

ABSTRACT

AN EXPLORATION OF THE RELATIONSHIP BETWEEN FAITH, SPIRITUALITY AND WELLNESS AMONGST THE *ANISHINABEK*

by

Roger A. Boyer II

The purpose of this quantitative and qualitative phenomenological study is to explore the relationship between faith, spirituality and wellness amongst *Anishinabek*; to better understand the factors experienced or expressed through the ritual process.

Through the administration of the MacDonald's Expressions of Spiritual Inventory-Revised (ESI-R) and a semi-structure (SS) questionnaire, an examination of the following two questions: how do *Anishinabek* along the North Shore perceive and explain their experience of the relationship between faith, spirituality and wellness and how are these relationships incorporated in ritual?

In this study, ninety-five (n=95) *Anishinabek* participated in the ESI-R survey. Out of these ninety-five (n=95), fourteen (n=14) fulfilled a criteria for SS interviewing where indigenous conversation protocols were observed to both preserve data collection and the purpose of the study.

The researcher presents spirituality as a unique doorway to interact with faith, spirituality and wellness. In the ritual process towards *mino-biimaadziwin*, *Anishinabek* encounter expressions of liminal experiences (*ritual elements*) of connectedness, trauma and integration with their faith and spirituality through ceremony which impact their wellness in a limited manner. The ritual process for *Anishinabek* is experienced from an initial balanced state to entering into a liminal unbalance state and then re-emerges into an elevated balanced state. Interdependence and inner convergence are expressions of this unique balanced state.

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amongst *Anishinabek*”

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DEDICATION

This study is dedicated to all of those *Anishinabek* who struggle to find balance, *mino-biimaadziwin*, between your identity and following the ways of Jesus. May your journey be forever changed to a more fulfilling and complete state.

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CHAPTER 1

INTRODUCTION: THE PROBLEM AND RESEARCH METHODOLOGY

This study explores what effect the relationships between faith, wellness and spirituality have on *Anishinabek*'s ritual elements; the interrelationship between faith, wellness and spirituality's influence on *Anishinabek*'s ritual elements; and whether or not there is a connection between faith and spirituality that leads to holistic wellness. Through this analysis, the researcher proposes to uncover, and identify, specific challenges to the faith, spiritual and wellness phenomena practiced amongst the *Anishinabek* in order to influence future missiological praxis. Let's begin.

On September 17, 2009, an opportunity for the researcher and his wife arose to live amongst *Anishinabek*. They moved from Canmore, Alberta to a little town called Iron Bridge, in Ontario along the North Shore of Lake Huron. For centuries, *Anishinabek* inhabited these lands, waters, and places within God's creation. For the past seven years, the researcher has worked in the healthcare sector among the *Anishinabek*. Through his frontline experience, the researcher has been able to see the internal struggle with *Anishinabek* to arrive at a place where harmony, balance, faith, spirituality and wellness meet. Despite a seemingly remarkable progress on Canada to create Christians, *Anishinabek* remain underrepresented in the Church while experiencing significant health and social issues.

Within the context of humanity's historical narrative, there have been many different ways, or means, in which individuals have understood faith, spirituality and wellness through the lens of culture, language, beliefs, and religion. These encounters seem to have two possible effects on human liminal experience: First, there seems to be a centripetal motion causing a compartmentalization perception followed by an unquestionable order to gain an understanding.

Second, a centrifugal response can occur where the force of insecurity influences one's self to either annihilate and/or assimilate the sense of being and belonging within the individual, family or community worldview.

DISCOVERY OF ANISHINABEK BY EUROPEANS

In the 17th Century, the French would establish a colony in Tadoussac, Quebec through Samuel de Champlain, a Jesuit, establishing the new French colony of New France.¹ Champlain began to explore New France and came across the Anishinabek. Through interactions with the Anishinabek, Champlain concluded a need for these individuals to be saved.² Champlain would request help from the Recollects to present the Gospel of Jesus Christ to First Nations in 1614.³ In 1641, the first encounter with *Anishinabek* in Sault Ste. Marie was through two Jesuit missionaries: Isaac Jogues and Charles Raymbaults.⁴ Since 1641, there has been a struggle between the dominant colonial culture and the marginal Anishinabek way of life. Through the discovery of New France, other colonial nations began expeditions to this new land for the glory of God. This New World, however, was – and is – someone else's ancient homeland. Colonial expeditions would not only bring these newcomers, but also their values, beliefs, worldview, way of life, disease, rituals and ultimately their faith or spirituality practice: Christianity. In Ontario, the faith and spiritual ritual elements was carried by oracles dressed in black coats with crosses around their necks and a raised cross in their hands. Each First Nation would respond to these *black coats* differently. As with responses to any innovation, some First Nations would

¹ E.J. Devine, *The Jesuit Martyrs of Canada (Toronto: The Canadian Messenger, 1925), 1.*

² Ibid. 3

³ Ibid.

⁴ Magnaghi, Russell M. *French in Michigan* (East Lansing, MI: Michigan State University Press, 2016),

accept their message of a “saviour,” becoming early adopters, others would decline this colonial message retaining their ancient belief system, rituals, healing practices, and ceremonies which were used to help bridge the distance between Mother Earth and *Kitche Manitou*, their source of salvation. Still other First Nations would adapt their ancient traditional belief systems to accommodate the missionaries’ Gospel message. In 1885, William Warren published on the history of the Anishinabek. It is here that the Anishinabek were called by three different labels: Ojibwa, Chippewa or Anishinabe which reflected what we call ourselves. The act of adaption can be seen in this text:

The writer has learned enough of the religion of the Ojibwas to strengthen his belief of the analogy with the Hebrews. They assert that the *Me-da-we* rite was granted them by the Great Spirit in a time of trouble and death, through the intercession of Man-ab-sho, the universal uncle of the *Anishianubag*. Certain rules to guide the course in life were given them at the same time and are represented in hieroglyphics. These great rule of life, which the writer has often heard inculcated by the *Me-dawe* initiators in their secret teaching to their novices, bear a strong likeness to the ten commandments revealed by the Almighty to the child of Israel, amidst the awful lighting and thunder on Mount Sinai.

They have a tradition telling of a great pestilence, which suddenly cut off many while encamped in one great village. They were saved by one of their number, to whom a spiritual in the shape of a serpent discovered a certain root, which to this day they name the *Kenabigwushke* or snakeroot. The songs and rites of this medicine are incorporated in the *Me-da-we*. The above circumstances told to have happened when the ‘earth was new,’ and taking into consideration the lapse of the ages and their being greatly addicted to figurative modes of expression, this tradition bears some resemblance to the plague of the children of Israel in the wilderness which was stopped by means of the brazen serpent of Moses.

The Ojibwa *pin-jig-o-saun* or as we term it, ‘medicine bag’ contains all which holds most sacred; it is preserved with great care and seldom ever allowed a place in the common wigwam, but is generally left hanging in the open air on a tree, where even an ignorant child dare not touch it. The contents are never displaced without much ceremony. This, too, however distant, still bears some analogy to the receptacle of the Holy of Holies of the Hebrews.⁵

⁵ Warren, William W., *History of the Ojibway People* (St. Paul, MN:Minnesota Historical Society Press, 2009), 67-68.

While reading the local newspaper one day, the researcher came across a letter to the editor by Karl Hele entitled, *Anishinaabe Christianity never washed with missionaries, settlers*.⁶ The researcher was bewildered to read this letter and see this adaption of belief and worldview due to illness or being unwell. In this article, the author explains *Anishinabek* people would go to see the missionaries who would provide herbal remedies for the cholera illness. Others would run to their medicine men, which would provide herbal remedies. In summary, the confirmation of belief in the colonial understanding was validated based on the healing and health of their loved ones afflicted by cholera. So were these individuals who were healed by the missionaries herbs more saved and Christian than those who equally were healed by local medicine men? The letter stated that one of the means that the *Anishinabek* people would use to adapt their belief system was their view of sickness and disease. To gain more knowledge about this epidemic, the researcher investigated the writing by W.W. Clayton which confirmed the cholera epidemic in Sault Ste. Marie.⁷ Clayton shared a few important stories causing thoughts how does faith, spirituality, wellness interact.

According to the *Final Report of the Truth and Reconciliation Commission of Canada*, the author provides any understanding of the historical activities which occurred from 1773 to 1849. It is explained that the Jesuit missionaries were not expelled from service in Canada, as thought, instead “they were not allowed to train or import new members.”⁸ Not until 1837, do the

⁶ Hele, Karl. *Anishinabek Christianity never washed with missionaries’ settler*. Sault Star.com. <http://www.saultstar.com/2014/02/28/anishinaabe-christianity-never-washed-with-missionaries-settlers>. (Accessed December 17, 2015)

⁷ W.W. Clayton, *Magazine of Western History: Early Settlement of Marquette, Michigan* (Cleveland, OH: The William Publishing Company, 1888), 276-277.

⁸ The Final Report of the Truth and Reconciliation Commission of Canada, *Canada’s Residential Schools: The History, Part 1 Origins to 1939*. (Montreal: McGill-Queen’s University Press, 2015), 28-29.

Jesuits would begin to move their missionary work into the northwest parts of Ontario, in particular Spanish and *Manitoulin* Island.⁹ Along the North Shore of Lake Huron, the Jesuits would build their residential schools.

In July, 1849 William Nourse of the Hudson's Bay Company Factory located in Sault Ste. Marie, noted a cholera outbreak spreading across both sides of the St. Mary's River. Nourse observes,

The first group [of people] sought to convince everyone that such favored people as the inhabitants of the St. Mary [River] will not be troubled by such a visitation, while the scene [grew] attributed every sudden illness to it. By the end of July, cholera had reached Sault Ste. Marie, Michigan and moved into Lake Superior. It finally made an appearance on the British shore in September where it raged until mid-December. Bruce Mines, during the epidemic, was forced to halt copper productions. Based on the two sets of mission records, at least 19 people died in the summer and fall of 1849 – eight *Anishinabek*, four French-Metis, and seven whites [and] [t]he *Anishinabek* village at Naomikong lost about 50 people. Missionaries often praised the work of the 'apocalyptic angel', found it brought them many *Anishinabek* converts; however, conversions based on fear of disease and death brought few long-term adherents to Christianity.¹⁰

Karl Hele states, "the missionaries discovered that *Anishinabek* medicine and belief were intimately bound."¹¹ Methodist Reverend E. Sallows noted that "visiting the sick and success in medical skill votes us quite an influence".¹² Methodist Missionary David Sawyer simply noted that "many Indians accepted baptism in 1833 merely in hopes of avoiding cholera."¹³ Anglican

⁹ Ibid. 29.

¹⁰ Karl Hele, *Anishinabek Christianity*. Anishinabek Christianity never washed with missionaries' settler. Sault Star.com. <http://www.saultstar.com/2014/02/28/anishinaabe-christianity-never-washed-with-missionaries-settlers> (Accessed December 17, 2015)

¹¹ Karl Hele, *By the Rapids: the Anishinabeg-Missionary Encounter at Bawating (Sault Ste., Marie), c.1821-1871*, (Ph.D. Diss., McGill University) 2002, 1-658.

¹² The Thirty-Sixth Annual Report of the Canada Conference of the Missionary Society of the Wesleyan Methodist Church (1861): xxi.

¹³ "John Sunday's Journal extracts, continued," CG, 2 Oct. 1833; and Enemikeese [Conrad van Dusen], *The Indian Chief An Account of the Labours, lasses, sufferings and Oppression of Ke-zig-ko-e-ne-ne (David Sawyer). A Chief of the Ojibbeway Indians in Canada West* (1867; reprint, Toronto: Coles, 1874),28.

Reverend Frederick O'Meara likewise found that the application of prayer and medicine acted to open *Anishinabek* hearts, minds and homes, to his preaching. Jesuit Missionary Auguste Kohler noted "[he] found favor through the presence of effective medical cures." *Wahbunosa* and *Shingwaukonse*, leaders of the Garden River First Nation, both converted to Anglicanism once their ailing sons recovered after being visited by a missionary. According to Hele, "Others, such as *Mukubwam*, another head man, promised to give up their 'superstitions' should the Christian god spare an ailing wife, child or themselves."¹⁴

Stories, such as the above, begin to open up past experience of *Anishinabek*'s response to this new faith and spiritual ritual practices when presented with disease. It seems as though through these types of stories, *Anishinabek* belief and spiritual practices were adapting based on the actions of healing. If the ritual brought healing then belief and practice was adopted, hence people converted to Christianity. However, when the missionaries' powers of prayer and medicine could not cure the illness which ailed the people, there was an exodus from these adaptations back to their original beliefs of *Kitche Manitou* - the Creator, and creation.

Another era of history contributing to the molding of the *Anishinabek* belief system was that of the Indian Residential School. Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, has been given the credit for being responsible for outlawing many of the *Anishinabek* faith and spiritual ritual practices as set out in the *Indian Act*.¹⁵ This speech of his in 1920 supports his actions:

¹⁴ Karl Hele, *Anishinabek Christianity never washed with missionaries' settler*. Sault Star.com. <http://www.saultstar.com/2014/02/28/anishinaabe-christianity-never-washed-with-missionaries-settlers> (Accessed December 17, 2015)

¹⁵ Government of Canada. *The Indian Act. Justice Laws Website*. <http://laws-lois.justice.gc.ca/eng/acts/I-5/>. Accessed January 8, 2016.

I want to get rid of the Indian problem. I do not think as a matter of fact, that the country [set] out to continuously protect a class of people who are able to stand alone...Our objective is to continue until there is not a single Indian in Canada that have not been absorbed not the body politic and there is no Indian question, and no Indian Department, that is the whole object¹⁶

According to the famous *Davin Report*, these Schools support an institutionalized hierarchical view of knowing, or gaining knowledge, further supported by the establishment of the *Indian Act of 1876*¹⁷. Through this policy, the beginnings of assimilation occurred with a clear direction from both the missionaries and government to assimilate the First Nations children. The goal of the missionaries who taught at the schools was to convert the children to Christianity. Consequently, these children would punish severely those who held onto their spiritual identity by practicing their traditional spiritual beliefs.¹⁸ In the 1890's, the churches and missionary agencies would begin to build broad systems of medical services for the First Nations. The missionary was placed in the position of being the givers of knowledge, and ultimately the giver of life or death, both figuratively and literally, since missionaries assigned to the Schools were predominately nurses given the mandates for the provision of medical care.¹⁹ The original ways of teaching and knowing become more and more a distant memory.

Within this historical context, the researcher was left with puzzled thoughts about what is the relationship between an *Anishinabek* individual's faith and spiritual ritual elements within the context of these historical Western Christian ideologies and practices of healing. This puzzle has

¹⁶ A. McGillivray, *Governing Childhood*. (Aldershot: Dartmouth Press. 1997), 143.

¹⁷ Government of Canada. Ibid.

¹⁸ Castellano, Marlene, Archibald and Degagne, Mike. From Truth to Reconciliation Transforming the Legacy of Residential Schools. <http://www.ahf.ca/downloads/from-truth-to-reconciliation-transforming-the-legacy-of-residential-schools.pdf>. Accessed December 23, 2015.

¹⁹ Christopher Ruty, and Sue. Sullivan, *This is Public Health: A Canadian History*. http://www.cpha.ca/uploads/history/book/history-book-print_all_e.pdf (Accessed December 25, 2015)

caused me to think deeply about wellness through the taxonomy of terms like good, complete, balance, harmony and being, all of which are supported by Peter Reason's statement that "to heal is to make whole."²⁰ In a similar understanding, Howard Snyder educates a group of missionaries about Charles Wesley's theology of mission that *salvation as healing*:

A third key element in Wesley's theology is his conception of salvation as healing from the disease of sin. While people are guilty because of their acts of sin, the deeper problem is a moral disease which alienates people from God, from themselves and each other, and from the physical environment. So Charles Wesley prayed the seed of sin's disease Spirit of health, remove, Spirit of finished holiness, Spirit of perfect love.²¹

Snyder continues to present insight to John Wesley's claim by saying, "Jesus' atonement cancels the penalty for sin so that we may be forgiven, justified. Wesley affirmed this, of course. But for Wesley the deeper issue was the moral disease of sin that needed healing by God's grace."²² The premise of this statement is the reason that the researcher has chosen to dedicate my study on what relationships or connections are there within faith, spirituality and wellness from an *Anishinabek* perspective. The researcher was concerned with seeing if there are any similar stories to be discovered like that of the foreigner in Luke 17:18-19 who was made whole by his faith. It is by conducting this research that new spaces for *Anishinabek* and other First Nations to dialogue and discover ritual elements which can guide individuals, families and Nations along the healing streams of liberation to a good "whole" life, *mino-biimaadziwin*, can be reached.

20 P. Reason, *Toward A Participatory Worldview* . Resurgence, 168, 1998.7.

21 Charles Wesley, *Glorious Liberty*. Hymn 442 in *The Hymn Book of the Free Methodist Church*, 1883.

22 Howard Snyder, *What's Unique About a Wesleyan Theology of Mission: A Wesleyan Perspective On Free Methodist Missions*. Free Methodist USA. http://fmcusa.org/fmwm/files/2012/01/theology_mission_2006.pdf. Retrieved (April 16, 2016)

STATEMENT OF THE PROBLEM

On September 9, 1850, the Robinson-Huron treaty was signed with the newcomers, later to become Canadians and the *Anishinabek*. This treaty outlined how these two parties would work and live together in the future through three commitments: friendship, peace and mutual respect. However, the Canadians' *modus operandi* changed after the treaty was signed to actions of assimilation, Christianizing and civilizing *Anishinabek*. These changes can be seen in the immediate creation of the Gradual Civilization Act of 1857 and Gradual Enfranchisement Act of 1869, which were added to the Indian Act of 1876. As one policy, the Canadian government was empowered to fulfill these actions through an institutional model called *Indian Residential Schools*. In 1920, the Indian Act makes it mandatory for every *Indian* to enroll in these religious educational institutions. Despite seemingly remarkable efforts to create good, civil, Christian Canadians, the *Anishinabek* remain underrepresented in the Church while experiencing significant health and social issues along the North Shore of Lake Huron.

Historical missionary interaction establishing *Indian Residential Schools* and Canada's religious and political policies have posed serious challenges to an expression of Christianity that comes out of *Anishinabek* Identity. The history of *Anishinabek* struggle through assimilation, segregation and integration has the author perplexed as to what kind of faith, spirituality and wellness was created by these 150 years of cohabitation. How do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness? How are these relationships between faith, spirituality and wellness incorporated in ritual? These questions stimulate one to be concerned about the effects of colonialism on the *Anishinabek* ritual elements of spirituality, wellness and faith as we try to rediscover harmony in

our lives, families and communities to walk the pathway of Jesus without having to reduce, contaminate or eliminate any of our “*Anishinabek*-ness”.

PURPOSE OF THE STUDY

The purpose of this quantitative and qualitative phenomenological study is to explore the relationship between faith, spirituality and wellness amongst *Anishinabek*; to better understand the factors experienced or expressed through the ritual process.

RESEARCH QUESTIONS

These follow two questions will be addressed in the next five chapters in this study:

- 1. How do *Anishinabek* along the North Shore perceive and explain their experience of the relationship between faith, spirituality and wellness?**

For the past ten years, the researcher held onto some burning concerns regarding the topic which felt the needed to investigate in order to discover answers. One of those burning concerns focused on a question of curiosity. Being of mixed blood, the researcher was curious about his *Anishinabek* origins and how these origins provide some present understanding to some of the behaviours and attitudes around walking in these two-worlds: Christianity and *Anishinabek*. With Canadian ancestry, the researcher’s curiosity created a burning concern to better understand what the Christian mission experience was amongst the *Anishinabek*. By understanding and being able to describe the origins, natures and status of *Anishinabek* faith and the Christian experience, one could be able to better understand the current *Anishinabek* Christian expression within local living and epistemology. The researcher thinks if one could understand the beginning and historical experience then an individual would be able to look at the future influences towards *Anishinabek* worldview and not supported by Western theology.

According to Craig Smith, in his book *The Whiteman's Gospel*, The First Nations would only survive if each of them would *cut their braid, dressed like the white man, lived like the white man, became Christians and fully assimilate.*²³ This industrial model of creating white *Anishinabek* would continue for 150 years. Andrew Walls in this book *The Missionary Movement in Christian History* supports this reality by saying “Without plunging into such deep waters, we may still recognize a specifically [Canadian] Christianity, an expressions of Christian faith formed within and by [Canadian] culture.”²⁴ This disconnection from creation contributes to the creation of the token “Indian” sitting in the pew of a church on Sunday with their heart crying out to be restored within Creation. This restoration picture is seen in the first pages of Genesis and the Enuma Elish of the Babylonian accounts of creation phenomena:

When a sky above had not (yet even) been mentioned (And) the name of firm ground below had not (yet even) been thought of; (When) only primeval Apus, their begetter, and Mummu and Ti'amit she who gave birth to them all, were mingling their waters in one; when no bog had formed (and) no island could be found when no god whosoever had appeared, Had been named, had been determined as to (his) lot, Then were gods formed within them.²⁵

Deloria continues by drawing a similar phenomenon passed down from the Hebrews regarding their creation story of the restoration relationship between Creator and Creation:

In the beginning God created the heaven and earth. And the earth was without form, and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light that it was good and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day...then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.²⁶

²³ Craig Smith, *The Whiteman's Gospel*, (Intertribal Communication Inc. 1998.) 43.

²⁴ Andrew F. Walls, *The Missionary Movement in Christian History : Studies in the Transmission of Faith.* (Maryknoll, N.Y. Edinburgh: Orbis Books ; T&T Clark.1996), 234-5.

²⁵ Vine Deloria, *God Is Red : A Native View of Religion.* 2nd ed. (Golden, Colo.: North American Press. 1992), 139.

Another connection comes from a *mishomis*, grandfather in *Anishinabemowin*, who carries the creation song of the *Anishinabek*. This story contains a similar phenomenon, as the two, above sparking questions and curiosity to the researcher. The name of this *mishomis* is Edward Benton-Banai. This story is shared in this manner:

When *Ah-ki*, the earth, was young, it was said that the Earth had a family. *Neebageesis*, the moon, is called Grandmother, and *Geesis*, the Sun, is called Grandfather. The *Kitche Manitou* of this family is called *Kitche Manitou*, the Great Mystery. The Earth is said to be a woman. In this way it is understood that woman preceded man on this Earth. She is called Mother Earth because from her come all living things. Water is her life blood. It flows through her, nourishes her and purifies her.

On the surface of the Earth, all is given Four Sacred Directions: North, South, East, and West. Each of these directions contributes vital part to the wholeness of the Earth. Each has physical powers as well as spiritual powers, as do all things. When she was young, the Earth was filled with beauty.

The *Kitche Manitou* sent his singers in the form of birds to the Earth to carry the seeds of life to all of the four directions. In this way life was spread across the Earth. On the Earth the *Kitche Manitou* placed the swimming creatures of the water. He has life to all the plant and insect world. He placed the crawling things and the four-leggeds on the land. All of these parts of life lived in harmony with each other.

Kitche Manito then took four parts of Mother Earth and blew into them using a Sacred Shell. From the union of the Four Sacred Elements and his breath, man was created. It is said *Kitche Manito* then lowered man to the Earth. Thus, man was the last form of life to be placed on the Earth. From this Original Man came the *Anishinabek* people. In *Anishinabemowin*, the word *Anishinabek* means *from whence lowered the male of the species*. This man was created in the image of *Kitche Manitou*.²⁷

Within these three creation stories, it can be contested that the origins of creation are similar from the creation of Earth from water, the placement of the sky and man through the breath of God. This similarity causes the researcher to seek to better understand the origins of the *Anishinabek* culture and worldview, to increase the understanding who this *Kitche Manitou* is and how this knowing impact an *Anishinabek* worldview and belief does. The researcher chose

²⁶ Genesis 1:1-7 and 2:7.

²⁷ Edward. Benton-Banai, *The Mishomis Book : The Voice of the Ojibway*. (St. Paul, Minn.: Indian Country Press. 1979), 3-4.

these three accounts instead of other creation stories to compare to illustrate how colonial stories could have influence on other interpretations of the same event; the Babylonians, to the Hebrews to the *Anishinabek*. This leads to the next question focused on praxis.

2. How do these relationships between faith, spirituality and wellness incorporate into ritual?

If an *Anishinabek* has a basic understanding of their origins, what are the ritual processes and elements that help *Anishinabek* manage their faith, spirituality and wellness through the impact of colonialism? Colonialism caused confusion to *Anishinabek* regarding their identity. This was caused by an attempt to change the perceived *savage* into civilized Christians that required *Anishinabek* to leave their cultural traditional spiritual or religious practices and pick up “the right” religious rituals given by the Church. Achiel Peelman, in the book *Christ is a Native American*, shares a story from an *Anishinabek* woman named Elisabeth whose personal ritual process is reflected through an experience with the *Creator* and Christ:

Two years ago, I participated for the first time in a sweat lodge. I was terribly afraid. I entered into a world which was totally unknown to me. My Catholic education had isolated me from our traditional religion. But during this ceremony, I had an extraordinary vision. I saw a field covered with flowers. Each flower represented a particular people. I understood that all these peoples, with the different cultures, were the work of the same *Kitche Manitou*...in the middle of it, there was Christ. I understood that God had created that field for him and through him. The Lord has always been present among us. He is the very source of all the gifts we have received from the *Kitche Manitou*. Christ himself constantly leads us back to our own traditions.²⁸

Within this story, Elisabeth has a vision expressing her knowing and understanding of Christ through a ritual process of a sweat lodge. Ironically, one would think a vision of this nature would occur within a Church or through prayer, however in this case it did not. Her knowing and

²⁸Achiel Peelman, *Christ Is a Native American*. (Ottawa Maryknoll, N.Y.: Novalis-Saint Paul University ;Orbis Books.1995), 104.

understanding was confirmed through a practice from her origin, the sweat lodge, solidifying her faith and spirituality causing wellness and happiness. This sweat lodge ritual was transformative for Elisabeth's spirituality and confirmatory to her faith. According to Victor Turner, this liminal Vision encouraged and forced her to reflect on her "society, cosmos, and the powers that generate and sustain" this knowing in order to rediscover a complete self.²⁹

This story leads readers to question what parts of the ritual elements are thought by *Anishinabek* to begin to aid in the healing. Healing refers to recovery from any kind of ill health, bringing restoration of physical, mental and spiritual wholeness. In the Christian context, healing is a central to the mission of Jesus, whose mandate was to give authority to followers in order for restoration through "heal[ing] and cast[ing] out demons."³⁰ Due to the holistic view of the *Anishinabek*, the spirit, the mind, the emotions and the body constitute an integral human whole, so physical and spiritual healing are inseparable; there is no dichotomy between body and spirit. If we support the notion of Turner's that *Ritual is transformative* then can this transformation aid in the healing of *Anishinabek* to a more fulfilled state in Christ. Since God's redemptive work through the Incarnation was to restore or transform all of Creation on to himself. Turner would suggest that there is a direct relationship between ritual process and healing.

As stated above, *Anishinabek* are holistic, meaning that their worldview connects all life with spiritual meaning and makes the connection with ritual. Leaving the researcher contemplating with his final question; how are the ritual elements understood by *Anishinabek* to have an impact on their holistic cultural identity? If the focus is a fulfilled identity in Christ then

²⁹ Louise Carus Mahdi., Steven Foster, and Meredith Little, *Betwixt & Between : Patterns of Masculine and Feminine Initiation*. (La Salle, Ill.: Open Court. 1987), 6 & 14.

³⁰ Luke 9:1-2; 10:9; Mark 16:15-18.

the Hebraic concept of *Shalom* might better help in understanding this fulfillment or holism. In *Bridging the Gap*, Bruce Bradshaw writes, “*Shalom* is a concept that communicates the sense of human welfare, health and well-being, in both spiritual and material aspects and the state of wholeness and holiness.”³¹ *Shalom* can be found within the spaces between the ritual elements of liminality intended by God in the beginning and recovered in the total restoration of New Jerusalem. Through all of these concerns and contemplation, the researcher has consolidated this studies direction.

DEFINITIONS

Aboriginal

This term can be defined as the descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: First Nations, Metis and Inuit. These are three unique people groups with particular heritages, language, cultural practices and spiritual beliefs.³² The legal definition refers:

a person reported to Canada identifying with the Aboriginal peoples of Canada. This includes those who reported being an Aboriginal person, that is, First Nations, (North American Indian), Metis or Inuk (Inuit) and/or those who reported Registered or Treaty Indian Status that is registered under the Indian Act of Canada and/or those who reported membership in a First Nation or Indian band. Aboriginal peoples of Canada are defined in the Constitution Act, 1982, Section 35 (2) as including Indian, Metis peoples of Canada.³³

Anishinaabe, Anishinabek and/or Ojibwa

Anishinaabe, or more properly Anishinaabeg or *Anishinabek* (which is the plural form of the word), is a collective term that refers to the Ojibway, Odawa and Algonkin Peoples, who all share closely related Algonquian languages. There are many variant spellings of the name *Anishinaabe* which essentially means "First-" or "Original-People". For

³¹ Bruce Bradshaw, *Bridging the Gap*, Innovations in Mission. (Monrovia, Calif.: MARC. 1993), 17-18.

³² Indigenous and Northern Affairs Canada. *Aboriginal Peoples Terminology*. AADNC-AANDC.gc.ca. <http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>. (Accessed April 16, 2016)

³³ Statistics Canada, *Aboriginal Identity of Person – Definition*, Government of Canada, <http://www.statcan.gc.ca/eng/concepts/definitions/aboriginal2> (Accessed on May 13, 2016).

instance, among the eastern Ojibwe and Odawa, the name is realised as *Nishnaabe*. The cognate word Neshnabé comes from Potawatomi, a people long allied with Odawas and Ojibwes; who together form the Council of Three Fires. Identified as Anishinaabe but not part of the Council of Three Fires are the Nipissing, *Mississaugas* and Algonquin.³⁴

Contextual

Describes the mandate to communicate the Gospel and Christian teachings in cultures, which had not previously experienced them, [in the local norms]. Prior to the use of the word *contextualization* many cross-cultural linguists, anthropologists and missionaries had been involved in such communication approaches such as in accommodating the message or meanings to another cultural setting.³⁵

Identity

Identity is a highly complex construct and not simple defined. However, the basic meaning of identity is the where one belongs. Amongst the Anishinabek, the word used for this construct is *E-bendaagzijig* meaning “those who belong.” Within our First Nations, this term is being used today in a more political arena to construct the understandings of citizenship. When we look at “those who belong,” belonging is determined by your family lineage, language, beliefs, land and values.

Holism

Holism is the philosophy that the whole is greater than the sum of its parts. In reaction, holism, explained biblically, has been claimed as a unifying concept within the Christian worldview. The Greek work *holos*, meaning whole, wholly or complete is used in Matthew 5:29-30, Acts 3:16, John 9:34, James 1:4 and 1 Thessalonians 5:23.³⁶

The closest construct to *Anishinabek* understanding of *mino-biimaadziwin*, wholeness, complete and/or balance is the biblical *Shalom*.

³⁴ Johnston, Basil. 1982. *Ojibway Ceremonies*. Toronto: McClelland and Stewart. 19

³⁵ David J. Hesselgrave, and Edward Rommen, *Contextualization : Meanings, Methods, and Models*. (Grand Rapids, Mich.: Baker Book House, 1989), 9.

³⁶ Bradshaw. 63.

Holistic Healing

This healing is unique because it is an intentional integration of ways and means to target the whole person, mind, emotions, body and spirit using a decolonizing self-conscious traditionalism. Alfred explains this type of traditionalism:

[Individuals] that commit themselves to self-conscious traditionalism will find that in translating and adapting traditional concepts to modern realities, they will come to embody the characteristics that make up the contemporize ideal of a strong indigenous nation: Wholeness with diversity, shared culture, communication, respect and trust, group maintenance, participatory and consensus-based government, youth empowerment and strong links to the outside world.³⁷

Mino-Biimaadziwin

The origins of this word are from the *Anishinabek* language, *Anishinabemowin*. Elders have taught that the English language does not fully provide the understanding around the original intent. However, a working definition is the ‘Way of a Good Life’:

In order to have a good life one must have goal. This goal is to be free from illness, to live to the fullest. [*Biimaadziwin*] is based on a concept of health and good living. One must work on prevention and not only healing. It is a Holy Life. One must eat well, act well and live physically, mentally, emotionally and spiritually well. Emotional well-being is a key to [*Biimaadziwin*].³⁸

Ritual Elements

Expressions contributing to one’s system of ontological, epistemological, methodological and axiological realities, processes and expressions aiding in meaning-making or

³⁷ Gerald R Alfred, *Peace, Power, Righteousness : An Indigenous Manifesto*. 2nd ed. (Don Mills, Ont. ; New York: Oxford University Press.2009), 136.

³⁸ D’Arcy Rheault, *Anishinaabe Mino-Bimaadziwin*. Trent University. CollectionsCanada.org. <http://www.collectionscanada.gc.ca/obj/s4/f2/dsk2/ftp03/MQ40486.pdf>. (Accessed January 17, 2016)

purpose in life. Another definition is expressions of liminal experiences. This is a working definition will be enhanced through this study in the next four chapters below.

Shalom

Shalom is the end of coercion. *Shalom* is the end of fragmentation. *Shalom* is the freedom to rejoice. *Shalom* is the courage to live an integrated life in community of coherence.³⁹

ASSUMPTIONS

1. The participants of this study are a comprehensive representation of the *Anishinabek* living along the North Shore of Lake Huron.
2. The participants of the study understand the questions from the ESI-R and the semi-structured questionnaires.
3. The researcher thinks there is a relationship between faith, spirituality and wellness amongst *Anishinabek*
4. The Expression of Spiritual Inventory will measure *Anishinabek* perceptions of the expressions within the relationship between faith, spirituality and wellness amongst *Anishinabek*.

DELIMITATIONS

This research will allow individuals to explain how their experiences have impacted their view of spirituality and healing. At the same time, do these experiences provide them with the opportunity to understand the medicine wheel in the context of holism and integrated wellness, *mino-baamaadziwin*? This research will not solely focus on the traditional understanding and

³⁹ Walter Brueggemann. *Peace*, Understanding Biblical Themes. (St. Louis, Mo.: Chalice Press 2001), 51.

terms of wellness as the lack of illness or disease but instead will explore a holistic approach to wellness incorporating, but not limited to, the physical, mental, emotion or spiritual categories of *Anishinabek* life. As such, this research will not be using personal health information. However, participants may choose to share how their spiritual practice impacts their health condition.

Even though other *Anishinabek* throughout Canada have similar historical experiences with colonial Christianity, the geographical location of this research is focused on individuals living in the region from Sault Ste. Marie to Sudbury, Ontario including citizens from the First Nations along the shores of Lake Huron. Due to this limitation, the author does not assume the findings of this research are generalizable to all *Anishinabek* in Canada. Nor would it be assumed that each individual's experience could be presented as the norm but rather it will be supported in its uniqueness.

Since research in this area both theoretically and geographically has been limited on the topic in question, the author will limit the participants in this study to a demographic focused on only individuals who self-identify with being *Anishinabek*, are eighteen years and older for the quantitative analysis and self-identify with a belief system or religious affiliation towards Christianity for the qualitative analysis.

SIGNIFICANCE OF THE STUDY

The first reason that this research is significant for the future of missionary work is because limited research has been conducted within our geographical area regarding the ritual elements of the *Anishinabek* and how these elements aid, impact and effect faith expression of one's spirituality and wellness. By providing this study to the areas of missiology, my hope is to demonstrate how ritual elements aid in the healing process supporting holism.

The second reason is that this research could become the seminal writing on *Anishinabek* faith; especially from a follower of the Jesus Way perspective. The literature is very limited on modern expressions and experiences. Most of the literature focuses on a historical view or analysis on colonial Christianity and limps to connect the past to the present. Around these circles of research, there is a lack of research approaches which incorporates Glaser and Strauss's Grounded Theory to the disciplines of faith, spirituality and wellness. It is the researcher's hope to gather understanding about the historical colonial experience through literature review while also cultivating a place where the voices of the present can contribute to a more whole, balanced life in faith in order to contribute genitively by elevating a richer faith and spiritual experience of future generations.

The third reason is that the *Anishinabek* research of faith, spirituality and wellness will help contribute to and critique the current medicine wheel theory moving it towards the construction of a new framework to which followers of Jesus can belong and become whole.

The fourth reason is that by identifying language around the challenges of *Anishinabek* faith and proposing innovative and Indigenous-centered ways, agencies will be able to learn from the emergent taxonomy around the ritual elements discovered; creating the tools to host dialogues and programming outside of this catchment area stimulating holistic healing.

The fifth reason is that the results of this research will enable us to develop tools to scan and identify opportunities to work along with other agencies within the great *Anishinabek* Nation encouraging dialogues around this new understanding as individuals who identify with walking the Jesus Way and encourage their pursuit towards belonging, harmony and holistic healing within their self, family, community and the Nation.

Lastly, this research is significant to the researcher's intimate *Anishinabek* Christian experience. Since the researcher began to follow the footsteps of Jesus at fifteen. It was only in his mid-twenties, as the researcher began to experience his *Anishinabek* culture; the he began to struggle and continues to struggle with what it means to be fully *Anishinabek* and fully a follower of the Jesus Way. Many of my family and friends have faced this same struggle to live in "both worlds." It is my hope that through this research, clarity and solidarity will be reached so that individuals like me can better understand their bicultural identity finding belonging, harmony and happiness in the trinity and within my *Anishinabek* Nation.

DISSERTATION OUTLINE

Chapter One provided an introduction to the problem within the study and addressed the purpose of this study which was presented as a phenomenological study whether or not there is a relationship between faith, spirituality and wellness amongst *Anishinabek*. The purposes of the study as well as the two research questions were presented. The researcher covered key terms, assumptions, and delimitations and concluded why this study is a contribution to the field of theology and missiology.

Chapter Two will address the legitimacy of this study which presents a comprehensive review of the literature consisting of four sections: (1) research literature as it relates to faith with a focus on defining, theories, models both historic and current, (2) research literature as it relates to spirituality with a focus on defining, struggles, models, (3) research literature as it relates to wellness with a focus on defining, models and approaches and (4) a conclusion reflecting on the rationale for integration as a conclusion.

Chapter Three provides the quantitative and qualitative context and framework for the data collection of this study using MacDonald Five Dimensions of Spirituality Expression and Turner's Ritual Process, the two theoretical frameworks for this study.

Chapter Four presents the Quantitative and Qualitative Analysis of the data with a small section on the implication of the study.

Chapter Five presents a summary of the findings, missiological implications, recommendations and final conclusions.

CHAPTER TWO

REVIEW OF THE LITERATURE

This chapter will be written in a narrative. Through this narrative, the researcher will review the literature to explore the relationship between faith, spirituality and wellness amongst *Anishinabek*; to better understand the factors experienced or expressed through the ritual process. The researcher will be gathering information to ask the two questions: (1) how do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness and (2) how do these relationships between faith, spirituality and wellness incorporate into ritual.

Chapter Two will be a presentation of the information gathered pertaining to the focus of this study while being arranged into three sections: (1) research literature as it relates to faith: definitions, theories, models and practice both historic and current, (2) research literature as it relates to spirituality: definitions, difficulties, developments, formations and models (3) research literature as it relates to wellness: definitions, models and approaches defining, models and approaches, and (4) a conclusion reflecting on the rationale for integration as a conclusion.

DESCRIBING FAITH

Faith is a complex construct. The difficulty and complexity comes from the way in which faith can be approached and from what discipline. According to Lee and Hellwig, “the concepts of faith can be traced back to the Hebrew Scriptures. Faith has been a part of [theology] and explored by scholars from many different disciplines.”⁴⁰ Starting with the Old Testament Scriptures we can follow these notions of faith through the New Testament, the early church

⁴⁰ James Michael Lee, and Monika Hellwig, *Handbook of Faith*. (Birmingham, Ala.: Religious Education Press. 1990), 321.

founders, the colonial ages, and Reformation into the postmodern era. For the purpose of this study, the research will focus on how the disciplines of theology and *Anishinabek* would define this particular concept.

Eugene Roehlkepatain provides us with his characterization of faith:

Faith, then, is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enables one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and a stable no matter what may happen to oneself at the level of immediate event. Men and women of this kind of faith face catastrophe in confusion, affluence and sorrow, on protruded; face opportunities with conviction and drive; and face others with cheerful charity.⁴¹

Roehlkepatain connects the universe with meaning through two ways of discussing faith. One can be the conceptualizations of God and the other is how humankind's relation to God is experienced.⁴² He goes on to enlighten the reader by defining the location where this conceptualization of God occurs as originating in the brain. If the brain is the apex where humans experience the divine, then faith is essential for ensuring proper functioning of the brain so that the world as it is perceived and interpreted represents a reasonable one-to-one relation with what is actually "out there." Through this understanding, faith becomes the container in which the concepts of God are experienced and transformed into ideas or belief systems. On the other hand, Fowler provides a summary definition as:

Faith is the process of constructive knowing; underlying a person's composition and maintenance of a comprehensive frame (or frames) of meaning; generated from a person's attachments or commitments to centers of supra ordinance values which have power to unify his or her experiences of the world; thereby endowing the relationships, context is and patterns of everyday life, past and future, with significance.⁴³

⁴¹ Eugene C. Roehlkepatain, *The Handbook of Spiritual Development in Childhood and Adolescence*, The Sage Program on Applied Developmental Science. (Thousand Oaks, Calif.: SAGE Publications. 2006), 42.

⁴² Ibid. 184.

This question of faith pushes us to explore the concepts of God held by the Christian text as well as the *Anishinabek* thought or perception.

In order for the researcher to better understand *Anishinabek* and Christian faith, he will need to start with the origins of both belief systems and investigate how these origins create truth and acceptance amongst the believers. In the book *Manitou and God*, R. Murray Thomas explains a central concept of faith called *spirit personification*. The word *spirit* means an unseen power that gets things done in the world and *personification* mean attributing human traits to that power.⁴⁴ It is through this understanding that sacred events can be explained by a movement of God or spirits. The personification of these sacred being(s) allow the individual to connect and relate because of their personal characteristics such as intelligence, motives, desires, ambitions, preferences with values of respect, truth, love, bravery, courage, wisdom and honesty in emotions of joy, happiness, envy, disappointment, fear and pride. Spirits have the ability to influence every domain within creation. Hence this is the reason why names are provide to these spirits such as the *Great I am*, *Great Spirit*, *Great Mystery* or *Universal God*. This understanding can be transferred to the God of both the Old and New Testament.

The *Creation account* tells us more about our relationship to creation and the *Creator*. In Genesis 1, the author depicts a personal, sovereign, rational and moral God whereas through the eyes of the *Anishinabek* they see a *Great Mystery*, hence the name of God in *Anishinabemowin*, *Kitche Manitou*. Through Genesis, we see that the eternal God is also the God of creation, of

⁴³ James W. Fowler, *Faith Development and Pastoral Care*, Theology and Pastoral Care Series. Philadelphia: Fortress Press. 1997), 25-26.

⁴⁴ R. Murray Thomas, *Manitou and God : North-American Indian Religions and Christian Culture*. (Westport, Conn.: Praeger.2007), 13.

conscience, of judgement, of human redemption and restoration.⁴⁵ It is in this creation account that the concept of God, Creator, and humankind's relationship to Creator is experienced:

...then God said, 'Let Us make man in Our image, according to Our likeness...then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life and man became a living being'⁴⁶

We see the convergence of God as Creator connecting to the life giving relationship to humankind through the transfer of breath; the first ritual of creation with humanity. This concept of a relational God can be illustrated through many of the different stories that we find in the Old Testament from Moses's experience with the Egyptians and leading the people out of slavery to the descriptions of the Prophet and Psalmist where the Creator, God forms humanity with purpose in our mother's womb.⁴⁷ "Compassionate and graceful, slow to anger, abounding in love and faithfulness"⁴⁸ are emotions the Creator exemplifies throughout the Old Testament. It is through the personification of the Creator, our faith is developed through an intimate relationship with Creator was needed for humanity through the Godhead making a decision to leave heaven and come to earth as a baby of purpose in Jesus Christ.

By reviewing the New Testament, the concept of God becomes more human. Jesus of Nazareth would walk from city to city sharing stories about how he had come to earth in order to complete his father's business.⁴⁹ Many of these stories show how God shows kindness and

⁴⁵ Carl F. H. Henry, *The Biblical Expositor : The Living Theme of the Great Book : With General and Introductory Essays and Exposition for Each Book of the Bible*. 3 vols. (Philadelphia: A.J. Holman Co. 1960), 54.

⁴⁶ Genesis 1:7

⁴⁷ Jeremiah 1:6 and Psalm 139:13.

⁴⁸ Wiher Hannes, *Shame and Guilt: A Key to Cross-Cultural Ministry* (Germany:Lektorat &Stz, 2003), 209-210 http://www.worldevangelicals.org/resources/rfiles/res3_234_link_1292694440.pdf (Accessed on May 14, 2016)

⁴⁹ Luke 2:49.

mercy to the people. In the Gospel of John writes, *God so loved the world that he gave his only begotten son and whoever believes in him shall not perish but have eternal life,*⁵⁰ and this shows this transference of a God coming from the Council of Heaven in humility to live amongst humanity and through the death and resurrection redeem creation as image bearers. Jesus talks about his relationship with the father in all the Gospels. In one account, Jesus tells the religious leaders of the day about the special relationship that he has with his father and they become furious. In the Gospel of John, we see the Pharisees question Jesus through a pressing remark, *where is your father?* Jesus replied *you don't know me or my father... If you knew me then you would know my father also*⁵¹. By reviewing the sacred writings, these types of dialogues are seen throughout the New Testament with both secular and religious leaders. Through the eyes of the researcher, the literature creates a notion of the *Great I am* becoming a father characterizes the need for creation to have an intimate interconnected relationship with the Creator of the universe through his son Jesus Christ. How do these understandings relate to the concepts and characteristics of the *Anishinabek* God?

THEORIES OF FAITH DEVELOPMENT

Nipkow, Schweitzer and Folwer provide “this definition of faith organically leads to a much needed discussion regarding faith development. Faith development is fairly new to the areas of religion, spirituality, and wellness.”⁵² After reviewing the literature, two major theories can be identified when it comes to this topic. Both of these theories focus on the process of development versus the belief of faith.

⁵⁰ John 3:16.

⁵¹ John 8:1.

⁵² Fowler, *Stages of Faith*, 1.

According to Nipkow, Schwietzer and Folwer, faith development does not focus on the type or label of faith or religion. However, “it refers to the developmental process of finding and making meaning as a human activity.”⁵³ Further, faith development is a psychological concept, but “at the same time it can be seen in such a way that it can also be interpreted theologically, substantiating belief.”⁵⁴ Within Fowler’s theory of faith development, he provides six structural “stages of faith: intuitive-projective faith, mythic-literal faith, synthetic-conventional faith, conjunctive faith and universal faith.”⁵⁵ Each stage represents a period of the human life span and what activities are experienced during this time. The author will summarize each of the stages below.

According to Fowler, the intuitive-projective faith stage, children begin to speak and be mindful of hearing their words in order to communicate with the outside world. *Anishinabek* children would be placed in their *tikinaagin* tight and they would speak to little toys which were laid in front of them as stimulus. Their little minds begin to be filled with emotions, perceptions, and imaginations as their parents told them stories, show them symbols and other experiences. Each day is an adventure for them as children begin to develop a mixed sense of expressions and impressions of the world around them. These items help them form concrete images in their minds. It is at this stage that stories of good and evil begin to be introduced making it possible for them to understand what makes them happy, sad, scared or content.

This next stage occurs when the child is around aged seven. At this point in time, the child’s brain reaches ninety percent of its full development. This stage is called the mythic-literal

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Ibid.

phase by Fowler. The child does not understand their feelings, attitudes, inside emotions nor others in relationship to itself. At this phase, Fowler explains to the reader that children “do not see God in particular personal terms or attributes to God.”⁵⁶ Due to this understanding, children, within this phase, will focus their energies on stories which have patterns of God’s rule or control of the universe. E.g. Noah and the Flood. The concept of God is often constructed by the interactions the child has or has not with a consistent caring parent. Children begin to believe good people are rewarded and praised but bad people are spanked or punished. Faith and feelings begin to develop during this time of life.

The synthetic-conventional phase is where the concept of God begins take shape with personality such as acceptance, love, understanding, loyalty and comfort in loss. Also, this phase’s actions and events contribute to the adolescent’s ability to begin to develop “beliefs, values and elements of personal style”⁵⁷ that help them when in a circumstance where they need to conform a relationship to the friends or family. Fowler states:

we see splits between the emotional and cognitive functioning of adolescents or adults that are directly attributable to such unresolved issues and relationships from early childhood. Sometimes the potential of God as a constructive self-object must be jettisoned because God can only be emotionally populated with the shaming or narcissistic qualities growing out of our own experience with our earliest and most silent object relations⁵⁸

The inability of an individual to be able to see life from a third person perspective is one of the limitations of this phase. This limitation contributes to the silence internal struggle of an adolescent’s connection with Creator and creation.

⁵⁶ Roehlkepartain, 38.

⁵⁷ Ibid. 39.

⁵⁸ Ibid. 40.

It is important to understand the high points of Fowler's three pre-adult phases of faith development in order to develop context for the latter stages of faith. These stages are important to this research because all of the participants will be adults. The construction of an individual's faith becomes the focal point in the next three phases.

There are two indicators to help identify whether or not an adult is in the individuate-reflective stage. An individual has an opportunity to learn and develop their ability to critically think about their values, beliefs and commitments. The ability to re-examine deeply what they believe can sometimes be painful. The second indicator focuses on the struggle of self. A major struggle an individual will be self-identity and self-worth. These conflicts will help to anchor their sense of being and solidify one's worldview. The question of this phase focus on identity e.g. "who am I when I am not defined primarily as someone's daughter son or spouse?"⁵⁹ It's also during this point when one's faith becomes inherent or attached to familiar symbols, creeds, traditions. Scrutinizing and evaluating both the sacred and secular value systems, worldviews and circles also allow for the individual to become self-aware and have clarity between both realms.

The conjunctive stage is characterized between the struggle of multiple perspectives and one's ability to balance or maintain truth amongst this tension. It is within this stage that one has the ability to begin to make sense out of the different paradoxes. For example, Fowler states in Christianity, "God is seen as all powerful and yet God limits the divine expression of power in granting humans freedom. Historically, God took on the humble and lowly form of a human man, permitting his death to come at the hand of other humans."⁶⁰ The complexities of trust and

⁵⁹ Ibid. 41

commitment begin to contribute to one's making sense of these tensions or paradoxes by building a competency of knowing and faith. Individuals desire to find or discover "new ways to relate to God, others and self"⁶¹ may lead to the deepening of one's understanding and create "new insights into their own values, traditions, rituals and beliefs."⁶²

The final stage is called universalizing faith. In this stage, one becomes aware of the circle, creation and being one, as whole, regardless of status, race or religious tradition. The sacred becomes a focal point of this faith stage. The individual is drawn out of their comfort zone to better develop an understanding and participate with their God or higher power. God's love and justice emanates through the social structure leading individuals to oppose all kinds of evil in order that unconditional love may bridge the gap of enemies and bring everyone into the whole sacred family. The convictions of their faith began to be lived out as they experience freedoms and threats to the core of their being.

HISTORICAL IMPACT ON FAITH, SPRITIUALITY AND WELLNESS

PRE- ROBINSON HURON TREATY (1850)

Dr. Albert Goodyear indicates the first human beings reached North America from Asia no earlier than 50,000 years ago.⁶³ Today, many scholars agree that few humans reached the Americas 20,000 years ago.⁶⁴ This evidence would support the argument that the Americas were

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Alan Goodyear. University Of South Carolina. "New Evidence Puts Man In North America 50,000 Years Ago." ScienceDaily. ScienceDaily, 18 November 2004. www.sciencedaily.com/releases/2004/11/041118104010.htm. Accessed on May 13, 2016.

