

ENGAGING *INUPIAQ* VALUES IN LAND MANAGEMENT FOR HEALTH
THROUGH AN ACTION RESEARCH APPRECIATIVE INQUIRY PROCESS

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This is an abridged version of the introduction, one chapter, and the conclusion of the document.

Language Note

All terms from indigenous languages other than the peoples' names are in Roman characters and in *Italic font*. Spellings are based on current common usage. Appendix A is a glossary of the non-English terms used throughout the paper.

Throughout this document when the term Tribal Doctor or Tribal Healer is used with an individual's name it is capitalized in recognition of their years of training and the cultural significance that these individuals hold in carrying on the Inupiaq oral traditions and physical techniques of maintaining well-being and restoring health.

The Healing Influence of Place

[An earlier version of this material has been published (Hild, 2006).]

Foreword

To tell a story you must travel inward. We have all been nurtured on stories. Story is the umbilical cord that connects us to the past, present, and future. Family. Story is a relationship between the teller and the listener, a responsibility. After the listening you become accountable for the sacred knowledge that has been shared. Shared knowledge equals power. Energy. Strength. Story is an affirmation of our ties to one another. (Williams, 1983, p. 129)

The medium of story is by nature engaging. Information can be given in a variety of formats. Sir Francis Crick wryly remarked: “There is no form of prose more difficult to understand and more tedious to read than the average scientific paper” (1994, p. xiii). To counter Sir Francis’ comment, this author believes there is no form of communication more readily understood and more memorable to experience than a high quality traditional story.

Story

Ask anyone to tell you about their special place and you will hear descriptions from secluded lakes to Time Square in New York City. Ask the person why the place is special to them and you will hear reasons from absolute isolation to intense energy. Ask them when anyone first experienced the place and you will find a temporal scale that runs from time immemorial to just today.

Special places mean very different things to each individual. Historic sites are special because they have withstood the test of time. Favorite fishing holes are special because they are protected by a code of secrecy. Burial sites are special out of respect for the dead or fear of retribution. Waterfalls are special because of their spectacular display of force or because of the elevated levels of negative ions they produce. Mountain peaks and

land promontories are special due to their geographical uniqueness or because they are viewed as the first or last place at which an astrological event can be witnessed.

Alaska Natives have always had special places for healing. There were places and times for the collection of herbs and plants. Certain animals were taken and specific parts used. Journey quests for self-healing included going to particular locations and gathering special plants or materials. Some places were believed to be sites at which other forms of knowledge or healing songs could be obtained for advancing well-being.

Some locations were special in themselves. Hot springs exist throughout Alaska and are used in combination with manipulation, instructed activities, and application of herbal treatments (Ellanna & Sherrod, 2005; Ganley, 2002; Griffin & Sattler, 1988; Mason, 2004). Such places are sources of healing songs (Halifax, 1979; Kalweit, 1988). In addition, markers were made at some locations, which are not dissimilar from the stone monuments of Europe. The study of the geometry of anthropogenic construction and the use of a site as it relates to the physical environment and its cultural attributes is known as geomancy. The geomancy of these special places is yet to be investigated.

What makes a place special to a group or culture is the recognition that the knowledge of the site that is currently being used was first learned by the ancestors. They shared that information in the form of stories that provide the application of the information to demonstrate the understanding that comes from the practical use of wisdom. What is learned today will benefit the future generations that are already here within the reproductive capacity of those who are now alive. Dubos stated: "Certain anthropologists pragmatically define culture as an acquired or learned system of shared and transmitted ways of enabling the cultural group to handle satisfactorily the problems of life" (1968, p. 143). Culture is an agreed upon set of behaviors, which allow for the

greatest number of a group to survive over time. Survival knowledge, which is forwarded through story, is about place and how it benefits people. Its perception varies by the viewer.

A non-Native Alaskan psychologist researcher made the following statement:

To Native people, the village isn't just neighbors. It's the spirits of their dead, of trees, animals, and the earth. If you change the way people relate to that kind of collectivity, you're inviting trauma that's really disruptive of something deep. A person doesn't quite know why he's depressed or what he's lost, but he knows there's something wrong, something missing. It's very hard for us to grasp that. (Gallagher, 1993, p. 205)

A non-Native lawyer expressed the idea in a different way:

The traditional native relationship with the land is based on reverence, respect, and reciprocity. The only law which will protect this alternative world view would allow traditional societies to live sustainably on their own terms and give them complete control over the places sacred to them. That level of cultural sovereignty does not look likely in the near future. (Cummings, 1998, p. 290)

A psychologist researcher of transformational practices structured the concept in this manner:

Indigenous cultures, such as the Native Americans, have had a very different relationship to the land – more akin to stewardship, with a profound respect for place and the sacredness of particular sites of power. Similarly, the American ecologist Aldo Leopold spoke of a 'land ethic' that would require us to learn to 'think like a mountain.' Today, the bioregional movement advocates a return to an appreciation of the natural (for example, watershed) boundaries of a given region, optimally with decentralized self-sufficiency. The task of the human is then to 'reinhabit' the place, to really know it and dwell in it (Metzner, 1999, p. 176).

An indigenous woman provided the following observation to the author:

When people ask me about churches, I often reply; "There are many churches that I have been in and have felt the presence of God. When I need to learn about how to best work with the land, with medicines, with the community, I have also learned that when I pray, I need to sit on the ground. It works better that way." (S. Hains, personal communication, May 3, 2006)

Knowing the nature of a sacred site may require being barefoot and wearing natural fiber clothing due to the subtleties of the experience (Baker, 1984; Cohen, 2003).

According to the Bible, Moses, while on the mountain, was instructed by the voice of God

to remove his sandals before approaching the burning bush (Exodus, 3:5).

In Mircea Eliade's classic formulations mountains are sacred because they are the sites of "hierophanies," revelations. Accordingly, people "are not free to choose the sacred site, they only seek for it and find it by the help of mysterious signs." (Glass, 1995, p. 153)

The sense of place provides a sense of well-being. The honoring of such locations is part of the respect and regard that exists among indigenous people and their sites of traditional healing. There is reciprocity in the physical closeness and the benefits derived at these locations. These sites are perceived as portals for the mind to a greater understanding from which well-being can be promoted.

The opening line of the Constitution of the World Health Organization (WHO) clarifies that "health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." It goes on in the next line to call health a fundamental human right. For indigenous peoples this definition thereby includes within the social well-being aspect, a strong cultural foundation and orientation. Within the mental well-being aspect, there is a need to preserve these portals for the mind. Within the physical well-being aspect, there is a need to actively promote not only the human body, but the plants and animals which nourish it, as well as the ecosystems within which life abides. Without a nurturing physical and cultural environment there cannot be health.

Inupiat

The People

The *Inupiat* (plural), the indigenous people of northwest Alaska, perceive a world that is more than just interconnected pieces, it is seen as one (Fair, 2004). The Inupiat see the whole through the spirit of *Inua* that is everything (Fitzhugh & Kaplan, 1992). By knowing who they are, they know the whole and therefore understand its aspects. They

perceive and relate to the world in wholeness through respect and sharing. They do not see themselves as a part or as being separate from the whole. They know all as one.

Within the *Inupiaq* (singular) culture there are healers who actively work simultaneously with the mind, body, and spirit to improve well-being. The Inupiaq name for this healer is *anatguk* (Burch, 1971, 2006; Ganley, 1996). Each *anatguk* is capable of providing a combination of a wide spectrum of skills. The *anatguk* uses experience, knowledge, and insight to provide care. This can be accomplished by working with the physical body for lacerations, cuts and broken bones as well as with the need to reestablish the relationships with natural bodily functions through manipulation of the organs or skeleton. It can be through talking and raising questions to discover factors of individual behavior or attitudes. It can also be through spirit journeys and working at a different plane with helpers in a parallel world. The *anatguk* gains insight or information that is retrieved from non-physical sources (Deloria, 2006; Eliade, 1974; Halifax, 1979; Heinze, 1997; Kalweit, 1988; Schwartz, 2005; Talbot, 1991; Targ & Katra, 1999). The Western European and American research literature classify the Inupiaq healing tradition as shamanic. Throughout this paper the citations to shamanic practices are used to elucidate the activities of the *anatguk*.

