

# The Presentation

February 25, 26 and 27, 2014. The theme of annual conference is; ***"Our Time Our Health: Embracing Indigenous Life - Our World View"***.

"Ethical Space as Ceremony" and presentation would be for First Nations leadership, community health directors, services providers and researchers that will be attending the Health Conference. In Ontario First Nations are moving towards data governance and would help to explain the benefits of OCAP™ in respect to First Nations self determination in information management.

Part 1	Part 2	Part 3
<p>Part 1 Cultural Who:</p> <ul style="list-style-type: none"><li>• Identify Aboriginal and Western Worldview</li><li>• Identify Cultural Confusion</li></ul>	<p>Part 2: Cultural What:</p> <ul style="list-style-type: none"><li>• Cultural Interpretation</li><li>• Elders Parallel Meaning</li><li>• Validation a Cultural Regulated Systems</li><li>• Traditional Order of Oral Governance Avoiding Cultural Confusion</li></ul>	<p>Part 3: Cultural How:</p> <ul style="list-style-type: none"><li>• Traditional Oral Ethical Space</li><li>• Modified Ethical Space Solutions Process and Direction</li><li>• Solutions Implementation Best Practices</li><li>• Cultural Skills Development</li></ul>

A piece of animal hide, possibly moose or caribou, is stretched out and serves as a background. A map of Canada is drawn on the hide in a light, sketchy style. The map shows the outline of the country and some internal details like cities and roads. The hide has a dark, fuzzy border, likely from the animal's fur.

# First Nations Oral Cultural Validation

*"Our Time Our Health: Embracing Indigenous Life - Our World View".*

**Dr. Reg Crowshoe**

# © Cultural who



# © Cultural what



# © Cultural how





# CULTURAL WHO

- ◎ Identify worldview
- ◎ Identify cultural confusion

**WORLDVIEW THINKING**

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**THEORY**

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**PRACTICE**

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**PRODUCT**

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# Whiteman Thinker

# Indian Thinker

"God gave *dominion* to man"

"Creator created man as *equal*"

"*Dominion*" - man superior to all creation

"*Equal*" - man equal to all creation

"*Dominion*" concept defines thinking

"*Equal*" concept defines thinking

Dominion

Equality

Language and "*written*" system

Language and "*oral*" system

Church, education, government

Ceremonies, education, government

Hierarchical structure of practice

Circle structure of practice

"*Ownership*" - Authority

"*Stewardship*" - Authority

Written documentation

Songs and oral documentation

License, permits and certificates

Transfer ceremony and songs

# Modern Thinkers

"God gave *dominion* to man"

"Creator created man as *equal*"

"*Dominion*" - man superior to all creation

"*Equal*" - man equal to all creation

"*Dominion*" concept defines thinking

"*Equal*" concept defines thinking

Dominion

Equality

Language and "*written*" system

Language and "*oral*" system

Church, education, government

Ceremonies, education, government

Hierarchical structure of practice

Circle structure of practice

Cultural Confusion

# CULTURAL WHAT

- 
- Cultural Interpretation
    - Parallel meaning
  - Cultural Regulated system
  - Avoiding cultural confusion



# “ELDER”



## Whiteman Thinker

## Indian Thinker

Role model	→	Envy of community
Knowledge of life	→	Teacher
Age 65+	→	Age limit

Former job description holder	←	Former bundle holder
Consultant	←	Ceremonial grandparent
Associate	←	Ceremonial relative
Any age	←	No age limit


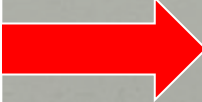
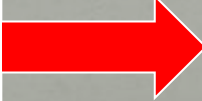
# Validation of Grandparent (Elder)

## Regulation System (Indian Thinker)



### PROCESS

### CONTENT

Evidence Base Transfer knowledge (FREE BASE INFORMATION)	Sundance	Beaver Bundle	Thunder Medicine Pipe	Societies	Transfer	Gifted
Get Transfer Rite (TECHNOLOGY FEES)						
Give Transfer Rite (TECHNOLOGY TRANSFER)						
Validation of Elder (TECHNOLOGY)						

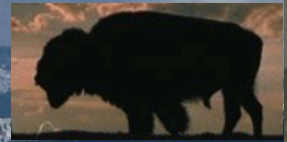
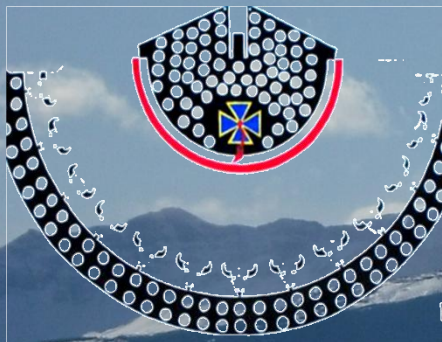
# Traditional Order of Oral Governance



