Transformative Learning through Etuaptmumk: Piluwitahasuwawsuwakon in Counsellor Education and Practice

by

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Abstract

The Calls to Action of the Truth and Reconciliation Commission of Canada (2015a) place a responsibility on governments, educational institutions, and health care professionals to recognize the value of Indigenous healing practices and to gain cultural competencies. Concurrently, professional counsellors have an ethical responsibility to understand and respect the helping practices of Indigenous peoples, while also engaging in actions that support equity, social justice, and inclusion for their clients (CCPA, 2015). Since counsellor education programs continue to be dominated by mainstream, Euro-Canadian theories and practices, this study invited Indigenous Elders and community members to share knowledges and practices that they believed to be appropriate and meaningful for counselling programs, students, and practitioners to learn.

This study utilized Etuaptmumk, a Mi'kmaw term for Two-Eyed Seeing, as the guiding principle and theoretical lens (Bartlett, Marshall, & Marshall, 2012). Aboriginal Research (Kenny, 2000) was implemented as the methodology, which consists of four ritualistic phases including (a) Preparation, (b) Engagement, (c) Validation, and (d) Transformation and Renewal. Eight Indigenous Elders and community members contributed their stories, knowledge, and experiences through a series of interviews as three research questions were explored: (a) According to Indigenous Elders and community members, what cultural knowledges and practices are appropriate and meaningful to share in counsellor education programs? (b) How can these knowledges and practices be shared in a respectful and culturally sensitive way? and (c) What learning experiences will assist counselling students and practitioners?

Eight themes emerged from this research and eight corresponding Calls to Action were developed for Piluwitahasuwawsuwakon, a Wolastoqey phrase emphasizing actions toward truth and reconciliation, in counsellor education and practice. These eight Calls to Action are intended to be a guide for local counsellor education programs, educators, students, regulatory bodies, and practitioners. In so doing, this research holds the vision of Indigenous and non-Indigenous peoples walking alongside each other and engaging in a co-learning journey as the strengths of different knowledge systems are recognized, respected, and valued rather than one dominating over another as has been the result of settler colonialism in the Canadian context.

Territorial Acknowledgment

I respectfully acknowledge that this research was performed and this dissertation was written on the unsurrendered and unceded Traditional lands of Wolastoqiyik and along Wolastoq (beautiful and bountiful river). This territory is covered by the Treaties of Peace and Friendship which Mi'kmaq, Passamaquoddy, and Wolastoqiyik (Maliseet) first signed with the British Crown in 1725. The purpose of the Treaties was to establish ongoing relationships based on peace, friendship, and mutual understanding between sovereign nations. Non-Indigenous peoples have not honoured these agreements historically, however, action can be taken now to repair and restore these relationships.

As will be described further within the pages of this dissertation, efforts were made to perform this research as a ceremony that honoured Indigenous cultures, knowledges, methodologies, Ancestral teachings, languages, and the right to self-determination of sovereign Indigenous nations. It was very important to me that the oral examination held on August 22, 2019 would culminate in the action-oriented guiding principles of Etuaptmumk and Piluwitahasuwawsuwakon as Indigenous knowledge, ceremony, and voice were celebrated and honoured alongside the Eurocentric traditions of the academy. To the knowledge of Wolastoqi Doctors and Elders, Imelda and David Perley, this was the first time in the 234 year history of the University of New Brunswick (UNB) that an oral examination commenced with a Sacred Pipe ceremony, a Traditional ceremony that has been performed for thousands of years by Wabanaki peoples of this land. This ceremony was led by Mi’kmaw Elder Nojeeahbonumoet and Wolastoqi Elder Lapskahasit Cihkonagc who also contributed their knowledge and stories to our research. It was held on land where participants joined in a circle, in front of Marshall d’Avray Hall which holds the Mi’kmaq-Wolastoqey Centre and the Faculty

of Education. My dear Spirit sisters also drummed and sang the Strong Woman song to empower me and fill me with courage for the afternoon. By opening with ceremony, the Ancestors also joined us for this afternoon that set a precedent as UNB forges a new path forward toward piluwitahasuwawsuwakon: actions toward truth and reconciliation.

There was a true sense of celebration and community with over 55 Indigenous and non-Indigenous peoples and allies in attendance; the youngest being just over one year old. A centre ceremonial table was prepared with the Traditional medicines of sweetgrass, sage, cedar, and tobacco; a bowl of water; candles that represented Sacred fire; a Sacred Eagle feather gifted by Doctor and Elder Albert Marshall; crystals and rocks that represented Stone people; and gifts from those currently on their Earth Walk and also from those who are now in the Spirit World.

During the presentation of our research, the voices of three co-researchers were heard as they shared their stories related to specific research themes and corresponding Calls to Action, rather than my voice occupying the entire presentation. Six of eight co-researchers who contributed their knowledges to this research were present for the afternoon and actively participated. To complete the presentation, I shared the Starfish story as a gentle reminder that each individual holds the capacity to make a difference in their respective circles and also has a responsibility to contribute positive actions toward piluwitahasuwawsuwakon. I gifted each individual with a heart-shaped, fossilized shell (millions of years old) as a reminder to carry the message of this dissertation/sacred bundle forward.

I wore my ribbon skirt that carries a representation of my Spirit name, Mehqaqsossuwi Ehpit (Red Fox Woman), and my skirt helped me to maintain my connection with Mother Earth and Ancestral teachings throughout the afternoon.

Through the questioning period, I also held my Eagle feather so that I was reminded that the Ancestors and their knowledge was supporting me through the afternoon, which I felt.

During the final deliberations, Dr. Jason Hickey asked that the three Elders in attendance be invited to remain in the room to offer their feedback and be actively involved in the decision- making process, in addition to Elder Imelda Perley who served on the examination committee. This was another important honouring of Indigenous knowledges which challenged the Eurocentric traditions of the academy. Our Chair and Dean of Graduate Studies, Dr. Drew Rendall, modeled a commitment and action-oriented approach toward truth and reconciliation in every aspect of the afternoon's proceedings, some of which unfolded moment by moment, such as Dr. Hickey's request.

After learning that I passed the oral examination with unanimous support, Nojeeahbonumoet led us in the Healing song, as a reflection of this journey and in my role as one who walks alongside individuals on their unique journeys of Ntulsonawt, a Wolastoqey term that means an individual's personal path toward healing and strength. We completed this precedent setting afternoon with an abundant feast which also honoured Wabanaki cultural practices. My heart and Spirit felt full as the ceremony of this research was complete and is now ready to act upon.

Dedication

For Great Spirit whose love, guidance, and protection I have always known and felt deep in my Heart. Thank you for teaching me to trust this grand adventure of life.

For Ntutemok, my dear clan: Lapskahasit Cihkonagc, Nancy Harn, Patsy McKinney, Needub, Nojeeahbonumoet, Stel Raven, Evan Sacobie, and Shawn Saulis. You are my teachers, my friends, and my co-researchers. Thank you for sharing this vision with me and for entrusting me with your beautiful hearts and stories.

For Gramma Rowett and Sweet Frankfurt. Your Light continues to shine brightly and I know you are always with me, reminding me to live fully with joy, love, and radiance.

For Dr. Carolyn Kenny, Dr. and Elder Murdena Marshall, and Dr. Ann Sherman, deeply treasured Knowledge Navigators and Gardeners on my path.

Msit No'kmaq. Psiw Ntulnapemok. All my Relations. May this sacred bundle be a contribution and gift to all our ancestors and future generations.

Acknowledgements

Ron, my Beloved. It is the language of my heart that most accurately reflects my deep appreciation and love for you and how I feel about our life that we have created together. Thank you for walking beside me on this journey, for your kind heart and words, for every thoughtful gesture that arrived exactly when I needed it, and for all of the courage and wisdom that your Love has given me. And, thank you for reminding me to do the happy dance. Love you to the moon and stars and infinitely beyond.

Dr. José Domene, my Dear Mentor. Your belief and confidence in me arrived at a pivotal time. You were the catalyst that I needed to begin this journey. You have nourished the scholar within me for many years now (both mentally and physically!) and have helped me to grow in endless ways, while always encouraging my authenticity and integrity. Thank you for being such a brilliant, heart-centred Supervisor.

Dr. Jeff Landine, a Vibrant Force. You are a radiant energy field (some say it fills football fields!) of enthusiasm and positivity that has inspired me for many years. Thank you for your unflinching support and reassurance, and for the seamless transition as you became my new Supervisor. During this last leg of the journey, your presence and words have lifted me up and reminded me to keep soaring.

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Doctors David and Imelda Perley, my Dear Elders. Woliwon for your open hearts, courageous Spirits, and for leading us all forward in Piluwitahasuwawsuwakon. Woliwon for sharing Wolastoqey knowledge, language, Ancestral teachings, and Traditional ceremonies with me. It has been a delight and an honour to be a student in your classes, and to receive the gift of your wisdom on my committee. Koselomulpa!

Doctor and Elder Albert Marshall, my Dear Friend and Knowledge Navigator. Wela'lin for sharing the teachings of Etuaptmumk with me and for planting seeds of knowledge wherever you go. You are an infinite source of inspiration for me. I cherish your wisdom, guidance, and most of all, your friendship and the special bond that we share. Koselomul.

Dr. Kathy Offet-Gartner, a Trailblazer. Thank you for paving the way so that we could utilize Aboriginal Research methodology. Your dissertation has remained on my home screen for several years; I have read it countless times. Thank you for performing research in a "good way" and writing with innovation, respect, heart, and understanding. I held myself to the standard of treasured scholars like You.

Dr. Jason Hickey, a Strong Voice. Thank you for being a leader of Piluwitahasuwawsuwakon at UNB. During my oral examination, I learned who you are and why you were here (as Elder Albert would say) when you asked that all of the Elders be given permission to remain in the room for the final decision-making process. Thank you for contributing toward a precedent setting day in our university.

Alexandra Cogswell, my Dear Transcriptionist. I am forever grateful for all of your expertise and efforts, for going above and beyond, and most importantly, your kind heart space that permeated every transcript. You magically turned what would have

been an overwhelming project for me into one of eager anticipation for the arrival of the next transcript. Woliwon for your significant contributions to this sacred bundle.

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Cheryl, Chantal, Janine, Jolene, Kathy, Kelly, and Ramona, my Sisters who have cared so deeply. Thank you for knowing that I had this in me. I love you all. Koselomulpa!

Table of Contents

Preface

The idea is to write it

so that people hear it

and it slides through the brain

and goes straight

to the heart.

-Dr. Maya Angelou

Chapter One: Introduction

Rationale for the Study

In Canada, the majority of counsellor education programs are offered at the graduate level and are located within Faculties of Education. The Canadian Counselling and Psychotherapy Association (CCPA) website (2019a) lists over 60 counselling-related master's degree programs. These programs provide the foundation of the development of professional counsellors in Canada. The limited body of existing research has provided a preliminary mapping of core education and training practices within these programs (Harris & Flood, 2015). The predominant approach that is taught is a Western worldview of counselling, which borrows substantially from a medical model of conceptualizing and working with mental health issues. This is a worldview that values objective truth, rational thinking, and the constancy of measurement (Sue & Sue, 1990). The Western perspective generally measures the value of a modality or intervention through empirical evidence, rather than through cultural knowledge (Absolon & Willett, 2004).

Simultaneously, the acquisition of culturally sensitive counselling competencies is valued in counsellor education programs (Heppner & O'Brien, 1994; Morrissette & Gadbois, 2006; Smith, McAuliffe, & Rippard, 2014) and is a reflection of CCPA's Standards of Practice for Counsellors (CCPA, 2015). Indeed, the existence of different cultural conceptualizations of mental health and wellness reinforce that there is not a universally appropriate perspective regarding causation or modality of treatment in the therapeutic context (Moodley & Sutherland, 2010; White & Marsella, 1982). However, Western-based counsellor education programs have historically failed to acknowledge this and dismiss different understandings of health from the curriculum, such as a

wholistic perspective of wellness, including the central place of spirituality, that is present in Indigenous worldviews (Duran, 2006; McCormick, 1998; McCormick & Gerlitz, 2009; Poonwassie, 2006; Schwartz, White, & Lutz, 1992; Stewart, 2008; Stewart & Marshall, 2017; Trimble, 1981).

Over the past three decades, there has been increasing recognition within the counselling profession of the benefits of Traditional and Indigenous approaches to health and healing, which are deeply rooted in culture, community, family, and spirituality (Hogan & Barlow, 2000; LaFromboise, Trimble, & Mohatt, 1990; McDowell, Goessling & Melendez, 2012; Portman & Garrett, 2006; Stewart, Moodley, & Hyatt, 2017). Existing research that has explored the utilization of Indigenous knowledges and practices in the therapeutic setting by both Indigenous and non-Indigenous practitioners has produced positive results (Domene & Bedi, 2012; Neumann, McCormick, Amundson & McLean, 2000; Oulanova & Moodley, 2010; Stewart et al, 2017; Thomas & Bellefeuille, 2006). However, very little, if any, research has systematically explored the inclusion of Indigenous knowledges within Canadian counsellor education programs. Although individual courses may exist in some counselling programs, very little is known about pedagogical content of these courses, or the degree to which the courses were developed in direct consultation with Indigenous Elders and community members (Rowett, 2017).

There is currently a significant gap in preparing counsellors-in-training to work with Indigenous clients and communities. As Stewart and Marshall (2017) discuss, there are three major challenges. First, Eurocentric and Indigenous paradigms of mental health are very different. Secondly, counsellors only trained from Eurocentric

perspectives do not effectively serve Indigenous peoples. Thirdly, utilizing a Western paradigm of mental health in an Indigenous context is a form of continued oppression.

Indigenous peoples are the fastest growing population in Canada, and there is an increasing need for culturally competent mental health services. Indigenous populations increased by 20.1% between 2006 and 2011, compared with 5.2% for non-Indigenous populations (CCPA, 2019b; National Collaborating Centre for Aboriginal Health, 2011). There have been numerous forms of colonial-induced trauma including the spread of fatal diseases, famine, stolen land, poverty, economic exploitation, religious domination, the Indian Act, forced relocation, the residential school system, and the Sixties Scoop (Stewart et al., 2017). Many Indigenous peoples in Canada continue to experience unresolved grief, cultural loss, and high rates of depression, anxiety, post-traumatic stress disorder, substance abuse, and suicide (CCPA, 2019b). Counselling practitioners have an ethical responsibility to be sensitive and respectful of diversity including an understanding of the "helping practices of indigenous peoples and the help-giving systems and resources of minority communities" (CCPA, 2015, p. 27). Counsellors also have a professional responsibility to respond to the health-related recommendations of the Truth and Reconciliation Commission (TRC) of Canada Calls to Action (TRC of Canada, 2015a, 2015b).

As an example, the 22nd Call to Action asks health professionals "to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients" (TRC of Canada, 2015a, p. 163). This statement is directed towards those who can affect change within the Canadian health care system and

counsellor education programs, the students that they train, and counselling practitioners are certainly within this scope. Additionally, the 23rd Call to Action further asks the government to "provide cultural competency training for all health care professionals" (TRC of Canada, 2015a, p.164). McCormick (1998) exposed this gap between the ethical guidelines of professional counselling associations, articulated values of counsellor education programs, and follow-through in counsellor education program course curricula, where there is generally very little content related to working with Indigenous clients. Finally, the 24th Call to Action (TRC of Canada, 2015a) also has implications for counsellor education, even though our profession was not specifically identified within it:

> We call upon all medical and nursing schools in Canada to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal Rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism. (p.164)

This dissertation was initiated as an active response to the TRC Calls to Action, with the vision of eventually being able to provide guidelines or specific Calls to Action for counsellor education programs, students, and practitioners in the local context, and potentially beyond. The observable absence of Indigenous knowledges within local counsellor education programs, combined with an inherent responsibility as a counselling professional to understand Indigenous helping practices and provide culturally competent counselling services, was the impetus for this work. Specifically, the research questions that will be addressed are: (a) According to Indigenous Elders

and community members, what cultural knowledges and practices are appropriate and meaningful to share in counsellor education programs? (b) How can these knowledges and practices be shared in a respectful and culturally sensitive way? (c) What learning experiences will assist counselling students and practitioners?