Alaskan ethnographies report traditional healers going to special sites marked with stones or large bones to gather medicinal materials and/or engage in spirit communication as part of the ritual journey to well-being (Ganley, 1996; Lowenstein, 1994; Milan, 1964). Sites that are known to have been used may now have limitations to their access due to land “ownership” policies. Seeing and knowing that the world around them is healthy is integral to the perception of Inupiat personal well-being.

Places of Ancient Traditional Healing (PATH)

There is concern among the Inupiat about the intentional, and perhaps unintentional, misuse of sacred sites or PATH in northwestern Alaska (Ganley, 2002; Gulliford, 2000). PATH are not "historic buildings" to be preserved, but places that need to be maintained and protected. Walden Pond in Massachusetts is a similar place, where historic ideas were developed, and yet Thoreau's cabin is not the item of preservation; it is the well known place of reflection and introspection that is being protected.

Inupiat believe that PATH need to be respected in order to retain their attributes and that the most sacred places should be honored by being left natural and visited only for respectful use (Anonymous personal communication, April 16, 2007). Through abandonment and/or improper use, it is perceived that PATH can become less effective (Gulliford, 2000; Swan, 1991). There is a perception that ritual and acknowledgement are required to sustain the healing capacity that can take place (Deloria, 2006; Ganley, 2002; Gulliford, 2000). How this is accomplished is certainly worthy of investigation.

Background

There are a number of ways to perceive the world in which we live and how it can provide for well-being. The following sections provide a diverse range for how physical place can be perceived. Some of these perceptions are based on belief, yet others can be measured with the current state of our scientific tools. Comparing and contrasting ways of knowing and perceiving information is one aspect of this section.

Knowing the earth may be a subtle understanding perceived by people very long ago, which now may have new support being provided through quantum physics. A century ago, William James and a team of early psychologists began the formal investigation of aspects of nonlocal consciousness (Blum, 2006). Their findings may now contribute

insights on how *anatguk* did their work. It appears that the human body may be quite capable of detecting very subtle variations in the environment.

The capacity to perceive the subtleties of the environment appears to have a cultural foundation. Indigenous peoples' ways of knowing and their perceptions of space and time provide new ways to consider the value of place for health. This section pages through a variety of stories of well-being and the environment.

Spiritual Aspects

Sacred sites create a conceptual and emotional parallelism between the objective order of the universe, the realm of the spirits, and the constructs of human cultures. Sacred sites are places of communication with the spirits, portals where people enter the sacred. Thus, they are a link between the world of humans and the sacred, where spiritual power can be attained. (Walker, 1995, p. 111)

According to the Bible, the foundation document of the Judeo-Christian heritage, in Exodus 3:5, Moses was instructed by the voice of God to remove his sandals before approaching the burning bush, as he was on holy ground at Mt. Horeb. He was later instructed in Exodus 19:23 to "set bounds around the mountain and consecrate it." That mountain was Mt. Sinai, where he later received the Ten Commandments.

The Bible also records in Genesis 28:17 the story of Jacob who dreamt of angels ascending and descending a ladder, which went from earth to heaven. When he awoke he set a large stone on end as a pillar, anointed it with oil, and established Bethel, literally a place of God. "Remove not the ancient landmark: which your fathers have set" is the advice of Proverbs 22:28. Within this heritage, humans occasionally could and did have direct and indirect contacts with a spirit that caused them to identify and sanctify places as being important to their faith. Devereux, Steele, and Kubrin wrote: "Traditional peoples did so through a softer-edged, less ego-centric state of mind to that possessed by us today" (1989, p. 170). The loss of the association with the earth or "indigenous consciousness" through a

process of insulating the body and mind from it has been called “dissociative schismogenesis” (Kremer, 1995, p. 45).

Close associations with the land and knowledge of special places existed among the early inhabitants of Europe. MacCana, a historian and expert on the Celts, wrote:

On a more general level, it has long been recognized that all the evidence, whether literary or archaeological, attests a deep concern with the land, with its sacred geography, its borders and its natural features and configurations; one important branch of Irish learned tradition is called *dindshenchas*, “the lore of (famous) places,” and has to do with furnishing etiological tales to account for hundreds of place names, for virtually every distinguishable feature in the landscape had its mythic significance, though some were more highly charged with spiritual virtue than others; the same phenomenon is reflected in Gaul in the extensive repertory of deity names attached to individual sites: hill and mountaintops, clearings, and cultivated fields, rocks, fords, confluences, rivers and springs. (1999, p. 618)

Moffat, a historian and expert on the Scots, contributed this observation: “Many of the great prehistoric structures of Scotland, and Britain, had been created by 3000 BC, but the processes, the thinking and the beliefs that placed them in the landscape remain obscure” (2005, p. 97).

As the Romans moved up into Europe in their conquering mode, they recognized these places that were given honor and took them over for their own purposes. In the early years of the current era, circa 40, the Romans were actively taking over sacred sites such as the use of hill top clearings in what is now Scotland, which had been used for indigenous ceremonial purposes, for their own signal corps towers (Moffat, 2005). The term “bath” comes from an indigenously used natural hot spring, which became the heart of the Roman city in England of the same name, Bath.

The Christian church assumed a similar long-standing policy of locating the indigenous places of traditional ritual and using the natural attractive properties for its

own purposes (Adair, 1978; Metzner, 1999).

In a famous letter to Abbot Mellitus in 601, Pope Gregory the Great advised Christian missionaries in England not to prohibit the recourse to the ancient sanctuaries but to consecrate them in Christ's service, rededicating them with the names of saints and martyrs. Thus the early Christians built their churches on holy mounds or even within stone circles, and heathen springs were simply renamed after saints or holy hermits. From time to time Christian kings attempted to stamp out the old pagan religious customs. The Canons of Edgar (963), for example, ordered 'withdrawal of worship from trees, stones or fountains'. But these ancient heathen beliefs remained visible through the white surplice of Christianity.

The wells of St Cleer and St Keyne near the town of St Germans in east Cornwall are examples which can be seen today, the former as a *bowsenning* pool (a Cornish word for immersing oneself in a holy well with healing powers). It was said to cure the insane. (Adair, 1978, p. 95)

For centuries pilgrims have traveled to the holy wells and sacred sites for wellbeing and for divination (Adair, 1978; Arvigo & Epstein, 2003). The Christian church has encouraged the visits to recognize the powers of the Holy Spirit as it moves through nature (Adair, 1978). While ancient traditional sites throughout Europe were extirpated by the Christians, attempts to go back past that historic obfuscation, to the original indigenous knowledge of place, have been largely ineffective (Kremer, 2001).

There are ancient places that have been identified as fostering spirituality. Subsequent faiths have utilized the same ancient places to enhance their beliefs. Layer upon layer of ritualistic behavior has been applied to geographic sites, which for some reason imbue a spiritual experience. There are potential lessons to be learned from these places through cultural review. There may be ways to relearn or rediscover or "reinhabit" the nature of these sites through new technologies and contemporary experiences (Metzner, 1999, p. 176). These ancient sites are threatened by alternative uses of the land and its resources.

Physical Aspects

Even though contemporary culture has moved away from the previous closeness with nature, there have been efforts to understand what was sensed at these locations. The study of some sacred places has provided insight as to local anomalies that may physically influence well-being (Becker & Selden, 1985; Bird, 1993; Devereux, 1994; Devereux et al., 1989; Narby, 2006). Cape Alitak, an indigenous sacred site with dozens of petroglyphs, has been known to cause interest:

Countless numbers of vessels that fish or travel through Kodiak [Alaskan] waters have experienced unexplained interference with their ships navigational instruments. Their autopilot and compass begin to act strangely as they approach Cape Alitak. The compass's magnetic setting to true north has been seen to spin out of control and the autopilot refuses to keep a true course. (Knebel, 2003, p. 107)

Local oral history advises that people should not stay alone or long at Serpentine Hot Springs, as the individual may not make it back as herself or himself (Anonymous, personal communication, Winter 2007). It is reported in the anthropological literature that the healing influences at the site are very strong (Ellanna & Sherrod, 2005; Ganley, 2002). This site has many large volcanically produced granite tors, outcroppings, which are each reported to have their own names and healing properties (Ellanna & Sherrod, 2005).

