

# Historical Trauma, First Nations Shame, and Enhancing Resiliency

“Disconnection from our relatives” and How do we support resiliency?

**“Kamotaana”**

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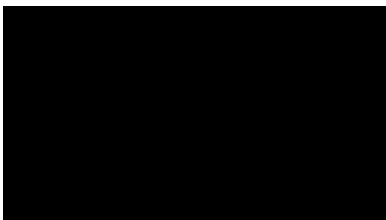
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## Opening Prayer – Moses Spear Chief



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## Greetings – Kiitsi Kimmatsim-po-wa Hello (Han) Anpetu waste (Good Day)

Kiitsi Kimmatsim-po-wa



Han Anpetu waste



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## Learning Objectives

- Review of Residential Schools in additional reading
- Power of Words and the resulting shame
- Diagnostic Criteria for Residential School Syndrome
- Split Feather Syndrome
- Indigenous Ecological Perspective
- Healing a Complex Trauma Framework
- Traditional Healing Practices

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## Indigenous peoples and communities

- 'Indigenous peoples' is a collective name for the original peoples of North America and their descendants. Often, 'Aboriginal peoples' is also used.
- The Canadian Constitution recognizes three groups of Aboriginal peoples: Indians (more commonly referred to as First Nations), Inuit and Métis. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs.
- More than 1.67 million people in Canada identify themselves as an Aboriginal person, according to the [2016 Census](#). Aboriginal peoples are:
  - the fastest growing population in Canada – grew by 42.5% between 2006 and 2016
  - the youngest population in Canada – about 44% were under the age of 25 in 2016

<https://www150.statcan.gc.ca/n1/pub/95-02/2016001/article/1486129>

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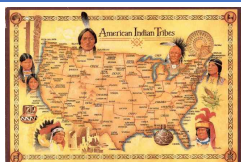
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## State Recognition of American Indian Tribes

- There are currently **567** federally recognized American Indian and Alaska Native tribes in 35 states. The process for federal recognition is long (it can take decades), complicated and requires specific historical and identity requirements. **Federal recognition gives tribes legal status and requires the federal government to provide certain benefits.**



[State Recognition of American Indian tribes \(ncsl.org\)](https://www.bia.gov/tribes/recognized)

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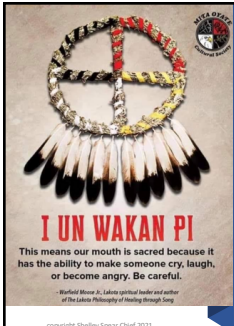
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**I UN WAKAN PI**

This means our mouth is sacred because it has the ability to make someone cry, laugh, or become angry. Be careful.

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# POWER OF WORDS AND RESULTING SHAME

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**Power of Strong Words – Sskonatapii l’powahsin**

**litsi’poyi (person speaks Blackfoot)**

- Words are angry and negative talk with intention to harm another person. (Residential school, schools, places of Authority)
- Words can be used to help someone; spiritual way of healing or joyful, helpful, uplifting and humorous talk to teach others.
- Words (bullying) can be used to harm those who are different.
- Example when we talk about the sacred pipe; words can be used to provide healing to support one another, a tool to demonstrate peace or a symbol of prayer.
- When Speaking about cultural values its about being in harmony with nature, rocks, trees, animals, two legged, four legged, and winged ones.
- On the other hand, your speaking negative, not truth telling. Intention to hurt others. E.g., words can hurt people so deeply that it can have grave consequences (suicide, self harm, numbing with substances, addictions)

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**Shame – Isstoyisi I am ashamed - Nitsstoyisi**

- Humility is about speaking with truth and not to be deceitful. This wasn’t the experience at residential schools. The way we were treated with intentional harm, to be physically punished, to be emotionally humiliated causing harm (shame) in front of our peers.
- Important to recognize that when a young child is mistreated (made example in front of others) especially over a long period of time has devastating consequences on a child, teen self esteem and how they not only view self but others.
- Ashamed of not being able to communicate in English, being scared, not wanting to eat the different meals, and more.