- **Traditional Theory**
- **Traditional Authority**
- **Traditional Implementation Practices**

# Traditional Theory

authorities relate to First Nations defining traditional order of connection to all creation



# Traditional Theory

Oral traditional natural laws come from all creation being equal;

First Nations People were created within this specific geographic location;

Authorities derived from these creation within this geographic location;

Authorities represent through songs, example Treaty song and Children society songs

# Whiteman Written Systems

## Practices

Rules  
Roberts Rules of Order  
Board Room Mgt Models  
Written Process (existing)  
Develop Implementation  
Practices (tech)  
Operations, management  
Create Consensus

Rules of practice

**Martin's Criminal Code**

Government acts

Treaty signing

## Systems

Stories of Creation, nature, morals and values. Vision and mission creations  
Beliefs systems/stories of validations  
Documents and languages

Absolute Laws

**Moses and the 10 Commandments**

## Environment

Land, People, water  
animals and resources.

Natural Laws

**Whiteman Holy land**

# First Nations Oral Systems

## Practices

Transfer Rules  
V.A.L.S. Process  
Ceremony Models  
Oral Process (existing)  
Circle Structures (tech)  
Develop Implementation  
Practices (tech

## Laws of Practice

Treaty songs

## Systems

Stories of Creation, Napi, Kutuis  
and Bundle creations  
Beliefs systems/stories of validation  
Songs and languages

## Absolute Laws

Stories

## Environment

Land, People, water  
animals and resources.

## Natural Laws

First Nation Geographic  
Location

# Principles of Inherent Ownership

Validate



Claim



# Traditional Theory

Authorities represented through songs

At the time of the signing of Treaty #7, September 1877, the First Nations (Peigan) Chief Sitting Behind Eagle Tail claimed a territory that was reserved for his people. Chief Sitting Behind Eagle Tail used the oral legal system, through songs, to represent the legal marking of these natural boundaries.

The songs consisted of the Porcupine Hill song, the Oldman River song from its source, the Crow Lodge song, and Napi playground song.

