

## The Hollow Tree Fighting Addiction With Traditional Native Healing Paperback

North America's Indigenous population is a vulnerable group, with specific psychological and healing needs that are not widely met in the mental health care system. Indigenous peoples face certain historical, cultural-linguistic and socioeconomic barriers to mental health care access that government, health care organizations and social agencies must work to overcome. This volume examines ways Indigenous healing practices can complement Western psychological service to meet the needs of Indigenous peoples through traditional cultural concepts. Bringing together leading experts in the fields of Aboriginal mental health and psychology, it provides data and models of Indigenous cultural practices in psychology that are successful with Indigenous peoples. It considers Indigenous epistemologies in applied psychology and research methodology, and informs government policy on mental health service for these populations.

Before discovering native healing methods, Herb Nabigon could not imagine a life without alcohol. His powerful autobiography, *The Hollow Tree*, tells the story of his struggle to overcome addiction with the help of the spiritual teachings and brotherly love of his elders. Nabigon had spent much of his life wrestling with self-destructive impulses, feelings of inferiority and resentment, and alcohol abuse when Eddie Bellerose, an Elder, introduced him to the ancient Cree teachings. With the help of healing methods drawn from the Four Sacred Directions, the refuge and revitalization offered by the sweat lodge, and native cultural practices such as the use of the pipe Nabigon was able to find sobriety. *The Hollow Tree* is one person's testament to the power of indigenous culture to heal. Herb Nabigon's healing journey guided him to a life of kindness, honesty, courage, and humility.

The George River caribou herd increased from 15,000 animals in 1958 to 700,000 in 1988 - the largest herd in the world at the time. The authors trace the fluctuations in this caribou population back to the 1700s, detail how the herd escaped extinction in the 1950s, and consider current environmental threats to its survival. In an examination of the life history and population biology of the herd, *The Return of Caribou to Ungava* offers a synthesis of the basic biological traits of the caribou, a new hypothesis about why they migrate, and a comparison to herd populations in North America, Scandinavia, and Russia. The authors conclude that the old maxim, "Nobody knows the way of the caribou," is no longer valid. Based on a study in which the caribou were tracked by satellite across Ungava, they find that caribou are able to navigate, even in unfamiliar habitats, and to return to their calving ground, movement that is central to the caribou's cyclical migration. *The Return of Caribou to Ungava* also examines whether the herd can adapt to global warming and other changing environmental realities.

Two centuries ago, many hundreds of Iroquois – principally from what is now Kahnawà:ke – left home without leaving behind their ways of life. Recruited to man the large canoes that transported trade goods and animal pelts from and to Montreal, some Iroquois soon returned, while others were enticed ever further west by the rapidly expanding fur trade. Recounting stories of Indigenous self-determination and self-sufficiency, *Iroquois in the West* tracks four clusters of travellers across time, place, and generations: a band that settled in Montana, another ranging across the American West, others opting for British Columbia and the Pacific Northwest, and a group in Alberta who were evicted when their longtime home became Jasper National Park. Reclaiming slivers of Iroquois knowledge, anecdotes, and memories from the shadows of the past, Jean Barman draws on sources that range from descendants' recollections to fur-trade and government records to travellers' accounts. What becomes clear is that, no matter the places or the circumstances, the Iroquois never abandoned their senses of self. Opening up new ways of thinking about Indigenous peoples through time, *Iroquois in the West* shares the fascinating adventures of a people who have waited over two hundred years to be heard. North America's museums are treasured for their collections of Aboriginal ethnographic and archaeological objects. Yet stories of how these artifacts were acquired often reveal unethical acts and troubling chains of possession, as well as unexpected instances of collaboration. For instance, archaeological excavation of Aboriginal graves was so prevalent in the late-eighteenth century that the government of Upper Canada legislated against it, although this did little to stop the practice. Many objects were collected by non-Native outsiders to preserve cultures perceived to be nearing extinction, while other objects were donated or sold by the same Native communities that later demanded their return. Some Native people collected for museums and even created their own.

