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The Rainbow/Holistic Approach to Aboriginal Literacy

Ningwakwe Priscilla George

National Aboriginal Design Committee, Toronto

Since time immemorial Aboriginal peoples have occupied this land known as Canada. Since time immemorial we have had our various means of communication—with each other and with the Creator—including in our own Aboriginal languages. Since time immemorial we have had our own Indigenous ways of knowing, knowing about Creation and about how to work with it respectfully to live and grow as a whole person, spiritually, emotionally, mentally, and physically. Since Contact a little over 500 years ago, much of that has changed. Two languages other than our own, English and French, are now recognized as the official languages of this territory. Our own Indigenous ways of knowing and communicating were subordinated in favor of knowledge and means of communication valued by other cultures. The effect of this subordination on the cultural identity of Aboriginal peoples has been detrimental. This presentation draws on scientific and educational research to validate the whole-person approach and highlights poignant words from Aboriginal literacy learners, as well as innovative techniques by Aboriginal literacy practitioners across Canada. These things reflect the benefits of such an approach. That is, Aboriginal literacy programs are using literacy as a means of reclaiming our Aboriginal languages, our Indigenous ways of knowing, and a positive cultural identity for Aboriginal peoples. As Aboriginal peoples we are now reclaiming our culture and traditions. The Rainbow/Holistic Approach to Aboriginal Literacy examines several ways of knowing and communicating, only one of which is the written word in the official languages of Canada. It looks at how long these ways have been in existence and how they contribute to whole-person growth. In fact, recognizing and nurturing spirit, heart, mind, and body equally contributes to a life of balance and in turn positively affects the development of one or more of these ways of knowing and communicating.

Introduction and Background

I have been so truly blessed in the past 15 years that I have worked with Aboriginal literacy practitioners and learners. Through their sharing from their hearts and spirits with me, I have been able to make a few observations as to best practices. It is my sincere desire that I do their words justice in what I share here. I have come to understand literacy as being more than the written word in the two official languages of this country, English and French. I have been encouraged in this understanding through my frequent interaction with Elders, practitioners, and learners.

The framework used here is a culmination of various literacies coming together. In 1996 I was asked by the Ministry of Training, Colleges and Universities (MTCU) to write a second book on Aboriginal literacy. My first book, entitled *Empowering the Spirit of the Native People*, was written in 1991 and describes the various literacy programs in Ontario. Shortly thereafter the MTCU suggested that it was time for an update and that this second booklet should look at programming outside Ontario.

In my research on programming outside Ontario I found that Parkland Regional College, Yorkton, Saskatchewan had put together an advisory committee of Native literacy practitioners from across Canada that was overseeing the development of a video. I realized that they were just about to have a meeting in Saskatoon. I invited myself to this meeting, because I felt these people could give me some good insights as to which programs to visit for inclusion in the booklet. I requested a half-hour on the agenda. They invited me to participate in the whole meeting, as they felt I could contribute to their video.

We viewed the draft video and provided comments. I was starting to feel a bit nervous as I was next on the agenda. I was glancing through my papers to refresh my memory about certain points in my own presentation when I realized that the people in the room had gone silent. As happens sometimes when we are distracted, I heard the words that had just been spoken a couple of seconds after the fact. The facilitator had just said that the next step would be to find an author to do the written portion of this multimedia kit. She said that they would need somebody Aboriginal and somebody who knew literacy. Everybody turned to look at me. Then the facilitator asked if I could step out of the room for just a few minutes. I did. When they called me back into the room, they offered me the contract. Things like this have been happening to me ever since I have consciously involved the Creator in my work.

The best is yet to come. Not only did they offer me the contract, but they also wanted me to approach the work in a specific way. This committee had been meeting for a few months and had agreed that for Aboriginal peoples, there were many types of literacy, not just the written word. They asked that I use the rainbow as a symbol, that I research each color of the rainbow and assign a type of literacy for each color. They had no way of knowing that my Anishnawbe spirit name translated into English is Rainbow Woman. Synchronicity! This was my sign that I was meant to be there, that I was meant to do this work.