Songs represent First Nations 's connection to the land

# Traditional Implementation Practices

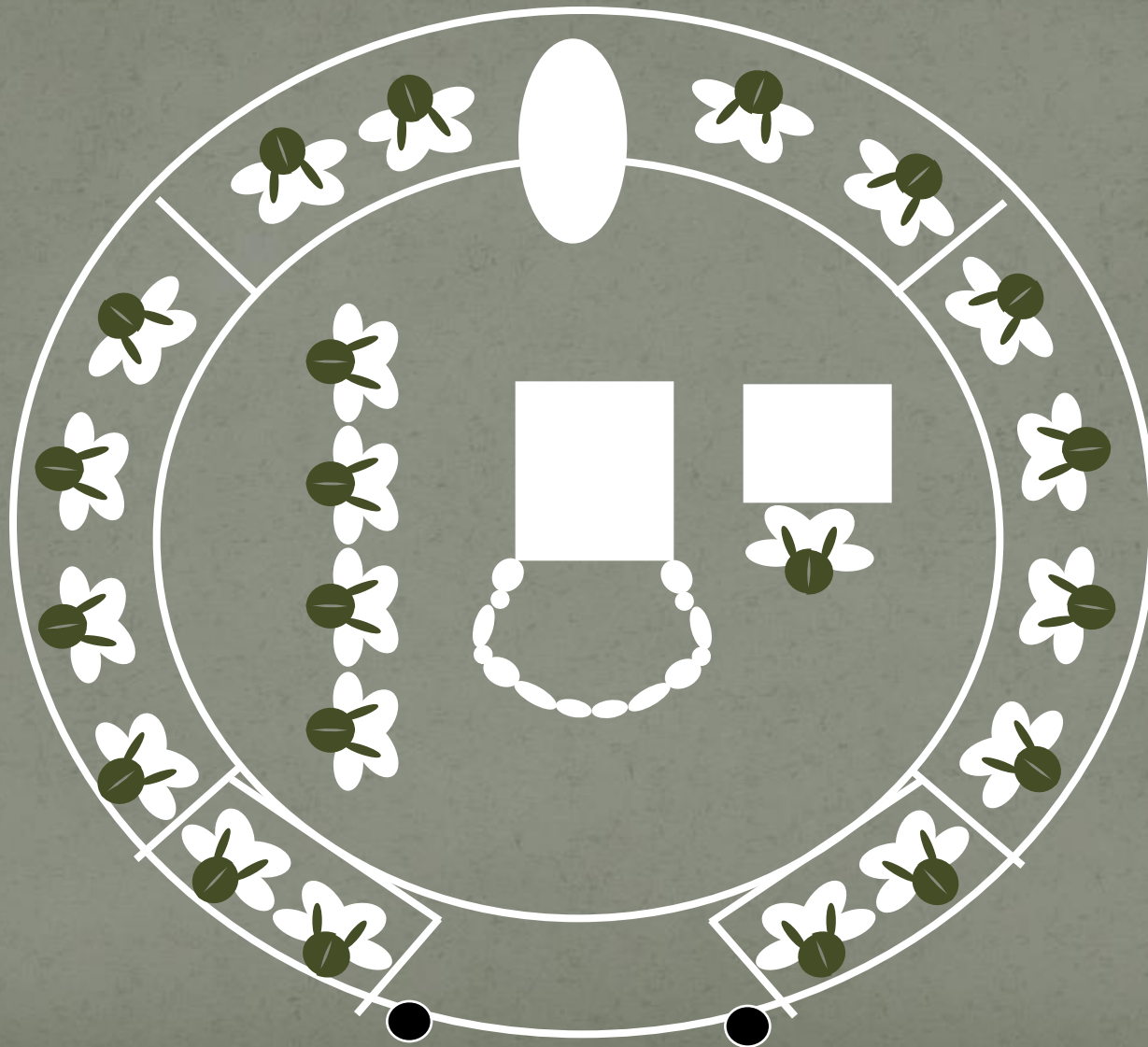
## CULTURAL GATHERING

(Conflict Resolution, Decision Making, Discussion, and Ceremony)

- **Model** – a representation of traditional circle
- **Process** – the course of being done
- **Concept** – an idea/general notion



# Blackfoot Tipi Floor Plan Model



# Traditional Validation Implementation Process

Venue, Action, Language , and Song (VALS) is  
a process of validation implementation

This implementation process is an integral part  
of all traditional natural law

Validation



# Traditional **Process** (society norms/governance)

Example "Chickadee Society" a learning organization application



**VENUE** Tipi/Location of Chickadee People

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**ACTION** Demonstration of ability & qualification to Chickadee People

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**LANGUAGE** Spoken expression of Chickadee

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**SONG** Physical demonstration of authority  
Chickadee Songs

# TRADITIONAL PROCESS

# WESTERN PROCESS

Traditional Governance



Canada



## ORAL LEGAL PROCESS

## WRITTEN LEGAL PROCESS

Venue

Place of Discussion

Action



Motion



Language

Discourse

Song

Vote and Resolution

Witnesses / validation

Minutes / validation

# OCAP



Respect for First Nations  
Self-determination on information  
management

Respecting First nation's  
Jurisdiction over information

# Traditional Authority

## Oral

Bundle – a collection of cultural items bound together that represents vision/authority