The potential for traditional sacred sites to have geomagnetic anomalies or other scientifically determined dynamic parameters has been documented, and work continues (Corliss, 2001; Devereux, 1994; Devereux et al., 1989; Swan, 1987, 1988, 1990, 1991, 1995). Infrasound, ultrasound, electromagnetic, and ionizing radiation have all been detected at such sites (Corliss, 1983, 1991; Pennick, 1979; Tandy, n.d.). Plants are sensitive to electromagnetic fields and the influence of humans (Tompkins & Bird, 1989). It is reported that the medicinal properties of plants collected at these sites have more potential

for healing (Cohen, 2003; Deloria, 2006; Tribal Doctor Program personal communications, Spring 2006).

Animals and humans are also sensitive to such fields (Adams, 1987; Becker, 1990; Becker & Selden, 1985; Corliss, 1992; Davis & Rawls, 1987; Gray, n.d.; Narby, 2006; National Research Council [NRC], 1993, 1997; Papatheofanis, 1987; Quincy & Alter, 1987; Rauscher, 1987; Verschuur, 1993; Wilson, Stevens & Anderson, 1990). Animals are well known to sense parameters outside those of which humans are capable (Hughes, 2001). Animals are also known to gather and bed down at or near sacred sites (Devereux, 1990, 1992, 1994, 1999; Pennick, 1979). Work has been done to assess dreams at sacred sites (Krippner, 1989; Krippner, Devereux & Fish, 2003). Robin Baker has shown that humans can detect the earth's magnetic field and orient themselves accordingly (1984).

Baker (1984) conducted additional experiments and showed that how one's body is positioned during sleep may sensitize the individual's ability to sense the geomagnetic field. He also showed that synthetic clothing inhibited such abilities. Those wearing natural fiber clothing or wearing no clothing at all statistically outperformed those in polyester (Baker, 1984). From all of this research it appears that by physically being in contact with the earth, in a natural context, and observing life in the area, there can be a level of influence from place, to plants, animals, or people.

Since the late nineteenth century, the naturist philosophy has promoted the concept of being nude in nature for positive health and as a way to counter the expanding removal of regular contact with the earth that has taken place through urbanization and industrialization (Cinder, 1998). This shift from the intimate knowing of nature has been termed as the "desacralization of the cosmos" (Glass, 1995, p. 153). Others have commented on the shift during the twentieth century of the level of electromagnetic

pollution that is keeping anyone from sensing these ancient sites' subtle parameters (Bachler, 1989; Becker, 1990; Davis & Rawls, 1987; NRC, 1993, 1997; Papatheofanis, 1987; Quincy & Alter, 1987; Rauscher, 1987; Verschuur, 1993; Wilson et al., 1990). Bachler wrote: "Dr. Manfred Koehlechner writes in his book *Nobody dies in August*, on page 156, 'The risk factor associated with one's location needs to be observed much more carefully now than in former times'" (1989, p. 32).

The timing and location of individual health conditions are now gaining attention in light of global climate variability and the shifting of major weather patterns such as the North Atlantic Oscillation and its association with heart conditions in Norway (Messner, 2005). Messner's work is also looking at shifting geomagnetic patterns that are linked with the aurora and if they may be associated with the occurrence of heart attacks (Messner, Haggstrom, Sandahl & Lundberg, 2002). The aurora is linked to sun spot activity, which has an 11-year cycle. Such long, natural cycles are hard to study using human health standards, but there are other means to understand their potential influence.

The well-studied, 11-year cycle that appears in the basic properties of water, is rarely cited in experiments that do not conduct work over that temporal scale (Devereux et al., 1989; Milton, 1996). The Italian researcher Giorgio Piccardi conducted an investigation for decades starting in the 1960s. He carefully assessed the long-term shifts in the timing of a chemical reaction with pure water. His work was replicated in Brussels and at the Atmospheric Research Center in Colorado. The investigations "strongly suggest that water is susceptible to influence by electromagnetic radiation" (Milton, 1996, p. 40). The 11-year period matches that of solar activity, which also influences the geomagnetic field in the production of the aurora. As life is dependent on water, there is the potential that our bodies can sense our surroundings differently on a temporal as well as on a spatial scale. As nerves

and brains function as wet electrical systems, it is also likely there are direct geomagnetic and electromagnetic influences on living systems as well.

Auroras also appear, as do radio frequency electromagnetic pulses, prior to earthquakes (Corliss, 1983, 1991; Devereux et al., 1989). Research suggests that auroras “degrade psychic functioning,” but electrical shielding or conducting psychic experiments when galactic radiation is minimized can improve results (Targ & Katra, 1999, p. 75). Tellurian forces can be generated by the pressures on crystal containing rock, which provides piezoelectric charges, not unlike the contemporary spark generators in gas stoves. In the past, during times of tectonic plate stress, humans may have sensed the shifts in geomagnetic fields. They may have also observed the animals for shifts in behavior. They may have seen the formation of subtle earthlights, piezoelectric generated aurora, above the fault line in the absence of electric light pollution (Corliss, 1983).

The physical aspects of place appear to be measurable through some technologies. Perhaps people from a specific place, those who are indigenous, may be aware of the subtle changes that take place not only over a day and year, but over the 11-year sun spot cycle, and even over the 56-year lunar cycle as is indicated in the placement of the Aubrey holes of Stonehenge and through the language of the Sami (Kremer, 2001).

Knowing the Earth

Perhaps our ancestors were able to locate these sacred sites due to their intimate association with nature and the natural materials of their clothing based on Baker’s (1984) work cited previously. The resonance that the human body may have with location has been called “adaptation entrainment” (Taylor, 1988, p. 87). Knowing the nature of a sacred site, may require being barefoot and wearing natural fiber clothing due to the subtleties of the experience (Baker, 1984; Cohen, 2003). Perhaps those who identified these sites long ago

also took the time to sense the place and have hierophany, revelation, or epiphany. Perhaps they were able to perceive other subtle physical parameters for which they realized or anticipated healing benefits.

In contrast to this wealth of knowledge of transpersonal states, there are virtually no data which seek to explain the role in which transpersonal states may be associated with geographic places, except for Margarita Laski's pioneering work on ecstasies which concludes that ecstasies take place "...almost always after contact with something valuable or beautiful or both." These external conditions which influence ecstasies, Laski terms "trigger." And she notes that some of the most common triggers are natural scenery, especially water or mountains. (Swan, 1988, p. 134)

What I can say is that for some places you can show that there are unusual environmental fields, electromagnetic fields, air-ionization patterns, and unusual soil and water chemistry which are capable of influencing consciousness and facilitating healing....But the morphogenic field is like a combination of three things: the spirits, the people who come there to honor the place, and the environmental field which exists there in the first place. (Swan, 1988, p. 145)

Shamans of many cultures of the world intentionally enter a mindful consciousness in order to seek knowledge (Deloria, 2006; Eliade, 1974; Halifax, 1979; Heinze, 1997; Kalweit, 1988; Narby, 2006; Schwartz, 2005; Talbot, 1991; Targ & Kutra, 1999). Shamanism is not a form of religion, but constitutes the practice of an individual accessing and utilizing information, which is obtained through the deliberate act of accessing nonlocal consciousness (Eliade, 1974; Halifax, 1979; Kalweit, 1988; Narby, 2006; Schwartz, 2005; Targ & Kutra, 1999).

