinson, 1985).

Bibliographies, Lists and Directories (18) had their own category. These items offer a list of who's who in native education, not only in the person, but in the places, and sometimes, in the views. Most of the titles represent information on resources available in the field of native education and native studies at all levels. Besides bibliographies of material and books, for example, there are listings of pertinent theses from the University of Alberta and the University of Saskatchewan (Barnett and Dyer, 1983; Ramratten and Kach, 1985). Some items list organizations and agencies which work with or serve native people (Benally, 1990; University of Lethbridge, 1984) and others list native programs (More, 1981; More, 1983).

Sixteen articles addressed the relationship between classroom learning and culture. Most of these expressed recognition and support for an integrated model of curriculum and teaching methods which reflects native value systems and cultures (e.g. Elofson and Elofson, 1988). While the recommendation for cultural relevancy is strong in these articles, there is virtually nothing to assist us in actually bringing this change about. Two articles reflect specific efforts to make the curriculum meaningful to a native group of students (Kawagley, 1990; Steele, 1989).

In my own work and experience as a native educator, it is generally in discussion of cultural relevancy in curriculum wherein the comment will arise that "Indians must choose either culture or quality education." There were no articles in this category to indicate this view, but then, realistically, who would state this view in this day of multiculturalism as official policy and international rejection of racism? It is, however, the type of statement being made in staffrooms and lounges after school hours although it will probably never be

published in educational periodicals. Nevertheless, it remains a part of present native education.

Eleven articles categorized under Special Education focused on native students with exceptional needs. Five of these articles addressed areas of special needs wherein being native was a factor of some significance (Duqette, 1988; Phillips and Cranwell, 1988; Common and Frost, 1988, Miles and Ratzloff, 1988, Laverelt, 1983). Six articles addressed special education needs as a normal part of any educational system. There were two articles which addressed topic of broad significance. These were teacher expectations and attitudes and intelligence tests with respect to native students. One study demonstrated that teachers displayed a positive bias towards Caucasian or Oriental Special Education students referred, and a negative bias towards North American Indian referral (Meyles and Ratzlaff, 1988). Another paper identified the need to develop more appropriate ways to assess native students' intelligence other than using the standard Wechsler Intelligence Scale. This instrument tends to measure the degree of acculturation rather than personal capability (Common and Frost, 1988).

The category of evaluations had 15 articles, nine of which were reports or evaluations of schools on Indian reserves. Most of these schools were band-controlled, or in the process of moving towards band control. Seven of these reports were conducted by Riffel and Sealey between 1984 and 1987 and focused on educational services in reserve schools of northern Manitoba. Problem areas identified and recommended changes for improvement were generally repeated from one community to the other. Concerns with achievement, academic standards, relevant programming, and community parent involvement seemed to apply generally. The linkages between economic development and education was brought to the fore in the report on Lake Manitoba Indian Reserve (Riffel and Sealey, 1985), and implicit in most of the other evaluations. Of the two remaining school evaluation reports, one was totally positive in discussing the effects of band and community control of education (Gardener, 1986) and the second (Hamilton and Owston, 1983) reflected similar concerns as those cited by Riffel and Sealey. The remaining six articles discussed school and program evaluation models, and included one discussion of teacher supervision in a native context, and one native language program evaluation report (Hebert, 1984; Este, 1984; Wilcox, 1984: Hebert, 1986; Owston, 1986).

History as a category included all of those articles which addressed native people or education for natives in a historical sense. Of thirteen articles, two addressed Indian education (Adams, 1988; Hamilton, 1986), two discussed the French view of Indians (Bennett and Jaenen, 1984; Jaenan, 1984) and five

articles found something of significance to native education in a discussion of Metis and the fur trade (Brown, 1983; Dickeson, 1982; Judd, 1982; Peterson, 1982; Ray, 1982).

The remaining categories, of ten or less articles, I will group for discussion as follows:

Group A-literature (9 articles), achievement (7); counseling (8); learning styles (5), university students (7), technology (5), alternate programs (5), music and musicology (5), health (4), journals and literary selections (6) and English as a Second Language (3).

Group B-local control (10), governance (9), and community and development (8).

Articles in group A address specific areas of interest within the context of native education. They reflect varying degrees of knowledge and understanding about research, native people, and native education in general. This work can and will help to mold the shape of education for native students, but none of these areas of specialized focus will contain the necessary social, political, or educational impetus to determine the framework or set the direction for native education in the future. These comments would apply as well to articles under the categories already discussed, with the exception of those 23 articles under government reports/documents.

While this step in this particular process may appear as though I am denigrating this collection of work, or prioritizing content, that is certainly not my intent. I am attempting to organize this material for easier communication of my thoughts. It is imperative that we recognize as educators that these articles address only some of the specific pieces, and we will not see the whole until we can respectfully set aside these pieces. This body of work, Group A, is necessary, but the development of a framework for native education cannot begin with the assumption that we have identified all the pieces simply because these are the ones selected for study or comment by the writers. In seeking to contribute to an analysis of native education, it would be unwise for me to limit my view and my discussion to only those parts which have been identified by other people as being pertinent to native education, and the discussion of which, over the last decade at least, has led us essentially nowhere.

It is on the basis of this premise that I have grouped the articles listed under Group B. For this grouping, I include those articles under government reports/documents, and the five articles listed under the "general' category as being non-specific but which address the broader aspects of native education.

These 27 articles reflect the work which most directly addresses the community perspective, and the community is central to almost all of these discussions.

The community studies seem to be focused on issues of autonomy, not only in education but equally in social and economic development and in stabilization of themselves as a people maintaining a culture and a tradition in their own environment (Cozzetto, 1990; Green, 1990; Walton, 1989; Cloutier, 1988; Guillory, 1988; Rossel, 1988; Versey, 1987; Kirkness, 1985; Wonders, 1984). Some of the largest, most incomprehensible, impediments to native communities in their efforts to address these issues come through government policies and decisions. These can threaten development, and even survival, of native communities (Cozzetto, 1990; McKenzie, 1989; Cloutier, 1988; Rossell, 1988; Ryan, 1988; Wards, 1986; Kirkness, 1985; Charles, 1982; Charles, 1981; LaRocque, 1978). Education is simply one process wherein the activities are expected to support the continuing vitality of a community, and this has always been the perspective of native educators who lived with and maintained links with their communities, as well as of those who are still drifting with a sense of loss of self-identity, and of those who have chosen to assimilate and bury that part of themselves which is rooted in the native community. Further, it would be erroneous to think that these individuals are identified by place of residence, life-style, or words.

From the perspective of government, as indicated in the documents included in this review, the importance of community involvement is recognized and supported. This support, is focused clearly on parent/community involvement in the schools and it should be kept in mind that most of the content of these reports is based on community interviews. Unfortunately, any potential for government policies to promote positive growth in native education seems to continually fall apart with implementation and practise. It appears that the few policies which pertain to native people and are based on community level discussions (Alberta, 1985) lose their meaning in the development of implementation processes. Procedure and administrative practise essentially undermine and/or destroy the possibilities for educational development to proceed along the lines of community intent and goals.

While denouncing the government for manipulative control tactics and assimilationist goals may, in some ways, be an easier position to maintain, this is exactly what would lead to isolationism. Isolationism will never come from models or policies which permit native communities to determine their own goals, and devise their own systems and ways of "fitting"[1] with the larger

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[1]Fitting, as used here, should not be interpreted to mean "fitting in" which would imply a strictly assimilationist perspective.

Canadian society, despite that stated fear (Alberta, 1984). Isolationism will come from future generations of native people who will not have learned from their own people the interrelatedness of all life. They will have learned instead the lessons of the non-native society as portrayed in their systems, and these are not based on a state of interconnectedness, or co-existence.

I am not suggesting that my review of this information demonstrates a general recognition amongst the writers of the importance of the native community in the future of native education. Obviously, I set up the system of categories on which to build my discussion. Because my own experience as a native educator has brought most of these topics to my personal sphere of knowledge or awareness, I find that the wide range of topics and the positions of the writers indicates the predominance of the view that "native education is a problem". The problem seems to be that "the native people keep failing so we must work harder to find a way to education them".

Because of the way that non-native people define native people and native education, any major changes must come from government. Any involvement of the native community in "native education" is to ensure that these changes reflect their own non-native perceptions of "the problem". The native people, on the other hand, stress that responsibility for education of native children should rest with their parents and communities. Community involvement then, to native people, implies something quite different. Because it can appear as if government policy supports this position of native people, but administration and implementation does not reflect this purpose, the issue that arises becomes one of political control.

The source of this issue lies in the differing view of the non-native and native individuals who face each other in daily real-life contact. However, what this translates into, in visible and tangible ways, is the on-going debate between non-native and native political bodies, each of which may or may not reflect this community-based focus for education.

The people who lose the most in this focus on political debate are inevitably the children and the people at home in the community.

What emerges is the reality where we as educators debate about how better to define the "problems" of schooling native children. In practise, we struggle with proposed solutions and the power to implement them. We all think that our solution deserves to be tried first. This we will continue to do until we come to some agreement and mutual understanding of the definition and guiding principles for native education. Otherwise, development in native education will continue to rest with politicians, and the children must wait. It is

important to point out that I am in no way de-emphasizing the importance of resolving the legal issues around the questions of jurisdictional responsibility, control, status, land, or self-government. Nor am I de-emphasizing the fact that the Native population includes many different languages, lifestyles, and belief systems. These are the contexts for any serious developments in the future of Native education. Nonetheless, as educators, we cannot wait for the settlement of land claims and jurisdictional issues with regard to aboriginal peoples before we give meaning to the term native education. Waiting does not serve native people in any way. In times when educational development must wait for political decisions, and the native people support a position of non-involvement with education as a strategem of political strength, then educators will have no choice but to wait anyway.