Also in 1996 I was contracted to do some work with the Ontario Native Literacy Coalition (ONLC). The MTCU had just produced a document entitled *Program Reform*, which defined literacy: who was eligible and who was not eligible to attend the literacy programs; what activities could count toward the contact hours; and what the measurable performance indicators would be. Aboriginal language literacy had a narrow and

restrictive definition. Learners were eligible to enroll in Aboriginal language literacy programs only if they were already fluent in their Aboriginal language. These programs were available only if the learner came to the program to become literate in his or her own language with a view to this being a bridge to literacy in one of the official languages of this country.

The portion of *Program Reform* that had the greatest effect on Aboriginal literacy is *Working with Learning Outcomes*, also referred to as *the matrix*. The main focus of the matrix is cognitive outcomes in three domains: communications (reading, writing, speaking, and listening); numeracy; and self-management and self-direction.

I must admit that initially my energy about this position paper was somewhat defensive and adversarial. I felt that yet again the government was deciding what was best for Aboriginal peoples and was imposing a one-size-fits-all model that did not account for the various situations and factors in the Aboriginal literacy community.

Then I realized that I needed to live the teachings that I had been given since I began exploring my Anishnawbe traditions in a concerted way some 18 years ago. I have come to understand that whenever we harbor feelings that are less than loving, we are harming ourselves. This is a part of what we have termed in Aboriginal circles *bad medicine*. I could not in all good conscience do this. So I turned the matter over to the Creator and asked, "What do we wish to achieve with this Position Paper?"

About that time I had learned to start all my work with ceremony and prayer. I would invite the Creator to guide me and direct me. I was taught that in this way I was asking Creator to be an active partner in whatever I was doing. I would then put my thoughts and intentions into a tobacco tie, requesting that Creator show me what I needed to include to make this the best project possible for the people. I would put the tobacco tie under my pillow when I was sleeping or on my computer whenever I was working. The energy of the position paper changed to that of *What's the best way to educate decision-makers at the MTCU so that we get at least discussion around the elements of Program Reform that, in our view, need expanding?*

In compiling the research for the position paper I postulated a possible solution. A long-time friend Diane Hill, Mohawk, Six Nations of the Grand River Territory, had been part of a teaching team with the First Nations Technical Institute (FNTEI). This team had been using the teachings of the Medicine Wheel as a means of assisting their students to strive for balance of the spirit, heart, mind, and body. (It needs to be noted here that the Medicine Wheel is only one example of how Aboriginal peoples approach balance.) The FNTEI teaching team had conceived learning outcomes for each of:

- Spirit: an attitude or insight;
- Heart: a feeling about oneself or others;

- Mind: knowledge; and
- Body: a skill.

I felt inspired to suggest a learning outcome for spirit, heart, mind, and body for each of the types of literacy.

I suggested that the MTCU consider the Medicine Wheel model of learning. Knowing the mindset of those with access to authority and decision-making in government (I had worked there for 7 years), I knew that I would have to find scientific and educational research that corroborated this Medicine Wheel approach.

To date I have made 21 presentations on parts or all of the Rainbow/Holistic Approach to approximately 700 learners and practitioners in most provinces and territories, as well as in Atlanta, Georgia, and Australia. Eighteen have been by invitation because people have heard about the work. Another 10 invitations have been accepted for the Yukon, British Columbia, Saskatchewan, Manitoba, New Brunswick, and Brazil.

I say this to make two points. The first is that when you sincerely involve Creator in your work, as traditional Aboriginal peoples always have, another force comes in to help. Aboriginal peoples believe that the spirit world is there ready and willing to help. Our only responsibility is to ensure that the work is in alignment with the principles of life and love. The second point is that people *want* to hear about this work: in effect it is a validation of what they are already doing. It is the highest honor that I have ever been given to be the one to carry this framework forward.

The Medicine Wheel

Our traditional teachings tell us that we are spirit, heart, mind, and body (Hill, 1995). To have a life of balance we must recognize and nurture all four parts of ourselves. Institutional educational systems have tended to focus on mind through cognitive outcomes, and possibly body through physical education, and on subjects that teach a physical skill such as woodworking. Spirit and heart are not being recognized and nurtured in the conventional school system.

I believe that one of the contributing factors to this reductionist, compartmentalized approach stems from the 17th century, the Cartesian era, which is dominated by reductionistic methodology. It attempts to understand life by examining the tiniest pieces of it and then extrapolating from these pieces to overarching theories about the whole (Pert, 1997). Aboriginal peoples on this continent did not know about Cartesian thought and still saw spirit, heart, mind, and body as an inseparable whole.