Personal Location

I have been a guest on the unceded and unsurrendered Traditional lands of Wolastoqiyik since my birth. I am also a descendant of European "immigrants to a sovereign Indigenous territory, in what is now known as Canada" (deMarsh, 2017, p.12) and a member of the mainstream, Western culture that dominates Canadian society. My own counselling education, training, and practicum, completed over a period of three years, did not include any mention of Indigenous peoples and knowledges. I remember one textbook chapter, in one required counselling skills course, that was dedicated to a superficial discussion of multi-cultural counselling skills. In addition, although there was a course focused on multi-cultural counselling listed in the program's calendar, it was not offered during the time that I was a student. Following the completion of my counselling degree, I respectfully sought the guidance of Indigenous Elders and community members, and I was drawn toward the spiritual journey of making a sacred drum as a way to begin engaging with Indigenous teachings. Since then, I have also been committed to gaining an understanding of the violent history of settler colonialism through review of texts and learning directly from Indigenous peoples.

As the journey of creating my drum unfolded, my worldview began to expand to include and embody Indigenous ways of knowing and being and my well-being experienced positive changes. Within my drumming community, I was eventually invited a few years later to a Traditional Sweat Lodge ceremony, and attending this

ceremony felt like coming home after a long journey away. The beat of the drum, the songs, the teachings, the prayers, and the sense of community were deeply nourishing. I learned that ancient Indigenous ceremonies, such as the Sweat Lodge, have been practiced for thousands of years on this land and are healing practices in and of themselves. I have experienced the mental, emotional, physical, and spiritual cleansing and rejuvenation that often result from these ceremonies.

There are many Indigenous teachings that have challenged and expanded my worldview. For example, although I continue to appreciate a sense of autonomy that the Western worldview places value on, I also now embrace the Indigenous value of relationality, and inter-connectedness with all living beings (Stonechild, 2016). Relationality extends beyond human relationships into connections with animals, birds, and fish; with sun, moon, and the cosmos; with land and water; and even with ideas (Wilson, 2008). I have discovered a new way of understanding my connection with this land and Wolastoq (our beautiful and bountiful river). From a logical, Western worldview, I could not explain the gravitational pull that kept bringing me back to this land and water where I knew I belonged. However, a Wolastoqey worldview has helped me to understand this innate connection that I have experienced my entire life.

Research as Ceremony

I have always thought of myself as being deeply reflective and self-aware. However, I have discovered over the past few years that the privileges that I naturally possess by virtue of my cultural heritage, and by being a member of mainstream society, were left unexamined. When I initially visited with Mi'kmaw Elders Albert and Murdena Marshall from Eskasoni First Nation in Unama'ki (Cape Breton Island, Nova Scotia), I immediately learned that performing Indigenous research in a good,

honourable way required that I study and reflect upon the past five hundred years of history of Indigenous peoples in this place, before and after European contact, and subsequent settler colonialism. I learned that my research must include the four R's: Respect, Reverence, Reciprocity, and Responsibility (A. Marshall, personal communication, December 18, 2015). Elder Albert Marshall advised that my foundational homework was to learn about this traumatic history, and to answer four pivotal questions, both personally and in the context of my research: (a) Who am I? (b) Where do I come from? and (c) Why am I here? and (4) Where am I going? I will elaborate on these questions further in the third chapter.

While I have engaged in an intense study and reflection on this history, it continues to be an on-going journey. Early on, I doubted myself and questioned the necessity of and my right to perform this research. The essence of Dr. Eve Tuck's keynote address in 2016 at the *Indigenizing Psychology Symposium: Healing & Education* continues to be heard in my mind: Is this Indigenous research really necessary, since me thinking that it is, is not a sufficient reason? I have been through cycles over the past few years of my doctoral studies, feeling heavy hearted and deeply discouraged at times, while continuing to consult with and be guided by Elders to ensure that this research is meaningful and relevant for Indigenous peoples, rather than only Eurocentric-based institutions and my own interests and benefits to be gained. I understand that Indigenous communities have been marginalized, misrepresented, and "researched to death" (Castellano, 2004, p. 98), and this is a reality that I discuss regularly with my Indigenous teachers.

Many years ago, I was intrigued by the title of Dr. Shawn Wilson's book, *Research Is Ceremony* (2008). Wilson (2008) suggests that the "purpose of any ceremony is to build stronger relationships or bridge the distance between aspects of our cosmos and ourselves" (p.11). He offers that Indigenous research "is a ceremony that allows us a raised level of consciousness and insight into our world" (2008, p.11). Wilson's perspective helped me to reconnect with my original intention when the vision of this research was being co-created, which was to build relationships with Indigenous peoples, and to find authentic ways of learning, sharing, and celebrating Indigenous knowledges in my personal and professional life.

This dissertation is a result of a deeply reflective journey and the relationships that I have built and nurtured with Indigenous people which I will describe further in the third chapter. They are Ntutemok, my co-researchers, teachers, and friends on this journey. With their guidance and support, I am already learning and practicing Indigenous ways of knowing and being. Next, I will provide definitions of words and phrases that will be utilized throughout this dissertation.

Definition of Terms

Aboriginal and Indigenous. These terms are used to describe the "Original Peoples" (Duran, 2006, p. 11) or Native Peoples of Canada, who are described as being First Nations (Status and Non-Status Indians), Métis, and Inuit (Assembly of First Nations, 2019a, 2019b). These peoples were on this continent of Turtle Island (North America) originally; that is, they are indigenous to this land. Prior to European contact in 1492, it is estimated that over seven million Indigenous peoples lived in North America. By 1600, "almost 90% of these individuals perished as a result of indirect and direct effects of European settlement" (Stewart & Reeves, 2013, p.94).

It is also important to note that many names and systems within Indigenous communities, have been and continue to exist as a result of oppressive settler colonialism. A respectful effort is made in this dissertation to include self-identifying cultural information that was provided by research participants, identities such as Mi'kmaq or Maliseet/Wolastoqiyik, and any specific First Nation communities. Please note that diligent efforts are made to utilize the particular cultural identity and spelling that each participant prefers, which differs between individuals, communities, and regions. For example, if a participant identifies as being Maliseet, this is the cultural identity that is utilized, rather than Wolastoqiyik. In general, the term Indigenous will be utilized as a collective term throughout, however, there are quotations and the name of the research methodology itself, that utilize the terms Aboriginal, Native and non-Native.

Colonization and settler colonialism. These terms refer to structures and oppressive actions that occurred when European settlers forcibly came to stay in North America. Settler colonialism is characterized by the manufacturing of White supremacy and the dehumanization and erasure of Indigenous peoples (Tuck & Guishard, 2013). In settler colonialism, "the settler is valued for his leadership, ingenuity, and pioneer spirit" (Tuck & Guishard, 2013, p. 11). Colonization is marked by cultural assimilation and genocide in forms such as residential schools and the removal of Indigenous peoples from their ancestral lands and resources, which is what holds value to settlers (TRC of Canada, 2015a, 2015b). Colonization includes both formal and informal methods such as behavioural, ideological, institutional, political, and economical (S. Raven, personal correspondence, May 14, 2019). In the Canadian context, the dominant Western ways of knowing introduced by settlers have been constructed as normal, mainstream, and

superior and have permeated all aspects of society. Furthermore, the eradication of Indigenous peoples continues to be supported by government policies in Canada, such as the Indian Act which began in 1872 and continues until today (Stewart & Reeves, 2013).

Community members. This term will be used to describe self-identifying Indigenous individuals who together form a "community of interest" for the purpose of contributing toward this research. Individuals may or may not live within the regional jurisdiction of a specific First Nation community, and therefore the term does not refer to "territorial communities" or "organizational communities" as described in chapter nine of the Tri-Council Policy Statement 2 (TCPS-2) on *Research Involving the First Nations, Inuit and Métis Peoples of Canada* (Government of Canada, 2018). In the TCPS-2, a "community of interest" is another form of community, whose boundaries and leadership are fluid and less defined, and this accurately describes the Indigenous Elders and community members who contributed toward this research, and who have a shared commitment to the health and well-being of Indigenous peoples.

Counsellor education programs. This term refers to graduate-level, post-secondary education programs in Canada that train professional counsellors who are employed in positions with a variety of different job titles depending on their work setting and any provincial legislation that may regulate their practice. These include but are not limited to: conseiller/conseillère d'orientation, counsellor, counselling therapist, career counsellor, employment counsellor, guidance counsellor, school counsellor, and psychotherapist. These programs use a variety of different names for their programs (e.g., Counselling, Counselling Psychology, Orientation) and offer a variety of different degrees (e.g., Master of Arts, Master of Counselling, Master of Education, Master of Science). These programs generally require at least ten, three credit hour courses,

including a counselling practicum with a minimum of 150 direct client hours, which satisfies the certification requirements of CCPA, the leading national association for the profession. However, many programs have additional required coursework and/or practicum hours, in order to meet the requirements for accreditation of the program itself, or the requirements of provincial professional associations and regulatory bodies. These programs may also include a research or thesis-based option. Accreditation of counsellor education programs was established in 1987 by the Council on Accreditation of Counsellor Education Programs (CACEP) through CCPA (2019c) to promote high standards in the training of counsellors, and to promote a review and evaluation of counsellor education programs in Canada. Currently, six counsellor education programs are accredited in Canada.

Decolonization. As described by Stel Raven in their keynote address at the annual CCPA conference (personal correspondence, May 14, 2019), decolonization requires the "dismantling of structures that privilege Western practices." In the context of Canadian universities, Battiste, Bell, and Findlay (2002) offer the following action plan for the task of decolonizing education:

> Under the aegis of animation thus understood, the task of decolonizing education requires multilateral processes of understanding and unpacking the central assumptions of domination, patriarchy, racism, and ethnocentrisms that continue to glue the academy's privileges in place; second decolonizing requires the institutional and system-wide centering of the Indigenous renaissance and its empowering, intercultural diplomacy. (p. 84)

Battiste et al. hold that decolonization of education must include recognition and teaching of Indigenous knowledge, for the benefit of both Indigenous and non-Indigenous peoples.

Elders. These are individuals who are recognized as being holders and teachers of Traditional knowledge within and outside of Indigenous communities. Elders are carriers of language and culture, they lead ceremonies, and they impart spiritual knowledge. Becoming an Elder is not a function of one's age; it is a commitment to learning, living, and sharing Traditional ways of knowing and being. Elders make themselves available to community members who are in need, and who want to learn Traditional ways of knowing. Elders may not even think of themselves as Elders, but rather as Elders-in-training as their commitment to learning ancestral teachings, language, and Traditional knowledge systems is continuous. They are also willing to participate in and earn the right to conduct ceremonies. The concept of Elderhood is complex, and the definition depends on the context and the Traditional or ancestral teachings of the particular Indigenous society (D. Perley and I. Perley, personal communication, October 7, 2017).

As an example, a Wolastoqi Elder follows Wolipomawsuwakonol (pronounced wool-e-bomow-sue-wah-gnol), a Wolastoqey phrase transliterated as Ancestral Wolastoqey teachings. Doctors and Elders David and Imelda Perley (personal communication, October 7, 2017) describe a Wolastoqi Elder as being "humble, caring, compassionate, community-minded and always the first to help those in need." A Wolastoqi Elder does not carry anger, hate or bitterness, and "exhibits respect, acceptance, harmony, sharing and reverence for the sacred" (D. Perley and I. Perley,

personal communication, October 7, 2017). They participate in or conduct ceremonies such as the Vision Quest, Sweat Lodge, Sacred Pipe, Sunrise, and others. They "honour relationships with two-leggeds, four leggeds, winged people, water people, plant people, tree people, Mother Earth, Father Sky, Grandmother Moon, and all other aspects of Creation" (D. Perley and I. Perley, personal communication, October 7, 2017). A Wolastoqi Elder is a role model of Wolopomawsuwakonol for younger generations to observe.

Etuaptmumk. This is a Mi'kmaw word transliterated as Two-Eyed Seeing. Etuaptmumk is a guiding principle brought forward by Mi'kmaw Elder Albert Marshall of Eskasoni First Nation. It refers to learning to see from one eye with the strengths of Indigenous knowledges, and from the other eye with the strengths of Western knowledges, and learning to utilize both eyes together for the benefit of all (Bartlett, Marshall, & Marshall, 2012; Marshall & Bartlett, 2018; Rowett, 2018).

Eurocentric, Euro-Canadian, and Western cultures/worldviews. These terms will be used interchangeably to describe the values and beliefs shared by peoples, societies, and institutions that were developed in Western Europe and brought to this territory that is now called Canada, and are now shared by the dominant, mainstream Canadian society. For example, Western cultures generally value individual rights and freedoms, democracy, financial security, and education gained through institutional systems. This is not to suggest that all people of European descent hold the same values or perspectives. Universities are an example of an institutional system that have historically been associated with "promoting an imperialist view of the world that justifies colonization premised on European epistemological supremacy" (Tuck & Gaztambide-Fernández, 2013, p. 75), and protecting settler futurity and White

supremacy. In postsecondary institutions, "a fixed menu of European heritage programs and courses" (Battiste et al., 2002, p. 83) are offered as being neutral, normal, and necessary.

First Nation communities and reserves. It is noteworthy that the formation of First Nation "reserves" was a direct result of colonization and Indigenous peoples being forcibly removed from their Traditional lands and territories. With the guidance of Elders, preference has been given throughout this dissertation to the utilization of the term community, rather than reserve. In New Brunswick, there are 15 Mi'kmaw and Wolastoqey First Nation communities (Government of New Brunswick, 2019).

Healing. Healing will be utilized to refer to any phenomenon that increases or enhances a sense of well-being, and/or decreases hurt and pain (McCormick & Gerlitz, 2009). It is noteworthy that the literal translation of the word psychotherapist is "soul healer" (Duran, 2006, p. 44), although this language is not utilized in mainstream, Euro-Canadian academic or professional settings. To receive recognition, Western theories and interventions of healing are validated by empirical research, a reflection of cultural values (Duran, 2006; Ross, 2014). Traditional healing has existed in many diverse ways in Indigenous communities for thousands of years. In most Traditional healing cultures, Healers are recognized as embodying and infusing the energy of healing in all that they do. In Western culture, the role of Healer, or more commonly now referred to as Helper, is often formalized and compartmentalized as a profession such as Counsellor or Psychologist, rather than a chosen life path as it is often viewed in Indigenous cultures.

Ntutemok and co-researchers. These terms will be used interchangeably to describe research participants who are contributing their stories, expertise, and knowledge to this dissertation. Ntutemok (pronounced due-deh-mog) is a Wolastoqey

phrase that can be transliterated as my clan/my friends who are helping me. Committee member, Opolahsomuwehs (Moon of the Whirling Wind), Elder Imelda Perley provided this phrase for us to use along with co-researcher throughout this dissertation, as Ntutemok captures the depth of these relationships more accurately than co-researcher.

Research conversations. This term is used interchangeably with research interviews and is reflective of the less formal way in which interviews were performed. Research conversations is a term borrowed from Jo-ann Archibald (2008) and is "characterized as an open-ended interview with opportunity for both sides to engage in talk rather than only one party doing most of the talking" (p. 47). In the context of this dissertation, I was familiar with participants prior to their research involvement, and as a result, our research interviews could be more accurately described and envisioned as conversations that occurred in places such as around kitchen tables.

Piluwitahasuwawsuwakon. This is a Wolastoqey term (pronounced bill-wee-duh-huz-zoo-wows-sue-wah-gn) which calls for thinking to change so that actions will follow in a good way toward truth and "reconcili-action" with the emphasis being on the action (UNB, 2019). As Opolahsomuwehs often says, "It means to walk the talk." There is a preference for utilizing this term as much as possible throughout this dissertation with the intention of honouring Wabanaki cultural knowledges and peoples, who are the original and ongoing caretakers of this land where this research has been performed. Committee member and scholar Dr. David Perley (2019) described it as being the following:

> Piluwitahasuwawsuwakon is a Wolastoqey term for reconciliation. It means changing our way of thinking so that action will follow in a good way toward

truth. The core values of piluwitahasuwawsuwakon include respect, harmony, trust, social cohesion, and honouring of Wabanaki languages and cultures.