⁶⁴ Calvin Helin, *Dances with Dependency : Indigenous Success through Self-Reliance*. 1st ed. (Vancouver: Orca Spirit.2006), 274.

discovered 20,000 years ago by Native North Americas who would steward, protect, and cultivate the lands for nourishment while following the path of purpose maintaining harmony *Creator* and creation.

One historical account is that of the *Anishinabek* First Nations around Sault Ste. Marie. The pre-colonial *Anishinabek* were a local-nomadic people who moved from place to place in harmony with the seasonal migrations of game and fowl. These migration patterns would provide these people the principles on which to construct their living. Their food supply was plenty, consistent and contributed to their physical wellness. It also would create building materials for the construction of camp and housing. Wigwams were built with the bones and furs from these animals. Skins were used for the creation of clothing, which would be suitable for the different season in each area. Materialism and consumerism did not exist amongst this community.

The *Anishinabek* were known for their unique communal living system according to our Elders. This system would not allow for poverty to arise because there was an equal management of resources and delivery of resources. All were seen as equal. Material goods were shared within the band creating a safety net protecting the welfare of the whole and not just individuals. The matrix allowed for the care and protection of elders, sick, infirmed, or wounded. With the sense of universal protection, stress was limited and contained at a low level.

William Warren bases his belief upon traditional evidence that that the *Anishinabek* first had knowledge of the *newcomers* in 1612.⁶⁵ Early in the seventeenth century, the French missionaries met with various tribes of the Algonquian linguistic stock, as well as with bands or sub tribes of the *Anishinabek*. One of the latter, in habiting the vicinity of Sault Ste. Marie, is

⁶⁵ Coll. Minn. Hist. Soc..1885 vol. 5, 130. Referenced in Walter James Hoffman, *The Mide'wiwin: Grand Medicine Society of the Ojibway*. University Press of the Pacific. 2005. 150.

frequently mentioned in the Jesuit Relations as the Saulteurs. This term was applied to all those people who lived at the Falls of Sault Ste. Marie, but from other statements, it is clear that the *Anishinabek* formed the most important body in that vicinity. La Hontan speaks of the “*Outchepoues*, alias Saulteux,” as good warriors. The name Saulteux survives at this day and is applied to a division of the tribe.⁶⁶ The name “*Anishinabek*” come from the Algic stock.⁶⁷ An author by the name of Henry R. Schoolcraft, a seminal writer of the *Anishinabek*, says

...in one of his works that they called themselves *Od-jib-wag*, which is the plural of *Od-jib-wa*, a term which appears to denote a peculiarity in their voice or manner of utterance. In other places, Schoolcraft intimates that the word is derived from *bwa* denoting voice. The word *Ojib* or *Anishinabek* mean literally ‘puckered or drawn up’. The answer of their old men when questioned respecting the derivation of their tribal name is that the name comes from a peculiarity in the make or fashion of their moccasin, which has a puckered seam lengthways over the foot, and which is termed amongst themselves, and in other tribes, the *Anishinabek* moccasin.⁶⁸

However, Warren provides another definition which writers have considered being truer. The “word is composed of *O-jib*, “pucker up,” and *ub-way*, “to roast,” and it means “to roast till puckered up.”⁶⁹ It has been well documented that due to “their traditions and by reviewing the writings of early white discoveries, that before they became acquainting with them and made use of the European firearms.”⁷⁰ Instead of using their bows and arrows or war-clubs during warfare, “they were more accustomed to securing their captives, whom under the uncontrolled feeling incited by aggravated wrong;”⁷¹ the *Anishinabek* would “torture their captives by fire in

⁶⁶ Ibid

⁶⁷ Ibid. 30.

⁶⁸ Ibid. 34-36.

⁶⁹ Ibid. 16.

⁷⁰ Ibid. 272.

⁷¹ Ibid. 71.

many different ways.”⁷² Warren continues his insight regarding the name in the context of warfare:

the name *Ab-boin-ug* mean roasters, which the *Anishinabek* have given to the Sioux because of their origin of roasting their captives, it is as likely that the word *Anishinabek*, to roast until puckered up, was given in a similar way. The *Anishinabek* have a tradition which is told by the elders giving the origins of the practice of torturing by fire, fully supports this meaning and the one with a truer application⁷³

Another important historical piece to understand the *Anishinabek* is that of their *dodemic* divisions. This clan system brings understanding to the development of the *Anishinabek* worldview. Each clan family is known by a *dodem* or symbol, taken from nature.

These symbols are generally a quadruped, bird, fish, or reptile. The *dodem*, clan symbol, descends invariably in the male line; marriage is strictly forbidden between individuals of the same symbol. This is one of the greatest sins that can be committed in the *Anishinabek* code of moral law, and traditional elders say that in former times it was punishable with death. It is similar within the white society to the sin of a man marrying his sister. In this manner, the blood relationship is strictly preserved among several clans in each tribe and is made to extend throughout different tribes who claim to derive their origins from the same general root, still perpetuating this ancient custom.”⁷⁴

The *Anishinabek* acknowledge within their sacred and secret beliefs the placement of five original *dodem*, which are kept close to their faith keepers, *Mide*, or spiritual priest. The reasons for this protection will be discussed in the next pages as more and more colonial influence and impact on the *Anishinabek*.

Within the timeline of these influence and impacts, the researcher hopes to investigate the background of the missionary movement of the Jesuits, Methodists and Anglican amongst the *Anishinabek* and their missionary methods to present the Gospel of Jesus Christ to the

⁷² Ibid.

⁷³ Ibid. 37-39.

⁷⁴ Ibid.

Anishinabek. Within the context of humanities' historical narrative, there have been many different ways or means in which individuals have encountered culture, language and faith. It seems that these encounters have two possible effects on humanity. Using mathematic language, there is a centripetal "to seek" motion causing individual perception to follow curiosity or difference in order to gain an understanding of the new. On the other hand, an individual can encounter a centrifugal response "pushing away" causing them to experience space and time through insecurity due to actions or attitudes underpinned with experiences of forceful annihilation or assimilation of the colonial being and worldview.

For the last 482 years in Canada, there have been two particular ethnos struggling to develop or come to an understanding of each other. These groups are First Nations and Euro Americans. Through the new discovery of 1534 from Jacques Cartier, many nations began their expeditions to the *New World* only to encounter inhabitants who had lived on these lands for centuries.⁷⁵ Euro Americans would not only bring their countrymen and women but also their faith, Christianity. Throughout the world, there are many different ways in which faith can be both expressed and experienced. Faith is important to understand because many individuals within the world have lost touch, sight, and feeling with the Creator or any kind of spirituality outside of themselves. *Anishinabek* Faith is based on a worldview, which has tried to develop a belief system which helps its members to become knowledgeable regarding their relationship with a superior being, Creator. This understanding and knowledge includes all of the human senses: touch, smell, hearing, sight, and orality.

⁷⁵ H.H. Miles, *1534 Cartier explores Canada French attempts at colonization*. CanadaHistory.com. <http://www.canadahistory.com/sections/documents/explorers/jacquescartier.htm>. (Accessed April 16, 2016.)

When looking to present the message of Jesus Christ, we need to develop an understanding of the historical narrative and structures which have been in a particular culture. Paul Hiebert says, “[our] focus is on the story of each individual, community, and nation, and how they fit into comprehensive human history.”⁷⁶ The strengths for missiologist who choose to develop this deeper understanding are twofold: we recognize humans are real people with all their particularities and idiosyncrasies, and we hear the stories that give meaning to their lives. This ideology brings strength in our delivery of this important liberation message, the Gospel of Jesus Christ, Son of God. Below is a brief history of the *Anishinabek* of Ontario.

Throughout Ontario, there were three dominant First Nations who occupied the land. The *Anishinabek*, *Potawatomi*, and *Odawa* created their homes along both the St. Lawrence Seaway and the Great Lakes. These three have similar cultural practices and language. Often these three First Nations are known as the Council of the Three Fires, *Niswi-mishkodewin*, because of their alliances in trade, language and protection from other Nations e.g. *Naadawe*⁷⁷ and *Naadawensiw*. George Irving Quimby, an archeologist, brings understanding to the early history of the *Anishinabek*:

From 1640-1760, the *Anishinabek* lived in the forested lands draining into Lake Superior and northern Lake Huron. Within this vast area there were many independent bands of *Anishinabek*, totaling about 25,000...the *Anishinabek* were for the most part nomadic hunters, although a few bands in favorable situations practiced a rudimentary form of agriculture, in addition to their hunting and fishing. At certain places, particularly the rapids at Sault Ste. Marie, the fish were so abundant that a band could live on fish the year round...corn or wild rice was the main crop [and] after the harvest [the *Anishinabek* would] separate into family units and depart for their winter hunting grounds, where they remained until spring. [The *Anishinabek*] travelled by foot or by birch bark canoe.⁷⁸

⁷⁶ Paul G. Hiebert, *Transforming Worldviews : An Anthropological Understanding of How People Change*. (Grand Rapids, Mich.: Baker Academic.2008,) 71-72.

⁷⁷ *Naadawe* is the Anishinabemowin word for the members of the Iroquois Confederacy.

The *Anishinabek* actions and activities focused on moving from one gathering space to another for the purpose of hunting or farming their next meal.

The social and political organization of the *Anishinabek* was established to help give guidance during these transitions of movement. Within the *Anishinabek*, there was a social hierarchy from the grand First Nations down to the local band and in between would be considered a tribe. Hugh Dempsey explains this terminology as follows “a ‘nation’ was equated to a country, a ‘tribe’ to a “group of people speaking the same language, and a ‘band’ to a subdivision of a tribe.”⁷⁹

Each band would have clans and chiefs but independently held little political power. There was an understanding that no one individual would carry authority for the whole *Anishinabek* nation, but there was tribal unity of sorts based upon common variables of language, kinship, and clan membership. Like a spider’s web, these common variables would cross the Nation, tribes, and bands categories in order to help bring unity to the whole *Anishinabek* nation. Anthropologist calls this acts *cross-cutting ties*.⁸⁰ An example of this is in marriage. Our Elders share a story about a bad war which occurred between the *Anishinabek* and *Naadawe*. In order to ensure the two First Nations would remember this event, the Elders exchanged women as wives into each community. Even to today, we see *Anishinabek* married to *Naadawe* reminding us of the Great Peace Treaty between these two Nations.

⁷⁸ George Irving Quimby, *Indian Life in the Upper Great Lakes, 11,000 B.C. To A.D. 1800*. (Chicago: University of Chicago Press.1960) 122-125.

⁷⁹ Hugh Aylmer Dempsey, *Indian Tribes of Alberta*. (Calgary: Glenbow-Alberta Institute.1978), 5.

⁸⁰ E. G. Kang, *Conflicting Loyalties Theory: A Cross-Cultural Test*. (*Ethnology* 15(2), 1976), 203.

The *Anishinabek* kinship system and social structure was based on patrilineal clans unlike other who are matrilineal. e.g. *Naadawe*.⁸¹ According to our Elders in the Treaty 3 area, the *Anishinabek* were

a patrilineal society, children take their father's clan and this transition would be done during the time of the child's time into adulthood through ritual and ceremony. The clan one holds often meant obligations and responsibilities with a profound effect in all areas on one's life. It influenced one's family relationships, social responsibilities, vocational choices, and choice of marriage partners. One could not marry within one's own Clan. This encourage[d] marriage outside one's own village, promoting a widening of [the] genetic pool. In a survival level society, it was essential that each person contributed to the well-being of the family, band, and tribe.⁸²

Traditionally, according to our Elders, the *Anishinabek* Clan System was

created to provide leadership and to care for these needs. There were seven original clans and each clan was known by its animal emblem, or *dodem*. The animal *dodem* symbolized the strength and duties of the clan. The seven original clans were given a function to serve for their people.⁸³

These clans were Crane, Loon, Fish, Bear, Hoof, Martin, and Bird. The Crane and Loon Clans were given responsibility of Chieftainship. By working together, these two clans gave the people a balanced government with each serving as a check on the other. Between the two Chief Clans was the Fish Clan. The people of the Fish Clan were the teachers and scholars. They helped children develop skills and wellness spirits. They also drew on their knowledge to solve disputes between the leaders of the Crane and Loon Clans. The Bear Clan members were the strong and steady police and legal guardians. Bear Clan members spent a lot of time patrolling the land surrounding the village, and in so doing, they learned which roots, bark, and plants could be used for medicines to treat the ailments of their people. The people of the Hoof Clan were gentle, like the deer and moose or elk for which the clan is named. They cared for others by making sure the community had proper housing and recreation. The Hoof Clan people were the poets and pacifists avoiding all harsh or violent words. The people of the Martin Clan were hunters, food gathers and warriors of the *Anishinabek*. Long ago, warriors fought to defend their village or hunting territories from their tribal enemies e.g. Fox. This clan became known as master strategists in planning the defense of their people as well as giving guidance during the time of movement to or from their encampments. Martin and Bear worked

⁸¹ Quimby, 125.

⁸² Elders of Treaty 3. *Clan Systems*. http://www.treaty3.ca/pages/pdfs/clan_system.pdf (Accessed April 12, 2016)

⁸³ Lawrence Henry, *Anishinabe (Ojibway) Clans System*, 21. http://studio37bearclan.com/ESW/Files/booklet_ready_to_pub1.pdf (Accessed on October 12, 2009)

closely together to ensure a safe, protected Nation. The Bird Clan represented the spiritual leaders of the people and gave the nation its vision of well-being and its highest development of the spirit. The people of the Bird Clan were said to possess the characteristics of the eagle, the head of their clan, in that they pursued the highest elevations of the mind just as the eagle pursues the highest elevations of the sky. In order to *meet all* of the needs of the Nation, the clans worked together and cooperated to achieve their goals. The Clan System had built in equal justice, voice, law, and order as well as it reinforced the teaching and principles of a sacred way of life including the *Midewiwin*.⁸⁴

This organizational structure is important for our missionaries to understand because it leads them to engage our people in a good way towards the ones who protect and speak for us.

Within Canadian scholarly reports, such as Harold Hickerson, He argues that it is a “crisis cult” or revitalization movement that originated as a reaction to the intrusion of Euro-Canadians and the devastating effects of disease, alcohol, colonialism, loss of identity, and other social dislocation that they brought with them.⁸⁵ It is said that the rituals were also meant to provide an alternative worldview to that of the missionaries, which would permit the *Anishinabek* and other Aboriginal groups to once again enjoy the “good” life. However, the combative stance of the *Anishinabek* towards Christian missionaries and Christian Aboriginal people may have contributed to many *Midewiwin* priests to adopt a code of secrecy vis-à-vis Euro-Canadians. Secrecy codes normally surrounded dreams or visions, which could only be shared if they were followers of the *manitou* or god in order to secure the safety of the members from the punishment of an insulted *manitou*. According to Angel, many of the early descriptions of *Midewiwin* rituals were the work of Christian converts such as Peter Jones, George Copway, and Little Pine or *Shingwaukonse*, or of Christian missionaries, all of who were anxious to paint

⁸⁴ Ibid. 8-18

⁸⁵ Michael Angel explains that Hickerson’s ideology, as an ethnohistorian specializing in Ojibway society and history, have widely influenced the majority of the Euro-American scholars writing about the *Midewiwin*. See Michael Angel, *Preserving the Sacred : Historical Perspectives on the Ojibwa Midewiwin*, Manitoba Studies in Native History ;. (Winnipeg: University of Manitoba Press.2002), 188.

the ceremonies in the blackest possible terms.⁸⁶ Therefore, during the period from 1800 to 1900, our elders explained to us as *Anishinabek*, the practices of the *Midewiwin*, including ceremonies, and rituals, were taken from the public observation to private conducting in order to keep their traditional faith and belief system hidden. From the oral tradition of the *Anishinabek*, elders would have developed a plan to actively oppose the efforts of Christian missionaries because the missionaries begin to mislabel their practices of the *Midewiwin* as “bad medicine” and acts of “sorcery” or even demonic. This will be discussed in more depth later in this paper. It is important to gain access to some of these early missionaries and their converts, e.g. the infamous Peter Jones also known as Sacred Feathers, to see how these practices were misunderstood and labelled incorrectly due to ignorance.

The rise of Christian missionaries came at the turn of the eighteenth century. There were two mission movements occurring amongst the *Anishinabek* in Ontario. These two churches were the Jesuit missionaries from France and the Methodist missionaries from what was called New England or the present day United States of America. Within this century of Christianizing the *Anishinabek*, relations between the Jesuits and Methodist ensure to work cooperatively in order to ensure tensions toward any religious wars would be limited. Each group seemed to focus on their particular mission and sharing the message of Jesus Christ with those particular heathens and savages.

Historically, the first record of communication or encountering the *Anishinabek* can be found in the *Jesuit Relations of 1640*. First encounters came from their relationship with French fur traders. It was through these relations that the *Anishinabek* were able to obtain guns and end

⁸⁶ Ibid. 13.

their hereditary wars with the Sioux and Fox on their western and southern borders. The Jesuit relations played a key aid to the building of the Great *Anishinabek* Nation with new technologies and weapons allowing them to secure their traditional territories from local enemies as well as provide safe access of resources for the new Frenchmen.

One of the first Jesuit missionaries to the *Anishinabek* was Rene Menard in 1641. Rene Menard was born in Paris, September 7, 1605. On November 7th, 1624 and two months after his 19th birthday, when according to French law he was of age and was free to make his own decisions, he became a novice in the Society of Jesus or the Jesuits.⁸⁷ It was the 8th of July 1640 when the fleet carrying Rene on board arrived in Quebec. Immediately upon his arrival to Quebec, he began to study the *Anishinabek* language, Algonquin, in preparation for his missionary work, which would lead him throughout the Great Lakes and into the Finger Lake region of New York.⁸⁸ It is said that the fact that the choice of the Algonquin language was possibly placed upon him by his superiors and would save him from a martyr's death at the hands of the *Anishinabek*. After his language studies, Rene gathered all of his goods and started canoeing down the Ottawa River, which was the old highway of New France. During his journey down the Ottawa, Rene would take up his residence at *Trois-Rivieres*, a remote settlement, and begin his mission to the Indians. Stewart gives an understanding of his personality saying: "Father Menard, who was kind, and quick to understand men, would hold a place of esteem through the village."⁸⁹

⁸⁷ Alexander McGinn Stewart, *Rene Menard, 1605-1661*. (Rochester, N.Y.: Heindl print.1934), Chapter 1.

⁸⁸ Reuben Gold Thwaites, *Jesuit Relations and Allied Documents from 1610 to 1791* [document on-line] (Orange Park, FL : Quintin Publications, 1978, accessed 16 April 2009); available from http://puffin.creighton.edu/jesuit/relations/relations_50.html; Internet.

⁸⁹ Stewart, 118-120.

In a letter found in the *Jesuit Relations* of 1637, Father Rene meets up with another Jesuit missionary by the name of Father Brebeuf, who worked amongst the Huron. He writes:

whom God shall call to the holy mission of the Huron ought to exercise careful foresight...you must be careful never to make them wait for embarking...do not talk too much and do not annoy the Indians by trying to learn the language while they are paddling.⁹⁰

This would lead Father Menard into many different encounters with the Indians, or the *Anishinabek*.

As Father Rene Menard travelled through the waterways and open lakes of Ontario, he encountered the *Anishinabek*; he would notice that the local people would show respect for him and his objects during his travels. There is a record of an account with Father Rene and an *Anishinabek* while resting on one of the islands. The record says,

While resting on one of the islands, an Indian jumped up quickly and said ‘Massassauga!’ Seizing a strong stick with which he cautiously struck heavy blows on the ground, thereby leading Father Menard to think that the Indian was performing another heathenish rite, the Indian brought to Father Menard a dead rattlesnake.⁹¹

It is through this worldview that many of the Jesuit missionaries view the action and activities of the *Anishinabek* as that of “heathenish” rite.”⁹²

In the later part of his mission, Father Menard settle in a mission called St. Ignace or *Teanhatenaron*, what are now the Straits of Mackinaw, where he was able to use his language skills amongst the *Anishinabek*.⁹³ It is here that Father Menard connects with Father Jacques Marquette and Louis Jolliet, a French fur trader. As these two Jesuit missionaries set the

⁹⁰ Rene Menard, *Chapter II: Ottawa and Georgian Bay Canoe Route*. John S. Allen’s Private Library. <http://www.bikexpert.com/menard/menardc2.htm>. (Accessed February 10, 2016)

⁹¹ Ibid.

⁹² Thwaites. 73.

⁹³ Ibid.

cornerstone for further mission movement through the region and amongst the *Anishinabek* their legacy lives on in the conversion of the great *Anishinabek* chief, *Shingwaukonse* or “Little Pine,” who would go on to sign the Robinson-Huron Treaty to bring a cohabitation amongst the *Anishinabek* and the Europeans. Rene Menard would be followed by a long list of missionaries who would walk in similar ways as he did: Charles Raymbault, Leonard Gareau, Joseph Poncet, Adrien Daran, Jean Claude Allouez, and Jacques Marquette.⁹⁴ These Jesuit missionaries laid the bedrock for Catholicism to grow from the soil of the *Anishinabek*. The other Christian mission movement started in the Southern region of Ontario targeting on the sub tribe of the *Anishinabek*, *Mississauga* and was led by loyalists, from New England called Methodists.

In 1665, the *Anishinabek* nation had another encounter with a colonial presence.⁹⁵ This encounter included Claude Allouez, a Jesuit Missionary, with one of his companions. Claude Allouez pushed his way into Lake Superior and discovered the *Anishinabek* congregated in a large village in the Bay of *Shagawaumikong* preparing to go to war with their enemies the Sioux. He would live amongst the *Anishinabek* for two years. Throughout the two years, Allouez would make trips from Sault Ste. Marie up and down the Huron Shore running into more and more nation members. He was given the name *Wamitigoshe* that meant “men of the waving stick” because at every village he would arrive at, he would wave the Cross over his head. It is recorded that Allouez received an invitation from French fur traders in October 1665.⁹⁶ This invitation would open up the beginning of trade amongst the French and the *Anishinabek*.

⁹⁴ James Boynton, *Fishers of Men : The Jesuit Mission at Mackinac, 1670-1765*. (Mackinac Island, Mich.: Ste. Anne's Church. 1996), 10, 11, 12, 17, 18, 36, 45, 49, 50, 51, 52.

⁹⁵ Warren, 115.

⁹⁶ Ibid. 116.

The period between 1784 and 1830 was the time period when the British began to get involved with the *Anishinabek* in the region, which was later called Upper Canada.⁹⁷ It was during this time that the *Anishinabek* lost most of their language, land, and spirituality. The British used missionaries as agents to gain access to the *Anishinabek* while the government developed plans to control these First Nations. One of those missionary groups was Methodist.

The Methodists came from the British colonies known as the United States of America in 1822.⁹⁸ These individuals were members of the Methodist Episcopal Church located in the state of New York. Alvin Torry was sent to Six Nations. Within his journal, Torry explains how his work began amongst these Indians by trying to:

Get acquainted with the history of the Six Nations, by attending their councils, and visiting them from house to house, and when opportunity offered, singing and praying with them.⁹⁹

It was said that Torry found collecting followers to his new God difficult. So, he began to hold camp meetings with neighboring whites settlements located beside the reserve. Peter and Polly Jones were children from the neighboring *Anishinabek* now called *Mississauga's* of the New Credit First Nations.¹⁰⁰ These two individuals were children of a mixed marriage between a Welshmen and *Mississauga* women, who was raised amongst the Indians of Six Nations. Peter and Polly Jones became the first Methodist converts of Alvin Torry's efforts to share the

⁹⁷ Elizabeth Graham, *Medicine Man to Missionary : Missionaries as Agents of Change among the Indians of Southern Ontario, 1784-1867*, Canadian Experience Series. ([Toronto]: Peter Martin Associates Limited.1975), 10.

⁹⁸ Ibid. 14.

⁹⁹ Alvin Torry, and William Hosmer. *Autobiography of Rev. Alvin Torry, First Missionary to the Six Nations and the Northwestern Tribes of British North America*. (Auburn [N.Y.?]: W. J. Moses.1861), 68.

¹⁰⁰ For current information access the website for Mississauga's of the New Credit First Nations' website: <http://www.newcreditfirstnation.com>

message of Jesus Christ with the people of the land. According to Grant, the conversion of Peter Jones was

to touch off, after several decades of unfulfilled hopes, a spontaneous movement that led many Indians to become zealous Christians...his conversion gave the Methodists an opening amongst the *Mississauga*'s...[and] Methodism spread among the *Mississauga*'s and other *Anishinabek* with astonishing rapidity.¹⁰¹

More about the Methodist movement will be covered in the methodologies section below.

Through the years of missionary encounters with the *Anishinabek*, it seems that many individuals would become converted to the new faith of the light-skinned ones called Christianity. Being a Christian meant that one would leave their traditional *Anishinabek* lifestyle behind and embraces the new rituals and ceremonies through reading the Bible, hymn songs, and testifying to the inner transformation. The two key converted *Anishinabek* who would carry this new found message to the *Anishinabek* world would be *Kahkewaquonaby* or Peter Jones. These mighty men of Jesus Christ were responsible for the early missionary movement amongst the *Anishinabek* of Ontario. Their passion for the new words of Jesus brought them from encampment to encampment telling their stories of conversion and why there was a need for them to turn from the pathways our their ancestors to this new pathway of redemption and liberation.

Peter Jones was born in January 1, 1802.¹⁰² His mother, *Tuhbenahneequay*, and his father, Augustus Jones, were living in the area located on the North Shore of Lake Ontario. Augustus Jones was a Welsh surveyor for the new settlers coming from England and France

¹⁰¹ John Webster Grant, *Moon of Wintertime : Missionaries and the Indians of Canada in Encounter since 1534*. Toronto: University of Toronto Press.1984) 76.

¹⁰² Donald B. Smith, *Sacred Feathers : The Reverend Peter Jones (Kahkewaquonaby) & the Mississauga Indians*. Lincoln: University of Nebraska Press.1987), 4.

plotting out individual farmlands. For fifteen years, he worked side-by-side with the *Anishinabek* and *Haudenosaunee* Nations. It is said that Augustus learned both of the tribal languages in order to explain to the nation members what actions and activities he was doing as well as to explain to them that their lands were going to be used as settlements for the new immigrants. Augustus became good friends with *Haudenosaunee* Chief, Joseph Brant or *Wahbanosay*. According to Donald Smith:

The *Anishinabek* liked and trusted the surveyor, who involved himself in their world and adapted to their ways...[u]nlike most of the ‘people with hats,’ as the *Anishinabek* called the whites.¹⁰³

While Augustus would work amongst the band, his heart was looking for a companion who would be able to set up and break camp, repair moccasins, and help with other needs while traveling through the bush of lower Ontario. There was an *Anishinabek* woman who caught his eye and her name was *Tuhbenahneequay*. It is said that Augustus and *Tuhbenahneequay* would argue about which way of life to follow. Whether Augustus should come and follow the *Anishinabek* way of living or *Tuhbenahneequay* would lay down her bundle and followed this new pathway converting to Christianity.¹⁰⁴ Due to this unresolved argument, Augustus chose to marry another woman by the name of Sarah Tekarihogen, who was a Christian convert.¹⁰⁵ So Augustus would carry the responsibility of caring for two wives following the *Anishinabek* marriage custom which said something to the fact that men could have as many wives as they could support and each wife would raise and care for their own children. So *Tuhbenahneequay* would raise Peter Jones and later Polly Jones under the traditions of the *Anishinabek* way of

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Dr. P.E. Jones, Haervile, Ontario, to Dr. Lyman C. Draper, Madison Wisconsin, dated 12 November 1882, Lyman Draper Papers, Joseph Brant Section, 12F14, State historical Society of Wisconsin, Madison, Wisconsin.

living including their spiritual beliefs. His Grandfather, through ceremony, gave Peter Jones the name *Kahkewaquonaby* or Sacred Feathers.¹⁰⁶ This name was given to him because Peter's family belonged to the Eagle clan. Through his journey of the *Anishinabek* way, he would learn about how the world was made, the origination of the *Anishinabek*, and his role as a man within the encampment. Peter wrote about his understanding of the *Creator* in his journal:

The *Creator* could not concern Himself with the follies of poor earthly beings, whose existence lasts only as it were for a day. [We] could however address our problems to the Great Spirit's intermediaries, the lesser spirits.¹⁰⁷

His understanding of the Creator would be transformed through the hearing of the message of Jesus Christ from Alvin Torrey, the Methodist missionary.

The war of 1812 brought troubled feelings for Peter Jones since his eyes were opened to the evil and destruction that humanity can bring on one another. To reclaim peace within, Jones decided to go on to a vision quest to seek the Creator and answer to some of the questions that were running throughout his mind. Unfortunately, he did not receive a vision or any revelation of peace to his soul.¹⁰⁸ It was said that upon the arrival of the white settlers that the spirit returned to the spirit world and left the *Anishinabek*.¹⁰⁹ Around 1800, Peter Jones' people experienced tremendous amount of trauma: the arrival of thousands of foreigners, the introduction of new diseases like smallpox, measles, and TB, and the decline of their hunting livelihood. Like Jesus

¹⁰⁶ Smith, 6.

¹⁰⁷ Peter Jones, *History of the Ojebway Indians, with Especial Reference to Their Conversion to Christianity*. (Freeport, N.Y.: Books for Libraries Press.1970), 83.

¹⁰⁸ Ibid. 91.

¹⁰⁹ Smith. 35.

crying out to his Father in loneliness, so too did the *Anishinabek* feel that their religious guardians had left them.

Due to this feeling of loss and disintegrated *Anishinabek* society, Peter Jones started to walk on a journey to discover the answer to his inner disturbance. On February 28, 1820, William Claus instructed the *Anishinabek* on a way to “help the poor Indian” by educating their children and instructing themselves in the principles of the Christian faith in exchange for a life of living on 200 acres of land by the Credit River.”¹¹⁰ This was the best business deal of the time since the *Anishinabek* could not read English nor understand their legal system. It was during this “exchange” that Sacred Feathers began to lose his *Anishinabek* identity and become known to the white settlers as Peter Jones. While sitting in Claus’s school, Peter Jones “taught the Church of England catechism and read from the New Testament.”¹¹¹ This helped to build his vocabulary of English not really understanding the content. Jones writes “Being young and volatile, I was soon led to join with them and became very fond of...the white people.”¹¹²

In 1820, Peter reached eighteen years old and first heard about Christianity. During one of the trips into the white settlement, a group of women brought back a story, which talked about the Great Spirit’s Son. They said that the white women said:

A longtime ago the Great Spirit sent his son into this world to make the white people good and happy, but the wicked people hated him and after he had been here a little while they took and killed Him.¹¹³

¹¹⁰ Smith. 40.

¹¹¹ Jones. *History of the Ojebway Indians*. 74.

¹¹² Jones. *Life and Journals of Kah-Ke-Wa-Quo-N*a-by (Peter Jones), Wesleyan Missionary*. 12.

¹¹³ *Ibid.* 6-7.

This would make Peter curious about this Great Spirit's Son. Then at George Hughes's school, he would read from the Bible and hear sermons but he struggled with the walking of the white Christians. Peter says:

But when I looked at the conduct of the whites who were called Christians, and saw them drunk, quarreling, fighting and cheating the poor Indians, and acting as if there was no God, I was led to think there could be no truth in the white man's faith, and felt inclined to fall back again to my old superstitions.¹¹⁴

Something caused Peter to change his mind because soon after this experience, he attending a Church of England church in the local town and was baptized. According to Smith, Peter Jones became a Christian "as a duty to his father and to the Great Spirit..." He hoped his conversion would entitle him "to all the privileges of the white inhabitants...but the ceremony really meant very little to him since he continued in the same wild Indian youth as before."¹¹⁵ Moving to Danville, Peter was attracted to the Christian community. He became good friends with Seth Crawford and had this to say about him "... the piety of this young man, together with his compassion for the poor Indians, made a deep impression on my mind."¹¹⁶

It seems that through Jones's experience with his baptism, and his relationship with Seth Crawford, that Peter realized that the Christians worshipped the same Creator as the *Anishinabek* expect that the Creator of the Christians was interested in the daily living of his followers and the world and the Christian Creator loved humanity so much that he came down to the earth in flesh

¹¹⁴ Ibid. 8

¹¹⁵ Smith, *Sacred Feathers*. 48.

¹¹⁶ Jones, *Journals of Kah-Ke-Wa-Quo-N*a-by*. 8.

to live as a man in order to show humanity this new pathway of living with direct connection to the Creator through this Jesus.¹¹⁷

There was a famous American philosopher and psychologist, William James. He provides an understanding of one's coming to faith in Jesus Christ and becoming a convert as the following pattern: uneasiness of soul, a desire to be saved, the sudden perception of the depravity of mankind, the instantaneous realization that salvation can come only through God's grace and not one's own efforts, and finally the contentment of realizing one is "saved" or "born again".¹¹⁸ It is my understanding that Peter Jones was developing a desire to be born again because of his struggle with both his traditional set of beliefs and his new cognitive understanding of Christianity and was drawn to this understanding of salvation through Methodist or Wesleyan Methodism.

Wesleyan Methodism, like many evangelical denominations, has an understanding of original sin given to humanity through two individuals called Adam and Eve. But because of God's love, mercy, and forgiveness, God has provided an ultimate atonement for sin through Jesus Christ. To save humanity, God had sent Jesus Christ to suffer and die on a cross as the atonement for this original sin. With this understanding, salvation can be achieved by anyone who puts his or her trust and faith in Jesus. It is after repentance that the sinner can have the evil released from them and become born again. The attraction for Peter Jones was the ideas of a loving Creator, who came to earth and who cares about him and his daily life.

¹¹⁷ Smith, *Sacred Feathers*. 54.

¹¹⁸ Wilcomb E. Washburn, *The Indian in America*. [1st ed., The New American Nation Series. New York,: Harper & Row.1975), 115.

Peter Jones's born again experience is well documented and a beautiful picture of how First Nations struggle with the ideologies of Christianity. Once Peter stepped onto the grounds he felt among the true believers of the Great Spirit. During the five-day camp meeting, Peter struggled through each sermon and began "to feel sick in [his] heart"¹¹⁹ and by the third day of the meeting, Peter heard a powerful awakening around him crying out for mercy. By the end of the fourth evening, Peter had accepted the Methodist understanding of original sin. As was explained, God had first made man holy, upright, and in his own image; but man had fallen from this state by disobedience to his Creator. Man's heart was held firmly by Satan's grasp and the only way to gain liberty from Satan's grasp is only through accepting Jesus Christ. After the meeting, Peter went out in the forest alone and prayed on his knees saying, "Oh! Thou great and good Spirit, have mercy upon me, a poor Indian, for the Sake of Jesus Christ thy Son."¹²⁰ Jones given another account from his journal:

When I first began to pray, my heart was soft and tender, I shed many tears, but strange to say, sometime after my heart got as hard as a stone. I tried to look up, but the heavens seemed like brass. I then began to say to myself there is no mercy for poor Indian. I believe that the Great Spirit has created the white and Indian races separately, giving the white man his faith in a book and the Indian his faith in his heart¹²¹

But it was through Polly's conversion, his sister, that Peter regained hope in the Jesus. Polly had invited Peter to a prayer meeting at Edmund Stoney's house. It was here that Peter fell to his knees again and cried out to God for mercy. It was then that Peter had his vision and his conversion occurred. Peter surrendered completely and claimed "the atoning blood of Jesus and

¹¹⁹ Jones, *Life and Journals*. 9-18.

¹²⁰ *Ibid.* 14.

¹²¹ *Ibid.* 247-248.

[Jesus], as my all sufficient Savior, who had born all my sins in his own body on the cross”¹²²
and all the old things passed away and everything became new:

That very instant my burden was removed, joy unspeakable filled my heart, and I could say “*Abba* Father.” The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of the people. Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle wings, the warbling notes of the birds, and the approaching sun, all declared the power and goodness of the Great Spirit.¹²³

Peter’s passion and dedication to help the *Anishinabek* would come from his intense belief and trust in Jesus Christ. Peter was compelled to share the good news with his people and through reaching out to his people, the *Anishinabek* would understand that Jesus Christ and Christianity was the lost pathway that they were looking for and was essential for their success and freedom from their past. He explains this sense of urgency to a white audience in the summer of 1826:

If it had not been for the benevolent, which sent the gospel to you, you would, perhaps, now be as we poor Indians are. For we are told that your fathers, the inhabitants of Britain, once lived in tents, wore leggins, and were strangers to the faith of Jesus Christ. Now you are clothed, have houses, and the bible to read. But these people, the former proprietors of your lands, are poor and without houses; and what is more, they are without the knowledge of God and the way of salvation.¹²⁴

Peter Jones would carry these two messages to his people for the purpose of having his people become equals with the white settlers, free and self-supporting; independent! His faith and trust in the living God would give him tremendous amount of strength on the journey. And by mid-

¹²² Ibid. 13.

¹²³ Ibid.18.

¹²⁴ Ibid. 34

June 1825, fifty *Anishinabek* had followed his message and methodology by giving their heart into the hand of the Savior, Jesus Christ.¹²⁵

The missionaries' methods of converting the *Anishinabek* to the new faith known as Christianity were different with each group or encampment of *Anishinabek*. Throughout the literature, there were four major methods: proclamation, camp meetings, and education or indoctrination. It was through these means of presentation that *Anishinabek* heard the message of Jesus Christ, which seemed to be somewhat successful in the numeric growth of new converts.

The action of proclamation was meeting with a group of *Anishinabek* in a wigwam or shelter for the purpose of sharing the story of Jesus Christ and why it was important to follow this Great Spirit's son. Many of the different denominations would use proclamation as a tool to convert the *Anishinabek* to their understanding of salvation usually provided through their sects of Christianity. In Upper Canada, most *Anishinabek* were converted to the Methodist, Anglican or Roman Catholic by different orders including Jesuits.¹²⁶

The Methodist way was the most demanding because it called for the *Anishinabek* to make a sudden change and definite conversion that was exercised by putting the past behind them and following strictly the pathway of sanctification uprooting the old behaviors totally and embracing the new way. These new ways were more understood by the natives as transitioning from First Nations to European ways. As Grant reminds his readers that "there was no place in the message of Jesus Christ for Indians who wished to remain as they were."¹²⁷ It seems that

¹²⁵ Ibid. 35.

¹²⁶ Grant. 90.

¹²⁷ Ibid.

their message of Jesus had no room for the *Anishinabek* identity not even a little bit unlike the Jesuits.

Throughout the proclamation of the Jesuits, there seems to be a continuity of grace and a more sophisticated distinction between secular and sacred. But their missionaries would put less pressure on the *Anishinabek* to conform to their culture. Due to the minority status of the Jesuits and their sensitivity to history, they allowed Catholic *Anishinabek* to have both their First Nations identity, and belief, by creating an environment of mystery and miracles through the stories of Jesus which helped the *Anishinabek* find a home in their new faith. An example of a mystery story of Jesus can be found in George Copway's conversion experience:

I knelt down by the roots of a large tree. But how could I pray? I did not understand how to pray; and besides, I thought that the Great Spirit was too great to listen to the words of a poor Indian boy...I did not know what words to use...Presently and suddenly, I say in my mind, something approaching; suddenly, I saw in my mind, something approaching; it was like a small but brilliant torch; it appeared to pass through the leaves of the trees...the small brilliant light came near to me, and fell upon my head, and then ran all over and through me, just as if water had been copiously poured out upon me...I clapped my hands and exclaimed in English, 'Glory to Jesus'¹²⁸

This allowance for mystery gave the *Anishinabek* a point of connection to something from their past as well as their present processes with these new messages of Jesus.

The second method of conversion was through the camp meeting. This was the way our first *Anishinabek* missionary, Peter Jones, came to faith in Jesus Christ. Donald Smith provided reader with an illustration of what the appearance of the camp meeting ground would be like:

"A brush fence surrounded the carefully selected encampment, a site with ample drinking water, shade trees, and pasture for the horses as well as timber for tent poles and firewood. Tents made of coarse linen formed an inner circle enclosing the worship area. The camp-meeting would have lit fire stands and blazing torches which added an eerie touch to the colorful service...for the next five days and nights the worshippers focused

¹²⁸ George, Copway, A. LaVonne Brown Ruoff, and Donald B. Smith, *Life, Letters, and Speeches*, American Indian Lives. Lincoln: University of Nebraska Press.1997), 62.

on the preacher's stand. A large platform was set a meter or so above the milling crowd...the women sat on the right and the men on the left."¹²⁹

It seemed that most evangelicals used this method and it was not likely to see members of the Catholic Church participating in the camp meetings. During these camp meetings, the focus was upon the preacher at the front of the tent and his message. Many of the messages were discussing the importance of right relationship with Jesus Christ because of humanity's disease called sin, which allowed for us to be separated from relationship with Jesus Christ. It seems through the literature that the camp meeting method was the most successful way of gaining *Anishinabek* converts to Christianity. Over a span of four years from 1825 to 1829, a total of over 1100 *Anishinabek* gave their lives to Jesus Christ through, during, or at the end of a camp meeting.¹³⁰

The educational model was the next delivery of the message of Jesus Christ. It is my understanding that this model was the less effective amongst the *Anishinabek* because of its actions of abuse, acculturation, annihilation and assimilation. These actions have been well documented so I will not go into detail regarding the history of this event.¹³¹

In summary, amongst the *Anishinabek*, the "Indian residential school issue is a significant problem. Litigation is currently underway with several billion dollars"¹³² being distributed to these effected individuals. The organizations, which took part of this genocide, were the Government of Canada, the Roman Catholic Church of Canada, and the Anglican Churches of Canada. These schools operated from 1863 to 1984, and as many as 10,000 native children

¹²⁹ Smith. 58.

¹³⁰ Graham. 15-20.

¹³¹ *Misconceptions of Canada's Indian Residential School System*. Aboriginal Healing Foundation. AFN.ca. <http://www.ahf.ca/downloads/misconceptions.pdf>. (Accessed April 16, 2016)

¹³² Residential Schools Settlement. Residential Schools Settlement Agreement. <http://www.residentialschoolsettlement.ca/settlement.html>. (Accessed April 16, 2016.)

experienced physical, mental, sexual, and emotional abuses. Now, many of these adult survivors have negative impacts on society because of these past abuses and eighty-five percent of individuals in drug and alcohol treatment centres have IRS trauma.¹³³

According to the Nuu-chah-nulth, “in 1635, Governor Champlain stressed the fact that leaving children with the missionaries would improve relations with the Huron. This appears to be the first attempt to establish Indian Residential Schools for the First Nations of Canada.”¹³⁴ “Attendance from every native child between the ages of 7 and 15 was mandatory in 1920.”¹³⁵ From one point of view, the schools were “an attempt to kill the Indian and assimilate their children”¹³⁶ not only in the basics of reading, writing, and arithmetic but also necessary skills in agriculture and industry.¹³⁷ Unfortunately, the *Anishinabek* view was very different. They saw these actions as arrogant, ethnocentric, and an attempt to kill the Indian and assimilate their children. The whole program was designed to inculcate a moral sense, and to ensure that a Christian missionary would be an integral part of each educational team. The message of Jesus Christ was heard through the speakers of settlement and practical education and did not move from an outside physical experience to an internal spiritual embrace.

¹³³ The Aboriginal Healing Foundation Research Series. Mental Health Profiles for a Sample of British Columbia’s Aboriginal Survivors of the Canadian Residential School System. <http://www.ahf.ca/downloads/mental-health.pdf>. (Accessed April 16, 2016) 5-12.12.

¹³⁴ *Indian Residential Schools : The Nuu-Chah-Nulth Experience : Report of the Nuu-Chah-Nulth Tribal Council Indian Residential School Study, 1992-1994*. 1996. Port Alberni, B.C.: Nuu-chah-nulth Tribal Council.2.

¹³⁵ J. R. Miller, *Shingwauk’s Vision : A History of Native Residential Schools*. (Toronto ; Buffalo: University of Toronto Press. 1996), 441-42.

¹³⁶ Kimberley Johnson Rutledge, *Portraying Native Americans: A Long Road to Ditching Stereotypes* *The Journal of The Texas Art Education Association* 2013, 43, <http://www.taea.org/TAEA/Docs/2013/Trends-2013.pdf> (Accessed May 14, 2016)

¹³⁷ Grant. 82.

However, during this period, there were significant shifts in the *Anishinabek* understanding of this new faith. Like today, some people chose to follow Jesus because of a crisis of belief or accident in their lives or some individuals chose to close their mind and heart to the Gospel because of past hurts. The researcher thinks we see both of these reactions or reflexes within the historical narrative of the *Anishinabek*. Throughout history, it seems that instead of seeking to help the *Anishinabek* converts to make voluntary adjustments to their new situation, the Western missionaries attempted to impose Western values upon the *Anishinabek*. However, Peter Jones became a follower of Jesus marking the first movements of contextual theology and mission, where *Anishinabek* began to discuss the Gospel amongst ourselves. This concepts of self-theologizing¹³⁸ need to use to build upon new methodologies to help *Anishinabek* to embrace both their heritage as a citizen of the Kingdom of God as well as their identity as a First Nations of Canada.¹³⁹ The researcher thinks Peter Jones sums up this ideology in one of his many journal entries:

Brothers and friends, the Great Spirit made us all; he made the white man, and he made the Indian. When the Great Spirit made the white man he gave him his worship, written in a book and prepared a place for his soul in heaven above. He also gave him his mode of preparing and administering medicines to the sick different form that of the Indians. Brothers and Friends, when the Great Spirit made the Indian he gave him his mode of worship, and the manner of administering and using medicine to the sick. The Great Spirit gave the Indian to know the virtue of roots and plants to preserve life and by attending to these things our lives are persevered. Brothers, I have listened to your words. I believe what you say. I will take you advice and worship with you in the Christian faith. Brothers, I thank you for telling me the words of the Great Spirit...It shall also be my desire to have my people settle where we may learn to serve the Great Spirit.¹⁴⁰

¹³⁸ Paul G. Hiebert, *Anthropological Reflections on Missiological Issues*. (Grand Rapids, Mich.: Baker Books.1994), 97. Paul Hiebert points out the marks of an indigenous church to be: self-governing, self-supporting, self-propagating and self-theologizing. Christ has been presented as the answer to the questions the white man is asking versus that of Anishinabek.

¹³⁹ Tennent, Timothy C. 2007. *Theology in the Context of World Christianity : How the Global Church Is Influencing the Way We Think About and Discuss Theology*. Grand Rapids, Mich.: Zondervan. 109-110

The researcher is convinced that it is through messages like this of Peter Jones that the *Anishinabek* will begin to move forward in both contextual theology and the four self-theologies. See above footnote #80 for understanding of self-theologizing. This is the understanding that the researcher puts hope in seeking the face of the Great Spirit. Items for further investigation to research oral history among *Anishinabek* Elders to fill in the details of what the missionary actions and activities were between 1750 and 1849 because there seems to be a limited amount of resources from an *Anishinabek* perspective from *Anishinabek* orality.¹⁴¹

POST-ROBINSON HURON TREATY (1850 & BEYOND)

In this section, the author will provide a historical background, colonial worldview and mindset, treaty process, colonial tools and impact of signature, modern day treaties and missiological implications. This section will give the reader a better understanding of the holistic state of First Nations and aid in the understanding of Jesus Christ proclaimed and practice to transform their lives toward the Kingdom of God.

There have been many relationships that have begun between members of different and sometime opposite worldviews. Some of these meetings have ended up in life long relationships where both groups of people have learned to work, live, and sleep within a local geographical area, but this typographical relationship is not history's norm. Throughout history, colonial expanding nations would send their explorers on voyages to discover new lands, which could be occupied by their citizens. When these lands were discovered, the explorers' national flag would

¹⁴⁰ Jones, Peter. 1860. *Life and Journals of Kah-Ke-Wa-Quo-N*a-by (Peter Jones), Wesleyan Missionary*. Toronto: A. Green. 56-57.

¹⁴¹ It was explained to the researcher by Dr. Jay Moon that orality is thoughts and verbal expressions where literacy is unfamiliar within the society. Secondary orality is when one prefers using oral means to communicate versus graphic.

be marked in the ground and claim would be made. On occasion, these explorers would have citizens with them and their colonial settlements would begin construction and their new lives would be fulfilled and safe, or so they thought. However, other citizens had already been given this newly discovered territory and would encounter these “ghosts” from a far land. These encounters would lead to hand dialogues due to the language barrier as the source of communication. At the beginning of the relationship with the *newcomers*, the relationships between the two parties were in harmony. Each coexisted within the same geographical area, then the towns were growing and the *newcomers* were pressed for more space. This movement of colonial expansion began to encroach on traditional sacred lands used by the *Anishinabek*. This action began to cause tension on the relationship. These encroachments caused conflict and relational damage, which would need to be resolved and redeemed. These redemption actions would come in the form of a binding treaty between both groups.

From 1665 to 1873, the *Anishinabek* experienced more and more of a colonial presence. Sault Ste. Marie was a hub for fur trade and other governmental companies. With the increase of population, the Canadian Government did not know what to do with these people. The government appointed William Benjamin Robinson to negotiate a treaty with the *Anishinabek* of the North Shore of Lake Huron. Chief Dokis of Lake Nipissing gives an account of this event,

When Mr. Robinson came to the Indians to make a Treaty for their lands, they were not willing to give up their lands and would not sign a Treaty. He then told them they need not be afraid to give up their rights because Government would never do anything to make them suffer, he said you know yourselves where you have the best lands and there is where you have your reserves for yourselves and your children and their children ever after. He also said if at any time you have grievance you can go to the Governor and he will see that you get your rights or whatever you may ask.¹⁴²

¹⁴² Robinson-Huron Treaty Rights: 1850 and today (Nipissing First Nation: UOI, 1994) 2.

The experience given above regarding the *Anishinabek* First Nation would be a similar narrative amongst all First Nations and their encounter with colonial settlers where colonial advisors would be sent by the Crown to assure First Nation leaders that the Government could be trusted and this relationship would be friendly and forgiving. Unfortunately, some of the narratives are followed with disease, damage, and death and others complete genocide of a community. These understandings have left the researcher curious about how did the colonialists view First Nations?

Through reviewing the literature of the material, Daniel N. Paul provides a good historical understanding of the conflict between First Nations and the England, “the majority of British military men and colonist who died in the conflict with First Nations during England’s colonizing days were victims of the pompous attitude of their leadership.”¹⁴³ This attitude would cause both harm for their people and others. This would be a major stumbling block for the colonialist to find peace and equality with First Nation throughout the treaty negotiations. When a government carries an understanding of a dominant or superior race it is difficult for them to comprehend that their actions and thoughts might be offensive to the inferior or lesser race. Reading through history, colonialists had an “inflated perception of themselves, which in their opinion destined them to dictate the correct mode of civilization to the world”¹⁴⁴ as well as making English dominant. With these perceptions, colonists had a tremendous time understanding how a nation, which was non-Caucasian, would survive and so they forced them into the mold of French and later Canadian imperialism. Their worldview was simply to destroy

¹⁴³ Daniel N. Paul, *We Were Not the Savages : Collision between European and Native American Civilizations*. 3rd ed., First Nations History. Halifax, NS: Fernwood. 2006. 82.