As for today, educators are still searching for solutions with the assumption that they have identified the problems. Educational research is based on native children in a schooling context in the same manner that government policy is based on community surveys. It rarely occurs to the individuals involved in this work that, if they are not native, what they observe and interpret from one situation will not be the same as the observations and interpretations which will be made by a native person on the same situation. The stagnancy which this creates is surely an ethical and moral issue that educators should recognize. When we accept responsibility for children, we cannot choose to be cognitively blind.

The problem is not "out there" in native education or with native people, or non-native people. The problem and the solution lies within ourselves as individuals. We can analyze but we must recognize that we use an information base to do this. This information base is not "out there" somewhere; it is inside of us as individual human beings. Because we have built these shared descriptions by which to communicate with each other, we assume that what we discuss is internal to us and in some way "objective". This leads us into the larger error of assuming that everyone can see what we see. In fact, another group of individuals will have undergone the same process within their society, and their information bases and shared description will be totally different. Different cultures and different languages should be an obvious signal that different worlds have been shaped. Whether different societies can live together and maintain a state of harmony and balance is probably dependent on the contents of their information bases inherent to each one. These information bases incorporate value-systems, and individual and collective consciousness.

It would seem to be a worthwhile first step for all educators involved in native education to consider whether the value system of their society supports co-existence with other societies and cultures. Determining this is not an easy

process, but it might , for non-native educators, provide them with the opportunity to undergo the process of defining themselves as cultural beings. In so doing, it would enable them to become a part of the native education experience, not as an intellectual exercise which assumes one society, but as an active way of being with a different society. Native education struggles to become a system of new patterns and new ways of organizing a native child's learning environment. These must be new ways because if they happen, they will be created from a new state of co-existence between two different parts.

Chapter 7

Reflections on Teaching

I have shared some of my experiences as a native teacher in interaction with students, but I have not specifically described or addressed education issues through reflections on my teaching experiences. Being certified as a teacher did not change me as a person. The act of teaching was the force which demanded personal growth and change. In this chapter, I will address my commentary to this statement.

The perspective from a native teacher's point of view depends on whether I am teaching or not. Being labelled a "teacher" did not change my position as a native person outside the schooling society. I was still observing and learning about the non-native world without feeling that I had the right or obligation or responsibility to affect any change. There was interaction, but no dialogue with the people of that society, at least not in the manner in which I would use the term.

Until I went into a classroom, I could avoid any major personal shifts in my own view of the world. I could avoid connecting with non-native persons, especially since they did not seem to need or want any connection with me. When I accepted a teaching position, however, I placed myself into that different society, and essentially stated that I would own my share of responsibility for what this schooling experience did for -or to- our children for as long as I was a participant in that capacity. Native teachers who choose to teach are never in the neutral position of simply teaching because they must either promote the goals of the schooling society and therefore of that institution, or promote the development of their own beings and that of their own society. There is no such thing as avoiding that choice, consciously or unconsciously. The fallacy that schooling is a politically neutral act is still too much accepted by the schooling society, especially by the teachers who represent the membership of that society. There is no teaching which can avoid being clothed in societal colors, and conducted in a manner supporting specific societal ideologies and belief systems.

What makes it easy for the non-native teachers to "just teach", in a supposedly neutral position, is that the schooling process is built upon their own societal colors, ideologies and belief systems. Because this schooling process defines the student-teacher relationship in terms of control and management with the teacher holding the authority, there is almost a guarantee that, within the superficial confines of the classroom, there will be no opportunity to jar this teacher into "seeing" the students who are members of a different society. The existence, however, of a native teacher as a colleague or a school staff raises tensions all around. Whether this tension leads to positive or negative results is entirely the result of the individual and personal decisions of each member of

the staff, whether native or non-native. Decisions by persons in a state of interconnectedness lead to consensus and positive growth; decisions by persons who are separated and disconnected lead to rule by majority, stagnation, and decay.

When I started teaching, I began my internal journey of learning how to love the person of my non-native colleague while rejecting and opposing his methods of relating to native students in a dehumanizing and disrespectful manner. He, of course, did not see things in this way. It was a journey of personal suffering, but I began to learn and understand the endless quality of the lessons of native interconnectedness or Christian compassion between human beings.

As a native teacher, actively involved in teaching native students, I found myself facing the overwhelming task of integrating two systems of education into some form which would have meaning for native children. Needless to say, I went into this activity and accepted this responsibility with no specific preparatory training from either society. In fact, I went into this position without the level of personal understanding that was required for the task. Over the years, through my own process of self-development, my understanding and awareness of the immensity and the near impossibility of this form of integration became clear.

Any efforts on my part to develop meaningful "cross-cultural" educational methods or resources were met with hostility, non-support, or ridicule. Non-native teaching colleagues were the strongest and most vehement opponents. I had been carrying some naive notions from university training that educators were interested in the welfare and beings of all children. University professors said "the relationship between the teacher and the child (or student) is key to the student's academic success"; they did not say "the relationship between the teacher and the child *of our own society* is key to the students' academic success". Obviously, we all need clarification on these occasions!

It was after some time and experience that I learned in retrospect that I should have expected animosity from my colleagues. Most of what I said and did called into question their whole approach to teaching native children. That their competence and knowledge (to them, their beings) could be questioned by a native person was an unthinkable insult.[1] The educators had to live with me, and what seemed to make any form of reconciliation or united effort impossible was that my very existence validated my arguments that a native person could be "educated" and still reflect a different belief system and a different society. That I was in a classroom which represented their society and was

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[1] It would be more fair to insert at this point, however, that the most vicious and reprehensible form of opposition to my presumptuous and "uppity" approach to education came from some non-native school trustees, businessmen, and government officials, not educators.

presumptuous enough to think that our own ways of defining the world had a place there, challenged their whole existence and belief system.

Because I chose to work in schools, I had to decide whether my energy was to be devoted to teaching children, or to attempting to build connections with a disinterested group of colleagues. It became many years of working alone in a context of disharmony and imbalance. This type of personal pressure was eased somewhat during those years where there was at least one other native person on the teaching staff, but this was rare. Today, I know that many native teachers are still working under these alienating and personally debilitating conditions.

These conditions persist, not because there is insufficient evidence to demonstrate the need for cross-cultural understanding in the schooling context, but because this understanding is dependent upon the non-native teacher's choice to embark upon that long and difficult process of self-development. This process would lead the teacher into a recognition that his society has demanded the negation of his own being. If this realization is admitted or faced, the terror of restructuring his reality and believing in himself as a being separate from but integral to his society can be paralyzing in a non-supportive environment.

In the context of native education, a non-native teacher will find himself in a situation which demands the ultimate act of human compassion - he must love a child enough that his love will free his own being from a system which requires his own dying. There is an indescribable horror in the way that a civilization which claims a Christian foundation has not given its own children the life-giving force of the teachings of its own Christ. If it had, we would all have realized by now that the essence of Christianity reflects a life which is no different than a life lived through traditional native religions. It is not because of superficial understanding or "simple faith" that an old Indian grandfather will adhere to his traditional rituals in relationship to the Creator, and will, at the same time, carry a crucifix. This is the deep understanding acquired through living his traditions that the essential message of Christ, "love and compassion for one's neighbor" lies at the core of all human existence on this planet. The native state of "interconnectedness" implies nothing less. The personal and individual attainment of these states of being require passage through the same gates, regardless of which path a cultural trail follows. When a teacher accepts responsibility to teach children, in whatever context, teacher and students must be connected at a deeper level than can be achieved through language, curriculum, methodology, or physical space. If this connection of "beings", "selves", "spirits" does not exist, none of the other parts alone, in conjunction with each other, or altogether will be strong enough to establish this relationship. If this relationship cannot be established, there is no enhancement of life or human development for either the child or the teacher. It then becomes the ethical and moral responsibility of the adult to remove himself from affecting the life of the child. A child, no matter of what cultural group, is open

to this connection; it is the adult who holds the power to choose to establish this connection or not. If he does not, and cannot, perhaps from his own lack of self-understanding or lack of personal courage, establish this necessary base for teaching and learning, then it becomes the moral responsibility of the child's guardians to remove this adult from his position. From my perspective, this point is easy to understand. From my experience, this approach to native education is almost impossible to implement. Without authority, however, to implement such action, there is no hope for a system of education which supports and promotes human development.

I have focused on the native experience with schooling because I know that way. I also know that native traditions and teachings will ensure and support our survival as a people. By their very nature, they sustain all life of all cultures. I have learned, however, that the educational system, representative of a different society, destroys the opportunity for our future generations to acquire these necessary traditions and teachings in any form. By accepting enforced confinement of our young children under the watchful eye and training of dispassionate guards, or even sympathetic guards, we place our children into prison camps of psychological and spiritual genocide. In my student days, the school was definitely "out there". I studied school as a foreign institution while I learned the skills I needed. I was safely ensconced, however, in my own being in my own world. Today's native child faces a different and far more dangerous reality in being "schooled". We cannot isolate the educational system from the other service agencies and effects which also are representative of that same society which is different from ours. When the school was the only foreign institution in our lives, it was a place of interest; native people are superb anthropologists who rarely publicize their findings.