Since the 1970s governments in Canada and Australia have introduced policies designed to recruit Indigenous people into public services. Today, there are thousands of Indigenous public servants in these countries, and hundreds in senior roles. Their presence raises numerous questions: How do Indigenous people experience public-sector employment? What perspectives do they bring to it? And how does Indigenous leadership enhance public policy making? A comparative study of Indigenous public servants in British Columbia and Queensland, *Leading from Between* addresses critical concerns about leadership, difference, and public service. Centring the voices, personal experiences, and understandings of Indigenous public servants, this book uses their stories and testimony to explore how Indigenous participation and leadership change the way policies are made. Articulating a new understanding of leadership and what it could mean in contemporary public service, Catherine Althaus and Ciaran O'Faircheallaigh challenge the public service sector to work towards a more personalized and responsive bureaucracy. At a time when Canada and Australia seek to advance reconciliation and self-determination agendas, *Leading from Between* shows how public servants who straddle the worlds of Western bureaucracy and Indigenous communities are key to helping governments meet the opportunities and challenges of growing diversity.

Launched by healthcare providers in January 2018, the #aHand2Hold campaign confronted the Quebec government's practice of separating children from their families during medical evacuation airlifts, which disproportionately affected remote and northern Indigenous communities. Pediatric emergency physician Samir Shaheen-Hussain's captivating

narrative of this successful campaign, which garnered unprecedented public attention and media coverage, seeks to answer lingering questions about why such a cruel practice remained in place for so long. In doing so it serves as an indispensable case study of contemporary medical colonialism in Quebec. *Fighting for a Hand to Hold* exposes the medical establishment's role in the displacement, colonization, and genocide of Indigenous peoples in Canada. Through meticulously gathered government documentation, historical scholarship, media reports, public inquiries, and personal testimonies, Shaheen-Hussain connects the draconian medevac practice with often-disregarded crimes and medical violence inflicted specifically on Indigenous children. This devastating history and ongoing medical colonialism prevent Indigenous communities from attaining internationally recognized measures of health and social well-being because of the pervasive, systemic anti-Indigenous racism that persists in the Canadian public health care system - and in settler society at large. Shaheen-Hussain's unique perspective combines his experience as a frontline pediatrician with his long-standing involvement in anti-authoritarian social justice movements. Sparked by the indifference and callousness of those in power, this book draws on the innovative work of Indigenous scholars and activists to conclude that a broader decolonization struggle calling for reparations, land reclamation, and self-determination for Indigenous peoples is critical to achieve reconciliation in Canada.

This ebook is a selective guide designed to help scholars and students of social work find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In social work, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from *Oxford Bibliographies Online: Social Work*, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study and practice of social work. *Oxford Bibliographies Online* covers most subject disciplines within the social science and humanities, for more information visit [www.aboutobo.com](http://www.aboutobo.com).

Beginning with Elsie Knott, the first female chief in Canada, Cora Voyageur presents the lives of sixty-four of the ninety women chiefs who have assumed the traditionally male role of elected First Nations leadership. Using a range of qualitative research strategies, surveys, participant observation, interviews, and discussions with focus groups, Voyageur presents the colonial histories behind the issues that contemporary Aboriginal communities struggle with and delineates the resulting leadership dilemmas for chiefs, while also articulating a story that is unique to First Nations women.

Using recent scholarship in ethnography and popular culture, Miller throws light on both what these series present and what is missing, how various long-standing issues are raised and framed differently over time, and what new issues appear. She looks at narrative arc, characterization, dialogue, and theme as well as how inflections of familiar genres like family adventure, soap opera, situation comedy, and legal drama shape both the series and viewers' expectations. Miller discusses *Radisson*, *Forest Rangers* and other children's series in the 1960s and early 1970s, as well as *Beachcombers*, *Spirit Bay*, *The Rez*, and *North of 60* - series whose complex characters created rewarding relationships while dealing with issues ranging from addiction to unemployment to the aftermath of the residential school system.

In 1911-1912, French-Canadian anthropologist Marius Barbeau spent a year recording forty texts in the Wyandot language as spoken by native speakers in Oklahoma. Though he intended to return and complete his linguistic study, he never did. More than a century later *Forty Narratives in the Wyandot Language* continues Barbeau's work. John Steckley provides an engaging analysis and fresh translation of the texts in order to preserve the traditional language and cultural heritage of the Wyandot or Wendat people. Leveraging four decades of studying the dialects of Wyandot and Wendat and his role as tribal linguist for the Wyandotte Nation, the author corrects errors in Barbeau's earlier text while adding personal anecdotes to provide readers with a unique comparative work. The stories in this collection, largely drawn from the traditional folklore of the Wyandot people and told in a language that has been dormant for decades, act as a time capsule for traditional tales, Indigenous history, humour, and Elder knowledge. Steckley's new translation not only aids Wyandot peoples of Oklahoma, Kansas, and Michigan in reclaiming their language but also gives researchers worldwide a rich, up-to-date reference for linguistic study. A significant literary record of a people and a language, *Forty Narratives in the Wyandot Language* is a major contribution to the preservation and revitalization of an Indigenous language in North America.