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**The effects of Residential School Syndrome**

- Physical effects: arthritis, diabetes, autoimmune disorders, cancer, dental issues, sexual abuse, suicide
- Emotional (mental) effects: panic disorders, depression, **sexual healer** (attachment disruption), sexual abuse
- Lack of connection – environmental connections, family connections, land disputes, sexual abuse, suicide, murder, gang involvement, isolation
- Spiritual disconnection; no belief system, no ceremonies, **elder** would share (Wherever you hear the sacred, Wakan)
- Mastery skills; lack of education, homelessness, unemployment, no sense of purpose, no connection to cultural activities e.g., dancing

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**Diagnostic Criteria for residential school syndrome**

History of Residential School in family system

- Attendance of a residential school
- Attendance of a Day Boarding school
- Parents attended residential school/boarding school
- Grandparents attended residential school/boarding school

Make a genogram of client to educate on the intergenerational effects of residential school.

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**Diagnostic Criteria for residential school syndrome**

- Unresolved fear and learned helplessness**

"Posttraumatic Stress Disorder (PTSD) and Acute Stress Disorder (ASD) are characterized by exposure to actual or threatened death, serious injury, or sexual violence, followed by the development of intrusion symptoms, persistent avoidance of stimuli associated with the trauma, negative alterations of cognitions, mood, and marked alterations in arousal and reactivity. Based on duration, PTSD is based on more than one month of symptoms and ASD is from three days to one month.

*Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (American Psychiatric Association, Washington, DC, 2013)*

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### Diagnostic Criteria for residential school syndrome

- **Panic Disorders;** Panic Disorder is characterized by recurrent unexpected Panic Attacks followed by a month or longer of worry or a change in behavior related to the attacks
- **Anxiety Disorders**
- **Intrusive Flashbacks**



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### Diagnostic Criteria for residential school syndrome

- **Somatic Complaints or illness that appears like Anxiety**

"Somatic Symptom Disorder is characterized by somatic symptoms that are distressing or result in significant disruption of daily life and are accompanied by excessive thoughts, feelings, or behaviors related to the somatic symptoms or associated health concerns."

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1212 PNO and Legal Affairs



### Diagnostic Criteria for residential school syndrome

**COMPLEX POST TRAUMATIC STRESS DISORDER**

"History of subject to totalitarian control over a prolonged period (months to years). Examples include hostages, prisoners of war, concentration camp survivors, and survivors of some religious cults. Those subject to totalitarian systems in sexual and domestic life, including survivors of domestic battering, childhood physical or sexual abuse, organized sexual exploitation. Now includes populations who experienced colonization."

*continued*

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## Complex PTSD

### Alterations in affect regulation, including:

- Persistent dysphoria
- Chronic suicidal preoccupation
- Self-injury
- Explosive or extremely inhibited anger (may alternate)
- Compulsive or extremely inhibited sexuality (may alternate)

### Alterations in consciousness, including:

- Amnesia or hyperamnesia for traumatic events
- Transient dissociative episodes
- Depersonalization/derealization
- Reliving experiences, either in the form of intrusive post-traumatic stress disorder symptoms or in the form of ruminative preoccupation

### Alterations in self-perception, including:

- Sense of helplessness or paralysis of initiative
- Shame, guilt, and self-blame
- Sense of defilement or stigma
- Sense of complete difference from others (may include specialness, utter aloneness, belief no other person can understand, or nonhuman identity)

### Alterations in perception of perpetrator, including:

- Preoccupation with relationship with perpetrator (include preoccupation with revenge)
- Unrealistic attribution of total power to perpetrator (caution: victims' assessment of power realities may be more realistic than clinician's)
- Idealization or paradoxical gratitude
- Sense of special or supernatural relationship
- Acceptance of belief system or rationalizations of perpetrator

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## Continued Complex PTSD

### Alterations in relations with others, including:

- Isolation and withdrawal
- Disruption in intimate relationships
- Repeated search for rescuer (may alternate with isolation and withdrawal)
- Persistent distrust
- Repeated failures of self-protection

### Alterations in systems of meaning

- Loss of sustaining faith
- Sense of hopelessness and despair

Judith Herman, M.D., *Trauma and Recovery: The Aftermath of Violence from Domestic Abuse to Political Terror* (New York, Basic Books, 1997)

- Emotional Flashbacks
- Toxic Inner &/or Outer Critic
- Toxic Shame
- Self-Abandonment
- Social Anxiety
- Abject feelings of loneliness and abandonment
- Fragile Self-esteem
- Attachment Disorder
- Development Arrests
- Relationship difficulties

- Radical mood vacillations (e.g., pseudo-optimism)
- Dissociation via distracting activities or mental processes
- Hair-triggered fight/flight response
- Oversensitivity to stressful situations
- Suicidal Idealization

Ann Weiser, *Complex PTSD: From Surviving to Thriving* (San Antonio, Springer, 2018)

