

Bowers, R. (2007). A bibliography on Aboriginal and minority concerns: Identity, prejudice, marginalisation, and healing in relation to gender, sexuality, and the ecology of place, *Counselling, Psychotherapy, and Health*, 3(2), Indigenous Special Issue, 46-88.



**A bibliography on Aboriginal and minority concerns:
Identity, prejudice, marginalisation, and healing in relation to
race, gender, sexuality, and the ecology of place**

**Dr Randolph Bowers
University of New England
Armidale, NSW Australia, 2351**

Email: rbowers@une.edu.au

This bibliography was initiated during late February 2007, following an invitation of the Mi'Kmaq Resource Centre at Cape Breton University in Nova Scotia, Canada, to donate my work to the archive. These works will be housed under the 'Dr Randolph Bowers Collection' and this bibliography provides a summary of resources accessed during the time specified below.

Terms of reference:

The terms of reference for this collection are listed in no particular order. Certain terms are listed under the Australian/Canadian spelling *and* American spelling. The terms are listed as:

Aboriginal, Indigenous, Mi'Kmaq, Micmac, Eastern Tribes, Northeast, First Nations, NA Indian, Disability, Gender, Sexuality, Homophobia, Two-spirit, Berdache, Medicine Men/ Women, Shaman, Healer /Healing, Gay, Lesbian, Bisexual, Transgender, Racism, Prejudice, Identity, Minority, Marginalisation, Marginalization, Healing, Education, Counselling, Counseling, Health, Sociology, Traditional Medicine, Wholistic, Holistic, Spiritual, Spirituality, Culture, Cultural Medicine /Practice /Belief; Research Methods, Qualitative, Grounded Theory, Phenomenology, Epistemology, Ontology, Feminist, Queer, Gay and Lesbian, Standpoint Theory, Critical Theory.

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Searching perimeters:

The bulk of this material was gathered between 1995 and 2007, with the most recent searches focusing on Mi’Kmaq and wider Aboriginal concerns related to identity, prejudice, and healing. After the new year of 1999, subsequent searches were conducted while at the University of New England in Australia. Search engines utilized during the late 1990s and subsequently have included ProQuest, Expanded Academic, Medline, Psychinfo, Sociofile, JSTOR, Google Scholar, and have overall focused on gathering full text articles published in peer reviewed journals. Where abstracts only were found that were quite relevant the articles were obtained through interlibrary access systems. The list also includes many books, book chapters, and some media and ‘world wide web’ sources.

Time frames and scope of study:

To provide a historical and more personal view of the development of ideas contributing to the collection that follows, Table 1:1 charts the development of study.

Table 1:1 Scope of study

Pre-Masters/Bachelor study – 1987-1989	spirituality, religious studies, theology, philosophy, feminism, sociology of religion
Independent reading – 1990-1994	GLBT issues
Pre-PhD/Masters study – 1994-1998	Counselling, psychotherapy, NLP, Ericksonian hypnotherapy, spirituality, cosmology, healing, sexuality, gay and bisexual men’s healing from homophobia in religion, theology, cosmology, historiography, postmodernism
PhD study – 1998-2003	GLBT homophobia, healing, marginalisation in counselling and health care, sociology of health, counsellor education, religious-based homophobia, spirituality, theology, critical theory, post and neo-feminism, poststructuralism, social constructionism, empiricism, grounded theory methodology, poststructural interpretivism
Post-PhD study, 2004-2006	Sociology, humanities, arts, art-therapy, Indigenous family violence, substance abuse, Indigenous socio-historical issues, identity and healing

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Post-PhD study, 2007-2008	Indigenous issues, Mi’Kmaq First Nations research, Australian and Canadian Aboriginal, Two-spirit, identity, race, racism, homophobia, cultural ways of knowing, healing from prejudice, colonial history in Canada and Australia, decolonisation, deconstructing colonialism, Indigenous language, humanities, arts, and sociopolitical values steeped in spiritual and cultural ontologies and epistemologies
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Intentions behind this compilation:

The intention in pulling together this list of resources is to give back to my community what learning and insight have been given to me on my path in life. The recent invitation of the Mi’Kmaq Resource Centre to donate my work to the archive touched me deeply, and immediately helped me to realise that my purpose over these years of dedication to study is to give hard earned knowledge back to my community. My heart has always been in community based work, and over the past several years this focus was sidetracked by university and institutional concerns. I am grateful for the Resource Centre in their bringing me back to my heart.