For millennia, plants and their habitats have been fundamental to the lives of Indigenous Peoples - as sources of food and nutrition, medicines, and technological materials - and central to ceremonial traditions, spiritual beliefs, narratives, and language. While the First Peoples of Canada and other parts of the world have developed deep cultural understandings of plants and their environments, this knowledge is often underrecognized in debates about land rights and title, reconciliation, treaty negotiations, and traditional territories. *Plants, People, and Places* argues that the time is long past due to recognize and accommodate Indigenous Peoples' relationships with plants and their ecosystems. Essays in this volume, by leading voices in philosophy, Indigenous law, and environmental sustainability, consider the critical importance of botanical and ecological knowledge to land rights and related legal and government policy, planning, and decision making in Canada, the United States, Sweden, and New Zealand. Analyzing specific cases in which Indigenous Peoples' inherent rights to the environment have been denied or restricted, this collection promotes future prosperity through more effective and just recognition of the historical use of and care for plants in Indigenous cultures. A timely book featuring Indigenous perspectives on reconciliation, environmental sustainability, and pathways toward ethnoecological restoration, *Plants, People, and Places* reveals how much there is to learn from the history of human relationships with nature.

Volume 1: *The History and Practice of Indigenous Plant Knowledge* Volume 2: *The Place and Meaning of Plants in Indigenous Cultures and Worldviews* Nancy Turner has studied Indigenous peoples' knowledge of plants and environments in northwestern North America for over forty years. In *Ancient Pathways, Ancestral Knowledge*, she integrates her research into a two-volume ethnobotanical tour-de-force. Drawing on information shared by Indigenous botanical experts and collaborators, the ethnographic and historical record, and from linguistics, palaeobotany, archaeology, phytogeography, and other fields, Turner weaves together a complex understanding of the traditions of use and management of plant resources in this vast region. She follows Indigenous inhabitants over time and through space, showing how they actively participated in their environments, managed and cultivated valued plant resources, and maintained key habitats that supported their dynamic cultures for thousands of years, as well as how knowledge was passed on from generation to generation and from one community to another. To understand the values and perspectives that have guided Indigenous ethnobotanical knowledge and practices, Turner looks

beyond the details of individual plant species and their uses to determine the overall patterns and processes of their development, application, and adaptation. Volume 1 presents a historical overview of ethnobotanical knowledge in the region before and after European contact. The ways in which Indigenous peoples used and interacted with plants - for nutrition, technologies, and medicine - are examined. Drawing connections between similarities across languages, Turner compares the names of over 250 plant species in more than fifty Indigenous languages and dialects to demonstrate the prominence of certain plants in various cultures and the sharing of goods and ideas between peoples. She also examines the effects that introduced species and colonialism had on the region's Indigenous peoples and their ecologies. Volume 2 provides a sweeping account of how Indigenous organizational systems developed to facilitate the harvesting, use, and cultivation of plants, to establish economic connections across linguistic and cultural borders, and to preserve and manage resources and habitats. Turner describes the worldviews and philosophies that emerged from the interactions between peoples and plants, and how these understandings are expressed through cultures' stories and narratives. Finally, she explores the ways in which botanical and ecological knowledge can be and are being maintained as living, adaptive systems that promote healthy cultures, environments, and indigenous plant populations. *Ancient Pathways, Ancestral Knowledge* both challenges and contributes to existing knowledge of Indigenous peoples' land stewardship while preserving information that might otherwise have been lost. Providing new and captivating insights into the anthropogenic systems of northwestern North America, it will stand as an authoritative reference work and contribute to a fuller understanding of the interactions between cultures and ecological systems.

First published in 1974, *Social Work Treatment* remains the most popular and trusted compendium of theories available to social work students and practitioners. It explores the full range of theoretical approaches that drive social work treatment and knowledge development, from psychoanalysis to crisis intervention. This treasure trove of practice knowledge equips professionals with a broad array of theoretical approaches, each of which shine a spotlight on a different aspect of the human condition. Emphasizing the importance of a broad-based theoretical approach to practice, it helps the reader avoid the pitfalls of becoming overly identified with a narrow focus that limits their understanding of clients and their contexts. This sweeping overview of the field untangles the increasingly complex problems, ideologies, and value sets that define contemporary social work practice. The result is an essential A-to-Z reference that charts the full range of theoretical approaches available to social workers regardless of their setting or specialty.