In my quest to find educational and scientific research that corroborated the Medicine Wheel, I found the work of The HeartMath Institute, which asserts that the electromagnetic frequencies of the heart are 5,000 times greater than those of the brain (Childre, Martin, & Beech, 1999). That is, it is the heart that entrains the brain, not the other way around as

we have been socialized to believe. The people at the HeartMath Institute have been teaching students techniques such as Freeze-Frame or Heart Lock-in, which have been shown to reduce factors that affect learning negatively: anxiety, stress, depression, and so forth.

My next question was, "So what entrains or motivates the heart?" Aboriginal peoples believe that it is the spirit. In *Spiritual Intelligence—The Ultimate Intelligence*, Zohar and Marshall (1999) postulate Spiritual Intelligence (SQ), asserting that it has a neurological basis and that it integrates all our intelligences. That is, science is only now discovering what Aboriginal peoples have said all along about the wholistic approach or the teachings of the Medicine Wheel.

The Medicine Wheel has many layers of teachings, only one of which is learning styles. Hill (1995) and associates at FNTI have postulated spiritual, emotional, mental, and physical learning styles. An assessment tool determines in which learning style we are dominant with the understanding that we have elements of all the rest in us and that we can be taught to strengthen these (Johnny, 2002).

On a similar note, Howard Gardner (McArthur, 1998) of Harvard University has proposed a theory of multiple intelligences, or different ways of exploring a subject. Gardner says that human intelligence consists of three components:

1. a set of skills that enables an individual to resolve genuine problems encountered in one's life;
2. the ability to create an effective product or offer a service that is of value in one's culture;
3. the potential for finding or creating problems, thereby laying the groundwork for the acquisition of new knowledge.

Gardner suggests eight intelligences, which must meet stringent criteria to be admitted to the list. The intelligences are:

1. linguistic: the ability to read, write, communicate with words;
2. logical-mathematical: the ability to reason and calculate, to think things through in a logical, systematic manner;
3. visual-spatial: the ability to think in pictures, visualize a final result;
4. musical: the ability to make or compose music, to sing well, or understand and appreciate music;
5. bodily-kinesthetic: the ability to use one's body skilfully to solve problems, create products, or present ideas and emotions;
6. interpersonal: the ability to work effectively with others, to relate to other people and display empathy and understanding, to notice their motivations and goals;
7. intrapersonal: the ability for self-analysis and reflection, to be able to quietly contemplate and assess one's accomplishments, to review one's behavior and innermost feelings, to make plans and set goals, to know oneself;

8. naturalist: the ability to recognize flora and fauna, to make other consequential distinctions in the natural world and to use this ability productively. (cited in Rose & Nicholl, 1997, pp. 37-39)

Gardner's work goes beyond cognitive skills and outcomes. In fact only two of the intelligences, linguistic and logical-mathematical, can be considered cognitive in nature. I find his work an affirmation of the Anishnawbe Life Road Teachings in that he goes beyond the reductionist framework. He recognizes that we all have gifts and that we need to appreciate and nurture them.

I admire the work of Daniel Goleman (1997), who postulates that a person's academic and technical skills only provide them with a foot in the door—at school and at work. What makes the difference once they are in is their *emotional intelligence*, which includes factors such as self-awareness, self-discipline, and empathy.

In other words, many people agree with what we say as Aboriginal peoples. There is more to life than the acquisition of cognitive outcomes.

The Rainbow

The sources for this section include oral teachings from Anishnawbe and Iroquoian Elders at various cultural conferences, as well as several books (Moondance, 1994, 1997).

Red. The first color of the rainbow, and the color understood by some Aboriginal cultures to mean confidence, has in it the knowing, the ability to plan, to start a process. Red represents *the language of origin of First Nations individuals and/or communities*.

Since time immemorial Aboriginal peoples have lived on this land. We believe that the Creator put us here. Our ancestors did *not* cross the Bering Strait. We had our own Aboriginal languages. Today there are approximately 50 languages belonging to 11 major language families. In the past 100 years or more, nearly 10 once-flourishing languages have become extinct. At least a dozen are on the brink of extinction (Norris, 1998).