Bundle Keepers/Authorities

Implementation /Protocols

Offerings/Transfer songs

## Written

Governance – Acts/Policy  
Organization -Vision or Mission

Minister/Manager

Objectives

Document of practices and procedures

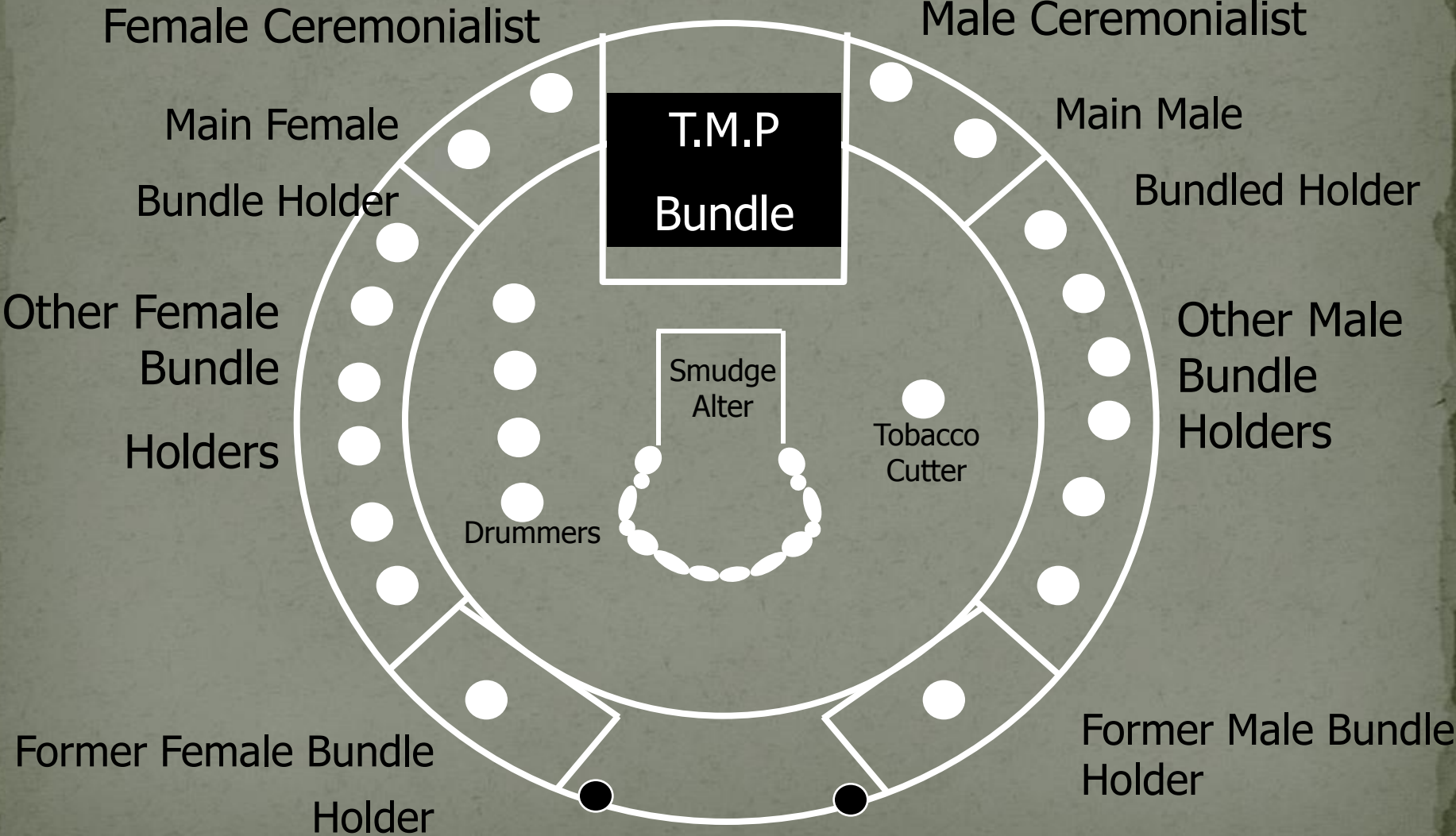
# CULTURAL HOW

A black and white historical photograph showing a large gathering of Native Americans in a field. In the foreground, a man in a dark suit and hat is seated on a wooden crate, looking towards the right. Behind him, a large crowd of Native Americans is gathered, some standing and some sitting. A man in the center-right of the crowd is raising his right arm. The background shows a vast, open landscape under a bright sky.