Dr. Perley continued to highlight the foundation of piluwitahasuwawsuwakon as being Wabanaki worldviews, knowledge systems, philosophies, beliefs, traditions, ancestral teachings, and that these "will flourish within the UNB community."

Overview of the Chapters

This dissertation consists of six chapters. The first chapter has provided a rationale for the study, the research questions, personal location of the researcher, and definition of terms. It is hoped that the reader has gleaned an understanding of why this research is important and timely, and how it is being viewed as both a form of ceremony and piluwitahasuwawsuwakon.

The second chapter will explore movement toward decolonizing pedagogies and practices in counsellor education. It provides a review of how Indigenous knowledges are currently being presented in counselling theory and application, ethics, and supervision literature. An environmental scan was also performed to seek evidence of Indigenous knowledge sharing within counsellor education programs across Canada, and a discussion of findings will be presented.

The third chapter will discuss Indigenous research paradigms, researcher positioning, and how Etuaptmumk has been utilized as a guiding principle and theoretical lens for this research (Bartlett et al, 2012). It will also describe how I implemented Kenny's (2000) Aboriginal Research method and each of its four ritualistic phases will be discussed in detail including (a) Preparation, (b) Engagement, (c) Validation, and (d) Transformation and Renewal. Characteristics of Ntutemok, data collection and analysis, and validation procedures will also be discussed.

The fourth chapter will present the research findings in the form of stories and knowledges that Ntutemok shared in response to the research questions. As the eight research themes are presented, their voices will be highlighted front and centre. As Kenny (2000) emphasized, it is salient that research participants observe their words more the researcher's when reviewing the research findings.

Chapter five will present the findings of the Transformation and Renewal phase of the research. Once again, the reflections and words of Ntutemok will be offered predominantly. The first part of the chapter will provide reflections based on three questions that were asked, such as: How could this research give back to you, and contribute to your well-being, and in what ways could this research be shared so that it is accessible to community members? Subsequently, the second part of the chapter will offer five categories of suggestions that were brought forward for piluwitahasuwawsuwakon for counsellor education programs.

Finally, chapter six will engage the reader in a discussion of the research themes and the Transformation and Renewal findings, while concurrently examining the connections with or gaps within, the literature reviewed. Eight recommended Calls to Action for Piluwitahasuwawsuwakon in counsellor education and practice will be offered. The latter part of the chapter will provide an overview of Transformation and Renewal activities that have been performed to date, and ideas for the future.

Ntutemok and I envision that this research will contribute toward piluwitahasuwawsuwakon in counsellor education and practice. The stories and knowledge that Ntutemok shared with me have already supported my growth and commitment toward becoming a respectful, active ally of Indigenous peoples while also endeavouring to become a more culturally competent counsellor educator and

practitioner. As the research results were cultivated, eight Calls to Action emerged as new growth which hold the potential of assisting, inspiring, and challenging Canadian counsellor education programs, faculty, students, and practitioners in their efforts to actively respond to the TRC Calls to Action (TRC of Canada, 2015a), and engage in reconciliation. Finally, it is my greatest intention and commitment that this research honours and illuminates Indigenous knowledges and peoples, and gives back to Ntutemok whom it springs forth from.

Chapter Two: Literature Review

Decolonizing Pedagogy and Practices in Counselling Education

The first chapter described some of the early influences on my personal journey of learning and embodying Indigenous knowledges. This chapter will review literature that has informed the development of this research, and will explore the current Canadian landscape of counsellor education curricula that is making efforts to decolonize and incorporate Indigenous knowledges. As a whole, Canadian universities have attempted to make postsecondary education more accessible to Indigenous peoples over the past three decades; however, the entrenched assumption that Eurocentric knowledge is necessary and superior still exists (Battiste et al., 2002). As emphasized earlier, this creates an incongruency in counsellor education programs which subscribe to the professional values of being respectful of diversity and engaging in social justice actions to support marginalized and underrepresented clients and groups. Counselling students trained only though Eurocentric curriculum obtain a uni-dimensional perspective of counselling that fails to prepare them to work with Indigenous clients or with an awareness of their professional responsibility to actively respond to the Calls to Action (TRC of Canada, 2015a).

The chapter begins with the broadest view of the influence of culture in the healing setting, and how cultural competence is often an aspiration, rather than an acquired learning outcome for counselling students. Next, the presence of Indigenous knowledge in counselling theory and practice, ethics, and supervision literature will be explored. Finally, the presence of Indigenous knowledges in Canadian counsellor education program curricula will be explored. Findings will be presented in three categories: (a) Indigenous counselling programs, (b) Indigenous counselling courses,

and (c) Counselling courses that include Indigenous knowledge. Finally, a discussion and recommendations will be offered based on findings.

Cultural Competence

Most cultures have specific approaches and ways of healing and reducing human suffering (Lee & Armstrong, 1995). Even within a single culture, there are varied ways of understanding health and well-being between individuals. The desire to recognize psychology as a science in Western culture led early practitioners and professional associations of psychology and counselling to subscribe to the belief that empirically validated healing methods were most worthy of consideration (Ponterotto & Casa, 1991). When counselling education programs and professional associations only place value empirically tested therapies, Duran (2006) presents this disturbing possibility:

> We engage in Western supremacy disguised as perceived scientific objectivity: a very subtle and clever neo-colonialism that will further alienate people and groups at a time when cultural understanding and compassion are greatly needed if we are to heal our society. (p. 14)

It is also noteworthy that counselling and psychology-based careers are relatively young professions in Canada, in contrast with Indigenous healing practices that have existed here for thousands of years. For example, two leading national professional associations were formed relatively recently. The Canadian Psychological Association (CPA) was incorporated in 1950, and CCPA was formed in 1965 (CCPA, 2019d; CPA, 2017).

Over the past few decades, there has been an increasing awareness and recognition of the centrality of culture, and the "broader systemic factors that influence an individual's perspective, behaviour, circumstances, relationships, and mental and emotional well-being" (Arthur & Collins, 2005, p. 15) in the therapeutic context.

Amidst the increasing scholarship in this new wave of cultural awareness, some counsellor education programs have responded by adding a compulsory or elective multi-cultural course, with the intention of increasing cultural sensitivity and competencies. Although this may give an appearance of embracing diversity in the program, it does not guarantee that counsellor educators are committed to these principles in a meaningful way (Goodman et al, 2014). Tuck and Gaztambide-Fernández (2013) challenged the structure on which multi-culturalism exists in curricula, which they describe as being White supremacy maintaining its centre and continuing to enclose the oppressed.

Goodman et al. (2014) define cultural competence "as counseling that is congruent with a client's cultural values and norms, and consistent with the meaning of well-being and healing from their cultural perspective – not as superficial knowledge about a particular population" (p. 148). They unveil how counselling programs may unknowingly perpetuate colonizing practices through the very pedagogies and practices that are designed to promote the acquisition of multicultural competencies, such as failing to challenge hegemonic views which reproduce the existing conditions of oppression (Duran, 2006). Goodman et al. advocate for programs to decolonize counsellor education in five areas: (a) banking education versus education for critical consciousness, (b) "othering" multiculturalism and social justice versus infusing multiculturalism and social justice throughout the curriculum, (c) voyeurism versus voice, (d) community as an afterthought versus community as integral, and (e) political neutrality versus political engagement. The authors provide concrete examples of pragmatic application in course curricula, and the benefits of infusing these principles into every course.

Counselling Theory and Practice

Eurocentric counsellor educator programs default to the utilization or adaptation of Western theories of counselling and psychotherapy to meet the mental health needs of everyone, including Indigenous peoples. However, in general, these theories fail to address societal issues of racism, oppression, and marginalization which are salient for Indigenous clients (Brown, Collins & Arthur, 2014; Kennedy & Arthur, 2014; McCormick, 1996, 1998, 2000; Morrissette, 2003). It is necessary for counsellor educators and students to develop a critical understanding of how Western psychological theory reflects the cultural, social, and historical positioning from which it emerges, which perpetuates colonization (Duran, 2006).

Duran and Duran (1995) suggest that a "post-colonial paradigm would accept knowledge from differing cosmologies as valid in their own right" (p.6). A post-colonial paradigm would be liberated from cognitive imperialism, a form of mind control that serves the interests of settler colonialism (Battiste et al., 2002). A post-colonial paradigm would support Indigenous knowledge and healing approaches as a legitimate form of theory and practice in and of themselves in counselling courses, and in collaboration with Elders. This model further accentuates the importance of counsellors understanding the effects of historical and on-going trauma, and of engaging in personal reflection of their own cultural history and position of privilege, since the majority of counselling therapists in our Western society are from the dominant culture. Duran and Duran (1995) emphasize the importance of counsellors accepting the legitimacy of Indigenous ways of knowing, and that counsellors must work within the client's belief system.

Duran (2006) discusses two key concepts that must be understood when seeking to heal the "soul wound" (p. 16) of Indigenous peoples: liberation discourse and a post-colonial hybrid. Liberation discourse seeks to understand and acknowledge all of the processes of colonization that have deeply impacted Indigenous peoples. The mental health profession has been instrumental in perpetuating colonization, through actions such as the over-pathologizing of Indigenous clients. Liberation discourse therapy brings Western and Indigenous ways of knowing together, so that a culturally competent counselling process may emerge (Duran, 2006). Duran (2006) identifies this as a post-colonial hybrid model, wherein Western and Traditional Knowledges are integrated together. He provides many examples of how these two knowledge systems may be interwoven in the therapeutic context when working with Indigenous peoples. However, criticism has been raised about post-colonial narratives. As Dei and Asgharzadeh (2001) noted:

> It appears as if postcolonialists are in the process of conducting a funeral procession for the imaginary corpse of colonialism. However, evidently they are mistaken. This funeral is for the wrong corpse. There is nothing post about colonialism; there never has been, and there never will be, as long as our social relations are marked by relations of power and domination structured along the lines of race and other forms of difference (gender, sexuality, religion, language, and class). (p. 308)

There have been many studies that have examined counselling practices with Indigenous clients. Shepard, O'Neill, and Guenette (2006) also emphasized that it is essential for counsellors to understand the history of colonization and trauma in its many forms when working with Indigenous individuals and communities. They proposed the

utilization of a social constructionism lens when working with First Nations women, while reminding practitioners of the importance of attending to the unique counselling needs and beliefs of each individual. Social constructionism was proposed as being in alignment with a wholistic Indigenous worldview and is based on the tenet that "reality is constructed through relationships that originate in cultural, socioeconomic, and sociopolitical contexts and that reflect culture and history" (Shepard et al, 2006, p. 233; Gergen, 1999). However, one might question why social constructionism, a model with non-Indigenous origins, would be given priority over Indigenous knowledge systems when working with Indigenous peoples, particularly if they are known to be aligned.

France, Rodriguez, and Hett (2013) provided a thorough review of literature related to counselling theory and practice in Indigenous communities. In one study, Bruce (1999) explored, with Indigenous participants, how non-Indigenous counsellors could establish a positive working relationship with Indigenous clients and communities. A protocol was developed and organized into five themes. The first theme was *important counselling skills, personal qualities, and therapeutic qualities* that enhance counselling. These included being genuine, respectful, willing to listen, able to give positive reinforcement, being personally healthy, open, patient, supportive, flexible, compassionate, humble, willing to know and understand the culture and language, demonstrating informality, and able to self-disclose. The second theme was *community relations* and included relationship building practices such as contacting the liaison person from the community, meeting with the chief and councillors, learning and being respectful of community protocols, and establishing relationships with professionals in the community. The third theme was *cultural matters* and included culturally sensitive practices such as educating oneself about the beliefs, traditions, spiritual practices,

ceremonies, and approaches to health and healing in the community. The fourth theme was *historical components* and involved learning about the cultural and political history of the community; the significance of loss in many forms after European contact; and the impact of the Indian Act. The fifth theme was *general issues* and included gaining knowledge of residential schools, inconsistency of services, and the notion of time in Indigenous cultures.

McCormick (1995) explored what facilitated healing for Indigenous peoples and included the experiences of both Traditional Healers and clients. The following themes were identified: (a) Anchoring oneself in tradition and participation in ceremonies, (b) Setting goals and pursuing challenging activities, (c) Expressing oneself, (d) Support from others, (e) Spiritual connection; (f) Role models, and (g) Natural connection. The practical application of these themes was discussed, and how they could easily be integrated into the therapeutic setting.

Stewart et al. (2017) provided a comprehensive review of mental health concerns of Indigenous communities, and wholistic approaches being practiced by Indigenous peoples in Canada, and internationally. Stewart and Marshall (2017) examined these issues in the Canadian context and re-emphasized the importance of counsellors utilizing an Indigenous paradigm, rather than an adapted Eurocentric theoretical approach, which would have individualistic, Western values as its foundation. An Indigenous approach to well-being is wholistic and includes the mind, body, and spirit. It reflects interconnectedness of all diverse life forms, spirituality, and Indigenous rules of behaviour (Blue & Darou, 2005). Indigenous theories of helping are also specific to each unique Indigenous culture, territory, individual and community.

Ethics

Currently, professional ethics are taught in counsellor education programs to reflect the guidelines and standards of CCPA (2015) which promotes and publishes research, education, policies, and standards of practice for counsellors. The national association strives to understand the diverse needs of counsellors and their clients in Canada and is committed to providing a strong voice for the promotion and advancement of counselling and psychotherapy. For example, CCPA's (2019b) second Issue Paper creates awareness of the urgent need for improved Indigenous mental health services in Canada. The article states that "a culturally safe mental health framework for Indigenous peoples which integrates Indigenous ways of knowing and beliefs about health, and traditional healing, with approaches from mainstream mental health care" (CCPA, 2019b, p.3) is essential. As noted in the first chapter, CCPA's ethical code and standards of practice for counsellors asks that counsellors "strive to understand and respect the helping practices of Indigenous peoples and the help-giving systems and resources of minority communities" (CCA, 2008, p.18). However, is understanding and respecting enough? Are cultural competencies needed when working with Indigenous clients?

Ethical guidelines are the product of the dominant society in which they exist, and naturally reflect the beliefs and values of that culture. In Canada, our ethical guidelines have been created with the dominant Euro-Canadian worldview, and McCormick (1998) sheds light on the impact of this for Indigenous peoples. Respect for diversity is included in the ethical code (CCPA, 2015), however, "counsellor training programs are not walking their talk despite good intentions on behalf of counsellor educators" (McCormick, 1998, p. 290). In general, students are not exposed to the complexities of balancing mainstream and Indigenous ethics. It is important to note that

many Indigenous cultures practice an unwritten code of ethics that "guides one's way of life toward harmony, balance, and good medicine" (Portman & Garrett, 2006, p. 459).

Currie (2010) described the intricacies of being a counselling therapist in an Indigenous community. She described how her work is guided by the teachings of Indigenous Elders, and specifically, the Seven Sacred Teachings of love, honesty, respect, humility, truth, patience, and wisdom. She described the need for culturally competent ethical practices for counsellors when working in an Indigenous community, such as becoming part of the community, and the importance of building relationships outside of the therapeutic setting. This is supported by other Indigenous mental health scholars (Castellano, 2004; McCormick, 1997a, 1997b, 1998; France et al., 2013). As an example, these culturally competent practices would be unethical according to the standards of practice which state that counsellors must make every possible effort to avoid dual relationships including familial, social, financial, business, or close personal relationships (CCPA, 2015). Currie (2010) compares the complexities of these two ethical frameworks that she effectively integrates and concludes that the main difference has to do with scope and accountability. She clarifies further (2010):

> In the CCPA Code of Ethics, the guidelines pertain to professional conduct, in particular, the therapist's conduct with the client. "For the counselor in an indigenous context", to quote my colleague Roger John, "ethical behaviours and attitudes encompass his or her conduct with the client, community involvement, respect for sacred knowledge, collaboration with traditional healers, understanding of colonial trauma, knowledge of the dynamics of indigenous communities and families, and knowledge of political and spiritual dimensions of the community." (p. 11)

Currie (2010) illuminates the tension that exists between honouring the professional code of ethics dominated by the Western paradigm of mental health and working with a non-dominant and diverse Indigenous community. This is a tension that deserves attention in ethics curricula in counsellor education programs, and within the professional ethical code. Currently, the CCPA Code of Ethics and Standards of Practice is being revised and updated and the Indigenous Circle Chapter (ICC) of the association is being consulted regarding the inclusion of Indigenous knowledges and ethics. As an example, spirituality and dual relationships are two of the issues being considered (ICC, 2019).