There are special initiatives in the Aboriginal community to keep our languages alive. The Royal Commission on Aboriginal Peoples recommends granting special status to Aboriginal languages, providing formal education in the language, and conducting research (Norris, 1998). The First Nations Confederacy of Cultural Education Centres (FNECC) is in the initial stages of developing protective legislation for the preservation, maintenance, promotion, and use of Aboriginal languages in Canada (*Protective Legislation for Aboriginal Languages in Canada*, 1997). We need to pool our energies to help each other save our languages.

The Assembly of First Nations (AFN) conducted a study a few years ago and grouped our languages into each of flourishing, enduring, declining, endangered, and extinct.

As quoted in Brant Castellano, Davis, and Lahache (2000), the importance of Aboriginal languages is summarized as follows:

Language is our unique relationship to the Creator, our attitudes, beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstones of who we are as a people. Without our languages, our cultures cannot survive.

As they belong to the original peoples of this country, First Nations languages must be protected and promoted as a fundamental element of Canadian heritage. (p. 29)

We are most fortunate in that two of the three languages considered to be flourishing— Ojibway, Cree, and Inuktitut—are here in Ontario. Only two languages have the status of being official in Canada and in Ontario. They are *not* the languages of the first peoples of this land. A policy or structure that does not recognize and affirm Aboriginal languages serves only to erode our culture, our world view of interconnectedness.

The MTCU has stringent criteria for what constitutes Aboriginal language literacy. That is, the classes are not for language acquisition. Literacy programs offering Aboriginal language literacy will be dealt with on a case-by-case basis.

Ontario has set a precedent of adopting policies and practices from the institutional educational system for use in literacy programs. An example is the Learning Outcomes Matrix, which is a permutation of the Common Curriculum.

The institutional education system has an Aboriginal language policy that states, "Where the parents of ten students request Aboriginal languages, the school MAY provide a class, pending the availability of a qualified instructor." What permutation of this policy is the MTCU willing to consider for Aboriginal language literacy? A question of personal interest to me is, "How much of a stretch is it to question the degree of fluency a learner must have in his/her Aboriginal language?"

Many Aboriginal peoples are *passively bilingual* because federal and provincial government policies and practices forbade us to speak our languages in their institutions. We understand the spoken language; however, we have difficulty participating in an Aboriginal language conversation because the words are in our memory banks. Acquisition is not the issue with us; retrieval is. We just need practice in retrieving those words faster and brushing up on the pronunciation.

Program Reform looks at three goals for literacy: for employment, for continued education and training, and for the improvement of the quality of life. There is a market for translators and interpreters in our Aboriginal languages. In addition, many of us use our own Aboriginal languages in ceremony, including prayer, which is at the foundation for an improved quality of life.

Orange. The second color of the rainbow is understood by some Aboriginal cultures to mean balance, the place of choice where we are taught to exercise self-confidence, self-assuredness, self-control, and self-esteem in order to keep emotions such as fear in balance. Orange is often used to denote fire. The first source of fire is the sun, which is the center of

the universe. People are like the universe in that they also have a center, a fire within. For Aboriginal peoples, that center is the teachings. Aboriginal teachings have been orally passed from generation to generation. *Orange symbolizes the skills required for oral literacy (speaking, listening, etc.).*

Since time immemorial our culture has been oral. Many Aboriginal peoples have been known for their oratory skills in their own language of origin and in English. Many of our teachings have been passed down orally, either in ceremony or through storytelling. As I understand it, several skills are required for oral literacy: outstanding listening skills, sometimes referred to as *wholly* listening; critical and reflective thinking; excellent memory; and the ability to get one's point across such that it be understood. In a sense our stories and our teachings are like learning spirals: we can hear the same story or teaching a number of times, but get a different lesson out of it depending on where we are on our own journeys.

Literacy programs are inviting Elders in to share the teachings and to conduct talking circles, either on specific topics or on something that is important to the learner that day. In this way the learners can identify common issues and set up a support system for themselves within the group.

Yellow. The third color of the rainbow is the color often used in reference to the moon and the gathering of food. In Aboriginal tradition, crops are planted and harvested according to the phases of the moon. Some Aboriginal cultures understand yellow to mean creativity. Yellow refers to the *creative means by which Aboriginal peoples had to learn to communicate with others who spoke another language or through other than the written word by using symbols (pictographs and, in contemporary times, artwork, music, and/or sign language).*

Since time immemorial, because of our different languages and linguistic groups, Aboriginal peoples have had to be creative in how we communicated: about how to interact or trade with each other, about events that have transpired, and about prophecies. We developed a kind of sign language. We used various art forms for our clothing, lodgings, and surroundings. In fact today we can often tell from a person's regalia what kind of dancer he or she is, what his or her clan is, or even where he or she is from.