¹⁴⁴ Ibid. 83.

and reconstruct these First Nations with colonial English values. Throughout history, there are accounts of colonial power being affronted when their victims would not thank them for the better life that they had given them. Colonial worldview allowed them to believe their British law was better in their new country than any First Nations rule. Paul states:

Up until this racist British-superiority belief began to weaken after the mid-1900s, it caused indescribable degradation and suffering for uncountable millions of people of color around the world.¹⁴⁵

The statement above supports the notion that these actions were supported with arrogance from the Kings and Queens of the Empire. From fur traders, missionaries, and officials, they would write in their diaries regarding the understanding they were developing about the Indian and the abuse that they would inflict upon them. Congressman James M. Cavanaugh expresses his colonial thoughts by saying,

I have never in my life seen a good Indian (and I have seen thousands) except when I have seen a dead Indian.' This statement was, sadly, the general attitude of the white Euro-American population of the late nineteenth century. Cavanaugh went on to say: 'I believe in the Indian policy pursued by New England in years long gone. I believe in the Indian policy, which was taught by the great chieftain of Massachusetts, Miles Standish. I believe in the policy that exterminates the Indians, drives them outside the boundaries of civilization, because you cannot civilize them.'¹⁴⁶

Wolfgang brings out the infamous slogan for many of the colonialist during this time. "The only good Indian is a dead Indian,"¹⁴⁷ was the bandage to kill the conscience. This supports the

¹⁴⁵ Ibid.

¹⁴⁶ Wolfgang Mieder. *The Only Good Indian is a Dead Indian: History and Meaning of a Proverbial Stereotype*" De Proverbio, An Electronic Journal of International Proverb Studies. Vol. 1, No. 1. Accessed at <http://www.dickshovel.com/ind.html>.

¹⁴⁷ L. Daniel Hawk and Richard L. Twiss, "From Good: 'The only good Indian is a dead Indian' to Better: 'Kill the Indian and save the man' to Best: 'Old things pass away all things become white!': An American Hermeneutic of Colonization," 47-60 in *Evangelical Postcolonial Conversations*, 47-54 https://issuu.com/asburytheologicalseminary/docs/6403415_asbury_journal_spring_final (Accessed May 14, 2016)

imperialistic notion that westerners were culturally insensitive. This western worldview of the Indian ran in the veins of men, boys, woman, girls, laity, professionals and deep in military and politicians. In January 1886, Teddy Roosevelt said,

I suppose I should be ashamed to say that I take the Western view of the Indian. I don't go so far as to think that the only good Indians are dead Indians, but I believe nine out of every ten are, and I shouldn't like to inquire too closely into the case of the tenth. The most vicious cowboy has more moral principle than the average Indian. Turn three hundred low families of New York into New Jersey, support them for fifty years in vicious idleness, and you will have some idea of what the Indians are. Reckless, revengeful, fiendishly cruel, they rob and murder, not the cowboys, who can take care of themselves, but the defenseless, lone settlers on the plains. As for the soldiers, an Indian chief once asked Sheridan for cannon. 'What! Do you want to kill my soldiers with it?' asked the general. 'No,' replied the chief, 'want to kill the cowboy; kill soldier with a club.'¹⁴⁸

Not only did they not think well of First Nations but they would discuss their appearance. They would talk about their limited amount of colonial attributes and the need for them to be civilized.

Thomas Jefferson, President, was recorded about his observation of the First Nations. He said,

For though the American savage is nearly of the same stature with men in polished societies, yet this is not sufficient exception to the general contraction of animated Nature throughout the whole Continent. In the savage, the organs of generation are small and feeble. He has no hair, no beard, and no ardor for the female. Though nimbler than the European, because more accustomed to running, his strength is not so great. His sensations are less acute; and yet he is more cowardly and timid. He has no vivacity, no activity of mind. ... It is easy to discover the cause of the scattered life of the savages, and of their estrangement from society. They have been refused the most precious spark of Nature's fire. They have no ardor for women, and, of course, no love of mankind...their heart is frozen, their society cold, and their empire cruel.¹⁴⁹

Their disrespectful “attitude enabled the British to regard the treaties they developed and made with the First Nations as temporary,”¹⁵⁰ altering them without consulting with the First Nations.

¹⁴⁸ Mieder. Ibid.

¹⁴⁹ Robert F. Berkhofer, *The White Man's Indian : Images of the American Indian from Columbus to the Present*. 1st ed. (New York: Knopf : distributed by Random House. 1978), 42.

¹⁵⁰ Paul. 82

There was no honor. Many of the officials wrote that treaties made with these “heathen savages” would not hold any authority because these savages were looked down upon as lesser or inferior.

By making treaties with the colonists, the First Nations “sought to live in peaceful co-existence with those they had once seen as welcomed friends or guests.”¹⁵¹ If these treaties would cause the effects understood as genocide why were First Nations people called into a “treaty” relationship with the colonial Government? It all focuses on the evolution of treaties mirroring the process conducted with those nation who signed treaty duering Pre-Confederation:

In the late 1800s, both the government of Canada and the First Nations of the Canadian sought to make treaties that would define their relationship and establish rights to land and other resources. Such agreements were intended to extinguish Native rights to the land and provide compensation to the First Nations and a new means of livelihood. In order to formulate the treaties, a legal and political definition for "Indian" was needed. This established who was entitled to reserve lands and to the other compensations provided for in the agreements. The Native definition of Indian was based primarily on lifestyle rather than bloodline. For most Natives, simply living a traditional aboriginal lifestyle made one an Indian, eligible for treaty terms.¹⁵²

For many of the First Nations Treaties, historical debate has arisen regarding governmental and Native reasons for negotiating the treaties as well as their roles in the negotiation and subsequent interpretation of the agreements most of the treaties have traditionally been presented as a move by a paternalistic government trying to safeguard the interests of the Indian bands. These bands were represented as passive participants who accepted the guidance of the government. Later, the Indians were portrayed as innocents who were victimized and cheated by an unscrupulous government that sought to undermine their rights. In reality, the Canadian government's motivations in treating with the Indians were as benevolent or while the Indians forced to enter into negotiation with a white authority because of poverty, malnutrition, and longevity of their bands. In each case, the government saw treaties as necessary elements in achieving their very different goals.¹⁵³

The terms of the treaties signed between the First Nations and the Government of Canada in the late 1800s were significantly influenced by the intentions and understanding of

¹⁵¹ Ibid.

¹⁵² *Treaty Evolution A. Membership in Treaties* (The Applied History Research Group, 2000) <https://s-moodle.vsb.bc.ca/s-moodle/mod/book/view.php?id=7730> (Accessed May 14, 2016)

¹⁵³ *Treaty Evolution B. Reasons for Negotiating and Signing the Prairie Treaties* (The Applied History Research Group, 2000) <https://s-moodle.vsb.bc.ca/s-moodle/mod/book/view.php?id=7732> (Accessed May 14, 2016)

colonial parties. As such, the treaties focused on the needs of the government and the survival of the First Nations. Since the treaties were signed, historians, anthropologist, and scholars have dialogued about the extent to which the government was exercising benevolent towards the First Nations as well as the extent to which the First Nations understood and participated in the treaty negotiations. The First Nations major focus was survival and they were forced to mark their name with an “X” mark on the paper.¹⁵⁴

After each treaty is signed, it was taken to the official capital to be ratified or approved by Privy Council and implemented by the Department of Indian Affairs. Meanwhile, in consultation with their people, the leadership began the process of choosing reserves and settling their members on these designated lands to begin the transition to an agricultural lifestyle. In some cases, this transition was accomplished smoothly for both the government and the Indians but most of the time it was not.¹⁵⁵

In Canada, the government began to control the “heathen savages” through their laws and legislation. The government needed to define Indian identity for the purpose of allocating land. There was given little to limited consensus among officials and religious authorities about who should be considered an “Indian.” Having difficulty with this categorization, the government wavered between using identification by blood or culture. In 1850, the government constructed an *Act for Better Protection of Lands and Property of Indians in Lower Canada*¹⁵⁶. This Act would be the first effort to legislate Indian identity for the colonial government. Its purpose was to help First Nations’ land to be protected by the encroachment or stealing by white settlers. The Act established land-ownership rights of the colonial government by limiting First Nations to a restricted space called reserves. This was the first time as well that the government defined by law who was an “Indian.” This definition was based on blood, intermarriage, residence on reserve, and adoption.

¹⁵⁴ *Treaty Evolution C Terms of the Prairie Treatites* (The Applied History Research Group, 2000) <https://s-moodle.vsb.bc.ca/s-moodle/mod/book/view.php?id=7735> (Accessed May 14, 2016)

¹⁵⁵ *Treaty Evolution D. Reason to the Prairie Treaties* (The Applied History Research Group, 2000) <https://s-moodle.vsb.bc.ca/s-moodle/mod/book/view.php?id=7737> (Accessed May 14, 2016)

¹⁵⁶ For more information access here: <http://www.sicc.sk.ca/archive/saskindian/a78mar04.htm>

In 1869, another Act was created to regulate the relationship First Nations could have with the creation in particular land. The *Lands and Enfranchisement Act* was created to narrow the definition of “Indian.” This Act relied more on blood quantum, which refers to a mathematical formula calculating racial inheritance. The racial inheritance was set at one-fourth First Nations in order to have First Nations identity. This Act stated that only an “Indian” who met blood quantum requirements was entitled to share in any benefits including annuities or rent. When a person was deemed official, then the Chief or tribal council would give a certificate and the Superintendent of Indian Affairs would approve it. This Act gave the final approval to the government official and not the tribal leadership. The Superintendent’s veto authority and new blood quantum rules would support the argument of governmental control on First Nations after treaty in order to protect its own stakes for land and narrowing the membership base.¹⁵⁷ The assumption would be that upon arrival of more and more colonialist, the First Nations would interbreed and end up not meeting blood quantum requirements allowing the colonial powers to acquire resources and encroach upon its member until all First Nations were bred out. Regarding the Canadian *Indian Act of 1876*, Harold Cardinal said:

Instead of implementing the treaties and offering much needed protection to Indian rights, the Indian Act subjugated to colonial rule the very people whose rights it was supposed to protect.¹⁵⁸

The *Indian Act* utilized social controls fragmenting and legislating colonization towards First Nation peoples of Canada and effectively placed them in a position to be colonized. The

¹⁵⁷ Sherene Razack, *Race, Space, and the Law : Unmapping a White Settler Society*. (Toronto: Between the Lines.2002), 55-58.

¹⁵⁸ Harold Cardinal, *The Unjust Society*. (Vancouver: Douglas & McIntyre. 1993), 43.

past president of the National Indian Brotherhood, George Manuel, shares his thoughts about the *Indian Act*:

[The *Indian Act*] extended speaking dispute power to government to regulate and control the First Nation people of Canada. It was, and still is, a piece of social legislation of very broad scope, which regulates and controls every aspect of First Nations' living. The act was administered directly by Indian agents in First Nation communities. These new "white" chiefs were to displace traditional leaders in order to bring in a new way of living, which was in line with the government legislation. They had extraordinary administrative and discretionary power. Clause 25 of the *Indian Act* obtained the governments guardianship over Indian lands.¹⁵⁹

The last act of fragmentation included the process whereby a First Nation man/woman could acquire full Canadian citizenship by relinquishing their ties to their communities losing their culture and tradition as well as their language. This did not change until the 1960's, when the Canadian government allowed First Nations people to be Canadian citizens without assimilating into Canadian society.¹⁶⁰

At the same time, many *Anishinabek* would detach from relationships and in some cases from their spouses. Charles Brasfield, a Canadian psychiatrist, describes the symptoms of a form of post-traumatic stress disorder called *residential school syndrome*:

there are recurrent intrusive memories, nightmares, occasional flashbacks, and quite striking avoidance of anything that might be reminiscent of the Indian residential school experience. At the same time, there is often a significant detachment from others, and relationship difficulties are common. There is often diminished interest and participation in aboriginal cultural activities and markedly deficient knowledge of traditional culture and skills. Often there is markedly increased arousal including sleep difficulties, anger management difficulties, and impaired concentration. As might be the case for anyone attending a boarding school with inadequate parenting, parenting skills are often

¹⁵⁹ Peter S. Schmalz, *The Ojibwa of Southern Ontario* (Toronto:University of Toronto Press, 1991,) 208.

¹⁶⁰ *The Indian Act of 1876 and the Treaties of Manitoba*. 1977. Brandon, Man.: Dept. of Native Studies Brandon University.

deficient. Strikingly, there is a persistent tendency to abuse alcohol or sedative medication drugs, often starting at a very young age.¹⁶¹

Chris John *et al* suggest “there is a persistent tendency to abuse alcohol or sedative medication drugs, often starting at a young age.”¹⁶² Although today, the Indian Residential Schools are closed, the reverberation of this trauma can be felt throughout the descendent generations.

The message of Jesus came to the *Anishinabek* through Indian Residential schools and missions in a manner which called them to leave their faith, ceremonies and in some cases family, only to put on a foreign belief, in a religious institution, with a foreign family. Vine Deloria Jr. states, “[the] spectrum of Christianity dwells almost exclusively and fanatically on the figure of Jesus and on the familiar faith of the old-time faith.”¹⁶³ Through oral reports, many of the individuals perceived being impacted by historic missionary strategies claim the Jesus they were introduced to, be the one who had stolen their lands, took them away from families and communities, and sexually abused them and their children. In most of the conversations where missionaries were trying to explain Jesus, they focused on a distant salvific figure and not the Incarnation, God human.

When talking with some First Nation elders regarding this issue, many elders stated that their initial problem was not with Jesus but rather with Christianity and the missionaries who came with an oppressive spirit. They discussed their difficulties in conceding to a system of religious beliefs, which have consistently, over several generations, proven to be a part of the

¹⁶¹ Charles Brasfield, *Residential School Syndrome* BCML, Vol. 43, No. 2, March 2001. 79. <http://www.bcmj.org/article/residential-school-syndrome#a4> (Accessed May 14, 2016).

¹⁶² Chris John, Roland David. 2006. *The Circle Game : Shadows and Substance in the Indian Residential School Experience in Canada*. Rev. ed. Penticton, BC: Theytus Books. 87. www.treaty7.org/document/circle/circle5.htm (Accessed May 14, 2016)

¹⁶³ Deloria. 231.

colonization and conquest of their people. These traditional *Anishinabek* elder, medicine men and men, expressed a mutual respect for Jesus as a spiritual teacher and some would even believe and verbalize their beliefs in Jesus being a manifestation of the Creator, *Kitche Manitou*.

Throughout the conversation, these elders would continue to discuss and talk about their personal problems with the Church and Christianity. They understood the person of Jesus to be a spiritual presence, which was here on Mother Earth today. It seemed as though they had more acceptance for the person of Jesus rather than the figure.¹⁶⁴

In addition, the last event to have an impact on First Nations was the construction of the reserve system oppressed upon them to civilize them. This system allowed the colonizers to control the actions and activities of the “savage” Indians. This relocation program forced First Nations peoples onto a section of land controlled by boundaries administrated by the government of Canada. These boundary lines served two purposes: to keep the First Nations from any good, fertile land as well as separate them from their connection with their sacred places. As the First Nations worldview is based on a spatial connection with both *Kitche Manitou* and Creation, this relocation caused a certain amount of trauma. Like caged animals, First Nations’ people learned to cope with these new environment requirements through different methods of generational oppression and abuses.

Canadian Neocolonialism has been seen as non-threatening action of powers and control only on the surface however a stronghold is secured, and maintained through policy and protection. These types of actions debilitate First Nations from sharing the resources for growth and sustainability as originally agreed on in the treaties. First Nations’ land claims are a source

¹⁶⁴ Boyer, Lawrence, Connie Morningstar, and Patty Sue Daybutch, elders of Mississauga First Nation. Interviewed by author, 13 May 2008, Blind River, Ontario. Teleconference call. Morley, Alberta.

of attack against modern oppression of neocolonialism. In British Columbia¹⁶⁵, the contemporary treaty process is an example of co-optation. Both government officials and tribal leaders are developing an infrastructure in order for First Nations to remove the barriers, rebuild their communities, and move towards self-reliance and self-government. This is the joke. According to Taiaiake Alfred, the Canadian Treaty process:

illustrates all the problems that *Anishinabek* people face in their struggle to overcome colonialism: “racism...apathy...co-option of First Nations leadership...aggressive manipulation of the process by the government.”¹⁶⁶

It is the belief of the Canadian Government that they have deed or title to the land in which their colonial government took. On the contrary, all recent land claims have arisen because of the mistaken belief that Canada owns the land. Even through Treaties, First Nations have not surrendered their ownership in the form of a legal title to the Crown. For the government of Canada to assume that all land in the borders of the country is held by title is reverting back to English colonial racism and oppression of the “heathen savage.”¹⁶⁷ The researcher has first knowledge of his own land claim of the *Mississauga* First Nation settled in 1997, which brought about three subsequently claims. To say First Nations do not own or have access to their traditional lands is ignorant of the historical narrative. This kind of ignorance fuels colonial arrogance or white supremacy cultivating neglectful behaviors. These behaviors are continue to be the reality of supremacy anchored in jurisdiction, rights and citizenship of conquest not the original spirit and intent of the treaties of late 1800s.

¹⁶⁵ Taiaiake Alfred, *Peace, Power, Righteousness : An Indigenous Manifesto*. (Don Mills, Ont.: Oxford University Press.1999), 119.

¹⁶⁶ Ibid.

¹⁶⁷ Paul. 21.

In 1998, a case was brought against the government to seek to establish First Nations title and rights to ancestral lands. This case was *Delgamuuleu vs. The Queen*.¹⁶⁸ In this case, the *Gitskan* and *Wet'suwet'en* First Nations were laying claim to 57,000 square kilometers of ancestral land when Justice McEachern dismissed the First Nations oral history and masses of evidence, even though they met the standards for First Nations law; they did not meet the standard for white colonial law. Even if these two First Nations were able to provide the Crown proof of ancestral claim, they would have to prove that their First Nations rights were denied. However, the colonial veto power is still in the hand of the Crown because the final step is to justify the infringements and then the Crown has power to grant claim without a punitive action or black marks against the government; meaning no guarantee for justice.

The process of emancipation comes through education, awareness, and perseverance. First Nations need to break the bonds of codependency and move towards independence. In order for First Nations to rid themselves of the oppressor, they need to begin to challenge the dominant discourse. There needs to be a return or rediscovery of traditional forms of autonomy, balanced by tribal leaders who have the “knowledge and skills required bringing traditional objectives forward as the basic agenda of the political and social institutions they work within.”¹⁶⁹

The question running around in my mind is “how can the Church and mission movement help First Nations to counter the evil of imperialism? Sun-Tzu from *The Art of War* says:

One who know the enemy and knows himself will not be endangered in a hundred engagements. One who does not know the enemy but knows himself will sometimes meet

¹⁶⁸ Menno Boldt, *Surviving as Indians : The Challenge of Self-Government*. (Toronto ; Buffalo: University of Toronto Press.1993), 34-35

¹⁶⁹ Alfred, 137.

with defeat. One who knows neither the enemy nor himself will in variably be defeated in every engagement.¹⁷⁰

The researcher understands deconstruction and reconstruction are the methodologies for a new First Nations pathway. As First Nations, we have lost our way and identity; leading us down the ruts of dependence on colonial governmental structure and services. We need to be able to deconstruct imposed colonial worldviews and structures in order to rediscover who we are as First Nations. This rediscovery of identity will be the glue, which holds the piece of reconstruction. First Nations needs to be able to create new generations of leaders who can live in both traditional and mainstream cultures and worlds. These leaders need to be nurtured to develop grounding, which is cultivated through continual mentorship of those who live the traditional values and have the capacity to facilitate damage recognition and control coming from dominant Euro-American societies. This will create secure and stable First Nations having the ability to honor their transgenerational investment while moving forward through dangerous mainstream consumerism or materialism.

Alfred provides an outstanding framework to be contextualized for mobilizing and transforming Jesus' leaders.¹⁷¹ Alfred suggests four basic objectives: First, the new generation must move in the spirit of structural reform. The first wave of reformation needs to occur on the tribal leadership level. First Nations will reject the imposed colonial election policy for a new First Nations government, which accommodates traditional consensus decision-making, consultation, dialogue and discussion, and conflict resolution push back. Second, First Nations need to reintegrate their Nation tongue and customs into a transformative lifestyle. As

¹⁷⁰ Helin. 13.

¹⁷¹ Gerald R. Alfred, *Wasa'Se : Indigenous Pathways of Action and Freedom*. Peterborough, Ont. ; (Orchard Park, N.Y.: Broadview Press.2005), 17).

missiologist understand, a Nations' language is the key to their identity and a doorway to belonging through culture. These symbols need to be revived for the purpose of re-establishing nationhood within North America. Third, there needs to be progression towards economic self-sufficiency and sustainability. These new leaders will have to think outside of the box in order to create economic development ventures, which are sustainable and profitable in order to break the chains of governmental rations or handouts. The first step is to increase their land base and gain control of the market within their territory so that the benefits are funneled to the First Nations and not back to the government. Finally, tribal leadership will need to commit to First Nation-to-First Nation relations toward the federal dominant governments. First Nations leadership needs to become educated and aware of their "enemy" so that they can stand non-violently against entrenchment and encroachment, creating space for new innovative negotiations towards justice. As we have reviewed the historical impacts on *Anishinabek* faith development, one has to wonder how these impacted the belief systems of the *Anishinabek*. They placed food with the body so that the souls could consume it on the way.

ANISHINABEK FAITH DEVELOPMENT

As the researcher reviews the literature regarding an *Anishinabek* faith development theory, the literature provides contexts as to what elements support this type of *Anishinabek* theory. According to Harold Cardinal, when you create something from an *Anishinabek* perspective, you are creating it from the environment, from the land in which it sits. *Anishinabek* people with their traditions and customs are shaped by the environment, by the land. Shawn Wilson states humans have a "spiritual emotional and physical relationship to it."¹⁷² He

¹⁷² L. Cardinal, *What is an Indigenous perspective?* Canadian Journal of Native Education, 25(2), 2001. 181.

continues to explain “the fundamental belief that knowing is relational and knowledge is shared with all of creation, goes beyond the idea of individual knowledge.”¹⁷³ Relational knowledge is more dynamic of relational experiences.¹⁷⁴ This is why faith within an *Anishinabek* faith is different and unique. In order to understand *Anishinabek* faith, one needs to look at worldview and knowledge to begin to see how these affect our belief system.¹⁷⁵ *Anishinabek* worldview emerges from “cognitive, perceptual, and affective maps that people continually use to make sense of the social landscape and find their way to whatever goal they seek.”¹⁷⁶ This mapping occurs over time and can be a slow process. One’s worldview has a strong link to their close relationships with Creator, creation and community. According to McKenzie and Morrisette, there are six metaphysical beliefs of *Anishinabek* people that shape this relationship:

all things exist according to the principle of survival; the act of survival pulses with the natural energy and cycles of the earth; this energy is a part of the sum grand design; all things have a role to perform to ensure balance and harmony in the overall well-being of life; all things are an extension of the grand design and as such contains some essential as the source from which it flows the Creator, *Kitche Manitou*; and this essence is understood as spirit, which links all things to each other and to creation.¹⁷⁷

Through this text, we have an understanding the natural world is usually the basis of the belief system of the group in question, together with knowledge that every living entity is

¹⁷³S. Wilson *What is Indigenous research methodology?* Canadian Journal of Native Education, 25(1), 2001, 177.

¹⁷⁴ Bagele Chilisa, *Indigenous Research Methodologies*. (London:Sage Publications, 2012), 21.

¹⁷⁵ S. Wilson, *Research Is Ceremony: Indigenous Research*. (Halifax Nova Scotia: Fernwood.2008), 177.

¹⁷⁶ Marvin Elliott Olsen, Dora G. Lodwick, Riley E. Dunlap, *Viewing the World Ecologically*, Westview Press), 1992, 2.

¹⁷⁷ B. McKenzie & V. Morrisette, "Multicultural Social Work in Canada: Working with Diverse Ethno-Racial Communities." *Social work practice with Canadians of aboriginal background: guidelines for respectful social work*: 31.2003, 259.

interconnected and interdependent.¹⁷⁸ Simpson educates his audience about worldview through seven *Anishinabek* principles. Simpson outlines that:

First, knowledge is holistic, cyclic, and dependent upon relationships and connections to living and non-living beings and entities. Second, there are many truths, and these truths are dependent upon individual experiences. Third, everything is alive. Fourth, all things are equal. Fifth, the Land is sacred. Sixth, the relationship between people and the spiritual world is important. Seventh, human beings are least important in the world.¹⁷⁹

Anishinabek experience creation as an individual and relates to creation through individual experience. Also, there is a consistent connection between creation and *Creator*, or sacred and secular, and *Anishinabek* worldview or belief.

The second part of this theory leans towards *Anishinabek* epistemology. We know epistemology involves the theory of how we can come to have knowledge or how we know that we know something. As this integrates with what we believe the *Anishinabek* person begins to rely on relationships to help determine reality. This concept is different to a Eurocentric view of epistemology because relationship is most important. In an *Anishinabek* way, one finds relationships supersede reality. This is why methodology needs to be understood from an *Anishinabek* perspective in order to gain the understanding of how this knowing developed. The two major methodologies used to develop faith are teachings and stories amongst the *Anishinabek*.

ANISHINABEK BELIEF SYSTEMS

The faith of the *Anishinabek* was based on the Midewiwin or Great Medicine Society. The sacred narratives or *aadizookaanag*, were passed on orally from generation to generation

¹⁷⁸ Lawrence W. Gross, *Anishinaabe Ways of Knowing and Being* (University of Redlands: Ashgate, 2014), Preface IX.

¹⁷⁹ *Ibid.* 3.

precisely, in order that the *Anishinabek* would always know who they were, where they had come from, how they fitted into the world around them, and how they needed to behave in order to ensure a long life. Today, contemporary *Anishinabek* scholars, such as Basil Johnston, Edward Benton-Banai, and Nicholas Deleary, consider the *Midewiwin*, Medicine Society, to be the traditional faith of the *Anishinabek*.

The first concentration will be that of the issues of life and death. Vine Deloria Jr. states, “[*Anishinabek*] had no difficulty with death, and saw it as part of a natural progression in the stages of life.”¹⁸⁰ This is the *Anishinabek* worldview as pertaining to the issues of life and death. This topic was rarely discussed amongst the *Anishinabek* people. It took white observers’ questions to bring the subject of living and dying into discussion. The *Anishinabek*’s “conception of the living derived from their belief in a soul dualism common to Native North Americans.”¹⁸¹ Soul dualism is a belief that one person has a body-soul for living and a free-soul for the afterlife. Many times this belief will be seen during the burial of the body. Men will leave the top of the coffin off, which allows the free-soul to escape to the *spirit world*. After the person dies, the body-soul leaves him or her and then later during the burial rite, the free-soul will have the chance to leave. Basil Johnston explains it in this manner, “during life, one soul traveled a great distance during dreams while the body lay sleeping; a second soul was necessary to animate the body since the first soul so often journeyed from it.”¹⁸² Vecsey states

The stationary soul, a body-soul animated the body. Located in the heart of each person, but with an ability to move about both within and without the body, the body-soul provided intelligence, reasoning, memory, consciousness and the ability to act. It could leave the body for short periods, but lengthy separations resulted in sickness and

¹⁸⁰ Deloria, 162.

¹⁸¹ Vecsey, 59-60.

¹⁸² Johnston, *Ojibway Ceremonies*. 129.

permanent separation meaning death. This soul, the place of the will, experienced emotions. Each person possessed one, receiving animation from this body-soul.

The traveling soul, a free-soul animates during sleep. It resides in the brain and can separate existence from the body, being able to journey during sleep at will. However, its role went beyond that of journeying during dreams. It took on many aspects of the free-soul. It perceived, sensed, acted as the 'eyes,' seeing things at a distance. When a baby seemed dormant, its free-soul could be out gathering information. When a hunter stalked game, his free-soul could move ahead, guiding the man like a scout or dog. In battle, the free-soul could move and warn of danger from its vantage point outside of the body.

Neither of these souls were the entire person, according to the *Anishinabek*. This view of the soul did not constitute as a personality-soul or a unified soul. Each soul had an existence of its own, apart from the body. However, both souls acted in harmony with the body. The body-soul traveled to the after world immediately at death. The free-soul or sometimes referred to in the literature as the shadow became a ghost, staying near the grave for a time. Eventually the free-soul departed from the afterword and rejoined the body-soul.¹⁸³

Now regarding the dead, the *Anishinabek* would leave their dead in crotches or branches of trees, wrapped in a bundle. After the flesh was gone, they would bury the bones into the Earth where they had come from. The burial service took four days or less, with the body orienting toward the direction of the *spirit world* towards the western direction, where it is believed our ancestors will greet the dead as the sunrises. The point of mourning was for the deceased to reach the after world safely. For this reason the family members would make speeches to the deceased, giving advice and encouragement for the journey, especially to children, who would have difficult crossing. The *Anishinabek* desired their loved ones to reach the after world. In addition, they desired that they leave this world immediately. They expressed their willingness to let the deceased go. Some *Anishinabek* might have felt that the dead would attempt to take the living with them. Basil Johnston supports this idea by saying, "for widows would run through the forest in order to escape from the departed"¹⁸⁴ as well as Michael Angel states, "One mourning speech

¹⁸³ Vescey. 59-60.

¹⁸⁴ Johnston. *Ojibway Heritage*. 106.

told the dead person: ‘You will see your dead relatives. They will inquire about the people who are still living. Tell them we are not ready to come.’¹⁸⁵

As a rule, the *Anishinabek* did not fear their dead. Some of the one’s from the *spirit world* would visits with the living at their graves, sharing tobacco or food, continuing companionship. On rare occasions, the dead could serve as guardians for the living, acting as *Manitous* or gods, but in general, the *Anishinabek* did not consider the dead to possess enormous power over the living. The *Anishinabek* attitude toward their dead was ambivalent. The dead had potential power which might help or harm. The living would approach the dead one with some wariness but would accept aid, if offered. Only in rare cases, if at all, did a dead person hold the influence and power of a *manitou*. The living obtained their subsistence, their existence, from the *manitous*, not from the dead. Deceased humans were still only human for the traditional *Anishinabek*.¹⁸⁶

The second concentration will focus on the view of creation. Vine Deloria Jr. states:

This sentiment is considerably greater than a simple allegiance to abstract religious principles...it speaks of identity so strong as to be virtually indistinguishable from the earth itself...complete harmony with the Mother Earth and inseparable in every way.¹⁸⁷

The land has a particular important placement in the *Anishinabek* worldview of creation. Eddy

Benton-Banai tells the *Anishinabek* Creation Story:

When Mother Earth was young, she had a family and was very beautiful. She is called Mother because from her come all living things. Underground rivers are her veins and water is her blood. On her surface, there are four sacred directions -- north, south, east, and west. *Kitche Manito*, the *Creator*, took four parts of Mother Earth -- earth, wind, fire, and water -- and blew into them using the *Megis* or Sacred Shell, making a man. The Great Spirit then lowered man to Mother Earth, as part of her, to live in brotherhood with

¹⁸⁵ Angel, 31.

¹⁸⁶ Ibid. 37.

¹⁸⁷ Deloria, 146.

all that surrounded him. This man, in accordance with the *Kitche Manitou's* instructions, walked Mother Earth and named all the animals, plants, and land features. He also named the parts of the body. The *Kitche Manitou* sent the wolf to provide company for the man as he traveled the earth, then told them to go their separate ways. From original man came the *Anishinabek* and all other tribes. The *Anishinabek* are *Nee-kon-nis* (brothers) with all other tribes. The only thing that separates these tribes is different language¹⁸⁸

It is apparent that the core of *Anishinabek* thought can be found in the words of the Elders, if we accept the notion that faith is learned behaviour. As learned behaviour, the religious expression used by the Elders then become the rules and/or social behaviours regarding virtually all aspects of *Anishinabek* faith and are passed from one generation to another by learning rather than by instinct. Stories are an oral source in which beliefs and worldview are passed to the next generation. Because *Anishinabek* stories were, and still are, in some parts of the country, transmitted orally, there are limited written resources and sources in circulation today.

Christopher Vecsey captures some of these stories within his seminal writings on *Anishinabek* religion entitled *Traditional Anishinabek Religion and Its Historical Changes*. Wintertime was the season in which these oral teachings were passed on.¹⁸⁹ George Copway supports this timing by saying:

I have known some Indians who would commence to narrate legends and stories in the month of October and not end until quite late in the spring, sometimes not until quite late in the month of May, and on every evening of this long-term tell a new story.¹⁹⁰

It is in this respect those curtains teachings are given to the people are particular time. e.g. Creation, are the rules that guide the Nation. These teachings are a way of life for the *Anishinabek* people. Individuals would come and sit at the feet of the Elders and learn the thoughts around Creation. It was important that these Creation myths were taught to the young

¹⁸⁸ Benton-Banai. 1-3.

¹⁸⁹ Vecsey. 84.

¹⁹⁰ Copway. *Indian Life and Indian History*. 98.

ones, because they were seen as the future of the Nation. The *Anishinabek* thought around creation is that *Kitche Manitou* gave them *Anishinabek* law to follow in four directions. The *Kitche Manitou* gave them four directions and put four eagles in those directions. The east is the bald eagle, the one that brings tobacco for our people. The south brings cedar, and that is the golden eagle. The west is the spotted eagle, and it brings the buffalo sage. The north is the white eagle and it brings food. The traditional drum has four gates, which represents the four directions and eagles of Creation.

Mother Earth has the power to bring life, in a similar manner, the way we see a lady when she is pregnant. When she brings life this is the way Mother Earth will look. It is thought that the rainbow is the sign of this birthing period. This band represents that circle of life reminding the *Anishinabek* to continue to live and steward Mother Earth in a good way, so that a harmonious life will continue and all will be well. This oneness, the integration and spiritual ties to Mother Earth, within the *Anishinabek* faith is readily apparent. It is these spiritual ties that *Anishinabek* people have with the land and with all of creation that binds them to their religious understanding. For *Anishinabek* people, there is no distinctive “other.” Therefore, there is no reality in a concept of “a separation from others.” *Anishinabek* people hold a strong belief and understanding that the “I” as seen in both physical and spiritual realms means to have a presence in everything and everything having a presence in me.¹⁹¹

This retention understanding is of prime importance within the *Anishinabek* faith, for it is this strong belief that opens the spiritual door to all creation.¹⁹² This belief allows *Anishinabek*

¹⁹¹ Deloria, 95.

¹⁹² Retention understanding means that I am in everything and everything is in me.

people to communicate with all creation, whether physical or spiritual. In this sense, for the *Anishinabek*, their culture is their faith and the creation is their church.¹⁹³

The third concentration focuses on spatiality. Amer-European and *Anishinabek* worldviews place quite different values on space and time. Vine Deloria Jr. argues different cultures orient themselves around either space or time.¹⁹⁴ For Euro-American, people time has been the primary focus. The ceremonial cycle of Christianity revolves around a seven-day cycle that requires a ceremonial event, which happens on the first day of this cycle. The seven-day cycle it is an arbitrary human convention. Within the *Anishinabek* tradition, cultural values, social and political structures are rooted in a creation worldview shaped by reciprocity and spatiality. *Anishinabek* ceremonies existence is enviably spatially configured with place taking precedence over the question of when a ceremony will happen. The spatial relationship between the community and creation are more important than calendar dates.

According to Deloria, “Spatiality is a foundational metaphor clarifying the extent to which *Anishinabek* notions of creation and *Anishinabek* existence are deeply rooted in our attachment to the land and to specific places and territories in particular.”¹⁹⁵ The *Anishinabek* has an understanding that they were placed in their territorial position by spiritual forces outside of themselves and because of this guidance, they feel an enduring responsibility for this territory just as Mother Earth¹⁹⁶, who has a reciprocity to the *Anishinabek*. The *Anishinabek* humanity or

¹⁹³ Jace Weaver, *Native American Religious Identity : Unforgotten Gods*. (Maryknoll, N.Y.: Orbis Books.1998), 96.

¹⁹⁴ Deloria, 61-75.

¹⁹⁵ Deloria. 62-63

¹⁹⁶ George, Tinker. *An American Indian Theological Response to Ecojustice*, Journal for the Study of Religion, Nature and Culture, Ecotheology Issue 3 (July 1997) 163.
<https://www.webpages.uidaho.edu/engl501ej/Tinker.pdf> (Accessed on May 13, 2016)

“‘Two-legged’ have a spatial responsibility towards all people who share that place with them. This includes plants, rocks, bird, reptiles, trees, mountains, other ‘two-legged’ and the like.”¹⁹⁷ The *Anishinabek* have a deep understanding of these kinship ties, including their tie to the land itself. With this understanding, one can understand why native people throughout North America have resisted the relocation tactics of the colonial world. Hence, the land and spatiality constitute the basic metaphor for existence and determine much of a community’s life.¹⁹⁸ In *Anishinabek* Midewiwin society, every detail of social structure, even the orientation of the lodge, reflects a reciprocal duality of all that is necessary for sustaining life. Thus, the earth moieties are located in the south and the sky moiety¹⁹⁹ in the north. These represent a balance between male and female, war and peace, matter and spirit, but only function to full capacity when they are together and this togetherness represents wholeness.²⁰⁰ This understanding of Spirit without matter is motion without substance; matter without Spirit is motionless and meaningless. Once again, one sees reciprocity in a symbolic dualism, which clearly configures spatially.²⁰¹

ANISHINABEK CEREMONIES & CHRISTIANITY

In this section, the researcher will investigate and wrestle with how *Anishinabek* ceremonies and Christianity exist in *mino-biimaadziwin*. The researcher will look closely to the

¹⁹⁷ Clara Sue Kidwell, Homer Noley, and George E. “Tink” Tinker. *A Native American Theology*. (Maryknoll, NY: Orbis Books, 2001),45.

¹⁹⁸ Ibid. 46.

¹⁹⁹ Moiety means each of two parts into which a thing is or can be divided.

²⁰⁰ Angel, 70-71.

²⁰¹ Ibid. 164

processes of the *Anishinabek* “*Madoodiswan*”²⁰² keeping in mind the *critical contextualization* frameworks when developing understanding of spiritual allegiances in this particular context.

The *Midewiwin* Lodge ceremony is sacred to the *Anishinabek* people. The cleansing process of the *Madoodiswan* is intended to assist participants in seeking Divine guidance for healing of those involved, protection of the young and the old, and material help and strength for some personal or family goal. Because of this advantage gained by the Lodge ceremony, humans have a daily duty to perform acts of supplication to the *Kitche Manitou*. John Friesen states, “In the life of the Native North American, there is only one inevitable duty: the duty of prayer, the daily recognition of the Unseen and Eternal.”²⁰³ The location and position of the lodge are important to the actions of the ceremony to create a sacred space for the focus on realigning allegiances of the Unseen and Eternal. The *Madoodiswan* or sweat lodge is the initial cleansing preparation ceremony before entering into the *Midewiwin* Lodge. Due to the network of ceremonies built into the *Midewiwin* Lodge, the *Madoodiswan* will be the ceremony used to determine the purpose of seeking. In addition, the *Madoodiswan* can be used separate from the network of *Midewiwin* Lodge ceremonies. The *Madoodiswan* ceremony continues to hold its teleology, meaning or purpose, within or without the great *Midewiwin* Lodge ceremony.

This ceremony of the *Anishinabek* was undertaken to give allegiance to the spirit in order to gain limited or holistic healing. The increased use of the ceremony was prompted by the oppressive European culture polluting *Anishinabek* culture. In order to start this investigate, the researcher will need to look at the literature to find where this ceremonies details are provided.

²⁰² The *Anishinabemowin* word for *Sweat Lodge*.

²⁰³ John W. Friesen, *Aboriginal Spirituality and Biblical Theology : Closer Than You Think*. (Calgary: Detselig,2000),111.

Through relationships along the North Shore, the researcher was able to be referred to the work of Noval Morriseau. Morriseau was an artist whose beliefs of spirituality and mysticism called him into writing about his experiences. The historians of Treaty 3 have archived his blogs. In this blog belong, Morriseau provides the reader a good overview of this particular ceremony. The researcher feels it is important to share detail in order to provide good analysis. It is explained in this way:

This ceremony is that the Ojibway people undertook to heal themselves. It was prompted by the influence of European culture with its corrupting effect on Ojibway culture. In pre-contact times there was no purpose for having a Sweat Lodge. With the introduction of alcohol and the inhumane treatment of Ojibway people the need to re-purify themselves became evident as they were becoming increasingly poisoned by European culture. The ingesting of large quantities of alcoholic mixtures (traders would use water and other things such as beer to dilute the whiskey to save on money; pre-contact there was not even the invention of alcohol by the Native Americans) brought about abusive behavior that was never seen before by native culture. Wife and child abuse was rampant, brought on by drunkenness. They desperately needed to find their way back to traditional ways of living, and the Sweat Lodge was the answer. Not only could they draw out the poison of alcohol but also the behavior that went along with drunkenness, through intense heat and steam. Physically they sweated out the toxins inside the Sweat Lodge. With the help of Medicine Men and Women they also repaired the damage done to their spirits.²⁰⁴

This ceremony affects the participants holistically. According to our local faithkeepers and the researcher's personal experiences with this ceremony, before the ceremony, the candidates fast and pray for four days to prepare their corporal self. Each day, he cleansed his body in the purification lodge. In this way, he presented himself to the *Midewiwin* clean of heart, mind, and body.²⁰⁵ When one is summoned by his sponsor to go into the *Madoodiswan*, one will have to present an offering of some tobacco²⁰⁶ to the Grandfathers, or rocks, in the middle of the

²⁰⁴ Noval Morriseau, *Sweat Lodge Ceremony* 1978
<http://norvalmorriseau.blogspot.ca/2009/03/ceremonies-of-great-objibway-part-i.html> (Accessed on May 14, 2016)

²⁰⁵ Johnston. *Ojibway Heritage*. 85

²⁰⁶ Basil Johnston, *Ojibway Ceremonies*. Bison book ed. (Lincoln: University of Nebraska Press.1990), 33.

pit. At this time, you would say a prayer for someone, state your reason for participating within this ceremony or ask a question. The individual would crawl into the lodge and take your place after stating who you are in the language. The ritual practitioner would instruct participants about how to bring in personal sacred items into the ceremony. These items could be but are not limited to: Eagle feathers, whistles and medicine pouches. As *Anishinabek*, Morriseau instructed the people “to not bring anything into the ceremony that is not natural such as: watches, earrings, gold, silver, eye glasses, false teeth and any female on her moon cycle.”²⁰⁷ It is through these protocols that *Anishinabek* are kept safe. It is important to note both men and women participate in this ceremony however the researcher has limited knowledge of the feminine experience.

The *Madoodiswan* is made up red willow bows and covered with a mixture of blankets, tarps or canvas, depending on the *Mide* or Medicine Man and his spirit guide. Morriseau instructs the reader that “the entrance must always point directly to the East. This has very significant spiritual value, for the Father Sun lives in that direction and has immense power. There is no set size for a *Madoodiswan* it all depends on the lodge keeper and what he sees as fit.”²⁰⁸ Participants are called to a total fast between twenty-four hours or four days before the ceremony. The duration of the fast lies in the control or guidance of the *Mide*. Within the *Madoodiswan*, individuals can seek a place of refuge and healing. “Physically, they sweated out the toxins inside”²⁰⁹ according to Morriseau and allowed the *Midewatik*²¹⁰ to heal the holes left

²⁰⁷ Morriseau. Ibid.

²⁰⁸ Ibid.

²⁰⁹ Ibid.

²¹⁰ According to Basil Johnston, *Ojibway Heritage*, the *Midewatik* refers to spirit being. These can be either positive or negative.

behind. Spiritually, aided by the *Mide*, individuals were able to repair the damage done to their *Midewatik*. Mentally, it was a place to get answers and guidance by asking spiritual entities, *dodem* helpers, the *Kitche Manitou* and Mother Earth. These actions allowed for renewal of allegiance.²¹¹

The Grandfathers are awakened in the stones by heating them in a sacred fire until red-hot. Then they are swept clean by means of a cedar bough broom. Morriseau explains the inside of the *Madoodiswan* as such:

One at a time, the Grandfathers are placed in the *Madoodiswan* cradled down into a shallow pit. This pit is referred to as the bellybutton of Mother Earth. When enough Grandfathers are inside the pit, which is told to the *Mide* by a spirit, then the entrance is closed and sealed up.²¹²

Through the researcher's experiences, the ceremony begins in the lodge. The rocks, *Mishomis*, are at the centre of the lodge glowing red or blue depending on the stone. Next, the eagle whistle or water drum will sound four beats to call the *helpers* into the lodge.²¹³ At this point, water is poured and keeps pouring until the ritual keeper is told by the *Midewatik* to stop. Then the ritual keeper begins his prayers, songs and chants. Morriseau continues to explain the reason for this ceremony:

During the purification of one's spirit inside a *Madoodiswan*, all sense of race, color and faith is disregarded. The only important sense is that of one's allegiance to the *Midewatik*. After all, in the Mother's womb, we are all the same and have the ability to sit with the *Kitche Manitou* himself and his *Midewatik*.

Based on the researcher's experiences, the stream and heat rises up and surround the individuals. This sensation will alert the individual to engage in prayer to *Kitche Mantiou* in order to separate

²¹¹ Ibid.

²¹² Morriseau. Ibid.

²¹³ Johnston, *Ojibway Ceremonies*. 44.

self from the elements. The thoughts are focused on things outside of the physical world. One has the ability to receive messages from the spirit world. The power of mediation is kept with the *Mide*. Morriseau explains the purpose of the *Midewatik*

to decipher these messages and deliver them to the person for whom it is meant. These words can be used as healing for all sorts of ailments such as physical, emotional, directional and diseases. One at a time, all the people inside the *Madoodiswan* have the opportunity to speak, pray and ask for forgiveness from the *Kitche Manitou*, *Midewatik* and the direct people in conflict. In *Anishinabek Midoodiswin*, the individuals will share their reasons for their sacrifice. Each person will share and take as much or as little time as they need. Individual might share there *Anishinabek* name, where they are from, their clan, their colors, their helpers during this time.²¹⁴

This is important to allow the *Midewatik* and *Kitche Manitou* to know where their allegiances are or need to return.²¹⁵ The cycle of the *Madoodiswin* is four rounds. Each round consists of prayers, chants, and songs focusing on curtain ailments or requests. The rounds last between fifteen to thirty minutes.²¹⁶ After each round, the outside flap is opened and a time will be given to reflect. Concluding the ceremony, a feast is prepared for all participants to partake. During the feast, participants are not to talk about occurrences within their experience of the *Madoodiswan* but rather the important lessons or commitments learned. The confirmation of allegiance is given with a change of lifestyle or social behaviour.

If the core reasoning for participating in the *Madoodiswan* ceremony is for purification and renewal of spiritual allegiance then the biblical theological grid needs to be constructed. This will allow this ceremony to be “tested in the light of biblical truth and test of reality”²¹⁷ in

²¹⁴ Morriseau. Ibid.

²¹⁵ Angel. 162-175.

²¹⁶ The length of the rounds depends fully on the *Mide* and the spirit guides. Sometimes, more time is needed to reach a need than other needs.

accordance with the second step of Hiebert's *Critical Contextualization* process. Since *Madoodiswan* ceremony deals with spiritual allegiances, one will need to develop a theology of the invisible or an understanding of the Hiebert's *Excluded Middle*.²¹⁸ According to Eugene Peterson, Christians need to become more and more aware of the world unseen because:

Most of the reality with which we deal is invisible. Most of what makes up human existence is inaccessible to our five senses such as: emotions, thoughts, dreams, love, hope, character, purpose, and belief. Even what makes up most of the basic physical existence is out of the range of our unassisted senses: molecules and atoms, neutrons and protons, the air we breathe, the ancestors we derive from, the angels who protect us. We live immersed in these immense invisibles. In addition, more than anything else, we are dealing with god and *Midewatik* whom no one has seen at any time.²¹⁹

Hiebert, Shaw and Tienou state "The theology of the invisible must take seriously a Trinitarian understanding of God who is continually involved in his creation by his providence, presence, and power. It must take *helpers* seriously, for they are God's ministers"²²⁰ on earth bringing good and bad interactions.

Within the *Midewiwin* ceremony, the *Madoodiswan* is a symbol of sacred mediation between the transcendent and immanent for the purpose of purification through renewal of spiritual allegiance. The meaning and location of the allegiances within this ceremony are simple to evaluate. The meta-theology needs to form and critically evaluate this ceremonial conflict of allegiance and meaning. The theology of worship and submission is framework. Self-centeredness and possession remains to be the initial reflex to humanity in response to mediation.

²¹⁷ Paul G. Hiebert, R. Daniel Shaw and Tite Tienou, *Responding to Split-Level Christianity and Folk Religion* International Journal of Frontier Missions Vol. 16:4, Winter 199/2000
http://www.ijfm.org/PDFs_IJFM/16_4_PDFs/02_Hiebert_Shaw_Tienou.pdf (Accessed on May 14, 2016)

²¹⁸ Hiebert. 196.

²¹⁹ Eugene H. Peterson et al., *Subversive Spirituality*. (Grand Rapids, Mich. Vancouver, B.C.: W.B. Eerdmans ; Regent College Pub.1997). 89-90.

²²⁰ Hiebert *Understanding Folk Religion*. 89-90.

Humanity makes every effort to control the direction of life and solve problems. By making allegiances with *Midewatik*, one honours the god in the middle zone²²¹ by using a magical approach to solve the problem. Victor Turner would call this middle zone, liminality because one sits at the *threshold* of anti-structure.²²²

The traditional expression of *Madoodiswan* is non-honouring or strengthens towards our allegiance with Jesus Christ, but the *Madoodiswan* can be contextualized. Meaning, the tradition ceremony bears allegiance with spirits instead of the Holy Spirit of the living God. For those who follow the Way of Christ, their ailments can be addressed through divine revelation, guidance by the Holy Spirit, reaffirmation by the Church, and continual evaluation of the practice through the focusing the meaning and allegiances towards the Cross of Christ, Resurrection of Christ, and Authority of the Holy Spirit within the disciples life.

Through the traditional *Anishinabek* worldview, participants seek spiritual guidance, healing and direction, through prayers, chants, and songs from the Creator, *Kitche Manitou* and spirits, *Midewatik*. Traditional faith keepers are commanded to commemorate and perpetuate the gift of the knowledge of medicine in and through this ceremony. To celebrate the command was an act of fulfilment of a pledge of allegiance to *Kitche Manitou and Midewatik*. Through this ceremony, participants are declaring their integrity to the plants, animals, and spiritual beings and to Mother Earth. By praying to the plants, animals, and *Midewatik*, participants pledge that the power of the plant, animal, spirit was used to purify and bring renewal.²²³ The prayer of

²²¹ Referring to the *hidden reality*. Hiebert, *Anthropological Reflections on Missiological Issues*. 194.

²²² Victor W. Turner, *The Ritual Process : Structure and Anti-Structure*, The Lewis Henry Morgan Lectures. New York: Aldine de Gruyter. 1994. 91.

²²³ Johnston, *Oibway Heritage*. 83.

allegiance is said: “Your *Midewatik*, My *Midewatik*, and May they unite to make One *Midewatik* in healing or *Kitche Manitou* have given beauty now given the gift of *biimaadziwin*²²⁴, peace.²²⁵ Each person prays to *Kitche Manitou* and to the *Midewatik* inside the lodge. *Anishinabek* who follow and believe the traditional religious system hold these symbols personally. The *Midewatik*, however, have taken an intermediary position between humans and *Kitche Manitou*. The actions of the *Madoodiswan* individuals use specific *Midewatik* as how many *Midewatik* sometimes measures helpers and protectors, and the power of a person under his control. At the termination of the ceremony, individuals believe their *Midewatik* have made them pure and whole. *Midewatik* can directly perform assigned tasks.²²⁶ Through evaluation of meaning and location of allegiances of the traditional worldview, one can concluded the *Madoodiswan* ceremony is used to call upon the aid of *Midewatik* and *Kitche Manitou* in order to become purified, redeemed, and reconnect allegiance with their *Midewatik*.