Supervision

Limited research exists regarding supervision of Indigenous and non-Indigenous counselling students who are working with Indigenous clients. France and Rodriguez de France (2016) reflected on their experiences of clinical supervision with counselling students who were completing practicums in Indigenous communities. They provided valuable insights on the necessity of moving beyond cultural sensitivity; that both supervisors and students must understand their own cultural positioning in society, the history of Indigenous peoples in Canada, and "the socio-political and philosophical underpinnings of what it means to be Indigenous in Canada" (France & Rodriguez de France, 2016, p. 273). They also reinforced that a willingness to utilize counselling theories and approaches that are appropriate for Indigenous peoples is necessary. Supervisors must model and communicate the importance of working from Indigenous beliefs and values systems first and foremost. France and Rodriguez de France (2016) emphasized that counselling students must understand that "racism and oppression are

part of the minority experience" (p. 276), and counselling practicums need to address this historical reality through de-colonizing practices.

Trimble and King (2014) recommended decolonizing practices for practicum students such as personal reflection on how historical and colonial trauma affects the helping relationship; becoming aware of how oppression and poverty has marginalized Indigenous people; becoming an ally of Indigenous people; and focusing on process more than outcome. France and Rodriguez de France (2016) also shared experiences that reflect guidance and consultation with Elders in the practicum setting.

Indigenous Knowledge Sharing in Programs

An environmental scan was conducted by searching both CACEP accredited and non-accredited counsellor education programs listed on CCPA's website (2019a). Each program website was reviewed for evidence of Indigenous knowledge dissemination in counselling-based courses. Details were recorded when evidence of Indigenous knowledge sharing was found in course titles, descriptions, and/or curricula.

Additionally, when the scan was conducted, the Past-President, President, and President-Elect of the ICC, and the Past-President of the Counsellor Educators Chapter at CCPA were contacted for their expertise and knowledge (J. Warren, personal communication, December 12, 2016; J. Landine, personal communication, January 23, 2017). A call for further information was forwarded to the membership of both chapters, which included Indigenous and non-Indigenous students, counsellors, and counsellor educators who may have had knowledge of programs and courses that may have been missed during the initial search. An effort was also made to locate syllabi and determine if courses containing Indigenous knowledge were compulsory or electives. It was also noted whether there was an opportunity for students to experience Indigenous

healing approaches, and if Elders and communities were being invited to collaborate in the academic setting. Additional resources, such as textbooks, were also identified. As a result of the findings, three categories were created: (1) Graduate level Indigenous counselling programs; (2) Indigenous counselling courses; and (3) Counselling courses that include Indigenous knowledge.

Graduate level Indigenous counselling programs. The Faculty of Education at the University of Victoria offers a Master's degree in *Indigenous Communities Counselling Psychology* (ICCP), a program that was gifted with the name of A'tola'nw, meaning "*a time of hope and respecting one another*" (Marshall et al, 2017, p. 182). Every course within this program is infused with Indigenous values and knowledge. Two cohorts began in 2008 and 2014, and a third will commence in 2020. This graduate program was the first of its kind in Canada and requires that applicants have 200 hours of field experience in Indigenous-based settings. Field experience is defined as working in a helping capacity, such as counselling or teaching.

A review of the website and syllabi (University of Victoria, 2019) revealed that the ICCP program is guided by seven key values and principles that are integral to the program framework and delivery. Every course and activity must include: (a) the Indigenous paradigm as central; (b) the sacred and spiritual dimension; (c) the ancestral dimension; (d) stories, ceremony, culture, language, and communal healing; (e) the earth and our relatives; (f) the circle; and (g) counselling vocation and practice. An example of these values was articulated in the *Ethics and Legal Issues in Counselling* course (code: ED-D 519C) syllabus which was previously available on the website:

> The approach to ethics in this course is based on Indigenous pedagogy that places counselor education in the context of culture, values, relationship, and

historical realities. This course is mainly concerned with Indigenous perspectives in counselling not as an alternative to western approaches but as a legitimate form of theory and practice in and of itself.

The Master of Education in Counselling at the University of New Brunswick (UNB) does not have any courses with a stated Indigenous focus, however, the counselling faculty is actively supporting a proposed *Graduate Certificate in Indigenous Counselling* (GCIC). The proposed program was requested by The Three Nations Education Group Incorporated, and has been guided by extensive consultations with New Brunswick First Nations community leaders and stakeholders, Elders, the Mi'kmaq-Wolastoqey Centre (MWC) at UNB, and the Faculty of Education at UNB. Currently, this proposal is being reviewed by the Maritime Provinces Higher Education Commission (MPHEC). The proposed certificate is comprised of six courses that were created as a result of consultations with the First Nations communities' expressed needs (Trenholm, 2016). The following courses were approved by the Graduate Academic Unit within the Faculty of Education:

1. Working with and Counselling Indigenous People.
2. Interweaving Indigenous and Western Approaches to Counselling.
3. Development and Practice of Counselling Support Skills.
4. Crisis and Trauma Counselling with Indigenous People.
5. Addictions Counselling.
6. School Counselling and Guidance with Indigenous Students.

The first four courses are compulsory, and it is proposed that students will have the choice of enrolling in the 5th or 6th course, based on the context within which they work. Completion of this five-course certificate program will provide essential knowledge and

skills needed for working with Indigenous peoples. It is intended that some of these courses may be available and recognized as electives for students in the Master of Education in Counselling program at UNB.

Indigenous counselling courses. Trinity Western University's (TWU) CACEP-accredited Master of Arts in Counselling Psychology offers a one credit hour elective course entitled *Counselling and the Aboriginal Community* (B. Begalka, personal communication, November 28, 2016). The syllabus (course code: CPSY 655D) reflected in-depth experiential learning surrounding the historical issues relevant to Indigenous communities, and how this may impact the therapeutic relationship; diversity within and among Indigenous communities; and therapeutic tools, techniques, and activities that may be helpful when working with Indigenous communities. The instructor of the course, Dr. Jennifer Mervyn, described the course as being "highly interactive, practical and experiential" in her syllabus.

In its Master of Education in Counselling program, the University of Northern British Columbia (UNBC) developed an elective course called *Counselling for Aboriginal/Indigenous Peoples* (I. Champagne, personal communication, January 3, 2017; L. O'Neill, personal communication, January 31, 2017). This course (code: EDUC 619) examined the place of counselling in the wholistic context of Indigenous approaches to health and healing. It examined the counselling processes that are intrinsic in Traditional healing practices such as the sweat lodge, talking circle, and vision quest. UNBC also has another elective course within the counselling program entitled *Aboriginal/Indigenous Learners: History, Culture and Ways of Knowing* (I. Champagne, personal communication, January 3, 2017). The course (code: EDUC 609) description is as follows (UNBC, 2019):

> This course explores the difficult history Aboriginal/Indigenous people have with Western education. It also explores Indigenous ways of knowing, contemporary educational theory, and instructional practices in relation to the needs and resources of Aboriginal/Indigenous students in rural and urban northern communities. Students are encouraged to examine achievement data and to explore cultural assumptions around definitions of Aboriginal/Indigenous student success. Students consider the cultural relevance of teaching resources, assessment tools, and school improvement interventions. Issues of Aboriginal/Indigenous access, retention, and participation in education systems are emphasized, along with the need for rebuilding trust among educational institutions and Aboriginal/Indigenous communities.

In the Master of Education in Educational Psychology program at the University of Regina, three courses were discovered that focus on Indigenous knowledges (M. Landry-Dixon, personal communication, January 31, 2017). *Deconstructing Counselling Skills* (course code: EPSY 832) is described on the website as teaching foundational skills and processes that utilize a decolonizing lens and social justice framework. The text for this course is *Decolonizing "Multicultural" Counseling through Social Justice* (Goodman & Gorski, 2016). *Multicultural Healing* (course code: EPSY 870AC) is another course that is offered at this university. Although little information was provided about this course, the two textbooks for this course were reported as being *Decolonizing Trauma Work: Indigenous Stories and Strategies* (Linklater, 2014) and *Indigenous Cultures and Mental Health Counselling: Four Directions for Integration with Counselling Psychology* (Stewart et al., 2017). Finally,

Aboriginal Family Therapy (course code: EPSY 870AB) is another course that is offered, and no further description was available.

The Ontario Institute for Studies in Education (OISE) at the University of Toronto offers four programs: a Master of Arts in Clinical and Counselling Psychology, a Master of Education in Counselling and Psychotherapy, a Master of Education in Global Mental Health and Counselling Psychology, and a Master of Education in Guidance and Counselling. Although the program information on the website does not specifically name any Indigenous-based course offerings, the Indigenous Education Network (IEN, 2019) at OISE lists a counselling-based course called *Indigenous Healing in Counselling and Psychoeducation* (code: APD1290H S). The course description highlighted the themes and outcomes with excellent detail in 2016, however, the description is no longer available on the IEN website:

> This course seeks to define, redefine and locate Indigenous and traditional healing in the context of Euro-North American counseling and psychotherapy. In particular, the course will examine cultural and traditional healing within the broader economic, social and political practices of mental health care and in Canada. While the focus is in counseling psychology and psychoeducation (pedagogy), it also provides a critical site to highlight challenges and transformations within health care, thus the course will draw attention to the use of traditional healing in mental health care and counselor education. Explorations of the currents issues and debates concerned with the contemporary practices of Indigenous healing will be a key features of the course, for example, cultural respect and appropriation, ethics and confidentiality, competence of Indigenous healers and their qualifications and training. Through an in-depth analysis of

> international Indigenous helping and healing practices, with particular focus on Canadian Indigenous perspectives, the course will undertake to raise questions regarding the theory, practice, and research of Indigenous mental health and healing in psychology and education. As part of the exploration of Indigenous healers and healing, the course will also focus on how peoples from non-dominant cultures construct illness perceptions and the kinds of treatments they expect to use to solve mental health problems through individual and community psychology interventions. In this respect the course is also intended to contribute to community development and community health promotion.

Additionally, the IEN website previously listed a document entitled *Accord on Indigenous Education*, written by the Association of Canadian Deans of Education (2010). This document outlines numerous ideas for consciousness-raising and action-oriented ways of bringing Indigenous knowledge into Faculties of Education that are equally applicable to counsellor education.

Within Atlantic Canada, the CACEP-accredited Master of Education in Counselling program at Acadia University offers an elective course entitled *Introduction to Indigenous Mental Health*, (A. Currie, personal communication, December 7, 2016). No further details were provided on course content.

Counselling courses that include Indigenous knowledge. The CACEP accredited Master of Arts in Counselling Psychology program at the University of Victoria offers *Diversity, Culture and Counselling*. This course (code: ED-D 519N) was offered in a three-weekend format and allocated one afternoon session to focusing on counselling in Indigenous communities. The syllabus that was previously listed on the website in 2016 indicated that the session is based on the discussion of the relevant

textbook chapter and a video review (France et al., 2013). There is also an opportunity in both written and field study assignments for students to choose to explore counselling with Indigenous people in greater depth.

Trinity Western University's CACEP-accredited program also has an elective course called *Advanced Issues in Multicultural Counselling* (code: CPSY 660A) that clearly outlines the inclusion of Indigenous knowledge in the syllabus (B. Begalka, personal communication, November 28, 2016). One, seven-hour day is focused on learning Indigenous knowledge. The required text for this course is *Diversity, Culture and Counselling* (France et al., 2013).

The Master of Counselling program at the University of Lethbridge has a compulsory course called *Counselling Diverse Clients* (T. Nash, personal communication, January 3, 2017). Students who have been enrolled in this course (code: CAAP 6007) report that Indigenous knowledge is woven throughout this course. The course description was focused on cultivating personal awareness, identification of conceptual frameworks, and development of in-depth knowledge of equity and diversity issues in counselling.

In the Master of Counselling program at Athabasca University, a core required course is entitled *Counselling Psychology: Sociocultural and Systemic Influences* (F. Harrogate, personal communication, January 3, 2017). The purpose of this course (code GCAP 633) is to prepare students to work with individuals or groups from non-dominant populations, and the course curriculum includes Indigenous peoples. The focus of the course is on concepts and principles that enhance the understanding of and effectiveness in addressing particular issues related to age, ability, gender, sexual orientation, race and

ethnicity, and socio-economic status. *Culture-Infused Counselling* is the textbook utilized in this course (Arthur & Collins, 2010).

The Master of Arts in Counselling Psychology program at Western University has a compulsory course called *Cross-cultural Counselling* (J. Breuhen, personal communication, December 19, 2016). This course reportedly has one class session that focuses on Indigenous peoples. No further information on this course could be located.

Other findings. The Master in Counselling Psychology program at the University of Manitoba (2019) does not have any documented Indigenous course offerings, however, it does offer acknowledgment on its website to the Director of Indigenous Initiatives who reports to the Dean of Education, and works to support the field of Indigenous education by leading Indigenous initiatives in the Faculty. It does not specify how this translates into action in the counselling program, however, the formal acknowledgment on the website is a step ahead of most counsellor education programs.

In summary, one complete graduate level, Indigenous counsellor education program exists at the University of Victoria, the ICCP program. In addition, UNB is currently moving through an application process for the proposed GCIC. Eight, stand alone, Indigenous counselling-based courses were found at TWU, UNBC (two courses), University of Regina (three courses), OISE, and Acadia University. Five multi-cultural counselling courses have been confirmed that include Indigenous knowledges in the curricula at the University of Victoria, TWU, University of Lethbridge, Athabasca University, and Western University.

It is possible that there are counselling courses with Indigenous knowledge being shared in a less formal way that is not identified in standard course descriptions or in

syllabi, such as guest speakers who are Indigenous scholars, counselling practitioners, Elders, and community members. In addition, many other counselling programs in Canada have an elective or required course focusing on multicultural or diversity issues in counselling and these courses may include Indigenous knowledges. Nonetheless, the descriptions of these courses on their respective university websites did not include any explicit statement about the inclusion of Indigenous knowledge in 2016, when this scoping review was conducted. There are also opportunities for planned or spontaneous experiential learning experiences outside of the classroom, such as attending de-colonizing lectures and community events that may not be recorded.

Discussion of Findings

Indeed, it is a strength that at least nine of more than sixty graduate level counselling programs in Canada provide opportunities for students to learn about Indigenous knowledges and approaches to counselling, to varying degrees. Although it was difficult to locate some syllabi, the ICCP program at the University of Victoria was an exception as all syllabi were available on the website in 2016, however, that is no longer is the case. Although it is the first graduate program of its kind in Canada, this comprehensive program is an exceptional model for infusing Indigenous values into every course, including counselling theories, skills, assessment, and ethics courses; group counselling; clinical supervision; and Indigenous research paradigms.

Syllabi were accessible for two of the Indigenous-based counselling courses and provided evidence of a thorough approach to examining the history of Indigenous peoples in Canada, an in-depth opportunity for personal reflection on positioning, and Indigenous approaches to health, healing, and counselling. Three syllabi were available for the multi-cultural courses that included Indigenous knowledges, and this focus was

generally maintained for one class or one full day, and based on one chapter in a multi-cultural textbook, and assigned readings. Available syllabi do not demonstrate any evidence of discussion surrounding ethics or supervision in Indigenous contexts, although it is possible that this content would be covered within the programs' ethics or supervision courses, instead. In both categories of courses, there is evidence of opportunities to connect with Elders, and to experience Indigenous cultural practices and ceremonies such as drumming, the Talking Circle, and the Sweat Lodge.

