



# **T**ABLE OF CONTENTS

Foreword vii

Preface & Acknowledgements xvii

Introduction xxi

## **PART ONE: EXCAVATING TRADITIONAL REALITY**

CHAPTER 1 Seeing Through the Rules 2

CHAPTER 2 Signals of Difference 6

CHAPTER 3 The Rules of Traditional Times 11

A. The Ethic of Non-Interference 12

B. The Ethic that Anger Not Be Shown 28

C. The Ethic Respecting Praise and Gratitude 34

D. The Conservation-Withdrawal Tactic 35

E. The Notion that the Time Must Be Right 38

CHAPTER 4 Looking for a Synthesis 41

CHAPTER 5 Natural Science versus Spiritual Belief 50

CHAPTER 6 "Being Indian Is a State of Mind" 70

CHAPTER 7 Poor, Nasty, Brutish and Short? 88

## **PART TWO: UNDERSTANDING THE PRESENT**

CHAPTER 8 The Changed Physical Context 102

CHAPTER 9 The Sudden Losses 107

A. Individual Freedom of Choice 107

B. An Internal Esteem System 111

C. The Indian Family 116

D. Certainty in a Native Continuum 125

E. The Threat of Starvation 133

F. Integrated Existence 139

G. Traditional Mechanisms for Coping 142

H. The Family-Centred In-Group 155

CHAPTER 10 The Doctrine of Original Sanctity 165

CONCLUSION 185

SUBJECT INDEX 189

ANECDOTAL INDEX 193

# SUBJECT INDEX

adapting to the modern world, xxiv, 145, 185  
adversarial nature of court system, xiii–xiv, 8, 13, 173  
agreeing out of politeness, 25–26  
alcohol and substance abuse, 1, 144, 146, 148–50  
Alkali Lake Band model program, 153  
Alneau, Father, 55  
“artificial” communities, 105, 117, 131, 156, 157

band bylaws, *see* self-government  
band council duties, 130–31  
“besting” of others, 23–24  
blame, absence of, 61–62  
Brant, Dr. Clare, 2, 11, 28, 35, 143

child-rearing practices:  
    in traditional times, 16–18, 42  
    in modern context, 109–10, 117–20, 123–25, 138  
compartmentalization of western life, 85, 140  
consensus decision making, 8, 23, 159  
co-operation (in survival context), 29, 34, 134  
courts (experiments in format), 110, 167–68  
cultural homogeneity, assumption of, xx, 4, 5, 41, 48

divorce (among Ojibway), 144–45





- Elders' role in court, 110, 167
- Elijah Harper, 159
- equality (in traditional times), xi, 39, 111
- Ethic of Conservation—Withdrawal, 35
- Ethic of Non-Interference, 12, 21, 79, 96, 119, 172
  - need for change, 129, 137–38, 149, 152–53
  - toleration of white man's intervention, 45, 46–47
- Ethic Respecting Praise and Gratitude, 3, 34, 63
- Ethic That Anger Not Be Shown, 28–29, 56–57, 123, 144, 146, 174
- Ethic: The Time Must Be Right, 38, 70, 77
- ethical rules:
  - intra-family oriented, 97, 102–3, 119, 135, 155–57
  - not consciously held, 42–43, 47
  - relevance in modern world, 36, 43–44, 98–99, 109, 133, 147, 161, 185
  - unity of, 148, 165, 182
- extended families ("layering"), 19, 104, 129
  - disintegration of, 112, 126
- facing the accuser, 9–10
- Farmer, Gary, 70
- Fiddler, Josias, 166
- forced assimilation, 116, 136
- "forgiveness", 58–60
- Fraser, Judge Don, 176
- gas sniffing, effects of, 119–20
- generation gap, 123
- gossip, role of, 10
- Guilty/Not Guilty pleas, 14
- holistic approach, 114, 140, 147
- hunter-gatherer life, 48, 81, 86, 97, 135
  - freedom of, 92, 107, 140
  - risk of starvation, 134
  - self-reliance, 112
  - see also* spiritual attitude
- innate goodness, *see* original sanctity, doctrine of
- integration of Native and western attitudes, xvi, 40, 68, 98, 148, 161–62, 166, 187
- inter-family antagonisms, 103, 106





jail terms, consequences of, xv, 59, 64, 162, 173  
Johnston, Basil, 84

Kitchi-Manitou, vii, viii, x, xi

labelling/stigmatizing, 9–10, 163  
Laing, R.D. (*The Politics of Experience*), 4  
Landes, Ruth (*The Ojibway Woman*), 53  
leaving the reserve, 127–28, 133  
life as education, xi, 27, 91–92, 163, 173, 175

manitou (and derivative concepts), vii  
missionaries, vii  
modelling approach, 35, 78; *see also* child-rearing practices  
Mohawk nation, 14, 104, 136  
Muskrat Dam healing lodge, 147