- Protection
- Preservation
- Process and Direction
- Practices

# Circle Structure Model

## Ceremonial Application



# Circle Structure Participants Titles and Parallels

## Traditional Circle

Male Ceremonialist

Male Main Holder

Other Male Bundle Holders

Former Male Bundle Holders

Female Ceremonialist

Female Main Holder

Other Female Bundle Holders

Former Female Bundle Holders

Drummers

Tobacco Cutter

## Modern (Modified) Circle

Facilitator

Host

Support

Elder

Co-Facilitator

Co-host

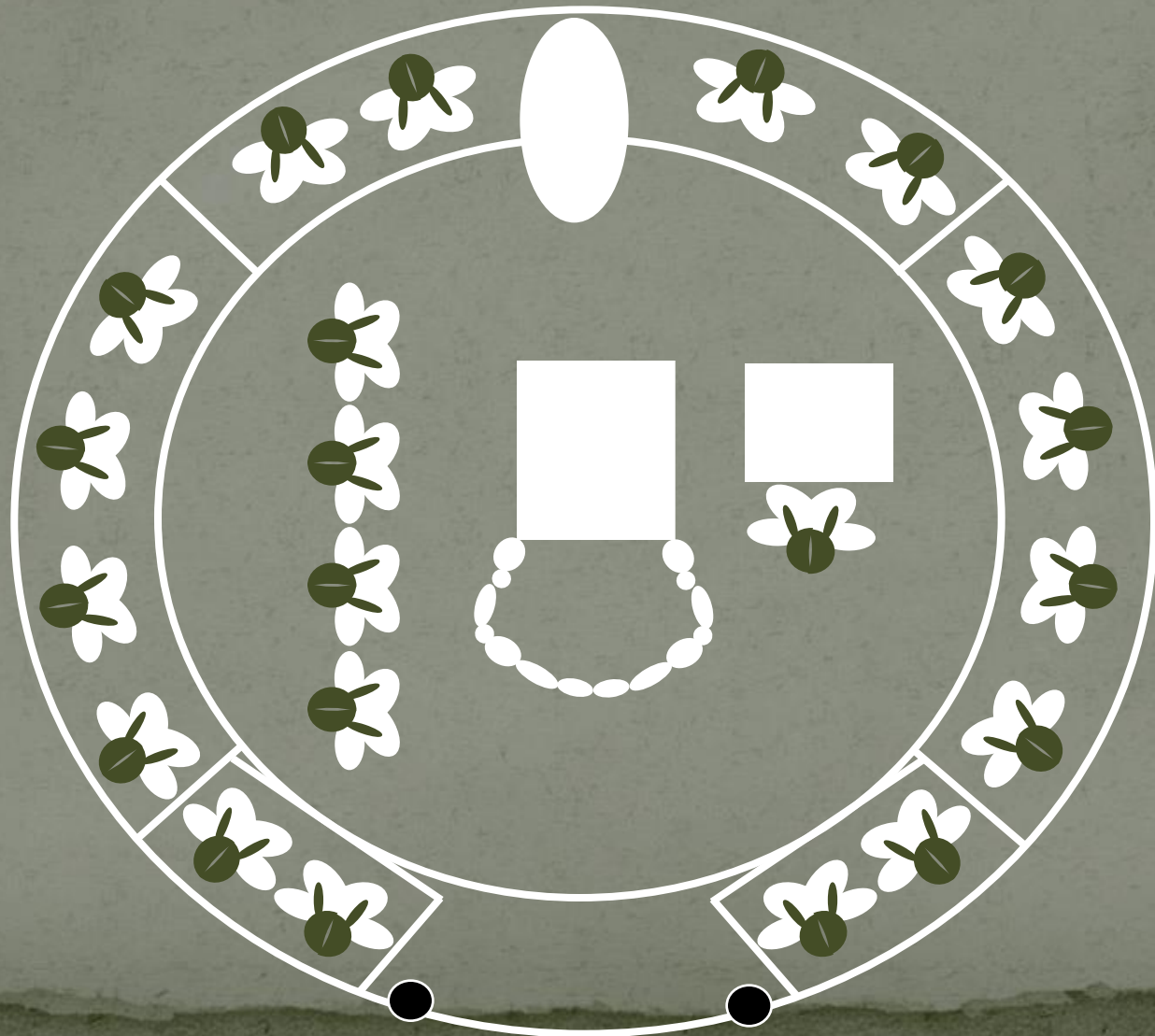
Co-support

Co-Elder

Service Support

Recorder

# First Nation Ethical Model













EXIT

Caucasian Rights  
of The Elbow  
Upshot Committee  
We have to learn  
about the rights of the elbow, to  
give ourselves and others a  
better chance of survival.  
We have to learn about the rights  
of the elbow, to give ourselves  
and others a better chance of  
survival.  
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# Circle Structure Materials Titles and Parallels