In the Accord on Indigenous Education, the Association of Canadian Deans of Education (ACDE, 2010) shared their vision of Indigenous knowledge systems, values, cultures, and ways of knowing flourishing in all Canadian learning settings. In section six of the Accord, established goals that also have relevance for counsellor education programs included

- respectful and welcoming learning environments;
- respectful and inclusive curricula;
- culturally responsive pedagogies;
- mechanisms for valuing and promoting Indigeneity in education;
- culturally responsive assessment;
- affirming and revitalizing Indigenous languages;
- Indigenous education leadership;
- non-Indigenous learners and Indigeneity; and
- culturally respectful Indigenous research.

The challenge was given to existing curriculum frameworks to engage learners in Indigenous ways of knowing and being, to infuse Indigenous knowledge into the

curriculum, and to include Indigenous Knowledge Keepers in curriculum development and classroom activities.

As an example, the Faculty of Education at UNB does not have an Indigenous counselling-based course, nor does it share Indigenous knowledges alongside Eurocentric knowledges in course curricula. However, local Elders have been invited as guest speakers, which Dr. David Perley (2019) has identified as being an early stage of piluwitahasuwawsuwakon. Elders have shared personal stories of historical and colonial trauma; Indigenous approaches to health, healing and spirituality; and invite counselling students to participate in ceremonies and Indigenous events, both inside and outside of the classroom. This helps students form connections with Indigenous individuals and local communities. Although this is not listed in the course description as it appears on the program website, it may appear in individual course syllabi.

As has been demonstrated, there is a need for counsellor education programs to bring Indigenous knowledges into program curricula. France and Rodriguez de France (2016) conclude that many students arrive in the university context with little or no knowledge of the historical and colonial trauma that Indigenous peoples have experienced. Sadly, one may also observe that many counsellor educators also lack this knowledge. Oulanova and Moodley (2010) described the disturbing experiences of Indigenous students in counselling programs. One such student experienced “minimal support from faculty, lack of cultural awareness, and the dominance of Western theory” in the academic setting (Oulanova & Moodley, 2010, p. 353). Indigenous students reported feeling lonely, a lack of feeling accepted, and having experienced racism within their counselling degree program.

As a starting point, counsellor educators must examine their own positioning, and commit to decolonizing practices in the classroom, such as legitimizing Indigenous ways of knowing and being, and by engaging in tangible efforts, as the universities listed in this review have, to bring Indigenous knowledge into course curricula. Since there are universities across Canada that have Indigenous Studies Departments and Centres, the possibility of increased collaboration with counsellor education programs could be explored (G. Waldman, personal communication, January 3, 2017). Counsellor educators could seek guidance and expertise from these departments about respectful practices for bringing Indigenous knowledge into course curricula, and counselling students could have the opportunity to complete courses offered by the Indigenous departments for credit. Dr. Perley (2019) identified this as being part of the 2nd stage of piluwitahasuwawsuwakon. Institutional challenges that counselling students often face are limited space for electives in their program, and the requirement that their coursework be at the graduate level. Systemic changes, such as actively recruiting Indigenous scholars and students, are also needed and were identified by Dr. Perley (2019) as being part of the 3rd phase of piluwitahasuwawsuwakon.

There are also additional professional resources available in Canada. In 2014, CCPA elected its first Indigenous Director to the national Board of Directors. The Indigenous Director provides a voice for Indigenous counsellors and issues in Canada. Moreover, the ICC has created a network for Indigenous and non-Indigenous counsellors who work with Indigenous clients, families, and communities to share effective practices and resources. The ICC also raises awareness and provides a voice for Indigenous issues for CCPA.

Introduction to the Research

Both Indigenous and non-Indigenous scholars and practitioners recognize the value of Indigenous knowledges and approaches to health and healing. Additionally, it has been emphasized that counsellor education programs, educators, and practitioners along with every Canadian citizen, institution, and organization have a responsibility to actively respond to the Calls to Action of the TRC of Canada (2015a). Although this chapter has reviewed excellent efforts that are being made in nine Canadian universities, increased awareness and determination are needed as the recognition and presence of Indigenous knowledges does not exist within the majority of counsellor education programs. From including territorial acknowledgements and Calls to Action of the TRC of Canada on syllabi, to building relationships with local Elders and communities, to Indigenous knowledges occupying more space in course curricula, to stand- alone Indigenous courses and programs of study, to actively recruiting Indigenous scholars and students; there are many potential ways of bringing Indigenous ways of knowing into counsellor education programs.

This research will provide an opportunity for Indigenous Elders and community members to guide the work of decolonization and piluwitahasuwawsuwakon in local counsellor education programs. The research questions are: (a) According to Indigenous Elders and community members, what cultural knowledges and practices are appropriate and meaningful to share in counsellor education programs? (b) How can these knowledges and practices be shared in a respectful and culturally sensitive way? and (c) What learning experiences will assist counselling students and practitioners? The following chapter will provide further illumination on Indigenous research paradigms, researcher positioning, and the theoretical framework and methodology that is utilized in this research.

Chapter Three: Methodology

Indigenous Research Paradigms

Wilson (2008) puts forward that "relationships do not merely shape reality, they *are* reality" (p. 7). This is the very essence of relationality, which is central in an Indigenous research paradigm. In the context of Indigenous worldviews, Wilson (2008) takes relationality a step further by explaining that "rather than viewing ourselves as being *in* relationship with other people or things, we *are* the relationships that we hold and are part of" (p.80).

An Indigenous research paradigm must be a reflection of an Indigenous ontology (the way reality is viewed), epistemology (how we think about or know this reality), axiology (our ethics and morals), and methodology (how we go about gaining more knowledge about reality). In his work, Wilson (2008) helps form these connections with the Indigenous beliefs of relationality and relational accountability. He explains that research, and specifically methodology, must be relational or based in a community context, and it must be accountable as it is put into action and demonstrate respect, reciprocity and responsibility. This is congruent with the guidance described previously that was received from Elders Albert and Murdena Marshall who taught me that research must include the four R's: Respect, Reverence, Reciprocity, and Responsibility (personal communication, December 18, 2015). I learned that this meant embodying respect and reverence on my dissertation journey in all of my relationships: with people, ideas, the cosmos, Mother Earth, my ancestors and the ancestors of this territory, and future generations. Elder Albert Marshall explained that reciprocity ensures that the research process is a shared, "back and forth" collaboration (personal communication, December 18, 2015). Finally, I was taught that I have a responsibility for this research

to serve the common good of all, including Mother Earth. As my Elders reminded me, "Knowledge can't be separated from the responsibility to share the knowledge" (personal communication, December 15, 2015). Knowledge that is gained in research must be valuable for the community, and it must not be separated from the community.

Since an Indigenous research paradigm was utilized in this research, it is vital for me to examine how I embodied relationality and relational accountability. These are more than mental constructs – they are practices that I have a responsibility to personify in this research. I explored relationality and relational accountability through three pathways: (a) researcher positioning, (b) conceptual or theoretical framework, and (c) research methodology.

Researcher Positioning

Who am I? This was the first of four questions that Elder Albert Marshall asked me to reflect upon, to gain a better understanding of my cultural positioning and relationship with Indigenous peoples, and ways of knowing. Kenny (2000) suggests that "knowing who you are means knowing where you come from and knowing who your people are" (p. 142). Ponterotto, Utsey, and Pederson (as cited in Bernard & Goodyear, 2014) describe the White racial identity process as "coming to terms with one's own unearned privilege in society, followed by an honest self-examination of one's role in maintaining the status quo and ending with a balanced identity perspective characterized by self-awareness and commitments to social justice for all groups" (p. 116). I now realize that I am a member of the dominant, "whitestream" culture (Tuck & Gaztambide- Fernández, 2013, p. 81) and for most of my life, I was ignorant and passive about the historical and ongoing traumatic impacts of settler colonialism experienced by Indigenous peoples.

With a concerted effort over the past few years, I have been learning about this darkness, and as expressed in the first chapter, I have felt burdened by the thought that I may not actually have any right to engage with Indigenous research. These sentiments are not intended to provide an "apologist account" (Tuck & Gaztambide- Fernández, 2013, p. 82) that further brings the White experience to the centre, but rather to demonstrate that the preparation phase of this research has been an uncomfortable and emotional personal journey. While discussing these concerns with my Mi'kmaw Elders, they have provided support and encouragement, "Can you accept and get comfortable with how you are being welcomed and accepted?" (A. Marshall, personal communication, April 24, 2016). Lapskahasit Cihkongc, a Wolastoqi Elder, also reminded me, "You are very fortunate that you are getting the teachings of many perspectives. I believe research is very important…so please don't give up" (personal communication, February 25, 2017). At this point on my journey, I would also humbly identify myself as being a friend and active ally of Indigenous people.

Where do I come from? This is the second question that Elder Marshall asked me to reflect upon. I do not place the same value on biological relations and ancestral roots that my Elders, or even mainstream, Euro-Canadian culture often does. While writing the proposal for this research, I confirmed through DNA testing that as expected, I am predominantly a descendant of European ancestors. I have been making an effort to gather more details and during May 2019, I also learned that my great grandparents were European newcomers who moved to what had then become known as Ontario in the early 1900's. I was born in Wolastoqey territory, in Wolastokuk (Woodstock, New Brunswick) in 1976, and I have always felt connected to this land and the people who live here. I have always felt the intrinsic pull to come home to Wolastoq (beautiful and

bountiful river) when I have been travelling or lived away. Through the embodiment of an Indigenous ontology, I now share an understanding that I am related to this land and its ancestors, the original caretakers of the land, and this research is also an extension and manifestation of that relationship.

As a non-Indigenous person, I have also learned that, "To move beyond history, to grow something new requires abandoning your own rules and preconceptions in order to listen to, and truly hear, the Other. Only with respect, Bear suggests, can cultures meet" (Beaverbrook Art Gallery, 2009, p. 55). This Indigenous teaching is serving me well as I prepare for this research, and continue to listen with deep respect, and with the recognition that my cultural heritage has long oppressed Indigenous peoples.

Why am I here? As I reflect on this third question, I know I am here to love, to learn and grow, and truly experience this gift of being alive on Mother Earth. There are so many ways that these values have manifested themselves in my life. Travelling and experiencing different regions and cultures of Mother Earth have always been deep sources of joy for me. For as long as I can remember, I have been curious about diverse modalities of health and healing. When these methods resonated with me, such as Eastern ways of approaching health and healing through meditation and yoga, I engaged in professional training and research on the modality and was eager to share and teach others who were interested in learning more. For my entire professional career, I have gravitated toward wholistic ways of being and knowing. I've learned that Indigenous approaches to health and healing are often wholistic and include the interconnected relationships of one's mind, body, and spirit; one's small and larger communities; and many other relationships such as an individual's relationship with Mother Earth (Duran, 2006; Holz & Holz, 2013; Ross, 2014). Within Indigenous worldviews, it is important

to find balance across these relationships, which will lead to wellness within the individual.

Where am I going? Finally, this fourth question from Elder Marshall asked for reflection on my future aspirations. I was optimistic that this research could unfold in a way that illuminated Indigenous peoples, values, and knowledges, while continuing to be inviting of my values and aspirations of growth. The goal of this research was to empower Ntutemok who contributed their knowledge and experiences, and utilize this to contribute toward piluwitahasuwawsuwakon in counsellor education and practice. Although this perspective and these goals are closely aligned with critical race theory, I have chosen not to frame this work using a non-Indigenous theory that has been created with whiteness at its centre and reference point, as this may create further oppression within Indigenous research (Ponterotto, 2005; Tuck & Gaztambide- Fernández, 2013). I appreciate Hampton's (1995) validation that this kind of research, where the values, motives, and emotions of the researcher are woven into its very fabric, is indeed possible, and aligned with an Indigenous paradigm:

> One thing I have to say about research is that there *is* a motive. I believe the reason is emotional because we feel. We feel because we are hungry, cold, afraid, brave, loving, or hateful. We do what we do for reasons, emotional reasons. That is the engine that drives us. That is the gift of the Creator of Life. Life feels…Feeling is connected to our intellect and we ignore, hide from, disguise, and suppress that feeling at our peril and at the peril of those around us. Emotionless, passionless, abstract, intellectual research is a goddamn lie, it does not exist. It is a lie to ourselves and a lie to other people. Humans – feeling,

> living, breathing, thinking humans – do research. When we try to cut ourselves off at the neck and pretend an objectivity that does not exist in the human world, we become dangerous, to ourselves first, and then to people around us. (p. 52)

I want to engage in research that brings people together, that builds relationships and community, and that is a spiritual process. I also want to be engaged in research that has practical applications; whose findings are a means of inspiring change within people and systems. These values are aligned with an Indigenous research paradigm (Kenny, 2000; Wilson, 2008). It is essential that this research gives back to the Indigenous people, ntutemok, that it performs research with and that these knowledges will be shared in accessible ways in communities. I also feel a responsibility "to help create entry points for Indigenous knowledges to come through" (Kovach, 2012, p. 7) in other contexts, such as the university, where Indigenous knowledge has so much to contribute and transform (Kovach, 2012).

Etuaptmumk

The purpose of a conceptual or theoretical framework is to "make visible the way we see the world" (Kovach, 2012, p. 41), and to give a focus to the research inquiry. The theoretical framework illuminates the researcher's beliefs about knowledge, and how these beliefs will impact and make meaning of the research project, although this may not always be explicitly or truthfully expressed. In an effort to use a decolonizing approach in my research, I will continue to be transparent about my privileged cultural positioning as a Caucasian, able-bodied, cisgender female, heterosexual, from the middle socio-economic class as this contributes toward my worldview. However, I believe there are many ways of seeing and knowing the world, and I have nurtured this understanding through reading, studying, and experientially listening and learning from

culturally diverse people, including underrepresented individuals and groups such as those experiencing discrimination as a result of their ethnicity, physical or cognitive abilities, gender, sexual orientation, or socio-economic status to name a few.

In this research, Etuaptmumk was used as the guiding principle and theoretical framework, an approach based on the teachings of the late spiritual leader, healer, and chief, Charles Labrador of Acadia First Nation, and brought forth in 2004 by Elders Albert and Murdena Marshall (Bartlett et al., 2012; Iwama, Marshall, Marshall, & Bartlett, 2009; Marsh, Coholic, Cote-Meek, & Najavits, 2015; Marshall & Bartlett, 2018). Chief Charles Labrador pointed to the intelligence and collaboration that exists within nature and explained how worthwhile it would be if we as humans followed their example with the practice of Etuaptmumk, "Go into a forest, you see the birch, maple, pine. Look underground and all those trees are holding hands. We as people must do the same" (Iwama et al., 2012, p. 3). Bartlett et al. (2012) described Etuaptmumk as being the "gift of multiple perspective treasured by many aboriginal peoples" (p. 335) and explained that it is "learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing" (p. 335), and utilizing both eyes mindfully together, for the benefit of all. Elder Albert Marshall expands with more detail:

> Two-Eyed Seeing adamantly, respectfully and passionately asks that we bring together our different ways of knowing to motivate people, Aboriginal and non-Aboriginal alike, to use all our understandings so that we can leave the world a better place and not compromise the opportunities for our youth (in the sense of seven generations) through our own inaction. (Bartlett et al., 2012, p. 336)

Etuaptmumk is not limited to a specific subject area or discipline, rather, it is a way of seeing and living life (A. Marshall, personal communication, March 21, 2019; Rowett, 2018). It is a guiding principle that includes all aspects of our lives, and it requires a willingness to be open to learning about different perspectives and ways of knowing, rather than one knowledge system being viewed as superior over another. It does not seek to assimilate fragments of Indigenous wisdom into a Western knowledge system (Rowan et al., 2015). This approach has been utilized in the literature as a method to "link" knowledge systems and explore differences, rather than assimilating these knowledge systems (Rowan et al., 2015, p.5).