Naming Spirit, 53, 85  
Nanabush, xii  
Native broadcasting, 185–86

Oblate Fathers, 102, 105  
Ontario Native Women's Association, 162  
original sanctity, doctrine of, x–xi, 168–70, 174, 176, 181

pantheism, 51  
parenting, *see* child-rearing practices  
pattern-thought, 70–74, 76  
    imaging, 81  
psychiatric assessment/mis-diagnoses, 33, 36, 172

Rae, Abel, 166  
Red Jacket, vii–viii  
Representing Elders, 8–9, 166  
residential schools, 46, 104, 123

Sandy Lake Justice Project, 61–62, 166–68  
scientific world view, 49, 50–51, 66–67, 82  
Scott, Attorney General Ian, 166  
Sealy, Dr. Bruce, 50  
self-esteem, 24, 112–13, 172, 182  
self-government, xxv, 109–11  
sensory knowledge, 81–82





- sexual abuse, 153, 154, 163
- spirit control of man's fate, 58, 60-61, 62, 65, 79
  - Native "stoicism", 56
- spiritual attitude, 39-40, 57
  - and respect for environment, 47, 96, 183-84
  - and sensory "openness", 93-94, 178
  - cyclical versus linear view of life, 89-91, 95, 125, 162
  - relation to survival context, 48, 70
- spiritual cleansing, *see* sweat lodge ceremony
- spiritual plane of existence, 50-51, 54, 56, 68, 81-82, 84
  - contrast to western beliefs, 55
  - less common among agricultural peoples, 85-86
- storytelling (to find truth), 21-22
- sweat lodge ceremony, 115, 143, 146, 147, 154, 176-80
  
- television, harmful effects of, 117-18, 121-22
- traditional justice as "restoration", 9, 45, 57-58, 63, 167, 174
  - "common law", 166, 170
  - contrast to western courts, 45
  - focus on "being", not "doing", 45, 62, 168, 170
  - lack of formal punishment, 9, 135, 162
- truth and truth-telling, xii, 13
  - use of parables, 173
  
- veneration of old folk and ancestors, 80, 84, 113
  
- wage work, foreignness of, 116-17
- Wax, Rosalie, ("Indians and White People"), 12
- witnesses, Native:
  - apparent evasiveness, 4, 13
  - emotional "flatness", 38
  - "rightness" of testifying, 7, 13





# A NECDOTAL INDEX

Alkali Lake Chief's speech on "sharing feelings", 52

Band near Kenora builds "separated" housing lots, 160

Band council decides to search incoming boats for liquor, 138-39

Boastful pilot misses cabin, 24

"Born-Again Pagan", 114, 116

Boy carves spiritual symbols on his bow, 53

Calling to the river, 51, 82

Community with 1 in 10 of population in court, 99

Cree-Mohawk feast, 2

"De-hexing" the Crown witness, 52

Demolition of coffee shop after death, 29

Dentist and children of Moose Factory, 16

Direct eye-contact error, 3

Drunk man demolishes house, 14

Farm tractor takeover, 16

Gang war conundrum, 136

Gas-sniffing teenagers, 119

Guide's son hits reef, 20



"He is a young man yet", 26-27

Hiding his son's shoes at night, 17

Hiking in Pukaskwa, 88

Inter-family feud among guides, 155

Inuit dispute settlement role play, 9

Investiture of Sandy Lake Elders, 166

James Bay shoplifter, 52

Mary who was mistaken for the accused, 25

Meech Lake consensus building, 159

Monster storm, 75

Muskrat Dam family healing centre, 147

Not using name of deceased: after drowning, 30; gravel truck, 31;  
rolled car, 31

Offender not wanting to "burden" others, 32

Ojibway: "a softer language", 163

Prefabricated-housing plan near fiasco, 132

Reality as a circular room, xxvi

Reluctant new interpreter, 37

Reserve sends residents to alcohol treatment centre, 152

Restructuring house after death, 30

Samuel Hearne and Bloody Falls, 156

Sandy Lake sweat lodge ceremony, 176

Self-hating youngster, 151

Shoplifter's mother practices "bad medicine", 52

Sweat lodge: a "heathen" practice, 115, 143

Tears for the convicted assailant, 58

Television distorts reality, 121

Weagomow Lake Reserve epigram, 5

Whitehorse justice conference, 8

"Whose God is the real God?", 184

Winter road funding estimate way off, 131







Woman burns down defiled matrimonial home, 30  
Woman suddenly "sees" Ethic of Non-Interference, 42  
Woman whose son hangs himself, 43

Young lad writes essay on alcohol abuse, 150-51  
Young man on tree stump, 171