This is clearly interpreted and evaluated as idolatry in light of the Gospel message and theology of Christianity. Fundamentally, idolatry or idol worship is not about tribal symbols or ceremonies but worship in the human heart or allegiance. Humanity makes graven images or calls for something outside of God to give guidance or healing, this is a deified object or ceremony to which they give their heart, love, fear, homage, sacrifice, and life. Dual allegiance is

²²⁴ Frederic Baraga, *A Dictionary of the Ojibway Language*. (St. Paul: Minnesota Historical Society Press. 1992), 191.

²²⁵ Johnston. *Ojibway Heritage*. 82.

²²⁶ Due to limited resources, the use of Lakota interpretations was used. These interpretations were confirmed and restated within the Ojibwa context. Bucko, Raymond A. 1999. *The Lakota Ritual of the Sweat Lodge : History and Contemporary Practice*. 1st Bison books. ed., Studies in the Anthropology of North American Indians. Lincoln: Published by the University of Nebraska Press in cooperation with the American Indian Studies Research Institute Indiana University Bloomington. 83.

division. Dual allegiance is giving the ceremony or symbol equal authority or estimation of power to both Satan and the demonic as to God and angelic.

In contrast, the focus of a follower of Jesus will be Trinitarian. Instead of the allegiance being to *Kitche Manitou* or *Midewatik*, followers of Christ renounce prior allegiance and reconcile allegiances towards God, Jesus Christ, and the Holy Spirit through the ceremony. The researcher contextualizes Reg Carr's thoughts around allegiances to Christ as follows:

Our Christian's allegiance is to Jesus Christ as God's appointed chief. Our clanship and kinship is in heaven with Jesus. Through the biblical worldview, one knows Christ will return to this earth to fulfil all God's promises, which are centered in Christ. These promises, given first to the fathers of the Jewish race like Abraham and David, explain that God intends to be the central Grandfather of the His Kingdom and the God's guidance will bring restoration to voided souls.²²⁷

One cannot reject and replace the meaning or allegiances of a ceremony and label it contextualized. *Ansihinabek* who follow Jesus have a real opportunity to sanctify and redeem the ceremony. Our allegiance being totally committed to Christ, one cannot serve two masters. There is a potential hazard to new converts if the ceremony is not evaluated within the hermeneutical bridge addressing the cognitive, affective, and evaluative dimension of the culture.²²⁸ The ideology and dualism of syncretism and Split-level Christianity have the potential to develop when ones focus is contextualizing meanings and allegiances.

²²⁷ Reg Carr, *The Christian and Politics: What does the Bible say?*
http://www.thechristadelphian.com/christian_and_politics_online.htm (Accessed November 7, 2009)

²²⁸ Hiebert, *Anthropological Reflections on Missiological Issues*. 89.

The two potential hazards of contextualizing the *Madoodiswan* ceremony based on meaning and allegiance is syncretism²²⁹ and Split-level Christianity²³⁰. All missiologist want to contextualize the Gospel message through a cultural vehicle e.g. *Madoodiswan* to support the connection and identity. The danger of syncretism is amalgamation or attempting to amalgamate cultural vehicles to Christian expression through mixing elements without transforming the meaning or allegiance. Syncretism accepts old beliefs, rituals, stories, songs, customs, art and music uncritically as good and makes few changes if any. Uncritical acceptance of old ways, however, overlooks the fact that there are corporate and cultural sins as well as personal transgressions, and opens the door to syncretism of all kinds. This occurs when a local church adopts the ceremony as a local custom, which appears to the host community to be a foreign intrusion or even threat to their culture, and leads to dual allegiance. Actions and beliefs need to be continually tested with the Scriptures if spiritual growth is to be fostered.

The researcher looked at the writing of George Hunter, one of his favorite writers on Split-Level Christianity to see what he has to say about this phenomenon:

the constructs of “split-level Christianity,” to help describe the impact of the gospel on Irish Celts in the early 400’s. The Roman church was expanding westward but its highly structured and rigidly institutionalized methods were out of touch with the more loose-

²²⁹ Mark Mullins defines syncretism as a combination of elements from two or more religious traditions, ideologies, or value systems. In the social sciences, this is a neutral and objective term that is used to describe the mixing of religions as a result of culture contact. In theological and missiological circles, however, it is generally used as a pejorative term to designate movements that are regarded as heretical or subChristian... The legitimate cultural reshaping of Christianity is referred to as the “inculturation” or “contextualization” of the Gospel, though most social scientists would also include these cultural adaptations as examples of syncretism. Mullins, Mark R. *syncretistic Movement*. In *Dictionary of Asian Christianity*, edited by Scott W. Sunquist, 809-810. (Grand Rapids, MI: William B. Eerdmans, 2001) 809.

²³⁰ Jaime Bulatao defines *split-level Christianity* as the coexistences within the same person of two or more thought-and-behaviour systems which are inconsistent with each other... At one level he professes allegiance to ideas, attitudes and ways of behaving which are mainly borrowed from the Christian West; at another level he holds convictions which are more properly his “own” ways of living and believing which were handed down from his ancestors, which do not always find their way into an explicit philosophical system. Bulatao, Jaime SJ. *Phenomena and Their Interpretation*. (Quezon City: Ateneo de Manila University Press, 1992).22

knit lives of the Celts. While Roman Christianity was adept at explaining some of life's ultimate issues, such as heaven and hell it did little to address the issues of daily life at the level at which most people lived outside of Rome. Hunter claims that history is repeating itself. In a day when people are spiritually sensitive but institutionally resistant, the rigidly institutionalized and highly structured ways of most churches are out of touch with where most people actually live their daily lives in the Western world. When Christianity ignores, or does not help people cope with these very real issues, we often observe Split-Level Christianity, in which people go to church so they can go to heaven, but they also visit, say, the shaman or the astrologer for help with the pressing problems that dominate their daily lives.²³¹

Syncretism is communal whereas Split-level Christianity is personal. Like the Celts, these two phenomena are observed by the researcher within the *Anishinabek* context as well.

In order to avoid syncretism or Split-level Christianity within the *Madoodiswin* ceremony one has five checks to supplement to their grid from Heibert's *Critical Contextualization* process in validating the *truth*:

First, the Bible needs to be taken as the rule for faith and life. All contextual practices must be biblically based not just in form but merit. Second, this approach needs to be recognized by the work of the Holy Spirit in the lives of all believers open to God's leading. Third, critical contextualization must rely on the church to act as the hermeneutical community. This corporate nature of the church as a community of interpretation extends not only to the church in every culture, but also to the church in all ages. Fourth, the corporate need for growing consensus on essential theological points must be addressed. One can see the flaws in others more quickly than in oneself. Finally, one needs to be committed to the ongoing re-evaluation process, which leads to a better understand of the Kingdom of God on earth.²³²

The *Madoodiswan* ceremony could create a contextual expression of allegiance to Christ will help in the evangelization of the *Anishinabek* people. The *Madoodiswan* ceremony seems to be a key to the unlocking the hearts of the *Anishinabek* nation towards the Gospel message of repentance, reconciliation, and restoration. The process of transformation can occur both on the

²³¹ George Hunter, *The Celtic Way of Evangelism : How Christianity Can Reach the West Again*. Nashville, TN: Abingdon Press.2000), 30-31.

²³² Hiebert. 92.

personal and corporate level. In order for one's allegiance to be solidified in Christ through the expressions of the contextualized *Madoodiswan* ceremony, one will need to focus not only the redemption of meaning but also on the construction of the physical structure for the purposes of changing the power from symbol to relationship. Listed below is a wrestling around with this particular contextualized expression of the *Madoodiswan* ceremony with the purpose of examining how the allegiance to Christ could be meaningful in nature.

Within the construction of the contextualized *Madoodiswan*, the local community of followers of Jesus would need to review this ceremony and its elements to determine what contextualization would and needs to occur to honor Jesus. Each part, from the number of willow branches, to the coverings or skins, to the different natural sacred items present would have to be discussed with the large group in order for Jesus to speak to his community on what is pleasing and what is not.

The water is the tool to feed the Grandfathers and awaken their spirits for wisdom, healing, and guidance. The redemptive meaning comes from the dead to life. The contextual meaning applied to the water addresses the need for Jesus' living water to cleanse us and purify us. Ritual washing, whether taking place before worship services or before meals, was a way for people to become spiritually pure. One witnesses this within the New Testament practice of the priests. They were required to ritually wash themselves before performing the sacrifices, in effect, cleaning themselves spiritually before being able to cleanse the people through the act of sacrifice. The Hebrew term *mayim chayim* which is often translated "living water," was used for water that flowed, either through rain, streams, lakes, springs, or being poured from a jug. *Mayim Chayim* was the only water permitted for use in ritual washings in the home. The water in a bowl might not be able to sit in the bowl instead it could be poured, or moving; in order for it

to be acceptable for ceremonial cleansing, if this is what the community agrees. Therefore, the pouring of the water suggests a new redemptive meaning with our understanding of the living water as Christ cleansing us with the stream, may represent those affirmations similar to that requirement for baptism as we see Jesus participate in with John.²³³

The contextualized meaning of the stones suggests toward the Rock, who it the Christ. The stones represent the first confirmation of Christ's personification as the rock that the Church is founded on and secured through.²³⁴ The spiritual rock needs to be drunk from and that rock is Christ.²³⁵ As per the number of stones, instead of allowing the spirits to guide how many rocks are to be brought into the *Madoodiswasn*, the group of followers of Jesus could determine how many rocks are needed and discuss the meaning around the number. The meanings could be but not limited to unity, divine perfection, and spiritual perfection. The number of rounds could be discussed as well. Instead of four rounds, the group might think three is more meaningful, focusing each round on the Father, Son and Holy Spirit, which bears witness to the Trinitarian allegiance of the group.²³⁶ This allows for an outside confirmation of redemption to be witnessed and observed by traditional and followers of Jesus.

The prayers, songs, and offerings move their allegiances from the *Midewatik* to the *Wenijishid-Manitou*, the Holy Ghost.²³⁷ Christian prayers, songs, and offerings which are used within a Christian Church service can be brought into the *Madoodiswan* ceremony in order to

²³³ Matthew 3:13-17

²³⁴ Matthew 16:18. NIV.

²³⁵ 1 Corinthians 10:4. NIV.

²³⁶ 1 John 5:8. NIV.

²³⁷ Baraga.135.

redeem and transform the allegiance of the spiritual realm including the sacraments. The contextualized prayer, through the Holy Spirit, could be explained by the participates like through the words of Daniel Finn:

[*Anishinabek*] seek after and are found by the one true God who has been revealed in Jesus Christ. They listen and wait upon God, call God by name, remember God's gracious acts, and offer themselves to God. Prayer may be spoken, sung, offered in silence, or enacted. Song is a response, which engages the whole self in prayer. Song unites the faithful in common prayer wherever they gather for [the *Madoodiswan* ceremony] added by the researcher.²³⁸

Within the *Madoodiswan*, the participants could choose “to confess the Scriptures as the Word of God, witnessing to God's self-revelation. Where the Word is read and proclaimed, Jesus Christ the Living Word is present by the inward witness of the Holy Spirit.”²³⁹ This action will ensure that the “Scripture is read and proclaimed in the common language.”²⁴⁰

After the ceremony, participates could observe the Sacrament is administered to all of participants and observers based on the Biblical requirements.²⁴¹ The group might come to the conclusion to take responsibility for a selection of Scripture to be read in all contextualized *Madoodiswan* ceremonies and could “exercise care so that over a period, the people will hear the full message of Scripture.”²⁴² The Sacrament of the Lord's Supper is God's act of sealing the promises of faith within the community of faith, as the contextualized ceremony gains redemption.

²³⁸ Daniel Finn, *Exploring the Journey Through Life: A Valuable Aid to Making the Proper Choices* (Lulu.com) 2010. 226.

²³⁹ Independence Presbyterian Church. *Our Worship - Scripture* taken from the *Book of Order, W2.2001* <http://www.ipcusa.org/worship/> (Accessed May 14, 2016)

²⁴⁰ Ibid.

²⁴¹ 1 Corinthians 11:20. NIV.

²⁴² Book of Order. Ibid.

NANABOZHO & JESUS: FAITHKEEPERS

The *Anishinabek* Traditional elders, medicine men, and women may be able to relate the Incarnation, Jesus, with the cultural hero of *Nanabozho*. *Nanabozho* is the most provocative cosmological symbol in *Anishinabek* Faith. Throughout the stories of the *Anishinabek*, there are two basic categories: stories that bring news relating to living human beings or stories about *Manito* and deceased human beings. In this traditional faith, the narratives explain the origin of the world, and the behavior of all things, regardless of their outward form. According to Michael Angel, “[the narratives] explain the birth of the mythic figure *Nanabozho*²⁴³, the *Anishinabek* culture hero and trickster, and his role in helping to create a new earth.”²⁴⁴ Also, these narratives cause for some stability and connect *Anishinabek* to comforts of home over the changes experienced with any appearance of change. These narratives were interpreted as a repetition of old themes contributing to the traditional faiths foundational state.²⁴⁵

The latter stories focus on spreading the knowledge and teachings through a Culture-Hero called *Nanabozho*. Vecsey states,

there are eight primary stories that talk about *Nanabozho*. These eight stories are: the birth of *Nanabozho*, the theft of fire, *Nanabozho* and his brothers, *Nanabozho* and the wolves, the death of *Nanabozho*'s companion, *Nanabozho*'s shooting of the underwater *Manitou*; *Nanabozho*'s killing of the underwater *Manitou* and the deluge, earth divers and re-creation of earth.²⁴⁶

²⁴³ *Nanabozho* is the name of the Ojibway culture hero and trickster. It is transcribed in various ways: *Wenabozho*, *Wenaposo*, *Man-ab-o-sho*, *Manabus*, *Nanabush*, *Nanab'oozoo*, and *Nenabozho* and is related to other northeastern Algonquian figures such as *Gloscap* among the Micmaq, and *Penobosct*, or *Wee-suck-a-jock*, among the Cree. I have adopted what seems to me the most commonly used form.

²⁴⁴ Angel. 4.

²⁴⁵ Charles E. Cleland, *Rites of Conquest : The History and Culture of Michigan's Native Americans*. (Ann Arbor: University of Michigan Press.1992), 32-34.

²⁴⁶ Vecsey. 90-91.

He continues this thought by stating, “There are two themes evident in the story: death and animal-human relationships.”²⁴⁷ He seems to be more focused on the sacrifice rather than, to the author’s mind, the more interesting connection: relationships. From his point of view, relations and relationships seem necessary for the continuation of life.²⁴⁸ Ironically, the role of death portrayed by Vecsey is viewed in a positive light as he says, “each step leads to a benefit of some kind.”²⁴⁹ In the earth diver story, the muskrat dies before he can return to the raft with the peace of earth. Vecsey explains death is sometime seen as success and not a loss, “deaths were essential preconditions for their success.”²⁵⁰ Even though death is inevitable, death can be experienced as a positive event. As we see through the stories the teaching is that death can be a positive benefit as well. Even though we may dread “death, the earth diver story teaches us how to accept death as a part of life”²⁵¹ in order for life to continue. They placed tobacco with the body so that the soul could offer it to the dead leaders of the *spirit world Nanabozho*²⁵² and his wolf-brother. William Warren recognized his importance amongst the *Anishinabek*:

“The history of their eccentric grand incarnation, the great uncle of the red man, whom they term Man-abo-sho, *Nanabozho*, would fill a volume of itself, which would give a more complete insight into their real character.”²⁵³

²⁴⁷ Ibid. 96.

²⁴⁸ Ibid.

²⁴⁹ Ibid.

²⁵⁰ Ibid.

²⁵¹ Ibid. 94

²⁵² *Nanabozho* is the youngest son of Creator. Some Ojibway people regard him as a god; others see him as the all-man, all-woman archetypal human being. *Nanabozho* translated means “well.” This is the Ojibway’s Christ-like figure. Johnston, Basil. 2001. *The Manitous : The Spiritual World of the Ojibway*. St. Paul, Minn.: Minnesota Historical Society Press. 243-244.

²⁵³ Warren, 27.

Nanabozho's actions reflect the *Anishinabek* tribal ethos of aggressive individualism. For *Nanabozho* does not simply rely on his relationship to the personalist power of the universe, he displays a special kind of self-reliance in accomplishing his tasks.²⁵⁴ This *Nanabozho* has two sides to his personality, one of trickster and one of mythic figure. The trickster aspect of *Nanabozho* is extensively developed in numerous stories. *Nanabozho* dupes several animals into extraordinary predicaments and so other animals dupe himself. These loving kindness characteristics reveal the humanity of this Christ-like person of the *Anishinabek*.

Another comparison between *Nanabozho* and Jesus is that of their cultural hero manifesto. Amongst Jesus' culture, Jesus was looked upon as the Messiah or the one who would restore. The Traditional myths of *Nanabozho*'s first coming to Mother Earth are as follows:

Men and women did not continue to give each other the respect needed to keep the Sacred Hoop of marriage strong. Families began quarrelling with each other. Finally, villages began arguing over hunting grounds. Brother turned against bother and began killing each other. Everyone agrees *Nanabozho* had many human-like characteristics but was a spirit. *Nanabozho* lived amongst all creation teaching and leading the way towards a harmonious life and bring all things into harmony with Creator and Creation.²⁵⁵

Within this story, one can observe the chaos in Creation. There was a need for *Nanabozho* to come to Mother Earth and help guide Creation into a live of harmony. This is true for the redemption story of Jesus of Nazareth. The biblical history would suggest a similar course of events. Due to the darkness of the world, there was a need for God to come and lead his people out of this darkness; a second Moses. This was achieved in the person of Jesus. *Nanabozho* and Jesus were used within their cultures to lead their people out of chaos and into harmony or *Shalom* living with all Creation and their Creator, both God for the Jews and *Kitchie Manitou* for

²⁵⁴ This comparison with Jesus can be seen in Jesus' self-reliance actions of going to the Cross to die for all humanity in Luke 23:39-43.

²⁵⁵ Benton-Banai, 29-34.

the *Anishinabek*. It is believed that the use of *Nanabozho* could be the beginning of contextualizing *Anishinabek* Faith.

ANISHINABEK PRAXIS MODEL OF FAITH RECONCILIATION

This researcher is beginning to develop an understanding of the *Anishinabek* and their view of the *Kitche Manitou*. It is the hope of the author to be able to use this information to relate the message of Jesus Christ in a way, which will call the *Anishinabek* into reflection, and evaluation of their belief system to see where Christ can be seen in a contextual way not syncretistic.

Throughout this study of *Anishinabek* Faith, one has come to understand that portion of the faith can be used to present a more holistic gospel message of Jesus Christ and dissolve the Western cultural Christianity which many of the *Anishinabek* experienced since the message hit the shores of North American. Stephen Bevans states “True Christianity must work against such oppressive structures not just by seeking to change certain features, but by seeking to supplant them completely.”²⁵⁶ According to oral tradition, our elders explain *Anishinabek* belief and/or faith to be based on “right acting” not “right thinking.” Its ideology of spatiality allows for one to understand that time is not of the importance but space is. This *Anishinabek* orthopraxy pushes individuals past the theory of the belief into allowing the belief to become a part of your daily devotion to humanity, creation, and Creator. Contextualization could aid *Anishinabek* Faith into an expression of liberation and transformation, which is the key to Bevan’s praxis model.

Another reconciliation point of the *Anishinabek* Faith is its expressions of personal and communal experience. Within the *Anishinabek* faith, there are spaces created for personal

²⁵⁶ Stephen B Bevans, *Models of Contextual Theology*, Faith and Cultures Series. (Maryknoll, N.Y.: Orbis Books.1992), 73.

experiences with the *Kitche Manitou*, e.g. purification ceremonies, and communal experiences, e.g. sweat lodge. The ideology of stewardship with Mother Earth creates praxis thinking. Their faith cannot be experienced only through participation and practice. To be a follower of Jesus and full *Anishinabek* brings a basket of challenges. It calls for a radical re-thinking of the meaning of being a Christian and of the imperative of religious commitment. It precipitates a spiritual crisis. It demands a consequent revision of one's way of life, a true conversion.

The *Anishinabek* Faith calls individuals into a cyclical covenant. One of the tools, which are used by the *Anishinabek* people to bring belief and recommitment, is that of the sweat lodge or purification ceremony. The *Kitche Manitou* will call an individual into this ceremony but the committed action of an individual is the first step. The individual will gather up an offering as a sign of his/her commitment to the belief. These offerings will be given to the *Kitche Manitou* while inside of the ceremonial lodge. During the purification ceremony, the individual reflects on the teachings of the *Kitche Manitou*.²⁵⁷ During this second step, he/she analyzes their position against these teachings. Philip Berryman says, "Theory is constructed as a tool for cutting through the appearance and getting at the heart of things."²⁵⁸ During this step, the heat catalyzes these beliefs to come to the surface. After the ceremony, the individual is brought to a high understanding and commitment to living the sacred way of the *Anishinabek*. This commitment comes through the change of heart this individual expected with *Kitche Manitou* and creation during the ceremony. After the ceremony, the individual needs to then live out the new reality

²⁵⁷ These teachings were given by *Nanabozho* to the Ojibway First Nation. These teachings include: to cherish knowledge is to know wisdom, to know love is to know peace, to honor all Creation is to have respect, bravery is to face the foe with integrity, honesty in facing a situation is to be brave, humility is to know yourself as a sacred part of Creation, and truth is to know all of these things. Given in Benton-Banai, Edward. 1979a. *The Mishomis Book : The Voice of the Ojibway*. St. Paul, Minn.: Indian Country Press. 64.

²⁵⁸ Bevans, 76.

within his/her community. This “living out” can be better understood in the context of spirituality, which is discussed in detail in the next section below.

SPIRITUALITY: A REVIEW

Spirituality can be viewed from various streams of traditional religious understanding; as one search for the sacred. As one examines the literature on spirituality it reveals that this topic is discussed across numerous scientific disciplines and has similarities in other disciplines. This section will cover defining the difference between spirituality and faith; the struggles within spirituality. A brief review of the different models of spiritual formation both intrinsic and extrinsic will be presented and will follow a detailed discussion regarding wellness and spirituality. There has been considerable interest in determining the relationships that exist between spirituality and faith. As one reads through the literature different scholars define spirituality in different ways. However some use similar definitions for both spirituality and faith.

DEFINING SPIRITUALITY VERSUS FAITH

In order to understand the difference between spirituality and faith, let’s look at the definitions. The term spiritual is stemmed from “the Latin *spiritus*, meaning “breath” similar to the Greek Pauline neologism *pneuma*, Spirit of God, or in modern times *breath* referring to the vital spirit or soul.”²⁵⁹ The Oxford English dictionary defines spirituality as:

the body of spiritual or ecclesiastical persons; That which has a spiritual character; The quality or condition of being spiritual; An immaterial or incorporeal thing or substance; The fact or condition of being spirit or of consisting of an incorporeal essence.²⁶⁰

²⁵⁹ Dr. Ron Leifer, *Engagements with the World: Emotions and Human Nature*, (Bloomington,IN:Xlibris Corporation) 2013. 134.

²⁶⁰ Simpson, J. A., E. S. C. Weiner, and Oxford University Press. 1989. *The Oxford English Dictionary*. 20 vols. 2nd ed. Oxford Oxford ; New York: Clarendon Press ; Oxford University Press. 259.

According to Sandra Schneiders, The use of spirituality in pre-Vatican II Catholicism was known to support a more Pauline understanding of spirituality described as any reality (charisms, blessings, and hymns) that was under the influence of the Holy Spirit.²⁶¹ In 1 Corinthians, we see Paul using this term to distinguish the difference between a person who is spiritual *pneumatikos* or natural *psychikos anthropos*. Jenkins defines “spirituality as the human response to a mysterious transcended ‘Other’ that for unknown reasons cares enough about us to initiate a relationship with us.”²⁶² Hinterkopf defines it as “a subtle, bodily feeling with vague meanings that brings new, clearer meanings involving a transcendent growth process.”²⁶³ Hughes states, “Spirituality is the ways in which people seek, make, celebrate, and apply meanings to their lives.”²⁶⁴ According to Mahrer, spirituality refers to “some kind of relationship between the person and higher force, being, power or God.”²⁶⁵ A Christian-Biblical view of spirituality is more specific and personal than these above:

It involves personal intimacy with God, a process of being conformed to the image of God for the sake of others. This spiritual journey is an ongoing experience of being shaped by God’s towards holiness... Christian spirituality is compassion oriented. It reaches out to the poor, the hungry, the needy, the sick, the victims of violence in their perpetrators, the down an outer poverty interest neighborhoods, and the up in outer suburbia Knights who often are too proud or self-sufficient to admit their neediness. Christ modeled concern for the needy, care for those in distress, and a willingness to come alongside people in their time of pain and confusion. He was deeply concerned as

²⁶¹ Schneiders, Sandra Marie, Bruce H. Lescher, and Elizabeth Liebert. 2006. *Exploring Christian Spirituality : Essays in Honor of Sandra M. Schneiders*. New York: Paulist Press. 681.

²⁶² J.M. Jenkins, *Practical concerns about the definition of spirituality*. ASERVIC Interaction, 1997.2.

²⁶³ E. Hinterkopf, *Integrating spiritual experiences in counseling*. Counseling and Values, 38(3), 1994. 165-175

²⁶⁴ Philip Hughes et al., *Believe It or Not: Australian Spirituality and the Churches in the 90s* (Kew, Australia: Christian Research Association, 1997), 7.

²⁶⁵ A.R. Mahrer, *Existential-humanistic psychotherapy and the religious person*. In E.P. Shafranske, Religion and the clinical practice of psychology. 1996. 433.

well for people who didn't know him and he instructed his followers, and the last word of abomination, to go out into the world and make disciples.²⁶⁶

Croucher provides another definition which is a bit clearer:

Christian spirituality is about the movement of God's Spirit in one's life, in the community of faith, and in the cosmos. It is concerned with how the reality relates, in living there, enlightened, empowered by the Spirit of Jesus. Spirituality is the dynamic process whereby the word of God, the Bible, is applied by the Spirit of God to the heart and mind of the children of God so that he or she becomes more like a son of God, Jesus.²⁶⁷

The core belief within these two definitions focus on the connectivity between faith and spirituality; in accordance with Gridley, Horton, Lewis and McGrath, we need to understand:

God is a personal being who creates humans for relationship with God and with fellow human beings; God took on human form (the incarnation) and offers forgiveness of sins through faith and following of Jesus Christ; the Bible is the divinely inspired word of God, and it serves as the fundamental guidebook for learning spiritual truths and for living in relationship with others; and the church is the body of Christ disciples who are called together to worship, to love one another and to love and minister to a world of people, all created in the image of God.²⁶⁸

Like other definitions of spirituality, Christian spirituality is a relational spirituality. The teachings of the Bible are anchored within meaning and foundational for Christian spirituality. The focus of the Bible is on relationship where God affirms humans to have a relational responsibility to God, to others, and to themselves. We see this in Exodus 20:1 – 17²⁶⁹ when the Creator God gives the Jewish people the 10 Commandments which provide the boundaries for this spiritual relationship. In Matthew 22:37 – 40, we see Jesus being asked what he thought the greatest commandment was to which he responded:

²⁶⁶ Gary R. Collins, *The Soul Search : A Spiritual Journey to Authentic Intimacy with God*. (Nashville, Tenn.: T. Nelson.1998) 91,190.

²⁶⁷ Ibid.91.

²⁶⁸ R.E. Watts, *Biblically Based Christian Spirituality and Adlerian Psychotherapy*. *The Journey of Individual Psychology*, Vol. 56. No. 3. Fall 2000. 318

²⁶⁹ Exodus 20.

You shall love the Lord your God with all your heart, and with all your soul, with your entire mind. For this is the greatest and for most commandment. The second is like it you shall love your neighbor as yourself. On these two commands depend the whole law and the prophets.²⁷⁰

These examples reveal that God's focus is to address how the Jewish people should stand in relationship to himself and how they should stand in relationship with the rest of creation. Here we see again the stress on the need for a vertical relationship with God and the horizontal relationship with creation pointing towards the essence of spirituality. According to Stanley Grenz in his book, *Theology for the Community of God*, he writes:

is not surprising that ultimately the image of God should focus on the community. Of the doctrine of the Trinity asserts, throughout all eternity God is community, namely, the Fellowship of the father, the son, and the Holy Spirit who comprises the triune God. The creation of humankind in the divine image, therefore, can mean nothing unless that human express relational dynamic of God who representation we are called to be. Consequently each person can relate to the image of God only within the context of life and community with the others. Then the image of God is a community concept it refers to humans as being in fellowship²⁷¹

Grenz teaches us that the very nature of our humanness was created in the image of God in order to live in community with other people. In the past paragraphs we have reviewed how several scholars define spirituality within a Christian and biblical context. In order to broaden our understanding we now need to look at how other studies define spirituality.

Within other disciplines, the term spiritual refers to the “transcendental relationship between the person and a higher power/being, a quality that goes beyond a specific religious affiliation.” The word spiritual is understood to have a multidimensional concept. Burkhardt explains spirituality as one “trying to lasso the wind”²⁷² Neither a breath nor the wind can be

²⁷⁰ Matthew 22.

²⁷¹ Stanley J. Grenz, *Theology for the Community of God*. (Grand Rapids, Mich.: W.B. Eerdmans. 2000), 232-233.

constrained by boundaries however both can be felt and objects are impacted by the different speeds in which these items travel.

Spirituality means believing in a power operating in the universe greater than oneself while involving a sense of interconnectedness with all living creatures and an awareness of the purpose and meaning of life. Spirituality includes aspects of higher consciousness, transcendence, self-reliance, self-efficacy, love, faith, enlightenment, mysticism, self-assertiveness, community and bonding as well as a supreme being or supreme intelligence that may be referred to as God, Allah, Jesus, Buddha, Creator and other religious figures. It is a personal, individualized set of beliefs and practices that are, or are not, church related.

There are two dimensions to this concept focusing on the vertical relationship with a high power while having a horizontal represented relationship with others e.g. creation. Spirituality can be a unifying force providing meaning in life. It has the ability to contribute to an individual, family or communities' values, perceptions and faith as well as being a common bond.²⁷³

Although there is no consensus for one definition of spirituality, Zinnbauer states, "The ways in which the words [faith and spirituality] are conceptualized and used are often inconsistent in the research literature. Despite the great volume of work that has been done, little consensus has been reached about what the term actually means."²⁷⁴ William James writes:

"There are both institutional aspects to [faith], including belief systems and rituals that one inherits when choosing to be part of [faith]. There is an experiential dimension, which is more direct and immediate."²⁷⁵

James provides context by explaining an individual's "firsthand" experiential faith is direct rather than an institutionalized second-hand experience inherited with tradition.²⁷⁶

²⁷² Cyndie, Koopsen, and Caroline Young, *Integrative Health : A Holistic Approach for Health Professionals*. (Sudbury, Mass.: Jones and Bartlett Publishers.2009), 32.

²⁷³ The definitions within this set ranges from the following authors: Burkhardt & Nagai-Jacobson, 2005; Daniels, Nosek, & Nicoll, 2007; Demlaune & Ladner, 2006; Seaward, 2006; Sorajjakool & Lamberton, 2004; Stanley & Beare, 1995; Weil, 1997 found in Bihagavad Gita, *Health and Human Spirit* , (Jones and Bartlett Publishers) http://www.jblearning.com/samples/0763757616/57618_CH02_Pass2.pdf (Accessed Mary 14, 2016)

²⁷⁴ W. James, *The varieties of religious experience: A study in human nature*. (Cambridge, MA: Harvard University Press,) 1958. 34.

²⁷⁵ Roehlkepartain. 4.

Koenig, Hill and Pargament provides some insight to one of the major struggles between faith and spirituality is that “faith is being subjective to institutional, formal, outward, doctrinal, authoritarian, inhibiting expression and in spirituality there is a representation of an individual ability to connect with their subjective, emotional, inward, unsystematic, freeing expression.”²⁷⁷

According to Zinnbauer *et al*,

spirituality is now commonly regarded as an individual phenomenon and identified with such things a personal transcendence, supra consciousness sensitivity and meaningfulness whereas faith, in contrast, is now often described narrowly as formally structured and identified with religious institutions and prescribed theology and rituals.²⁷⁸

In the field of psychology, Douglas Macdonald adds the domain of “religiousness” as a category within the doorway of spirituality.²⁷⁹ He has also created an *Expression of Spirituality Inventory Revised* tool which will be used in the quantitative portion of this study due to its ability to categories these expressions into dimensions. This categorization helps the researcher to be able to have boundaries for the examination of these phenomena. There are some hazards to when individuals try and keep faith and spirituality separated like to parallel rivers. In the next part, the struggles within Spirituality will be discussed to see if faith and spirituality can be separated from one another.

WRESTLING WITHIN SPIRITUALITY

²⁷⁶ James. 329.

²⁷⁷ Koenig, et al. *Handbook of religion and health*. New York: Oxford University Press. 2001. 46. & Hill, P.C. and Pargament, K *Advances in the conceptualization and measurement of religion and psirialtiuy: implications for physical and mental health reseracfh*. (*American Psychologist*:58) 203, 64.

²⁷⁸ B. J. Zinnbauer, and H.G Pargament, K. I., Cole, B., Rye, M. S., Butter, E. M., Belavich, T. G., et al. *Religion and spirituality: Unfuzzifying the fuzzy*. *Journal for the Scientific Study of Religion*, 36, 1997.551.

²⁷⁹ Douglas A. MacDonald, "The Expressions of Spirituality Inventory: Test Development, Validation, and Scoring Information." *Unpublished test manual*. 2000.1.

According to John Fisher, “human spirituality is increasingly being recognized as a real phenomenon and not merely mental illusion.”²⁸⁰ Wuthnow explains his struggle between faith and spirituality:

the polarization of [faith] and spirituality into institutional and individual domains ignores that fact that all forms of spiritual expression unfold in a social context and that virtually all organized faith traditions are interested in the ordering of personal affairs.”²⁸¹

Horsburgh maintains that “religion focused on ideology and rules of faith and belief systems”²⁸²

Wuthnow says, “these artificial lines of division; blur the fact that belief and tradition are intertwined dynamically with the experiential.”²⁸³ Another struggle within spirituality as outlined by Hill and Pargament is the fact these artificial divisions create a norm stating faith is bad but spirituality is good.²⁸⁴ These ideas fuel the boundaries between faith and spirituality instead of understand their collective strength. Pargament cautions the reader to look at both the “helpful and harmful side of both faith and spirituality.”²⁸⁵ The third struggle is focused on the research of the topic. According to Zinnbauer *et al*, “the empirical reality is that most people experience spirituality within an organized religious context and fail to see the distinction between these phenomena.”²⁸⁶ This is countered by a claim of David Hay who states, “Outstanding spiritual

²⁸⁰ Fisher. John, "The Four Domains Model: Connecting Spirituality, Health and Well-Being." *Religions*, no. 1: 17. 2001. 1.

²⁸¹ Robert Wuthnow, 1998 cited in Hill, P.C. and Pargament, K.I. *Advances in the conception and measurement of religion and spirituality: implication for physical and mental health research*. American Psychologist. 58(1). 2003. 64.

²⁸² John W. Fisher, *Reaching the Heart: Assessing and Nurturing Spiritual Well-Being via Education*. UofM Custom Book Centre. 2010. 9.

²⁸³ Wuthnow. *Ibid*.

²⁸⁴ Hill, P.C. and Pargament, 2003. 64.

²⁸⁵ Kenneth Pargament, *The bitter and the sweet: An evaluation of the costs and benefits of religiousness*. *Psychological Inquiry*, 13, 2002, 168–181. cited in Hill, P.C. and Pargament, K. *Advances in the conceptualization and measurement of religion and spirituality: implications for physical and mental health research*. (*American Psychologist*:58) 203, 2003. 65.

leaders developed from religion... [with] some spiritual core remains in all religions. We therefore take it that religions overlap with the spiritual domains.”²⁸⁷

Not only at the core and overlapping religion but Hill and Pargament would argue “spirituality can be understood as a search for the sacred, a process through which people seek to discover, hold on to, and when necessary, transform whatever they hold sacred in their lives.”²⁸⁸

The search for being within a faith experience or expression may or may not be religious. The concept of sacred is the anchor point to hold both faith and spirituality together. As stressed above in the section regarding faith, Pargament states, “...the concept of God, divinity, transcendence and ultimate reality ground their relationship.”²⁸⁹

John Fisher claims two Christian writers, Smith and Wright, would argue “against removing religion and God from the discussions of spirituality is like defining secular spirituality with a need for a God component.”²⁹⁰ By doing this, one would take the common denominator from both spirituality and religion away causing difference. This difference is supported by Vaillant who states that religion is acquired in childhood and youth, and, if all goes well, empathy, the appreciation of context and dialogue with others later lead to spiritual maturity.²⁹¹ In contrast, Hays *et al* explains spirituality as “an inbuilt feature of the human species that

²⁸⁶ Zinnbauer. Ibid.

²⁸⁷ Roehlkepartain. 47.

²⁸⁸ Hill and Pargament. 2003. 65.

²⁸⁹ Roehlkepartain. 5.

²⁹⁰ Fisher, *Reaching the Heart*. 9.

²⁹¹ Roehlkepartain.262.

develops from the beginning of an individual's life."²⁹² Spiritual formation's movement wakes an intersection and divergence within faith and spirituality. Roof suggest,

spirituality and formation hold values of freedom, success and personal realization pav[ing] the way for the search for a credible and authentic spiritual life, opening the way for a deep sense of wellbeing and self-discovery [outside of] the traditional spiritual dwellings imply[ed] in a temple, a church, clear boundaries, codified rituals, an known symbolic universe and indisputable certitudes [instead suggests] peace for this type of spirituality of seeking, by contract, is open to the possibilities of confronting and meeting diversity, new teachings, new experiences, new ritual practices...it is dynamic...movement and inclusion ,contamination and hybridization in *Giordon: The body between religion and spirituality*.²⁹³

The last struggle of spirituality the author would like to focus on is the ignition on the perspective. Taken *From [the] Truth to Reconciliation report*, Fred Kelly shares as a *Confession of a Born Again Pagan*, the *Anishinabek* "at creation received seven fundamental laws to mediate their relationship with all other life. These laws are summed up in the following words: love, kindness, sharing, respect, truth, courage and humility."²⁹⁴ These laws were given to *Anishinabek* in order to better interpret the *Kitche Manitou's* sacred for principals that were to be given to *Anishinabek* descendants.

²⁹² D. Hay, Reich, K.H.; Utsch, M. *Spiritual development: Intersections and divergence with religious development*. In *The Handbook of Spiritual Development in Childhood and Adolescence*; Roehlkepartain, E.C., King, P.E., Wagener, L.M., Benson, P.L., Eds.; (Sage Publications: Thousand Oaks, CA, USA, 2006), 47.

²⁹³ W. C. Roof, *Spiritual marketplace: baby boomers and the remaking of American religion* (Princeton, Princeton University Press,1999), 23.

²⁹⁴Fred Kelly, *Confession of a Born Again Pagan* cited within Marelen Brant Castellano, Linda Archibald and Mike Degagne, *From Truth to Reconciliation:Transforming the Legacy of Residential School* (Ottawa,ON:Aboriginal Healing Foundation) 2008, 35. <http://www.ahf.ca/downloads/truth-to-reconciliation.pdf> (Accessed May 14, 2016)

According to Fred Kelly, the birth of *Biimaadziwin* starts with “*Pagonekiishig*, the four concentric circles of stars revealed the gift from the *Kitche Manitou* that forms the meaning of the four sacred *Anishinabek* spirituality.”²⁹⁵ According to Kelly,

The first focuses on the four layers of sky consisting of the colors red green blue and yellow; the four spiritual lodges: the sweat lodge, seeking tent, roundhouse and teaching Lodge. The second discusses the four drums consisting of a little rattled drum, water drum, hand drum and ceremonial drum. These drums are accompanied by the four pipes: red, yellow, black and white.²⁹⁶

The third principle looks at the seasons and stages of life. Johnston explains the four seasons: spring, summer, fall and winter have a relationship to our temporal lives and its phases including childhood, adolescence, adulthood and eldership.²⁹⁷ The final principle discusses the relationship of the clans to explain which are found within the *Anishinabek* clan system: winged ones, four-legged, water beings and crawlers. This sacred principle has the expressions of interconnectedness visual seen in the mind. It confirms that within sacredness and spirituality there are rules, rituals and the right time to walk certain paths. Kelly goes on to explain that amongst the *Anishinabek*:

Spirituality is a personal relationship with the *Creator* and that there are four principal societies through which an individual inherent may live this relationship. The way within each society is as individual as it is personal and it is guided by its own ceremonies. But the four ways are complementary, meaning that a person can belong to all for; the spirituality of the East is *Waabanowin*; the spirituality of the South is *Shaawanowin*; the spirituality of the West is *Ogimaawin*; and the spirituality of the north is *Midewiwin*, the principal society.²⁹⁸

²⁹⁵ Fred Kelly, “Anishnaabe Leadership”. December 14, 2005.3.

²⁹⁶ Fred Kelly, *Confession of a Born Again Pagan* cited within Marelén Brant Castellano, Linda Archibald and Mike Degagne, *From Truth to Reconciliation: Transforming the Legacy of Residential School* (Ottawa, ON: Aboriginal Healing Foundation) 2008, 35. <http://www.ahf.ca/downloads/truth-to-reconciliation.pdf> (Accessed May 14, 2016)

²⁹⁷ Johnston. *Ojibway Heritage*. 27.

²⁹⁸ Kelly. *Confessions*. 36.

Many *Anishinabek* will call on spiritual counsel from these four directions during the appropriate time of year. For example, Johnson instructs the reader that in the springtime the water drum calls the *Anishinabek* to sit in Council and listen to the words of the four directions. These councils meet at the principal places in the large or at ceremonial sacred lands. During this time healing ceremonies are conducted to strengthen the inner self and ensure that weaknesses are balanced. In order to understand balance, we need to look at what we have learned from this struggle to how formation contributes to our inner harmony.

MODELS OF SPIRITUAL FORMATION

There are many different models and practices of spiritual formation. Benson *et al.* provides an operational definition of this section:

Spiritual development is the process of growing intrinsic human capacity for self-transcendence, in which the self is embodied in something greater than the self, including the sacred. It is the development ‘engine’ that propelled the search for connectedness, meaning, purpose and contribution. Initiate both within and outside of religious tradition, belief and practice.²⁹⁹

From a common or universal development structure, one might hope to discern the course of spiritual development. It seems from the definition above that the common development pathway supports a mature spiritual sensibility and its outcome. Eugene Roehlkepartian states, “it is not at all easy to see what might count as the development of spirituality, at least in the sense of that which we speak of psychologically in linguistic development. He goes on to say “what might count as a uniquely developmental aspect of spirituality that could not be more clearly explained in the terms of rational and emotional capacities needed to grasp and embrace certain articles and practices of faith.”³⁰⁰ It is because of these two reasons; the researcher has chosen to use the

²⁹⁹ P. L. Benson, Roehlkepartian, E. C., & Rude, S. P. *Spiritual development in childhood and adolescence: Toward a field of inquiry*. (Applied Developmental Science, 7, 2003), 205-206.

³⁰⁰Roehlkepartian, 79.

language of spiritual formation to differentiate formation from development. The researcher will examine the subject from five different models. This brief overview is not exhaustive.

According to Dallas Willard, spiritual formation is defined as “the spirit driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”³⁰¹ He informs the reader that there are six aspects which make up human nature: “thought, feeling, choice, body, social context and soul to which the core of each human person is the human spirit.”³⁰² Willard’s model of self focuses on thoughts and feelings as mental and one’s heart and will as spirit. The process of spiritual formation is:

the human being is transformed to Christ likeness under the direction of a regenerated well interacting with the constant overture of grace from God. Such transformation is not the result of mere human effort and cannot be accomplished by putting pressure on the will alone.³⁰³

Willard expresses that spiritual formation comes from ones commitment to study the sacred writings of the Bible and mediate on those words. These actions of studying and meditating can be defined as practices.

Demaret states, “Spiritual formation of the process of the parent spiritual development using gauge and a set behavior, term disciplines. Advocates believe these disciplines help shape the character of the practitioner into the likeness of Christ.”³⁰⁴ He goes on to say “the teachings of many practices that open the believer to the presence or direction of God and nurture the character traits of Christ into fruition.” We see this common understanding in Richard Foster’s

³⁰¹Dallas Willard, *Renovation of the Heart : Putting on the Character of Christ*. (Colorado Springs, Colo.: NavPress.2002,) 22.

³⁰² Ibid.30.

³⁰³ Ibid. 41.

³⁰⁴ Bruce A. Demarest, *Satisfy Your Soul : Restoring the Heart of Christian Spirituality*. (Colorado Springs, Colo.: Navpress.1999), 24.

book *the celebration of discipline*, where his Roman Catholic and Orthodox origin supports the teachings and practices of the mystics. Again spiritual maturity and depth are seen as a means of growing in accordance with these disciplines.³⁰⁵ Richard Foster provides three sections of disciplines. But for the purpose of this study, we will focus on the two: inward versus outward.

The inward disciplines are meditation, prayer, fasting and study.³⁰⁶ Foster explains meditation as entering into a listening silence in order to hear God's voice. This is similar to *Anishinabek* or Eastern meditation practices. Prayer is an interactive conversation with God, practiced as contemplative prayer. He says, "Prayer brings us into the deepest and hardest work of the human spirit... Prayer is the central avenue God uses to transform us the culture we come to the heartbeat of God the more we see our need and the more we desire to be conformed to Christ."³⁰⁷ The topic of prayer is a vast multidimensional discussion that is impossible to cover in this study. However, Romans 8:26 paints a picture of the support we have in the Holy Spirit who intercedes for us with "sighs too deep for words." The third discipline focuses on fasting. This biblical and ancient discipline is shared by all the major religions in the world.³⁰⁸ Fasting reminds us that we are sustained by every word that proceeds from the mouth of God.³⁰⁹ The final inward discipline was biblical study. Alexander Pope says, "There is no study that is not

³⁰⁵ Richard J. Foster, *Celebration of Discipline : The Path to Spiritual Growth*. 1st ed. (San Francisco: Harper & Row. 1978), 12.

³⁰⁶ Ibid.15-76.

³⁰⁷ Ibid.33.

³⁰⁸ Ibid.48.

³⁰⁹ Mathew 4:4.

capable of delighting us after a little appreciation to it. Study is well worth our most serious effort.³¹⁰

Foster shares the four disciplines as a model for spiritual formation. These disciplines are simplicity, solitude, submission, and service. Matthew 6:33 states the joyful unconcern for possessions we experience as we truly seek first the kingdom of God and his righteousness. This position provides the believer with freedom to look at the simple things in life. According to Foster, “the Christian discipline of simplicity is an inward reality that results in an outward lifestyle.”³¹¹ It is in simplicity one can seek God’s kingdom as the only thing to be central in this practice. Solitude like simplicity allows for the person to silence their own thoughts, anxieties and allow for the “fruit of solitude to increase their sensitivity and compassion for others.”³¹² Martin Luther charges followers of Jesus to cultivate all fruits, “a Christian is perfectly free Lord of all, subject to none. A Christian is perfectly dutiful servant to all, subject to all.”³¹³ Every discipline has its freedoms. Submission is focused on the triune God, the Scriptures, our family, neighbors, community, the broken and the world. Foster concludes these disciplines by explaining, “When people begin to move into the spiritual realm, they see that Jesus is teaching the concept of authority that runs completely counter to the thinking of the system of this world. They come to perceive the authority does not reside in the position or the degree or title or tender and any outward symbol. The way of Christ is in another direction altogether - the way of spiritual authority. Spiritual authority is God ordained and God sustained.”³¹⁴ It is these

³¹⁰ Foster, 76.

³¹¹ Ibid.80.

³¹² Ibid.108.

³¹³ Ibid.110.

understandings of disciplines which open the door for *Anishinabek* ritual and ceremony to be a complementary model of spiritual formation.

Within *Anishinabek* spiritual formation, the model focuses on “the mind, the body, the emotions and the spirit as an integrated human being.”³¹⁵ In a person’s life, wellness has an expression of balance and integration.³¹⁶ A review of the literature shows that the three main disciplines are story, teaching and ceremony. The researcher will explain how these three disciplines contribute to the formation of *Anishinabek* spirit.

To understand the origin and nature of life, existence and death, the *Anishinabek* conduct inquiries within the soul-spirit that was the very death of their being. Through dreams or vision quests they elicit revelation; knowledge that they then cover memory and perpetuate in story and re-enacting ritual. But in addition to insight, they also gain a reference for the mystery of life which animates all things: humankind, animal kind, plant kind and the very earth itself.³¹⁷ Johnston provide insight to the private internal actions “[*Anishinabek*] sought the patronage and the pardon of the mysteries, *Manitous*, who preside over the animals and the spirits; and medicine men and women in both the mysteries to confer curative powers upon the herbs that were used in their preparations.” In public, the people conducted rituals and ceremonies to foster upright living: petitioning you shame on it to and the deities for blessing; or offered Thanksgiving for game an abundant harvest. From the origin and forms of the ceremonies and

³¹⁴ Ibid.124.

³¹⁵ Benton-Banai, 63.

³¹⁶ Angel, 49.

³¹⁷ Johnston, *Ojibway Ceremonies*. Preface.

from the substance of chants and prayers, the *Anishinabek* understand and interpret of moral order can be discovered.

Anishinabek would see ceremony as spiritual formation. One of the ceremonies used to prepare our spirit for this human experience is called *Waussaeyaubindumowin*, Vision Quest. The researcher feels it's necessary to go through the details of the ceremony to support the claim above. This invitation is given to a young man around the age of fourteen. Prior to this invitation, his father and grandfather would take time with him to provide preparatory teachings and instructions during his quest. So that by the time the invitation is given the individual understands the meaning of the quest and the obligations. He is ready. Johnston instructs the reader by saying:

“... here far from men and women, they could preside over their affairs without disturbance. These places are special. The only time that it was regarded as permissible to enter the domains of the spirits was during the quest for vision. On these occasions it was said the spirits welcome the visitor and aided in the quest.”³¹⁸

Since *Anishinabek* see themselves as spirits having a human experience the formation of their spirit focuses on the spirit to spirit connection. The individual is left at one of the sacred places and begins building “a small lean-two to with the betting of cedar bows.”³¹⁹ It is said the individual is left alone and historically he would be totally alone for the first time in his life. Here we see solitude being used to form the soul by having the individual connect with their *Kitche Manitou*. Johnston provides a story of an individual named *Mishi-Waub-Kaikaik* who shares the details of his quest as follows:

Mishi-Waub-Kaikaik's mind wandered back and forth between the present in the past but when the dark began to take hold of the forest, stripping the trees of their color and

³¹⁸ Ibid.44.

³¹⁹ Ibid..

dimming their outlines, he concentrated on the past, where things were familiar... Near and distant world like. And yet if your site was dim every other sense was sharpened, especially his hearing... He could hear everything; see nothing. And then he remembered the monsters: *Weendigoes*, *Pauk*, and the *Negaunaube* who were found in the forest. This was their domain.³²⁰

The story reveals another principle found in the *Anishinabek* ceremony known as self-discovery.