In this research, I observed through my original orientation which is the Euro-Canadian worldview. It has been essential for me to develop an understanding of how this worldview is the mainstream lens in Canada. It is generally accepted as reality, or as being true or even superior. However, I believe it is only one way of knowing. The second lens that I humbly and respectfully endeavoured to look through was that of an Indigenous worldview, and specifically grounded in Mi'kmaw and Wolastoqey knowledges as these are the cultures of my Elders and teachers. Mi'kmaw and Wolastoqey knowledges continue to provide me with new ways of seeing the world, and this research reflected my "internalization" of this way of seeing (Wilson, 2008, p. 136). Therefore, as a researcher, Etuaptmumk was the guiding principle for this work, although the intention of utilizing this as a theoretical lens was not to engage in further examination of mainstream knowledges which dominate counsellor education, but rather, to place Indigenous knowledges at the centre of this research.

Etuaptmumk has been described as a theory, a method, and an approach in the existing literature. Martin (2012) provided an in-depth description of how Two-Eyed

Seeing could be utilized as a theoretical framework for health research seeking to improve the health of Indigenous people and communities. She also suggested that Two-Eyed Seeing was a decolonized approach to research, and that "Indigenous worldviews *must* be included in the discussions that influence their health and well-being" (Martin, 2012, p. 30). She asserts that a theoretical framework must position Indigenous knowledge as the essential source of information about health and well-being, while recognizing that Western understandings of health have also contributed toward Indigenous health. With a Two-Eyed Seeing approach, one way of seeing is never dominated by the other. When both eyes are utilized mindfully together for the good of all, a new way of seeing the world is created, one that respects the differences that each can offer. "Two-Eyed Seeing embraces diverse understandings of reality" (Martin, 2012, p. 32).

Marsh et al. (2015) described how Two-Eyed Seeing was used to bring Indigenous and Western healing methods together to treat intergenerational trauma with substance use disorder through a wholistic program called *Seeking Safety*. By bringing these two knowledge systems together, the creation of Seeking Safety resulted in a culturally sensitive and competent treatment model. The authors concluded that there is a need for future research to gather knowledge from Elders and knowledge keepers from different geographical regions, and also a need to ask and learn how Traditional healing practices and Western models could be interwoven at the community level.

Rowan et al. (2015) discussed a potential challenge when utilizing Two-Eyed Seeing as a methodology. When researchers from the mainstream culture described themselves as being actively involved with Indigenous culture and within Indigenous communities, interpretations of this are likely to vary between individuals. In the early

stages of their research, Rowan et al. described how members of their team became grounded in Indigenous culture through “active” (2015, p. 8) participation in ceremony. However, they observed that the concept of active participation was variable and inconsistent, and thus a challenge to define. However, this challenge may be reflective of a Western worldview that values consistency in research and static, rather than dynamic, definitions of terms like active. My experience has been that there are diverse forms of active participation during ceremony, as unique as the individual attending the ceremony, and with variability even within the individual. For example, I attend Sweat Lodge ceremonies regularly and my participation one week may include leading the singing of a song and saying my prayers out loud, while the next week I may choose a quieter, less verbal way of participating in ceremony. In both cases, from the perspective of my Mi’kmaw and Wolastoqi Elders, I am an active participant. Clearly articulating which lens the researcher is looking through when describing successes or challenges within the research was a critical lesson for me.

A commitment to utilizing Etuaptmumk as the guiding principle and continuing in my own commitment to learn and practice Indigenous ways of knowing also assisted in relational accountability in this research. I was mindful of seeing Ntutemok in a wholistic way, one that honoured their minds, bodies, and spirits, and all of their relationships. Research conversations expanded beyond counsellor education and practice and included interrelated stories, ideas, and systems. Even though I entered our conversations with specific research questions, Ntutemok guided the direction of this research. My responsibility is to share what they deemed as being appropriate and meaningful to share, rather than only seeking answers to pre-determined research questions, which is more reflective of a Eurocentric paradigm of research.

As shared in the first chapter, I have been committed to learning Indigenous knowledges through the journey of making sacred drums, learning Mi'kmaw and Wolastoqey songs, daily rituals such as smudging, study of written text and learning through oral stories, regular participation in Sweat Lodge ceremonies, attendance at community events such as celebrations and Pow Wows, and participation in fasting. I have also been very fortunate to have been a student in three university courses during my doctoral studies that were focused on learning about Mi'kmaw and Wolastoqey worldviews and Wolastoqey language from Doctors and Elders David and Imelda Perley. I am blessed to be on an ongoing journey of learning about Etuaptmumk from Doctor and Elder Albert Marshall, and have received his permission to utilize this approach in the research (personal communication, April 24, 2016). With every opportunity that I have had to present this this research, I have gratefully acknowledged my Elders verbally, and in written form within presentations. I speak with these Elders regularly, and they have guided this work. I recognize that I am accountable to my Elders, Ntutemok, Indigenous communities that I work with, all our ancestors, future generations, the Faculty of Education, my supervisory committee, and to the Social Sciences and Humanities Research Council. I am responsible for and committed to the continual growth of Etuaptmumk within myself by continuing to read, study, and experientially learn from my Elders and through ceremonies.

Indigenous Research Methods

Research methodology has been and continues to be used as an instrument of colonization, and therefore choosing any methodology is a political act (Absolon & Willett, 2004; Kovach, 2012; Wilson, 2008). Absolon and Willett (2004) offered eight suggestions in the development of Indigenous methodologies and these influenced the

research proposal phase, and actions that were taken as the research progressed. The first of these was *respectful representation*. I considered how I represented myself, the research, and the people and knowledge I conducted research with. It was of utmost importance to me that I honoured and was respectful of Ntutemok, and this land and territory of Wolastoqiyik where the research was performed. The stories, knowledge, and experiences that they shared with me continues to belong to Ntutemok. The second suggestion was *revising*. This occurred during the development of the research proposal as the original methodology choice was narrative inquiry, as this was situated in close alignment with Indigenous ways of knowing and being. However, an understanding was reached that although it could be appropriate, narrative inquiry has been created by the dominant discourse. As a result, I committed to utilizing an Indigenous methodology, *Aboriginal Research* method (Kenny, 2000), instead. Thirdly, a *reclaiming*, an asserting, and feeling proud and trusting one's cultural identity is important to guide the process of sharing and creating knowledge. Although intended for the Indigenous scholar, this third step continues to be an interesting journey for me, and one that I am learning to embrace and trust.

Absolon and Willett (2004) continued with a fourth suggestion; there is a *renaming*, a utilization of Indigenizing language, and creating meanings that are Indigenous. For example, although this dissertation is written in my first language, I have made efforts to include several Mi'kmaw and Wolastoqey terms as they retain their full meaning when they are not translated into English. I have also learned from Elders and community members that it is important to learn and share the original language of this territory. I have been taught that the Ancestors of this territory smile when we make authentic attempts to speak the original language in our everyday life. During the

research process, a Research Ethics Board request was approved to change the title of this dissertation to be reflective of the Mi'kmaw term Etuaptmumk and the Wolastoqey term Piluwitahasuwawsuwakon, rather than the original research title, which contained all English words. This also became increasingly important to me when I learned that this dissertation would be completed in the International Year of Indigenous Languages (IYIL, 2019).

Fifth, there is a *remembering*, a journeying into the ancestral world through ceremony, tradition, and ritual; which I have been experiencing on a consistent basis since 2015. A crucial ritual of Aboriginal Research method (Kenny, 2000) was the Preparation phase and ensuring that my mind, heart, spirit, and body were ready to engage with this research, and also on an ongoing basis throughout the research process. A sixth suggestion was *reconnecting*; research processes that create connections within the community and with contemporary issues. Throughout this research, conversations/interviews were held in community spaces such as community health centres, a Friendship Centre, in schools, around kitchen tables, and in personal offices. Research conversations often included the historical and current issues of that particular space; sometimes these were related to the research and sometimes they were not. Seventh, *recovering* will incorporate Indigenous histories, diversities, traditions, and cultures. This research honoured this suggestion by positioning the unique Indigenous identities of Ntutemok at the centre of this research. Finally, *researching* will "consider innovative Indigenous methodologies; be a trailblazer, have courage, tenacity and faith" (Absolon & Willett, 2004, p. 15). Next, I will describe the innovative Indigenous research method that was utilized in this research.

Aboriginal Research Method

Grounded within the broader principles of Etuaptmumk, and Absolon and Willett's (2004) suggestions for Indigenous research, this research utilized Kenny's (2000) *Aboriginal Researc*h method. Kenny (2000) described the foundation of Aboriginal Research as being reflective of Indigenous values, beliefs, theories and methods. She suggested that how the research is being done is more important than who is doing the research. Kenny proposed that non-Indigenous researchers may "have landed on this approach to research through their own study or through their intuitive sensibilities" and that she would also "recognize it as Aboriginal research" and "feel related to this person, as a colleague, as a human being" (2000, p. 145). Kenny also described the challenges that both Indigenous and non-Indigenous scholars have faced as a result of "the weight of the history of previous unethical researchers" (2000, p. 141), issues such as appropriation, misrepresentation and abuse. In contrast, she reflected on her own experiences as an Aboriginal researcher and offered that when Indigenous research is performed in a good way, there is nothing like it and "we soar" (Kenny, 2000, p. 141).

Kenny's (2000) Aboriginal Research method frames research as a ritualistic practice, not unlike Wilson's (2008) perspective that research is ceremony. Kenny described rituals as being "repeatable forms which make space for innovation" (2000, p. 145). She described rituals as being a way of helping maintain order and staying connected to the patterns of Mother Earth. They provide a feeling of safety and stability, even amidst the chaos. In the context of research practice, Kenny described how ritual helps us create a process, or set of procedures, to develop our research skills and help with positive change in Indigenous communities. In ritual practice and Aboriginal Research methodology, there are four stages that must be considered.

Preparation. Kenny (2000) described both personal and academic steps that users of the method must take during this first stage. This stage intentionally began during 2015 when Kenny's methodology was discovered in discussion with Dr. Kathy Offet-Gartner who had utilized the method in her dissertation (2008). Kenny (2000) emphasized that the researcher must know where they come from personally and professionally, appreciate their roots and ancestors, and have an understanding of their strengths and weaknesses as an individual. In my case, this included the support and knowledge given to me by my mentors, teachers, and Elders. It also included the University of New Brunswick which has contributed to my professional and academic growth and freedom. Cleansing was another part of the preparation stage, which has included regular participation in ceremonies such as the Sweat Lodge. This also allowed me to form relationality with Indigenous rituals and ceremonies that have existed on this land for thousands of years. I also engaged in journaling, and recorded my reflections, experiences, teachings, dreams, worries, and hopes. I continued to build and nurture relationships with Indigenous peoples, and with my Elders who continued to give their feedback during the research proposal phase. Academic preparation followed linear procedures over a 28 month period including required course work, three written comprehensive exams, written and oral defense of the proposed research, and application to the university Research Ethics Board.

Engagement or enactment. Kenny (2000) suggested that when preparation is performed well, the focus of the research will be clear during this second phase. The researcher will be able to relate to participants in a wholistic way, listening deeply with ears and heart and learning from them while accurately recording their stories. The participants are the centre of the research, and "their words, their stories, must remain

central to the research telling, the research findings" (Kenny, 2000, p. 147). The researcher will be able to "participate in their stories and, at the same time, begin to envision the 'innovative spaces' which are possible worlds" (Kenny, 2000, p. 146) and practical outcomes of the research. With Aboriginal Research method, themes are discerned, however, it is very important to not over-interpret the data. Kenny (2000) describes the necessity of flying high to see the bigger, wholistic picture of the data, and gaining "a sense of the whole set of transcripts, all of the stories and words of the participants" (p. 147). Consequently, relational accountability will be created as respect for and responsibility to Ntutemok is at the forefront (A. Marshall, personal communication, December 18, 2015; Wilson, 2008).

The Engagement phase of the research began during the third meeting when the main, semi-structured interview took place and I actively connected with and participated in research conversations with Ntutemok, also referred to as my co-researchers (Archibald, 2008; Kenny, 2000; Wilson, 2008). Participants were asked to introduce themselves, and eventually share their stories and experiences, although these were often naturally revealed as participants introduced themselves. Eventually, Ntutemok provided their reflections on the research questions, which often happened during the second half of the interview. Unlike the detached role that researchers often assume, the Engagement phase of Aboriginal Research method is reflective of relationships that have been built and nurtured during the preparation phase. Research is approached with a willingness to deepen and strengthen these relationships, and ongoing reflection is given to the damaging, oftentimes violent, role that research has enacted with Indigenous peoples (Cote-Meek, 2014).

Validation. Kenny (2000) stated that, after engaging with participants, a researcher must return to them and other advisors during this third phase for feedback to ensure that they have seen and heard them in a good way, created accurate themes, and to determine how the research could be used to benefit the participants and their communities. This will also contribute toward rigour and validation in the research. Kenny (2000) also described the process of checking in with her Elders, to see how she is performing as an individual and researcher. Wilson (2008) describes this continual feedback process as a way to ensure credibility and accuracy of the data analysis, and it could also be a way for participants to elaborate on ideas and learn from each other. Relational accountability is very clear during this stage; in fact, it is the purpose of this stage. The researcher is accountable to the participants, and there is a collaborative responsibility for all to be accountable to and analyze a shared relational reality together (Wilson, 2008).

This phase corresponded with the fourth research meeting when member checking was completed to ensure accuracy of transcripts and themes within each interview. Individual transcriptions were given to each participant and reviewed together, along with a summary of broader themes that were drawn from the stories and experiences that each co-researcher shared during their interview. This phase also allowed me to gain clarity where it was needed and provided an opportunity to enquire about sharing particular content that I perceived as being sensitive in nature, such as the identification of a particular First Nations community or individuals.

Transformation and Renewal. During this fourth phase, the research ought to contribute toward positive change for the participants and communities. Innovative spaces that the researcher and participants have explored and envisioned may start

coming to life, thereby creating a sense of renewal and vibrancy in their lives and communities. Chapter five contains the results of the Transformation and Renewal conversations with Ntutemok, and chapter six expands by summarizing Transformation and Renewal activities that have already taken place.

Offet-Gartner (2008) utilized Aboriginal Research method while exploring how the experiences of education influenced the career development of nine First Nations women. She described the progression of each of the four stages, and her collaboration with her participants throughout her research. I used her description as a model for this research, and I familiarized myself with this innovative Indigenous research methodology through consultation with Dr. Kathy Offet-Gartner and her doctoral research. I also contacted Dr. Carolyn Kenny (personal communication, March 9, 2017) as I wanted to begin forming a relationship with the creator of this method, while also asking for permission to utilize this method in my research. Dr. Kenny was agreeable, gave me more of her work (2002, 2006) to read and reflect upon, and continued to provide guidance during the research proposal phase. In so doing, I also felt relationally accountable to Dr. Kenny, for utilizing this methodology for the good of all. I came to know her stories, who she was, and it was an honour to receive her permission to use this methodology. Dr. Kenny transitioned to the Spirit world two weeks before the oral proposal of this research, and Indigenous ways of knowing have helped me to appreciate that she is now one of our ancestors and is continuing to provide guidance from the Spirit world.

Ntutemok

The terms Ntutemok and co-researchers are utilized throughout this dissertation to reflect the commitment, expertise, and spirit with which this research was conducted,

and of each individual who agreed to contribute to this project. Wilson (2008) often uses the term "co-researchers" (p. 97) and "co-learners" (p. 113) in his work to describe research participants. Conceptualizing research participants as co-researchers is also congruent with the guiding principle of Etuaptmumk, which is understood as being a "co-learning journey" (A. Marshall, personal communication, December 18, 2015), and accurately reflects our relationships which extend beyond the informant-researcher duality as we performed this research together. The intention of using these terms is to provide recognition and empowerment for participants, as this is an opportunity to do research *with* them, rather than *on* them. With their permission, research participants appreciated being referred to as co-researchers and as noted in the first chapter, Ntutemok was a more culturally meaningful term that was eventually gifted to us by Elder Imelda Perley.