As an educator, spiritual healer and two-spirit counsellor, I prefer to work from wholistic Indigenous approaches and to engage spiritual medicine. While saying this, my work is also strong in social and political levels. Critical social theory, feminism, Indigenous standpoint theory, queer theory, and other strategic tools for analysis of cultural, historical, and social issues are at the heart of my teaching and learning approach.

After almost nine years of living in Australia, from an international perspective of holding dear to my heart my Native Land, I see my community as the Mi’Kmaq First Nations of the Maritime Provinces as a whole. I also hold great affection for Bear River First Nation and feel a deep affinity with the inner woodlands of the South Shore near Greenfield First Nation. These connections and reconnections combine with Australian Aboriginal affiliations, including my supportive companionship with Dwayne Wannamarra Wyndier Kennedy, and have inspired and challenged me over the past few years to reorient my work by reclaiming, revising, and rewriting from the standpoint of personal and social Indigenous perspectives. This work of decolonising and envisioning new ways of thinking and writing, and of decolonising and revising the fields of education, counselling, health, and related areas is an ongoing and important goal.

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Utility of this list

The list that follows draws together the better part of twenty years of study. As such its scope is wide ranging and interdisciplinary. Its usefulness for students and scholars may come from picking out groupings of related articles of interest while at the same time allowing the scope and eclectic nature of ideas to encourage new insights and connections. A comprehensive and interdisciplinary study of any issue requires looking outside the restrictions of academic domains, disciplines, and faculties. The approach of study that guided this collection is based in the humanities and arts. The disciplinary emphasis is on social and cultural studies, sociology, history, religious studies, philosophy, theology, and professional studies in counselling, psychology, and health. The topical areas are covered in the list of terms above, and these can be understood within the various disciplinary and interdisciplinary emphasis of this scholarship.

This list is not and could never be exhaustive. It is a selected compilation based on prior study and research. As a tool for discursive and creative thinking, the list can accompany an Indigenous humanities emphasis from several disciplinary basis to assist in tracing the nature of sociohistorical issues of prejudice and a wholistic analysis of healing.

The list was not generated over the years with a focus on Indigenous authorship or on Aboriginal issues. These have only recently become a focus of study, with emphasis on identity, prejudice, and healing. Therefore the resources in these areas are largely limited to post 2002, as recent collections focused on the past four years up to the end of 2006. Therefore the list may be useful in terms of currency and focus in the early years of this decade.

Future work is intended to develop a more focused base of resources in Indigenous studies with a similar interdisciplinary emphasis. As a scholar I would see this development expanding and filling in the picture that is already forming in the current list – and the results may be a list ranging up to one hundred pages that provides a more comprehensive treatment of these areas of study. As the current list stands at around 40 pages with a great deal of relevant and complementary literature, this overall picture makes sense in terms of scope and emphasis.

It ought to be mentioned that many articles are chosen because of their discursive value in contrasting as well as complementing views taken by the scholar. Many articles reveal spurious claims, are based in racist or homophobic constructs, and are based in empirical and humanist European traditions that need to be deconstructed, decolonised, and demoted from their position of authority. In the study of prejudice, as in cultural studies generally, it is important to examine carefully a wide range of literature. By references being included in this list by no means suggests agreement with the author's points of view. Indeed, the scholarship I have learned from mentors over time is about critique and critical analysis of literature. This list ought to be understood in this light, and students are encouraged to develop their own analytical abilities accordingly.

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I believe this bibliography will assist us in linking what might appear to be separate areas of knowledge. Brought together, these differences form a coherent body of knowledge on issues of identity, marginalisation, prejudice, and healing in relation to Aboriginality, race, gender, sexuality, and the ecology of place. These issues centre around identity and marginalisation – and as such speak to many global concerns in how prejudice is commonly experienced as based in racism, sexism, homophobia, ageism, and in other forms of discrimination and violence. I have been most interested in the intersections of identity that convey the complexities and interdisciplinary problems that people face in the everyday world. For example, where gay or lesbian Aboriginals, or two-spirit Aboriginal people experience dual layers of marginalisation. It seems to me that these intersections provide the best and most profound insights regarding the nature of prejudice and the sorts of healing strategies that can be developed in future.

Dwayne Wannamarra Kennedy is warmly acknowledged for his support and kindness as well as his generous contributions of references related to his study of Australian Aboriginal issues in education and disability.

With great respect and affection,
Dr Randolph Bowers
Armidale, NSW, Australia, 27 February 2007.

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