



*Ancient Spirit Rising:  
Reclaiming Your Roots & Restoring Earth Community  
by Pegi Eyers*

## STUDY GUIDE PART 2

*“The Toxic Legacy of Cultural Appropriation, and Authentic Identities”*

*Ancient Spirit Rising* was written as an inquiry into the various ideas and actions we take for granted, in today's world of diverse spiritual paths and practices. For many of us, and within our own circles and movements, some of these subjects are being talked about for the first time. As an author and life-long learner, it is my pleasure to offer this Study Guide as a way to delve into the issues and new directions as offered through the pages of *Ancient Spirit Rising*. For individual readers, or book clubs created either in circle or online, this Study Guide can also be offered on request by Pegi Eyers through a series of two-hour Zoom webinars. This five-part *Ancient Spirit Rising* Study Guide is a guideline for telling your own stories, discussing difficult issues in a warm and supportive environment, looking at the journey ahead, and asking important questions. How you, your book club or group use the questions, prompts and dialogues is entirely up to you – please engage at your own pace and in your own way.

**STUDY GUIDE PART 2 is based on chapters 6 – 12 of Ancient Spirit Rising**

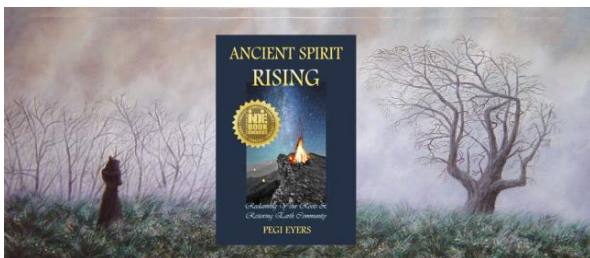
- 6 We All Have IK
- 7 Lifting IK and Inventing Identity
- 8 Who Gave You Permission?
- 9 Who Are “Your Elders?”
- 10 The Rainbow Tribe & Visioning “The One”
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### *Prompts for Self-Inquiry and Dialogue*

1. Introductions around the circle ~ what is your ethnicity or heritage? From that self-inquiry, can you describe your positionality on Turtle Island? (For example, Settler, Indigenous, POC, Black, recent immigrant, New Canadian, and others.) Which First Nation is closest to you, and whose traditional lands are you living on?
  
2. Discovering our own ancestral mind or IK/EIK, whether it is based on ethnicity or connection to place, means delving into the worlds of living oral traditions, family history, research, experiences on the land, deep memories, visioning, dream archaeology, and/or our own imagination. Is there a story, poem or song that evokes your own earth-emergent knowledge, and would you be willing to share it with the group?





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- 7. Many people are simply unaware that their practices are a form of cultural appropriation. Coming to terms with this new information goes against the plethora of “native spirituality” and “shamanic” books, tools, products and services currently available in the New Age marketplace. In terms of informing people, there is a huge tension between education and “call-out culture.” What has been your experience, and which approach do you think is more effective?
  
- 8. *Funny how everybody likes the Indian that talks about the earth, the water, harmony, feathers and spirit animals, but nobody likes the Indian that talks about the invasion, terrorism, murder, genocide, plundering and rapes by Settlers.* (Popular meme by Gianni Crow). Unfortunately, it has become painfully clear that the “pretend Indians” are more interested in appropriating the material culture, iconography and tools of “native spirituality” than acknowledging the ongoing oppression and social justice struggles of real Turtle Island First Nations. Discuss.
  
- 9. As First Nations continue with healing, resurgence and cultural recovery in their own communities, the guidance of Elders holding knowledge from pre-colonial times is of critical importance. As a white ally, our role is to be aware of these dynamics, and to **NOT** monopolize the Elder’s time with our own needs or expectations. What are some other protocols we can honor in our interactions with First Nations?



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10. There is a huge push-back from the white spiritual community on coming to terms with cultural appropriation, and although verging on comedy every one of the statements in the chapter “New Age Thinking” were sourced from real situations in the real world. People will do anything to protect a carefully-honed identity, even with positions and statements bordering on the ludicrous and macabre. Can you think of any especially outrageous derailments you may have heard or witnessed? Or for “fun” read a few choice ones from *Ancient Spirit Rising*. (*Ancient Spirit Rising* ~ Pages 84-92 paperback ~ Pages 85-93 eBook/PDF)
11. One shudders to think of all the money for self-improvement that has gone to “pseudo-shaman” ceremonialists in “pay to pray” workshops and conferences, that could have been better directed to the true holders of those IK practices and their Indigenous communities. (*Ancient Spirit Rising*) What are some initiatives for “giving back” to First Nations that you are practicing, or hope to practice in future?
12. Do you have any other questions about these specific *Ancient Spirit Rising* chapters, or concerns about identity and cultural appropriation?