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## What is missing according to clients' stories

- Self isolation
- Health concerns; high blood pressure, heart conditions, ulcers, arthritic conditions, cancer
- Addictions (eating, drugs, alcohol, gambling, sex, gaming)
- Hoarders
- Avoidance
- Fawning and Freak Out
- Codependency
- Abject poverty
- Minimal education dependent of life skills

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Defiance  
and/or Hate  
towards  
people in  
Authority

- Residential school priests/nuns/brothers
- Educators
- Police Officers/RCMP/Tribal Police
- People different from your own Nation
- Employers
- Doctors/Dentists – (Defiance in medical advice based out of fear)
- Due to all the above prior mentioned symptoms

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19

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Drama

- Shame based beliefs
  - Racism,
  - Loss of values
- Political social mental health systems of government
- Stereotyped deficit diagnosis (always something wrong and never good enough)

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### What is Split Feather Syndrome

- **Report: SPLIT FEATHERS**  
ADULT AMERICAN INDIANS WHO WERE PLACED IN NON-INDIAN FAMILIES AS CHILDREN
- The term "Split Feather" refers to adult Indians, who were expatriated (adoptees, fosteres) from their homes and cultures as children and placed in non-Indian homes. Since there are no statistical data to determine the exact parameters of the Split Feather Syndrome, it is assumed that the term "Split Feather" would apply to any individual who suffers a particular set of psychological, social, and emotional disabilities directly related to the experience of expatriation. The term BIA refers to the Bureau of Indian Affairs, the agency of the United States government under whose direction the majority of infant and child expatriations were carried out. ICWA refers to the Indian Child Welfare Act of 1978

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21

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## Findings of the report

- No Indian identity
- Attachment ruptures of family, culture, heritage, language, spiritual beliefs, tribal affiliation, and tribal ceremonial experiences.
- No sense of belongingness grew up being different from others.
- Ongoing lived experience of discrimination from the dominant culture.
- Learning challenges due to being perceived with cognitive differences in areas of retrieval, processing, integrating and how one applies, processes new information.
- Adoptive family members abused children with physical, sexual, and mental abuse. Adoptees separated from siblings; uncaring or abusive foster adoptive families; not being told anything or being lied to about their adoption; not being given advanced notice of moves; too many moves; nobody to talk to; loss of personal property.
- Major abandonment issues.

[http://www.nativecanadian.ca/Native\\_Reflection/split\\_feather\\_syndrome.htm](http://www.nativecanadian.ca/Native_Reflection/split_feather_syndrome.htm)

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## Client's Story

- Client that was taken and adopted out. Client ended up in several different foster homes and eventually adopted. According to this person it wasn't good. Harsh punishment, never felt like he belonged, lost identity, trouble with the law, loss of cultural ceremonies, loss of family, loss of connections, addictions and more.
- Treatment Goals
- Attachment disruption
- Familial connections
- Land based spiritual teachings

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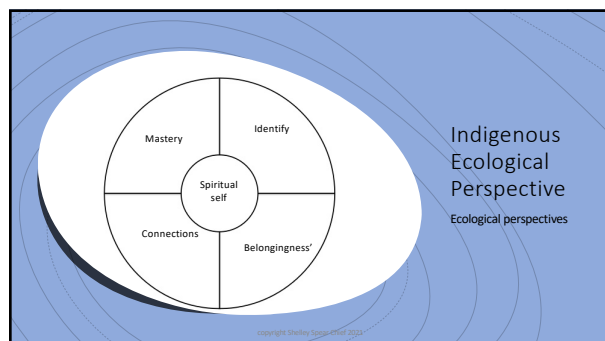
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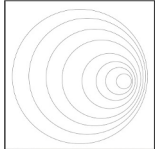
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## Template

**Client**



**Information Gathering**

- History of Residential School
- Complete a genogram
- Complete the life model template and determine what is missing and what is working well?
- Build a treatment plan in collaboration with client.

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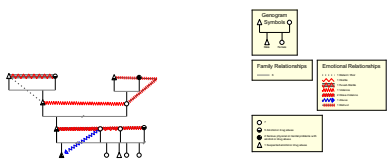
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## Genogram – Intergenerational Traumatic Experiences



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## Life Model



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## Niipaitapiiysiin - Life

- Translates to the worldview of Life
- The spiritual life of a person is of the utmost importance.
- The medicine wheel is a commonly used model for most First Nations providing an informative way to bring an awareness and understanding into the interconnectedness of the person (micro levels), environment, where we live, and our understanding of the connections (exo-levels), and the macro-levels (tipi values, territory you come from (ancestral place) laws we live by.