Consider, however, the impact on a small native community when the ideologies and belief systems of the institution of education are supported by health services, formalized social services, economic development projects, housing and forms of land tenure, along with new forms of local government, human resource development, major industrial projects, and the television set. In my own community, the arrival of these "improvements" ripped apart my reality in a space of eight to ten years. Of course, I did not attribute anything negative or destructive to these signs of "progress" until one day when I arrived home for the weekend from high school. I was 16 years old, but what I experienced was the first shattering blow to the foundation of my belief in man's interconnectedness, not only with each other but with nature. The trees which had sheltered and talked to me for all of my life, the moss and flowers which had held me with laughter and tears through my growing up; the delicate ferns that rarely changed their homes were all gone; torn from the breast of their Mother, their beauty broken and left in a shapeless mass of twisted wood and torn earth. There was no suffering there, only an unfathomable emptiness as the

rain poured down endlessly, trying to wash away the shame of the act. A monument of desolation to an unnatural mind.

I remembered all the birds who had nested there and let me watch as they raised their young ones, over the years, and the butterflies who used to land their sticky grip on my fingers, wafting their wings to the sun. I remembered all of us who had called this home.

I felt guilty because I had been away, and I should have been there to stop that destruction. At the same time, I knew I could have done nothing - that was part of the pain. When I finished crying, I went back to the town and back into school, but a part of my strength had been replaced by a stillness which comes with unbearable grief.

This was my first lesson in facing the effects of the insatiable greed and disrespect for life which this "other society" seemed to hold. What I described was the first step of a new form of land tenure and housing for our community. Out of that evolved the many social and personal problems of native people who are coerced into living unnaturally on each other's doorsteps in a treeless environment with no thought to family structure or the effects of destroying a traditional economic base and replacing it with a "welfare system".

The effects of modernization on small northern communities have been discussed and elaborated upon in many formats and with models of analysis which allow accurate and clear descriptions of native social reality. For that reason, I do not intend to delve further into this aspect other than to point out that an understanding of education for native students cannot be separated from an understanding of the social, political, and economic realities of their lives. It should be clear that, in my way, my life had been spared the tragic and personal consequences of having my educational experiences impacted heavily by the changes which came into my community. These changes had the greatest physical and social impact after I had left for further schooling. I had not been robbed of a foundation for my self-development. This was certainly not so for the generation which followed me. It was into the context of reality of these students that I returned as a teacher and in which I and every other educator of native students find themselves today.

Just as the success of a child depends on the opportunities he is given for his own development, just so does the success of a teacher depend on his own level of self-development. The individual does hold the keys to shape the world, any world. If we assume, and I do, that education is the process which helps an individual child to attain that consciousness of personal responsibility and provides the opportunities for that individual to acquire the means to express that responsibility within his own society, then it would be logical to state unequivocally that native education, if it is to serve native students, has fallen short of its goal.

That is the positive view of native education. If however, native education is to prepare native students to fit into the society which is represented by the schooling process, then native education has failed totally.

If native education is meant to prepare native students for their own society, it has failed because the teachers, predominantly non-native, are unable to recognize that the students are members of a different culture and therefore do not "see" the world in the same way that the teacher does. We continue to expect and treat the educated professional teacher as if he is somehow above the ethnocentricity which he continually imparts through the whole educational process. Over time, in the education of native children, we would be able to solve the problems around meaningful curriculums, methodology, space, and standards and language. But, we will never solve the problem of the teacher who holds the view that his way of defining the world, and his society, are in fact the only real world that exists. That is a problem which lies within that individual teacher and until it is faced by that teacher, I see no possibility for changes.

If native education is meant to prepare native students for the society of the school, then it has failed because, within itself, and its representative teacher, it has no means of accessing the native reality of the children. More importantly, it has no means of touching the spirit, the psyche, or the self of the child. Until this connection happens, and even though the most abject levels of poverty and despair may surround him, the native child will continue to see the school and the teacher as another different and incompatible society. His system can incorporate the most brutal realities that the non-native world can bring into his life, but he himself will never become a non-native.

It is important, however, to also recognize that an observer of native schooling in process will probably be quick to point out many examples which may validate or call into question my analysis. There will be hundreds of "good" or "nice" teachers, and there may be hundreds of children "happy" in school and learning "well". Recall my position is that native education has failed, no matter how it is defined or for what purpose it was designed. A native student will reflect a native reality. He will, however, like all children, be unconscious of this difference between himself and the non-native teacher until he is older. Until then, he will be open to learning new ways if the opportunities are provided in a way which does not create inner personal conflict. Therefore, "good" teachers can produce "good" students. By the junior or senior high school years, however, we can observe the results of this method of "teaching". It becomes clear that something about the school learning that occurred was very superficial and has not in fact touched the being of the child in such a way as to assist him toward a consciousness of himself as a responsible member of his society. The learning he may have acquired which does help him is often not connected with schooling at all.

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I doubt that anyone would disagree with me that native education has been and continues to be a failing process. Even if we called it "native schooling", it would still be a failure. Any denial would need to refute volumes of related statistics which include low employment, penal system population studies, income level statistics, as well as educational studies of student attrition, absenteeism, and achievement.

I am not forgetting those "successes" who serve as native role-models for non-natives. That these few satisfy the authorities of our education system tells me that they hold very serious doubts about the level of intelligence amongst the general native population. That one belief, by itself, creates a wave of undermining influences. Nonetheless, these "successes" are those native people who go through schooling to some level of non-native acceptance, and end up as "contributing and worthwhile members of society". Society in this sense means the non-native society. It is sad to see that some of these native people who accept this description of themselves live superficial but comfortable lives as "successful" members of the non-native society. They must also, as we can all observe, "know their place"; they are an inferior social class in the view of the non-native. The results on the native society and on any meaningful attempts to develop sound native education are hindered by native persons who accept this subservient position. They are held up to the native society as "good Indians" who "get along with everyone". They rarely fight against or question the judgments or the ways of the "white man", at least not to his face. They say exactly what we all know he wants to hear. These native people teach all of us that to live comfortably and be accepted by the non-native society, native persons must live superficial lives; we must jump through prescribed hoops, conduct ourselves socially as lesser and subservient persons, and express appreciation and reliance on the non-native for our physical existence. This is what we see that the non-native desires in exchange for his also superficial acceptance. He does have the money and the authority to "keep" us.

Native people who choose this form of "success" are positioned in all levels of non-native society and its institutions, including the recent and dangerous forms and institutions of "aboriginal self-government".

I am also not forgetting those "successes" who achieve, again, some "acceptable" level of schooling, and maintain their personal integrity as native persons. These people maintain and sustain the integrity of the native society and its way of being in the world. This is not an easy road because the non-native society never relinquishes its stranglehold on any society which declares itself distinct, separate, different. This genocidal approach is, of course, made more difficult by those native persons who, unknowingly, support such intentional or unintentional designs.

Despite these difficulties however, these native people continue to live in a manner which is true to their own way of being in the world, and therefore their commitment is not only to their own society, but to all humanity. These

persons, too, are positioned at all levels of the non-native social hierarchy, and within the institutions of either society.

I have presented two portraits of adult native persons who were judged to have been "successful" in the schooling process. These portraits are drawn with a suggestion of extreme and harsh inflexibility. The point I am making is that native people and non-native people do not share the same views of the label "successful". Persons within these societies do not see similar options nor similar results arising from "success", nor do they hold similar personal feelings about his particular state of accomplishment. Between these two extremes of "successful" native persons lies the full spectrum of human behavior and human response demonstrating native people's survival over the experiences of enforced contact with the non-native world.

Underlying this superficial veneer and non-native style of describing people as "successes" or "failures", based on schooling and employment, lies the native reality. This is our unshakeable foundation of individual respect and acceptance which is lived by the majority of native people, completely outside of the foreign concept of "success". These people provide the force of strength which carries all of us, non-native and native, in the struggle towards the human realization of interconnectedness. Through the power of their compassion, we are drawn into that compelling desire to accept our individual and personal need to be part of a world which permits and sustains all life, especially our own.

I have demonstrated that the individual being of the teacher is crucial to the process of education, especially the process of native education. It is the individual who must first integrate within himself his experiences including those within his community, with all other persons, and with nature. In the formation of this integrated Self, he can be open to the teaching experience as an act of interconnectedness, an act of the spirit, and act of love. Interconnectedness does not demand fragmentation or less of Self; it permits the expansion and experience of Self.

All of this I have said in order to place my comments on teachers, especially where I've particularly singled out non-native teachers, into some context of thought.

This separation between teachers of two societies is not based on race. It is based on those teachers who have discerned that they are not "the institution" and that they can and need to experience their own "beings" in this exercise of teaching, and those teachers who have not discerned this. Naturally, native teachers will not ever see themselves as "the institution" of schooling because this institution is not of their society.

They must be aware, however, so that they don't fall into a second "teacher-trap". That one happens when a teacher simply practises what the Institution describes as teaching. Teaching becomes a number of actions following prescribed methods, contents, and even personal behavior. The act of teaching follows a prescription provided by the institution. I have never seen a

standard classroom or a standard student for whom this prescription will work. Exactly because native teachers do not see "the institution" as themselves, it may mean that this trap is more dangerous for them than for non-native teachers. They may see themselves as "incapable or incompetent" teachers if they don't "fit" the stereotype that the institution describes. This conceivably arises because they are members of an "inferior" society. However, as would be true for any other teachers, their success in avoiding or breaking this trap rests on their own confidence and belief in the expression of their own beings; it depends on self-development and self-awareness within the framework of their own respective societies.

