

Models of Aboriginal Identity

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Two Worlds

Two Worlds



WHITE



ABORIGINAL

ABORIGINAL

CORE MODEL

CAMOUFLAGE

C		C
O	<u>ABORIGINAL</u>	O
V		V
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R		R

CAMOUFLAGE

CORE MODEL



CONTINUUM MODEL

1. TRADITIONAL

CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL

CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL
- 3.
- 4.
5. FULLY ACCULTURATED

CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL
- 3.
4. MARGINAL
5. FULLY ACCULTURATED

CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL
- 3.
4. MARGINAL-1.FREE; 2. DEFENSIVE-ID;
3.BROKEN FAMILY TIES
5. FULLY ACCULTURATED

CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL
3. BICULTURAL
4. MARGINAL--- FREE; DEFENSIVE-ID; BROKEN FAMILY TIES
5. FULLY ACCULTURATED


CONTINUUM MODEL

1. TRADITIONAL
2. TRANSITIONAL
3. BICULTURAL --- INTEGRITY, GOOD LIFE
4. MARGINAL--- FREE; DEFENSIVE-ID; BROKEN FAMILY TIES
5. FULLY ACCULTURATED

CONTINUUM MODEL



LAKOTA IDENTITY

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1. *WAKAWICONI* – SURVIVE ON THE LAND
 2. OBSERVE SPIRITUAL/CULTURAL RULES
 3. KEEP ALL SOCIAL/SPIRITUAL TIES

LAKOTA IDENTITY



Tradition as Therapy

1. Traditional
2. Transitional
3. Bicultural
4. Marginal
5. Acculturated



Tradition as Therapy

- 1970s - Women Therapists
- 85% of conditions due to feminine power
- Feminism as Therapy

Tradition as Therapy

- 1970s - Women Therapists
- 85% of conditions due to feminine power
- Feminism as Therapy
- Aboriginal Therapists
- Conditions due to cultural stress?
- Tradition as Therapy

Tradition as Therapy

- The Red Road to Sobriety – Gene Thin Elk
- *Oyate Wanji*
- Sioux Falls Lakota Youth Programme

Examples of Tradition as Therapy



**Becoming who we are
meant to be**