According to an African source the Alaskan *anatguk* are reportedly known as the most powerful of the shamans in the world because they can see, know, and heal through just the use of the hands and song (Anonymous, personal communication, Winter, 2007). Accessing that nonlocal consciousness and conducting remote viewing is reported among the traditional Inupiaq stories of the *anatguk* and in contemporary memory (Anonymous, personal communication, Winter, 2007; Hall, 1989). These accounts also describe

challenges among *anatguk* with dueling songs. Breathing and chanting can induce enchantment, as well as providing the ability to access other knowledge (Halifax, 1979, Kalweit, 1988).

Shaman song, therefore, represents a profound relationship between spirit and matter. The spirit of breath, emerging from within the human organism in the form of song, can be likened to the illumined soul shining through human eyes. Orpingalik told Rasmussen: "Songs are thoughts, sung with the breath when people are moved by great forces and ordinary speech no longer suffices."...

The English word *spirit* is derived from the Latin word *spirare*, "to breathe," which is indeed the source of (inspiration) and manifestation of song.... Orpingalik exclaimed, "My breath – this is what I call this song, for it is just as necessary for me to sing as it is to breathe."

The shaman who desires a song does not fix his or her mind on particular words nor sing a known tune. In dreams or other dreamlike states, the song comes through the barrier that separates the human being from the spirit world. (Halifax, 1979, p. 32)

The *anatguk* take time to listen in order to gain insight and improve well being. When an idea becomes a song the reality of a thought becomes a tool for healing within the mind.

The sung word is powerful; it names a thing, it stands at the sacred center, drawing all toward it. The word exists and does not exist. It both awakens an image and is an awaked image. The word disappears, the poetry is gone, but the imaginal form persists within the mind and works on the soul. *Poesis*, then, an action and an interaction in its primary sense, is the process of creation. (Halifax, 1979, p. 33)

The song of power speaks in the language of the transpersonal dimension. Such songs or poems are not *about* something – they *represent* something. Because even metaphorical language is inadequate for the description of a true state of altered consciousness, only a melody, and the vibrations of musical sound can convey to us something of the flavor of unconditioned consciousness. (Kalweit, 1988, pp. 152-153)

The idea that a song can become a spell of magic, a powerful formula for healing, a last refuge when life is threatened by sickness or danger, no longer seems so wayward when we see singing as an expressions of an inner loosening of the fetters of rational thought. Suffering extinguishes habitual memory structures, dismantles the subdivision of our unconscious and, on the rubble of our personalistic view of

the world, opens our eyes so that we may become aware of unsuspected vastness and holistic connections and relationships.... That which once existed separate and only for itself is now perceived as being connected with all other things – the world is governed by acausal contacts, mysterious synchronicities and the laws of paradox. (Kalweit, 1988, pp. 154-155)

The Inupiat, who, as Parran et al. (1954) reported, were generally viewed as being above average intelligence in the previous quote and in light of their worldview concept of *Inua*, self-report that they regularly access knowledge that they did not learn from empirical experience and then put that information into practical use (Anonymous, personal communication, Winter 2007; Burch, 1971).

Ruth-Inge Heinze (1997) graphically reported that the shamanic mindset occurs when there is both mental control and an expanded state of consciousness (p. 38). The use of psychoactive drugs to achieve such states does not fit with Heinze's definition. She would see this as a lack of the strict mental control that is required to access nonlocal consciousness. It also does not fit with the altered state of consciousness reported in Russian *anatguk* rapture (Dikov, 1999). Edith Jurka's work with dowzers showed that the state of consciousness they achieve without psychoactive drugs includes expanded brain activity simultaneously at the Alpha, Beta, Delta, and Theta frequencies on an electroencephalogram (EEG) (Milliren, 1997). Today our clothes, cars, cities, foods, electromagnetic pollution, and pace of our culture, inhibit this ability to have intimate contact with the subtleties of nature and achieve that altered state of consciousness regularly (Gallagher, 1993; Kremer, 1995).

In order to have the seer's eyes, there appears to be a need for an engagement with nature and a willingness to train the mind and body to allow the spirit to access other forms of knowing. Our contemporary way of life is making this level of attunement even more challenging.

Humans became the primate species who domesticated themselves. Before that, for hundreds of thousands of years – perhaps a couple of million – wild hairy men and women roamed the savannas and forests, living in symbiotic mutuality with animals. The wild humans, Cro-Magnon and Neanderthals, had a social order, a sustainable lifestyle, an instinctual mystical connectedness with living nature, communication, art, ritual, and shamanistic practices. All these are qualities and functions that have degenerated or atrophied completely as we have moved first into villages and then cities and, finally, industrial nation-states. (Metzner, 1999, p. 152)

What is the meaning of this image of the well? Odin the sorcerer willingly gives up one of his eyes, which sees externals, to be able to obtain clairvoyant inner vision and memory. This is the kind of perception that yogis call the “third eye” and shamans the “strong eye.” The Scots people term it “second sight”; others refer to it as the “sixth sense,” the sense that perceives the inner meaning of events. With this kind of vision, the shaman-sorcerer can look into the origins of things to understand the present and anticipate the future. To drink from Mimir’s Well, then, is to enter into a state of consciousness of recollection, where we can remember our evolutionary origins, our relatedness to the realms of animals and plants, and our primordial nature as children of the Earth. (Metzner, 1999, p. 156)

One group of people, who continue to work at knowing the earth, through a sensitive mindful process of mental control and an expanded state of consciences, are dowsers (Barrett & Besterman, 1968; Bird, 1993; Goodman, 1977; Graves, 1980; Milliren, 1997; Schwartz, 2005; Smith, 2006). Dowsers take time to quiet their minds and ask three questions before they start their search. Can I? May I? Should I? These inquiries are offered to the great unknown source of all knowledge. With affirmative assurance, the dowser moves forward with inquiry in mind holding a forked stick, pendulum, bobber, hands outstretched or merely with an awareness to receive and accept the information, which is provided through quasi-meditative insight. Dowsers have been searching for water, minerals, and sought after information for millennia (Bird, 1983).

While there have been some theories that dowsers tap into the tellurian energy or electromagnetic field that is produced by water moving underground, such ideas are challenged by the practitioners’ ability to dowse for information of long-past people using distant maps or personal letters. Dowsers now state that they are doing more than just

detecting subtle energy fields; they claim to be tapping into the great unknown source of all knowledge (Bird, 1983; Goodman, 1977; Graves, 1980; Hawken, 1976; Schwartz, 2005; Smith, 2006).

Egyptian records show priests with “jackal sticks,” which are believed by some to have been their form of dowsing rods for divination (Bird, 1983). These rods do not seem too different physically from the staff of Moses, as described and utilized with the power of God throughout Exodus. Moses reportedly used his staff not only to produce water from a rock, but to part the Red Sea and consume the *serpent rods of the pharaoh*, as it, or he, could draw on the power of God. The power of the rod for the dowser is not in the tool, but that the individual’s ability to access nonlocal consciousness is made visible through the metric of the staff (Bird, 1983).

Nonlocal Consciousness

Dowsing technique may be a contemporary survivor of the activities that indigenous people utilized to assess place. They may have sensed places that were different when encountered during their annual migrations. Those most adept at gaining such knowledge may have utilized those places for further exploration, for understanding the land, and for entering into dialogue with nature. The traditional practice of spirit travel to obtain information may be an extended form of dowsing that allows communication with the earth consciousness. Or worded in a reverse temporal manner, the traditional contemporary dowser may be the vestigial shadow of the former spirit travel skills of the *anatguk*.

The United States has trained personnel to utilize these skills in military and intelligence covert “remote viewing” programs (Bird, 1983; Schwartz, 2005; Smith, 2006; Talbot, 1991; Targ & Kutra, 1999; Wayne, 2006). Communicating with the earth consciousness has been called accessing the nonlocal mind when remote viewers gain such

information (Monroe, 1977; Talbot, 1991; Targ & Katra, 1999; Wayne, 2006). There appear to be ways to gain knowledge without the typical academic or experiential processes. Some are suggesting that there is a consciousness of which all are a part, and that is made up of the entire earth (Devereux et al., 1989; Krippner, 1988; Narby, 2006; Schwartz, 2005; Talbot, 1991; Targ & Katra, 1999). Quantum physics may host a place where all information exists and humans are occasionally accessing it directly (Deloria, 2006; Talbot, 1991; Targ & Katra, 1999; Wayne, 2006).