Archaeologists studying human remains and burial sites of North America's Indigenous peoples have discovered more than information about the beliefs and practices of cultures - they have also found controversy. *These Mysterious People* shows how Western ideas and attitudes about Indigenous peoples have transformed one culture's ancestors, burial grounds, and possessions into another culture's "specimens," "archaeological sites," and "ethnographic artifacts," in the process disassociating Natives from their own histories. Focusing on the Musqueam people and a contentious archaeological site in Vancouver, *These Mysterious People* details the relationship between the Musqueam and researchers from the late-nineteenth century to the present. Susan Roy traces the historical development of competing understandings of the past and reveals how the Musqueam First Nation used information derived from archaeological finds to assist the larger recognition of territorial rights. She also details the ways in which Musqueam legal and cultural expressions of their own history - such as land claim submissions, petitions, cultural displays, and testimonies - have challenged public accounts of Aboriginal occupation and helped to define Aboriginal rights in Canada. An important and engaging examination of methods of historical representation, *These Mysterious People* analyzes the ways historical evidence, material culture, and places themselves have acquired legal and community authority.

Numerous books explore the "how to" of qualitative research, but few discuss what it means to actually engage in it. In *Demarginalizing Voices*, scholars share personal stories about their research with marginalized populations, including Aboriginal peoples, sex workers, the dead and the dying, the imprisoned or recently released, and the homeless and hospitalized. They address issues of activism, emotional attachment, and the challenges of adopting innovative methods within the constraints of ethics review boards. These powerful accounts from the cutting-edge of qualitative research not only create a space in academia that centres marginalized voices, they open up the field to new debates and discussion.

This book addresses the fact that, for the first time in history, a large segment of the population in the western world is living without any form of religious belief. While a number of writers have examined the implications of this shift, none have approached the phenomenon from the perspective of religious studies. The authors examine what has been lost from the point of view of sociology, psychology, and philosophy of religion. The book sits at the nexus of a number of important debates including: the role of religion in public life, the connection between religion and physical and psychological well-being, and the implications of the loss of ritual in terms of maintaining communities.

Economic developments in irrigation, agriculture, and hydroelectric power generation in western Canada at the turn of the last century challenged the way Native peoples had traditionally managed the watershed environment. Facing rapidly expanding provincial and federal power as well as private industries, Native peoples saw opportunities to protect their self-governing rights and explore reserve-based economy. Through a combination of field work and archival research, Kenichi Matsui offers an original and pioneering overview of the evolution of water law and agricultural policies in the Canadian west. By incorporating the history of water law philosophies, water development technologies, agricultural policies, and cross-cultural theories, Matsui constructs an interdisciplinary analysis of how both Native peoples and non-native stakeholders struggled for better rights and livelihood through litigation, political campaigns, and direct actions. The dramatic stories of early cultural, legal, and political conflict in interior British Columbia and Alberta featured in *Native Peoples and Water Rights* enrich our understanding of current Native rights disputes throughout North America.

The *Routledge Handbook of Indigenous Wellbeing* consists of five themes, namely, physical, social and emotional, economic, cultural and spiritual, and subjective wellbeing. It fills a substantial gap in the current literature on the wellbeing of Indigenous people and communities around the world. This handbook sheds new light on understanding Indigenous wellbeing and its determinants, and aids in the development and implementation of more appropriate policies, as better evidence-informed policymaking will lead to better outcomes for Indigenous populations. This book provides a reliable and convenient source of information for policymakers, academics and students, and allows readers to make informed decisions regarding the wellbeing of Indigenous populations. It is also a useful resource for non-government organizations to gain insight into relevant global factors for the development of stronger and more effective international policies to improve the lives of Indigenous communities.

What is 'cultural oblivion' and 'psychological colonialism', and how are they affecting the capacity of Indigenous Peoples in Canada to actively resist systematic and territorial oppression by the state? Following a decade-long research project, this new book by Pierrot Ross-Tremblay examines the production of oblivion among his own community, the Essipiunnuat [or, 'People of the Brook Shells River'] and the relationship between a colonial imperative to forget. The book illustrates how the 'cultural oblivion' of vulnerable minority communities is a critical human rights issue but also asks us to reflect upon both the role of the state and the local elite in creating and warping our perception and understanding of history.