Mishi-Waub-Kakaik explains his process:

All the dangers and the entire unseen foe that threatened him throughout the night had vanished. He reflected; and the more he thought about his anxiety, the more he was ashamed of his fear and of himself... The fears had come from within himself, from within his spirit. He had discovered things that he had not previously known because of his preoccupation with the activities of man and with the immediate and concrete world around them. He discovered things that would be hidden to others unless he revealed them. When he began to understand these things, [he] felt better... He drove out of his body's desires... Not letting them govern the spirit, for it was the spirit that must be dominant, regulating all human needs. This was the mastery of self; the beginning of a new existence... He came to know his soul and to form a vague notion of his spirit. But that was not too elusive for his mind to hold. It was four days of fast. *Mishi-Waub-Kaikaik* was weak; but he felt refreshed. The success of the ritual was depended upon the faith and the integrity... *Mishi-Waub-Kaikaik* was a *Jeesekeewinini*, One who communes with another world, he was heard to chant in a different language... very old and long ago forgotten.³²¹

Like Foster, Basil Johnston provides four spiritual disciplines that ceremony contributes to the new spirit: solitude, self-discovery, fasting and interaction with creation. David Peat provides insight to these inner activities:

The inner dialogue is supported by the sharing of healing narratives because it helps to remove blockages to the integration of emotions and thoughts, particularly about self. As a person tell the story he or she re-experiencing the whole event, not just parts of it. Healing energy is unreleased as the blockage disappears. By sharing stories of pain and suffering and also healing and finding self and meaning in life, *Anishinabek* caused the creation of a greater understanding.³²²

³²⁰ Ibid.46-47.

³²¹ Ibid.50-55

³²² F. David Peat, *Lighting the Seventh Fire : The Spiritual Ways, Healing, and Science of the Native American*. (Secaucus, N.J.: Carol Pub. Group.1994,) 147.

The sources of these inner dialogues are stemmed from teachings given by elders.

Elders play a key role in *Anishinabek* community. It is said they are the keepers of the stories. The majority of these stories hold the teachings of *Anishinabek*. As in Christianity, the *Anishinabek* have a similar commandment found within the seven grandfathers, *Mishomis*, teachings. Eddie Benton-Banai shares the story of the seven *Mishomis*:

Seven *mishomis* were given the responsibility by the *Kitche Manitou* to watch over *Anishinabek*. We must begin very early with our children instructing them in these teachings. Children are born fully developed senses and are aware of what is happening around them. They can even communicate with the spirit world. Most of us as human beings are so far removed from the spirit world we cannot tell when an infant is saying... Giving our young children the teachings they would need to guide them in their later lives. Each grandfather took a gift out of the *aw-kik*, vessel. One of the seven gifts which came out of the vessel was the seven sacred teachings: wisdom, love, respect, bravery, honesty, humility and truth.³²³

It's not enough to have knowledge of these teachings because these teachings would just be a part of one's faith or belief system. Instead, Benton Banai provides insight into spiritual formation as a twin *nee-sho-day* of the physical existence. He instructs the reader that in order for people to be completely healthy they must seek to develop themselves spiritually... Using the *Ba-wa-ji-gay-win*, Vison Quest, as the avenue for the spiritual formation.³²⁴ The seven grandfather teachings provide the *me-ka-naynz*, path, for *Anishinabek* to find *mino-baamaadziwin*, the good life.

WELLNESS: A FRAME FOR BEING

Wellness is a term with great depth and broad understanding. Similar to faith and spirituality, the infrastructure supporting the concept of wellness could be observed as a spider

³²³ Benton-Banai, 65.

³²⁴ Ibid. 66.

web or networks of multiple players. The concept of wellness can be traced to 1654 within a dairy writing of Archibald Johnston, “I...blessed God...for my daughter’s weaknesses”³²⁵

Through a review of the literature, wellness was often used to assess the human condition of not being ill until the mid-20th century. The writings of Phineas Quimby suggest a new thought around wellness which “central an idea that divinity expresses itself in human beings and manifested itself in health, supply, wisdom, love, life, truth, power, peace, beauty and joy”³²⁶ In 1864, Quimby takes the idea of treating disease in order to reinstate wellness not by medicine but through changing the mind:

“The idea of curing disease without medicine is a new idea and requires quite a stretch of the imagination to believe it, and to me it was as strange as to any person; but having had twenty-five years of experience, I have found out that all our evils are the result of our education and that we imbibe ideas that contain the evils that we complain of. Ideas are like food, and every person knows that in almost everything we eat and drink, there is some idea attached. So ideas are food for the mind, and every idea has its effect on mankind. Now seeing how ideas affect the mind, I find that when I correct the ideas, I cure the sick...The doctors say they have this disease or that disease according to the symptoms that they say they have and therefore they must take some medicine. This false doctrine has taken possession of the people's mind and they believe it as firmly...I leave it to people to judge what the most Christian-like belief is. It is impossible to make man act different from his belief unless he feels a sort of condemnation...for one believes it right... Every form of religion has its advocates and persons are affected just according to their belief. The body suffers exactly as the mind is affected. Any belief that binds burdens on another binds them on us. Therefore to do unto others as we would have others do unto us is the fulfilling of the law. Now I have been so connected with man's beliefs and seen how they affect the body that I am sure that three-fourths of the misery can be stopped by explaining the cause...I found I could make my subjects read my thoughts and here was a new discovery.”³²⁷

³²⁵ Wellness in the Compact Edition of the Oxford English Dictionary, vol. 2. Oxford University Press, 1971. 3738.

³²⁶ James William Miller, *Wellness: The History and Development of a Concept*, (Spektrum Freizeit), 2005, 84. https://www.fh-joanneum.at/global/show_document.asp?id=aaaaaaaaabdjus& (Accessed May 15, 2016)

³²⁷ Phineas Quimby, *Curing without medicine*. PP Quimby. http://ppquimby.com/articles/curing_without_medicine.htm. Accessed March 5, 2016.

In 1859, Quimby opened a public practice with this new discovery and treated over twelve thousand patients until he died in 1866. Another contributor to this conversation was a fascinating individual by the name of Dr. Halbert Louis Dunn. Dr. Dunn began to look at health trends as the means to finding a solution as to how to increase life expectancy and decrease infectious diseases:

“who can doubt... That the problem of elder citizens involve much more than just the feeding of life or curing chronic disease? The great challenge at the older ages how to keep a person fit until he dies, functioning as a dynamic unit in the population and contributing to the society so that he can maintain a sense of value and dignity. It is quite possible that much of chronic disease could be eliminated if physicians knew how to recognize various levels of wellness. If, as seems certain, and lower levels of wellness exists the precursor of future illness, it becomes increasingly important to recognize levels of wellness.”³²⁸

Through Dunn’s efforts, we see the medical community coming to grips with the notion that hell is not only about the elimination of disease but is also rooted in the levels of wellness. Dunn goes on to say that wellness needs to be defined as:

“An integrated method of functioning which is orientated towards maximizing the potential of which the individual is capable. It requires that the individual maintain a continuum of balance and purposeful direction within the environment where he is functioning.”³²⁹

During this time in history, medical practitioners conceptualized human beings as a physical domain. However this misconception needed to be disproved showing wellness as integration between mind, body and spirit. Dunn addresses this by stating:

“Our concern is for the body and the mind of man, leaving the metaphysical and religion affairs of the Spirit. As if we could divide the sum total of man this way! We cannot ignore the spirit of man... [we need] to build a rational bridge between the biologic nature of men spirit of man.”³³⁰

³²⁸ Halbert Louis Dunn, *High-Level Wellness : A Collection of Twenty-Nine Short Talks on Different Aspects of the Theme "High-Level Wellness for Man and Society"*. [Arlington, Va.]: Beatty. 1961. 229-230.

³²⁹ Ibid.4-5.

In the section below the study will look at defining wellness to help understand how wellness relates to faith and spirituality.

DEFINING WELLNESS

Again wellness is not easily defined. In order to define wellness it is important to elaborate on the difference between health and wellness. Jonas states “health is a state of being, whereas wellness is a process of being. Wellness is defined as:

a way of life and living in which one is always exploring, searching, finding new questions and discovering new answers, along the three primary dimensions of living: the physical the mental and the social; a way of life designed to enable each of us to achieve, in each of the dimensions, our maximum potential that is realistically and rationally feasible for us at any given time.³³¹

Myers, Sweeney and Wittmer define wellness as bring “a way of life oriented towards optimal health and well-being which the body, mind and spirit are integrated by the individual to live more fully within the human and natural community”³³² The ideas of “domains” emerge from the literature through Adams and Schuster to contribute to gauge optimization of wellness. Adams suggests “four principles of wellness: wellness is multidimensional; wellness research and practice should be oriented toward identifying causes of wellness rather than causes of illness; wellness is about balance and wellness is relative, subjective and perceptual.”³³³ According to Schuster, wellness is described as “a higher order constructs integrating these domains: physical,

³³⁰ Ibid. 34.

³³¹ Steven, Jonas, Edward M. Phillips, and American College of Sports Medicine.. *Acsm's Exercise Is Medicine : A Clinician's Guide to Exercise Prescription*. Philadelphia Indianapolis, IN: Wolters Kluwer Health/Lippincott Williams & Wilkins ; American College of Sports Medicine. 2009. 2.

³³² Jane Myers, E., and Thomas J. Sweeney. *Counseling for Wellness : Theory, Research, and Practice*. (Alexandria, Va.: American Counseling Association. 2005), 252.

³³³ T. Adams, (2003). The power of perceptions: Measuring wellness in a globally acceptable, philosophically consistent way. Access at <http://www.hedir.org/> on March 5, 2016.

psychological, social and spiritual, drawing on individual self-perception.”³³⁴ With a discussion of domains and to better understand, Table I was created with thirteen theorists providing their dimensions of wellness for a summary of dimensions each other covered under their definition of wellness. See APPENDIX D: Table I entitled *The Academic Landscape of Wellness Studies and their Dimensions*

MODELS OF WELLNESS

Writings about models of wellness have focused on a wide range of areas. Since wellness is a multidimensional and highly complex term, the researcher has chosen to focus on the models of wellness sources that are either biblical or *Anishinabek*. This will ensure the findings and the models presented will be relevant to the context along the North Shore of Lake Huron among *Anishinabek*. Below the discussion will focus first on those biblical models of wellness and secondly the *Anishinabek* models; looking for linkages between the models.

In order to discover biblical models of wellness, one needs to review the Scriptures. It is important for the reader to understand that the Bible is a collection of stories that documents faith in the living God. Since the Bible has multitudes of versions and is separated by the original languages, Hebrew and Greek, of the writers of the Old Testament and New Testament, the limitation of this analysis will be due to the “lost in translation” from the original text into English. *Anishinabek* expressed the same concerns when terms are defined by the dominant language. However the concepts can be captured in a broader analysis.

³³⁴ T. A., Schuster, Dobson, M., Jauregui, M., & Blanks, R. H, *Wellness lifestyles I: A theoretical framework linking wellness, health lifestyles, and complementary and alternative medicine*. Journal of Alternative and Complementary Medicine, (10) 2, 2004.349–356.

In the New Testament, the term wellness translates to *salvation* and *redemption*. For instance, in Mark 5:34, Jesus is sharing the story with the readers about a woman who is hemorrhaging. In this verse Jesus says, “Your faith has made you well; go in peace and be healed of your disease.” The verb used in this verse shows healing to mean “to save, to keep safe and or preserve.” Ironically “the title given to Jesus at birth “Savior of the world” shows him as the savior healing ailments including dying and death providing a new dimension to life for all. The apostle Paul reminds us this healing is for all creation, not just humans, since the “creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.”³³⁵ However the gospel and the New Testament focus is clearly on the healing and saving versus wellness. We need to look at the Old Testament to find these connections to wellness.

The model of wellness that comes out of the Old Testament is blanketed in Jewish culture. *Shalom* is the symbol of the holistic Christian model of wellness. Bradshaw states:

“*Shalom* symbolizes the presence of a Creator who works to restore the entire creation to fulfill the purpose for which he created it to this extent, people see the presence of God in ordinary situations...brings meaning to meaningless”³³⁶

Shalom loosely translated means “peace” however the term means so much more to the point of “totality.”³³⁷ In Malachi 2:5, we see *Shalom* as a way of life that characterizes the covenant relationship between God and his people as one of “life & *Shalom*.” It is in this sense that we have our whole lives in harmony with ourselves, those around us and God. Dr. John Dunlop says

³³⁵ Romans 8:21

³³⁶ Bradshaw, 172.

³³⁷ Ibid.17.

“wellness requires *Shalom*.”³³⁸ In the book of Deuteronomy, the Creator, God gives the Jewish people the key to maintaining this covenant in the famous verse:

“Hear, O Israel: the Lord is your God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all you might. Keep these words that I’m commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as signs on your head, fix them as emblem on your forehead, and write them on the door posts of your house and your gates.”³³⁹

From this verse, we see the *Shalom* model of wellness focusing on loving the *Kitche Manitou* with all of our hearts, soul and might. And as we experience *Shalom* to the Shema we have an opportunity for wellness. Robert Brown explained *Shalom* to be the

expression of harmony intended by God. It has to do with the state of one belly, whether it is full or empty, whether it is a source of help or disease; it has to do with having adequate shelter; it has to do with security that a physical as well as a spiritual; nature itself is included in *Shalom*... The object of all God’s work is the recovery of *Shalom* in his creation.”³⁴⁰

Bradshaw goes on to say referring to Christian mission, a model based on *Shalom*, “does not create a dichotomy that results from a Western worldview or integrate God into nature of the criminal worldview does instead it recognizes that God’s uncreated nature separates him from creation enables us to focus on their redemptive work of God in creation.”³⁴¹ It seems from the understandings above the Hebraic-Holistic *Shalom* model of wellness is dynamic not dichotomy, centered on Creator-Creation not dimensional and harmony not hierarchy. In light of this

³³⁸ John. Dunlop, *Wellness for the Glory of God : Living Well after 40 with Joy and Contentment in All of Life*. (Wheaton, Illinois: Crossway,2014), 23.

³³⁹ Deuteronomy 6:4-9

³⁴⁰ Bradshaw, Bruce. 1993. *Bridging the Gap*, Innovations in Mission. Monrovia, Calif.: MARC.18.

³⁴¹ *Ibid*.137.

knowledge, we will carry these understandings forward as we look at what the *Anishinabek* have to say about wellness to ensure this unified model of wellness in the *Medicine Wheel*.

THE MEDICINE WHEEL

In this section, the author will seek to develop an understanding of the *Anishinabek* Medicine Wheel. In particular, how this symbol speaks to each persons' dimensions of wellness. The researcher is interested to see how this tool could/should be used as an integrative approach to caring for our citizens in a holistic manner. The theoretical underpinnings of this learning are holism and the four aspects of self equally represented in the *Anishinabek* Medicine Wheel. There are three major areas of learning to be discussed further: how *Anishinabek* define illness and wellness, the holistic aspects of the medicine wheel and the rationale for integrating *Anishinabek* traditional healing approaches with Western modalities of treatment. According to the Medicine Wheel teaching of the First Nations, there are four areas, which are effected by trauma in a human being. These areas are spiritual, physical, mental, and emotional. Throughout this colonial experience, First Nations have been impacted forever in all of these areas. There were four techniques used by the government to control, colonize, civilization, and Christianize. Judy Bopp in her book entitled *The Sacred Three* suggests, "the medicine wheel had been handed down from generation to generation in orality."³⁴² Its model of wellness has been published in the document entitled *The Sacred Tree* by Judy Bopp. According to Boop,

it's storytelling of the great paradox where everything comes out of nothing and to nothing everything returns. All of nothing, the Great Spirit, came the great everything whose name means he who created and makes all things, beings, and bodies possible. It is through this wheel that the *Anishinabek* spiritual leaders' new universal and unvarying

³⁴² Bopp, Judie, and Four Worlds Development Project. 1985. *The Sacred Tree*. 2nd ed. Lethbridge, Alta.: Four Worlds Development Press, Four Worlds Development Project. 3.

cosmic law that no force or matter is ever destroyed or lost or comes to an end it merely changes form and the way it manifests.³⁴³

This circle of change in the core of the teachings supports the spokes of the medicine wheel: For the *Kitche Manitou* of all things comes into existence and to the *Kitche Manitou* all things return. This is the *Anishinabek* model of wellness. There is this continual, dynamic relationship back and forth between *Creator* and creation.

Under the current Western wellness model, practitioners have focused the majority of their care on addressing the people's episodic or chronic illness presented at the time of encounter. These terms episodic and chronic focus the provider's attention on the individual's physical wellness status. However, due to systemic pressures, the providers rarely have a chance to provide a comprehensive assessment of wellness integrating their mental, emotional and spiritual wellness. Within the Canadian medical care field, the researcher sees a tremendous need to integrate holistic approach in order to help the healing process in particular for *Anishinabek*, who due to their assault by colonial government and institutions, are in need to emotional and spiritual healing.

ANISHINABEK WELLNESS AS WHOLISTIC

The Royal Commission on Aboriginal Peoples expands the dynamic of wellness to an appreciation of wellness as “practices designed to promote mental, physical and spiritual well-being...”³⁴⁴ For thousands of year, this dynamic has been supported as the foundational aspects of wellness of human beings within the thread work of *Anishinabek* societies and other *Anishinabek* cultures throughout the world. These ideas of wellness expanding beyond physical

³⁴³Ibid. 3, 4 & 41.

³⁴⁴ Parliament of Canada. *The Report of the Royal Commission on Aboriginal Peoples*. Parl.gc.ca. <http://www.lop.parl.gc.ca/content/lop/researchpublications/prb9924-e.htm>. (Accessed April 16, 2016)

aspects are difficult to understand for many western providers and practitioners whose worldview is based in Greek scientific methods. In light of this reality, practitioners focus on the physical and (at times the) mental facilities but are uncomfortable or ill equipped to treat the spiritual or emotional circumstances. The recent focus on evidence-based models for explanation and understanding wellness and healing further increases this chasm.

Today, the literature suggests modern medical approaches generally do not value the *Anishinabek* values of treating a human being as a whole (physical, mental, emotional and spiritual) being and have pushed most holistic practices out. These type of actions could be interpreted as the current system has devalued *Anishinabek* wellness and practices. Traditional *Anishinabek* approaches to healing are seen as lesser or least effective modality of care while western treatment frameworks rein superior, which is reflected in vast differences in for example funding and policy support. Ironically, the researcher finds this concerning with the big push to provide a model of health care which is both holistic and people-centered.³⁴⁵

This hierarchy of care has created systemic problems for our *Anishinabek* community wellness. It seems a large group of people have accepted the western perspective of wellness, only wanting to receive treatment or care from the physician, who focuses only on the physical condition not the whole person. For these reasons, the holistic approach to care and utilization of the medicine wheel as an assessment tool are all the more important means to investigating and revitalizing a holistic wellness way at a deep level which looks at all four aspects of wellness and their interconnectedness amongst one another. Manitowabi and Shawande state, “To our

³⁴⁵ Ministry of Health and Long Term Care. *Patients First. Action Plan for Health Care*. Health.gov.on.ca. http://www.health.gov.on.ca/en/ms/ecfa/healthy_change/docs/rep_patientsfirst.pdf. Accessed April 16, 2016.

knowledge, there are no studies that examine the contemporary meaning of *Anishinabek*...that takes into account colonial history, cultural oppression.”³⁴⁶ They define healing and wellness from an *Anishinabek* perspective as:

“the central value of *Anishinabek* culture was expressed by the term *mino-biimaadziwin*, life in the fullness sense, life in the sense of health, longevity, and well-being, not only for oneself but for one family. The goal of living was a good life and the good life involved *mino-biimaadziwin*.”³⁴⁷

James Dumont explains *Anishinabek* wellness as a: “path of life continuously unfolding and our bodies are mere vessels for an inner spiritual that continues on a journey even after death.”³⁴⁸

This suggests that *Anishinabek* are spiritual beings or pathways and that wellness are linked to these pathways.

The *Anishinabek* along the North Shore and Manitoulin Island believe in a construct of wellness and wellbeing that cannot be contained in one word. *Mino-baamaadziwin* is the closest concept which reflects an integrative space where one’s physical, mental, emotional and spiritual rest in harmony or balance.³⁴⁹ *Mino-baamaadziwin* is an *Anishinabek* concept of the good life in the sacred sense. It invokes an individual to take action or responsibility for their daily life and to walk a balanced way between the self: body, mind, emotions and spirit. This gift from the *Kitche Manitou* will be talked about further in paragraphs to come.

³⁴⁶ D. Manitowabi, and Shawande, M. *The Meaning of Anishinabe healing and wellbeing on Manitoulin Island*. Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health 9(2) 2011. 446.

³⁴⁷ A. Irving Hallowell, *The Role of Conjuring in Saulteaux Society*, Brinton Memorial Series. (Philadelphia: University of Pennsylvania Press.1967).360.

³⁴⁸ Manitowabi, D. and Shawande, M. 2011. 446.

³⁴⁹ H. N. Weaver, *Indigenous Identity: what is it and who really has it?* American Indian Quarterly, 25 (2), 2001.240-255.

However, the elders share that illness or disease has been causing disharmony in one of those areas or an unbalanced path in one of the four elements. These understanding are shared in concert with the traditional teaching in accordance with the “pathway of life” found in our Feather Teaching.³⁵⁰ Under this particular concept or teaching, an *Anishinabek* has been given a predetermined path to follow, like the stem of an eagle feather, with the guidance of his/her Grandfathers or spirit helpers discussed prior to entering into this world. However, during one’s life, there are tangents or distractions causing choices to be made leading one off the path. It is said that these distractions occur at each stage of life from adolescent to eldership. If the *Anishinabek* chooses to overcome these distractions by being respectful and whole, then *Anishinabek* will find their path restored. These teaching have been shared with the author many times in the past six years. This restoration or fulfillment is best explained as *mino-biimaadziwin*, the good life. This restoration aligns with the teaching of the eagle feather in how the *Kitche Manitou* create us all perfect like the plume of the feather, soft and kind.

Mino-Biimaadziwin is an essential state of wellness where life is experienced at its fullest sense. This life consists of the holism in wellness, longevity and wellbeing not only for oneself but for one’s family.³⁵¹ This life is the goal of the *Anishinabek*. In a lecture hall, Dumont states this path of life carries the physical body, encapsulating the spirit which continues along the path after death.³⁵² This supports an important *Anishinabek* belief where human beings are spirits traveling along the path of life, connected by wellness. Due to the complexity of this notion, it

³⁵⁰ Basil Johnston, *The Manitous : The Spiritual World of the Ojibway*. St. Paul, Minn.: Minnesota Historical Society Press. 2001. 36.

³⁵¹ A.I. Hallowell, *Culture and Experience*, University of Pennsylvania Press, 1955, 360.

³⁵² J. Dumont, *Indigenous Intelligence*. Public Lecture, 18 October 2006. Sudbury, ON: University of Sudbury. 2006.

takes us beyond the traditional biomedical models of wellness to focus us on the more basic tenets of the good life explained through the medicine wheel.

BALANCE AS AN ANISHINABEK RITUAL ELEMENT

Carrying the concept of *pimadaziwin* and *mino-baamaadziwin*, the good life is supported through the four aspects of *Anishinabek* holism discussed above and connected to the four deminsions of the medicine wheel. The medicine wheel is a universal symbol representing wholeness. This wheel is sectioned into four domains. Each of these domains holds a multifaceted approach to wellness and healing. This simple yet comprehensive model has the ability to help both individuals and practices to better understand the overall life situation. To better understand this tool, I will provide a basic overview of its structure, understandings and application to people care.

The medicine wheel is a circle with two-spoke paths intersecting at the middle. SEE APPENDIX F: *Figure 1: The Anishinabek Medicine Wheel*. It has been explained to the researcher that at the middle of the circle is where the *Kitche Manitou* and/or the Self sit. The circle is a dominant shape found through the physical world. If you look, you will see through your eyes as the sun or moon's light dancing of the lake, as the rabbit runs away along this path; all are circles. This pattern seems to guide all of life operations. According to my Elders, when we create the circle of the medicine wheel, we build the notion where everything in the world is connected in harmonic process, ceremony and teachings. McCabe supports this belief by saying,

“the medicine wheel is the way of understanding”³⁵³, centering and balance. Judy Atkinson takes this understanding a step further to say “ceremony is healing.”³⁵⁴

Within the symbolism of the tool, the four directions are represented: east, south, west and north. It is important to note other teachings are connected to each direction. For example, the directions teach *Anishinabek* about the four races of man: yellow, red, black and white;³⁵⁵ the four elements of the world: fire, water, earth and air; the four sacred medicines: sweet grass, sage, tobacco and cedar; the four parts of the human: mind, body, soul and emotions; and the four life conditions of determining, holding, giving and receiving.³⁵⁶ These different layers of meaning enable us to become in tune with the natural and supernatural forces in order to find peace within the environment and self and act as guide along our life path.

It has been taught to us by our elders that the medicine wheel is a great representative of who we are individually, within our family and place within the larger community. In conversations with our frontline workers, Dr. Louis T. Montour explain individuals who are expressing the following behaviours:

at peace with themselves, content, happy and love their work; who can share, care and trust; and who are respectful have strength and balance in integrative four quadrants of the medicine wheel's spirituality, emotionality, physicality and mentality.³⁵⁷

³⁵³ G.H. McCabe, *The healing path: A culture and community derived indigenous therapy model*. *Psychotherapy: Theory, Research, Training and Practice*, 44(2), 2007. 148–160.

³⁵⁴ Judy Atkinson, *Trauma Trails, Recreating Song Lines: The Transgenerational Effects of Trauma in Indigenous Australia*. (North Melbourne, Australia: Spinifex Press), 2002. 202.

³⁵⁵ Our Culture, *The Medicine Wheel, Red Rock Indian Band*. <http://www.rrib.ca/our-culture/> (Accessed May 3, 2016)

³⁵⁶ K. Meadows, *The medicine way: A shamanic path to self-mastery*. Dorset, England: Element Books. 2002.18

³⁵⁷ Louis T. Montour, *The Medicine Wheel: Understanding 'Problem' Patients in Primary Care, The Permente Journal Winter 2000 Vol. 1. 37* <https://www.thepermentejournal.org/files/Winter2000/wheel.pdf> (Accessed May 15, 2016)

According to Maar and Shawande, the body of literature on *Anishinabek* understanding of spirituality is in its infancy due to the protective handling of this information by the “traditional knowledge keepers who remain guarded about sharing with western professionals.”³⁵⁸ One’s spiritual practices have been kept personal and sacred but also shared with the family and community through ceremonies. As *Anishinabek*, all things are connected and it is this connection which links creation to Creator, *Kitche Manitou*. Prayers play a key role in nurturing the spirit and are used in all ceremonies. These prayer help *Anishinabek* communicate their inner dialogue with the *Kitche Manitou* to find balance and healing.

Emotions are experienced through feelings. It seems due to our colonial history and resulting multi-generational trauma, the emotions and feelings are focused on expressions of anger, grief and loss. These dysfunctional or unbalanced expressions are the result of over one hundred and forty-seven years of cultural genocide and assimilation since Canada’s confederation. The opposite idioms are found within the wheel and cause us to touch all things through the bonds of trust, innocence and become joyful in what new knowledge brings. From a clinical perspective, Montour explains the greatest imbalance in most First Nations, and in our case *Anishinabek*, is diagnosed in this quadrant due to the loss of identity.³⁵⁹

Now with the understanding that physicality is a part of the human being which most of the health care system researches and examines; these actions are completed through an isolated

³⁵⁸ Marion Marr, and Shawande, Marjory, Traditional Anishinabe Healing in a Clinical Setting: The Development of an Aboriginal Interdisciplinary Approach to Community-based Aboriginal Mental Health Care. *Journal of Aboriginal Health*. National Aboriginal Health Organization. January 2010. 19. http://www.naho.ca/jah/english/jah06_01/v6_I1_Traditional_Anishinabe_Healing.pdf. Accessed on April 16, 2016.

³⁵⁹ Montour, 37.

lens whereas from an *Anishinabek* perspective, the responsibility focuses on the nurturing and nutrition management. Unlike the western model, the body is a network of systems connected to the animate and inanimate. Without this network, life would not exist. This network supports the value of interdependence as a means to find balance in turn, experience the good life.

Wisdom, understanding and knowledge stem from the mental response to life. Learning and training was completed through experiential methodologies. With the loss of traditional knowledge, language and learnings are results of the social issues plaguing our *Anishinabek* today. This action creates a void in the social framework of society resulting in increased levels of poverty, alcohol and substance use and ultimately suicide. “Balance thus equals wellness and requires alignment.”³⁶⁰

Anishinabek believe imbalance within the medicine wheel causes disorder, disconnection and loss in a person’s life. Montour suggests utilizing the medicine wheel as a clinical tool to increase the quality of life within his empanelment. Within the Canadian health care system, the most common source of imbalance amongst *Anishinabek* is within the spiritual and emotional domains of the wheel. Due to the past events around the citizens of the *Anishinabek* Nation, the important lessons and learning of talking, trusting and feeling were eroded by colonialism.

In saying that, the use of the medicine wheel as “an integrative tool to care has strong influences on all forms of human services.”³⁶¹ An integrative means could include take into account “the mental, physical, emotional and spiritual components of the human function as an

³⁶⁰ A. Dapice, , *The Medicine Wheel*. Journal of Transcultural Nursing, 2006 17(3), 251-259.

³⁶¹ D. Chansonneuve, , *Addictive Behaviours Among Aboriginal People in Canada*. Ottawa. Aboriginal Healing Foundation. 2007. 36

umbrella for an alternative medical practice.”³⁶² In the next section, the author will investigate the development of how an assessment tool constructed on the framework and understandings of the medicine wheel could lead to an integrated approach to caring for *Anishinabek* and lead to a great innovation causing traditional medical models to implement a holistic approach to care with the potential of utilizing this innovative new application of the medicine wheel.

RATIONALE FOR INTEGRATION

As Bruyere states, teachings of the medicine wheel have been used to “inform a multiplicity of cultural practices since time immemorial,”³⁶³ physical activity,³⁶⁴ hospital nursing practices³⁶⁵ but not the norm. The holistic approach to care and utilization of the medicine wheel as a pedagogical tool for assessing wellness of the people are limited in mainstream practice. In today’s system, non-aboriginal wellness care professionals do their best to adopt a holistic approach in offering advice and care. This is why there is a need for leaders to: build capacity within their teams, to better understand the strengths around integrating holistic approaches to care between biomedical providers and *Anishinabek* traditional healers; to encourage *Anishinabek* students to seek becoming a healer; and create a culturally safe working environment for providers and healers respecting alternative ways to treatment and healing. In an

³⁶² Robert C. Twigg and Dr. Thomas Hengen, *Going Back to the Roots: Using the Medicine Wheel in the Healing Process, First Peoples Child and Family Review: A Journal on Innovation and Best Practices in Aboriginal Child Welfare Administration, Research, Policy and Practice* Vol. 4, No. 1 2009, 14.

³⁶³ Bruyere. *Making circles: Renewing first nations ways of helping*. In Coates, J.; Graham, J.; Swartzentruber, B. with Ouellette, B. *Spirituality and Social Work: Selected Canadian R.* 2007. 259.

³⁶⁴ Lynne Lavallee. *Balancing the medicine wheel through physical activity*. *Journal of Aboriginal Health*, 2009 4(1), p.64-71.

³⁶⁵ Dapine. 253

article entitled *Traditional Anishinabek Healing in a Clinical Setting*, Marr and Shawande record a provider's experience when care is provided through an integrative holistic approach:

It enhances the quality of care just because...I have more access to input from different [providers] that are from different backgrounds...A real richness of resources to choose from and to get information and support from. So, it can only help me, understand my peoples better and broaden my own skills so that I'm able to meet their needs.³⁶⁶

Wellness leaders need to be committed to building capacity in their staff, to provide support for the people, integration can be a reality because like minds will be move in the same direction towards a common goal. They should understand that wellness encompasses the four quadrants of the medicine wheel and look to practice cultural humility by creating an assessment tool that mirrors the values supported in the medicine wheel. For example, this tool could guide their practices to help organize and address emotional and spiritual self-controls. These action could lead to reduction of the suppression of negative reactions and future vision.

By redesigning the local wellness teams, this approach would serve as an anchor to become a best practice within the mainstream theories and techniques. Due to the researcher's experience in the health care field, he has witnessed many successful stories with individuals who have both mental wellness and addiction challenges through this holistic action. The Medicine Wheel Model is a culturally appropriate tool that most *Anishinabek* "willfully accept and it doesn't have to be forced on them because, in many cases, it suits them naturally."³⁶⁷ Supporting *Anishinabek* through these means can provide supports for them to live in a balanced way. It is in this balance, *mino-baamaadziwin*, the good life is cultivated and maintained. This

³⁶⁶ Marr & Shawande. 23.

³⁶⁷ Robert C. Twigg, 17.

worldview of the good life provides an inclusive space to honor any difference in beliefs of individuals, families and communities.

A journey around the medicine wheel provides individuals with a unique perspective and a greater understanding of the areas in their life that might be unbalanced or ill. However, it is important to not assume all *Anishinabek* would understand or be comfortable with this type of approach to health care and wellness. As spoken above, due to colonial impacts, these peoples are diverse in their reflections of knowing, being and understanding. By presenting this approach to caring, providers will have the confidence to know they are not only facing complex symptoms but rather allowing the tools to give individuals the opportunity to reflect on these four dimensions of their life or path and become empowered with a rewarding care. In return, this joy is transferred to the care team knowing they have something to offer every one another. “Understanding and using the Medicine Wheel, could potential benefited *Anishinabek*.”³⁶⁸ It is the researchers task to activate this new knowledge and advocate for the transformation of systems generating wellness.

³⁶⁸ Montour. 39.

CHAPTER THREE

METHODOLOGY (MIXED)

This chapter will be written in a step-by-step manner. Through this step-by-step process, the researcher will present the methodology in order to explore the relationship between faith, spirituality and wellness amongst *Anishinabek*; to better understand the factors experienced or expressed through the ritual process. The researcher will use this process to discover answers to the two questions: (1) how do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness and (2) how do these relationships between faith, spirituality and wellness incorporate into ritual.

In this chapter, the researcher will explain the reasons for utilizing Douglas McDonald's theory of spirituality and identity³⁶⁹ and Victor Turner's Ritual Process theory³⁷⁰ as the filters to process the data collected through, in order to come up with some categories or understandings from this data. The researcher will discuss the design of this study, the role of the researcher, key informants selection, participants and the data collection processes. By following this pattern the researcher intends to provide an overview of the study's methodology for data collection in order

³⁶⁹ MacDonald, *The Expressions of Spirituality Inventory*. 1.

³⁷⁰ Turner, *The Ritual Process*.70.

that others that are interested in this phenomenon may replicate a similar study in their own particular context or geographical location.

ANALYZING THE DATA

In Chapter Two, the researcher provided a review of the literature pertaining to the relationships between faith, spirituality and wellness. According to Table 1 on page 120 of Chapter Two, the majority of research conducted in studies similar to this one, pertaining to spirituality, grew out of the discipline of psychology. The researcher was searching for evidence based theories which have been tested in depth. One of the major assumptions that underpin the researcher's position is the notion that to the significant amounts of research conducted in this discipline, the research is indicative of it being valid and therefore able to provide a lens for interpretation amongst an *Anishinabek* dataset. This MacDonald ESI-R scientific validated tool, which was tested and found to support the five dimensional model of spirituality, could help the disciplines of theology and missiology begin construct circles of knowing and discussion to advance the study of spirituality within these two disciplines.

The researcher's second assumption is that *Anishinabek* spirituality will fit within five categories and conform to MacDonald's model. MacDonald provides five dimensions aimed to identify common traits existing in measuring spirituality. This work was involved the analysis of twenty available measurements of spirituality and created through data from 1,400 participants. He labeled these dimensions as follows:

1. cognitive orientation toward spirituality (COS),
2. experiential/phenomenological dimension (EPD),
3. existential Well-being (EWB),
4. paranormal beliefs (PB) and

5. religiousness (REL).³⁷¹

A famous French philosopher, Pierre Teilhard de Chardin is suggested to have said, “We are not human beings having a spiritual experience, we are spiritual beings having a human experience.”³⁷² The researcher discovered a theoretical framework which would help to categorize not only the relationships within spirituality but also the connections between faith and wellness. Douglas McDonald provides a unique perspective on how to use an empirical theory to measure an unseen reality: faith, spirituality and wellness.³⁷³ The academic world has been discussing and examining the relations of spirituality to faith and wellness for the past thirty years. By using McDonald’s five dimensional model of spirituality³⁷⁴, a structural model of spirituality is proposed as a model for finding relationships between faith and wellness; potentially building a bridge between the two concepts.

While examining the relationship between faith and spirituality, there are a growing number of individuals who feel as though these two concepts are different.³⁷⁵ Without going through the definitions of each of these terms, “faith alone is not seen as necessary for such emergence of spirituality to occur.”³⁷⁶ MacDonald defines each as follows:

The COS dimension pertains to the expression of spirituality which are cognitive-perceptual in nature. Cognitive perceptual means beliefs, attitudes and perceptions regarding the nature and significance of spirituality as well as the perceptions of

³⁷¹ Douglas. MacDonald, *Spirituality: Description, Measurement and Relation to the Five Factor Model of Personality*. Journal of Personality, 68:1, February 2000. 154.

³⁷² For more information: <http://www.theclearingnw.com/blog/spiritual-beings-having-a-human-experience>

³⁷³ MacDonald, Douglas. *Spirituality: Description*. 154.

³⁷⁴ Ibid. 153-168.

³⁷⁵ L. K., George, Larson, D. B., Koenig, H.G., and McCullough, M.E. *Spirituality and Health: What we know, what we need to know*. Journal of School and Clinical Psychology, 19(1). 2000. 102-116.

³⁷⁶ C. Grof, and S. Grof, *The stormy search for the self*. Los Angeles, CA: Jeremy Tqarcher Press. 1990. 2.

spirituality as having relevance and import for personal functioning. This dimension does not overtly involve religiousness or the expression of beliefs through religious means though it does appear to be highly related to them.

The EPD dimension concerns itself with the experiential expressions of spirituality. Included within the rubric of “experiential,” are experiences which are described as spiritual, religious, mystical, peak, transcendental and transpersonal.

The EWB dimension involves the expression of spirituality which may be seen to be associated with a sense of positive existentiality. That is, it pertains to spirituality as expressed through a sense of meaning and purpose of existence and perception of self as being competent and able to cope with the difficulties of life and limitations of the human experience.

The PB dimension of the expressions of spirituality concerns beliefs and the paranormal. It seems to be mostly related to beliefs of paranormal phenomena of psychological nature, (e.g. ESP, precognition and psychokinesis), though it is also composed of belief in witchcraft and spiritualism e.g. ghosts.

The REL dimension relates to the expression of spirituality through religious means. Based upon the empirical findings of MacDonald, it appears to better reflect religiousness which is Western oriented (e.g. it is related to Judeo Christian forms of religious beliefs and practices). Moreover, it seems to focus on intrinsic as opposed to extrinsic relationship in religiousness. This dimension includes not only beliefs and attitudes of a religious nature, but also includes behavior and religious practice. Factor analytics work suggests that this dimension is highly related to the cognitive orientation toward spirituality dimension but is nonetheless conceptually unique.³⁷⁷

McDonald claims that “these dimensions, while not necessarily exhaustive of what may be considered spirituality, reflect the expressive modalities of spirituality that form core descriptive components of the construct.”³⁷⁸

There are three aspects of MacDonald’s model that are useful to understand the relationships between faith, spirituality and wellness. First, he addresses the difficulty in creating a tool that actually can measure spirituality and attempts to address these assumptions through an evidence-based empirical analysis which was fair and supported. As examined in Chapter Two, the definitions attributed to the concepts and meanings of spirituality are not consistent, dynamic,

³⁷⁷ D.A. MacDonald, *Spirituality: descriptions, measurements and relation to the five factor model of personality*. *Journal of Personality*, 68(1), 2000. 185-86.

³⁷⁸ *Ibid.*

unique and come from many disciplines. However, McDonald recognizes the difficulty of explaining this phenomenon adequately and accurately as it is experienced. He also explains that spirituality cannot per se, be measured on its own but its manifestations as found in one's thoughts, feelings and behaviors can be measured in "a manner consistent with conventional scientific methods."³⁷⁹ Also, he provides an understanding "that spirituality is related to, but ultimately not the same as general religiousness."³⁸⁰ It's important to note that, McDonald argues that "intrinsic religiosity involves personal investment and involvement in religion in order to facilitate genuine spiritual development through the lived realization of the transcendent or the sacred should be treated as a component of spirituality."³⁸¹

Second, McDonald made a "concerted effort to ensure that there was no significant area of spirituality that was excluded from his model."³⁸² After reviewing all the models which dealt with spirituality, he could not find one which measured some of the important aspects or dimensions without excluding life experience. His efforts to be inclusive allows for the researcher to be able to analyze a broad spectrum of dimensions without being pigeonholed into a category without evidence.

Third, the McDonald's Expressions of Spiritual Inventory Revised (ESI-R) had proven to be reliable, convergent, discriminant and had criteria for validation. McDonald states:

³⁷⁹ Ibid.

³⁸⁰ Ibid.

³⁸¹ MacDonald, D. A., *Identity and Spirituality: Conventional and Transpersonal Perspectives*. International Journal of Transpersonal Studies, 28, 2009. 86-106.

³⁸² Ibid. 90.

all five dimensions correlate in exact directions which theoretically similar and dissimilar measures: dimensions can be differentiated between people who are actively religious versus nonreligious and who report having a spiritual experience versus not having had such an experience; minimal compound with age, sex and social desirability.³⁸³

He continued by saying “using this instrument demonstrate that the dimension differentially relate to several aspects of the human functioning include complex partial epileptic like signs, boredom proneness, and psychopathology.”³⁸⁴ Through the review of literature in Chapter Two, the researcher has demonstrated that there is no other inventory, scale or assessment which provides a measurable outcome regarding faith or ritual practice found in the religiousness dimension which also includes the wellness mentioned above in the experiential well-being dimension. Hence this is the reason why the researcher chose to utilize this tool and framework for this particular study. It is due to these considerations that the researcher will be using the ESI framework for discussion around the relationship between faith, spirituality, and wellness with the lens of Victor Turner’s theory of liminality and *communitas*.

As the researcher examines the ritual elements of the *Anishinabek*, Turner provides an analytical framework to better understand meaning and connection to the Divine through the ritual process. “*Liminality* or liminal personae (threshold people) are characterized ambiguously since this condition, or these persons, elude or slip through the network of classifications that normally locates states and positions in cultural space.”³⁸⁵ Turner explains “these liminal entities are neither here nor there, they are betwixt and between, the positions assigned or arrayed by law and custom”³⁸⁶ through ceremony. The notion of liminal states and entities can be used as a

³⁸³ Ibid.

³⁸⁴ Ibid.

³⁸⁵ Turner, *The Ritual Process*. 95.

³⁸⁶ Ibid.

unification factor to be able to help scholars work within the “space between disciplines or on the threshold of multiple cultural phenomena”³⁸⁷ as well as the kind of objects and practices observed through an anthropological lens. This application in itself allows for scholars to be able to define actions within a structural ambiguity found in disciplines like intercultural studies which sometimes have an inherent instability. Liminality, as an organized theoretical principle, can also produce research blindness for or at least in participants due to the lack of tools given to measure or understand the experiences or expressions within this space of anti-structure.

For Arnold Van Gennep, “an understanding of the liminal requires a theory of the sacred and acceptance of the dichotomy of the sacred and profane.”³⁸⁸ In fact, this dichotomy is the central concept for understanding the transitional (liminal) stage in which an individual or group finds itself from time to time. It is this liminal stage that Turner describes as “a realm of pure possibility where novel configurations or ideas and relationships may arise as a stage of reflection and as the realm of primitive hypothesis which opens up a certain freedom to juggle the factors of existence.”³⁸⁹ It is through these understandings that Turner laid the groundwork for his theory of the ritual process. Turner recognizes that there is a relationship between liminality and the sacred, which occurs prominently in the liminal stage. The sacred is then used as a tool for categorizing that which cannot be contained in the boundaries of categorization. The sacred cannot be understood with static, structural terms. Turner explains,

We are not dealing with structural contradictions only discuss[ing] liminality, but the essentially unstructured and often the people themselves see this in terms of bringing

³⁸⁷ Ibid.

³⁸⁸ Turner, *The Forest of Symbols*. 105.

³⁸⁹ Ibid. 97, 105, 106.

[themselves] into closer connection with the deity or with superhuman power, with what is in fact often regarded as abundant, the infinite [and] limitless.³⁹⁰

The pedagogical function of liminality identifies the sacred within the initiation rites by Turner.

He labels the communication of *sacra* as the “heart of the liminal matter”³⁹¹ and deems the *sacra* as “the symbolic template of the whole system of beliefs and values in a given culture, its archetypal paradigm and ultimate measure.”³⁹² It is here that the sacred, self-evident principles of construction synchronize as the basic building blocks that make up the cosmos and into whose nature no neophyte may inquire.³⁹³ For Turner, “the sacred is an unexamined structural centre around”³⁹⁴ impossibilities develop without intruding on the greater social construct in liminality.

In the course of broadening liminality from the rites of passage, the researcher splits the use of the term sacred away from its axiomatic principles to focus on its transformational properties found in Turner’s concept of *communitas*. During the liminal phase, Turner’s observations focus on how the neophytes grow closer and often are completely equal, eliminating any distinctions and gradations.³⁹⁵ It is in ritual that liminality reveals “generalized social bond.”³⁹⁶ According to Turner speaking about liminality, a “society as an unstructured or rudimentary structured and relatively undifferentiated *communitas*, community or even communion of equal individuals”³⁹⁷ emerges as a particular mode of human interrelatedness. The

³⁹⁰ Ibid. 98.

³⁹¹ Ibid, 102.

³⁹² Ibid. 108.

³⁹³ Ibid. 106.

³⁹⁴ Ibid.

³⁹⁵ Ibid. 99.

³⁹⁶ Ibid. 96.

researcher imagines Turner believing *communitas* as a utopian state of liminality. However, this state cannot be maintained and transformation can occur in the post separation phase that follows the liminal stage.

Turner uses the word *sacred* to describe this unique utopic bond. This *sacred* bond can be defined as a universal human connectedness. The researcher assumes this connection as one creation spirit to another creation spirit which *Kitche Manitou* made at the beginning of time. In *communitas*, sacred is explained as a liminal phenomenon offering a blend of “lowliness and sacredness of a homogeneity and comradeship linking the existential quality of the whole man in relationship to the other whole man.”³⁹⁸ In this liminal phenomenon, Turner writes, “*communitas* is almost everywhere held to be sacred or holy; possibly because it transgresses or dissolves the norms that govern structured and institutionalized relationships and is accompanied by experiences of unprecedented potency.”³⁹⁹ Herein “lies the tension between the sacred and profane, or as Turner called it the structured and anti-structure,”⁴⁰⁰ is according to Joy Crosby. She continues to explain how the theory of liminality causes responses,

“The theory of liminality can help us make a shift in inquiry from subversion and resistance to generation and corporate action. The term “*liminal*” describes the way in which this corporate response or action accomplishes two very important understandings at once: (1) accommodates difference, dissonance, ambiguity and change while (2) ensuring the community of the corporate entity. Below the study design will be outlined”⁴⁰¹

STUDY DESIGN

³⁹⁷ Ibid.

³⁹⁸ Ibid. 127.

³⁹⁹ Ibid. 128.

⁴⁰⁰ Joy, Crosby, “Liminality and the Sacred: Discipline Building and Speaking with the Other” *Journal of Performance Studies*, 5, No. 1 (April 2009). 11., <http://liminalities.net/5-1/sacred.pdf> (Accessed May 14, 2016).

⁴⁰¹ Ibid. 17.

This study utilized a Glaser and Strauss grounded theory approach⁴⁰² to determining the relationships between faith, spirituality and wellness amongst *Anishinabek*. Willig and Bernard provide a good understanding of how Grounded Theory is used in research:

Grounded theory involves the progressive identification and integration of categories of meaning from data. It is both the process of category identification and integration (as method) and its product (as theory). Grounded theory as method provides us with guidelines on how to identify categories, how to make links between categories and how to establish relationships between them. Grounded theory as theory is the end-product of this process; it provides us with an explanatory framework with which to understand the phenomenon under investigation. To identify, refine and integrate categories, and ultimately to develop theory, grounded theory researchers use a number of key strategies, including constant comparative analysis, theoretical sampling and theoretical coding. Let us take a closer look at the major analytical constructs, or building blocks, of the grounded theory method.⁴⁰³

The grounded theory approach is a set of techniques for (1) identifying categories and concepts that emerge from text, and (2) linking the concepts into substantive and formal theories. The mechanics of this theory are simple:

1. Produce transcripts of interviews and read through small samples of text at a time
2. Identify potential analytic categories that arise
3. As the categories emerge, pull all the data from those categories together and compare them.
4. Think about how categories are linked together
5. Use the relations among categories to build theoretical models, constantly checking the models against the data.
6. Present the results of the analysis using exemplars, that is, quotes from interviews that illuminate the theory.⁴⁰⁴

During this process, the researcher begins to understand more and more deeply how these relationships work and/or even blend.⁴⁰⁵ *Grounded Theory* is commonly used in qualitative

⁴⁰² Anselm, Strauss, and Juliet Corbin. . *Basics of qualitative research: Techniques and procedures for developing grounded theory*. 2nd ed. Thousand Oaks, CA: Sage Publications, Inc. 1998 Print

⁴⁰³ Carla, Willig, *Introducing Qualitative Research in Psychology 3rd Edition* (New York, NY: Open University Press, 2013), 70.

⁴⁰⁴Russell, Bernard, *Research Methods in Anthropology: Qualitative and Quantitative Approaches Fourth Edition* (Lanham, MD: Altamira Press, 2006), 492.

research and widely accepted as an acceptable approach to analysing qualitative data. George Allen provides a good critique to Glaser and Strauss's *Grounded Theory*:

[Glaser and Strauss] focuses on the understandings that the researcher should have no preconceived ideas when collecting and analyzing the data. There are two problems with this understanding. First, there has to be a theory or research question which drives the agenda for doing research by interview.⁴⁰⁶

In today's society, people expect there to be a format to a meeting in order to create a product or direction at the end of the meeting. There is no reason to conduct research just for research sake. Secondly, the coding or categorization development of this theory is not clearly defined. Glaser and Strauss was limited on direction to the researcher when following a prescribed process to perform the coding of the data instead they describe the conceptualization of coding. This conceptualization of coding the data helps determine the relationships between complex concepts of faith, spirituality and wellness. In order to ensure there is limited research bias we will talk about the role of the researcher. The researcher decided to stay with Glaser and Strauss because it was a more linear approach.

ROLE OF THE RESEARCHER

In this study, the researcher is involved in a sustained and intensive experience with the participants and key informants. The researcher is male in gender and reflects a bias towards contextualized theology within an indigenous worldview. Being of *Anishinabek* and French ethnicity, the researcher will have a tendency to want this research to be successful in order to find peace and solitude within his bicultural identity. It is at this time that the researcher discloses that he has never lived in a First Nation instead he was raised predominantly in a

⁴⁰⁵ Strauss, 492.

⁴⁰⁶ George Allen, *A critique of using grounded theory as a research method*, *Electronic Journal of Business Methods* 2, 1 (2003). 8, www.ejbrm.com/issue/download.html?idArticle=126 (Accessed May 14, 2016)

Western society. The cultural upbringing of the researcher focused mainly on American cultural values and understanding. However, in the past 13 years, the researcher has worked amongst First Nations, including his own *Mississauga* First Nation. Currently, he works both as a leader of his community and a manager of primary health care within an Aboriginal Health Access Center. It is these biases and backgrounds that may shape the interpretation formed during the study.

Within the quantitative part of this study, the researcher's relationship with the participants varies. The majority of the participants have limited personal connection with the researcher. However, due to the profession and leadership of the researcher, some of the participants know of the researcher and may have had relational experiences both historically and at the time of the research (early 2016). Since this study focuses on a marginal population, the *Anishinabek*, it is difficult for the researcher to not have relationships with either the participants, or the key informants, due to the socioeconomic and identity struggles along the North Shore and his position.