One of our longest standing and best known art forms is the petroglyphs, which date back thousands of years. Petroglyphs record events, visions, and storytelling. Pictures or images convey ideas or meaning without the use of words or sounds, but in a much more powerful way.

Literacy programs are also using crafts as a way of helping learners to get in touch with their creativity.

Green. The fourth color of the rainbow is often interpreted to mean growth, going beyond what is familiar, yet remaining true to the teach-

ings. This allows us to live with respect and humility. It is used to represent grass and growing things on Mother Earth. Treaties and understandings with the newcomers often included the phrase, "as long as the grasses grow and the rivers flow." Green refers to *literacy in the languages of the European newcomers to this land a little over 500 years ago, English and/or French, and which have also been given the status of official languages.*

The English and French languages came to this continent only a little over 500 years ago. Yet today they enjoy the status of official languages. This status means that they are considered to be the language of instruction except in the territories where some of the Aboriginal languages are official.

When I was doing a workshop on the Rainbow/Holistic Approach in Yellowknife earlier this year, there was an older gentleman in the learners' group. He seemed quite agitated a couple of times. When I assigned the small-group exercise he walked out. However, he came back. During the afternoon he raised his hand, and I thought to myself, "Well, I'm going to get it now." In his Aboriginal English he talked about how difficult it was for him as a man from the Dene language and culture to sit through a presentation in English. He said that many of his classes were hard and boring. He liked that I had pointed out the different learning styles and the different types of literacy. He said that he could see himself in some of what I shared. This was not the norm.

Aboriginal English is a term I learned in Western Australia, which even has an Aboriginal English policy. It is considered a language in its own right, different from standard Australian English. That is, Aboriginal English is not considered "broken English," something to be fixed.

Blue. The fifth color of the rainbow is understood by some Aboriginal cultures to mean truth. Knowing the truth means staying true to your vision, where commitment is most important. Blue is also used to symbolize the color of the sky. With the coming of the Europeans the skyline changed and now contains the tools of technology such as towers and satellite dishes that send and receive signals. Blue refers to *the skills required to communicate using technology.*

For the purposes of literacy programming I keep this discussion to computers and on-line learning. I recognize that there are many other types of technology. I recall the advent of computers in the classroom when I was teaching at Wanepuhnud in 1985-1986. I left anything to do with computers to the computer instructor. However, in 1988, when I got the job as Native Literacy Coordinator with the Ontario Ministry of Education, we *had* to use computers. It was sink or swim for me. Now many isolated communities keep in touch with the rest of the world through technology. Sometimes this is a good thing; sometimes it is not.

Currently the AlphaPlus Centre is piloting the Native AlphaRoute (an on-line curriculum) in three Aboriginal communities. Bernice Ireland of

Nokee Kwe Occupational Skills Development Inc., London, comments that the learners are excited to learn some of their culture in a computer program. In addition, Charles Ramsey, Executive Director, National Adult Literacy Database (NALD), told me about an incident in which he posted a poem by a Maliseet man on the NALD Web site. That posting has resulted in several requests for this man's work, an opportunity he would never have had if it were not for technology.

Indigo. The sixth color of the rainbow is often referred to as the color of the night sky, the dream time, when Aboriginal peoples are more open to receiving messages from the spirit world. Indigo refers to *the skills required for spiritual or cultural literacy—the ability to interpret dreams, visions, or natural events, which are seen to be messages from the spirit world—the sighting of an animal, the shape of a cloud, seeing a certain person at a particular time, and so forth.*

Since time immemorial Aboriginal peoples have believed in a spirit world, what we often refer to as our *unseen helpers*: unseen to the naked eye, that is, but most certainly seen with the spirit eye.

We believe that spirit speaks to us in imagery, thoughts, sounds, and feelings. Some cultures call this clairvoyance, claircognizance, clair-audience, and clairsentience. The effects of the Cartesian era and a system that focuses only on what can be validated by science has socialized this way of knowing out of a lot of Native peoples.