The shift from the Cartesian view of a world based on solid physics is changing with the work in theoretical and quantum physics. These new concepts are providing new perceptions about what is the nature of reality. “Recent experiments in modern physics shed a new light on classical spiritual teachings, indicating yet again that the world appears more like a great thought than a great machine” (Targ & Katra, 1999, p. 83-84).

When doing remote viewing, our consciousness becomes liberated in space and time, and is directed by our intention to *acquire or access information*. Such liberation from self-consciousness can also be attained whenever people surrender their individual identities and join their minds together, focusing their attention on creating a common goal, or being of service to others. (Targ & Katra, 1999, p. 82)

One analogy is that the universe is a thought hologram (Talbot, 1991; Targ & Katra, 1999). In a hologram the entire image is captured in each part of the film. By looking at any fragment, the whole can be seen, albeit in less definition than by viewing the entire image. If any aspect of information is accessed from the nonlocal consciousness, then all information is available. Combining this hologram image analogy with the quantum physics proposition that the universe is more a thought than a machine as predicted in Newtonian physics, then the spiritual leaders who talked of knowing the universe in a grain of sand apparently understood this philosophy and the physics behind it millennia ago. Anatguk *knowing* and *seeing* are examples of this process.

Within the Western European Christian traditions, Emmanuel Swedenborg wrote of the “theory of correspondence” in the 1700s, which provided for regular individuals to communicate between the material world and the spirit world (Blum, 2006). Nearly three hundred years ago he defined a “wave-substance” that allowed for thoughts to be seen as images he called “portrayals” (Talbot, 1991, p. 183). William James formed a team to scientifically investigate and document similar processes over a century ago (Blum, 2006). Robert A. Monroe (1977), a twentieth century practitioner of gaining flashes of insight, expressed the process as “seeing” and called what he perceived as “thought balls,” while others have used the term “bundles of thought” (Talbot, 1991, p. 252).

Everything we touch resonates in that alternate world. Every action is an interaction with those on the other side. To be aware of that communication with all of God’s other realms, people need only to let go their earthbound egos. Self-love, self-hate, self-reflection – all of that creates a kind of blindness, an opaque wall of self through which we cannot see. (Blum, 2006, p. 12)

It appears that humans can tap into knowledge of the earth. This information appears to be universal. The process is an old one practiced by seers, clairvoyants, *anatguk*, and dowzers; as well as more recently by CIA remote viewing operatives, military personnel, and experimental subjects. The space/time structure of information does not appear to be linear, and so access can provide historical insight and prognostication capacity. The ancient mystics reported the potential to access this nonlocal information for well-being and to commune with the larger consciousness. Humans can sense and know when a place is different and perceive it as a site of healing and well-being.

Indigenous Knowing

The *anatguk*, whose name provides insight as to the individual’s role within the community, could access knowledge that others could not. The *anatguk* had the ability to seek information at will. When the *anatguk* recognized and confirmed the special aspects of

a place, it is likely that it was marked in some way or designated so that the area was recognized as sacred and restricted. This identified the site permanently with a physical marker or through an oral process, so that it could continue to be utilized by future generations (Ganley, 1996, 2002; Milan, 1964; Reid, 2002; Swan, 1987, 1991).

The shamans and leaders of indigenous cultures from around the world have marked many sites with durable stone markers. The *Inuit*, the indigenous peoples of Greenland, northern Canada, northern Alaska, and the Russian Far East, have built *inuksuit* (plural), standing stone markers that often look like humans from a distance (Hallendy, 2000). The placement, orientation, and meaning of these stone markers are not fully understood. Some have contemporary stories that relate messages about the area where they are located. Others appear, without such oral history. Rarely are their spiritual aspects discussed, although it is reported that “some served to mark the threshold of spiritual landscape” (Hallendy, 2000, p. 77).

Some mysterious inuksuit-like figures can be fearsome entities: the evil *inuksunirlik*, which may have been created to cast a spell; the *inuksuk assirurunnaqtuq*, said to be able to transform into other entities; the *inuksuk anirniqtalik* are said to contain a spirit, while the *sakkabluniit* contain spiritual power, the *katajuaq*, an arch under which the shaman healed or protected a person; the *kattaq*, an entrance to a place of power, such as a sacred site; the *tupqujaq*, a doorway through which a shaman entered the spirit world; and the *angaku’habvik*, where shamans received their powers of initiation. (Hallendy, 2000, p. 77)

Figure 2
An inuksuk (singular)



Note. From Inukshukgallery (n.d.).

The *inuksuit* are said to stimulate the mind and raise consciousness. There are five states of mind that can be initiated at some *inuksuit*, which are not normal waking consciousness or dreaming according to the Inuit. These are called collectively *quiinuinaqtuk* (Hallendy, 2000). In these states one can see other aspects of the real world and not be limited by the physical world. *Qiiunituk* is when you are alone and filled entirely with peace. *Angnatsiaq* is when you think of a woman in a loving, dependent partnership, which is rich and intertwined, not in a sexual way. *Angutiisiaq* is when you realize that there is a way of living that offers opportunities to excel in many ways. *Siilatujuk* is when a person can enter his or her own world that is just as it is desired to be. *Issumatujik* is when you can think and focus your intent on one topic to truly understand it.

Of these five states of mind, it is the *issumatujik* that defines the mindset that would allow a dowser or an *anatguk* to become knowledgeable on any focused topic. It is this state, which would foster an understanding of the interpretation of shifts in animal

behavior, the weather, or smell of the land, which could provide the divination of events. It is this state, which would foster an understanding of events within the community. It is this state, which would assist in making decisions to move the herd farther or seek subsistence animals in other locations. It is this state that would afford the opportunity to know of a person's health condition and how to provide healing.

It is only some of the *inuksuit* that mark the places where these states of consciousness can be accessed, or where this hyper-consciousness dialogue can take place (Hallendy, 2000). Alaskan ethnographies report healers going to special sites marked with stones or large bones to engage in spirit communication as part of the ritual journey to well-being (Ganley, 1996; Giddings, 1967; Lowenstein, 1992, 1994; Milan, 1964; Ray, 1983; Schaaf, 2004; Spencer, 1969). Again the earth consciousness is one with which there can apparently be regular communication and dialogue.

Land for the Inupiat, is an entity much like a person. From this viewpoint, the earth itself can speak, and one of the ways it has spoken and continues to narrate Inupiaq experience and worldviews is through the placement and transmission of names. There are a number of tales from this region that refer to persons actually traveling through or being within the land, rather than existing upon it, as Westerns do. This kind of situation occurred at Serpentine Hot Springs (*Iyat*, meaning cooking pot) where shamanistic initiation took place through underground travel in several layers of permafrost. The earth became, for a shaman's sometimes unwilling apprentices, both opponent and mentor during these experiences. Certain places are still "quoted" as though they can talk. (Schaaf, 2004, p. 111)

There are a series of granite tors, rock outcroppings, which surround *Iyat*, Serpentine Hot Springs. There are stories that they were women who transformed into stone, not unlike the *inuksuk assirurunnaqtuq* mentioned previously (Ellanna & Sherrod, 2005). There is a story from Shishmaref, the nearest village to *Iyat*, which is titled "The *anktquq* [*anatguk*] becomes a rock" (Hall, 1989, p. 269). *Iyat* has a long history of being a place of traditional healing, of being a place to train healers, and of being a place to divine a person's lifespan on her or his first visit to the site (Ellanna &

Sherrod, 2005; Ganley, 2002; National Park Service [NPS], 2003; Schaaf, 2004). At *Iyat*, lifespan divination would be similar to the *issumatujik* as a place to allow other knowledge to be Figure 3

Serpentine Hot Springs, Iyat, tors



From NPS, 1995.

accessible (Ellanna & Sherrod, 2005; Ganley, 2002). There are also stories that each tor has its own name and a specific healing power, not unlike the *sakkabluniit* mentioned previously (H. Anungazuk, personal communication, February 21, 2006; Ellanna & Sherrod, 2005). The comment that *Iyat* was a place to enter and initiate underground travel to the spirit realm reflects the *inuksuk kattaq* and *tupqujaq* as reported above in the quote by Hallendy (2000, p 77).