My reflections on education and schooling have led me to one conclusion. In order to effect necessary major changes to native education today, and to simultaneously move it in a positive direction, an essential and radical shift must take place in the frame of mind of everyone involved. This cognitive shift must take place in the individual. It may be prompted through individual or group experience; it may be planned or unplanned. However it happens, we must individually assess our "knowledge about knowledge" as part of our human process, and we must determine the connection between our different social realities and our different ways of shaping these realities. Through all of this, our individuality may unfold through new levels of meaning in our lives, new levels which will enable us to shape more self-respecting societies.

Written information on the topic of native education, as represented in the ERIC database, presents very little in the way of addressing directly the questions which I have raised throughout this work. While the perspective and topics which are required for meaningful research amay be intimated throughout the literature specific to native education, these often appear in a context which implies that the writer(s) is unaware of these potential insights and necessary redirections. What comes to mind in explaining this condition are the words of Maturana and Varela:

> By existing, we generate cognitive 'blind spots' that can be cleared only through generating new blind spots in another domain. We do not see what we do not see, and what we do not see does not exist. Only when some interaction dislodges us - such as being suddenly relocated to a different cultural environment - and we reflect upon it, do we bring forth new constellations of relations that we explain by saying that we were not aware of them, or that we took them for granted. (1987:242)

This "dislodging", and necessary "reflection", constitute what I earlier referred to as a shift in one's frame of mind. Reflection must and does normally

enter the process when the standard cultural practices fail to serve the individual and his social group.

In many ways I have presented a picture of native education as a process whose movements are very much determined and crippled by a cultural impasse. One culture or society subsumes its individuals into itself and its institutions, and does not "see" the existence of any other society. The second culture or society strengthens the individual as its own foundation, and "sees" the world as composed of many different, interconnected, societies, not necessarily all human. Both societies are naturally driven by the desire to ensure their own survival through their young.

Chapter 8

Conclusion

I began this work with the individual as the focus of my discussion. While this process has led me into a deeper understanding of the issues around education for native people, the conclusion I have reached is that it is necessary to maintain my focus on the development of the individual. Only this focus allows for a possible synthesis of the issues which I have identified, directly or indirectly, as permeating the experience of native education.

While the review of the information derived from the ERIC database led me into one type and level of discussion, the narratives around my childhood and student days followed a different path. My intent was to demonstrate that native education, in its development as a concept, was not based in the native reality, nor did it evolve, in terms of implementation, into an approach or practise which reflects or serves the aspirations of native people.

There were parts within the narrative which reflected my experience in "native" education. The teachers were my parents, my grandparents, and the people and nature around me. Other parts of the narrative reflected native experiences of schooling. These would not be identified as native education by anyone's definition, at least not according to the popular conception of native education as a positive and conciliatory move by the larger Education system.

I have addressed my own reflections to the experience of native education from the context of my own reality. What I will do now is bring forward the work of some non-native writers who seem to offer a structure of thought and a description of their world which does not demonstrate exclusivity. In fact, these writers have enabled me to see my own being reflected in theirs. They joined my own people in providing me with intelligent reasons and spiritual support to maintain my faith in humanity. My own people before me, my own people after me, and these, my new teachers, never let me forget who I am and who I am related to.

I have always been intrigued by the way that some non-native writers will describe the native experience of the relationship between the individual and the collective. Sometimes individuals in society cannot "hear" the words of someone who is not a member of their society, and, so I refer you to the work of Theodore Roszak in Person/Planet for an excellent discussion of the relationship between "person" (I have used the word individual) and his society and what this relationship means to the Planet.

Essentially, Roszak's message is one that stresses the significance and the necessity of personhood for planetary survival. This personhood is based on a process of self-discovery. He describes personhood as being constantly violated by "mystification" (p.310-311) and in describing what the person faces in his

society, he says "they are being tricked into forgetting that they are persons born to the right of self-discovery" (p.310).

His description reveals a non-native view of the same non-native society which I have been discussing. His whole work is an effort (and a call to his own people) to humanize their society's institutions (p.315), and an appeal to individuals in that society to recognize that their own need for self-discovery is also "the Earth's urgent cry for rescue" (p.320). Throughout the book his theme carries the message that the vitality of the Earth is linked inextricably with the vitality of the person.

This is a non-native describing his own society and its propensity to destroy the "person". Roszak's terminology is different than mine. He links "individual" with "individualism" and "person" with "self-discovery". I have used the word "individual" or "person" and linked both with "self-discovery" or "self-development". Roszak's arguments for self-discovery as a necessary and worthwhile process for a "person" is no different than my arguments for the same process as necessary for the "individual".[1]

Discussing the "person" in education, Roszak describes approaches that have been used in attempts to recognize the full rights of the person in education (p.191-192). He points out why "alternative schools" have not, and probably will not in the future, have any more success than the "standard schools" in . supporting the human search for "personhood". In describing the basis of alternate schools, he says it is escapist, "by non-whites from white culture, by the poor from middle class values, (and) by children from adults in general." He sees the results of this approach as "an enclave of stranded young resentment" (p. 191). The focus of alternate schools, then, is reactionary to external reality, and not as we might suppose a focus on student self-development or internal growth. His comments on Paulo Freire's "lead" imply a lack of understanding of Freire's approach to education; nevertheless, his comments on using "schools for political consciousness raising" are valid in my view.

Paulo Freire focuses on an approach whereby the individual achieves personal freedom from an internalized oppression of external circumstances. Roszak suggests, however, that people followed his "lead" by "developing alternate schools for political consciousness-raising among the disadvantaged youth and their parents". The goal of these schools is strictly to achieve political control of the "downtown administration rather as if it were the Czar's Winter Palace." This leads to a loss of "creative energy to political factionalism." Roszak's point is that "self-discovery needs more than agitational anger to grow on....Besides freedom 'from', we need freedom 'for' (p. 191).

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[1]In Roszak's description of "individualism" (p.104-106), I find nothing to contradict my own description of the "individual" involved in a process of individualization or self-discovery. In fact, what Roszak describes as "individualism" also describes the person in native society who is "selfish", doesn't know himself, and contributes nothing to the society but imbalance. For his use of the term "individual", I would chose the word "individualist".

I started this section with reference to this book by Roszak because his style of writing is straightforward and easy to follow. He described things the way that they are in "the real world". "The real world" in this case it the "non-native world" - "Euro-Canadian society" - "dominant society" - "white society" - "American society" - "Canadian society" - "larger society". At any rate, we have all learned which society is often refered to by its members singularly as "the" Society. "The real world" in this case is also my interpretation of what I have experienced in that society he describes. That society seems to have no place for Roszak's "person" or my "individual".

While I was working in schools, it was not in the context of work that I acquired the English words to explain and to understand, or to describe my experiences. It was not through discussion and dialogue with any masters. It was through the written word. These words, however, would have been empty had I not been open to the experiences of my everyday "real world". There were three books which propelled me forward at critical periods of my life when I felt myself sinking into that abyss of no-meaning. The first one was In Search of the Miraculous by P.D. Ouspensky. This man was a Russian mathematician and philosopher whose writings were first published in 1909. This particular work was published in 1949, and is mostly a record, with Ouspensky's commentary, of his experiences under Georges Gurdjieff, a teacher of a special school where a man learns to "know himself". Ouspensky found this teacher after years of searching throughout Europe, Egypt, and the Orient for answers to the problems of "Man and the Universe". Whether I accepted this teacher's arrangement and description of the world was irrelevant at the time of reading. The book was filled with ideas and concepts which exhilarated my dying spirit and gave me new ways to perceive a world-view that I could not understand and experiences that did not make sense.

The second book which helped to ground me in "reality" was the classic by Evelyn Underhill, simply entitled Mysticism. I had given up on the world, and I wasn't convinced that I had to go back into it. There had to be another lake way back in the bush somewhere where I wouldn't have to "see" and I wouldn't have to "feel" what societies were doing. Fortunately, from my position of retreat, this woman gathered me up in her words and explained the process of the mystic's journey from beginning to end. It made perfect and beautiful meaning of some very ugly experiences. She introduced me to people (writers) who had lived and suffered without losing faith and compassion for humanity. I branched out in my thinking to people such as William James, and the early Christian writers, St John of the Cross and Theresa of Avila.

The third writer who pulled me from insanity was an anonymous person who wrote for the benefit of a young person considering a life of contemplation. That it was worded in the language of a very closed and traditional church did not conceal the message or obscure the meaning for me in my own life. This work was The Cloud of Unknowing, a tiny book whose effects would be lost to

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a person who hurriedly assigned it to "dogma" or "religion". The message was the starkness of the human spirit in its persistent striving to break through the cloud of knowing, to find the nothingness that is God.

Now that I have given recognition to these three teachers, I want to point out simply that it was not the questions of "native education", "education", or "culture" that kept me on my own journey of self-discovery. I was looking for answers to questions about the meaning of life in my own being. I needed new words to explain new internal processes and experiences. These experiences of my own inner being had to be named in order for me to think about them and understand them.

There were other writers who helped me, not so much with internal processes directly, but with thinking about human behavior and human interaction in societies, and thinking about thinking processes, knowledge and mind.

Albert Camus in <u>Resistance, Rebellion and Death</u> lent his words from his own experience. Justin O'Brien says in his introduction to the book that Camus's essays addressed "perennially current issues" that compelled him to speak out in 1956 and 1958:

> war and resistance in a Europe dominated by prisons, executions, and exile; the tragedies of Algeria and Hungary; the horror of the death penalty; and the writer's commitment (1961:vii).