Northern elders illuminate the heart of Arctic life through stories of Kiviuq, the eternal Inuit wanderer

People are actively engaged in a life-search for meaning and this search can lead them to take a spiritual perspective of themselves and the world in which they live. Some find this a spiritual journey-a journey towards an inner path enabling a person to discover the essence of their being; or the deepest values and meanings by which people live-through art, music or religion. The ultimate purpose of our spiritual journey is

to be an enabling meaning to be found and given for self and others. In Tibetan Buddhism, the ultimate intention and purpose of our personal and spiritual journey is to be of service and benefit to all beings and to bring all beings to 'enlightenment'. Enlightenment is the ultimate step on our journey, whereby we go beyond our everyday consciousness to serve a 'greater whole', where we are in touch with our ultimate, true nature- the essence of our being. We can think of this journey to enlightenment as a journey both for personal mastery and beyond it.

From one of Canada's best loved children's writers comes the enthralling tale of a brave young girl caught up in the American Revolutionary War. It is 1777 and Phoebe Olcott is thrown headlong into the horrors of war when her beloved cousin Gideon is hanged for being a British spy. When she finds a message left by Gideon containing the names of Loyalist families to be protected by the King's army, Phoebe knows she must deliver the message to the general at Fort Ticonderoga. She sets out into the wilderness and soon meets up with Jem, a young Loyalist travelling to the safety of British Canada. As they travel across the country facing rebel guns, wild animals and worse, Phoebe and Jem discover they have a growing attraction for each other. But her own mission cannot be ignored and Phoebe once again finds herself alone, freezing and near death before she is reunited with Jem on the shores of Lake Ontario.

Arthur Ray's extensive knowledge in the history of the fur trade and Native economic history brought him into the courts as an expert witness in the mid-1980s. For over twenty-five years he has been a part of landmark litigation concerning treaty rights, Aboriginal title, and Métis rights. In *Telling It to the Judge*, Ray recalls lengthy courtroom battles over lines of evidence, historical interpretation, and philosophies of history, reflecting on the problems inherent in teaching history in the adversarial courtroom setting. Told with charm and based on extensive experience, *Telling It to the Judge* is a unique narrative of courtroom strategy in the effort to obtain constitutional recognition of Aboriginal and treaty rights.

Human ecology - the study and practice of relationships between the natural and the social environment - has gained prominence as scholars seek more effectively to engage with pressing global concerns. In the past seventy years most human ecology has skirted the fringes of geography, sociology and biology. This volume pioneers radical new directions. In particular, it explores the power of indigenous and traditional peoples' epistemologies both to critique and to complement insights from modernity and postmodernity. Aimed at an international readership, its contributors show that an inter-cultural and transdisciplinary approach is required. The demands of our era require a scholarship of ontological depth: an approach that can not just debate issues, but also address questions of practice and meaning. Organized into three sections - Head, Heart and Hand - this volume covers the following key research areas: Theories of Human Ecology Indigenous and Wisdom Traditions Eco-spiritual Epistemologies and Ontology Research practice in Human Ecology The researcher-researched relationship Research priorities for a holistic world With the study of human ecology becoming increasingly imperative, this comprehensive volume will be a valuable addition for classroom use.

Fifty years ago, Markoosie Patsauq, then a bush pilot in his late twenties living in the tiny, isolated High Arctic community of Resolute, spent his spare time quietly writing a story that effectively emerged as the first Indigenous novel released in Canada. Published in English under the title *Harpoon of the Hunter* in 1970 by McGill-Queen's University Press, that version of the story was Patsauq's own adaptation. In the years that followed the widely acclaimed English edition was translated into many different languages, but what has remained obscured until the present day is the Inuktitut text originally produced by the author. In collaboration with Patsauq, Valerie Henitiuk and Marc-Antoine Mahieu have foregrounded the original Inuktitut text to inform their translations into both English and French. This critical edition, complete with the story in both Inuktitut syllabics and Latin script, utilizes the author's handwritten manuscript as well as interviews with Patsauq to produce a new, rigorous examination of this literary and cultural milestone. This work also includes the first comprehensive account of the critical response to his writing while underscoring the way the much-altered English adaptation from 1970 shaped that response. A momentous achievement that situates a new classic in the twenty-first century, *Hunter with Harpoon* brings readers back to the roots of Markoosie Patsauq's Inuit story to experience it as it was originally written.