Space/Time Place/Story

Those who have investigated the association with place for well-being see patterns from indigenous practices that are valuable for the Western European way of

thinking and managing (Metzner, 1999). Indigenous peoples have identified the places they have perceived as being sacred. These places are understood to always have been sacred. People did not need to make them special, but they recognized specific locations as being important. They then honored the places with the most appropriate behaviors, fostering the relationship and enhancing the use of the sites attributes.

American Indians attempt to discover, “access points” or “portals” to the sacred that are often impossible to know before the dreams or visions that reveal them. Despite this, there are underlying regularities concerning where such access points to the sacred are most often located.

These access points to the sacred in American Indian religious beliefs and practices have received relatively little attention by scholars. As noted above, they are not only points in space, but also points in time, best described as sacred “time/space.” For example, especially sacred times are dawn, at dusk, during the equinoxes and solstices. Given this, certain geographic spaces or points may be used rarely but can still be very valuable at appropriate times. It is such “time/spaces” where entry into the sacred is most common, although not guaranteed. It is believed that the ultimate control of this process is in the hands of the spirits, who must decide if the supplicant or petitioners are worthy of admission to the sacred. (Walker, 1995, p. 104)

Ralph Metzner (1999) wrote in *Green Psychology* that “place is to space as story is to time” (p. 190). Indigenous peoples celebrate space/time in the marking of the seasons or of harvest or hunting success at a location. The place/story becomes the means to sustain and make sense of life. The cultural patterns of that interpretive process became the stories of belief and survival. The places are recognized for their sacred attributes, and are identified and remembered with monuments or stories. The place/story is accounted through ritual and song that have specific space/time (Cohen, 2003; Deloria, 2006; Gulliford, 2000).

This investigator perceives that for ceremony there is a space/time factor, which for a cultural group becomes a place/story for a specific ritual, which for an individual becomes a body/memory for an experience that is often accounted for through song. This remembering leads to an understanding of information, which is an interpretation of facts in

context. This *re-membering* puts facts together for understanding and practical utilization. Any object or symbol therefore holds information. It has a history or *memory* that describes how it came to be observed, a place/story, in a space/time matrix. The blue stones at Stonehenge are an excellent example of providing a tremendous story. Through investigation it only recently has been learned that they were transported hundreds of miles offering documentation for how they became part of that cultural edifice and in explaining the technology, and many aspects of the understandings, of the people who erected it. Indigenous healing songs and rituals are other examples of such cultural memory of place/story.

Therefore, everything is part of the space/time event. Current physics posits that if the mass and velocity information of all things were known, then physicists could recreate the big bang. Stephen Hawking disagreed and theorized that only information may be able to escape a black hole as it forms (2001). It follows then for this investigator, that by the above definition, only body/memory, or information, can exist outside of a specific space/time event. “All life uses information to organize itself into form” and to react to the physical world surrounding it (Wheatley, 1999, p. 95). The spatial and temporal scales of what is observed create the matrix within which we exist and form our constructs. For some, that matrix goes back to all of the ancestors who have lived all over the earth. Their knowledge has been shared through story. That is a comforting thought with great responsibility coming through us to our future generations, who are within our lineage and who will also occupy the globe, even though different from the way we found it.

The special aspects of a particular site are based on the memory of the story of the time, when the body was at the place in space. This process focuses and defines the power of place. Therefore, the space/time connection is the portal and the opportunity for the

sacred of a cultural group to become the profane for the individual. The space/time portal is opened and available through the memory of story while at such a place. Symbols, such as songs and markers, can be the clues to the memory of story and thus the keys to portals.

The noted psychologist Wilhelm Reich put it this way All true religion contains the experience of a unity with an omnipresent power, and simultaneously of temporary, painful separation from this power. The eternal longing for return to one's origin ("return to the womb"; "return to the good earth from whence one came"; "return to the arms of God"; etc.), for being embraced again by "the eternal" pervades all human longing. (Reich as cited by Corrington, 2003, p. 211)

The dictionary definition of the word "indigenous" generally means naturally growing and existing in a particular region. This classification takes many generations and is achieved without external resources and so is seen as sustainable. Indigenous is also defined as the people of a geographic region "at the time of conquest or colonization or the establishment of present state boundaries" and who "retain some or all of their own social, economic, cultural and political institutions" (International Labour Organisation [ILO], 1989). It appears that indigenous knowing can be associated with information on the local physical environment and ecosystem. Indigenous knowing can also be associated with knowing how to know about place. The sacred sites of indigenous people provide them with an opportunity to know at a very different level of consciousness than that available to the average individual. Knowing one's place in the world, at multiple levels, has its advantages. Knowing the indigenous stories and symbols of place can be the keys in opening the space/time portal. "If you want to speak to an ancestor, meditate at petroglyphs" (K. Cohen, personal communication, September 3, 2005).

Place and Health

The sense that place is related to health and well-being is a growing field of investigation (Castleden & Garvin, 2004; Devereux 1990, 1992, 1994, 1999; Gallagher,

1993; Gesler & Kearns, 2002; Kearns & Gesler, 1998, NRC, 1997; Swan, 1987, 1988, 1990, 1991). Stanley Krippner (1988) commented: “In Western medicine, the body is treated like a machine that needs frequent repair. In native medicine, the body is seen as a dynamic system, as an energy field within a larger context” (p. 194). Work done by Roger Ulrich found that hospital patients with views of trees and grass left their rooms sooner and with less medications and less complaints than matched patients with views only of the walls of adjacent buildings (Gesler & Kearns, 2002; Locke & Colligan; 1986). One’s positive sense of place is linked to one’s physical well-being and to the healing process.

In the book *Witch Doctors and Psychiatrists*, there are four aspects that are reportedly common to both Western and indigenous healing (Krippner, 1988, pp. 195 & 209; Torrey, 1986). First, there is a shared worldview among the patient and the healer. Second, the patient has an expectation of what the healer can do. Third, the healer has some characteristics that make them distinctive. Fourth, there is some ritual or practice that targets the healing processes. Going to a doctor’s office or being at a sacred site for healing are culturally relevant expressions of these four fundamentals.

In addition, Krippner (1988) reported two types of shamanic healing that incorporate the transfer of some essence of patient or place (pp. 196-197). There is *contagious magic* that is associated with being at a place or in contact with an item that has been at a sacred site. In reverse, the *contagious magic* can work if a clip of the patient’s hair or a personal possession is taken to the healer or place of well-being. There is also then *imitative magic* in which the patient believes that any symbol of them or their condition can be directly linked to their well-being; such as a drawing of a tumor that is burned in fire thereby taking away the ill-health. Bringing together the patient and the healer, through

some means at a revered place with its special properties, is a long-established practice for improving well-being.

The joining of minds between healer and patient is made possible by trust, and by the absence of fear or guilt. A spiritual healer's focused intent is that his or her consciousness be used as an expression of nonlocal Infinite Mind, which some know as God. No thoughts of personal profit or failure on the part of the healers, and caring intent with nonattachment to the outcome, are the essential components in spiritual healing. It is as though the healer's receptivity acts as a *conduit of information, or makes available a template of healing information, that enables and activates the patient's own self-healing ability.* (Targ & Katra, 1999, p. 143)

The honoring of sacred sites is part of the respect and regard that exists among indigenous people and their places of ancient traditional healing (Hunt, 2003). There is reciprocity in the physical closeness and the benefits derived at these locations. These sites are perceived as portals for the mind to a greater understanding from which wellbeing can be promoted. This reverence is *geopiety* (Vecsey, 1995, p. 22). The geopiety is based on space/time values. There appears to be very little research on the topic of places of ancient traditional healing (PATH) or geopiety with the associated space/time place/story, especially in the Arctic.