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## Being an Advocate, or Ally when a First Nations person identifies discriminated/prejudice actions.

- Be willing to stand up speak out and advocate for change in workplace policies, health centers for example acupuncture clinic ( when an employee speaks or acts in harmful ways towards a First Nation elderly patient- its important to be willing to speak up and be an ally for that person).
- When an employer doesn't address the prejudice, racism, or acts of ignorance it's important to recognize for the client what happened, validate their experience and become an ally to support connections. Remember this act of one employee can have a spiral affect on other First Nations people connected to client.
- Psychologist learns a new skill such as EMDR and decides to complete practice hours on First Nation people in isolation of any consultation with a skilled knowledgeable EMDR therapist who has experience in working with First Nation populations can recreate trauma and cause more harm than good. FN people (vulnerable populations) are not the practice models for your learning. Important to remember in dealing with COMPLEX PTSD in individuals you need to work in consultation with an individual who has advanced skills in working with desired populations.

### BECOMING AN ALLY

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## BECOMING AN ALLY OR AN ADVOCATE FOR FIRST NATIONS, NATIVE AMERICANS AND METIS POPULATIONS

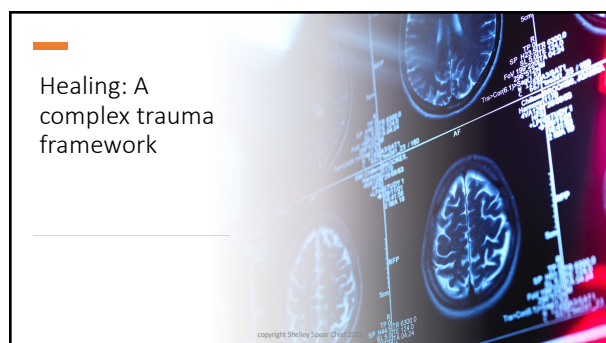
Ask yourself **Why** and **How** would I become an **Ally** for the following:

- Government Mental Health Agencies with little to no FN employees to provide counselling supports to the people.
- Targeted First Nation Leadership positions led by dominant culture individuals
- Targeted First Nation Programs led by dominate culture individuals
- Policies of assimilation, ongoing colonization that are built into present policies.
- Health centers with minimal to no First Nation physicians
- Law Offices with minimal to no First Nation Lawyers

and more.....

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30



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### CLIENT ATTUNEMENT IN SOMATIC SENSES

**Mind: Conscious to Unconscious**

- Implicit memories
- DNA memories
- Soul wounds
- Stories of identity, belongingness, connections.

Enquiry with kind curiosity and listen authentically and ask what happened?

**Functional Parts of the mind**

- Everyday functions, sense of smell, touch, vision, hearing
- Working, school, family life (or not)
- Always in present moments
- Dissociative

What is working well?

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32

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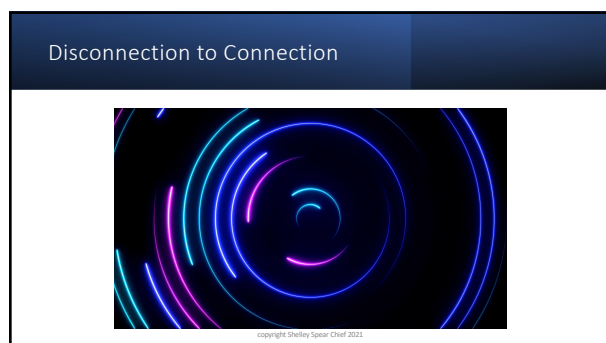
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### How to address Disconnection to Connection

- Origin stories, awareness and understanding of the different tribes across North America and these teach about our existence, values and how to live a good sacred life.
- Ceremonies; all tribes across North American have different ceremonies that teach according to their belief systems on their origin story and naming ceremonies.
- Land based teachings; all tribes across North America have different medicine and teachings based on their environmental surroundings.
- Yes, somethings may be similar yet different. Try hard not to paint First Nations/Indigenous Peoples with the same paint brush. It's not a one size fits all First Nations Peoples.