The names of places have changed, but the situation has not.

Camus describes how people who live with hatred and abuse consistently over a period of time, are necessarily left with hatred. In the French experience,

> we were left with the rage that consumes our souls at the memory of certain images and certain faces. The executioners' hatred engendered the victims' hatred. And once the executioners had gone, the French were left with their hatred only partially spent. They still look at one another with a residue of anger.
>
> Well, this is what we must overcome first of all. Our poisoned hearts must be cured. And the most difficult battle to be won against the enemy in the future must be fought within ourselves, with an exceptional effort that will transform our appetite for hatred into a desire for justice (p. 62-63).

Today we watch our young people being trained for violence and hatred. We may need these words if the lessons are learnt well.

When Camus addresses Christianity, he begins by asking for help.

> Perhaps we cannot prevent this world from being a world
> in which children are tortured. But we can reduce the
> number of tortured children. And if you don't help us,
> who else in the world can help us do this?(p.73-74)

He describes the situation as "a great unequal battle" "between the forces of terror and the forces of dialogue" and he has no illusions about the outcome. "The program of the future is either a permanent dialogue or the solemn and significant putting to death of any who have experienced dialogue"(p.73-74).

In discussing economics and freedom, he says on page 94,

> But if someone takes away your freedom, you may be
> sure that your bread is threatened, for it depends no
> longer on you and your struggle, but on the whim of a
> master.... The oppressed want to be liberated not only
> from their hunger but also from their masters. They are
> well aware that they will be effectively freed of hunger
> only when they hold their masters, all their masters, at
> bay.

Some of Camus' terms, and, certainly these ideas, are developed fully in the language and content of education in the work of Paulo Freire. His book, The Pedagogy of the Oppressed, addresses the individual and the social aspects of the educational experience of an "oppressed" people. His pedagogy is based primarily on a process of dialogue.

> Dialogue is the encounter between men, mediated by the
> world, in order to name the world. Hence, dialogue
> cannot occur between those who want to name the world
> and those who do not wish this naming - between those
> who deny other men the right to speak their word and
> those whose right to speak has been denied them (p.76).

By naming their world, that is, by the use of the word, men transform their world. "Dialogue imposes itself as the way by which men achieve significance as men" (p. 77). Love, humility and faith are the necessary foundation for dialogue, and it is trust which is established through dialogue. "To say one thing and to do another - to take one's own word lightly - cannot inspire trust" (p. 80). Dialogue also requires hope and engagement between the participants in a process of critical thinking. "Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue, there is no

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communication, and without communication there can be no true education" (p. 81). Freire places reflection and action as two dimensions within the word. Hence, there is "no true word that is not at the same time a praxis" (p. 81). To dialogue then is to create and re-create the world through naming :t, through the word.

It is Freire's discussion of "dialogue" that expresses the ultimar evel of communication required between two individuals or two groups if the simultaneous liberation of the oppressor and the oppressed is to be achieved. The effects of oppression on individuals and societies is described in a manner which does not condemn nor judge the actions of any man. The book reflects compassion in a total sense - compassion in the writer and in the words.

Let me leave Freire for now with two passages, and an invitation for you to reflect on them in the context of the native experience:

> Authentic revolution attempts to transform the reality which begets this dehumanizing state of affairs. Those whose interests are served by that reality cannot carry out this transformation; it must be achieved by the tyrannized, with their leaders. This truth, however, must become radically consequential; that is, the leaders must *incarnate* it, through communion with the people (p. 124).
>
> In the process of oppression the elites subsist on the 'living death' of the oppressed and find their authentication in the vertical relationship between themselves and the latter; in the revolutionary process there is only one way for the emerging leaders to achieve authenticity: they must 'die', in order to be reborn with the oppressed (p. 127).

To Freire's beautiful articulation of the concept of communion, I want to add some comments from M. Scott Peck in his book The Different Drum: Community Making and Peace. This writer discusses the building of community amongst individuals of different societies and cultures, as well as amongst individuals of the same society. He describes the two processes of community-building and individual spiritual development as being analogous, and structures his discussion around the stages which a group or an individual will go through in these processes. Peck describes individual spiritual development as culminating in the "mystic, communal" stage. Of mystics, he says,

> among human beings they are the ones most aware that the whole world is a community and realize that what

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divides us into warring camps is precisely the <u>lack</u> of this awareness. Having become practiced at emptying themselves of preconceived notions and prejudices and able to perceive the invisible underlying fabric that connects everything, they do not think in terms of factions or blocs or even national boundaries; they *know* this to be one world (p. 193).

Peck's book is based on his own experience of the interconnectedness of human beings. The highest expression of this interconnectedness is "community". A person who experiences community experiences something

that is inherently mysterious, miraculous, unfathomable. Thus there is no adequate one-sentence definition of genuine community. Community is something more than the sum of its parts, its individual members....community, like a gem, is multifaceted, each facet a mere aspect of a whole that defies description....The facets of community are interconnected, profoundly interrelated. No one could exist without the other. They create each other, make each other possible (p. 60-61).

What Peck says of the Church (Christian) and its need for commitment is applicable to any group of people who find themselves facing problems which require unified action in the creation of community.

The process of community-building begins with a commitment - a commitment of the members not to drop out, a commitment to hang in there through thick and thin, through the pain of chaos and emptiness....without that commitment community is impossible (p. 300).

In the introduction to his book, Peck says "I am dubious, however, as to how far we can move toward a global community - which is the only way to achieve international peace - until we learn the basic principles of community in our individual lives and personal spheres of influence" (p. 17-18). After reading through this book, I wondered if I would have understood his message if I had not already experienced "community". Since I had, and further, had been a conscious participant in "community-building" for many years, I wondered how the process would look "on paper", so I read the book. I felt it was true that "it is virtually impossible to describe community meaningfully to someone who has never experienced it" (Peck, 1987:17). Peck's work is one of encouragement and an expression of the hope and faith that community-builders

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are found in every culture, in every corner of the world, even outside of culture in a way.

However, to describe the experience of community is not as important as the experience itself. It is only significant when the words themselves can draw that inner spark towards the experience of the reality, then descriptions become a part of creating the world. I know, too, that we can live in the experience without the need for words.

It is only when we bump up against an experience which is totally new that we must stop and search for words. That is what constitutes the situation when two societies collide. Individuals from both societies need new words to dialogue and shape a world which allows them to transcend cultural descriptions and yet respect cultural differences. Contact is too mild a term, and connected implies a sharing on the part of both. In my life, societies collide. I have learned the meaning of the power of words to transform and re-create the world; I have shared how I acquired these words. They enabled me to continue my own process of self-development and spiritual development and to understand and commit my life to the building of community.

But I have experienced the pain of hundreds of native people who are being robbed or have been robbed of their words. The collisions with another culture has resulted in the loss of their own words and their own language. They sit in the cold and silence of their own inability to protect themselves against the dehumanizing practices of an imposing culture.This internal blackness becomes their world. The physical reality becomes merely an expression of the loneliness and despair of this void.

The system by which our own words were taken from us and by which we learn the new words is selective as to which new words we learn.[2] The new words, although they have been imposed on us for hundreds of years, have not been able to serve us in defining a new reality. They serve only their own society and further imprison us.

Most of these new words do not allow us to transform and re-create our own world, our own response to another culture. As such, they are useless to us in the task which we consider to be primary to our own beings. That task is a commitment to a process of becoming - becoming as an individual and part of a community. We used our own words for this process, but the opportunity to learn these words has been taken away from many of our children.

Is it surprising that a man will live with the torment of powerlessness when he can't find the words that he needed to learn in his youth. In the context

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[2]The new words which came primarily through the schooling process have been used as tools to support classification of native people into "the learned" and the "unlearned"... English words -English concepts-English connotations. The agonizing result is the disrespect shown to some of our wisest people, because some of us have found it to our personal advantage to use our English words within this same method of classification. In so doing, we forget the fact that our greatest disrespect is then towards ourselves.

of legislated schooling, a five year old enters a world of new words but he has not yet acquired his own words which he will need to explain what he faces when he is twenty, or thirty, or forty years old. The new words he will learn in six to nine years of schooling will not enable him to act and transform his world. I know if you are a person who has listened to the native people, you will have heard the comment that "our children don't know English and they don't know Cree." We need to reflect carefully on what that means. Perhaps to understand more passionate expressions of anger, or hatred, so reflective of human nature today, we need to recognize the acultural nature of words. Words hold power, and the effects of their use is a personal responsibility within any culture. A system which takes words away from a people is a part of a genocidal process.

While I have presented my commentary as if I believe we have no words to transform our world, our continuing survival proves that this is not so. Nonetheless, I give more honor to our grandfathers and our grandmothers for their eternal and constant communion with us. This kept us united as a people and as a society in a mystical union which did not need words for the force of its existence. In the searching for and finding of new words in a new language, in our own language, or both languages, we will recreate the expressions of this, our own form of mystical union as a people.