Literacy programs, however, are using ceremony, including talking circles, to encourage learners to talk about their dreams, synchronicities, visions, and understandings of natural events.

Violet. The seventh color of the rainbow is often thought to be a healing color. Some Aboriginal cultures understand violet to mean wisdom, the ability to understand things, to have true power (inner and spiritual), to respect, and to know in a wholistic way. Violet refers to *the wholistic base to Aboriginal literacy: facilitating spiritual, emotional, mental, and physical learning outcomes, striving for balance.*

Since time immemorial Native peoples have recognized the importance of nurturing spirit, heart, mind, and body. Practitioners do this in many ways in literacy programs, from how we treat learners when they first walk in our doors, to how we listen to what is affecting them, to how we facilitate their becoming a part of the group such that they sometimes call it their family. We treat them like a whole person. Often it is the first time that somebody has treated them like this. They are so used to being shuffled from one program to another, each with its stringent criteria that often serve as a barrier. I have heard learners say things like "I matter here."

I am so pleased that Dawn Antone will share in her workshop on "Learners' Best Practices," how she establishes this mutual respect with the learners and how she is learning just as much from them as they learn

from her. In fact research shows that students rate the quality of their relationship with their instructor as the number-one factor in whether they enjoy learning (Rose & Nicholl, 1997). Time spent establishing mutual respect is crucial.

From my research on the effects of trauma on learning, I have found that such instances can cause blockages to learning. An emotion-filled incident can be encoded in the part of the brain known as the amygdala. The job of the amygdala is to protect us. It scans every experience to ascertain if there is any resemblance to an earlier traumatic experience. Its association is sloppy. When it recognizes two or three factors similar to that earlier traumatic experience, it can command us to react to the present as we learned long ago. This is known as an emotional hijacking (Goleman, 1997). Learners freeze or dissociate. Instructors who do not realize this will think the learner is just not interested or, worse yet, not trying hard enough—daydreaming.

Candace Pert (1997), a neuroscientist who discovered the opiate receptor, has coined the phrase *body-mind*. She says that the body is the unconscious mind. Repressed traumas caused by overwhelming emotion can be stored in a body part. I believe that there are literacy-based and literacy-related ways we can help learners deal with such issues. One way to reach the picture frozen in the amygdala is through art (Rose & Nicholl, 1997). The learners can then talk about their picture or write about it. Alternately, they can write about the incident and give it a different, happier ending.

Aboriginal literacy practitioners have long understood that we need to recognize the spirit first. Much of our history, and many of the socioeconomic realities of our communities, have affected the learners so that they come to us feeling inferior and substandard. We teach them that they have not failed. In fact it is the system that has failed them. The system did not recognize their realities, did not recognize their learning styles, and did not make room for them as whole persons.

A young man in the Anishnawbe Health Community Worker Program was intrigued when I shared this information with his class. Previously he had been measuring his self-worth by his literacy levels. He came to recognize that the ability to read and write in English is only one type of literacy and that he was literate in many other ways.

Conclusion

My heart and spirit go out to all Aboriginal literacy practitioners who see beyond cognitive outcomes. They help learners to recognize their own gifts, only one of which is the ability to read and write in English. Practitioners go that extra mile to provide an atmosphere that makes space for each learner to grow as a whole person. In addition, they do the balancing act of meeting the administrative responsibilities of a system that requires a paper trail for everything. This is a huge demand on practitioners' time and energy. In my experience it is hard to juggle effective programming

and to manage the mountain of paperwork. I believe practitioners owe themselves a pat on the back.

In the words of Vicki Lucier, former Coordinator of the Timmins Friendship Centre at the Native Aboriginal Literacy Gathering, April 2002, Nakoda Lodge, Morley, Alberta, "We think we're instructors. We're really healers." I add to this, "We're administrators, we're advocates, we're confidantes, we're role models: we inspire people, we teach them to believe in themselves."

If I were to put all this into a job classification, I would say that literacy practitioners are worth considerably more than they are paid. Every day they make a difference in someone's life. Let us remember to balance all these demands with our own needs. Often we forget to see ourselves as spirit: every bit as important as all those other factors that require attention.

In conclusion, I acknowledge the spirit world. Life took on a different tone for me when I learned to put my trust in Creator to guide and direct my work, my life. It is a privilege to walk with the Creator and with all of you on this journey.

Gichi Miigwech!

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