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34

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Connection to Disconnection

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Disconnection to Connection

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**Mysticism of Creation Stories and Tricksters**

A Trickster is a legendary supernatural creature that features in the stories, myths and legends of the different cultures of Native American Nations. Tricksters are mythical creatures that are mischievous supernatural beings who like to test or punish mortals.

by Shelley Spear, PhD, BAFA and OIAA  
www.anishcorp.ca/education/mysticism-of-creation-stories-and-tricksters

- Designed to teach values of love and kindness
- Blackfoot Morning Star and the seven brothers and ran to the universe to escape from the imminent death from the enemy (buffalo herd). These stories are handed down from one generation to the next via oral teachings. Today some of our own First Nation Authors are beginning to record our stories to preserve the teachings for future generations to come.
- Napi Art produced by NAPI - The Trickster: A Blackfoot Graphic Novel Paperback - July 5 2016 by [Jason Jackson](#) (Author)

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37

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**Star Blanket –**  
**Kakato'si si'kaan**

Austulana shared a story that was told by his grandparents about a young woman who was known for her quill work and buckskin clothing. In this young woman's dream she was told to make seven buckskin outfits for 7 brothers and she was to deliver these 7 buckskin outfits to these brothers in the mountains. The young woman was unsure how to go about making 7 outfits and convincing her and asked why she needed to do and worried. She explained her dream to the Bull Buffalo who in return agreed to guide her and help her with the hides and porcupine quills with agreement she would give him many items and become one with the Buffalo Nation. So after she finished the outfits she set out on a journey on her own to find the 7 brothers in the mountains. Her mother of her camp to go back for her daughter but she realized in her dream the must go alone. When the young woman found the 7 brothers camped at the base of Chief Nakusuan she gave them the new buckskin outfits and they were so thankful that they adopted her as a sister. When the Bull Buffalo found out that she had the given these 7 brothers the buckskin outfits he became jealous. The Bull Buffalo wanted to ruin the young woman due to helping her obtain the buckskin hides and directing her to the porcupine for the quills in return she was to join him as his wife in the Buffalo Nation. When she told the 7 brothers her agreement about the marriage to the Bull Buffalo the brothers wanted to help her escape and protect her from the Bull Buffalo. Before the Bull Buffalo could attack their camp they all fled up to the universe for eternal peace. From the brothers their buckskin outfits and the upper represents the 7 brothers in the universe. Most of all they play their little games you can't keep.

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**Star Blanket Teachings**  
by Katherine Pompana Daniels  
Resolution Health Support Worker/Knowledge Keeper  
[www.anishcorp.ca](http://www.anishcorp.ca)

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## Star Blanket Teachings

- Teachings of disconnection within our First Nations people due to the colonialization, residential schools, boarding schools, foster systems, addictions, imprisonment and more.
- Explaining our origin story of "Star People" and teachings of Love for one another, the importance of our roles and how we mentor and provide safety for all of our people in our clan systems, community systems and larger societal systems.



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## Land Based Teachings

- Live in harmony with the nature (mother earth (being))
  - Hunting – we don't over kill – take what you need and share with your camp picture of the buffalo kill
  - Fish – dried and fished for what we needed to sustain our clans
  - Picked medicines and left the roots (gave offerings of thanks)
  - Picked berries but saved for the bear. Birds, animals
- We didn't trespass into the wildlife territory to adventure or trophy hunt



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## Ceremonial Teachings

- Important not to paint all tribes with the same ceremonial teachings; as per the following example of the sweatlodge ceremony
- Picture of the Blackfoot People, Dakota, Coastal People (long house), Navajo Hogans.
- Different languages and values but what is similar is our belief system about love, respect, sharing, kindness and honoring of all living things.
- belief system of sacredness of the female – she gives life and continues to support life throughout her journey. Some tribes have ceremonies that can't start without the woman example the Sacred Horn Society and Buffalo Woman Big Camp within the Blackfoot Nation.
- Sharing of medicinal resources, ceremonies to help the people. Sweetgrass and different medicines often done in trade

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42

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Sweat lodge – Inipi – To Live Again.

- Purification ritual to help the individual, vision quest seeker to enter into a state of humility and will undergo a spiritual rebirth.

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Blackfoot Sweat Lodge –  
Sstsiyih kaan

- To purify and humble oneself to be cleansed mind, spirit and oneself – rebirth of self.