*Spirituality and Social Justice* explores how critically informed spirituality can serve as an inspiration and a political force in the quest for social and ecological justice. Writing from various spiritual and religious worldviews, including Indigenous, Islamic, Wicca/Witchcraft, Jewish, Buddhist, and Christian, the authors—practitioners and academics of social work—draw on lived experience, research, and literature to illuminate how relationship with spirit can orient ways of being and acting to build a more just society. In Part One, the authors foreground Indigenous spirituality as resistance and decolonization. Part Two examines the complex ethical and political dimensions of spirituality, including the ecological destruction of the Earth and the influence of contemporary neoliberalism. Lastly, Part Three explores spirituality in teaching and learning contexts, both inside and beyond the classroom. Engaging and well-written, *Spirituality and Social Justice* challenges the notion that practitioners must put aside their critical spirituality in teaching, learning, healing, and practice. Students, practitioners, and academics of social work and other helping professions will benefit from the unique insights into spirituality and religion and how they inform social justice activism.

Eatenonha is the Wendat word for love and respect for the Earth and Mother Nature. For many Native peoples and newcomers to North America, Canada is a motherland, an Eatenonha – a land in which all can and should feel included, valued, and celebrated. In *Eatenonha* Georges Sioui presents the history of a group of Wendat known as the Seawi Clan and reveals the deepest, most honoured secrets possessed by his people, by all people who are Indigenous, and by those who understand and respect Indigenous ways of thinking and living. Providing a glimpse into the lives, ideology, and work of his family and ancestors, Sioui weaves a tale of the Wendat's sparsely documented historical trajectory and his family's experiences on a reserve. Through an original retelling of the Indigenous commercial and social networks that existed in the northeast before European contact, the author explains that the Wendat Confederacy was at the geopolitical centre of a commonwealth based on peace, trade, and reciprocity. This network, he argues, was a true democracy, where all beings of all natures were equally valued and respected and where women kept their place at the centre of their families and communities. Identifying Canada's first civilizations as the originators of modern democracy, *Eatenonha* represents a continuing quest to heal and educate all peoples through an Indigenous way of comprehending life and the world.

Performance embodies knowledge transfer, cultural expression, and intercultural influence. It is a method through which Indigenous people express their relations to land and continuously establish their persistent political authority. But performance is also key to the misrepresentation of Indigenous peoples in settler colonial societies. *Against the Current and Into the Light* challenges dominant historical narratives of the land now known as Stanley Park, exploring performances in this space from the late nineteenth century to the present. Selena Couture engages with knowledge held in an endangered Indigenous language's place names, methods of orientation in space and time, and conceptions of leadership and respectful visiting. She then critically engages with narratives of Vancouver history created by the city's first archivist, J.S. Matthews, through his interest in Lord Stanley's visit to the park in 1889. Matthews organized several public commemorative performances on this land from the 1940s to 1960, resulting in the iconic yet misleading statue of Lord Stanley situated at the park's entrance. Couture places Matthews's efforts at commemoration alongside continuous political interventions by Indigenous people and organizations such as the Native Brotherhood of British Columbia, while also responding to contemporary performances by Indigenous women in Vancouver that present alternative views of history. Using the metaphor of eddies of influence - motions that shape and are shaped by obstacles in their temporal and spatial environments - *Against the Current and Into the Light* reveals how histories of places have been created, and how they might be understood differently in light of Indigenous resurgence and decolonization.

Rowley documents an era of arctic exploration of which little has been written and which is fast passing from living memory. He captures the traditional way of life in the North before the dramatic changes of the last half century. A member of the last expedition in the Canadian North to depend on traditional techniques, Rowley recounts how they lived as the Inuit did and travelled by dogsled over unexplored land. He describes the isolation, the extraordinary vicissitudes of travel in a sometimes savage environment, and the generosity and kindness of the Inuit. Apart from completing the map of Baffin Island's coastline and finding new islands, Rowley excavated the first pure Dorset site near Igloolik, establishing the Dorset culture beyond doubt. The carvings and artifacts found there, illustrations of which are included in this book, remain among the best and most beautiful that have been recovered. Based on his own diary and the diaries of other members of the expedition, Rowley's captivating story presents the perceptions of a young man faced with a completely alien, yet fascinating, environment and culture. A true and often exciting tale of discovery, *Cold Comfort* will appeal to a wide audience as well as to those concerned with the Arctic in general. It is an invaluable source for those who specialize in the archaeology, anthropology, geography, and history of northern Canada.