## Traditional Circle

**Parallel**

Modern (Modified) Circle

Bundle – a collection of cultural items bound together that represents vision

**Content**

**Acts/Policies  
Vision or Mission of  
an organization**

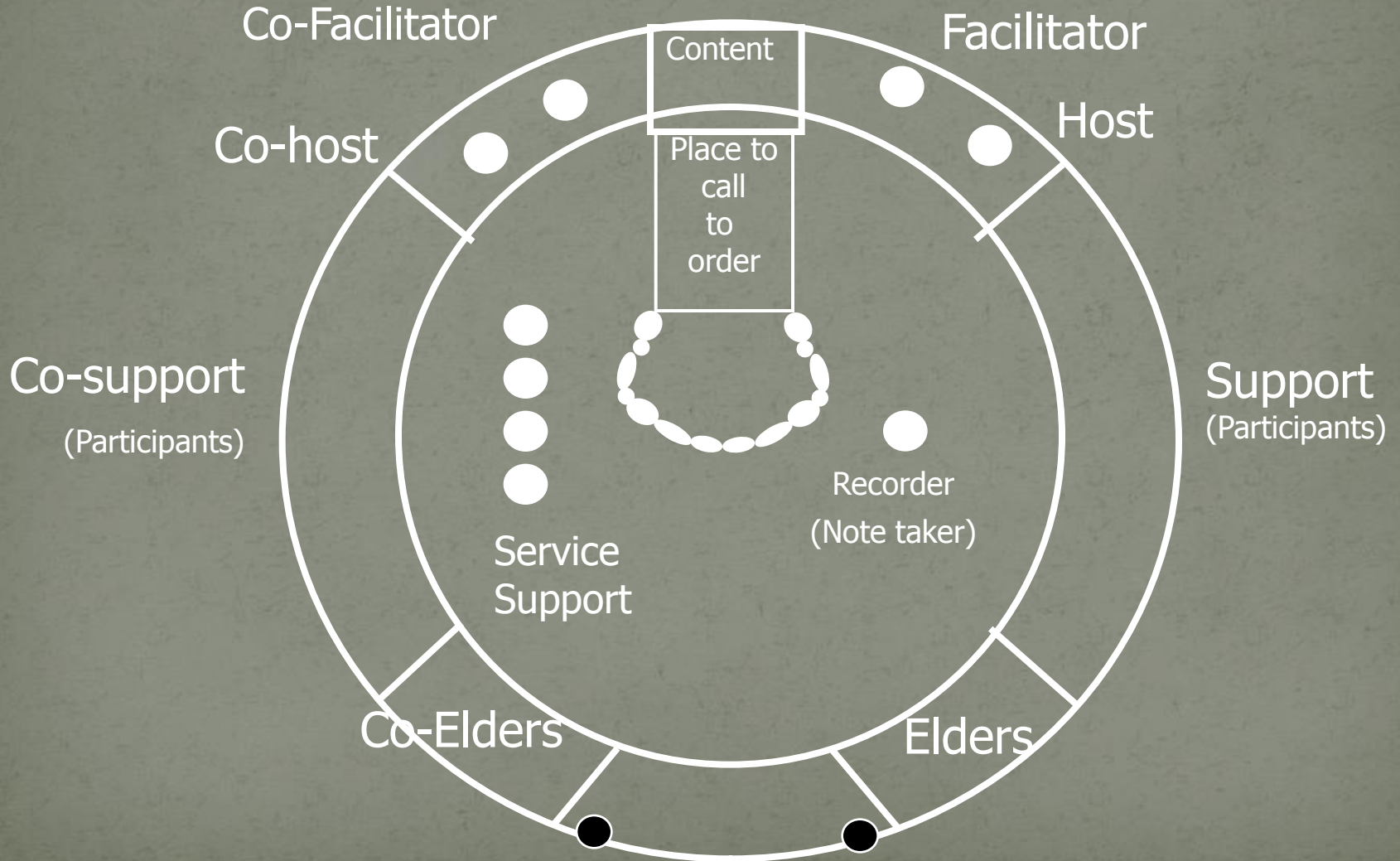
Smudge –action of burning herbs that represents a call to order