Within the qualitative part of the study, the researcher's relationships with the key informants are more intimate than with the participants. The majority of the key informants come from an *Anishinabek* background that has a thread of Christianity through their lives. The researcher has met with each of these key informants for a time period of one and a half hours to six hours during the interviewing process. This causes a deeper relationship, or connection, between the researcher and the informant than in the quantitative portion of the research. The settings of the interviews ranged from sitting at the kitchen table to meeting at a restaurant over a meal. In the restaurant settings, it was communicated to the participants, through a full disclosure discussion about their privacy. Since the researcher had limited control to protect others from

hearing their interviews. Each individual provided their permission to continue with the interview in response to this disclosure. The researcher was very mindful to not disclose too much personal or professional stories or experiences prior to the commencing of the interview. These discussions were left to the end of the time devoted to each key informant to protect any bias on the answers or stories given during these interviews. More of these protections will be shared below in the data collection section.

Another role of the researcher was to ensure that proper permissions were secured in order to conduct this study in a good and ethical way. The Asbury Institutional Review Board (IRB) provides fifty-six question applications for each individual to complete in order to ensure that the rights of human participants are protected. Supplemental to this application, the researcher was required to complete the mandatory training from the National Institutes of Health Office of Extramural Research entitled *Protecting Human Research Participants* which was completed on February 6, 2016 and awarded a certificate. With the completion of this mandatory training and application, the researcher was required on two separate occasions to provide additional supports to the research study in order to achieve IRB approval which was received on March 16, 2016. Although the IRB provides the process for individuals to conduct ethical research, it is especially important within a First Nations' context to also receive approval from each Council who are the gatekeepers to each first nation. This permission is just as important, or more important, than IRB approval because the researcher is conducting research in another nation that also has protocols and procedures to properly protect their citizens in order for studies to be done in a good and ethical way. Within this study, the researcher approached each first Nations Council both personally, and through a written letter, requesting support for their citizens to participate in this particular study regarding the relationship between

faith, spirituality and wellness. Permission was given to the researcher through a band Council resolution. This resolution allows the citizens of the nations to know that the researcher understands the cultural protocols to be respected when conducting research within this particular context and that they have presented the research entirely to the leadership for this approval. By having a band Council resolution, the citizens feel protected by their leadership and are more likely to participate in the research knowing that their personal rights will be respected throughout the study. Out of the seven first Nations along the North Shore of Lake Huron, the researcher was able to secure band Council resolutions from the following councils;

Atikameksheng Anishinabek, *Sagamok Anishinabek*, *Serpent River First Nation* and *Mississauga First Nation*. *Garden River*, *Batchewana* and *Thessalon First Nation* were unable to provide Band Council Resolutions due to the two-week timeframe needed to start this study. The reason for the short time frames was due to the length of the IRB clearance as well as the defence of the proposal. These two factors played a big role within the study's timeframe. In this same respectful manner, the researcher received two boards of director letters of support from *Maamwesying North Shore Community Health Services* and the *Indian Friendship Centre of Sault Ste. Marie* giving permission to place notices in high traffic areas. These permissions would allow the researcher to conduct passive public notice within each first nation's health clinic along the North Shore and within the Indian Friendship Center. The public notices were placed in high traffic areas of the First Nations and the Indian Friendship by the researcher. As well as the researcher mobilize the campaign by using social media and email to ensure the catchment area was saturated with opportunity to participate in this study. The researcher also presented at Chief and Council meeting in order to gain permission to conduct such research

amongst their citizens. The Council issued Band Council Resolutions and letters of support, which can be provided upon request.

Another layer of protection is added when each participant starts the questionnaire process through the informed consent letter. This letter outlines the details of the study, explains how the data will be collected, used and disclosed as well as allowing each individual to voluntarily consent to the use of their information throughout this study. Informed consent provides each participant with the opportunity to understand the comprehensiveness of the study in order for them to make an informed decision on whether or not they will participate and whether they will allow the researcher to use their information in their particular study. This study's informed consent letter can be found in Appendix C: CONSENT II – *Informed Consent*.

DATA COLLECTION

This section will focus on how the research identified selected individuals for this particular study. The researcher chose to select participants who have an *Anishinabek* identity either through tribal membership or self-identification. This was a specific requirement as the reason for the study is to better understand the relationship between faith, spirituality and wellness amongst a particular group: the *Anishinabek*.

The data collection streams have a dichotomous relationship between both quantitative and qualitative means. Let's first look at the quantitative data. It is through the data collection processes, described below, that the researcher committed to answering two research questions to best understand *Anishinabek* faith, spirituality and wellness connections: (1) How do *Anishinabek* along the North Shore perceive and explain their experience of the relationships

between faith, spirituality and wellness? (2) How do these relationships between faith, spirituality and wellness incorporate in ritual?

QUANTITATIVE DATA PROCESS

Due to the limited research in the areas of faith, spiritual and wellness amongst the *Anishinabek*, the researcher felt that it was important to be able to look at a quantitative study of these relationships to better understand what current categories or concepts exist when trying to understand relationships between faith, spirituality and wellness within the current environment. This in turn would provide some direction on what, or how deep the, colonial beliefs, practices and worldview are found within this particular cultural context. The participants' responses can help in focusing these relational understandings.

PARTICIPANTS

The setting of this research is focused on two urban areas and seven First Nations. The urban areas are Sault Ste. Marie and Sudbury, Ontario, Canada. The focal point of aboriginal activity and life are fostered out of the Indian friendship centers within these two cities. The researcher is careful in using the term aboriginal because in these urban centers there are also individuals who would culturally identify within the context or definition of aboriginal. The term *Anishinabek* needs to be carefully used as a label when discussions of true cultural identity and representation of the indigenous people of these cities. However, this study focuses on participants who hold band membership, or self-identify, as being *Anishinabek*. The seven first Nations consist of the following: Atikameksheng *Anishinabek*, Sagamok *Anishinabek*, Serpent River First Nation, *Mississauga* First Nation, Thessalon First Nation, Garden River First Nation

and Batchewana First Nation. These Nations work together under the Aboriginal Resource Organization called *Mamaweswen*, The North Shore Tribal Council. Its head office is located on the territory of the Serpent River First Nation in Cutler, Ontario. The urban and on-reserve populations within this area are as follows: Sault Ste. Marie (4,485)⁴⁰⁷, Sudbury (4,260)⁴⁰⁸ and within the seven First Nations along the North Shore (4,895.47)⁴⁰⁹ totaling approximately 13,641.

Each *Anishinabek* participant was invited via public notices to contribute to the collective research focusing on what they feel are the relationships between faith, spirituality and wellness. These public notices were posted within each of the seven first Nations' health centers high traffic areas where *Anishinabek* congregate. The public notice was as follows:

Research Participation Notice

An Exploration of the Relationship among Faith, Spirituality, Wellness amongst the *Anishinabek*

Abstract

This research study will be facilitated by me, Roger A. Boyer II, a doctoral candidate in the *Advanced Research Program* of Asbury Theological Seminary in Wilmore, Kentucky. The purpose of the present study is to explore the relationships between faith, spirituality and wellness. The researcher will use both historically and contemporary sources to review these topics. There will be a component of quantitative and qualitative research methodology used. Through surveying *Anishinabek*, the research will explore the interrelationship between the three, while paying close attention to the influence of the ritual elements on wellness and identity. It is through *Anishinabek* worldview specific challenges of faith and mission along the North Shore of Lake Huron during the period of 1850 to present day.

⁴⁰⁷ Government of Canada. 2006 Aboriginal Population Profile for Sault Ste. Marie. Statcan.gc.ca. <http://www.statcan.gc.ca/pub/89-638-x/2009001/article/10829-eng.htm>. Accessed March 7, 2016.

⁴⁰⁸ Government of Canada. 2006 Aboriginal Population Profile for Sault Ste. Marie. Statcan.gc.ca. <http://www.statcan.gc.ca/pub/89-638-x/2009001/article/10830-eng.htm>. Accessed March 7, 2016.

⁴⁰⁹ Government of Canada. Welcome to the First Nation Profiles Interactive Map. AADNC.gc.ca. <http://fnpim-cippn.aandc-aadnc.gc.ca/index-eng.html>. Accessed March 7, 2016. Note: The registered population is 13, 231. However, approximately 63% of our population live off the First Nation due to poverty and globalization according to <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/2011001/tbl/tbl03-eng.cfm>.

Participation in the study is voluntary. You may withdraw from the study at any time; without prejudice. You may also refuse to answer any question(s) at any time.

You have been invited to participate in this research because you are

An *Anishinabek* who is over 18 years of age

interested in sharing your thoughts, perceptions and experiences relating to faith, spirituality and wellness.

QUANTITATIVE RESEARCH – PHASE I

If you agree to take part in this study, you will complete a questionnaire via Survey Monkey link below. This 33 item questionnaire will take approximately 8-12 minutes. After completing the questionnaire, your information will be coded to a unique identifier number to protect your responses within this dissertation. All references to your responses will be made according to this unique identifier. If you would like to have a follow up interview as a key informant, please completed the demographic information within the survey and if chosen, the researcher will follow up with you directly to set up a time to complete this second part of this research, which will take approximately 1.0-1.5 hrs.

Click here to participate:

<https://www.surveymonkey.com/r/BOYERIIESI>

If you have any questions, contact the researcher at:

roger.boyer@asburyseminary.edu

These areas included, but were not limited to, band offices, arenas, cork boards in the hallways, education centers and universities. Also, these public notices were posted on the Facebook pages of each first nation and first nation affiliated organizations. On the posting, there was a link for participants to go to the questionnaire to complete. The duration of the survey was active for a two-week period. After these two weeks, the survey was closed so that analysis could be finished and the results were tabulated.

EXPRESSIONS OF SPIRITUALITY INVENTORY – REVISED (ESI-R)

In order to gain a better understanding of the origin, nature and status of *Anishinabek* Christianity, the researcher created a questionnaire through Survey Monkey ©, which is a

subscription based survey tool found on the Internet. By following the survey monkey link, any self-identified *Anishinabek* over 18 would have the ability to participate in this study. Self-identification was used in this study because other indicators e.g. status cards and blood quantum do not insure a participant holds *Anishinabek* worldview or identity. It needs to be noted that there are *Indian Act Classification C1 Registered Anishinabek* who have little knowledge of their language, culture, traditions, rituals, beliefs, worldview and ceremonies. These colonial classifications do not mean an individual knows more or less about faith, spirituality, wellness and their ritual elements. As well as there are Métis living along the North Shore who are only Métis by name and who fully were raised in a traditional *Anishinabek* family by *Anishinabek* beliefs, cultural practices, worldview, knowing, thought and understanding who have been classified under the Métis definition due to the colonial policy entitled *the Indian act*. So to ensure all participants were *Anishinabek*, the researcher found the best way to show fidelity to the sovereign and treaty rights of the individuals was through self-identification. This is the standard used within both questionnaires. The verification of this “*Anishinabek*-ness” can be found in the demographical section of the questionnaire.

The researcher was able to secure one hundred and four completed questionnaires out of one hundred and seventy-two. Due to there being 13,641 First Nations living within the designated research area, one hundred and four completed surveys were not enough to statistically substantiate my claims concerning faith, spirituality and wellness. However, one hundred and four did produce results demonstrating a conceptual relationship between faith, spirituality and wellness that may be indicative of what one would find with a larger sample. It is important to note usually with a sample size of 13, 641 a researcher would need 95% confidence level with a confidence interval of 5% alternatively with a 95% confidence level and a sample

size of one hundred and four, population of 13, 641 and 50% variability on responses, worst case, then the study would still have a confidence interval of plus or minus ten which is not bad. So while this sample size is small, it can be quite indicative of the population responses along the North Shore amongst *Anishinabek*

The results of the quantitative questionnaire were also used to affirm the relationships which emerged from the literature and the participants. Because the questionnaire lacked cultural sensitivity, the researcher did not want to use the questionnaire to create new concepts or categories rather using it to confirm that the concepts and categories identified in the literature are relevant amongst the *Anishinabek*. The researcher will use all of the data from the questionnaire in future discussions interwoven throughout the next two chapters.

The quantitative questionnaire was constructed from Dr. Douglas MacDonald's *Revised Expression of Spirituality Inventory*. The researcher received permission from Dr. Douglas MacDonald directly via email seen in Appendix C to use the inventory. The revised ESI is a 30 item self-report instrument that utilizes a five-point response scale which is designed to measure a five dimensional descriptive model of spirituality. Based on my review, the ESI seemed to have the ability to provide information on relationships between faith, spirituality and wellness through its five domains. The five dimensions are Experiential/Phenomenological Dimension (EPD), Cognitive Orientation towards Spirituality (COS), Existential Well-Being (EWB), Paranormal Beliefs (PAR) and Religiousness (REL). These categories may be seen as encompassing five broad and somewhat interrelation content areas which reflect the expressive modalities of spirituality. In its totality, the ESI takes about 30 minutes to complete. Out of one hundred and four respondents, one hundred and two consented for their responses to be used in

this study. The questions in the number and a percentage of respondents for each question are as follows:

1. Informed Consent
 - a. Yes (98.1%)
 - b. No (1.9%)

2. Demographical Questions
 - a. Name (99%)
 - b. First Nation (100%)
 - c. Belief System/Religious Affiliation (96.1%)
 - d. Address (92.2%)
 - e. City/Town (98.1%)
 - f. Province (98.1%)
 - g. Postal Code (96.1%)
 - h. Email Address (98.1)

3. Expressions of Spiritual Inventory (30 Questions - 100%)

4. What do you feel are the relationships between the following (84.3%):
 - a. Faith (95.3%)
 - b. Spirituality (90.7%)
 - c. Wellness (88.4%)

5. Any other comments, feelings or examples you would like to share with the research team about the topic?
 - a. (36.3%)

DATA ANALYSIS

It is the position of the researcher that the relationship between faith, spirituality and wellness cannot be solely examined through psychometric methods or any scientific methods since it is trans-verbal and trans-conceptual. However, “elements” may be used as a basis to develop a systematic approach to understanding the relationship between faith, spirituality and wellness. Nevertheless, the researcher finds it important to emphasize that these recent relationships cannot be reduced to its elements. In other words, elements or relationships

between faith, spirituality and wellness cannot be mistaken to adequately represent the nature of these concepts as these concepts are directly experienced and lived. Elements, concepts and relationships may be seen as a kin to maps, though maps may be useful for helping one navigate through a given terrain, the map is not the terrain and to mistake one for the other is ignorance. The data analysis will be conducted through a scoring rubric. The revised ESI consists of 30 items, six for each dimension. Each item is given a score based on the response: Strongly Disagree (0), Disagree (1), Neutral (2), Agree (3) and Strongly Agree (4). Reverse score items marked with an asterisk use the following code: Disagree (4), Disagree (3), Neutral (2), Agree (1) and Strongly Agree (0). The following dimensions belong to the following items:

1. cognitive orientation toward spirituality (COS) - 1, 6, 11, 16, 21 and 26
2. experiential/phenomenological (EPD) - 2, 7, 12, 17, 22 and 27
3. existential well-being (EWB)* - 3, 8, 13, 18, 23 and 28
4. paranormal belief (PAR) - 4, 9, 14, 19*, 24 and 29
5. religiousness (REL) - 5, 10, 15, 20, 25 and 30

QUALITATIVE DATA PROCESS

The qualitative research portion of this study will focus on a semi structured questionnaire conducted with key informants. These key informants provided the backbone towards answering the two research questions. In the section below, the researcher will focus on explaining the key informant interviews, the documents and data analysis.

KEY INFORMANT INTERVIEWS

Due to the hundred and fifty years of colonial interaction, the researcher felt that it was necessary to create a criteria that would allow for a broad response across both the demographics and religious experiences in order to better understand what ritual processes and elements exist. This action would help the researcher determine what parts of these elements aid in healing and

how do these realities impacted identity; while keeping in mind, how these understandings and their contribution to the relationships between faith, spirituality and wellness.

The researcher chose two indicators which would qualify a respondent from the quantitative process to be invited to participate in the qualitative key informant interviews: they had to be *Anishinabek* and also have a religious affiliation with Christianity, including Roman Catholic, for the purpose of this study. From the hundred and two survey respondents, there were thirty-one respondents who met the criteria. An email of interest was sent to each of these thirty-one respondents as follows:

Dear Key Informant's Name

You have been chosen to be followed up on due to your responses from the Phase I questionnaire. Please read the notice below. If you wish to participate, please click the link below and answer the questions to the best of your ability. Then, I would like to arrange a time between March 7th and March 21st to spend about an hour walking through these questions and recording an additional sharing you would like to do.

As per my Institutional Research Board proposal, I will be offering a gift of sema and \$50.00 if you chose to participate in this next phase.

Please reply to this email with a good time when we could meet for the key informant interview. I work during the day so evenings or weekends work best for me.

Chi-Miigwetch,

Roger A. Boyer II PhD Candidate.

Key Informant Participation Notice

An Exploration of the Relationship among Faith, Spirituality, Wellness amongst the *Anishinabek*

Abstract

This research study will be facilitated by me, Roger A. Boyer II, a doctoral candidate in the *Advanced Research Program* of Asbury Theological Seminary in Wilmore, Kentucky. The purpose of the present study is to explore the relationships between *Anishinabek* ritual elements on wellness and spirituality both historically and contemporized. There will be both a component of quantitative and qualitative research methodology used to. This study explores the relationships of faith, wellness and spiritual have on *Anishinabek* – its rise to present, the interrelationship between the three while paying close attention to the influence of the ritual elements to these formations, and how it affects wellness – in order to identify the specific challenges of faith and mission within an *Anishinabek* world along the North Shore of Lake

Huron during the period of 1850 to present day, and to discover the ways in which the churches and mission agencies responded with recommendation on how agencies can respond to these challenges supporting the holistic healing journey of the *Anishinabek*.

Participation in the study is voluntary. You may withdraw from the study at any time during the research without prejudice. You may also refuse to answer any question(s) at any time. You have been invited to participate in this research because you are *Anishinabek* and are interested in sharing your thoughts, perceptions and experiences relating to faith, spirituality and wellness. This interview will be voice recorded.

QUALITATIVE RESEARCH – PHASE II

During the key informant interview, you will be given a copy of your questionnaire responses to ensure accuracy and interpretations are described as you accounted. Any concerns or disagreements you have regarding the material will be recorded and changed. This interview will take approximately 1.0-1.5 hrs. After completing the interview, I will provide you a copy of your interview transcript to ensure accuracy and interpretations are described as you accounted. Any concerns or disagreements you have regarding the material will be recorded and changed.

<https://www.surveymonkey.com/r/BOYERIIKEYINFORMANT>

If you have any questions, please contact with the researcher at roger.boyer@asburyseminary.edu

Due to the limited two week timeframe to conduct these interviews, the researcher was able to conduct fourteen out of the thirty-one respondents who met the requirements for participation in a key informant interview. Because of the vast geographical area along the North Shore and the different experience with colonial or western expression of Christianity, the research wanted to provide a good diverse response through the semi-structured questionnaire to ensure that there was limited respondent bias. Each key informant was an *Anishinabek* with a religious affiliation with Christianity including Roman Catholic, who knew their own culture well and who was able to provide good dialogue around what they felt were the relationships between faith, spirituality and wellness from their *Anishinabek* worldview and how ritual element interacted within this particular context.

QUESTIONNAIRE: SEMI-STRUCTURED (SS)

The semi-structure questionnaire consisted of six questions focused on the connection stated in the previous sentence. The questions were as follows:

1. when you think about the word faith, spirituality and wellness, what thoughts/beliefs come to your mind
2. What is your source of faith? Spirituality? and/or wellness?
3. What activities do you actively participate in which nurturers your faith? Spirituality? Wellness?
4. Would you like to share a story with me about an experience you had with God, Jesus or the Holy Spirit?
5. Can you share a story or experience from your past or present which impacted your faith, spirituality and/or wellness?
6. How do your faith, spirituality and wellness influence and help you maintain harmony in your life?
7. Would there be anything else you would like to share with me which would help me better understand how faith, spirituality and wellness interact in your life?

The researcher would use these questions to guide the conversation but not force a systematic response from the informant. These questions were held very lightly in order to allow the informants to share their stories without interruption. By allowing stories to explain the responses to these questions the researcher was able to gather more understanding about the relationship between these three concepts and how ritual elements work as enablers to the greater spiritual experience on earth. The first question was created to try to set a definition around these three concepts which would be unique to the particular cultural worldview of the respondent. It is from this first question that the conversation flowed to other questions. The duration of these interviews was between thirty-eight minutes and nine hours with the mean averaging seventy-seven minutes. The key informants profiles are included below, through proper securing consent through this study, to help the reader better understand the source of the data collected under the qualitative research portion of this study.

KEY INFORMANT PROFILES

Daniel Flamand

Daniel Flamand is a member of the Wikwemikong Unceded Indian Reserve on *Manitoulin* Island residing in Sault Ste. Marie with his family. He grew up on the reserve, attending religious services at the Roman Catholic Church throughout his early childhood and adolescent years. Although a participant in biblical devotions at a local church in Sault Ste. Marie, Daniel find great strength from cultural traditional rituals conducted at his adult education centre.

Dianne Diaz

Dianne Diaz is a member of the *Mississauga* First Nation in Blind River, Ontario. She has spent most of her life living in the suburbs of Chicago where her family moved to when she was a little girl. Recently moving back to the First Nation, Dianne would say that she has a belief system which affiliates with more of a Protestant doctrine. However, she feels more connected to the *Kitche Manitou* and creation on her journey towards cultural ceremonies and beliefs. She currently attends church in Blind River while also participating in the local women's drum circle and ceremonies.

Renee Gauthier

Renee Gauthier is a registered Metis with the Metis Nation of Ontario. However, due to the recent Supreme Court decision she is now eligible for C3 Indian Status under the *Indian Act*. She self-identifies with her *Anishinabek* heritage while balancing her newer journey to seek cultural knowledge when it comes to ceremonies and symbols in the Garden River First Nation. Renee devoted her life to the five sacred rites of the Roman Catholic Church but in the last ten

years has really invested in better understanding her gifts within the *Anishinabek* culture. She lives in Sault Ste. Marie, Ontario.

Ted Recollet

Ted Recollet is a register member of the Wikwemikong Unceded Indian Reserve. He currently resides in Sault Ste. Marie, Ontario with his beautiful family. Throughout his younger years, Ted attended church services at one of the missions on the reserve where he was subjected to abusive actions from both the leaders of the church as well as the *seminary men*⁴¹⁰ within the community. Today, Ted is a strong *Anishinabek* Elder who works at Algoma University as an Elder contributing to the cultural and spiritual formation of other *Anishinabek*.

Joseph Corbiere

Joseph Corbiere is a registered member of the Batchewana First Nation of *Baawaating* also known as Sault Ste. Marie, Ontario. Joseph lives on the First Nation with his sons. His father, John M. Corbiere, was the Chief of the Batchewana First Nation for fourteen years. In 1999, Joseph worked with this father to win a big court case where the Supreme Court declared that all Indian bands holding elections under the Indian Act would be required to extend voting rights to band members living off-reserve. Growing up Roman Catholic, Joseph would say he is in “transition” between the Christian and *Anishinabek* belief.

Shirley Morley

Shirley Morley is a registered member of the Wabauskang First Nation. She resides in Sault Ste. Marie where she has worked as a nurse practitioner for the past seventeen years.

⁴¹⁰ Ted defined *seminary men* were the men who were responsible for provide Christian education to the children within the First Nation. In his particular First Nation, there were three town sites which would have these type of men living within the community.

Christian would be her religious affiliation and the source of her belief system. She is a mother to six children. Shirley practices “integration” between her identity as *Anishinabee-que* (woman) and a follower of the bible. She attends prayer meetings and church regularly.

Rhonda Angeconeb

Rhonda is a registered member of Lac Seul First Nation through marriage to her husband Garnet. Raised within a United Church context, Rhonda raised her family within the church and it played a big role in their family until she and her husband had a negative experience around finances and racism after which she began to question the purpose of the Church. She resides in Sault Ste. Marie where she has worked as a nurse practitioner for the last sixteen years. Rhonda has struggled to explain her life experience through a Christian worldview and continues to seek out the good life.

Colleen Toulouse

Colleen Toulous is a registered member of Sagamok Anishnawbek. The Roman Catholic Church was the source of her faith while growing up. She explained to me that the Church provided her with the cultural teachings which made her feel proud to be *Anishinabek*. Colleen attends church service on the Sagamok Anishnawbek reserve regularly where she resides. The occupation of Colleen is unknown at this time.

Edward Robert Dunn

Edward Robert Dunn is a registered member of the *Mississauga* First Nation. He plays a leadership role within his religious affiliation of the Seventh Day Adventist Church. Edward has always understood the Creator’s hands were there throughout his life to care and guide him.

Currently, He travels around the country building up church leaders to better understand how to lead churches within an indigenous worldview and see the Gospel from a holistic perspective.

Mariette Sutherland

Mariette Sutherland is a registered member of the Whitefish River First Nation. Her mother's devotion to the Roman Catholic Church guided her to gain knowledge and understanding about God, Jesus and the Holy Spirit. However, later in life, she chose to become active within the Pow Wow events and seek out her personal belief system within the cultural experience and *Kitche Manitou*. Mariette self-identifies as a Roman Catholic who practices native spirituality. Currently, she is a research assistant within her own consulting company helping organizations evaluate federal and provincial funding programs.

Joan Daybutch

Joan Daybutch is a registered member of the *Mississauga* First Nation who lives on the reserve. She works within the public and Catholic school systems as a Native Liaison worker for children who have special needs. Joan attends Catholic Church regularly and believes her morality comes directly from her relationship with the church. Also, Joan is very active in the *Anishinabek* culture and uses the medicine wheel to help her find where she is emotionally, mentally, physically and spirituality.

Carol Eshkakogan

Carol Eshkakogan is a registered member of the Sagamok Anishnawbek. She affirms her religious affiliation with the Roman Catholic Church since she grew up right beside the church; until she was eight years old when her family then moved to Massey, Ontario. Carol makes a conscious adherence to the seven grandfather teachings as the sun rises to the sun setting. Church

services, ceremonies and pow wow is some of the places where she receives her spiritual fulfillment. Carol is currently the Executive Director of the Benbowapka Treatment Centre in Blind River, which is a culturally safe, harm-reduction treatment model for our *Anishinabek*.

Gloria Pelletier-Tripp

Gloria Pelletier-Tripp is a registered member of the Serpent River First Nation. Her vocation focus is in nursing. Gloria was raised in a conservative home where her mother was the leader of prayer meetings and the family attended church regularly. Within her family, there was no palate for members of the church to attend any cultural ceremony. However today, Gloria has been on a journey to better understand who she is as an *Anishinabek* and follower of Jesus. She currently is studying a messianic understanding and observing some of the Jewish ceremonies and rites.

Susanne Thiessen

Susanne Thiessen is a registered member of the *Mississauga* First Nation. Although she is a Christian, she is curious about cultural understanding and ceremonies e.g. sweat lodge. Susanne is very active within her church both in worship and youth group. She and her husband have chosen to visit other churches in the area to see what “fresh” ideas are out there to bring back to her church fellowship. She is a respected church leader within her community and was able to share a tremendous amount of knowledge with the researcher to help better understand the topic more clearly from her perspective.

TRANSCRIPTION VALIDATION PROCESS

Since the key informant interviews were conducted through a voice recorded answers to a semi-structured questionnaire, the researcher was able to take the recording and transcribe the entire interview. After transcription, the document was sent back to the informant to ensure that

the content of the conversation is correct and if not, then the key informant highlighted the area which needed to be reinterpreted from the recording. Once this document was finalized with the informant's approval, the researcher then scrubbed the documents of any personal identifiers and assigned a respondent number to the transcript for analysis.

DATA ANALYSIS

The researcher took all fourteen respondents scrubbed transcripts and begin to the coding process in light of the theoretical framework. Before coding, all of the transcripts were carefully reviewed to ensure that the researcher understands the whole picture. After this comprehensive review, ideas and substantial information underlying meaning connected to the topic were recorded in the margins of the document. When this task is completed, the researcher clustered similar topics around faith, spirituality, wellness, ritual process and elements. These topics were arranged by ordering them from major to minor topics in a column of an Excel Spreadsheet to gain organization through the interviews. Then, the research abbreviated each topic correlating to a particular code relevant to this study. Through a preliminary organization process, the researcher investigated the data to see if new categories arise or coded emerge from the data organically. The most descriptive word became the categories within the study. A categorization exercise was conducted by drawing relationship lines between the categories to reduce the number of categories or relationships to the lowest possible number without blending categories. Each code were placed in alphabetical order and finalized. Once the researcher was confident in the material matching, a preliminary analysis of the data was conducted to see what emerges from the results. Within this study, the researcher focused on codes which are relational and dynamic to faith, spirituality and wellness.

In this study, setting and context codes utilized to create boundaries around the different stories shared. These codes will be labelled SCC.

DATA VALIDATION PROCESS

The quantitative validation is simple and included in item 31 and 32 of McDonald's ESI questionnaire. The researcher chose to purchase a Survey Monkey account which is an online survey tool allowing the creator of the survey or questionnaire to develop their documents in order to request participants to engage via an online link. Each questionnaire has a demographical section letting the researcher review the geographical location of each participant to ensure that their residence falls within the designated research area described above. It also lets the Researcher review their First Nation response in order to ensure that all participants are self-identifying as an *Anishinabek* and have a religious affiliation correlating to Christianity including Roman Catholic. This validation process was easily administrated through the sort function of an Excel spreadsheet and a valid workbook saved for analysis by the researcher through GNU PSPP, free statistical software.⁴¹¹

CONCLUSION

The researcher has used a number of sources to better understand the origin, nature and status of *Anishinabek* Christianity. These understandings seem to be cross-stitched into the assumed western expression and experience of faith, spirituality and wellness. As stated from the literature, the concepts of faith, spirituality and wellness are difficult and complex. The initial assumptions of these concepts have been supported through western philosophical constructs of isolation. These concepts can generally be referred to holding faith, spirituality and wellness as

⁴¹¹ For more information about the GNU PSPP software follow the link:
<https://www.gnu.org/software/pspp/get.html>

isolated elements, under review and critique instead of being integrated with one another.

However, integration and blending between two of the three concepts seemed to be core throughout literature and within the researcher's personal experiences. Hence, this is the reason why MacDonald's ESI was used to examine the faith, spiritual and wellness landscape of the *Anishinabek*.

CHAPTER FOUR

RESEARCH FINDINGS

This chapter will be written as an investigative report. Through this report, the researcher will present the findings from both the quantitative and qualitative process in order to develop knowledge from this studies exploration into the relationship between faith, spirituality and wellness amongst *Anishinabek*; better understandings the factors found within the results of the ESI-R and SS from the participates' experience or expressions from encounters with the ritual process. The researcher will use these results to answers the two questions: (1) how do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness and (2) how do these relationships between faith, spirituality and wellness incorporate into ritual. This chapter will provide the details below.

The quantitative data (N=95) was elicited from individuals who self-identified as being *Anishinabek*, while having First Nation affiliation with one of the seven First Nations within the North Shore or living in the two urban centres of Sault Ste. Marie or Sudbury. The respondents completed a questionnaire using MacDonald's revised Expression of Spirituality Inventory (ESI-R) including a demographic section with informed consent. The primary focus of this portion of the study was to evaluate through scientific means if there was a relationship between faith, spirituality and wellness as it relates to an *Anishinabek* population. The data, was originally collected through Survey Monkey, and then exported into Microsoft Excel 2010 before being imported into GNU PSPP statistical software for statistical analysis.

The qualitative data (N=14) was elicited from individuals who self-identified as having a belief system/religious affiliation with Christianity, including Catholic rites and self-identified as being *Anishinabek*. Criterion was that informants would be invited due the connection of to

the discipline of theology and missiology. The primary focus of this portion of the study was explore four research questions investigating the origins, nature and status of Christian expression, ritual processes and element of these expressions, evidence of holistic healing elements and rituals impact on identity.

QUANTITATIVE DESCRIPTIVE STATISTICS

The original population in the study included self-identified *Anishinabek* (N=172) within the target catchment area as described above. Upon initial investigation of the collected data, it was discovered that there were a number of respondents identified in several of the ESI-R instruments who did not fully complete the questionnaire. These incomplete questionnaires were excluded which meant that ultimately, only sixty-one percent (N=105) of respondents to the ESI-R questionnaire were utilized for analysis in this portion of the study.

Prior to conducting any analysis, the data went through a cleaning process where each individual response was inspected to identify if there was any missing or problematic items. The following is what was discovered through this process. Respondents 37, 81 and 102 had no data within the spreadsheet due to the respondent's indicating they did not consent to use their data. These respondents were removed from the dataset. The sample size was reduced to one hundred and two (N=102). Then an examination was conducted of the ESI-R item 32 which was the response validation item. This examination revealed that there were three responses that indicated a response of either *strongly disagree* or *disagree* to this item. The 32 item of the ESI-R refers to the question *I responded to all statements honestly*. The respondents were 26, 30 and 68 of the dataset. It was determined that since dishonest responses cannot be treated as valid; the dataset would be reduced by another three respondents. The sample size was reduced to ninety-nine (N=99). In the review of item 32, it was discovered three other respondents chose to not

answer this item. The respondents were 41, 49 and 57. When trying to determine a clear response validation, the choice to not respond to an item could be interpreted as being invalid or disputable. Due to the smaller sample size, it was determined to leave these three responses in the dataset to not impact the statistical analysis and that they could be argued as a response oversight or human error. Another discovery through the cleaning process was there were two respondents provided a *neutral* response to this 32 item. This *neutral* response indicates these individuals were neither dishonest nor honest in their responses. In other statistical analysis, these responses would be removed from the dataset. However, the researcher argues that whether the 32 item was empty or neutral it cannot be determined if the respondents responded in a dishonest way. The researcher decided to leave these two respondents in the dataset. The next step was to investigate each respondent's items to see if there were any items missing or not answered. This inspection would provide the researcher with the knowledge of knowing if this missing data would cause any issues with the statistical analysis. If there is missing data discovered, it was suggested to take a closer look at what items were missing to determine if the data was missed due to random or if there was a particular reason. Another suggestion is if there is data missing at random with limited data missing then the missing item can be *imputed* with an estimate score of the data. The Oxford Dictionary defines *imputed* as follows, "to assign a value to something by inference from the value of the products or processes to which it contributes."⁴¹² In this particular case, it was suggested to estimate the score entered into these items within the dataset. Through the investigation of missing items, the following was discovered. Excluding the two items (31 and 32), there was twenty-seven item responses missing from the thirty ESI-R

⁴¹² Angus, Stevenson, "imputed," *Oxford Dictionary of English*, ed. (New York:Oxford University Press, 2010), 881)

items throughout the dataset. Fourteen of the ESI-R items were not missing any item responses. These items were 1, 6, 7, 8, 10, 11, 13, 15, 16, 18, 21, 23, 26 and 30. After a closer investigation, it was determined most of these items belonged to the COS, EWB and REL dimensions. There were ten items missing only one item response. These items were 2, 4, 5, 14, 17, 20, 24, 25, 27 and 28. Also, item 31 was missing only one item as well. However, it was determined because item 31 is not included in the ESI-R dimension scoring then *face validity* can be accepted. There was three items missing two responses. These items were 3, 12 and 22. There was two items missing three responses. These items were 19 and 29. In the similar vein of item 31, there were three responses missing from item 32, the response validity item determined to not affect the scoring of the ESI-R dimensions because the response validity item does not contribute to any of the dimensions calculations. There was one item missing five responses. This was item 9. It was determined in order to be able to discover a pattern of missing item which would affect whether or not the response were random or not; a table was created to provide a better analysis. See Table I.

As reflected in Table II, the COS dimension has no missing data items. Both REL and EWB record a three missing item response in each dimension. The researcher suggests the data presents limited to nil systematic problems within these two dimensions. However, both EPD and PAR dimension record the most missing items. The patterning observed in this table indicates randomization did not occur within this dataset. The next step of the data cleaning process was focused on an investigation of each respondent's missing items. This review would help the research to determine if the missing responses reflected a particular respondent or random. Through this investigation of the dataset, it was determined there were twelve respondents who were missing at least one or more items from their total 30 item ESI-R. The

following was discovered. Six respondents 24, 41, 49, 75, 93 and 99 were missing one item. There were two respondents missing two items. These respondents were 33 and 89. With the ten items missing from respondents 24, 33, 41, 49, 75, 89, 93 and 99, it was determined to impute these ten items with the score of two. The score two was used as it is the neutral response and reflects the middle of the ESI-R scale. However, there were four respondents missing three or more items within their responses. According to Bennett,⁴¹³ there is more likely to be a bias in the dataset when more than ten percent (10%) of the data is missing. This is not a sole criterion to assess whether the missing data will be disputable based on amount. Based on this criterion, it was determined to remove the four respondents from the dataset. These respondents were 73, 77, 94 and 100. This reduction in the sample size brought the total to ninety-five (N=95).

In order to summarize the data cleaning process, the study initially started with one hundred and seventy-two (N=172) respondents with sixty-seven respondents were removed for not completed any of the 32 items pertaining to the ESI-R, demographic or consent section on the questionnaire leaving one hundred and five (N=105) respondents for data cleaning. Three respondents were eliminated because each respondent chose not to consent any of their data to be used within this study. There was another three respondents who responded dishonestly. Four respondents were eliminated due to their individual response having more than ten percent of their data missing from the total 30 items of the ESI-R bringing the revised sample size to ninety-five (N=95). After reviewing the remaining ninety-five respondents, there was only ten missing items which were imputed with a score of two. A table was created to provide a summarization of the respondents eliminated from the study and the reasons for each

⁴¹³ DA. Bennett , *How can I deal with missing data in my study?* Aust N Z J Public Health. 2001;25(5):464–469.

respondent's elimination refining the sample size for analysis to ninety-nine. See Table III. It is important to note that the response rate would have been increased if the surveys had been set up to allow non-responses to be calculated in this study.

At the conclusion of the data cleaning process, the sample size of this study was determined to be ninety-five (N=95) respondents. This sample size will be utilized for the statistical analysis below.

The simple descriptive analysis was conducted to calculate and analyze the percentage of males and females, percentage of religious affiliations/belief system, percentage of the location of respondents, percentage of respondents from the North Shore and percentage of the tribal affiliation of those respondents captured under Other *Anishinabek*.

Table IV presents the percentage of respondents in this study reflecting a twenty-four (24%) male participation and seventy-four (74%) female participation with the extra two percent lost to rounding. The relationship of males to females is indicative of the overall participation in research conducted within the topic of faith, spirituality and wellness as a whole in many other Canadian studies⁴¹⁴ exploring spirituality expressions (N=932) reflect similar gender participation consisting of seventy-two (72%) female respondents and twenty-eight (28%) male respondents. See Table IV.

Table V illustrates the percentages of respondents in each religious affiliations/belief system including twenty-seven (29%) *Anishinabek* Traditional, sixteen (16%) Catholic, fifteen (15%) each Christian and Spiritual, six (6%) No Affiliation and *Anishinabek*/Catholic, three

⁴¹⁴ MacDonald et al. Spirituality as a Scientific Construct: Testing Its universality across Cultures and Language. US National Library of Medicine. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4348483/>. Accessed April 2, 2016.

(3%) Naturalist, two (2%) each Native Spirituality, *Anishinabek*/Christian, Midewiwin and one (1%) each United Church, Seventh Day Adventist, Atheist and *Anishinabek*/Anglican. The largest group represented in the study was the *Anishinabek* Traditional with a mirror representation of three groups whose showed fidelity towards a Catholic, Christian or Spiritual affiliation. Interestingly, the third group was characterized with either no or a blend affiliation of *Anishinabek* and Christian indicative to the group of blended affiliation. The smallest group shows a mutual affiliation between *Anishinabek* Traditional and Midewiwin and several Christian rites. See Table V.

Table VI and Table VII represents the number and percentage of the various *Anishinabek* First Nations. Table VI illustrates those North Shore First Nations' respondents (N=72) where Table VII provides a detailed visual illustration of which *Anishinabek* First Nations are caption under the label *Other Anishinabek*. According to Table VI, the largest North Shore First Nations represented in this study was *Mississauga* First Nation with twenty-nine (40%) percent; eleven (15%) Garden River *Ketegaunseebee* First Nation; ten (14%) Sagamok Anishnawbek; eight (11%) Batchewana First Nation; seven (10%) Serpent River First Nation; four (6%) Atikameksheng Anishnawbek and three (4%) Thessalon First Nation. It needs to be noted that each First Nations who holds a membership with the North Shore Tribal Council was represented and a true reflection of those First Nations along the North Shore of Lake Huron can be determined based on Table V illustration. In respect of Table VII, the largest *Other Anishinabek* group (N=23) were made up of those who belong to Wikwemiknog Unceded Indian Reserve had eight respondents (30%); three respondents (11%) from Whitefish River First Nation; there are twelve respondents (1%) each Bay Mills Indian Community, Flying Post First Nation, Lac Seul First Nation, Lake Helen First Nation, M'Chigeeng First Nation. The sums of each item

responses for all items belong to a dimension to arrive at a particular score for this dimension. Each respondent's items are scored in order to conduct the statistical description for the ESI-R dimensions and items. The statistical description showing the means, standard deviation, maximum and minimum scores for all dimensions utilizing the PSPP software are found in Table VIII. See Table VIII.

The reliability of the dataset needed to be tested through Cronbach's Alpha coefficient analysis. Mohsen Tavakol and Reg Dennick explain the Cronbach's Alpha as "a measure of the internal consistency, that is, how closely related to a set of items are as a group. It is considered to be a measure of scale reliability. A high-value for Alpha does not imply that the item is unidimensional."⁴¹⁵ This is not a statistical test however it is a coefficient of reliability or consistency. This is how this test will be used in the study. The strength of this test comes from its ability to be able to determine if the information is reliable as a whole. It's also important to note when calculating reliability that the researcher should consider whether or not each item correlates to the dimensions total score. These correlations are counted uniquely to each item then totaled of all other items in the scale. This means the total dimension score is corrected before calculating any correlations so each unique item are not included in the total dimension score. This is known as the corrected item to scale total correlation. This score aids in determining reliability. When measuring reliability, values at 0.80 or higher are interpreted to be good. Table IX illustrates how each ESI-R dimension scored through Cronbach's Alpha test. By conducting this test, the data proves good reliability with the dimension of COS values as 0.89, EPD 0.88, EWB 0.87, PAR 0.80 and REL 0.86. Since the reliability of the dataset is good then

⁴¹⁵ Mohsen Tavakol and Reg Dennick, *Making Sense of Cronbach's alpha*, International Journal of Medical Education 2. (2011). 53, <https://www.ijme.net/archive/2/cronbachs-alpha.pdf> (Accessed May 14, 2016).

the next step is to review the inter-correlations of the ESI-R dimensions for the dataset through a product-moment correlation coefficient.

The product-moment correlation coefficient provides probability value to determine the linear correlation between variables or in this study dimensions. Table X illustrates the correlations between each of the five dimensions. A two-tail test was conducted to determine if the correlations between the dimensions were significant. It is understood that this testing when items are not supposed to demonstrate a zero value of correlation due to the probability of correlation being zero. Significance is determined based on the p-value calculated. Those p-values with >0.01 value show a small significance. P-Values between 0.20 and 0.30 reflected a moderate significance whereas values higher than 0.30 validate a strong significance. According to Table X, there is a small significance between EWB-PAR (0.02), EWB-REL (0.07), EPD-EWB (0.10), and COS-EWB (0.14). However, there are six significant correlations in the dataset (N=95).

One correlation PAR-REL shows a moderate significance. The other five correlations express a strong significance statistical correlation. These are COS-PAR (0.48), EPD-REL (0.53), COS-EPD (0.68), EPD-PAR (0.72) and COS-REL (0.85). Examination of these values reveals a few unique trends within the dataset. The researcher interprets this data through the understanding gleaned from Wilfred McSherry to mean the data places strong significance between the way a person thinks about spirituality to their “expressed sense of meaning and purpose, fulfilment and value in life”⁴¹⁶ towards existence. However, the strongest significance is validated on the way a person’s perception of spirituality not only beliefs and attitudes of a

⁴¹⁶ Wilfred Mc Sherry, *Making Sense of Spirituality in Nursing and Health Care Practice: An Interactive Approach 2nd Edition* (London:Jessica Kingsley Publishers, 2006), 55.

religious nature but behavior and practice within this study. An examination of faith validity needs to be done in order to determine if the respondents perceive the ESI-R as a test which actually measures spirituality.

In order to get a sense of how much the respondents perceived the ESI-R to test spirituality, item 31 is unique to this type of testing. Within the literature review, there is no other test, scale, questionnaire, survey which examines whether or not the respondents perceive the test to be measuring spirituality. However, Dr. Douglas MacDonald was mindful to add this item in his tool to validate whether or not his tool measured spirituality. Item 31 asks the question “the test appears to be measuring spirituality.” This item is uniquely placed after the respondents have had a chance to answer the 30 items before it. This allows the respondent to have a good understanding of whether or not the question found in the tool actually measuring spirituality. Through an investigation of the responses it was discovered that one respondent did not provide their answer to this item. So for this particular result the sample size is reduced to ninety-four (N=94). Table XI illustrates the number and percentage of respondents who gave their response on the scale provided. The cumulative percentage was calculated at one hundred percent (N=94) validating the captured dataset however due to rounding, the amount does not add up precisely. According to the respondents, 23 (24.5%) strongly agree this test was measuring spirituality; 43 (45.7%) agreed; 15 (16%) neutral; 12 (12.8%) disagreed and 1 (1.1%) strongly Disagreed. According to this examination, the nature of the ESI-R being developed and primarily tested within a western colonial Canadian context had a small impact on this sample. It is presented that seventy point two (70.2%) of *Anishinabek* respondents perceived the ESI-R as measuring spirituality. The data suggested that this *Anishinabek* sample perceives spirituality as being different because of culture, history and beliefs, this result indicates the ESI-R test captures

information relevant to spirituality regardless of what culture and context of the data is tested. For comparison tests need to be conducted to see how culture affects spirituality.

The ESI-R has been used within several different cultures. In 2015, MacDonald published a research article entitled *Spirituality as a Scientific Construct: Testing Its Universality across cultures and languages*.⁴¹⁷ This study looked at 4004 participants over eight countries, including Canada, utilizing the ESI-R as an exploratory study and to test whether the five factor model would demonstrate a superior goodness of fit within all cultural samples. Since the dataset of this study is Canadian in nature the most logical comparison sample would be a non-indigenous Canadian sample. It is important to know the Canadian sample is categorised as a non-indigenous sample, which as confirmed by the researcher through a telephone call to Dr. McDonald.⁴¹⁸ This non-indigenous sample consisting of nine hundred and thirty-two (N=932) Canadians consisting of six hundred and seventy-three male (N=673) and two hundred and fifty-nine (N=259) female. Also, this sample had a majority of samples (76.8%) reporting a Judeo-Christian religious affiliation/belief system. A One-Sample Two-Tailed Significance t-test was conducted to compare the Canadian sample to the study's sample to see if the sample came from the same population without know the population variance. The calculation of the degree of freedom (df) needs to be determined between the two samples. The degree of freedom will give the researcher the ability to prove the probability of the degree of freedom the sample has to change. In order to calculate the df, the sample size is decreased by one when determine the df.

⁴¹⁷ MacDonald et al. *Spirituality as a Scientific Construct: Testing Its universality across Cultures and Language*. US National Library of Medicine. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4348483/>. Accessed April 2, 2016.

⁴¹⁸ McDonald, Douglas A. Interview by Roger A. Boyer II. Telephone Interview. Iron Bridge, ON, April 6, 2016.

In this analysis, the df is determined to be ninety-four (N=94) since the study's sample size is ninety-five (N=95). This was calculated through GNU PSPP compare means function. Table XII illustrates the comparison of this study's dataset to the MacDonald 2015 Canadian dataset. All five one-sample t-tests calculated statistically significant and showed a higher mean score. The COS (8.77), EPD (7.27), EWB (6.15) and PAR (4.90) present a strong significance whereas the REL (3.26) is represented as moderately significant. This being said this *Anishinabek* study sample suggest that *Anishinabek* have a significantly higher level of spirituality within all dimensions in comparison with non-indigenous Canadians.

QUALITATIVE DESCRIPTIVE STATISTICS

In order to better understand the relationship between the three concepts covered in this study, the researcher needed to understand the religious origins of the key informants first to determine if the key informant would be able to answer the posted questions from a Christian-influenced perspective. It was determined that at least thirty-one (N=31) people would need to be interviewed to reach saturation however, due to time restraints, this portion of the study was undertaken with a sample size of fourteen (N=14) key informants being interviewed. However, it needs to be noted that thirty-one (N=31) individuals, who met the criterion, were invited to participate in the key informant interviews but fourteen (N=14) were confirmed and interviewed. The two major reasons that the study was not able to secure all thirty-one's (N=31) invitees was because of respondents declining the invitation and an inability to secure an interview time within the sample timeframe of two weeks. In light of this, the researcher thinks that these themes or findings would nature into saturation with more interviews amongst the *Anishinabek*.

Secondly, the researcher was interested about utilizing Turner's ritual process to look closer at the experiences and expressions which occur within the liminal phase or at the threshold

of ritual to see what ritual elements emerge. By exploring the liminal experience, it would broaden the data by providing taxonomy and language around *Anishinabek* experience.

Third, after unpacking the results of the liminal experience, the researcher examined, due to the tragic history of the *Anishinabek* e.g. Indian Residential Schools, 60's Scoop, and other acts of colonialism, whether there were any experiences or expressions of healing affirming positive impact and/or harming affirming a negative impact within this liminal space. This exploration is important because of the thousands of *Anishinabek* who are seeking healing and the millions of dollars that Canada spends in *Anishinabek* healing as these findings could move the discussion from wanting or needing healing, to being healed.

Finally, the researcher was concerned with the way that these ritual elements impacted *Anishinabek* identity in the wake of an era of religious institutional competition. The researcher needed to know whether identity, or the sense of belonging, could be found in liminality. By understanding this relationship, it is felt more *Anishinabek* would not have to "leave their sacred traditional bundles" rather than for a suit with wingtip shoes instead they can fully follow Jesus and be *Anishinabek*.

It is important to note that the research did allow for key informants to share openly without stopping them from sharing stories, thoughts or ideas. It is disrespectful within *Anishinabek* culture to cut someone off in the middle of a sentence, thought or idea. So the researcher chose to respect each key informants sharing, but only used data reflective to answering the particular question. Because the researcher chose open end questions, much of the interviewing experience was fluid, and non-restrictive, allowing key informants to answer the questions systematically or randomly based on their choice. The data was coded and grouped based on their responses to the question.

KEY INFORMATION NUMBERS (KIN)

The researcher has chosen to clean the dataset of the key informant's demographic information after the transcripts were approved. Due to some of the responses being of a sensitive nature, the research has provided each key informant with a Key Informant Number (KIN) for the section below in order to protect their identity and allow for the sharing of responses.

RESULTS

1. When you think about the word faith, spirituality and wellness, what thought/belief comes to your mind? (N=14)

This question was asked primarily to create language around these terms prospectively. All fourteen individuals provided responses to this question. For the purpose of this survey, this question accomplished its goal by creating a list of common words emerged. This list was as follows with the percentage of informants who had the same thought or belief:

- a. Inner self acceptance (14%)
- b. Medicine Wheel (14%)
- c. Belief in Creator (50%)
- d. Balance (35%)
- e. Being (14%)

Belief in Creator was the most common phrase that informants shared when thinking about a word which summed up their thought around faith, spirituality and wellness. This suggests that there is a cognitive orientation to a *Belief in Creator* when one thinks about the relationships between the three items. The second common word thought about is *balance*. It is not understood whether this is balance between the terms, balance within or without, or balance in conjunction

with the Creator. Further research would have to be conducted to understand this term in relationship to the other three items. Other responses were church, lifestyle, integration, peace, values. There is no assumed commonality between these terms.