Circumpolar Perspectives

Overview

Generally, hunting tribes in Native America seek the *intrinsic* sacredness of nature and do not force their notions of sacredness onto the land in the manner of the pyramid builders and temple builders that we see in agricultural religions of both the Old and New World; this difference I have described as a *reactive* approach to sacred geography, rather than a *proactive* approach typical of agricultural religions. (Walker, 1995, p. 103)

Whereas Walker distinguishes between the hunting and agrarian cultures of North America, the identification of intrinsic sacredness is one of comparison to other locations (1995). In order to compare geography there is a requirement for movement across the land. Hunters often travel and seek subsistence species along migratory routes. They then

come across locations that are subsequently associated with stories of events that have occurred near or around them. “Toponyms” are place names that are provided based on events as well as on topographic features of the area (Schaaf, 2004). A toponym is a shorthand expression of a space/time place/story.

There are other non-hunter dominated nomadic people in the Far North and they are the reindeer herders. By moving or following the animals through their seasonal grazing areas herders, like hunters, see vast territory, take time to closely observe nature and can make comparisons of events with the sensations they perceive. They too name places based on their utility to the herd or as advisories to those accompanying the animals. The people who move across the land gain a temporal and spatial knowledge, which they can readily compare to other locations and times. This enables the sensitive people of the moving group, to identify special places, which are then provided with cultural ceremony to honor and give thanks to the subtle but unique characteristics of the earth.

The following four quotes provide foundation for the significance of research into the area of geopiety to enhance health. These are examples of space/time place/story.

When we talk about indigenous cultural practices we are in fact talking about responsibilities that have evolved into unwritten tribal laws over millennia. These responsibilities and laws are directly tied to nature and is a product of the slow integration of cultures within their environment and the ecosystem. Thus, the environment is not a place of divisions but rather a place of relations, a place where cultural diversity and bio-diversity are not separate but in fact need each other. (Happyhook as cited by Kuokkanen, n.d., p. 10)

This racism is furthered and deepened, albeit in most cases subconsciously, by the obliteration of traditions and the destruction of sacred sites. The people’s self-esteem is undermined and, with that, their connection with their ancestral roots which is critical to maintain their strength as a culture.

When sacred traditions and sites are destroyed, the elders and the shamans, the carriers of the sacred traditions, cannot maintain their direct link with their ancestors and the people suffer a personal and cultural malaise. Only those who can maintain traditions, and this necessitates the preservation of their sacred sites, feel a

clear sense of self-esteem, self-respect and power. (Leikam, 1995, p. 248)

It appears that Western societies have not managed to write a convincing natural history because of their perceived mandate to reign over nature. In contrast, shamanic stories try to construct a world that allows glimpses of a resolution of issues of power over humans and nature. It is from this viewpoint of coevolution that we may finally be able to write a natural history that puts humans into nature rather than over her. (Kremer, 1987, p. 18)

Once we realize the narrativity of our reality constructions we are challenged to step into the center of our creations. Stories create realities and shamanic stories create realities different from scientific stories. The question is: which story do we want to tell, and in which story do we want to participate? Do we accept the items that are given to us to make up our reality or do we select the items that make up our world? (Kremer, 1987, p. 20)

A means toward improving the well-being of indigenous peoples is to assure they have access to, and are stakeholders in, the sustainable management of their places of ancient traditional healing, sacred sites, and key ancestral lands. Having the opportunity to dialogue with the earth, at this time in world history, may be far more important than any of us realize at this moment.

At some time in the past, as these peoples moved from one location to another in their utilization of the land to sustain their cultures, they realized that some places are different. This may have been an intuitive process of knowing that occurred in a single moment or the detection over time of subtle attributes for which there was a perception of something special. When this was acknowledged, the elders and shamans proceeded to pass the appropriate behavior and knowledge along to future generations, often in the form of story or song or symbolic marker. There was established an identified process to respect places and bring honor to them for what they provided in the sustenance of life. Time was taken to provide specific recognition of what the earth was providing for cultural support. Space/time place/story was initiated. One space/time place/story elicited behavior to regularly bring items to be left in honor and respect. One space/time place/story elicited

behavior that to best honor and respect the site was to only visit it on very auspicious occasions and then for only very short times leaving little or no trace of the incursion into the sanctity of place.

Capacity

Twentieth century science and investigations have found that indeed the human body is capable of detecting very subtle changes in the geomagnetic field, ion levels, smells of the soil and water, as well as the behavior of animals. Humans are keen observers of their environment, and are particularly sensitive when they are not physically insulated from the natural world by the anthropogenic materials that create interference to natural abilities. There is indication that humans can, at will, allow their minds to know more than is physically suggested. People can enter a state of consciousness, during which they can perceive knowledge that is not regularly available to them through the predominant five senses. The Inupiat have used more than the Western defined five senses in their relationships of knowing their world. They acknowledge that much more can be perceived and understood than the information that comes in through seeing, touching, hearing, smelling and tasting their environment. Through this elevated conciseness, which can be stimulated or enhanced at special places, there is a personal relationship to the earth and alternative level of other knowing.

Resistance

When new people invaded the traditional homelands of these indigenous peoples, there were conflicts over culture, language, ownership, and other human systems that allow for a close relationship with the ancestral lands. Many battles were fought on individual, group, physical, political, legal, philosophical, and spiritual levels. Language, religion, and land were forcibly removed. Sacred sites were intentionally entombed within new

structures. Aggressive efforts were made to establish a new space/time place/story for the site. Other sites were destroyed, restricted or taken under governmental control. The international community has acknowledged these actions and has provided guidelines for the reestablishment of indigenous cultural practices with the earth. The practical and legal aspects of the access to places of ancient traditional healing and well-being are actively being challenged and modified.

Protection

To assure that many of the ancient places were revered their locations were kept secret. This process worked well, as long as access to the extreme location of the Arctic could be assured. The indigenous peoples of the Far North have known of these places and by not sharing that information there was a level of protection. This is no longer the case with natural resource development corporations searching in every remote area of the entire world for untapped potential riches. This is no longer the case with recreationalists having access to all-terrain vehicles and time to explore the farthest reaches, just for the fun of it. This is no longer the case, as new-age believers desire to connect with the places that historically did provide some people with a link to the earth's nurturing abilities. The needed protection is requiring the engagement of governmental structures to assure legal sanctions as the sacred sites are identified. The Inupiat, their ancestors, their culture, and their body/memory are intricately bond to these PATH.

Utilization

The peoples of the Far North desire the continued use of and active engagement with their special places. They are initiating efforts that have international profile in order to assure the protection of the locations and to establish legal precedents that enable continued utilization. The sensitive and subtle nature of these special places requires that

they be renewed and rejuvenated, while being sheltered from exploration and exploitation. The solitude and natural state of these PATH are required for the access to the attributes that provide healing songs and medicinal products.

The indigenous peoples of the Far North have faced centuries of challenges to the utilization of their places of ancient traditional healing. They are well aware of what might be lost if they are not diligent. They are well aware of the current environmental challenges that are facing humanity. There is a belief that the ability to reinitiate the conversation with the earth is among those circumpolar indigenous people who can sense the healing resonance of the earth and sing the songs that it provides. There is a desire to renew the space/time place/story through synchronistic dialogue. Individual body/memory can be tuned into a place in order to improve well-being.

Conclusion

“The whole history of scientific advancement is full of scientists investigating phenomena the Establishment did not believe were there” is attributed to anthropologist Margaret Mead in an address to the American Association for the Advancement of Science.

For the past 30 years, transpersonal psychology has explored experiences in which the sense of identity extends beyond (hence, *trans*) the individual or personal to encompass wider aspects of humankind, the natural world, or the cosmos. Such states are notoriously difficult to study, as William James pointed out in his classic book *Exceptional Human States*. James’s philosophy of radical empiricism argued that a true science must be based on the study of all human experiences, not just those that can be manipulated in a laboratory....