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Navajo Nation –  
“Sweat House”

- Once they finished constructing the sweat lodge, they knew it wasn't completed yet. A few more items were missing to complete it all. They knew they needed to gather items to make it a good fortune home.
- Owl approached the group and said he'll provide the door for the house. He took off the blanket that was wrapped around him and placed it on the front opening.
- Beaver came and said he'll provide the wood for the fire to make heat. He gave them an arm full of fire wood and said he'll bring more.
- From the distance they saw Bighorn Sheep coming from the mountains with some rocks. He said he'll provide the sweat rocks to create the steam after being heated in the fire.
- The Holy People told them that they'll give them sweat songs and prayers they'll need to bless themselves. With that they provided a poking stick to leave inside the sweat lodge to move rocks around.



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[illegible]

# Okamipoyi saa'am

## Stand Up Headdress

Moses Spear Chief, Awakana (comes shining) had commissioned Blackfoot elder Malow pokwa (Bruce Wolf Child) to transfer the stand up headdress to Kaveapali (parted hair woman). Moses stated she was to be given a headdress for the 20 years of service to the Kaiwa Nation working with children to adults and for being part of the Hwa Society ceremonies of the people. In addition, Shelley overcame many trials within her life, childhood trauma, attachment disruption, domestic violence, health challenges and racism within the dominant workplace sectors. The Standup headdress symbolizes respect, knowledge keeper and love for the healing of the people. Elder Bruce Wolfchild stated to the people that Shelley has earned the right to wear the Stand up Headdress and that any of the people can approach Shelley for help to change one's way of life, counselling healing from addiction challenges.

**Not anybody can receive a headdress of any kind. This must be transferred and publicly made known within the circles of the people. Must be transferred to an individual by an recognized ceremonial elder with headdress rights.**



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47

[illegible]

# Aamatossamaan – Smudge (Cleansing Ritual)

## Aamatossamaan/smudge

- A smudging ceremony is the **burning** of burning plant resins and herbs in a bowl or a clay bowl. **incense** and **prayer** are called from the universe. For centuries, **smudging** has been an indigenous culture have passed down from generation to generation. **Smudging** is used to purify the physical, mental, emotional, and spiritual aspects of a person or a place. It is often used to **clear negative energy** and to **bring positive energy** to a space. It is often used to **bring peace** and **harmony** to a space. It is often used to **bring love** and **compassion** to a space. It is often used to **bring wisdom** and **understanding** to a space. It is often used to **bring strength** and **confidence** to a space. It is often used to **bring courage** and **bravery** to a space. It is often used to **bring hope** and **faith** to a space. It is often used to **bring joy** and **happiness** to a space. It is often used to **bring peace** and **harmony** to a space. It is often used to **bring love** and **compassion** to a space. It is often used to **bring wisdom** and **understanding** to a space. It is often used to **bring strength** and **confidence** to a space. It is often used to **bring courage** and **bravery** to a space. It is often used to **bring hope** and **faith** to a space. It is often used to **bring joy** and **happiness** to a space.
- Bowl Grass Smudge** - consists of sage and sweetgrass burned to purify a person and banish the negative. The sage is used to **purify** the person and the sweetgrass is used to **bring peace** and **harmony** to a space. It is often used to **bring love** and **compassion** to a space. It is often used to **bring wisdom** and **understanding** to a space. It is often used to **bring strength** and **confidence** to a space. It is often used to **bring courage** and **bravery** to a space. It is often used to **bring hope** and **faith** to a space. It is often used to **bring joy** and **happiness** to a space.
- Smudging** - is a person can use smudging within their office space or any other outdoor space to clear negative energy and to bring positive energy to a space. It is often used to **bring peace** and **harmony** to a space. It is often used to **bring love** and **compassion** to a space. It is often used to **bring wisdom** and **understanding** to a space. It is often used to **bring strength** and **confidence** to a space. It is often used to **bring courage** and **bravery** to a space. It is often used to **bring hope** and **faith** to a space. It is often used to **bring joy** and **happiness** to a space.
- Others you can give a demonstration of how to smudge and what they can use to smudge.




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48

[illegible]

### Blackfoot Face Painting - lihpoisskiniinawa

- The purpose of face painting ceremony is to help an individual succeed in life and protection from harm, negative energies in order for one to live a long good life.
- If a person is sick, they come and ask an Elder if they can get their face painted and ask for guidance in their life and handing their troubles over to Creator.
- During the Big Camp the different societies face paint. The purpose is to be invited in order to be accepted from all the tribes, negative energy that people will be bringing for prayers. Different points of the earth are attached to different sacred bundles and pipes.
- Important every tribe may have different customs and rituals to face painting. Face painting ceremony is done by a recognized elder or someone who has learned the rights and others have transferred the rights to administer face painting rituals.