**Call  
to  
order**

**Gavel**



# Ethical (Modified) Circle



# VALS Validation Process Terms and Parallels

## Traditional Process

Venue – Identify place of smudge  
for gathering

Action – demonstration  
qualification of ability

Language - discourse

Song- Validation of Legal Rite

## Modern (Modified) Process

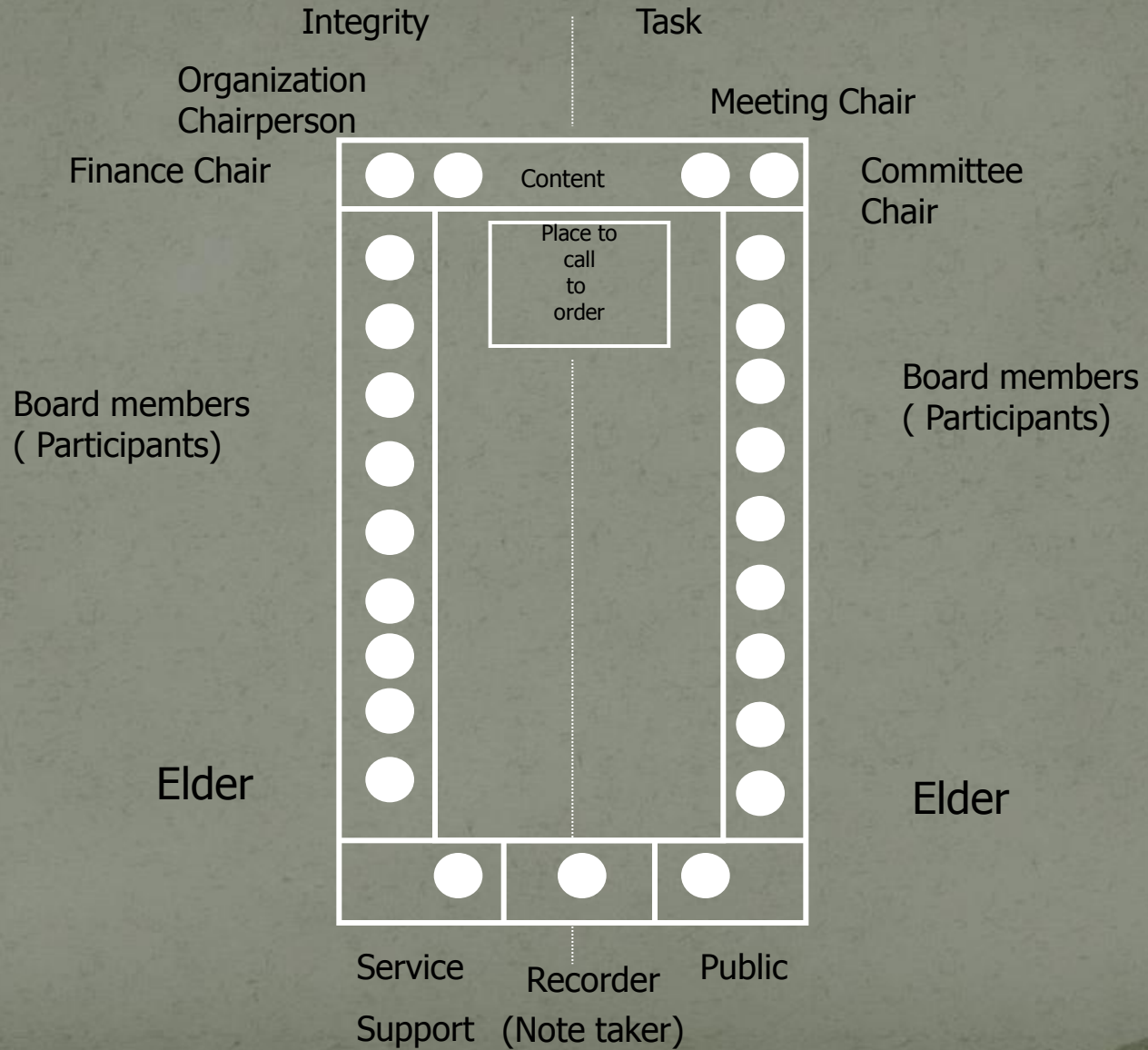
Venue – Locations of call to order of  
meeting/

Action – Invited Participants for  
discussion/

Language – Discourse/Discussion

Song – Compiled meeting  
Resolutions information

# (Modified Square Model)



# Ethical Space



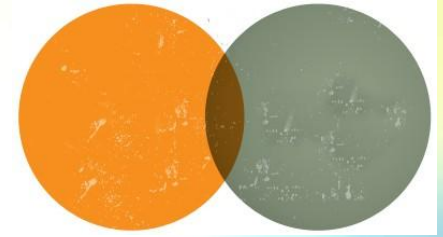
## Ethical Engagement – Cultural Interpretation

Indigenous  
World View \_\_\_\_\_ First Nation formal Venue

Ethical Space = Circle Space Venue  
Ceremony

Western  
World View \_\_\_\_\_ Board room Venue

# Benefits OCAP



- ■ Rebuilding community trust in research.
- ■ More democratic (participatory) methods with higher participation rates.
- ■ Promotes First Nations analyses and perspectives that minimizes biases and misinterpretations.
- ■ Contributes to community empowerment, self-determination, and encourages meaningful capacity development.
- ■ Produces more relevant and useful results, which