Ntutemok included Indigenous Elders and community members who wanted to contribute their stories, knowledge, and experiences to our research focus. According to Elder Albert Marshall, Elders are recognized within communities for having certain areas of expertise, and "validation, by recognized community Elders and Knowledge Holders, of that which is brought forward is exceedingly important" (Bartlett et al., 2012, p. 332). Elder Albert Marshall spoke about checks and balances that must be performed to ensure that the knowledge is passed on and interpreted in an accurate, authentic, and sacred way (personal communication, April 24, 2016). Wolastoqi Elder Lapskahasit Cihkonagc (Christopher Brooks), who is recognized by Elders and community members as a Traditionalist, and one who shares knowledges related to Aboriginal spirituality and healing, assisted during the research proposal phase and with recruitment of co-researchers. As such, Elder Lapskahasit Cihkonagc's role in the

research process has been similar to what is often described as a "gatekeeper" in other forms of qualitative research.

During the research proposal phase, a sample size of six to eight co-researchers was viewed as being optimal which was similar to previous studies conducted using this method. For example, in Offet-Gartner's (2008) study, nine participants were recruited to share their experiences of how education influenced career development. As Elder Lapskahasit Cihkonagc assisted with recruitment, it became evident that I had pre-existing relationships with the majority of Ntutemok as a result of my participation in ceremonies and activities in community. Nine individuals were invited to take part in this study, and initial meetings were arranged to review the purpose of the study, provide information, answer questions, and increase rapport. Eight individuals agreed to participate in the research.

Consistent with the policies of the TCPS-2 for *Research Involving the First Nations, Inuit and Métis Peoples of Canada* (Government of Canada, 2018), and with the principles espoused in Indigenous research paradigms, the option was given for individuals to utilize their name or a pseudonym in the research. Preference and permission were given by seven Ntutemok to use their own names, with one preferring to utilize a pseudonym. As Kenny (2000) explained, this is one way that the researcher is held accountable to the relationships that have been built with participants, and it is a way of honouring their words and stories that are central to the research. This also creates relational accountability to the co-researchers' own teachers (Wilson, 2008).

Procedures: Data Collection

Obtaining informed consent is a vital part of research with human beings, which must be initiated before data can be collected, and ought to be confirmed on an on-going

basis in qualitative research. However, it was determined during the research proposal phase that the signed, written consent document that is generally required by Research Ethics Boards (REBs) may not be appropriate with Indigenous research participants (Government of Canada, 2018; Wilson, 2008). Wilson (2008) and Tuck and Guishard (2013) challenged the purpose of written consent, which is often that of protecting the university or institution, rather than the participant. Signing forms may also be perceived as an insult in the context of relational accountability. Furthermore, the TCPS-2 states that, although it is necessary to document consent, documentation can take a variety of forms (Government of Canada, 2018). Therefore, for this research, the choice was given to co-researchers of either written consent (Appendix C) or oral consent (Appendix D). Elder Lapskahasit Cihkonagc (personal communication, September 17, 2017) supported the process of obtaining individual consent from participants and deemed that no additional approval from formal leaders of First Nation communities was necessary, especially since our intention was to form a community of interest as described in the first chapter.

Semi-structured, in-person interviews, also described as research conversations in this dissertation, were held with each co-researcher. An interview schedule prepared for five different meetings with each co-researcher (Appendix B). After initial meetings with each potential co-researcher, I returned for a second meeting if there was interest in contributing toward the research. Eight individuals chose to move forward to the second meeting. During the second meeting, I continued to build rapport, received their preferred form of consent, and provided a copy of the Information Letter (Appendix A). These meetings were approximately one to two hours in duration. During the third meeting or the Engagement phase of the research, the main research interview took

place, which was approximately one to two hours in duration. During the Validation phase, a fourth meeting was held with each co-researcher which provided an opportunity to review their interview to ensure accuracy of transcription, and the themes that had been identified, and to make any revisions. These meetings were approximately one to two hours in duration. A fifth meeting, during the Transformation and Renewal phase, provided an opportunity to discuss how the research could be utilized to benefit Ntutemok, the larger community, and additional places where it may be appropriate for these Indigenous knowledges to be shared and celebrated. On average, it was a duration of one to two hours.

These meetings and interviews took place in locations that were convenient for each individual, such as within homes, offices, schools, a Friendship Centre, coffee shops, and a Health Centre. If a co-researcher had a preference for their interview to include the presence of another co-researcher, this request was honoured. This took place on one occasion as it was convenient for both Elders to come to my home for our final research conversation.

Interviews were performed in an informal way, with tentative questions being utilized to guide the discussion (Appendix B). Ntutemok were agreeable to the use of audio recording during the interviews, and to the use of a transcriptionist who I had a prior relationship with. Additionally, I was guided by Iwama et al. (2009) who provided guidance on responsible practices, such as wholistic listening while reviewing recordings and transcripts, and remembering that not all parts of the stories may become public. All decisions concerning what data would be included in this dissertation were made in collaboration with Ntutemok, and in a way that honoured their values.

Procedures: Data Analysis

I entered into a unique relationship with the research data; however, I do not claim ownership of the data. As Wilson (2008) suggests, this could be likened to claiming ownership of one's spouse or children. The research data belongs to Ntutemok. Since knowledge is relational in an Indigenous paradigm, I am in relationship with it, and I am also accountable to it. For example, if this knowledge was used out of context, it could be considered cultural appropriation of the knowledge. Wilson (2008) cautions the reader that Indigenous and non-Indigenous people alike have been "guilty of inappropriately using and profiting from Indigenous knowledge" (p. 132). I was accountable to the knowledge and to all my relations during all phases of the research, and I continue to be.

This research has also been guided by the principles of Ownership, Control, Access, and Possession (OCAP) that "reflect First Nation commitments to use and share information in a way that brings benefit to the community while minimizing harm" (First Nations Information Governance Centre, 2014). There are many ways that I have attempted to operationalize these guidelines such as the establishment of meaningful and collaborative relationships with co-researchers during the research proposal phase; ensuring that this research was aligned with the priorities and needs of Indigenous peoples; acknowledgment of research participants as colleagues and co-researchers in this work and being fully respectful of their unique expressions of Indigeneity; reviewing and validating the data and research results with them; continuing to consult with them throughout the entire research process; making decisions about knowledge dissemination with co-researchers and inviting their participation; and establishing an *Ownership of Data and Research Results Agreement* with them (Appendix E). It is important to note that this continues to be an ongoing process even now, after the

dissertation has been completed as I am committed to upholding research ethics that are guided by Etuaptmumk, which places value on ethics set forth by Indigenous knowledges and peoples (Assembly of First Nations, 2009).

As described during the second stage of Aboriginal Research (Kenny, 2000), it is important that the data and stories are examined as a whole and from a higher perspective. Wilson (2008) describes this process as being one that follows "intuitive logic", rather than a "linear logic" (p. 119). Linear logic breaks data down into small parts and then brings them back together. Intuitive logic looks at the whole of the data from the beginning, and analyses data from this wholistic perspective. Therefore, the intention is for the researcher's head, heart and spirit to be involved in the data analysis. As Wilson (2008) reminds us, "the source of a research project is the heart/mind of the researcher, and 'checking your heart' is a critical element in the research process" (p. 60). Wilson (2008) goes on to offer that "lifelong analysis" (p. 120) is encouraged by Indigenous Elders. These guidelines were a relief for me as they allowed me to approach this research in an authentic, heart-centred way and have allowed me to continue to train my intuitive logic capacities.

Kenny (2006) described her process of analyzing data, in the form of participant stories, with her group of researchers. The data was analyzed for values, themes, and policy recommendations. In this study, I also analyzed the data for values, themes, and innovative spaces that the data could contribute toward and transform educational practices and policies. Finally, I attempted to ensure that the data analyses represented the voices of Ntutemok, and the procedures that were implemented to help ensure this will be discussed in the Validation section.

Furthermore, for relational accountability to exist, the research themes that emerged from my analysis must be authentic and credible (Wilson, 2008). The concept of Transformation and Renewal gave Ntutemok and I space to reflect on how this research could contribute toward piluwitahasuwawsuwakon in the broader context. For example, we discussed how it could be shared within community health centres and friendship centres, within course work in counsellor education programs, and how it could be helpful for counselling practitioners. As noted previously, the decisions about how the research results will be utilized and shared will be made together with Ntutemok (Appendix E).

Procedures: Rigour and Validation

A thorough consultation and clarification process was held with each co-researcher during the fourth in-person meeting (Appendix B) and was an important part of the validation procedures. Interview transcripts were reviewed for the purpose of member checking to ensure accuracy of transcripts and themes, and no major revisions were required. In some cases, the co-researcher's choice of words was discussed and modified for this dissertation. However, Ntutemok wanted their stories to be told with the level of detail that they had originally shared with me. They were enthusiastic about reviewing their transcripts and this process often led to an expansion of the original story, which provided more clarity and understanding for me.

During the process, Ntutemok also provided general validation that I was performing the interviews in a respectful way, and that they felt up-lifted and positive about their sharing during our research conversations. As an example, co-researcher Shawn Saulis (personal correspondence, March 1, 2018) shared with these words with me after our main interview:

> I appreciate all of what you are sharing. I came out of the interview in a good way as well. I have participated in interviews before with various interviewers and maybe one other time I have come away as learning something myself. So, thank you for your kindness, ethics, and willingness to take on this struggle because as Maliseet people we struggle and not everyone always embraces it, which you are willing to do.

Elder Lapskahasit Cihkonagc (personal correspondence, April 20, 2018) shared near the end of our main interview:

> I know that what you're doing is going to be, or is, beneficial to not only yourself but the Indigenous people that it's going to assist with in the future. The future generations, who comes after me and who comes after you, are very important to me. I think about that all the time. So, yeah, thanks for having me. I really, really appreciate it.

In addition to receiving feedback from co-researchers, Kenny (2000) encourages seeking feedback from advisors, such as Elders. This is also congruent with the guidance gained from the eight recommendations put forward by 23 Mi'kmaq, Wolastoqiyik, Innu, and Inuit Elders from 37 First Nations in the Atlantic region, as well as the Inuit in Labrador, who participated in the Atlantic Policy Congress of First Nations Chiefs Secretariat (APCFNC, 2011) Elders Project. In particular, the fifth recommendation emphasized the importance of passing on and sharing Indigenous Knowledges before they are lost, and that this work be guided by the Elders from each territory. The sixth recommendation highlights the importance of being guided by an Elders Council, in contexts that include protocols and/or ethics for best practices in sharing Traditional knowledge, such as research. Finally, the seventh recommendation supports being

guided by Elders in the development and approval of "educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region" (APCFNC, 2011, p. 3).

The recommendations from Kenny (2000), and from the Elders Project (APCFNC, 2011) were utilized as guiding principles throughout this research, and in particular during the rigour and validation processes of this research. Consultations were performed and guidance was received on an ongoing basis from Wolastoqi committee members and Honourary doctoral degree recipients David and Imelda Perley, and Wolastoqi Elder Lapskahasit Cihkonagc. Additionally, as a result of guidance from Dr. David Perley, I presented both my research proposal and the research results to the MWC Council of Elders as a further validation procedure to ensure that this research was being performed in a good way. Relationships had previously been established with the MWC Council of Elders as I had attended council meetings prior to presenting this research on numerous occasions. The Elders provided positive feedback and validation that this research was being done in a good way. They also shared helpful lessons through storytelling, and recommended resources for reading. More details of the Elders' feedback will be provided within the sixth chapter.

Final Reflection

Wilson (2008) envisions a circle of accountability that the researcher has with all of these relationships, in four different ways. First, how the research topic is chosen; secondly, the methods we utilize for data collection; thirdly, the way we analyze what we are learning; and fourth, the way in which we present the research outcomes. I am accountable to the knowledge and ideas, Ntutemok, my Elders, and to all of creation. Relational accountability also extended to MWC, the Faculty of Education, and UNB as

a whole. I am also accountable to myself and have always been forthcoming about my own hopes and dreams, including that of receiving a doctoral degree as a result of engaging in this research. I approached this research with the intention of using a decolonizing theory and methodology, in a way that placed Indigenous knowledges at the centre. Indigenous research is indeed a spiritual process, it "is a life changing ceremony" (Wilson, 2008, p. 61), "a means of raising our consciousness" (Wilson, 2008, p. 69), and it is one that I am deeply honoured to have developed a special relationship with.

Chapter Four: Sharing Stories of Ntutemok

Introduction to Ntutemok

The primary purpose of this chapter is to share the stories and resulting themes from the Engagement phase of the research. During this phase (January-June 2018), Ntutemok were recruited with the guidance of Elder Lapskahasit Cihkonagc and as a result of personal and professional relationships that I had previously established with them. The longest professional relationship spanned over two decades, while the shortest began as an introduction by a mutual colleague six months earlier. Three participants identified as cis female; four as cis male; and one as transgender and Two-Spirit. Preferred gender pronouns (Egale Canada Human Rights Trust, 2019) are used throughout this dissertation as a basic act of respect for gender identity and in support of anti-oppressive practices. Three participants were recognized as being Elders, and five participants identified as being community members. Four individuals lived within First Nations communities, while four lived outside of those government-imposed boundaries; however, the latter often identified with a particular, home community. Seven co-researchers wished to be identified in the research by their names and/or Spirit names, while one chose to use a pseudonym to preserve confidentiality. Since they are at the very heart of this research, it is important that Ntutemok are introduced to you, the reader.

Nancy Harn. Nancy is Mi'kmaw from Ugpi'ganjig (Eel River Bar First Nation). She comes from a family of eight, where the values of family and education were instilled from a young age. Nancy is married with three "amazing, grown kids" and a grandson who fills her life with joy. During the research process, she was in the process of completing her Master of Education in Counselling at UNB and she offered a

unique and needed perspective in this research: the perspective of a student who was enrolled in a counsellor education program. During May 2019, Nancy graduated and she is now a Canadian Certified Counsellor (CCC) through the CCPA. Nancy and I also had the opportunity to work together for two years during her counselling practicum at MWC, and we were co-founders of Ntulsonawt Wellness Centre. During our research conversations, we shared lots of laughter and a mutual feeling of ease and joy.

Evan Sacobie. Evan is Wolastoqi and was born and raised in Sitansisk (St. Mary's First Nation). Evan shared his Spirit name, which means The Porcupine Runs toward Me. He comes from a family of five and also has his own two children, who clearly mean the world to him. His appreciation of his "beautiful culture and ceremonies" was evident throughout our research conversations. During the research process, he was enrolled in the two year Wolastoqey/Maliseet immersion language program offered through Saint Thomas University which he successfully graduated from during the Spring of 2019. During June of 2018, he also became an elected Council member in Sitansisk. Evan and I have been friends since June 2015, as we frequently participate in Sweat Lodge ceremonies together and share what is known in our circle as a "Sweat Lodge family" bond. Evan's embodied sense of everything spiritual and ceremonial is evident when speaking to him. As an example, he began our main research interview with smudging, and followed this with a beautiful song as he played his drum.

Needub. Needub is the phonetic pronunciation of a Wolastoqey word meaning friend. To preserve the confidentiality of Needub's identity within this research, I will not provide any further information. However, I want to share Needub's heartfelt reason for deciding to participate in this research:

It is because I want, at some point, this to be helpful to counselling and the wellness of my people. I'm not sure where this journey will take us, but I'm willing to share what little I've learned in life.

Shawn Saulis. Shawn is Maliseet from Woodstock First Nation. Shawn described his connections to Pilick (Kingsclear First Nation) and Negootgook (Tobique First Nation) during his introduction, and his Francophone heritage which came from his mom's side of the family. He described growing up with strong values related to his Maliseet and Francophone cultures, including the strong influence of both languages. Shawn is married and a father of five children. His love of his family was evident as he spoke and was reflected by the many family photos that lined his office shelves. Shawn graduated with a Master of Education in Counselling from UNB, and currently serves as a Guidance Counsellor for First Nations students at Woodstock High School, and he also has a private counselling practice in his community. Shawn is a CCC and a Licensed Counselling Therapist. Shawn and I have known each other for over a decade in various professional contexts. A highlight of our research conversations was learning about activities that we both enjoy in our everyday lives: anything related to reading fascinating, inspiring books and learning from our Elders!