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49

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### Visiting/Collaborating with an Elder



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### Pipe Ceremony – Chanupa Ceremony

The Sacred Pipe and its ceremonies are at the heart of native people's culture. The pipe is used in healing and prayer ceremonies as well as ceremonies of giving thanks to the Great Spirit and Mother Being.

The story of White Buffalo Calf Woman speaks to the sacredness of the 7 sacred rites of the Lakota People.

#### Ohkano 'Tsisisinn Blackfoot Pipe Ceremony



Breath of Life  
Aahkoyinnimaan

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51

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### White Buffalo Calf Woman

The story of White Buffalo Calf Woman speaks to the sacredness of the 7 sacred rites of the Lakota People.

1. Sweat Lodge Ceremony
2. Vision Quest
3. Sun Dance
4. Making Relatives (Hunka) "pipes"
5. Keeping of soul ceremony (mourning) ceremony
6. Give Aways
7. Female Puberty Ceremony  
Throwing of the Ball Ceremony

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### Numerous types of Circles

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### Blackfoot Sun Dance Ceremonies - Okaan

- Blackfoot Sundance – Itzikinaiksi
- Buffalo Women Societies – Maoto'kisi
- Holy Woman Sundance – Okaan
- Brave Dog Society – Kanattsoomitaa
- Pigeon Society – Kalkooksi
- Maggie Society
- Skinny Horse Society
- Black Horse Society
- Headress Society
- Penny Society
- Prairie Chicken Society
- And more.



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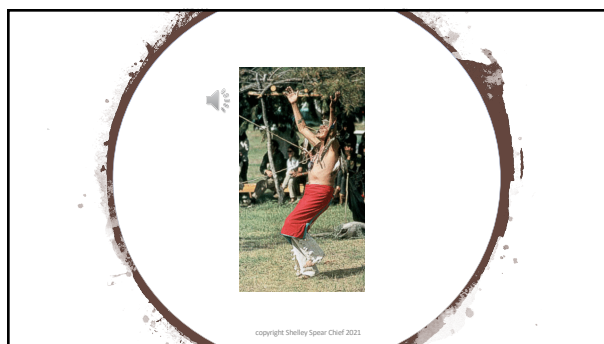
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### Rain or Thirst Dance known as a Sun Dance

- The **Sun Dance**, also called **Rain** or **Thirst Dance**, is a sacred ceremony of First Nations peoples who live in the grasslands of Saskatchewan. The host can use any one of the three names, depending upon the reason for doing the ceremony. This ceremony, which lasts from four to eight days, can take place from early spring to mid-summer.

A photograph of a large wooden structure, likely a Sun Dance lodge, with many colorful flags attached to it. The structure is made of wood and has a complex, multi-tiered design. It is surrounded by greenery and trees.

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### Many different types of Ceremonies of Sharing and Giving Thanks.

- Giveaways – honoring of people, education, higher career, returning home from war, birthdays, new life.
- Pipe Ceremonies – all night lodges
- Eagle whistle prayer ceremony
- Blue birds Society – Flat Head and Salish Kootenay Tribes – eagle whistle for healing
- Drum Ceremonies
- Rain Ceremonies

Important to remember not to paint all tribes the same with ceremonies. Each tribe has their own rituals, rites to practicing ceremonies.

A photograph of several large, round, light-colored drums or gongs. They are arranged in a row, with some showing the drumhead and others showing the side. They are resting on a wooden surface.