Let me provide an example of how words empower. Since I work in the English language, I am essentially using the English language to name a native experience. I have a great respect for two non-native men who have committed their lives to the "liberation of the oppressed". They work in different ways. One works with his own people predominantly in the hope that they will achieve some degree of understanding of the basis and structure of cultures, one of which is the native society. He attempts through the provision of information to raise consciousness. The other man lives with native people and attempts to participate and share in their reality by contributing his own being. In different discussions with these people, both raised the view that there was no such thing as a "native community". I found their arguments very difficult to refute by words, even though I had experienced what I called "community". I left the discussion with my own task of determining what it was that I named "community", and what it was that they meant by "community". I had heard what they said but I did not understand what they meant. It was a time span of years before I arrived at a place where I think I can now pick up the discussion. My experience had been my own awareness of that mystical union which I have called "communion". It was only some native people who were the sustainers of this state. The rest of us were partakers of its life-giving force. We, the struggling casualties of a cultural collision, were too crippled to be sustainers. I know the time when I "awoke" and was able to commit consciously my own life to being a sustainer of this "communion". When I accepted this responsibility, that was the moment that I named what I joined. I had named this

"community", and I used the term to incorporate everyone who lived together as a group in one geographical location, or sometimes to incorporate a larger collective of these smaller groups, depending on the context of my work.

In the official use of the word, our "communities" meant only geography and physical proximity of people confined in one area. "Community" had no connection in this sense with a spiritual or "mystical union"-experience. However, these individuals and I, each in our own way, understood the meaning of this word "community" to be based on some level of personal participation in some form of united purpose. Hamlets, as recently contrived physical groupings for more efficient provision of government services, did not and could not constitute "communities" to any one of us.

In this manner of thinking, I had to agree with the two men in part only. That is, that native people gathered together and living in one locale do not necessarily form a community because they do not necessarily share common interests or live together for a common purpose. The other part, however, is also true; they may in fact form a community in a spiritual or mystical sense.

In my own process of finding new words to explain my experience, I arrived at my present position, with, incidentally, no reason to assume that here is the definitive explanation. I had an experience of something which I called "community". I re-named it "communion" when I realized that the word "community" would not encompass every individual. I experienced "communion" as an experience in which all of us were participants, no matter where or how we lived. "Community", however, became a state of "group being". It named that group of persons who had consciously determined and accepted that their lives would be committed to a process of building "community". In other words, those who joined together to give form or expression to this experience of "communion" would be living in "community". "Community" would name that process of re-creating our own reality; as such, a community is not tangible or static but dynamic and ever-changing. I think I will continue to use the word "community" in the same way I had done previously. It holds more potential for life than "hamlet", "settlement", or "reserve". Also, it reflects the reality that everyone, whether or not they are conscious of it, participate in some way in "community". If the individual is consciously involved, he is living in community or building community and the community sustains him. It is not native communities which die, it is the individuals. If we as individuals have sustained community as the expression of our communion, then we ensure the sustenance of our children. Scott Peck's message was not dissimilar for his own society.

There were two other groups of writers who described non-native structures and world-views which allows some form of dialogue and the establisment, at least, of a language to describe and think about my experiences in the native world. The first group was Carl Jung and his student, Ira Progoff,

both psychologists. The second group was Francisco Varela and Humberto Maturana, biologists/neurobiologists.

Meeting Jung through his ideas and concepts was my first opportunity to put my own teachings and experience into psychological terms. There were some parts of his analysis and descriptions of being human which struck me as reflecting or implying a hierarchy and levels or degrees of being human, especially those explanations he gave regarding the psyches of "primitives". I shall refer to this again. Nonetheless, he called forth, named, and ordered those parts of myself which I had experienced but had not named or ordered. I had simply been taught to live and respect the parts as part of my wholeness. Jung gave me words like archetypes, the collective unconscious, consciousness, unconscious contents, psyche, personality and synchronicity. I read his works with a passion. My experiences of dreams, visions, magic, Indian medicine, rituals and symbols, and many interactions with non-natives suddenly fit into a new structure. Very few concepts were outside of my own experience within the realm of my own being. I felt his struggle to give words to phenomena that other people of his society denied totally. I struggled then to follow his thinking through the depths of his experiences and reflections in psychology. With certainty I decided that this was one man whose work was worth the struggle to understand. I don't claim to understand all or even most of his thoughts, but I have interpreted some of them in ways that have helped me to begin to understand all persons. One process proved useful in understanding the native focus on the strength of the individual and the personal journey of each person through life, alone but as part of a collectivity. Jung describes this as "the way of individuation".

> individuation means becoming an 'in-dividual', and, in so far as 'individuality' embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as 'coming into selfhood' or 'self-realization'(Jung, 1971:121-122).

I don't intend to comment further on much of Jung's work, except those aspects relating to the concept of "synchronicity" and a few references from the Commentary he wrote for a little book entitled The Secret of the Golden Flower, translated and explained by Richard Wilhelm. These works in particular mesh with what I have presented thus far. In the commentary, Jung recognizes that his own work led him to conclusions and concepts that paralleled the psychology of the Eastern mind.

He understood the connecting points between Western and Eastern "minds" to be located at the level of the individual human psyche. He points out that human anatomy essentially demonstrates a commonality that overrides any

differences which arise from a division of mankind into races. In a similar manner, he says, culture and consciousness are transcended by "a common substratum" of the human psyche which he terms the "collective unconscious". The contents of the unconscious psyche can become part of consciousness, and reflect "latent" dispositions toward certain identical reactions. Thus, the existence of the collective unconscious is psychic evidence of commonality of "brain structures irrespective of all racial differences". To Jung, similarity of themes threading their way through cultural mythologies and symbols springs from the existence of the collective unconscious, and leads into "the possibility of human beings making themselves mutually understood". "The various lines of psychic development start from one common stock whose roots reach back into the strata of the past (1962:87).

Jung warns that the path to "self-hood" is "not without danger". He cautions Western peoples on this path not to expect cultural support from their culture or society. He compares the Western experience to that of a Chinese person who undertakes this journey to "self-realization". The Chinese person is perceived by his culture to be embarking upon "what is recognized as being the best of all the things he could do" (1962:95). The native people place the same value and respect upon this experience and choice.

> But the Westerner who wishes to start upon this way, if he is truly serious about it, has all authority against him - intellectual, moral, and religious....The steps to higher consciousness lead us out and away from all rear-guard cover and from all safety measures. (1962:95).

Personal integrity is the essential quality needed to carry and protect a person along this path.

For the purposes of my discussion of Synchronicity, I will refer firstly to Jung's work entitled <u>Synchronicity: an Acausal Connecting Principle</u> and then to the synthesizing of Jungian thought presented in the work of Ira Progoff. It is important to understand that the Synchronicity principle was defined by Jung as "a psychically conditioned relativity of space and time (1972:28).

Jung comments further, then, that from this,

> (space and time) relativization by psychic conditions is no longer a matter for astonishment but is brought within the bounds of possibility. This possibility presents itself when the psyche observes, not external bodies, but itself(1972:28).

I felt a deep inner excitement when I first met the term "Synchronicity" and started to read Jung. The connection I made immediately was based in this relativity of space and time in connection with physical events. I want to quote from Jung himself to express the "vision" that he saw would be the contribution to knowledge of his work on Synchronicity.

> Synchronicity is not a philosophical view but an empirical concept which postulates an intellectually necessary principle.
>
> If the latest conclusions of science are coming nearer to a unitary idea of being, characterized by space and time on the one hand and by causality and synchronicity on the other, then this demonstrates the "possibility of getting rid of the incommensurability between the observed and the observer. The result in that case would be a unity of being which would have to be expressed in terms of conceptual language - a 'neutral language' as W. Pauli once called it (1972:133).

The concept of synchronicity was developed in an attempt to explain rationally two sets of events which occur at the same moment, and are not causally related, though nonetheless obviously connected in some meaningful relationship. In Jung's terms

> Synchronistic events rest on the simultaneous occurrence of two different psychic states. One of them is the normal, probable state (i.e. the one that is causally explicable), and, the other, the critical experience, is the one that cannot be derived causally from the first (Jung, 1972:40).

Synchronistic events are a normal way for native people to access knowledge and experience which would otherwise be unavailable if we had to limit ourselves to a world of cause and effect lodged within a particular conception of time and space.

In discussion and application of synchronicity to my own reality, I want to turn to another writer, Ira Progoff. I think Progoff's contribution has been to make available and more accessible a wider base of understanding and use for the very significant work of C.J. Jung.

That is not to say that the works by Progoff himself do not stand alone with their powerful impact on the personal lives of probably thousands; I'd like to hope millions. I will not comment here but I would certainly recommend Progoff's The Dynamics of Hope to anyone who espouses, with more than

words, the idea that "humanity needs healing" and that we start with the invidividual person.

With respect, however, to this immediate task of my own communication, Progoff synthesized for me the overwhelming amount of writings that Jung contributed to the understanding of the human psyche. Progoff, in his elaboration of Jungian thought, offers an excellent framework around which to structure a discussion of the psychological processes and events surrounding the actions and meanings of visions for our people. Hiw work enttiled Jung, Sychronicity, and Human Destiny.reflects the scope and meaning which Progoff attributed to the principle of synchronicity.

Synchronicity allowed me a framework by which to describe a native experience which had no causal or magical basis in my understanding of it - that is, the expereince of visions. The experience and importance of visions to us is generally known, I think. Whether this particular experience of our reality is understood, or dismissed as pseudo-science, "witchcraft", "voodoo", or "magic", I am not sure.

I am certain, however, that the possibility of any non-native/native dialogue must depend somewhat on the individual consciousness of our mutual and probably universal psychic reality. Understanding that the contents of our consciousness may differ from one individual group to another will certainly affect what happens when we meet from our different social realities in a shared context., one of which is education.