Among the many upheavals in North America caused by the French and Indian War was a commonplace practice that affected the lives of thousands of men, women, and children: being taken captive by rival forces. Most previous studies of captivity in early America are content to generalize from a small selection of sources, often centuries apart. In *Setting All the Captives Free*, Ian Steele presents, from a mountain of data, the differences rather than generalities as well as how these differences show the variety of circumstances that affected captives' experiences. The product of a herculean effort to identify and analyze the captives taken on the Allegheny frontier during the era of the French and Indian War, *Setting All the Captives Free* is the most complete study of this topic. Steele explores genuine, doctored, and fictitious accounts in an innovative challenge to many prevailing assumptions and arguments, revealing that Indians demonstrated humanity and compassion by continuing to take numerous captives when their opponents took none, by adopting and converting captives into kin during the war, and by returning captives even though doing so was a humiliating act that betrayed their societies' values. A fascinating and comprehensive work by an acclaimed scholar, *Setting All the Captives Free* takes the study of the French and Indian War in America to an exciting new level.

Centuries-old community planning practices in Indigenous communities in Canada, the United States, New Zealand, and Australia have, in modern times, been eclipsed by ill-suited western approaches, mostly derived from colonial and neo-colonial traditions. Since planning outcomes have failed to reflect the rights and interests of Indigenous people, attempts to reclaim planning have become a priority for many Indigenous nations throughout the world. In *Reclaiming Indigenous Planning*, scholars and practitioners connect the past and present to facilitate better planning for the future. With examples from the Canadian Arctic to the Australian desert, and the cities, towns, reserves and reservations in between, contributors engage topics including Indigenous mobilization and resistance, awareness-raising and seven-generations visioning, Indigenous participation in community planning processes, and forms of governance. Relying on case studies and personal narratives, these essays emphasize the critical need for Indigenous communities to reclaim control of the political, socio-cultural, and economic agendas that shape their lives. The first book to bring Indigenous and non-Indigenous authors together across continents, *Reclaiming Indigenous Planning* shows how urban and rural communities around the world are reformulating planning practices that incorporate traditional knowledge, cultural identity, and stewardship over land and resources. Contributors include Robert Adkins (Community and Economic Development Consultant, USA), Chris Andersen (Alberta), Giovanni Attili (La Sapienza), Aaron Aubin (Dillon Consulting), Shaun Awatere (Landcare Research, New Zealand), Yale Belanger (Lethbridge), Keith Chaulk (Memorial), Stephen Cornell (Arizona), Sherrie Cross (Macquarie), Kim Doohan (Native Title and Resource Claims Consultant, Australia), Kerri Jo Fortier (Simpco First Nation), Bethany Haalboom (Victoria University, New Zealand), Lisa Hardess (Hardess Planning Inc.), Garth Harmsworth (Landcare Research, New Zealand), Sharon Hausam (Pueblo of Laguna), Michael Hibbard (Oregon), Richard Howitt (Macquarie), Ted Jojola (New Mexico), Tanira Kingi (AgResearch, New Zealand), Marcus Lane (Griffith), Rebecca Lawrence (Umea), Gaim Lunkapis (Malaysia Sabah), Laura Mannell (Planning Consultant, Canada), Hirini Matunga (Lincoln University, New Zealand), Deborah McGregor (Toronto), Oscar Montes de Oca (AgResearch, New Zealand), Samantha Muller (Flinders), David Natcher (Saskatchewan), Frank Palermo (Dalhousie), Robert Patrick (Saskatchewan), Craig Pauling (Te Runanga o Ngai Tahu), Kurt Peters (Oregon State), Libby Porter (Monash), Andrea Procter (Memorial), Sarah Prout (Combined Universities Centre for Rural Health, Australia), Catherine Robinson

(Commonwealth Scientific and Industrial Research Organization, Australia), Shadrach Rolleston (Planning Consultant, New Zealand), Leonie Sandercock (British Columbia), Crispin Smith (Planning Consultant, Canada), Sandie Suchet-Pearson (Macquarie), Siri Veland (Brown), Ryan Walker (Saskatchewan), Liz Wedderburn (AgResearch, New Zealand). A practical and insightful guide, *Holistic Healing* investigates the practices, theories, research, and history of holistic approaches as it relates to a wide range of health care and human service professionals. This text offers a uniquely comparative and integrated understanding of both ancient and modern Indigenous, Eastern, and Western traditional practices, including bodywork, expressive arts, energy medicine, eco-psychology, transpersonal psychology, naturopathy, homeopathy, Ayurveda, traditional Chinese medicine, and Indigenous healing practices. Practitioners and scholars in health, nutrition, psychology, and social work contribute to research that focuses on individual, organizational, national, and global holistic intervention applications. Chapters in this collection address critical issues such as colonization, human rights, the environment, peace and conflict, and equity and inclusion. This collection is a timely and practical resource for students of undergraduate health, social work, sociology, holistic healing, and psychology programs and is also a great resource for professional practitioners.