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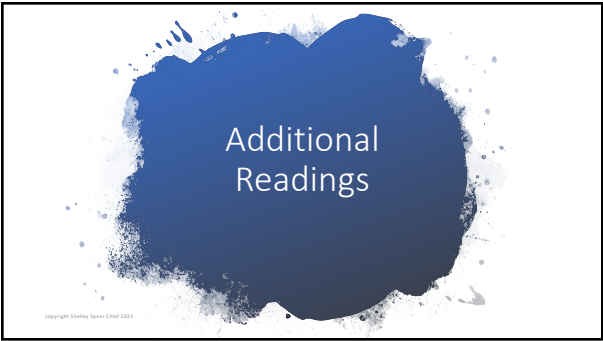
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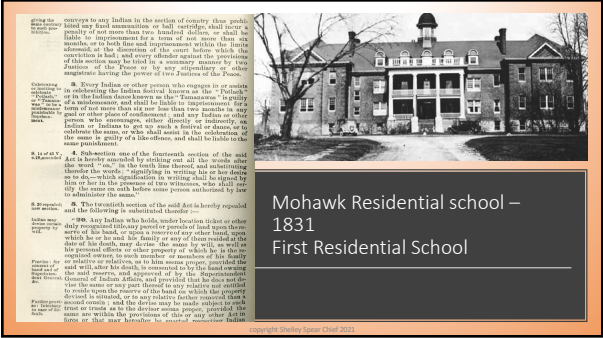
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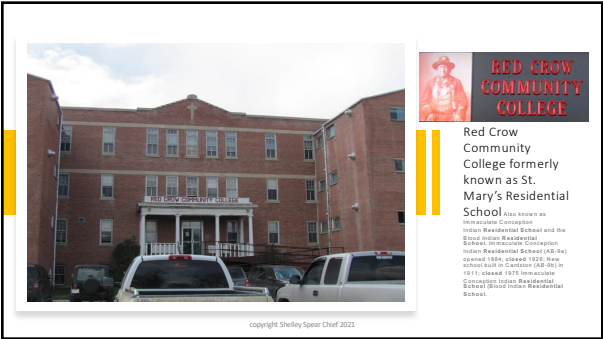
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[Statement of apology to former students of Indian Residential Schools \(reconciliac.gc.ca\)](#)

## Stephen Harper delivers Statement of Apology



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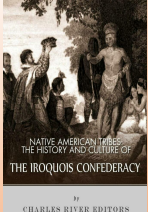
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## Sir John A. Macdonald Canada's First Prime Minister

### HISTORY

- The first people were the Aboriginal people.
- Explorers and settlers from Western Europe arrived in the 1400s.
- Canada was named by the French explorer Jacques Cartier (1493).
- The name "Canada" comes from the Huron and Iroquois word "kanata" meaning "village".
- Canada became a country on July 1st, 1867.
- The first provinces were Nova Scotia, New Brunswick, Ontario and Quebec.
- The first prime minister was Sir John A. Macdonald.

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## Native American Treaties

- [How Many American Indian T. treaties Were Broken - HISTORY](#)
- From 1774 until about 1832, treaties between individual sovereign **American Indian** nations and the U.S. were negotiated to establish borders and prescribe conditions of behavior between the parties. The form of these agreements was nearly identical to the **Treaty** of Paris ending the Revolutionary War between the U.S. and Great Britain.



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## Image of Broken Promises with Native American Indians



- [Broken Promises On Display At Native American Treaties Exhibit | WAMC](#)

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- Carleton Indian Residential School was built in 1911
- In this period, many white Americans believed that the only way to "civilize" Native Americans was to send them to boarding schools in the United States. The motto of the school was "Save the Man" through any means necessary.
- Carleton became the model for all other residential schools in Canada. It was a boarding school plus religious denomination. It has been described as a "factory" where children were "processed" into the "domestic" culture of the white majority.
- Carleton and similar schools remain deeply controversial. They forced children to leave their families at young ages, and to lose their culture, language, and traditions, causing profound psychological damage to generations of Native people.

[Carleton Indian Residential School - Wikipedia](#)

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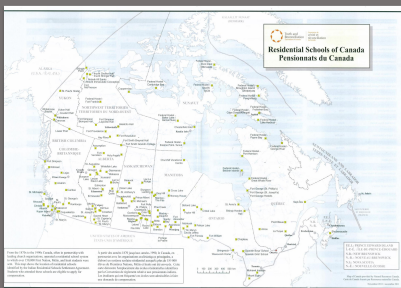
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There were more than 130 residential schools in operation between the 1870s and 1996 in Canada.

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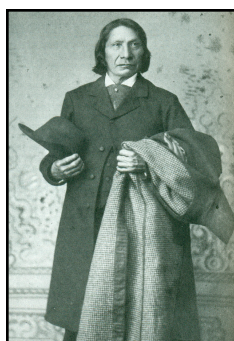
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## Red Cloud at Carlisle Indian School

- The War Department ordered that Pratt go to Red Cloud (Oglala) and [Spotted Tail](#) (Sicangu), to compel chiefs to surrender their children. The government believed that by removing the Lakota, Dakota, and Nakota children from their home they would have leverage against the tribes in their attempt to acquire tribal land. This strategy was reaffirmed by Pratt when he said that, "The children would be hostages for the good behavior of the people. [Carlisle Indian Industrial School - Wikipedia](#)

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