From the native perspective, visions have a very significant impact on who we are and on the process of becoming both as individuals and as a people. As such, visions are continually unfolding in meaning from moment to moment. Visions are understood to be an expression of the macrocosm which is being or will be reflected either in our inner life or psyche or in the world of outer events and situations. It is our responsibility as individual human beings, that at times, when we are granted a vision we may be asked to re-enact on this natural level the vision and provide its interpretation where necessary. We would do this for the benefit, the future growth, and the direction of the people as a whole.

The experience of visions, or the living-out is not limited to the most commonly cited "vision-quest" or "vision-seeking". These have simply been more widely presented because they are tangibly obvious in certain ways to an observer. Nonetheless, I will address my comments on visions particularly to this expression of vision-seeking.

An explanation of the process, utilizing Jung's principle of synchronicity should demonstrate that while this principle has apparently not had any strong impact on the Western mainstream psychology, it can be very useful to us as a way of understanding the complexity of the psychological process of receiving visions.

A native individual embarking on a vision-quest enters the experience with a frame of mind which is intense and expectant. He is conducting an activity which will have varying degrees of significance for himself as an individual, and for his family group as a whole. As such, there is a certain tension underlying his actions. In the processes which are followed for purification and preparation to receive his vision, he undergoes privation . His physical being demands attention, but he must maintain strict adherence to the rituals. To suffer physically is part of the process, and from the bodily depri⸱ ⸱⸱ns, the emotional and mental controls begin to lessen. Maintaining himself n a ⸱tate of prayer and meditation has become the sole reality for the seeker. He has reached a level where there is no conscious differentiation for him between the physical and the psychical within himself. This parallels the description of the psychoid level. Here it is "the primal form of the contents of the human psyche when they have not yet become specifically psychological, or when they have dropped down from the psychological level to touch the undifferentiated state of nature"(Progoff, 1973: 157).

Once here, the archetypal factor which is activated is that part of the macrocosm which is particularly a part of himself as an individual in that particular moment of time. The two factors which Jung found to be related to any synchronistic event taking place are both present. There is a "chain of interior causation" including the lowering of the mental level, and the activation of the archetype. The second factor is the corresponding outer event or condition which occurs.

The outer event in the situation of the "vision seeking" is the vision which is shown to the seeker. The archetype itself is presented to the seeker in a recognizable culturally-clothed form. There are occasions when along with the vision which is perceived or experienced by the seeker, there is also presented an animal or bird, for example. This animal or bird would also have been the key element within the vision. This then becomes the completed synchronistic event. To the seeker, the vision he received is a part of the larger world of spirit. If he sees some entity of the natural world also presented to him, he feels a great strength given to himself through his vision, and verification of the message and its meaning is inherent in the appearance of the natural being.

Ira Progoff, discusses the "primitive" belief in the divine or spiritual potency which is ascribed to certain animals, or objects. This belief is "derived from a larger symbol drawn from the myths of the culture, a symbol of an historical and archetypical nature that is projected upon the animal" (p. 126). While this particular passage is incomplete and inaccurate in its application to our people, there are elements here which suggest a parallel to certain practises of our people. This parallel, however, does not exist except at a superficial, visible, level. There are animals, for example, who play an important part in developing meaning for the life of a family group. These animals could be viewed as carrying symbolic meaning of an historical or archetypal nature.

These meaning are not "projected" onto the animal. They are handed down orally to the members of the family group which is affected by that particular archetype and the significant event which is historical but relevant today. The event would normally be associated with an ancestor of the group and his experience with that animal and/or archetype.

Progoff continues by explaining that this animal or object, then, because of its ascribed powers, becomes a part of the "larger scheme of meaning whose basis lies in the unconscious of the primitive"(p. 126).[3] My previous comments relate to this, and I would add that any individual form within the group can access these underlying meanings which, in fact, give meaning to the life of the group as a collective whole.

Referring back to the "vision-seeker" situation, the form of the archetype which is shown to the seeker takes on a significant meaning in the life of the individual.

He may, for example, be shown an animal which promises to help and guide him, and even describes the individual's role in the group. From this time on, the animal himself, or a symbolic form of the animal, can be utilized to activate the archetype and to create the necessary emotional and psychic state to bring about a synchronistic event. Like any example of synchronicity, there arises then a "new pattern or orderedness of events across time" (p. 126). The new pattern or orderedness which happens in one moment across time will lead, in the extension of the vision-seeking situation, to the seeker embarking on a new level of awareness and involvement in his physical world. He has a guide to assist him in any crucial situation - a guide who can assist him to transcend the natural level of causal relationships and enter into a state where he can utilize the principle of synchronicity as a part of his conscious way of dealing with his world. In those moments of synchronicity, he will become aware of the directions he must follow in order to be living his life in a manner which maintains harmony and balance within himself, his society, and all other life. He is enabled to live a life consistent and in rhythm with the movement of his people and the earth.

Progoff seems to suggest that "primitives" or people who "accept magic causality"(pps. 86, 124, 127) do not deal with the question of the link between the psyche and the outer event of synchronicity. These people "explain the changes that take place across the patterns of time" as being determined by "a divine or demonic power". Later on, in the same text. Progoff discusses the factor of integrative orderedness, as being "of primary importance in synchronistic phenomena". He states clearly that "the essence of synchronicity is to be found in the fact that synchronicity carries a principle of orderedness that occurs in the universe regardless of causal connections and beyond space

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[3]Quoting from this section of the book should not be understood as an acceptance of the full interpretatation. Powers are not "ascribed"; nonetheless,the quotation itself is true.

and time ... implicit in its definition as involving meaningful coincidences is the presence of an organ of meaning that is an inherent part of each synchronistic event" (p. 161).

Jung's work pointed out that this *organ of meaning* is not necessarily the conscious mind or intellect. Progoff shows how it is the archetypal element which becomes the effective factor in a synchronistic situation. This is because the archetype serves as a constellative factor, and tends to "recrystallize and re-constitute the situation"... "and it becomes the core of the new quality of orderedness that permeates and characterizes the new situation as it exists across time"(p. 161).

A description of what happens during the attainment of a vision could easily be expressed in Progoff's words, "When the reconstellative element becomes active, events and awarenesses come together in a way that reaches across time and space and that goes beyond causality. Synchronicity is thus brought into play by means of a specific ordering factor that moves across and beyond causality. This is the transcausal factor that makes synchronicity events possible"(p. 163). As the transcausal factor moves across and beyond causality, "it reconstellates the components of a given moment of time and thus brings forth new and meaningful events."

The transcausal factor, of which the effective agent or archetype is the core, is that specific ordering factor which is reflected in all synchronistic events. The re-constellative or organizational effect of the archetypes enables the interior orderedness of the macrocosm to become evident. To the vision-seeker, the synchronistic event is the expression of the meaning he seeks. He has lived in the world where his family members accepted the principle of synchronicity as well as the causality principle. The principle of synchronicity operated as a means of contact with the orderedness within the macrocosm. In order to live in harmony with the macrocosm, it was necessary and logical that the means existed whereby the individual would be able to experience this orderedness and this harmony within his own life. To actually live with the reality of experiencing the psychoid depths, and to "see" an archetype activated, and use the living symbol of the archetype to assist his individual life within a framework which was in harmony with the macrocosm, seems to have been achievable to the seeker. Essentially, it is another way of "knowing".

Does it really matter whether the individual used psychological terms to explain what happens or whether he just did it?

In magic causality, emotionality is not objective. The will belongs to the individual who deliberately uses his emotions to alter psychic states and events. Progoff places "primitive" use of symbols and objects in this category where the object takes on the role of "will", and a belief on the part of the "primitive" in the power of the "will" of the object stimulates the activation of an archetypal effect and its ensuing new patterns and orderedness of events across time (pp. 125-126). I would say the more accurate view is that for our people, while

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emotionality can replicate and produce what appears to be similar events and situations, these types of events are never viewed as reliable and genuine. In fact, for us, emotionality in the exercise of vision-seeking does not have a place. It is viewed as a weakness and would therefore be detrimental rather than helpful to the individual. The fact that emotionality is self-induced means you would only be seeing reflections of your self and your own weakness. There would be no real connection made with the higher level, or the macrocosm. Another statement which needs brief comment is that "primitive" view that postulates "a divine or demonic power to explain changes that take place across the patterns of time"(p. 127). Here, I would like to refer to Teilhard de Chardin and his "explanation" in The Phenomenon of Man. If I were to stretch his concept of the noosphere to his apex of man's evolution as the Body of Christ, then, here, again would be interpreted a divine power which "causes" all synchronistic events. I doubt that this interpretation of Tielhard de Chardin's structure of the world would be acceptable to his readers.

As for our people, we know that the natural world is a reflection of the higher world, and that we are here to express the unity and harmony of that level. We therefore must be able to tap into or connect with and utilize the principles which govern the structure of, and maintain the orderedness of both levels. These principles may be causal, acausal or transcausal. The connectedness between both realities is necessary and if we are to be expressing the reality of the macrocosm, then we can find the meaning of our lives by understanding the higher level. To gain this understanding must then require some medium whereby we can access some knowledge of the principles and the interior orderedness of the macrocosm as it is expressed at this level.

If the translation of the native experience of this "interior orderedness" is termed "divine power", that in no way reduces the experience of vision- seeking to "magic causality". The "interior orderedness" is still operative as a principle.