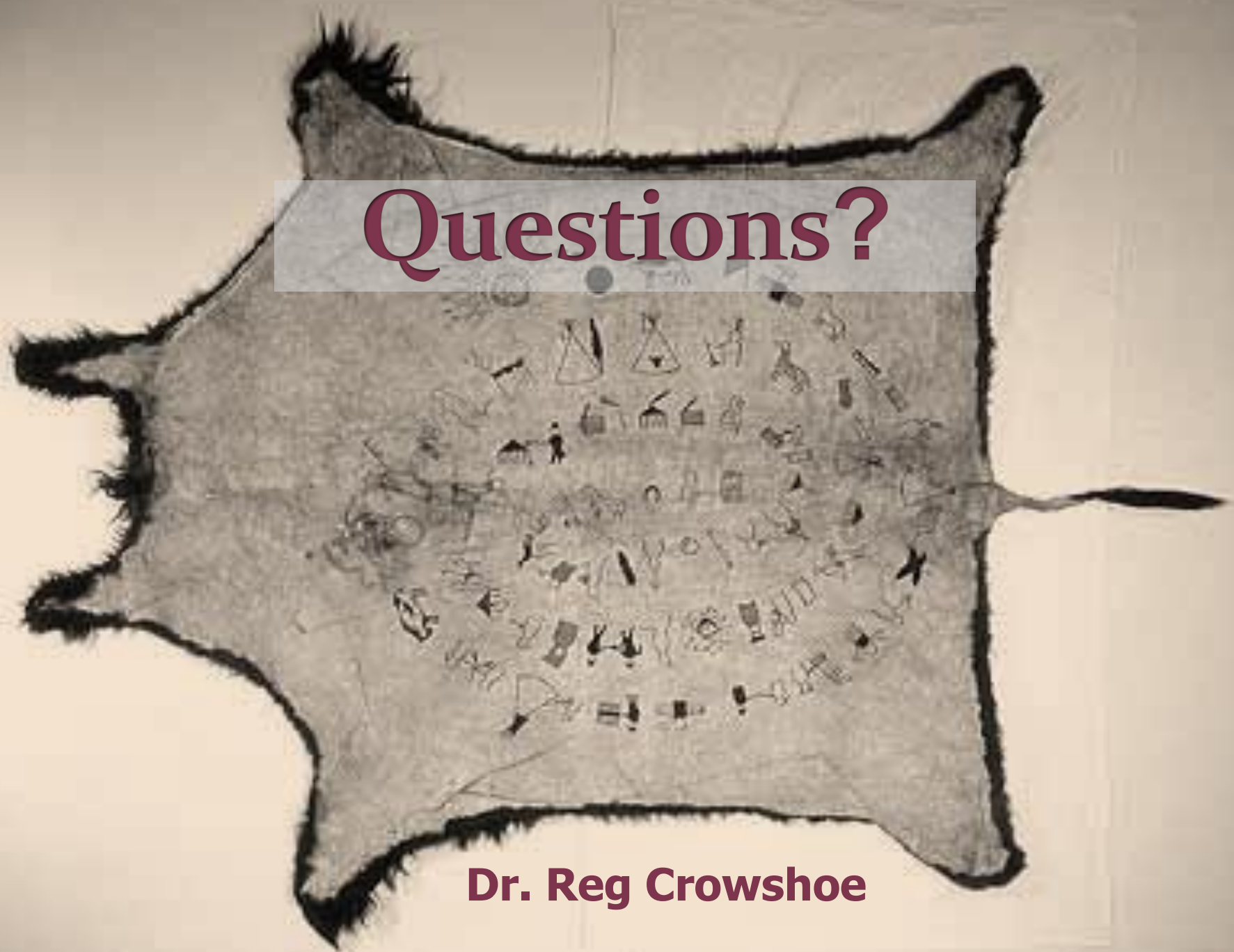
## First "Nations ssini"

- First Nations Flag and songs represents "First Nations ssini", the way of life of the First Nations, set out the inherent values and principles of the "Akaa First Nations", the ancient First Nations people.



**Questions?**

**Dr. Reg Crowshoe**



# INFORMATION SOURCE

- Written Records (1640-1930)
  - HBC Fur Traders/AFC/Explorers/Adventurers/Missionaries/Government Officials/Ethnographers
- Pictorial Records (1840-1930)
  - Painters/Photographers
- Pictographs Records (1764-1924)
  - Winter counts/Tipi Designs
- Oral Histories
  - Napi Legends/Creation Stories
- Oral Records
  - Ceremonies/Interviews/Family lineages/Geographical mapping/Concept mapping
- Written Records
  - Native Informants/co-writers/Writers
- Artifacts
  - Bundles (Parts of)/Clothing