2. What is your source of faith? Spirituality? Wellness? (N=14)

This question was in alignment with the researchers concern about the religious origin as well as the pre-liminal state. The primary response for this question was validation. Each of the key informants provided a response to this question. The common responses with percentages are as follows:

- a. Family/Friends (14%)
- b. Church Education (50%)
- c. God/*Creator* (36%)
- d. Living the teachings (57%)

Living the teachings, God/Creator and *Church* are the primary sources of the informant's faith, spirituality and wellness. This response causes the researcher to ponder the lived experience of the teaching and religious institution as they seem to be important trailheads in the *Anishinabek* religious journey. KIN #14 provides an experience and example of how *Anishinabek* live their teaching:

I believe in is that there's a *Creator* and I'm part of that Creation and that's my faith that understanding, the teachings that go with it the teachings that the *Kitche Manitou* when he created... They made the earth the sun the moon and the water and once they brought earth here, all the plant life, all the rocks, again from them, because that's all they had to work with. So, knowing that, all plant life all animal life, birds, insects were all brought down before human beings. Millions of years where we had disasters of something that happened because of the world and the universe. God got rid of some of the prehistoric animals that are why they still find bones of them now. And then with that new beginning and all plant life and still the smaller animals and then when we were brought down as the human beings that we were placed in different continents and the five races to learn from our relatives, the animals the plants, the trees the birds and insects, those were our teachers. So along with that, when you put that as faith you have to totally

encompass that. Because without it you would be totally lost...Because as a Native person from those five races that were brought down, we still have the original teachings being a Native person I also understand that I'm still part of that creation and that I'm part of everything around, animals are my brothers. It is because of the connection back to our *Creator* and that's the understanding of all our people. From their first time. And then spirit is something that was a man factor because of this life force because they went back to the *Creator*. So that's the understanding of spirit. Again, faith tells you live as a spirit come down go back to being a spirit. That one is because of the teachings all the teachings that we received at that first time was hand to grandmothers, chosen grandmothers, those original teachings. And from there it was spread to the people. And they were made in their simplest form so that the human would not forget and take for granted the teachings. Jump over the generations we had a lapse in following those teachings. So then the *Creator* decided to end this world again. And the relative that petitioned the *Creator* was the Eagle he flew and petitioned the *Creator* told him No, they are still praying with their tobacco. He made a couple trips back down to make sure that third trip and found an old man by a fire somewhere on Turtle Island with his son, having a tobacco offering and praying. So that's what saved us from that end of Creation. When I mentioned those teachings coming, my understanding is that for those people here and here and here and us those teachings would not have been different. So when the start people their teachings got so advanced that they were able to leave but promised that they would come back. The Black man with his teachings, he still holds some of them because of poverty and contact their teachings aren't as pure as ours and same with the Yellow man. They're very technically sound so they're advancing that way and they're forgetting their original teaching and the white man same thing and that's why they have so many religions and they didn't follow teachings. They know at this time in our era that they're looking for those original teachings that are why they're here, to seek those out. A lot of what we see in this lifetime was already seen by our people. They talked about them as the seven prophecies, each one as we moved it would span generations, working with them. And when contact came that seven fire had to be initiated in that time. Even before they arrived here, we were hiding our ceremonies, our way of life. Most of the ceremonies were taken to the mountains and left with the seven grandmothers teaching would sustain *Anishinabek* people during this time. Before contact we lived as best as we could before those prophesies come about we have 13 grandmother teachings from the *Kitche Manitou* and the grandmothers received for the people. And they walked among us at the time to share them. The end of that seventh fire the 13 grandmothers have been awoken, they're walking among us now.

The reader can see above that KIN #14 provides context to *Anishinabek* understandings that each teaching given by *Creator*, creation, grandmother, is lived out on earth not kept in the cells of the mind or books or on the shelf. *Anishinabek* teachings are lived which was also reflected in

KIN#13's experience:

Within the medicine wheel, everything is our spiritual helpers and everything is sacred. In Christianity, guardian angels are helpers. The center of the circle is the humanness.

When ill items come to visit it bring helpers to teach us to open the door to so much more. The *Creator* has given us the medicine wheel teaching us to have 360 different doorways but only visit. The medicine wheel is a human being teaching not Indian or *Anishinabek*. The source is at the centre of me. I was born with everything including the seven grandfather teachings and as adult we learn different and our job is to hold on to those teachings e.g. lies. Children are honest at birth but they learn to lie. Like the sweat lodge teaching, we build them lower so we can go back to the time when we had the pure teachings of unconditional love and respect. My personal journey with spirituality I had to go inward to find them. Life is an outward journey but spirituality is an inward teaching.

This living teaching can be seen as the first words given to the reader in the book of John 1:1.

KIN #12 supports this living understanding through her experience:

The church was my source of faith while growing up. The church also provided me with cultural teaching which made me feeling proud of being First Nations...I lived right across from the church...I read the bible and bible stories. Basically took a lot of the goodness from the church...I love reading and learning more about ancient saints and whether that be like Francis of Assisi you know I loved enjoying all of those stories so when you here about you know animals the cruelty then you just kind of reflect one there was a person and then what he did for animals and he just kind of like...that's a good way of being. There was a person that was kind to animals.

However, it can be observed that there is a low to little *Anishinabek* presence within the religious institutions along the North Shore including in First Nations and Urban Centres. Interestingly, the relationship between the *family and friends* was a minor shared source. KIN#12 provides insight on how *family and friends* were the source of their faith, spirituality and wellness:

At one point, I would go to smudge and I'm trying to think where that would all come from like I said when I grew up in the church we did have ministers from here there was a lot of women and men in my community that were deacons and they brought a lot of the culture with them as well so when I did go on retreats or workshops through the church it was very Native- it was run by Natives and at the same time they gave us lessons on our teachings on what it is to be *Anishinabek*.

The researcher would have thought this to be high in an indigenous population where family is the source for important items of living and existence e.g. culture, language, Other responses were scripture, nature and balance.

3. What activities do you actively participate in which nurtures your faith, spirituality and wellness? (N=14)

This question was important to be able to gain knowledge about the activities, rituals, informants were involved in which effected their three items in a nurturing manner. The hope was responses would be shared through story or experiences allowing the researcher to gain knowledge about their experience through the ritual process and evaluate the emergence of ritual elements. It is suggested this type of knowing leans to a good insight into what rituals need deeper analysis in accordance with the researchers concerns. The results with percentages of this question were as follows:

- a. Ceremony (79%)
- b. Prayer (64%)
- c. Church (43%)

The majority of the informants responded with *Ceremony* as an activity they actively participate in to nurture their faith, spirituality and wellness. The type of *Ceremony* shared was smudging, drumming, and sweat lodge and pow wow. KIN #11 provides great insight about all three of these: *ceremony, prayer and church*:

My smudge bowl, when my being is feeling overwhelmed with negativity, sadness, I use my smudge bowl to get that/ to take those feelings away and it works. When I go to church I pray to God our *Creator* – I think they're both the same. It's just that our First Nation people believe in a *Creator* that created heaven and earth and God created heaven and earth also. I pray for the people like that are in my life or that are near me or someone that has other families that are having struggles. And I find praying to God that way helps me and it's helping them because prayers are very powerful...it makes me feel good when I use my smudge bowl you know. But then I can go to church on Sunday morning and pray and I still feel good. But when the church is not available I have that smudge bowl...But now people have that smudge bowl so if you need that smudge bowl at 10 o'clock and there's no church available to go sit in use your smudge bowl that what I do as a person. And I don't know people are different but that smudge bowl is very important to me too because it's like and after hour thing. I look at it as I have this too if I can't sit in church and pray and be I have the smudge bowl to help...I was invited one

time to go to a sweat a women's sweat...I've been to two sweats and I haven't been back because it was scary being in the dark, the heat and the feeling overwhelmed and I knew spirits were in there. And when I got out I felt good like I felt really good but I just can't go back to that when they say oh we're having a sweat why don't you come to that sweat that scariness feeling of being inside that sweat I was terrified... There might be more teachings I need but to go a church and pray I feel good every when I do go to church. But even at home I pray every night before I go to bed.

KIN #11 goes on to continue this story about another *ceremony*:

Well growing up first nation people have strong sense of spirituality because it's very powerful...I really believe that it's like very strong and when we had our first pow wow my grandfather told us not to attend and I asked him I said 'why' and he says because it's for the wrong reasons. We had pow wows gatherings he says we would meet at a certain place he says and we would be there a day before the gathering took place. You were never late he says we were never late he says now he says they have this thing called Indian time he goes to me he says Indian time is on time he says but today he says this pow wow.

Like KIN# 11, KIN #4 shares a similar *ceremony* experience within the sweat lodge:

A sweat, sweat lodge it's like a little tent, built by wood and you cover it with a bunch of tarps and you dig a hole in the middle and get hot stones and there's a few guys or girls go in there and you sweat, it cleanses you, you take all the toxins out of your body. When I did it, they performed a song inside. And we ate a bunch of berries, like blueberries, raspberries, and I think that meant something. I think it was for grandfathers and grandmas. Again you know it cleansed you and you feel a lot better. Yeah like when I did it was pretty close to a beach so like the ground wasn't like- it was sand, it wasn't rock hard, it was like sand so they dug a hole in the middle with the sand and with the stones you get I think it was 7. They bring out 7 at a time and you do 4 rounds and if you couldn't last all 4 rounds that's fine that's okay, so you'd go by the fire because that's where they'd keep the stones to keep them nice and hot so they'd perform a song and usually sweat it out and then bring 7 more rocks in and those things were just red when they come in, they're just like glowing red and my knee was like pretty close to the centre but it was all right. Round like they bring in 7 stones, and they perform a song like the whole time you don't say anything you're just quiet, you can just close your eyes or you can just look at the rocks. Inside it's completely dark the only thing you see is just the stones glowing as they lose their heat; once they start to fade they bring 7 more in. The more that they bring in the more steam. Because when they open. it you could just see the steam was like the hut that we had was probably about like this tall and when you come out the room steam was like that much. All you would see is like your legs and the next person's legs and see all of it come out. When you come out you're just like steaming. And then the songs, can you tell me a little bit about them. They're in *Anisinabemowin*, I can't tell you what it meant it's- when one person sang I think it was meant to watch over us, just to watch over us and take care of one another.

These four items interact in a way which activates a nurturing response causing the participant to enact. This experiential action in each case is surrounded by liminality. Each informant shares about a journey of walking through life in a balanced state, then come to a place of negativity which activated the individual to engage the ritual process. We observe through their stories a sense of antistructure. In each ceremony, the individual was able to exit out of the ritual process in a different state than they entered. By forty-three percent, *Church* provided informants with a place to look after their faith, spirituality and wellness. The respondent's primary activity, within this item, was focused on participating in religious observances and fellowshiping with people of similar beliefs. KIN #6 shares about their *church* experience:

The Roman Catholic Church having you know been raised within that tradition. Up until probably my adolescence at around the age of twenty one was the age when I started to seek the *Anishinabek* way of being so with regard to my earliest understanding of spirituality or faith it would've come from the church but it was very difficult for me to really understand the Old Testament the New Testament it was difficult for me to relate to a lot of things and I know when I was twenty one up to about thirty searching and reflecting upon the church and *Anishinabek* traditions what I found one day sitting in church. I was sitting there and I was listening to the priest homily and he talked about God as the father and Jesus as the son and I had an epiphany sitting there and I thought to myself "well" that's the reason why I can't relate I don't have a Father. I'm having a difficult time with this whole concept of you know the Father and the Son so that's kind of an example of where I was trying to fit or relate with the church always knowing that I didn't fit. Even though I was exposed to it at a very young age. I don't know if that make sense....And I remember always sitting in one chair and looking at a chair across from me was the biggest chair and it had the biggest dip in the middle of it. As a child I would sit there and look at that and think that's where God is sitting right now. So even as a child like my dad dies when I was three. We didn't leave here tile I was 7. So between the ages of 3 and 7 I was struggling to survive and I was struggling to maybe believe in something at the time I don't know...and that goes back to that epiphany sitting in church that one time and well this is why I can't relate because my Father died. So perhaps that's part of my struggle or challenge to reconcile. My earlier experiences with who I was growing up to become. When I did live beside the church my whole world really revolved around all of the kids that congregated in the area and the church and the priest. I went to the services all the time. I watched the masses being like the church services on a regular basis I was sitting there all of the time. I remember where God Jesus and the Easter bunny come in. It's all related to that time period between 3-7 rights? Living beside the church. Being alone most of the time. Taking comfort in the notion that there is a God and that he's sitting in that chair. So one day, I'm playing outside of the church

and there's a little knot hole in the basement of the church. And it's this kind of little corner of the church in the basement so I'm on the outside and I'm peeking through this little knot hole and I was certain I saw the Easter Bunny in there. And I believe for the longest time that the Easter bunny lived right there and Easter time this was where the Easter bunny came from.

As KIN #6 shares the *church* played a key role in *Anishinabek's* worldview through religious memory. However, the personal fulfillment of life is disconnected from the religious institution and had difficulty creating meaning within daily living. Like KIN #6, many of our *Anishinabek* find Christianity today irrelevant because of their experiences of being abducted from their *Anishinabek* homes to a colonial home called Indian Residential School; losing those deep connections with mother and father. Only to carry these confusions forward into their adulthood causing the Christian experiences to be folkloric at best.

4. Would you like to share a story with me about an experience you had with God, Jesus and Holy Spirit? (N=14)

The researcher was investigating whether or not there was Trinitarian validity amongst the *Anishinabek*. Being that this concept is a cornerstone of Christian belief; the researcher thought that this would be a good litmus test to validate whether or not the key informants were followers of the Christian faith or other faiths. From the respondents' stories we can observe the activation of meaning-making through their transition. The majority of the key informants had little to no difficulty sharing experiences about or with God or *Kitche Manitou*. However, the man, or human being, of Jesus was difficult or lacking in the responses. KIN#6 sheds some understanding:

The whole idea of God and Jesus not really knowing where Jesus fits in. But having experience Easter, well how the hell does the Easter Bunny fit in here and why does the Easter bunny live under the church.

Some of the respondents had difficulty placing Jesus within the Trinitarian concept. Even though they were raised, and participate, in religious institutional activities the Jesus question persists. This finding causes the researcher to want to look at future research within this *Jesus question*. As one would feel that Jesus the Christ, being the author and founder of Christianity, would be an important figurehead within a follower of Jesus's lived experience. This was not the case with the Holy Spirit. Informants explained the Holy Spirit in experiential ways due to their cultural memory of all is spirit. The researcher thinks this is due to the broken relationships caused by the government sending *Indians* to Indian Residential Schools where *Anishinabek* were taught the authoritative position of the Godhead with limited experiences of love, compassionate and belonging. The following themes with percentages emerged after analyzing all fourteen responses to this question:

- a. God's presence/protection (36%)
- b. Dreams (14%)
- c. Holy Spirit (14%)

God's presence and protection was a common experience shared by five (36%) informants. The notion being that when no human being was close to the circumstance or situation to bring result or protect, *God* interacted with the human to provide a tangible intervention. KIN #10 provides a tangible example:

I was I just got my driver's license and we lived close- like our farm was close to the Little White river and I wanted to go swimming it was a hot summer day so I wanted to go swimming and I had to ask my parents' permission and I got their permission and I took the car and I got my cousin and my two brothers and we went down to the river swimming...my mother always told us that at the end of the sand bar there was a dangerous hole where the water goes around and around and it was kind of like a whirlpool and not to go there. So we parked the car and we had to swim across the river? We swam across to the sand bar we played there for I don't know a few hours and when it was time to go back home we went up the current a bit and started across. And it was deep on the car and so I got across and my two brothers got across. But my cousin he was having a hard time and started calling for help and this was out in the bush too and I

was the only one around that could go help him so I jumped back in the river and went after him. By the time I got to him the current was carrying us down to where this hole was that my mother told us never to go. And we got in this whirlpool type action, it didn't have a sucking action but it kept sweeping everything to the center so we couldn't get out of there, the current was so strong it kept pulling us back to the center no matter what we did we could not get out of that and we couldn't touch the bottom. I realized we were going to drown if God didn't help us and so we were exhausted and we started praying and it was like God reached his hand down and pushed us right to the shore. We lay there hanging on to some bushes at the shore for a while just gasping but amazed that here we had been trying to get to the shore and we were exhausted and we couldn't save ourselves and all of a sudden God saved us. So I know that God spared my life and he's the reason I'm living. So that's one of them one of the many...

The next two minor themes focus on *Dreams* and *Holy Spirit*. These experiences focus on out of body experiences which enhanced belief or understanding. This is portrayed in KIN #8's dream account:

I had a dream many years ago after a dear close friend had passed. She woke me up in my dream and we were on a small boat, she was completely well and looked the picture of health. She told me she had something to show me. We went up onto the deck and forward of the boat was a beautiful golden light, like a setting sun. I asked her if we were where I thought we were and that was the entrance to heaven. She said, that's right. She told me to look into the water, where I saw all kinds of miniature aquatic life. I asked why they were so small; she replied that that was where they all started, before they came to Earth. In the distance a small, open train was passing by full of all sorts of small mammals. I asked where they were all going; she replied that they were on their way to Earth. She went on to say that this is where all life came from, where it all begins. I have never forgotten the beauty I witnessed nor the beauty and love that came from being in that God light. It guides me in faith to this day. I know that we all go on and all come from the same place.

KIN #14 provides a beautiful understanding of the *Holy Spirit*:

I understand the Holy Spirit being that the connection that man Jesus Christ and his Father is what I talked about as a connection as a spirit as a Native person, my heart, my inner spirit, who I am, has that connection to the *Kitche Manitou* that is Holy Spirit. I can't see it being any different for any person who's been on this earth.

While KIN #5 contributes their understanding in a similar vein:

So I think the Holy Spirit is very gentle, can be alive in us and it depends on how willing we are to give our life to being led or filled with that Holy Spirit. I think the Holy Spirit has lots of gifts that can work through us or guide us and connects us with God. According to the

Bible that we're given the Holy Spirit when we become Christian believers and so I think that whole connection with Jesus and God is like a circular connection and just confirms that his seal of our faith. And so I think that when we are communicating with God that Holy Spirit is happy.

5. Can you share a story or experience from your past or present which impacted your faith, spirituality and/or wellness? (N=14)

This question was positioned at the end of the interview so that the informant had had time to build a level of comfort with the researcher to share stories and experiences which have an impact on their faith, & spirituality. Also, it was thought that if this question was asked in the form position; the responses would not be able to fulfill the expectation on the word *impact* within the question. This proved to be the case based on the sensitive content of each informant's response. It was the hope of the researcher that the informant would share stories/experiences within the liminal phase of the ritual process. The emergent expressions are as follows:

- a. Connectedness (64%)
- b. Trauma (21%)
- c. Integration (36%)

Connectedness suggested being the major theme by over half of the informants when experiencing an *impact* to their faith, spirituality and/or wellness validating ritual as a means to this element shared by KIN#13:

Ceremony with self. I stop and recognize I am at the door. I speak to myself that I am going to a doorway which I see as an outward journey from the world with tells me what is "supposed to be". Help me connect my spirit to spirit and human being to human being. Sweat lodge and smudge giving tobacco Share empowering teaching vs. dependency teaching. We take western or colonial teaching and place a red clothe over it and call it *Anishinabek*. Fasting and cedar, it role might be different but its job is still sacred. Inward journey to discover who I am with creation I have to bring myself to the teaching of humility and celebrate myself with creation. Fasting helps me to reconnect with the seven grandfather teachings. The ritual is the validation that we are connecting with the seen world and unseen world.

KIN #7 experiences gleans the *connectedness* experienced by sixty-four percent of the informant:

Because I was scared because I heard about the Holy Spirit...being immersed in the fire of it and he said I wait in Jerusalem and give you power from on high. So, I learned all those scriptures but I was still scared...I was learning to trust because I didn't trust. I didn't trust God, *let alone* other people. So this one night I remember I said Okay God I'm just going to trust you. I was scared I was alone in my house and my house was right on the front of a busy street. Like you could follow out my front step and fall right in the street that's how close I was and it was busy traffic. So I said okay God I'm not going to lock the door I'm going to trust that your angels are going to protect me. And I went to bed...So I put my hands in the air and I closed my eyes and said, Dear Jesus fill me with your Holy Spirit and give me the gift of tongues. And as I said that, this light started coming in the room like started coming in and as soon as I saw this light I screamed and got scare and as soon as the fear entered my heart that light left...the light came in that room and totally enveloped me and I was going higher and higher and it seemed like I could no longer get past the ceiling because my flesh it was being squashed, the glory was so beautiful. I can't even describe it. I remember just think of it. Oh Lord it hurts, it's starting to hurt and it was like God said sorry I hugged you to loud or too tight. And I was put back down on my bed and I opened my eyes...I was on a high for a long time. My prayer was still for my ex-husband...he saw me change. I was no longer depressed, I was being happy.

KIN #2 explains about a ceremony experience where *connectedness* occurred:

I don't know they're pretty intense things. But you're in there and it's so dark, but you still see things. It's interesting I can't explain it, it just happens. There are a lot of things I can't explain, but I believe... I see things that I know are not necessarily there all the time.

KIN #9 states:

you wouldn't be what you are without spirituality because you are a spirit and you are connected across all dimensions and dream time and life and even true life time, you're connected to other people, to other currents and to other experiences and it will go on into the future

The element of *integration* was important in the experiences of thirty-six percent of the informants. This *integration* focused on both that of faith, spirituality and wellness as well as mind, body and spirit. KIN#1 shares about the integration of her body and spirit as she enters the liminal:

My grandfather died. [My Partner] and I were at the hospital before we left it was just about 11 o'clock at night. We live in an upstairs apartment when at 4 o'clock in the morning and I heard footsteps coming up and I knew grandpa was there and he died but he was okay, he was telling me he was okay. It scared the shit right out of me. And [My Partner] leaned over, I said 'did you hear that' he said 'yeah' and he said your grandfather died he's here to say goodbye and I went 'okay nobody talked about stuff like this at my house' anyways so that was the beginning of it and then just over time to many things have happened, so there's all kind of things that happen you know relative that drowned or people that drowned and they come back in a dream and say go to the lake at such and such time and the body comes up, you know that kind of stuff. So, spirituality is more I don't know. I just think that everything has a spirit. I don't think you die I think your spirit's still with us, and it shows up in strange ways. When [My Partner] died, my birthday, the first time after he died I was a student- shit this is going to be bad- anyways, at the general hospital there were these heavy doors that you had to yank on to get open and when I went into clinical, it was my birthday and I was missing him and the door opened, I got up to it and the door opened and I went and then there was another door to open, and it opened, and I just knew that he was there. And he was telling me he was okay. So stuff like that happens all the time. You know when the babies died, I was lying in bed one night and I felt that these little hands, so I guess I just think spirituality is in everything and we don't die. I was trying to tell my niece yesterday, that when you see a dead body, after a few minutes it's not that was there anymore, it's just a shell that's there. Dead people look different when you see them in a funeral home versus when you see those 20 minutes after they die. Because then they look just like a box it's just whatever make you human is gone. So I don't know how to answer the question about spirituality I really don't.

KIN #2 shares *integration* between body and spirit:

[I have been right beside ceremonies and discovered it] not a good thing, not a good things at all. I actually got attacked by one of the spirits in my office one day and I ran out of there...I was like 'what the heck's going on' it was like someone talking to me in there and he's like 'yup' it's a female I go and he's like no, no it's not and it's not happy and I'm like yeah I can tell. So and I know I'm just getting kind of connected that way and I don't know if it's just by coincidence or if I'm more open or like I said I'm on my own personal journey myself...I got hit with depression very bad so I was in my own journey...I'm just open to all these things and I get flooded sometimes, not all the time but yeah. I believe in that, there's people, there's spirits there's yeah we're all connected somehow we're connected that way and I think there's something definitely more powerful than us just sitting here. I really feel that way at times and sometimes you can feel that energy.

This *integration* seems to be an expression which lends itself to the openness of the individual.

However this element is not just experienced in this way but it could be interpreted as no separation as seen in KIN #13's experience:

Going up my mother told me I need to start thinking like Ojibway. In our culture everything is alive there is no separations. Thinking this is going to help you. Our view because of colonialism is straight forward not cycle. That human being is a spiritual being. When I look at a tree, I see the tree as an Ojibway and translate into the language. Spirituality is not about Religion. Religion is for people who are afraid of Hell and Spiritual is for people who have being there.

The third minor theme was *Trauma*. Three informants shared the expression of *trauma* with the researcher to paint a picture of their impact. KIN# 10 shares their stories:

Guess I've suffered from the residential school stuff like a lot of our people have I was sexually abused as a child. And that has- I have to be careful you know to take care of myself, my faith my spirituality and my whole physical wellness or it gets to be a bit too much. I can feel myself getting weaker or I don't care, nobody cares for me why should I care, just the whole. So I guess what I'm saying is I have to actively take care of myself in all of these respects because I know if I let one go it will pull everything else down.

This element can be difficult to experience. The feeling of isolation and loneliness contribute to the weakening of self from the whole. Indian Residential schools and bad medicine are a major source of *Anishinabek's trauma* expression. This element seems to transcend across plains to touch on identity as confirmed by KIN #13:

Today, I share my experience from Christianity; the teachings are all about spirituality if I allow myself to see it. However, if I see through the impacts of Indian Residential School the priest as perpetrators. Christianity as they are come and save us. They are going to save us from myself. They are going to fix me because I am broken. Hurt from the impacts, they came to my home through my family. They came back different. We are pagans. There was not word for missionary *wemtogosh* moving stick because they waved the stick "cross". I love the teaching of Jesus. Talk the talk and not walk the walk. Jesus is about love but take you to Indian Residential School. We are all brothers and sisters and call us pagans.

This *trauma* can also be reflected in the experiences with *bad medicine* or *bear walker*. KIN# 11 talks about these items "Now growing [up] my grandfather we would see bears walkers. Now bear walkers are people who can do bad [*medicine*] on people." The researcher would confirm this to be a common understanding amongst *Anishinabek*. KIN#6 shares her experience with this *bad medicine* or *bear walker*:

so I'm travelling home and I see this ball of fire and what I was always told was that the ball of fire represents or is like bad medicine. A bear walker. I saw that travelling beside me and I looked back to the road because I'm driving. I looked again out the passenger window and it was still travelling beside me. I wasn't afraid and that's what's surprising to me. Is that, despite everything you had been told it's like if you ever came face to face with the devil how you would react? In that context I'm seeing this ball of fire and my reaction was one where I got excited and happy because I looked at that ball of fire in the context of everything I had been raised with and known my whole life to be bad. When I saw that I said well if you exist then again for sure the *Kitche Manitou* exists too.

6. How do you faith, spirituality and wellness influence and help you maintain harmony in your life? (N=14)

This final question was geared to see if the informant would share a story or experience which would give the researcher a better understanding of the post-liminal state. This perception will lend direction to the research to better understand what expressions emerge from the dataset.

The expressions and percentages are as follows:

- a. Interdependency (57%)
- b. Inner Convergence (42%)

The *interdependency* expressions is shared by eight (57%) of the informants. This expression reflects the informant's daily action/participation to cross the threshold utilizing ritual to experience reliance on the *Kitche Manitou*. KIN #5 showcases this expression:

Often I can pray just doing everyday things...I can lift someone up in prayer but I think too that there comes a time when you are very much more focused in prayer and actually can kneel down and bow down before God and use your body in a way

The expression of inner convergence is shared by six (42%) informants. Within ritual, this inner convergence is characterized by the individual completing a self-analysis of their state through a grid to determine their "unbalanceness" and seeking aid to help bring them back to a balance or centered state. KIN # 14 illustrates how this informant's perceptions of being *unbalanced* and seeks this *inner convergence*:

It also makes me grateful for the blessings I have in my life that God has given me, my family, my home and all those things have helped me to see how the *Creator* interacts in our world through others. Seeing God in the ordinary of everyday life...I pray, and I attend church on a regular basis...my connection with the *Creator* [not] to become work. So it's being aware of things ...Sometimes you just like to sit and be together finding a balance. So right now I feel things may have been a little out of balance... church becoming work.

In many of the interviews, the participants would experience a sense of being unbalanced only to enter into a liminal space to regain awareness of their connection with Creator coming out of this experience with a convergence between one's inner self: mind, body and spirit. The researcher will now present the implications of the findings as it pertains to this study.

IMPLICATIONS OF THE DATA

Through reviewing responses, it seems difficult to separate faith and spirituality from each other while examining the relationships of each of these concepts with the whole understanding of wellness. In other words, faith and spirituality seem to be closely related to contribute to different understandings along the wellness concept continuum. From the data set, if there is a case to be made regarding an integration relationship of wellness then faith and spirituality are the enablers to this outcome and origin. The other two research questions were well supported through the intimate key informants shared stories from their hearts about their experience with faith, spirituality and wellness.

First we will look at the implications from the quantitative portion of the study.

QUANTITATIVE: INTERCORRELATIVE PATTERNS

The patterns of inter-correlations between the ESI-R dimensions illustrated above, and in the Tables below, suggest a very similar spirituality as seen in other cultures and expressions of spirituality across cultures. Douglas A. MacDonald's five dimensions of spirituality allowed the researcher to explore the perceptions of the unseen expressions of the spirit in order to begin to talk about the similarities and differences within an indigenous context.

In reviewing the literature sociologically, the majority of people in the world would identify with, and belong to, a religious system. This religious system is very important to them. The ESI-R is meant to reflect those dimensions of spirituality that are assumed by researchers not to exist. This tool is used to help researchers who are interested in understanding the way people experience spirituality. Throughout the literature review, the researcher has demonstrated different assumptions and has worked to have been able to define traits attributed to spirituality without first asking the question: is spirituality relational with other complex constructs like faith and wellness? The second question focuses on spirituality, something separate from culture, which to some extent has been answered with empirical research by MacDonald *et al.*⁴¹⁹ The research showcases the ESI-R across eight different cultures with half of those cultures needing translation into their mother tongue. The findings of this study provided empirical evidence that culture matters to spirituality and it is difficult to separate culture from spirituality, even though the five ESI-R dimensions. This test also showed that the ESI-R dimension held its understanding across a language barrier. In the context of culture and spirituality, the dataset and analysis suggests that there is something unique and specific within culture making this direct bond with spiritual suggesting researcher should take into account this interaction when understanding spirituality. This notion is validated in the one-sample t-test which showed that our *Anishinabek* dataset was significantly higher in all dimensions of the ESI-R. This would suggest that the *Anishinabek* culture would be a contributing factor however future research would have to be completed in order to support this claim. Another example from anthropology is the concept of individualistic versus collective culture. If a collectivist in their worldview

⁴¹⁹ MacDonald et al. *Spirituality as a Scientific Construct: Testing Its universality across Cultures and Language*. US National Library of Medicine. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4348483/>. Accessed April 2, 2016.

would make the collectivist culture belong to a collectivist cultural spiritual expression then spirituality might have a broader influence on an individual's connection to this spirituality. This is accurate in so far as to weigh the members of this society to be able to define their experiential expression of spirituality. While it seems that spirituality is multi-dimensional, it is important to note what precisely is different for every single cultural group and how each group would see this research being communicated. It would be important for *Anishinabek* to be able to review each of the five dimensions and determine if the *Anishinabek* would define these dimensions as other cultures or First Nations groups would. The reliability test would suggest that the ESI-R does measure spirituality within the *Anishinabek* sample however would *Anishinabek* categorize this dimension similar or differently as found in the ESI-R? Further research will need to be completed to come to this understanding.

The ESI dimension held a little different pattern of correlation to other samples. The cognitive orientation to religiousness is highly correlated. The evidence would suggest that *Anishinabek* perceptions about spirituality are in direct relationship with but not limited to their faith, beliefs, practices, attitudes, and rituals. This would suggest that the source of *Anishinabek*, cognitive orientation toward spirituality, relates to the religious symbols, forms and practices. However relevance is relational to the experiential expression of spirituality supported by the high correlation with PAR-EPD and COS-EPD. This suggests that *Anishinabek* faith, beliefs and practice need to be nourished and nurtured through experiential means in order for *Anishinabek* to make meaning of their human experience.

As a result of the one sample t-test, this *Anishinabek* sample scored higher compared to the non-indigenous sample. In the Canadian comparison, the respondents reported significantly higher levels of spirituality regardless of which dimension were examined. So compared to

Canadians who share a similar historical, religious and political background, each dimension of MacDonald's five dimension model suggest higher scores of COS, EPD, EWB, PAR and REL. Even though there are these similarities and correlations between the dimension between the study's dataset and the Canadian sample; how these similarities relate to each other when examining spirituality is actually reported based upon the responses to the tested sample which reports significant higher levels.

The next level of implication is that if the dataset is representative of all *Anishinabek* as a whole then this implies that *Anishinabek* demonstrate a higher expression of spirituality than the non-indigenous Canadian's spirituality.

The more important matter of the statistical presentation is that spirituality does function within its own domain, not needing to interact with faith or wellness. We have physical, mental, emotional and spiritual health however the ESI-R is only meant to measure the recognized dimensions that make up what researchers think is spirituality. The ESI-R does not tell us about wellness directly. This claim is supported in insignificant correlations with EWB amongst the other dimensions. This is important if the research is examining the relationship with between faith, spirituality and wellness since the evidence suggests a significant relationship between faith and spirituality and a lesser relationship with wellness visualised in Diagram I. See Diagram I. The ESI-R is not used to inform the researcher if a person is spiritual or healthy. For example, there are some *Anishinabek* spiritual leaders along the North Shore who would report that they are highly spiritual but their quality of life is low. The idea that to be spiritual makes you healthier is not supported by the evidence within this study. The subjective understandings of wellness found in the literature aids in the confusion people feel when trying to understand their spirituality. Spirituality gives people a sense of meaning. It helps individuals to organize

their experiences by helping them understand their relationship to others, their worlds, the cosmos, the *Creator*, Creation. When humans have a sense of meaning it's this sense of meaning which is suggested as contributing to wellness. When humans feel that they have a place in the community, family and/or cosmos this helps them function better. Crystal Parks has done really good work within this field of study.⁴²⁰ She proposes spirituality is seen as a meaning maker for enhancing one's life and purpose. When meaning of life is displaced, Indian Residential Schools, the 60's Scoop, Western colonial policy e.g. the Indian Act, the culture is damaged and spirituality is no longer able to serve as an instrument of meaning-making from how individuals live or achieve. When this happens, spirituality becomes disconnected from wellness so that you are actually experiencing a void of wellness. In light of this void, it is important to create opportunities for individuals to really think through what spirituality means. Creation needs to better understand how their participation aids in discovering themselves and to help them reactivate dormant connections in a way that reactivates an individual to be able to make meaning out of their world either within the family and/or community or alone. This will in turn cause communities to make meaning out of their place and then the broader society would begin to make meaning in relationship to the cosmos.

Another implication of this study which we need to focus on is examining spiritual health. Within the ESI-R, the EWB dimension looks at an item which tests how unhappy a respondent is. Since this is reversed scored it is really testing how happy one is. When looking at the relationship with spirituality and wellness, there is a need for research to define what spiritual health is, without confusing or confounding it, with a simple understanding of happiness. Being

⁴²⁰ Crystal Parks, *The Meaning Making Model: A framework for understanding meaning, spirituality, and stress-related growth in health psychology*. The European Health Psychologist. June 2013. http://openhealthpsychology.net/ehp/issues/2013/v15iss2_June2013/15_2_Park.pdf. Retrieved April 5, 2015

spiritual does not mean that you're happy. This evidence is found in the low significance in the COS-EWB correlation. There are many individuals along the North Shore, anecdotally, who for all intent and purpose are not happy; instead very cynical at best. However, their spirituality gives them a way of understanding themselves in relationship to the world just as a point of reference; gathering what's important to them but their values, faith, and beliefs may not impact directly their wellness. This is something unto itself. This needs to be nurtured and cultivated as an important dimension of being human. We need to understand wellness properly within the context of spirituality. If spirituality is understood then a way of generating meaning is achieved.

This is a significant finding of this research project; that individuals who have “a sense of meaning and purpose in life”⁴²¹ consistently report higher levels of wellness and happiness. This evidence suggests that we need to better understand how to try and foster spiritual formation in health and wellness and how spirituality should be integrated into health and wellness. This path could better understand how spirituality within an *Anishinabek* culture could facilitate the culture to secure evidence using research. Even though there are similarities and differences, what this study does inform us is that we also need to look more carefully at culturally specific differences to better understand how spirituality is understood and utilized.

When examining the ERI-R item 31, this item was designed to measure face validity. The test is worthwhile to take a deep look at within this dataset. The majority of the respondents understood the previous thirty items regardless of culture or background to be measuring spirituality. Of course, there was a small group who disagree but the majority of the respondents supported the ESI-R to be testing for spirituality. The findings within the dataset would suggest a

⁴²¹ R. P., Turner, Lukoff, D., Barnhouse, R. T. & Lu, F. G. (1995). Religious or spiritual problem: A culturally sensitive diagnostic category in the DSM-IV. *The Journal of Nervous and Mental Disease*, 183(7), 436.

similar pattern of correlation between the ESI-R dimensions seen in other cultures. This knowledge can be said that these similarities across cultures in terms of spirituality are perceived and understood. However once the researcher applied the t-test a differences across cultures where comparing all groups from those cultures to examine the effects on the spiritual experience and expression. There are indications that there are similarities in the study's dataset which suggest cultures would have to be examined differently as so far as these five dimensions of spirituality. The researcher interprets these finding to mean individuals have reported higher levels of importance in understanding themselves supported through a direct correlation with what they contemplate about spirituality. However, this reflection is that of the culture but does not implicate the findings.

The evidence would suggest that the first measurement of reliability amongst produces a correlation that is similar to that which was compared of "*Anishinabek's* only." Our elders have taught us that spirituality is cyclical. This teaching provides some evidence to support the claim that spirituality is more important than the reliability of the data. If the dataset is not reliable the study is dead in the water. However, in this study's dataset, the evidence suggests good reliability so far is to say the findings can be seen to support the correlations between the ESI-R dimensions. This reliability causes one to question how individuals understand spirituality and to ask whether a narrative analysis across groups could be contrasted to the current study. Finally, how does this relate to cultural specific understanding of spirituality in light that cultural and symbols unify the understanding of spirituality?

The primary purpose of universality is not to be framed through cultural norms. This study is careful not to be confided by the frames of universality or the extreme only to get caught a boarder strokes of generalization as some researchers have in the past. For individuals to be

spiritually connected, how does one experience spirituality within themselves? If a person does not have an experience then they are left with a bunch of ideas, beliefs, faith or religion.

Spirituality has to correlate and needs to be connected. Spirituality experience is the core of spiritual wellness. With fewer and fewer full blood *Anishinabek* and high competitive religious systems, core spirituality is cultivated through spiritual experience.⁴²² Individuals need to be experientially aware or striving towards this kind of awareness. If an individual does not have a spiritual experience or being spirituality aware, they often disconnect relationally to develop a disconnected relationship with their Creator potentially causing a sense of abandonment or even depression in some cases. Experience allows for humans to connect however faith and belief give us the taxonomy or language to talk about our experiences. This is why a better definition of what health and spirituality are needs to be researched as well as how the ESI dimensions are defined from an *Anishinabek* worldview.

QUALITATIVE: EMERGENT THEMES

The qualitative implications are shared within this section. Upon examination of the results, the following research implications are suggested. Through the review of the literature, experts and scholars have provided a level of understanding of what they found to be the relationship between faith, spirituality and wellness. The focus of this study was to determine if this relationship existed and further examine the suggested emergent ritual elements within an *Anishinabek* context. The researcher chose to use key informant interviews as a means of exploring what elements would emerge. The results from the questionnaires suggest expressions

⁴²² Fredrick Norris in his book *Christianity: A Short Global History* discussed this term *A Christian Core*. He explains that spirituality is *lex orandi, lex credendii* or the law of praying is the law of believing. In general, individuals prayer life has a direct impact on their belief. It is along these lines, the researcher thinks the law of spirituality is the law of spirituality experience. One cannot exist outside of the other. Paul confirms this ideal in Phillipians 2:2 stating *being one spirit and of one mind*.

within the experience of each key informants lived experience which are both dynamic and unique. However, the experiences and expressions discovered were helpful to begin to extend understanding and language within liminality from an individual perspective versus that of community or communities. These elements understood from literature are sourced in the disciplines of psychology, anthropology and medicine. This three-legged stool perspective provides structure, language and insight about the space betwixt and between. This support will only add to the contribution of more understanding of how *Anishinabek* and others make meaning with Creator, creation and self. You will observe, though fourteen interviews, each informant was able to share direct accounts of experiences within a liminal state. These experiences vary by out of body experiences to closed eyes. But each was in-depth and detailed to paint their experience. By having the framework of Turner's Ritual Process, the researcher could explore the expressions of liminality in order to suggest the potential existence of *ritual elements* and their perceived contribution to individual's experience to expressions in the convergence of faith, spirituality and wellness within ritual. The researcher hoped to be able to expand or substantiate these explorations of faith, spirituality and wellness. The study suggest the existence of *ritual elements* seemed to be experienced at threshold of liminality as the underlying comes uppermost⁴²³ illustrated in APPENDIX G: Diagram I *Suggested Anishinabek Contribution to the Theory of Liminality perceived by the Study*. The implications drawn by the researcher are focused on thoughts about the items illustrated in Diagram I. There seems to be a common transitional experience following a balanced state to an unbalanced state then aggregating to a different balance state. From the informants it is observed through their experiences that this balanced-unbalance transition can occur through complex structure e.g.

⁴²³ Turner, 70.

ceremony or simple structural mean e.g. prayer. Either of this type of means calls for the individual to “step” into a liminal state so that experiences of liminal expressions can be perceived. It is important to note that just because liminal components are difficult to explain or define does not lend itself to an interpretation of importance of these experiences and elements. Within this unbalanced liminal state, the qualitative study would suggest the being becomes receptive or opened to expressions. It is within this state that the individual seems to express or push out *connectedness*, *integration*, and *trauma* within the unbalanced phase. The data would suggest that these expressions can be grasped in their relationship with balance. Hence the suggestion of *ritual elements* because without transitioning from balance-unbalance-balance through ritual, it is perceived *connectedness*, *trauma* or *integration* would not be gained aside from experience. This is the reason why the researcher would like to suggest a working definition of *ritual elements*, for the purpose of this study to be *the experience of liminal expressions* in order to create space to dialogue what is perceived to occur in the liminal state where balance is not. *Ritual Elements* seems to have an existential quality; it involves the whole creation in relationship to the whole *Creator*. In this study, *ritual elements* invade through the “interstices of balance, in liminality, at the edge of balance, in marginality, above balance, in superiority and from beneath balance, in inferiority.”⁴²⁴ Through this study, the researcher would like to suggest *Anishinabek* are released from balance into *ritual elements* only to return to balance with impressions of *interdependent and inner convergence* to self, *Creator* and creation. If this was the case, these two expressions could suggest a potential healing and/or harming outcome. However this would need to be validated through more testing. However, like

⁴²⁴ Ibid. 372. NOTE: The researcher is using similar language Turner uses to define *communitas* to *ritual elements* due to the properties of individualism and individual experience as observed in this study.

communitas, the researcher chose *ritual elements* instead of ritual process to distinguish this perceived dynamic experiential modality of ritual from the generic process of ritual. *Ritual elements*⁴²⁵ imply that dynamic expressions could not be dynamic unless the generic existed; means an individual will find it difficult to distinguish the different between the two unless they experience both generic expressions in order to experience dynamic. The researcher thinks this understanding will aid in being able to differentiate between experiences.⁴²⁶ For example, one could go for a walk in creation or attend a ceremony regular only to experience to same expressions during these activities. However, during the time the Creator joins you in this activities does this particular activity because dynamic imprinted with expressions from this liminal experience. It seems from the study *ritual elements* dissolve after the re-aggregation state. The researcher would argue the expressions mist away but the impressions stay. Through further research and investigation of *ritual elements*, these expressions and impressions could be tested to determine reliability and significant within other *Anishinabek*.

Based on the analyses of the two datasets in the study, the following general findings were revealed about the sample population. From the original sample of (N=172), ninety-five (N=95) respondents completed the ESI-R questionnaire. Seventy-four (74%) of those participants were female and twenty-six (26%) included male. Twenty-seven (27%) of the participates self-identified with an *Anishinabek* Traditional religious affiliation/belief system with sixteen percent (16%) of the respondents from Catholic. More than seventy-five percent

⁴²⁵ In Genesis 28:12-19 and Isaiah 6:1-6, the author provides two *ritual elements* to *trauma* of a human being when they encountered the Creator. In the Genesis account, in Jacob's dreaming state, he experienced *trauma* causing a difference in this re-aggregation state seen in his pouring oil on the rock to mark the experience. In the vision at the thresholds, Isaiah expresses *trauma* by his verbal confirmation "*Woe is me, for I am ruined!*"

⁴²⁶ Turner, *The Ritual Process: Structure and Anti-Structure*, 360.

(75%) of the study population were from the North Shore First Nations with forty percent (40%) affiliated with the *Mississauga* First Nation. This study had representation from all seven first nations along the North Shore of Lake Huron.

In summary, the five dimension analysis was investigated through testing in reliability, correlation and validity. The ESI-R seems to produce a good reliable dataset which showed high significant correlation in *Anishinabek's* cognitive orientation to their beliefs and religious practices which in turn had a strong experiential relationship with the paranormal experience with their beliefs. The researcher interprets this pattern was due to the relationship between the high experiential correlation beliefs and cognitive orientation was significantly more than the existential well-being to beliefs or religious practice in *Anishinabek* expression of spirituality. Tracing this line of thought, *Anishinabek* seem to express higher relationship with how they cognitively orientate themselves (faith) to experiential (spiritual) dimension. However, the cognitive orientation of *Anishinabek* seems to have low relationship to their wellness. When In comparison to a non-indigenous Canadian sample through a t-test, the *Anishinabek* scored significantly higher in all five dimensions. This suggest *Anishinabek* experience these spirituality higher than the average Canadian.

After this quantitative portion of the study, the following themes emerged through the series of six semi structured questions about faith, spirituality and wellness. The majority of the informants provided *Belief in Creator* with a need for *Balance*. The informants source faith, spirituality and wellness was from *Living the Teachings* and directly from their *God/Kitche Manitou. Ceremony, prayer and church* were common amongst the informants to activities they actively participate to nurture their spirit. When experiencing God, Jesus or the Holy Spirit, informants shared stories of *God's presence and/or protection, dreams experienced or direct*

interactions experienced with the Holy Spirit. When in a liminal space, the ritual elements of *connectedness, integration* and *trauma* were expressed. As the informants were reaggregating from their liminality, the informants' perceived *interdependency* and *inner convergence* as contributors to their harmony.

It is from these findings the researcher has a great understanding and knowledge about how the Gospel and mission need to be experienced by *Anishinabek* in order to help make meaning about what is going on around them in their place of socio-economic pressures which influence their decisions to walk the pathways of drugs, prescription drug dependence, abuse and unemployment. These implications for the study will be further discussed in Chapter Five.

CHAPTER FIVE

SUMMARY, DISCUSSION AND RECOMMENDATIONS

This chapter will be written in a narrative. Through this narrative, the researcher will present his arguments from exploring the relationship between faith, spirituality and wellness amongst *Anishinabek*; creating better understanding to the factors participants' experienced and expressed through the ritual process. The researcher will answer to the two questions: (1) how do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness and (2) how do these relationships between faith, spirituality and wellness incorporate into ritual in light of this study.

In the wake of Indian Residential Schools and religious institutional competition, the Catholic and Anglican faiths linger predominantly in the mind, body and spirit of the traditional *Anishinabek*. However, the Spirituality of the *Anishinabek* seems to carry them on a path of resilience. The practice of ritual amongst the *Anishinabek* causes concerns which raised questions directed toward the nature of liminal expressions? What is their contribution to healing and identity? Through this study, the researcher explored these phenomenon through both quantitative and qualitative means. The perceptions and suggestions drawn from the resulting data give shape to provide both a lens of critique, and support towards the pathway forward within the context of Christian spirituality and missions. These findings, implications and recommendation will be discussed below.

SUMMARY OF FINDINGS

Based on the analyses of the two datasets in the study, the following general findings were revealed about the sample population. From the original sample of (N=172), ninety-five (N=95) respondents completed the ESI-R questionnaire. Seventy-four (74%) of those

participants were female and twenty-six (26%) included male. Twenty-seven (27%) of the participants self-identified with an *Anishinabek* Traditional religious affiliation/belief system with sixteen percent (16%) of the respondents from Catholic. More than seventy-five percent (75%) of the study population were from the North Shore First Nations with forty percent (40%) affiliated with the *Mississauga* First Nation. This study had representation from all seven first nations along the North Shore of Lake Huron.

The five dimension analysis was investigated through testing in reliability, correlation and validity. Reliability was determined through Cronbach's Alpha coefficient analysis. All five dimensions dataset performed with good reliability as follows COS (0.89), EPD (0.88), EWB (0.87), PAR (0, 80) and REL (0.86). The correlation in between the dimensions was suggested from higher to lower: COS-REL (0.85), EPD-PAR (0.72), EPD-COS (0.68), EPD-REL (0.53) and PAR-COS (0.48), REL-PAR (0.27), COS-EWB (0.14), EPD-EWB (0.10), REL-EBW (0.07) and PAR-EWB (0.02). The suggested interpretation to this pattern was the relationship between the high experiential correlation beliefs and cognitive orientation was significantly more than the existential well-being to beliefs or religious practice in *Anishinabek* expression of spirituality. Tracing this line of thought, *Anishinabek* seem to express higher relationship with the way that they cognitively orientate themselves (faith) to experiential (spiritual) dimension. However, the cognitive orientation of *Anishinabek* seems to have low relationship to their wellness. The validity of the ESI-R to measuring spirituality presented to be seventy percent (70%) with fourteen percent (14%) disagreeing and the remaining sixteen percent (16%) neutral. When in comparison to a non-indigenous Canadian sample through a t-test, the *Anishinabek* scored significantly higher in all five dimensions: COS (8.77), EPD (7.27), EWB (6.15), PAR (4.9) and

REL (3.26). The data suggests *Anishinabek* expressions of spirituality are increased in comparison to other Canadians.

After this quantitative portion of the study, there were thirty-one respondents who fit the criteria however fourteen (N=14) key informant interviews were completed for the qualitative portion of this study. The following themes emerged through the series of six semi-structured questions about faith, spirituality and wellness. The majority of the informants at fifty percent (50%) provided *Belief in Kitche Manitou* and thirty-five percent (35%) suggest *Balance*. When asked about the source of these three items, fifty percent (57%) responded *Living the Teachings* including thirty-six (36%) stating *God/Kitche Manitou. Ceremony* seemed to be the majority (79%) of the informants' means to nurture their faith, spirituality and wellness. However, *prayer* (64%) and *church* (43%) were listed second and third. When experiencing God, Jesus or the Holy Spirit, story of *God's presence and/or protection* (36%) were commonality shared with *dreams* (14%) and *Holy Spirit* (14%) being a second focus. Informants shared stories that impact their faith, spirituality and wellness, *Connectedness* (64%); *Integration* (36%) and *Trauma* (21%) were expressed. When ask about how faith, spirituality and wellness influence or help maintain harmony, the informants' perceived *interdependency* (57%) and *inner convergence* (42%) to re-aggregation.

The analysis of data related to the specific research questions for the study resulted in the suggested findings.

Research Question #1: How do *Anishinabek* along the North Shore perceive and explain their experience of the relationships between faith, spirituality and wellness?