While I have been using the specific experience of the vision-quest as undertaken by an individual, there are, of course, other situations of visions which could also be described in the Jungian-Progoffian terms. The work of these two men offers a description of the psychological experience of visions which closely parallels our understanding of what happens to the individual who receives a vision. The principle of synchronicity and its connecting parts of archetypal effects as transcausal factors, and the basis of the relatedness between the macrocosm and the microcosm are the necessary elements to an understanding of the meaning of visions to native people.

I will complete this reflection on synchronicity and native "visions" by referring you to the following quote from Progoff, asking you to keep in mind Jung's structuring of the psyche into four strata - Ego consciousness, Personal Unconscious, Collective Unconscious, and Psychoid:

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> The condition in which the psyche is internally balanced
> by an integration of consciousness and the unconscious in
> mutually supporting roles is the most creative state to
> which the psyche can be brought. As the integration
> encompasses the psyche in its largest aspect, drawing the
> personal factors of the psyche into macrocosmic
> connections, this unity involves the Self as a whole in its
> double aspect s the primary ground of psychic realities
> and also as the reflector of the cosmos in man (1973:91).

While Ira Progoff's work on the Jungian principle of synchronicity offered a means of describing a vision-experience, there are other writers (for example, Varela and Maturana) whose work also reflects a way of describing the world which is not merely causal. These writers have faced the continued reluctance of the Western World to incorporate their ideas into a description of the physical world. It is to these people and their research that we must look if we ever hope to develop systems and institutions which provide children with a possibility of achieving their potential as human beings. I am addressing an important element for native education but if we were ever to build an educational system which reflected Jung's principles of synchronicity, or Varela's "epistemology of participation", then we must begin to build a world where man accepts his place and his responsibility in the world which he has co-created and in which he is interconnected.

Varela and Maturana (1987) address this analysis of natural systems with a base of information and research in the field of biology and neurobiology. I admired these men for the way they linked scientific knowledge and information to a purpose - to increase human understanding of natural life and its organizational systems. This work was meaningful and useful to me only because man and his social systems were treated as part of this natural systems theory, but as vitally connected with all other life forms and their systems.

Varela in his 1979 work, begins by explaining the need to reinterpret information in relation to a system. It must be "reinterpreted as co-dependent and constructive, in contradistinction to representational and instructive" (p.xv. "We move from questions about 'semantic' correspondence to questions about 'structural' patterns" (p. xv). When we, as observers, study a natural system, we have simultaneous access to the system's operation and to its process of interaction. Whereupon, we easily confuse what we observe as a system's "behavioral regularities" as a correspondence between the system and its external environment. We forget that we are outside of the system's operation, and that it is this vantage point that leads us into the error of assuming that our "semantic correspondence" is the system's reality.

From the system's reality, these regularities are not operational; they are "a consistency with its own on-going maintenance of identity" (p. xix). Thus,

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when we switch from an information input-transferal perspective to a perspective of systems' autonomy, we see that information is relative to the maintenance of a system's identity, and can only be described in reference to it, for there is no designer" (p. xx). Information is internal to the system and specified thorough its operation. With respect to natural systems, therefore, and in order to better understand ourselves as part of the natural world, we must move beyond the "semantic correspondence" view of biological reality as we have imposed it. This is a dramatic shift for us because it can move us into an awareness of our own operations within domains of description. Descriptions of reality are not reality itself. "The observer sets criteria for distinctions in different domains, and is capable of alternative descriptions or different views of a system"(p. 59).

Varela admits that this point of view is only the beginning of the research program, however,

> unless we take into account that there is an autonomous side to many natural and social systems, we run into troubles, not only in the specifics of research and formalizations, but in the wider scale of our dealings with sentient beings, with life, with the environment, and i. human communication. In this respect, the problems of biology are a microcosm of the global philosophical questions with which we grapple today (p xv).

Rather than go into details of biological structure and analyses as put forward by Varela, I want only to use his underlying view about autonomy of living systems and their relations with the world. He did not apply his discussion to human communities or human individuals, but he did, in many parts of his book, allude to the fact that dramatic shifts in thinking would be required if one were to consider cultural entities as "unities" or "living systems" within the framework of his discussion.

Consider the social and ethical input of recognizing epistemologies of other cultures in the work of "science". As native people, we learn the significance and responsibility of our own individuality. But, we also learn the connectedness and relationship of our individuality to the family group, to the society, to humanity, and to all other living systems. We learn that the group does not exist as a unit without the strength of each individual. As individuals, we see ourselves reproducing and experience ourselves in what we reproduce. We become the product of ourselves, and yet the product becomes its unity within the whole. The individual is never subordinate to the family group or to the species. He is essential to the continuance of the whole.

Varela says:

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any observation, even one that permits us to recognize the operational validity of a scientific statement, implies an epistemology: a body of explicit or implicit conceptual notions that determines the perspective of the observations and, hence, what can and what cannot be observed, what can and what cannot be validated by its operative effectiveness, and what can and what cannot be explained by a given body of theoretical knowledge (p. 44).

Varela addresses the consequences of recognizing human social systems as biological systems:

Darwin's notion of evolution had social significance because it seemed to offer an explanation of the social phenomenology in a competitive society, as well as a scientific justification for the subordination of the destiny of the individual to the transcendental values supposedly embodied in notions such as mankind, the state, and society (p. 46).

It is very significant that a "Western" scientist will recognize, and state that recognition of, the ethical and political implications of his answers. Varela observes that these implications are "obvious" in the case of biological systems because:

whatever we may say biologically will apply in the domain of human interactions directly, either by use or abuse, as we saw with evolutionary notions. In fact, no position or view that has any relevances in the domain of human relations can be deemed free from ethical and political implications, nor can a scientist consider himself alien to these implications (p. 53).

Varela makes it clear that these ideas and their consequences are applicable not only to biological natural systems, but also to human and social systems (p. 59).

Varela discusses two forms of explanation in science, the operational explanation and the symbolic explanation. He points out that the Western preference for operational (or causal) explanations is being altered due to the latest finding in physics, the rise of biological science, cybernetics and systems theory, and the reawakening in Europe of the need for a type of explanation based on understanding, communication, and purpose in human affairs at its

core. Varela reminds us that both forms of explanation refer to modes of description relative to some perspective of the observer, or rather, we should say, of the inquiring community" (p. 72). He makes a native response to this situation of opposing views. By "putting these two means of explanations, historically antagonistic, into a dualistic perspective, we gain power of explanation"(p.72) with significant modification to each mode. The symbolic explanation becomes embedded in a "causal substrate", and the causal explanation "must make way for non-causal explanations as equally valid". One example of this dualistic orientation would be to explain evolution and development by means of an understanding of the origin of life and by means of the use of genetic material(p. 79).

Throughout his book, Varela holds that "the notions of cooperative interaction, self-organization, and autonomy - in brief, holistic notions - are basic to the study of natural systems" (p. 84). In fact, "we simply see autonomy and control, causal and symbolic explanations, reductionism, and holism as complementary or 'cognitively adjoint' for the understanding of those systems in which we are interested" (p. 104). This is a true statement for me as well as for Varela in his search for acceptable descriptions and explanations of natural systems.

Our elders speak of complementarity between autonomy and control, and tell us to consider all parts of the whole before taking action. When we live under this system of thought, and must deal with a system which predominantly exhibits operational explanations and causal thinking, control attitudes and views towards information, reductionism and focus on parts as separate from any whole; and a view that the observed can exist completely independently of what he observes, and that objectivity in observation of people is possible, then, for me, it is the work of people such as Varela which can serve as the link between our two systems.

Varela comments on communication as "behavior in a linguistic domain" (p. 267) leads me down the path I started with Freire.

> Conversation has been a basic image used throughout this presentation as a paradigm for interactions among autonomous systems....its role as exemplary case of autonomous interaction comes from the fact that a conversation is *direct* experience, the human experience par excellence - we live and breathe in dialogue and language....Whatever is informative in a conversation is intrinsically co-dependent and interpretational. Whatever is said in order to fix and objectify the nature of a conversation's content is said from a perspective, from a tradition, and is always open to question, to revision, to disagreement (p. 268-269).

Varela describes dialogue as we need to live it.

When we look at conversation or dialogue as "the performance and acceptance of single speakers",

> we take language as conveying information and instructions; in the other case we leave aside the individual participant, and see the process of conversation and understanding as a distributed, coherent event shared among participants, where meaning and understanding is relative to the recursive process of interpretation within the conversational unit (p. 269).

Before I conclude this sharing of Varela, I am including the following sections to describe interconnectivity as mind. His ideas on "Units of Mind"(p. 220) are basically the same as those of Gregory Bateson in his book Mind and Nature. He begins by showing how a conversation is an autonomous entity, "for we are immersed in the ongoing autonomy of our tradition, the ongoing autonomy of a next higher level of interdependence as participants" (p. 270). From here, he discusses the notion of "subject". We must realize that we are parts of the cognitive process belonging to an autonomous unity, operating at a next higher level:

> it is obvious that there is a next higher level in the coherence of a unit to which we have no direct access, but to which we contribute and in which we exist. To this next higher level belong the characteristics of mind we attribute to ourselves individually; in fact, what we experience as our mind cannot truly be separated from this network to which we connect and through which we interdepend (p. 270-271).

In my introduction, I referred to a book by Varela and Maturana, The Tree of Knowledge. Varela's work in these pages brings us back conceptually to where we began. The Tree of Knowledge has a stated purpose:

> to understand the regularity of the world we are experiencing at every moment, but without any point of reference independent of ourselves that would give certainty to our descriptions and cognitive assertions. (1987:241).