Before Ontario there was ice. As the last ice age came to an end, land began to emerge from the melting glaciers. With time, plants and animals moved into the new landscape and people followed. For almost 15,000 years, the land that is now Ontario has provided a home for their descendants: hundreds of generations of First Peoples. With contributions from the province's leading archaeologists, *Before Ontario* provides both an outline of Ontario's ancient past and an easy to understand explanation of how archaeology works. The authors show how archaeologists are able to study items as diverse as fish bones, flakes of stone, and stains in the soil to reconstruct the events and places of a distant past - fishing parties, long-distance trade, and houses built to withstand frigid winters. Presenting new insights into archaeology's purpose and practice, *Before Ontario* bridges the gap between the modern world and a past that can seem distant and unfamiliar, but is not beyond our reach. Contributors include Christopher Ellis (University of Western Ontario), Neal Ferris (University of Western Ontario/Museum of Ontario Archaeology), William Fox (Canadian Museum of Civilization/Royal Ontario Museum), Scott Hamilton (Lakehead University), Susan Jamieson (Trent University Archaeological Research Centre - TUARC), Mima Kapches (Royal Ontario Museum), Anne Keenleyside (TUARC), Stephen Monckton (Bioarchaeological Research), Marit Munson (TUARC), Kris Nahrgang (Kawartha Nishnawbe First Nation), Suzanne Needs-Howarth (Perca Zooarchaeological Research), Cath Oberholtzer (TUARC), Michael Spence (University of Western Ontario), Andrew Stewart (Strata Consulting Inc.), Gary Warrick (Wilfrid Laurier University), and Ron Williamson (Archaeological Services Inc).

In the late eighteenth century and throughout the nineteenth century, an unprecedented number of Indigenous people – especially Haudenosaunee, Anishinaabeg, and Cree – travelled to Britain and other parts of the world. Who were these transatlantic travellers, where were they going, and what were they hoping to find? Travellers through Empire unearths the stories of Indigenous peoples including Mississauga Methodist missionary and Ojibwa chief Reverend Peter Jones, the Scots-Cherokee officer and interpreter John Norton, Catherine Sutton, a Mississauga woman who advocated for her people with Queen Victoria, E. Pauline Johnson, the Mohawk poet and performer, and many others. Cecilia Morgan retraces their voyages from Ontario and the northwest fur trade and details their efforts overseas, which included political negotiations with the Crown, raising funds for missionary work, receiving an education, giving readings and performances, and teaching international audiences about Indigenous cultures. As they travelled, these remarkable individuals forged new families and friendships and left behind newspaper interviews, travelogues, letters, and diaries that provide insights into their cross-cultural encounters. Chronicling the emotional ties, contexts, and desires for agency, resistance, and negotiation that determined their diverse experiences, *Travellers through Empire* provides surprising vantage points on First Nations travels and representations in the heart of the British Empire.

Contemporary Aboriginal music from powwow to hip hop, the people that make it, and the issues that shape it. Examining the Bear Island land claim case as a benchmark in Aboriginal land rights and land policy.

A contemporary portrait of an Indigenous commercial fishing society in the Arctic.

Cette collection est le premier ouvrage par un autochtone canadien qui discute le concept d'histoire des peuples autochtones et l'expérience coloniale. Tout au long de ces textes, écrits dans plusieurs genres pendant vingt ans, Georges Sioui reprend les idées des Hurons-Wyandots au sujet de la place des Autochtones au Canada, dans l'histoire et le monde. -- This is the first collection written by an Aboriginal Canadian on the Aboriginal understanding of history and the colonial experience. These essays, stories, lectures, and poems, written over the last twenty years by Georges Sioui, present and explore the perspectives of the Huron-Wyandot people on the place of Aboriginal people in Canada, in the world, and in history.

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