When analyzing the religious origin of *Anishinabek* along the North Shore, this study would suggest a historical experience with, and to, the religious institutions of the traditional

Anishinabek or Catholicism. Through the researcher's experience with each North Shore First Nation, the researcher can confirm that there are both Catholic Churches and traditional lodges within the majority of communities. The literature would support this perception due to the fact that one of the major missionary efforts came to the *Anishinabek* first from the Jesuits, Methodist and Anglican through the Indian Residential Schools. When analysing the expressions of *Anishinabek* ritual elements, this study suggests a strong expression of liminal experience within *Anishinabek* ritual versus Church. In some of the communities, the Churches are being reclassified as cultural centres with an increase to the numbers of lodges within each of the communities. Many *Anishinabek* are discovering meaning within the lodges instead of in the pews of Church. The informants perceive the rituals as elements of connectedness, trauma and integration. The strength of this perception is highly expressed amongst the informants. The limitations of this perception still need to be validated with further research. However, the researcher is confident that spirituality is a unique doorway to interaction with faith and wellness for *Anishinabek*.

Research Question #2: How do these relationships between faith, spirituality and wellness incorporate in ritual?

When analysing whether ritual elements contribute to a better understanding of the healing process, in the context of the ritual, this study suggests a pathway of transition to be along a notion of balanced-unbalanced-balanced. *Anishinabek* see the ritual process transitioning from a balanced state to a liminal unbalance state aggregation to an interdependence and inner convergence balanced state. However, it can only be suggested that this balance structure holds healing properties if defined by the work of Michael Anthony Hart.⁴²⁷ This is not conclusive

⁴²⁷ Michael Hart, *Seeking Mino-Pimatisiwin (the Good Life): An Aboriginal Approach to Social Work Practice*. Native Social Work Journal Vol 2(1). 93.

without further research. When analysing the impressions these ritual elements have on *Anishinabek* identity, the potential suggests this could happen according to this study. Within experience, informants had perceived themselves to be more *Anishinabek* than prior to the ceremony or ritual. This is observed in some of the stories shared by participants. Claims of "it is just who I am" encourage this potential to be further investigated to see just how ritual elements impact identity. However, the researcher would like to suggest by the very participation in ritual, that the identity of being an *Anishinabek* person is reaffirmed and impacted. This concept of reclamation or generation calls the person or people into the space of identity to take what they may in order to continue the next part of their human experience. *Anishinabek* experience ritual elements of connectedness, trauma and integration with their faith and spirituality through ceremony which may or may not impact wellness.

RECOMMENDATION FOR FUTURE RESEARCH

1. Using ESI-R within other Indigenous

The ESI-R tool appeared to measure spirituality amongst the *Anishinabek*. The bedrock for the Expression of Spirituality Inventory - Revised (ESI-R) tool is empirical in nature developed in a dominant society by a non-indigenous creator, Dr. Douglas A. MacDonald or as he states, "a white tool created by a white guy." However, the validation of this resource built upon the experiences of a significant amount of non-indigenous participants in other studies⁴²⁸ where their religious origin was that of Judeo-Christian. With these two factors shedding the light down a path of dominance, over seventy percent of the *Anishinabek* sampled perceived the thirty prior questions to be aligned with items of spirituality. This finding would support that the

⁴²⁸ MacDonald et al. Spirituality as a Scientific Construct: Testing Its universality across Cultures and Language. US National Library of Medicine. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4348483/>. (Accessed April 2, 2016)

ESI-R tool does address the understandings across cultures. If this is the case then research could begin to cross the gates of access to ambiguous dimensions in the search to provide language and understanding around these perceptions. To be able to conceptualize and measure indigenous expressions of spirituality would be beneficial to address those concerns which lie in the spaces of betwixt and between the balance-unbalance-balance expression of liminal experiences.

The ESI-R focuses on expression of spirituality from five different perspectives. However, the outlying question would be: Are there other dimensions yet to be discovered within indigenous contexts? The researcher is perplexed and cynical as he feels that expressions and experience within spirituality are evolving and cannot be confined to only five unique dimensions of spirituality. From the *Anishinabek* perspective, if relationship with the Creator and creation are the genesis of *Anishinabek* theology then future research needs to focus on research ways and means to begin to incorporate these expressions into the ESI-R for three reasons: First, if an *Anishinabek* researcher would be able to create the space to examine the unique expression *Anishinabek* have in their experience with Creator, these might translate to create structure and discourse around faith, spirituality and wellness. By evaluating the experiences, one would be able to reaffirm the power of experience as the linkage between faith, spirituality and wellness. It is from this structure and dialogue that those future generations of *Anishinabek* would be able to belong, realizing their place within all of creation, which is the Great Mystery. Secondly, throughout *Anishinabek* territory, *Anishinabek* have a relational interaction with creation. This relational dependence can be understood through *Anisinabemowin* provided to creation as examples. Our Elders have taught the *Anishinabek* to address the Earth as *Ahki*, our mother; while the sky is respected as *Nindede*, our father. The same is seen in *mishoomis and nookomis* meaning Grandfather and Grandmother for our relationship to the sun and moon. It is suggested

that if we have means to measure these unique expressions to creation through the ESI-R then an understanding can be perceived which dismisses the notion of *Anishinabek* "worshipped" creation instead respects the relationship as directed by the Creator in the Garden of Eden in Genesis seeing their experience on/in creation as equally dependent, rather than superior. Finally, the universality of the ESI-R between indigenous population samples would suggest spirituality as an indigenous unique, uncontaminated construct. This new knowledge would move the study away from traditional-historic Eurocentric Christianity to sit in terms of *pneumatikos*, one who is filled with and governed by the spirit of the Great Mystery. This test would allow for a measurement around an emergent redemptive thought of the *Missio Dei*, the mission of God, to be seminal and cyclical by returning to the living breathe of *Great Mystery* entering into creation, establishing interdependency and the good life, *mino-biimaadziwin*. This emergent redemptive *Missio Dei* suggests a kind of fulfillment travail that liberates creation as outlined in books of Romans.⁴²⁹

2. Indigenize MacDonald's Five Dimensions Model

The *Indigenize* principle⁴³⁰ originates from a British Christian theologian and missiologist, Andrew Walls. Since Walls suggest that it is impossible to separate an individual from their social relationship and thus from their society, there needs to be a desire to *indigenize* to the lives of the individuals; or in this case *Anishinabek* and as a member of *Anishinabek* society. What is meant in terms of *indigenizing* the MacDonald ESI-R tool, is that there is a need for the researcher to now take the tool and deconstruct it in order for *Anishinabek* to be able to provide their definitions to the five dimensions of *cognitive orientation towards spirituality*,

⁴²⁹Romans 8:5.

⁴³⁰ Walls, 266.

experiential/phenomenological dimension, existential well-being, paranormal beliefs and religiousness. By reviewing the questions concerning individuality relating to these dimensions, this researcher could provide emergent insights which have more infinite to the unique expressions experienced at the threshold to the Councils of the *Anishinabek* revitalizing our spirituality and in turn allowing the Gospel and the Incarnation of God's Word, Jesus to be a seed planted in *Anishinabek* soil. This would allow for *Anishinabek* to create a collective understanding of what does it mean to be *Anishinabek* and follow Jesus. This knowing causes the research to want to examine closer the experiences and expression in liminality, on the edge, in marginalization and beneath, inferior to *Anishinabek* theology and spirituality through *Anisinabemowin*. These revelations, currently a slave to the western, Anglo language would be expanded to include harmonizing perceptions to a suggested realism which would not be graphed in complexity instead it would be simple for all of creation to benefit from scientifically. This movement would respectfully invite our knowledge and faith keepers into the theological and missiological space to enhance the field of spirituality. This is a critique of these disciplines and needs to be addressed. There should be more *Anishinabek* faith keepers contributing and critiquing the western church in order to allow theology to be developed through the collective wisdom of the community of theology and agreed upon by consensus.

3. Investigate the Suggested Anishinabek Perception of Liminality

In light of this study, the researcher is moved by the findings of this study enough to consider investigating further, other ritual elements, and further expressions of the liminal experience. These findings continue to contribute to the conversation around ritual process by persons like Catherine Bell, well known for her contributions to both ritual theory and practice, in order to educate scholars, theologians, missiologist and the like about the applications in

contributing to *Missio Dei*.⁴³¹ There are two reasons for this recommendation. First, it is the conviction of the researcher that it is within the space of liminality that the follower of Jesus perceives impressions from spirit to spirit expressed in connectedness, trauma and integration. It is thought that these ritual elements could have a significant contribution to one's ability to make meaning of the chaos or questions around them validating this field of academic research and broadening the discipline's scope of influence from definitions and determinates to power and pathology.

Another suggestion is to further develop research in this area in order to examine whether the study's perceived ritual elements are unique or generic to ceremony, prayer and church if defined as relational not institutional. Each of the three holds spaces of liminality. However, each ceremony, prayer and church, experience is known to be unique. The researcher is concerned that there are other spaces in creation which also have a unique liminal experience; however the perceptions expressed in generic means pushes this recommendation for further investigation. It is through this study, these findings will stimulate further examination focusing on the perceived ritual elements of connectedness, trauma and integration. This would lead to the testing of interdependency and inner convergence as expressions on one's perceived reality and identity.

MISSIOLOGICAL IMPLICATIONS

Recent advancements in the academic research of spirituality provide a critique of the historical manifest destiny of colonial missionaries to an *Anishinabek* world. In the researcher's opinion, Canadian adaption to *Kill the Indian and Save the Man* could be best translated as *Assimilate the Indian and Purge the Spirit*; by transferring *Anishinabek* children from their First

⁴³¹ Bell, Catherine M. 2007. *Teaching Ritual*, Aar Teaching Religious Studies Series. Oxford ; New York: Oxford University Press., ---. 2009. *Ritual Theory, Ritual Practice*. New York: Oxford University Press. , Bell, Catherine M., and Reza Aslan. 2009. *Ritual : Perspectives and Dimensions*. New York: Oxford Univ Pr.

Nations families to federally operated schools with the goals of achieving this policy along the North Shore, in Sault Ste. Marie known as the Shingwauk Indian Residential School and in Spanish named the Spanish Indian Residential School. Some *Anishinabek* would say that Duncan Campbell Scott, as reviewed in the literature review of Chapter II, had a more profound way to deal with the Canadian Indian problem than that which our United States' relatives south of the border experienced. As the author writes today, April 12, 2016, it is the 140th anniversary of the Indian Act which was the most powerful practice of bad medicine practiced on our people by isolating *Anishinabek*, and shape-shifting the spirituality of *Anishinabek* to a foreign colonial construct as occurred to the world in the wake of modernity. For centuries, when *Anishinabek* entered the realm of Christianity, there was a calling for *Anishinabek* to shape-shift their reality from being *lowered down to Earth* in uniqueness to set on the industrial assembly lines of religious industrialized competition; purging the spirituality from *Anishinabek* and filling *Anishinabek* with an outward appearance of a good, moral Canadian Catholic, Methodist or Anglican. These *whitewashed* actions are critiqued by Jesus in his evaluations of the local religious leaders standing on their rank when they felt their actions were conduct with good intentions as was the thought of the colonizers in Canada.⁴³² This is the researcher's perception of the transition of his Nations' relations Kahgegaghbowh, George Copway, a *Mississauga Anishinabek* and Methodist missionary as well as Kahkewaqonaby, Peter Jones, a *Mississauga Anishinabek* See Appendix G: IMAGES *Images of George Copway and Peter Jones* and covered in Chapter II. This would suggest that spirituality is important to the rationality of meaning-making in light of their struggle for identity and being, acting and transforming the individual

⁴³² In Matthew 23:27, Jesus call accountable the religious leaders of his day through these words: "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

and maybe the Nation.⁴³³ The emergent thought from transpersonal psychology suggests a significant correlation between expressions of spirituality which are strong in cognitive orientation and experiential while being cultivated in the organic soils of religiousness and paranormal belief through rigorous scientific testing. However, this formulation of spirituality needs to be incorporating a greater degree of cross-disciplinary complexity found in both missiology and anthropology. The researcher will extend some of the emergence in transpersonal psychology to begin to suggest an accessorized theology of mission and question what implications are needed for those gatekeepers and faith keepers of mission. It is the conviction of the researcher that these implications for mission suggest a need for an emergent *Anishinabek* theology that reflects the colonial *Missio Dei*.

TRANSPERSONAL PSYCHOLOGY AND MEDICINE: WHAT'S UP?

The suggestions coming from transpersonal psychology and medicine claim there are significant correlations between expressions of spirituality which are strong in cognitive orientation and experiential while being cultivated in the organic soils of religiousness and paranormal belief through rigorous scientific testing. The discussions around measuring spirituality should not be contaminated with items that support positive psychological, mental health or human characteristics. Also, health measures should not be able to contaminate items related to spirituality either. Koenig suggests by allowing this contamination will only cause confusion while examining the relationship between faith, spirituality and wellness.⁴³⁴ If this action is not taken, the measurement of spirituality will continue to be wrapped up in terms of

⁴³³ F. LeRon Shults, and Steven J. Sandage, *Transforming Spirituality : Integrating Theology and Psychology*. (Grand Rapids, Mich.: Baker Academic. 2006), 281.

⁴³⁴ Harold G. Koenig, *Religion, Spirituality and Health: The Research and clinical implications*. *ISRN Psychiatry*, Vol. 2012. 3

religion instead of questions related to but not limited by public and private beliefs, practices, rituals, ceremonies, faith traditions. Researchers will be left with asking one question about religion simply categorized as "spiritual but not religious." Vague statements like this one makes the exercise of interpretation onerous in academic research. This dialogue has only started for the last ten years championed by both Koenig and MacDonald. In an article entitled *Religion, Spirituality, and Health: The Research and Clinical Implications*, Harold Koenig explains the relationship religion (inclusively defined as beliefs, practices and rituals related to the transcendent claims supernatural mechanisms) is responsible for the relationship between faith, spirituality and wellness.⁴³⁵ This research asks whether beliefs in the existence of supernatural or transcendent forces have an effect on health.

Rather than focus on the religion of the individual, Koenig encourages researchers to pivot their attention towards beliefs in the existence of spirit. The importance of this pivot point is that the integration would not have a connotation to a particular religion excluding members of society from the spiritual instead it would create equity while affecting health. From the place of medicine, this integration is associated with both mental and physical health and likely to affect medical outcomes. In some cases, people might be experience attitudes of "giving up" which in turn can be interpreted as not believing in God's ability to heal or save. Health care providers who are open to practices, rituals, and/or ceremonies could affect this belief and enhance the people and/or families health in meaning-making results into better outcomes and adaption skills.

How could these integrations better *Anishinabek*? Does this affect each people the same or differently? Does culture or demographic matter? What current transpersonal psychology and

⁴³⁵ Koenig. Ibid.

medicine research is exploring this phenomenon whose concepts and constructs are unique, multidimensional, complex, interrelated and integrated? One result is there is no assimilation or homogenization in this approach. Each people is treated in their uniqueness based on their individual needs in a people-centred way with a health professional team who is willing to allow ones' beliefs, practices, rituals; ceremonies, affect their health in a manner like wrapping them with an interwoven blanket of spirituality. Even though each member of the healthcare team is highly educated and skilled, the space is created for the spiritual to be an equal member in the circle of care. This circle of care is complete and full, ensuring the people's needs are whole. The team surrounding the people has a sense of interdependency and inner convergence with the people at the center while affected by the experience. The sense is attributed to the feeling of a warm blanket on a cold winter day. Take a moment and close your eyes to feel that connection with *Kitche Manitou*.

The contributions from transpersonal psychology and medicine move populations and societies toward the relationship of faith, spirituality which integrates to affect health with no space or place for definitions and determinant flowered in contaminated items causing confusion. Opening up the cupboards of religion to reviewing these experiences based in belief, practices, ritual, ceremonies, cause a culturally-safe, inclusive arena distant from the Canadian colonial hegemony of religious institutionalism linked with a history of genocide, dualism and assimilation of children, individuals, families, communities and Nations. In respect of this, what does this understanding of spirituality and health mean for the theology of mission?

MISSION SPIRITUALITY

In the wake of modernity and postmodernity thought, the concept of spirituality is a small pin point on the radar of the theology of mission and the western church. However, if we push

back the scales of time to 1491, we would see the *Kitche Manitou* interacting with creation through the provision of all things in unity: food, shelter, medicines and *mino-biimaadziwin*, the good life, with *Anishinabek*. This relational *Kitche Manitou* was not only acting in this manner with creation but also was the Godhead. This relationship can be observed in the Gospel of John,

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.⁴³⁶

This integration in the Trinity suggests the provision of unity experiencing *mino-biimaadziwin*. Bernard of Clairvaux discusses this expression of integration and unity as revered in *lex immaculate caritas est* or the divine law is love by saying,

The man who is wise will see his life more as a reservoir than a canal. The canal simultaneously pours out what it receives; the reservoir retains the water until it is filled, then discharges the overflow without loss to itself. Today there are many in the church who act like canals, the reservoirs are far too rare.⁴³⁷

The expression and experience of the Trinity is both unique and complex similar to spirituality. This Trinitarian relationship can be experienced through canals, instead of reservoirs, by all creation. However, in the present day, the Canadian and North American Church have positioned themselves due to fear and ignorance as reservoirs of bones and bodies as illustrated again in Matthew 23:27 supported by the divided law of the separation of physical and spiritual or in this case the seen world and the unseen world. With no capitalistic building at the centre of the town to pay for, the *Anishinabek* centered their lives with the pipe and dependency on each other, creation and *Kitche Manitou*. Communion was experienced when the faith keeper and pipe carriers would call a meeting to “smoke pipe” demonstrating the need to talk about important

⁴³⁶ John 17:20-21.

⁴³⁷ Kilian J. Bernard, Walsh, and Irene M. Edmonds, *On the Song of Songs*. 4 vols., The Works of Bernard of Clairvaux. (Spencer, Mass.: Cistercian Publications. 1971), 27.

things. The *Anishinabek* never moved, spoke or made a decision without petitioning the *Kitche Manitou* with the offering of *sema* within a lite pipe. It was through the consensus and collective wisdom and respect to ritual *Anishinabek* moved. It was understood by *Anishinabek* that the *Kitche Manitou* would work through the people to provide the direction or mission ahead. In the same token, the Trinitarian Godhead would join *Anishinabek* to “smoke pipe” and provide Council. The *Kitche Manitou* through the Council of the people would provide the mission of God. It was this relationship with the Trinity that *Anishinabek* would offer their *sema* to provide the sacrifice of their relation from creation to give a blood offering through their lives in order for *Anishinabek* to live in the harvest whether it was plants for medicine or animals for nourishment. This relationship with the Trinity was synonymous to that of the first humans, Adam and Eve to which the *Kitche Manitou* blew *pneuma* into the nostrils of creation to craft humankind in their likeness. This is the first time the concept of mind, body and spirit are uniquely impressed upon the *tabala rusa* of creation.

Now transecting space and time today, for the past one hundred and fifty years of Canadian confederation and a hundred and forty years of colonial genocide through the *Indian Act*,⁴³⁸ the North American Church and mission organizations have been calling *Anishinabek* into relationship with their religious institutional through the means of force, not love, reflected in the relational Trinitarian reliance of 1491. Instead the *Anishinabek* were under attack through the bleeding out of their spirituality, like cattle in a slaughtering house, only to be cut up into pieces, and then reconstructed in an assimilated state. In leveraging Koenig’s contribution⁴³⁹ and

⁴³⁸ Government of Canada. *The Indian Act*. Justice Laws Website. <http://laws-lois.justice.gc.ca/eng/acts/I-5/>. Accessed April 10, 2016

⁴³⁹ Koenig, *The Link between Religion and Health*. 11.

understanding of integration provides great insight to why our youth are committing suicide in epidemic rates and our *Anishinabek* are plagued with trauma and spiritual pathology. The researcher suggests that the purging of spirituality from *Anishinabek* is a direct and contributing factor to the twenty-first century realities. The researcher has chosen to conclude this section with a call for the church and its leaders to lay their wooden crosses down at the feet of the Trinity, repent and engage faith, spirituality and wellness through integrative means in an experiential way, stopping the religious institutional competition only to be wrapped in the interwoven blanket of love, respect, courage, wisdom, respect, honesty, humility and truth. Michael Rynkiewich states, “New departures in anthropology and the social sciences seeking to address these and other phenomena can help us critique and reshape the theology and practice of Christian mission.”⁴⁴⁰ The academic scholarship of old cross-culture theology and missiology need to depart from their ancient norms and embrace the calling to be spiritual canals for the divine law of love, walking with *Anishinabek* and all people on a pathway of *mino-biimaadziwin*. This transition and commitment would have great effects on the health of the Church directly using ritual as discipleship, releasing the spirits of creation back to the Trinitarian Godhead, *Kitchie Manitou*, and the Great Mystery.

Paul Hiebert, a missiologist, who is revered by the researcher provides his readers with a mathematical theory which explains one’s personal relationship to Christian faith. He focuses on the relationship with the terms “centered” and “bounded” sets.⁴⁴¹ He defines a centred set by its

⁴⁴⁰ Michael A Rynkiewich, *Soul, Self, and Society : A Postmodern Anthropology for Mission in a Postcolonial World*. (Eugene, Or.: Cascade Books.2011), Preface.

⁴⁴¹ Hiebert, Paul. *Set Theory and Conversion*. Heibert Global Centre. <http://hiebertglobalcenter.org/blog/wp-content/uploads/2013/04/Lecture-Note-36-Set-Theory-and-Conversion.pdf>. Retrieved April 17, 2016.

relationship to the centre and one's relationship to that centre is determined by one's' movement towards or away from it. Hiebert advises that theology is not a static perceptive task or an abstract academic endeavor, but rather involves expressing a dynamic, normative orientation toward a relational God who, in love, sent Jesus Christ as Savior.⁴⁴² It is the suggestion of the Western colonial church to orientate itself towards a relational God and embrace *Kitche Manitou's Missional Spirituality*.

CONCLUSION

The researcher will leave the reader with a story about *Anishinabek Kitche Manitou* adapted by Basil Johnston, a renowned *Anishinabek* elder and impression of this dissertation experience. Here is the thought: *pii gegoo zanagad aabedeg dibaadenimoying miinawaa dibsihkoo abinoojinh ezhi-enendamod* which translates to *when something is difficult it is good to be humble and think like a child*. Here is Basil's story shared with the reader:

Out of nothing he made rock, water, fire, and wind. Into each he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had its own power which became its soul-spirit. From these four substances *Kitche Manitou* created the physical world of sun, stars, moon and earth. Then *Kitche Manitou* made the plant beings. These were four kinds: flowers, grasses, trees and vegetables. To each he gave a spirit of life, growth, healing and beauty. Each he placed where it would be most beneficial, and lends to earth the greatest beauty and harmony and order. After plants, *Kitche Manitou* created animal beings conferring on each special powers and natures. There were two-legged, four leggeds, winged and swimmers. Last of all he made man. Though last in order of creation, least in the order of dependence, and weakest in bodily powers, man had the greatest gift the power to dream. *Kitche Manitou* then made The Great Laws of Nature for the well-being and harmony of all things and all creatures. The Great Laws governed the place and movement of sun, moon, earth and stars; governed the powers of wind, water, fire and rock; governed the rhythm and continuity of life, birth, growth and decay. All things lived and worked by these laws.⁴⁴³

⁴⁴² Hiebert showed how set theory cast light on these questions in numerous articles and essays, among them "The Category 'Christian' in the Mission Task," *International Review of Mission* 72, no. 287 (1983): 421–27.

⁴⁴³ Johnston, Basil. 1990b. *Ojibway Heritage*. Bison book ed. Lincoln: University of Nebraska Press.

Let the journey of discovery continue to advance the fulfillment in the Gospel of Jesus.

APPENDIX A: EXPRESSIONS OF SPIRITUALITY INVENTORY (ESI-R)

**Expressions of Spirituality Inventory- Revised
Douglas A. MacDonald 2000**

This is a questionnaire which concerns your experiences, attitudes, beliefs and lifestyle practices pertaining to spirituality. Below are several statements. Read each statement carefully. Using the five point scale described below, rate the extent to which you agree with each statement as it applies to you and put your response in the space provided. There are no right or wrong answers. Please respond to every statement and respond as honestly as possible.

0-----1-----2-----3-----4
 Strongly Disagree Disagree Neutral Agree Strongly Agree

- | | |
|--|---|
| <p>_____ 1. Spirituality is an important part of who I am as a person</p> <p>_____ 2. I have had an experience in which I seemed to be deeply connected to everything</p> <p>_____ 3. It always seems that I am doing things wrong</p> <p>_____ 4. It is possible to communicate with the dead</p> <p>_____ 5. I believe that going to religious services is important</p> <p>_____ 6. Spirituality is an essential part of human existence</p> <p>_____ 7. I have had an experience in which I seemed to transcend space and time</p> <p>_____ 8. I am not comfortable with myself</p> <p>_____ 9. I believe witchcraft is real</p> <p>_____ 10. I feel a sense of closeness to a higher power</p> <p>_____ 11. I am more aware of my lifestyle choices because of my spirituality</p> <p>_____ 12. I have had a mystical experience</p> <p>_____ 13. Much of what I do in life seems strained</p> <p>_____ 14. It is possible to predict the future</p> <p>_____ 15. I see myself as a religiously oriented person</p> <p>_____ 16. I try to consider all elements of a problem, including its spiritual aspects, before I make a decision</p> | <p>_____ 17. I have had an experience in which I seemed to merge with a power or force greater than myself</p> <p>_____ 18. My life is often troublesome</p> <p>_____ 19. I do not believe in spirits or ghosts</p> <p>_____ 20. I see God or a Higher Power present in all the things I do</p> <p>_____ 21. My life has benefited from my spirituality</p> <p>_____ 22. I have had an experience in which all things seemed divine</p> <p>_____ 23. I often feel tense</p> <p>_____ 24. I think psychokinesis, or moving objects with one's mind, is possible</p> <p>_____ 25. I practice some form of prayer</p> <p>_____ 26. I believe that attention to one's spiritual growth is important</p> <p>_____ 27. I have had an experience in which I seemed to go beyond my normal everyday sense of self</p> <p>_____ 28. I am an unhappy person</p> <p>_____ 29. It is possible to leave your body</p> <p>_____ 30. I believe that God or a Higher Power is responsible for my existence</p> <p>_____ 31. This questionnaire appears to be measuring spirituality</p> <p>_____ 32. I responded to all statements honestly</p> |
|--|---|

APPENDIX B: SEMI STRUCTURE QUESTIONNAIRE

RELATIONSHIPS BETWEEN FAITH SPIRITUALITY AND WELLNESS

SEMI-STRUCTURED WORKING INTERVIEW GUIDE

1. When you think about the word faith, spirituality and wellness, what thought/beliefs comes to your mind
2. What is your source of faith, spirituality and wellness?
3. What activities do you actively participate in which nurtures your faith? Spirituality? Wellness?
4. Would you like to share a story with me about an experience you had with God? Jesus or the Holy Spirit?
5. Can you share a story or experience from your past or present which impacted your faith, spirituality and/or wellness
6. How do your faith, spirituality and wellness influence and help you maintain harmony in your life?
7. Would there be anything else you would like to share with me which would help me better understand how faith, spirituality and wellness interact in your life?

APPENDIX C: CONSENT

CONSENT I: MACDONALD'S PERMISSION

On Jan 8, 2016, at 22:40, Douglas MacDonald <macdonda@udmercy.edu> wrote:

Hello Roger,

Thank you for your email and for your interest in the ESI.

While I have received hundreds of requests for use of the ESI, you are among only a few who have expressed an interest in using the test as the basis for a qualitative interview.

You are more than welcome to devise an interview from the ESI.

There are three files attached to this email. One is the draft manual for the test. The other two are articles about the test which may be of use to you in your dissertation work.

Feel free to contact me if you have any questions.

I wish you all the best in your research.

Keep well.

Douglas A. MacDonald, Ph.D.

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University of Detroit Mercy
4001 W. McNichols Road
Detroit, MI 48221-3038
Phone (313) 578-0388

CONSENT II: INFORMED CONSENT LETTER

INFORMED CONSENT LETTER – Revised March 9, 2016

An Exploration of the Relationship among Faith, Spirituality, Wellness amongst the Anishinabek

This research study will be facilitated by me, Roger A. Boyer II, a doctoral candidate in the *Advanced Research Program* of Asbury Theological Seminary in Wilmore, Kentucky.

You are invited because you are *Anishinabek* living along the North Shore of Lake Huron who is 18 years of age or older.

The purpose of the present study is to explore the relationships between *Anishinabek* ritual elements on wellness and spirituality both historically and contemporized. There will be both a component of quantitative and qualitative research methodology used to. This study explores the relationships of faith, wellness and spiritual have on *Anishinabek* – its rise to present, the interrelationship between the three while paying close attention to the influence of the ritual elements to these formations, and how it affects wellness – in order to identify the specific challenges of faith and mission within an *Anishinabek* world along the North Shore of Lake Huron during the period of 1850 to present day, and to discover the ways in which the churches and mission agencies responded with recommendation on how agencies can response to these challenges supporting the holistic healing journey of the *Anishinabek*.

Participation in the study is voluntary. You may withdraw from the study at any time during the research without prejudice. You may also refuse to answer any question(s) at any time. You have been invited to participate in this research because you are *Anishinabek* and are interested in sharing your thoughts, perceptions and experiences relating to faith, spirituality and wellness. *Please ensure you complete the demographic section if you would like to be available for the next phase of this research which is the key informant interview.*

Within my research, If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name to protect your identity.

If something makes you feel bad while you are in the study, please tell me or email me at roger.boyer@asburytheologicalseminary.edu.

If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask Roger A. Boyer II questions any time about anything in this study.

Being in the study is up to you, and no one will be upset if you do not participate or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do

APPENDIX D: TABLES

TABLE I: The Academic Landscape of Wellness Studies and their Dimensions⁴⁴⁴

	Physical	Emotional/Psychological	Social	Intellectual	Spiritual	Occupational	Environmental	Cultural	Economic	Climate
Admas <i>et al.</i> 1997	X	x	X	X	X	X				
Anspaugh <i>et al.</i> 2004	X	X	X	X	X	X	x			
Dienner <i>et al.</i> 2009	X	X	X	X	X	X	X	X	x	
Dolan <i>et al.</i> 2008	X	X	X	X	X	X	X	X	x	
Durlak 2000	X		X	X						
Hales 2005	X	X	X	X	X	X	X			
Helliwell 2005	X	X	X		X	X	X	X	x	
May 2007	X	X	X	X	X	X	X	X	X	
Myers <i>et al.</i>	X	X	X	X	X	X	X	X	X	

⁴⁴⁴ Adapted from Leslie T. Foster, and Peter Keller, *British Columbia Atlas of Wellness*. (Victoria, BC:UBC Press, 2007) 9.

<i>al.</i> 2005										
Ryan and Deci 2001	X	X	X		X		X	X		
Ryff and Singe r 2006	X	X	X		X		X	X		
Travi s and Ryan 2004	X	X	X	X	X	X	X			
Fritze 2008		X					X			X

Table II Number of Missing Items within each ESI-R Dimension (N=99)

COS Item #	# of Missing Items	EPD Item #	# of Missing Items	EWB Item #	# of Missing Items	PAR Item #	# of Missing Items	REL Item #	# of Missing Items
1	0	2	1	3	2	4	1	5	1
6	0	7	0	8	0	9	5	10	0
11	0	12	2	13	0	14	1	15	0
16	0	17	1	18	0	19	3	20	1
21	0	22	2	23	0	24	1	25	1
26	0	27	1	28	1	29	3	30	0

Table III Summary of Data Cleaning Process

Respondent Number	Missing Item	Reason for Elimination	Sample Size (N-172)
172 - 106	All Items	Not completing any of the questionnaire	105
37, 81, 102	All items	No consent	102
26, 30, 68	32 item response dishonest	Dishonest response	99
73,77,94,100	Three or more items missing	Too much missing data (10% rule)	95

Table IV Percentage of Gender Distribution

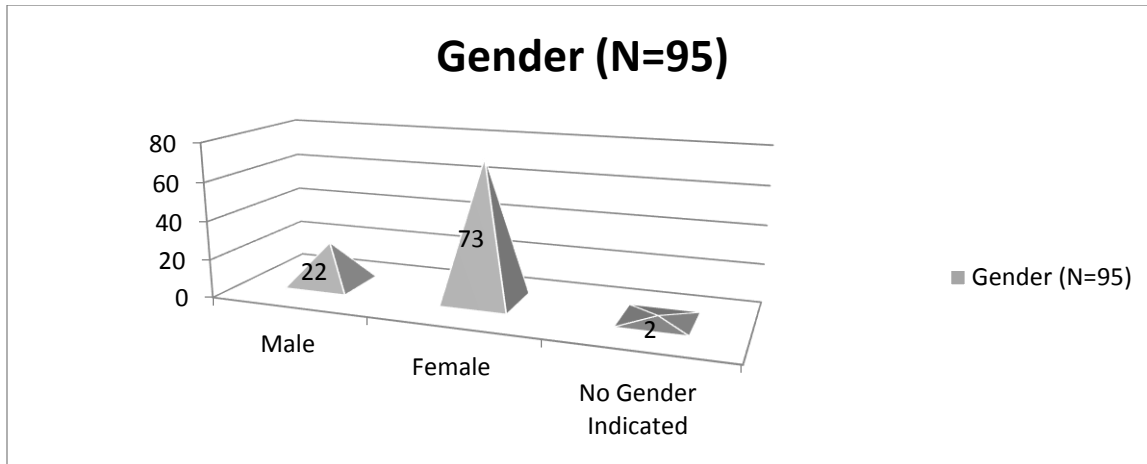


Table V the Percentage of Respondent's Religious Affiliations/Belief System

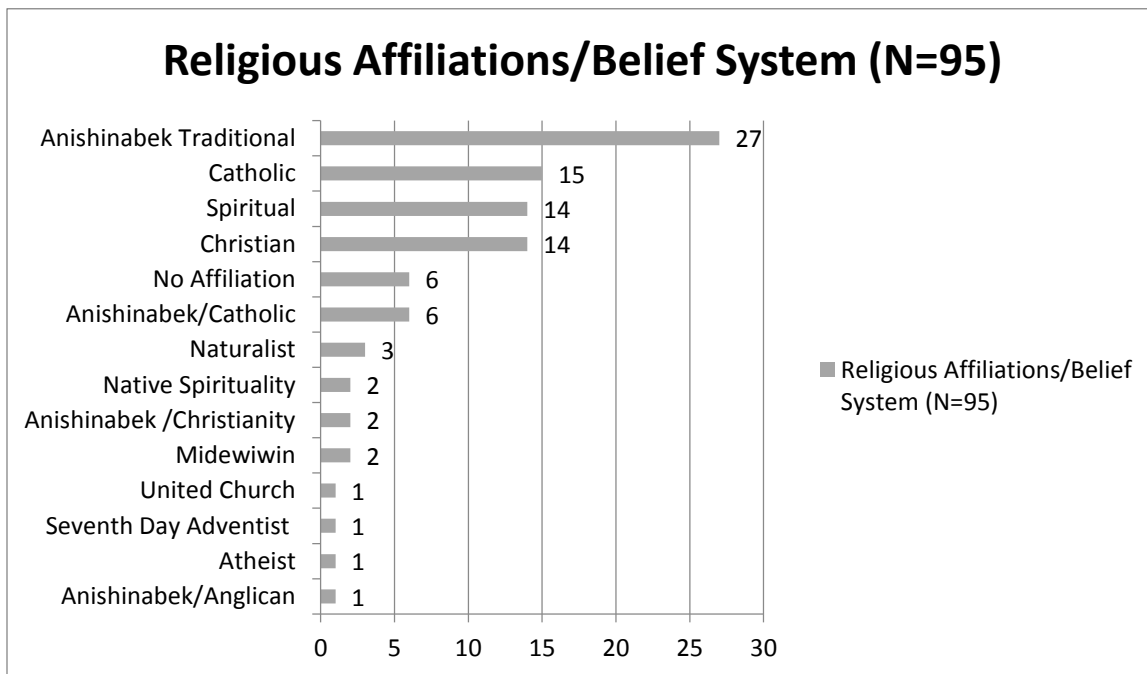


Table VI Number of Respondents per North Shore First Nations

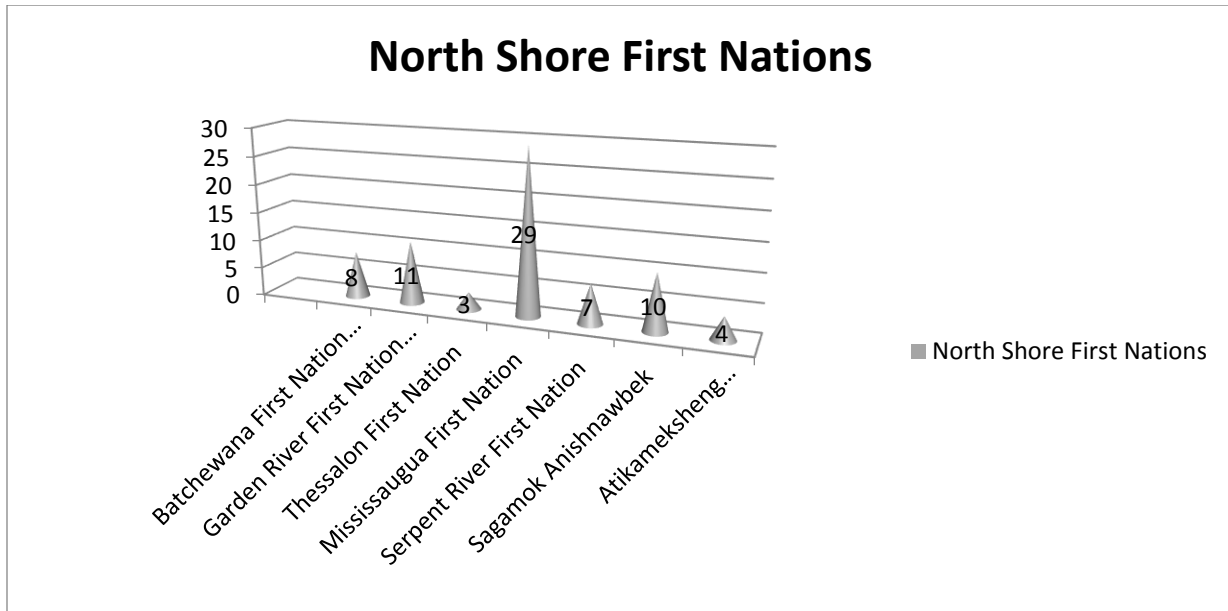


Table VII Number of Respondents per Other Anishinabek

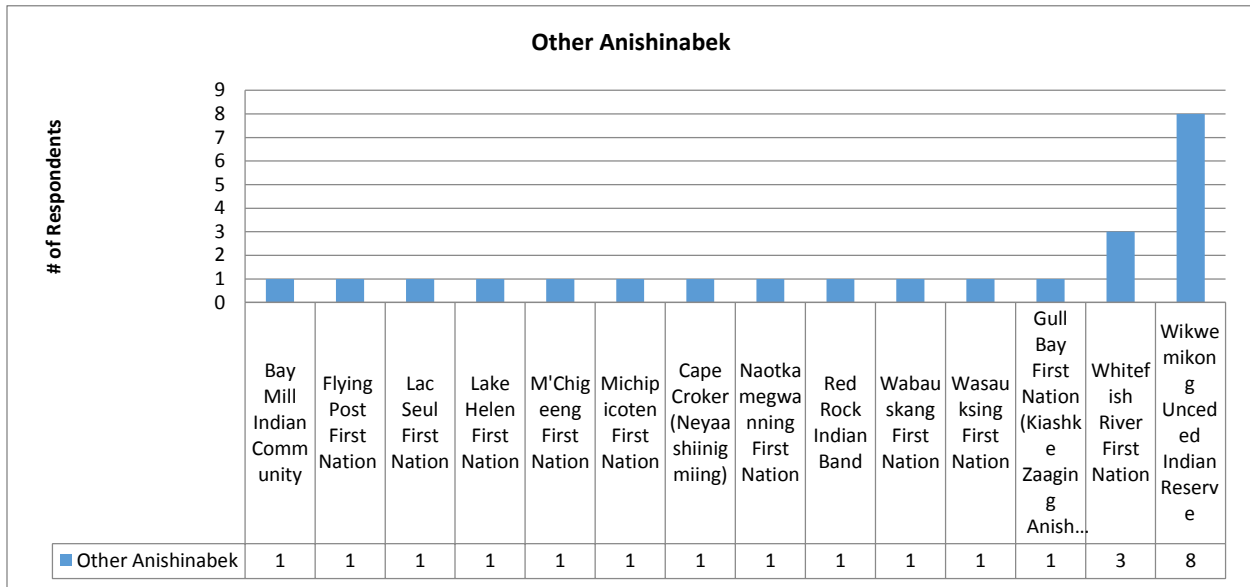


Table VIII ESI-R Dimensions and Items Descriptive Statistics

ESI-R Dimension	Mean	Standard Deviation	Minimum	Maximum
COS	18.53	4.58	1	24
EPD	14.26	5.85	0	24
EWB	17.68	4.37	7	24
PAR	14.86	4.76	0	24
REL	15.43	5.33	0	24
ESI-R Items				
COS1	3.41	0.82	0	4
COS6	3.25	0.85	0	4
COS11	2.92	1.10	0	4
COS16	2.60	1.04	0	4
COS21	3.06	1.04	0	4
COS26	3.28	0.85	0	4
EPD2	2.98	1.05	0	4
EPD7	2.02	1.32	0	4
EPD12	2.23	1.28	0	4
EPD17	2.37	1.33	0	4
EPD22	2.21	1.24	0	4
EPD27	2.45	1.19	0	4
EWB3	3.01	0.79	1	4
EWB8	3.07	0.98	0	4
EWB13	2.78	0.99	0	4
EWB18	2.98	0.89	1	4
EWB23	2.46	1.07	0	4
EWB28	3.38	0.83	1	4
PAR4	2.74	1.10	0	4

PAR9	2.34	1.12	0	4
PAR14	2.11	1.07	0	4
PAR19	3.14	0.99	0	4
PAR24	2.04	1.25	0	4
PAR29	2.51	1.20	0	4
REL5	2.05	1.23	0	4
REL10	3.04	1.12	0	4
REL15	1.65	1.21	0	4
REL20	2.63	1.19	0	4
REL25	3.22	0.95	0	4
REL30	2.83	1.20	0	4

Table IX ESI-R Reliability Statistics

ESI-R Dimension	Cronbach's Alpha (inter-item consistency reliability)	Mean Corrected Item-to-Scale Total Correlation	Interpretation
COS	.89	.71	Good reliability
EPD	.88	.68	Good reliability
EWB	.87	.68	Good reliability
PAR	.80	.56	Good reliability
REL	.86	.66	Good reliability

Table X ESI-R Dimensions Product-moment Correlation Statistics

	COS	EPD	EWB	PAR	REL
COS	---	---	---	---	---
EPD	.68	---	---	---	---
EWB	.14	.10	---	---	---
PAR	.48	.72	.02	---	---
REL	.85	.53	.07	.27	---

Note: Two-tailed significance test was used⁴⁴⁵

Table XI Face Validity Item Responses (item 31)

Response	Frequency of Cases giving this Response	Percent of Sample giving this response	Cumulative Percent
Strongly Agree	23	24.5%	24.5%
Agree	43	45.7%	70.2%
Neutral	15	16.0%	86.2%
Disagree	12	12.8%	99.0%
Strongly Disagree	1	1.1%	100%

⁴⁴⁵ For more information about Two Tail Testing review this video at <https://www.khanacademy.org/math/probability/statistics-inferential/hypothesis-testing/v/one-tailed-and-two-tailed-tests>

Table XII MacDonald's 2015 Canadian Sample (N=932) Comparison t-test to the ESI-R

ESI-R Dimension	This Study's Sample Mean (Table VI)	MacDonald's Canadian Sample Mean (TABLE 5, PP 14)	T-test
COS	18.53	14.41	8.77***
EPD	14.26	9.90	7.27***
EWB	17.68	14.93	6.15***
PAR	14.86	12.47	4.90***
REL	15.43	13.65	3.26**

APPENDIX E: FIGURES

Figure 1: An *Anishinabek* Medicine Wheel

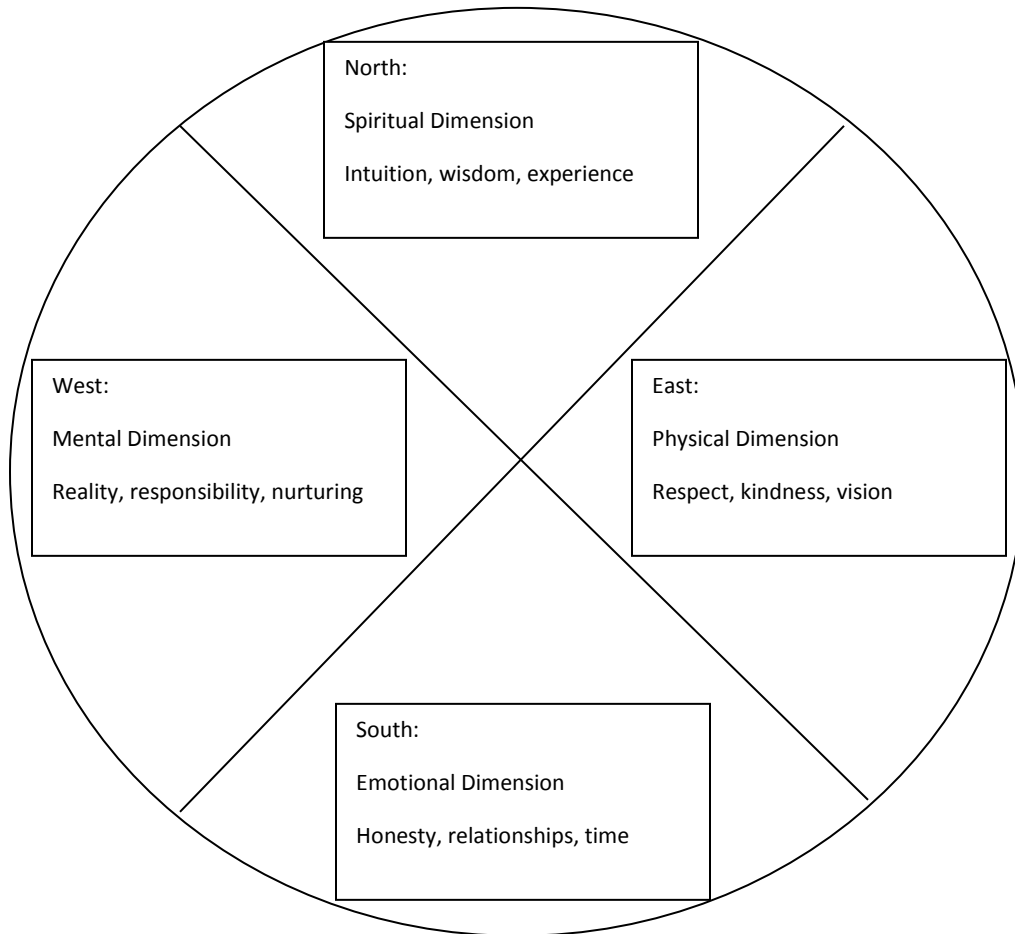
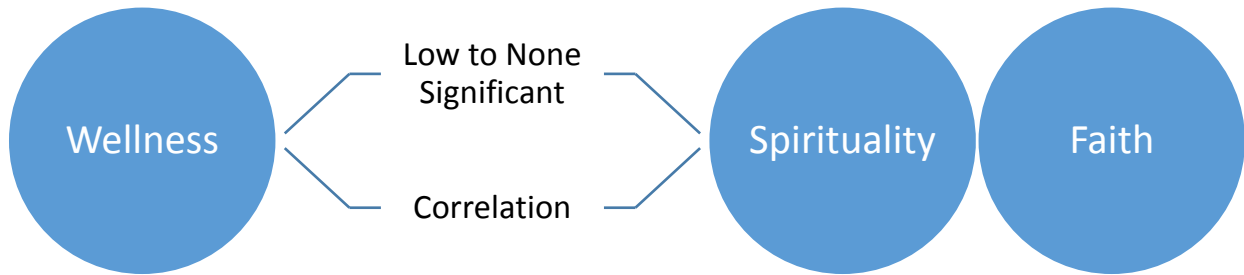
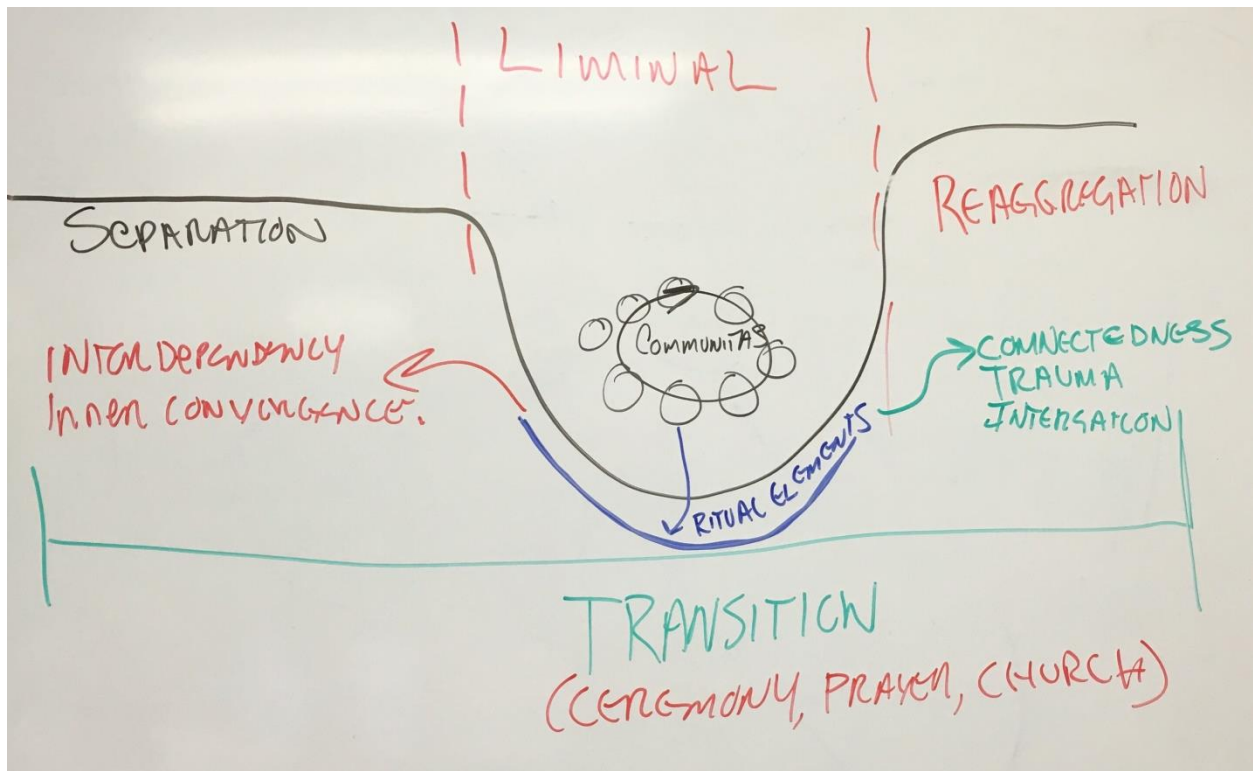


Figure2: Suggested Visual Illustration of the Correlation Between the Three: Faith, Spirituality and Wellness amongst *Anishinabek*



APPENDIX F: DIAGRAMS

DIAGRAM 1: Suggested *Anishinabek* perceptions to Liminality



APPENDIX E: IMAGES

IMAGE 1: Image of Kah-Ge-Ga-Bowh, George Copway, a Mississauga Anishinabek and Methodist missionary



IMAGE II: Image of Kah-Kewa-Quon-By, Peter Jones, a Mississauga Anishinabek Chief and Methodist minister



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