Transpersonal psychologists have been particularly interested in the experiences and practices of the great religious traditions. Other important topics have been altered states of consciousness and spiritual issues in mental health. (Lukoff, 2006, p. 56)

The further destruction of sacred sites elsewhere in the world also means that the native peoples of the earth are being stripped of their power and self-esteem as human beings and that racist wars are occurring in many parts of the world. (Leikam, 1995, p. 249)

The indigenous people who still have close ties to their cultural landscapes are attempting to tell their stories. They depend on the movement over the land and access to sites that provide them with insights as to the current environmental conditions within which they survive. The utilization of these sites is intricately linked to their overall wellbeing.

The special aspects of a particular site are based on the memory of the story of the time when the body was at the place in space. This process focuses and defines the power of place. Therefore, the space/time connection is the portal and the opportunity for the sacred of a cultural group to become the profane for the individual. The space/time portal is opened and available through the memory of story while at such a place. Symbols can be the memory of story and thus the keys to portals.

Geopietry is based on space/time place/story values. There appears to be very little research on the topic of places of ancient traditional healing (PATH) or geopietry with the associated space/time place/story, especially in the Arctic. This is an area for which there is indeed a need for more effort, and perhaps which can be achieved with circumpolar partners as proposed by the Russians in their report to the eight-nation Arctic Council (Conservation of Arctic Flora and Fauna [CAFF], 2004).

The terms threading through this dissertation are that the taskscapes or toponyms embedded in the language that have been used for identification, through linking place with an activity of the ancestors, contribute to the honoring practiced at the site, which then becomes the revered rituals of “space/time place/story body/memory.” What has taken place in the past, or what was recognized by the ancestors, continues to be retold as

space/time place/story on each occasion that the site's name is mentioned. A term was needed that is reflective of spatial scale difference in a physical location of the human based history and activity, as well as reflective of the temporal scale of memory in remembered oral history that describes unique events in story. The term is geopiety.

There is very deep rooted space/time place/story body/memory information that must be considered in the management of places of ancient traditional healing and respect. The cultural framework for geopiety and for the daily use of toponyms provides additional multiple dimensions to the physical three-dimensional landscape that is often represented as a two-dimensional map. The stories behind place names are the cultural foundations for geopiety, or being devoted to the earth and what it provides. Attaining the milieu through geopiety is a process to engage those diverse cultural lessons so that future generations can appreciate them as the ancestors did.

Not every place is special to everyone. Some places resonance with individuals or cultural groups and so they are considered special or sacred. Some provide reinforcing vibrations that provide harmony with the location. The concept of genetic memory held in the DNA may link to regional vibrations. That adaptive entrainment can provide for intense reflection and introspection. These places are called portals as through them other things can be *seen*.

The morphogenic fields of such places need to be preserved and sustained for future uses. Then perhaps there will be a better understanding of what the shamans were able to achieve there in the past. These places should not be denigrated intentionally or unintentionally. Therefore, any action needs to be taken in well informed steps, which includes MELU the process of multicultural engagement for learning and understanding.

The finding of this investigation is that such places should be managed for sustained feeling and atmosphere of spirituality, introspection, and reflection.

What now appears is that their understanding and relationship with the earth provided them with admired skills. This could be an important time to rekindle those relationships for the Inupiaq for the benefit of all humanity. This geopiety may open many new approaches to how to better live in a sustainable manner on a finite planet.

Geopiety through MELU is not like co-management in that a number of stakeholders make decisions on the most appropriate actions to take regarding a natural resource. Geopiety is a responsibility to a natural resource to take no actions that denigrate its sustainable aspects. Like the Precautionary Principle, geopiety assesses the multiple values and resources of a site before taking action. Any action taken is done so in a manner that if need be, it can be corrected. Geopiety is defined as the collaborative application of responsible, compassionate care and consideration for all humanity and the earth in a manner that does no irreparable change.

Geopiety can be attained through the use of MELU. Without the multicultural perspectives and understanding of a site's sustained attributes, only management or stewardship may be offered as a process to husband the land. Geopiety brings the nature of place or the resource, into all considerations for any planned activities. Attaining the milieu, the center of the setting, is the objective. Becoming one with the setting, becoming centered on the place, is attaining the milieu and is an act of geopiety. The application of geopiety through MELU should assist in approaching sustainability as well as in improving well-being and overall health.

Final Word

During the preparation of this dissertation, these lyrics were heard in a very new way:

There are places I remember all my life, though some have changed.

Some forever not for better, some have gone and some remain.

All these places have their moments, with lovers and friends, I still can recall.

Some are dead and some are living.

In my life I have known them all.

(Published October 18, 1965 “In My Life” John Lennon & Paul McCartney on the *Rubber Soul* album)

Special places are full of memories. Some places remain unchanged in the mind and heart even if the physical environment has been modified. The memories of these special places are held by many people, including ancestors. They are all part of this moment via the space/time place/story body/memory that is recalled now. The entire visceral experience is re-membered from all of its component senses.

The multi-year process that has led to the writing of this dissertation has combined the physical attributes of the human body, the nature of social and cultural structures that have provided for well-being, the legal and ethical instruments that have provided a behavioral foundation from which to take action, and the participation and insights of engaged research participants who all answered the questions of how best to manage public lands in a sustainable manner so that Inupiaq traditional healing will continue to provide comfort to future generations. The re-membering of all of the stories has created a forum for the generation of an action plan. By taking the best that each participant had to offer, the process has led to an approach that builds from common footing.

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Appendix A

Glossary of Non-English Terms

anatguk (also *anktquq*) – Inupiaq healer, who used power-songs and was a hand-healer, used ritual and helping-spirits to reestablish appropriate relationships, set taboos for behaviors and as the conditions of making a deal with the universe for improved well-being

anguatsiaq – an Inuit state of mind, *quiinuinaqtuk*, when you think of a woman in a loving, dependent partnership, which is rich and intertwined, not in a sexual way

angutiisiaq – an Inuit state of mind, *quiinuinaqtuk*, in which you realize that there is a way of living that offers opportunities to excel in many ways.

Inua – from the philosophy of the Inuit it is an integrative and uniting spirit of oneness

Inuit – the transnational indigenous people whose homelands are in the Russian Far East, most of north and western Alaska, northern Canada, and Greenland.

inuksuk (also *inukshuk* and *inukisuk*), *inuksuit* (plural) – Inuit stone markers, which often look like a human form from a distance.

inukisuk angaku'habvik – place to receive powers of initiation

inukisuk anirniqtalik – to contain a spirit

inukisuk assirurunnaqtuq – transform into other entities

inukisuk inuksunirlik – evil

inukisuk katajuaaq – healing arch

inukisuk kattaq – entrance to a place of power, such as a sacred site

inukisuk sakkabluniit – contains spiritual power

inukisuk tupqujaq – doorway to the spirit world

Inupiaq (singular) – the language, the culture, or an individual of the indigenous people of northwestern Alaska

Inupiat (plural) – the people of northwestern Alaska

Inupiat Paitot – an indigenous peoples’ bill of rights prepared in Barrow, Alaska in 1961

issumatujik -an Inuit state of mind, *quiinuinaqtuk*, in which one can think and focus intent on one topic to truly understand it.

iyat (also *iat*) – Inupiaq for “cooking pot” or “place for cooking” and generally refers to Serpentine Hot Springs within the Bering Land Bridge National Preserve in Alaska and managed by the National Park Service

quiinuituk – an Inuit state of mind, *quiinuinaqtuk*, in which the individual is in a quiet state, alone and filled with peace

quiinuinaqtuk – Inuit states of mind that are not normal waking consciousness *angnatsiaq* – thoughts of a loving, dependent, intertwined partnership, but not in a sexual way
angutiiaiaq – realization of opportunities to excel *issumatujik* – focused intent to truly understand a topic *quiinuituk* – alone and filled with peace *siilatujik* – to enter your own personal world