Stel Raven. Stel navigates the world as Indigenous, queer, transgender, and Two-Spirit. Stel's ancestry includes Southern Inuit from NunatuKavut and Cree from Manitoba. Stel described their family's history of secrecy and shame attached to being "Native on any realm." However, Stel also described the inner, soulful knowing of being Indigenous. Stel has two children, who are clearly at the very heart of Stel's life. Stel has a Master of Social Work, works as a therapist in private practice, is a university instructor, and has a keen interest in sustainable community development. Stel and I

have known each other since 2016, and I would describe our research conversations like sitting down with a friend I had known my whole life; there never seemed to be enough hours, often late into the evening, for long, reflective discussions over the sharing of food.

Nojeeahbonumoet. This co-researcher's Spirit name means the One Who Helps All. Nojeeahbonumoet is Mi'kmaw from Metepenagiag (Red Bank First Nation). For the past 27 years, Nojeeahbonumoet has resided in Welamoktuk (Oromocto First Nation) where he met his wife and has raised his family. Nojeeahbonumoet is also a Sacred Pipe Carrier, Sweat Lodge Conductor and Keeper, a Traditionalist, and is recognized as an Elder. Nojeeahbonumoet and I met during June 2015, and I regularly attend Sweat Lodge ceremonies at his home in Welamoktuk. As I reflect on our research conversations, and Nojeeahbonumoet's presence in general, his gifts of storytelling and generosity of time and kindness with each individual who crosses his path, are things that stand out in my memory.

Lapskahasit Cihkonagc. Lapskahasit Cihkonagc is the Spirit name of Chris Brooks and it translates as Spotted Turtle. He gave permission for both of his names to be utilized throughout this dissertation. Chris is Wolastoqi and was born and raised in Sitansisk. He has traced at least two generations on his father's side of the family to Sitansisk, and he has been learning that his mom's side, the Sappier side, originated from Pilick and Negootgook. He has also learned important knowledge about his Mi'kmaw connections as the Brooks clan came from Shubenacadie, Nova Scotia. Lapskahasit Cihkonagc is a Sacred Pipe Carrier, Sweat Lodge Conductor and Keeper, a Traditionalist, and is recognized as an Elder. Chris and I met on June 28, 2015, when I attended my first Sweat Lodge ceremony at his home. I eventually shared a vision of

this research with him and asked for his guidance and support throughout this process. Chris has served in an integral role in this research, having supported me from the very beginning, and we have co-presented at regional, national, and international conferences throughout this process. Chris has led many opening ceremonies and guest presentations at UNB and was in attendance for the oral presentation of the research proposal on October 30, 2017.

Patsy McKinney. Patsy is Mi'kmaw from Dalhousie, New Brunswick, and she grew up outside of a First Nation community. As a result of discriminatory Indian Act policies, Patsy described how her grandmother's "Indian status" was taken away by the Canadian government when she married "a white man." This policy resulted in Patsy's grandmother no longer being able to live in a First Nation community, although they remained connected to the community of Ugpi'ganjig. Patsy is one of 11 siblings, who now live across the country. She serves as the Executive Director of Under One Sky in Fredericton and exudes passion about early childhood education. She is recognized as an Elder and currently serves on the MWC Council of Elders. I was first introduced to Patsy by a mutual colleague, when I attended a powerful guest presentation that Patsy delivered at UNB during the Fall of 2017. I was immediately drawn in by Patsy's articulate, vibrant, pragmatic, 'let's roll-up our sleeves and get to work' attitude, which was evident throughout the entire research process.

Overview of the Chapter

While analyzing the data, Kenny (2000) asks the researcher to "discern themes" and not "over interpret" (p. 147) the data. The stories of Ntutemok are at the centre of this research, and their words must be illuminated in the research findings. As Kenny (2000) points out, when participants see their words as occupying the most space when

the work is published, rather than the words of the primary researcher, the power remains with them. Kenny (2000) reminds the researcher to "fly high to see the big picture" (p. 147) of the data, and "to survey the land over and over again" (p. 147), like Raven. After walking away from each interview, I recorded field notes and themes based on the stories that stood out from the interview, which helped to facilitate the data analysis.

During the data analysis process, the sheer volume of data was at times overwhelming. I eventually stepped back and noticed that my focus was becoming too narrow in an attempt not to miss any important themes, however, this had been leading to an over-analysis of the data. It became evident after the analysis of several interviews that it was necessary to return to the broader perspective of Raven, as the essence of the stories had become fragmented. While describing each of the eight themes that emerged from the data in this chapter, the use of direct quotations is abundant and frequent, in an effort to share the stories as close to their original form as possible, with the intention of honouring Ntutemok.

I was also faced with the challenge of how to keep the spirit of the story alive on the printed page, as the oral form of stories is much different. As Archibald (2008) reminds the reader, stories typed on a screen or within an article do not have the "magic and power of the interpersonal interaction between the storyteller and listeners" (p. 149). Archibald (2008) suggests that the spirit of the story is best kept alive by telling it to others, and by interacting with it and making meaning of it in one's own life. I listened to these stories with my ears and with the intelligence of my heart and mind, while both in the presence of Ntutemok, and while listening to the audio recordings repeatedly when analyzing the data. This helped me to form an even deeper sense of relationality

with these stories, and with Ntutemok. It was as if we were sitting together again; I shared the same laughter and tears all over again and the broader themes became clear. When I returned for the Validation interviews, I found myself sharing stories between co-researchers who had not yet had the opportunity to meet. In so doing, the stories have continued to stay alive and have already benefited those who have participated in this research. As you, dear reader, befriend these stories, I also encourage you to listen with your eyes, mind, and perhaps most importantly, your heart.

Themes

Eight themes emerged from the interviews with ntutemok. They are as follows: (1) Violent Colonial Assaults; (2) Navigating and Reclaiming Identities; (3) Connection with Land; (4) Complex Community Dynamics; (5) Wholistic Healing Approaches for Addiction; (6) Classroom Spaces; (7) Employment and "Not Giving Up"; (8) Spirituality expressed through Traditional Ceremonies.

1. Violent Colonial Assaults

The truths and horrors of historical and ongoing violent colonial assaults towards Indigenous people in Canada has filled volumes and is beyond the scope of this dissertation. On multiple occasions, the written work and classroom instruction of Dr. Roland Chrisjohn at St. Thomas University was spoken of with reverence and was cited by Ntutemok. This would be an excellent place for any reader to begin who is interested in developing a deeper understanding of the context surrounding co-researchers' narratives and statements related to violent colonial assaults. Ntutemok exposed the dark history of Canada, which continues into the present day, in which the cultural genocide of Indigenous people has been (and continues to be) attempted in many forms, such as Indian Residential schools, the Sixties Scoop, and forced disconnection from

land and language (TRC of Canada, 2015a, 2015b). In an attempt to be thorough and focused in their summary of criminal actions inflicted on Indigenous peoples in Canada, Chrisjohn and Young (1997) detailed many offenses within the categories of: (a) Physical Abuses, (b) Psychological/Emotional Abuses, and (c) Enforcing Unsuitable Living Conditions. They also described omissions of action including (a) Church Inactions, and (b) Governmental Inactions. The impacts of these oppressive and violent colonial assaults are uncomfortable to talk about for many non-Indigenous people. Many have "White amnesia" (Moeke-Pickering, et al., 2006, p. 2), a common racist strategy used to ignore and forget the enormity of the injustices that have been and continue to be perpetrated on Indigenous peoples. Another frequently heard colonial narrative is that these events occurred in the past (Cote-Meek, 2014), however, Ntutemok shared experiences that demonstrate how colonization is alive today.

Each co-researcher spoke about how their understanding of the effects of colonization had grown over time. For some, this clarity had been developing over decades, while for others, it was more recent. Ntutemok reiterated that many of the challenges currently facing Indigenous people are a direct result of the impacts of colonization. Shawn Saulis shared some of the before and after 'contact with colonizers' contrasts that had entered his awareness:

> We wouldn't have a lot of the problems before colonization that we have today. I feel that a lot of the problems stem from the colonization and the residential school experience and the *Indian Act* and all that sort of stuff…If we look at how our youth were before colonization, we had a wide variety of jobs within our own community. We had hunters, we had gatherers, we had people who would make tools, and we had people who would build houses or structures and

> clothing. Just spending the time with the people who were good in those things, that's how they found their way.

Shawn shared a reflection on his personal journey, and his early desire to learn more about Maliseet history and language. He described being met with resistance from both Indigenous and non-Indigenous people, as if this desire to learn more was not a worthwhile endeavour, and on an even deeper, personal level, something to feel ashamed about:

> Yeah, even now looking back, I'm just trying to think about what that felt like. There was a disconnect; it was like a taboo subject, almost. You were almost; it was almost a way of sort of assimilating into a different way. We are always told to get a good education. When I was older, that's when I sort of got more curious. I wanted to learn more about Maliseet history or the language. From a lot of people, it's like, "What's that going to get you in this world?" Looking back at that now, I can see that was the effects of the day school system and the residential school system. That is exactly what they wanted to bring out of the people. I can remember that it was almost like a taboo subject or something to be ashamed of. It was almost something that you didn't want to talk about - what you got if you were going to hear something about First Nation history or something, oftentimes it would be the stereotypes that I would hear about. You would feel shame about that, so you didn't really want to go into it too much. I don't know. I didn't understand. It just didn't feel like a positive.

Lapskahasit Cihkonagc also reflected on the importance of understanding how assimilation processes, such as those practiced by the churches and government through Indian Residential Schools, have affected the well-being of Indigenous peoples. He

proposed a solution, a resurgence of Traditional Wolastoqey knowledges, including the practice of the seven sacred teachings of love, respect, humility, honesty, courage, truth, and wisdom for both Indigenous and non-Indigenous peoples:

> After I asked about clan systems and totems and all that other stuff, I remember my mother didn't follow the traditional ways. She spoke the language, but she was raised from a religious perspective, which, again, is those assimilation processes that were brought in previously. Those are the things I didn't understand, knowing what I know now in regards to the education that I've been receiving over the last maybe three years, in regards to residential schools. I was first introduced to that working with offenders, when they started talking about healing plans and all these different things that affect our people to this very day. Learning about these things has helped me immensely to understand why people [Indigenous peoples] sometimes are where they are in regards to issues in their lives. For me as a Traditional person, to understand these things makes me a better teacher.
>
> Well, again, from what I've been taught, at one point before European contact, and you can reflect and tie it into a modern-day type of process, there were no prisons. There were no rehab centres. There were no jails. There were no drugs, no alcohol. People lived in harmony with one another, and people lived in harmony with the environment around them. The earth. The air. The water. The fire. Those values in regards to the seven teachings, respect, trust, love, humility, courage…those are basic human values that I believe each of us are born with. They have to be; just like when you plant a seed and watch it grow into something beautiful like a tree or a flower, that's the same as a human being.

We have to seed the next generation of our people with these values in order for them to live a good life. Again, number one is with each other. You know, with themselves, from within, and with everything around them.

I know times have changed. Can you ever turn back the clock? No, you can't, but you can do it in a modern type of thinking. Just keeping that old cliché of going back to basics, and living your life based on those seven values. I think that our Traditions have survived a process of assimilation, a process of entities trying to extinguish these things. I'm just a prime example of that, of being ashamed, of being devalued, of being disconnected for a better part of my life. It wasn't until I was in my forties that what I call 'the sacred fire within' started. It was always there, but it started to rekindle itself.

If we can do that with as many people - it's not just Aboriginal people. It's everybody because at the end of the day, we are all brothers and sisters of this earth. Those seven values and belief systems are entrenched, I think, in our DNA, in our biological side of things. They have to be brought out and nurtured with guidance and direction from teachers, Elders, Traditionalists, or whatever term you want to use. Like I said earlier, when you think about categories of negativity in regards to high education, overrepresentation, and negative impacts, the Aboriginal group are going to be at the head of each of these negative categories in regards to suicide, teen pregnancy, drugs, and alcohol. So, as Traditionalists, we have to try to instil these basic values in the next generation of our people.

Lapskahasit Cihkonagc described in more detail the impacts of intergenerational trauma while growing up:

For me, growing up in my community as a young man, I seen a lot of negative things, especially domestic violence and alcoholism. My father was an ex-military person…My father was very abusive towards my mother...I think my mother drank because of him. She had to probably follow along with his lead, I guess. When he drank, he became violent, and most times he would, from my perspective, what I seen and what I remember, take it out on my mother. My mother used to tell me that when I was born or being born, you know, inside the womb, inside that special place, he threw her down a flight of stairs, with me still inside her…I grew up, I guess, in a dysfunctional family dynamic. I remember growing up, and I was always saying to myself that I would never, ever be like my father. He died, I believe, when I was probably 11 or 12 years old. I never really remember too much good memories of him, positive memories of him. I remember that I know that he never shared those three important words that we should share with everybody we are close to on a daily basis, which is Koselomul [Wolastoqey phrase meaning: I love you].

To me, it was learned behaviour. As I grew up, not having a father in my life, being ashamed or being disconnected from certain things as I was growing up, I believe I lost the language side of things after my father died. Both my parents were fluent in the Wolastoqey language. My mother still spoke it. It's sort of like a cut-off. Most of my older siblings can speak, and maybe the last four of us are really not too good at the language side of things. I don't let that deter me. I accept it for what it is. You know, I'm trying to learn a word here and a word there. Since I've been living, I guess, a Traditional lifestyle, it's gotten better for me. It's just learning. The thing about technology too, if you

> want to learn a word, you can go on Elder Google, and find that word that you're looking for, sort of thing. It makes you understand things a little bit better from a traditional perspective. I guess I grew up. I rebelled. I remember rebelling and leaving home, but I wasn't too far away. I was still in the community, but I was hanging around with another family, and they took me in. You know, just to see a different perspective. I guess it wasn't until - I remember Elder Harry LaPorte bringing these ways; Elder A, Elder M, Elder S, I can go on and on and on. Back in the early eighties, making fun of them. Ridiculing them. Knowing what I know now, in regards to certain things historically that I wasn't aware of back then, when you get a chance to self-reflect on how it used to be compared to how it is now, it's almost like you come full circle in your life.

Chris went on to describe how, in response to what he now understands as being intergenerational trauma, he repeated the cycle of violence and alcoholism within his own family. He did not know "how to be a father" and now understands how much he hurt his own family and has been working toward healing these wounds.

Co-researcher Evan Sacobie shared his thoughts and feelings regarding the historical and ongoing violent acts of racism towards his culture and people, including Indian Residential Schools, the Sixties Scoop, and languages and ceremonial practices being stolen and/or criminalized. While Evan shared his journey of connecting with cultural practices and his Wolastoqey language, he made a strong case for why this history needs to be openly shared and understood by both Indigenous and non-Indigenous peoples:

> It's important to talk about the history because the people need to be educated. Regardless of how many people hear it or regardless of how many

people don't know it, without knowing it, there are still a lot of derogatory or racist comments directed towards Skicin [Wolastoqey term meaning: People of the Earth, in reference to an Indigenous person]. Without fully, fully, fully understanding what our people went through. You'd have to be heartless to not have some sympathy and think, okay, maybe they don't get everything for free. You can't put a price tag on a child's life. You can't put a price tag on how women felt when their kids left for residential schools and never came back. We don't know how big or beautiful; our culture is beautiful. Our languages that I'm learning right now are beautiful, but they could be a heck of a lot more beautiful had some of the things not happened. We can't change the past, but I really believe that it's important to really, really educate on the history - the real history - of what the government and the Catholic church implied upon us and, more importantly, took away from us without knowing the significance and the importance it held within our communities. Our relationship to the land. Our relationship as a community. That's a big part. If you understand that, then you'll understand that we are a beautiful, beautiful people. Roland Chrisjohn does a good job with *The Circle Game*…I've had some of his classes, and I've heard him speak many times. I went through the public school system and I never learned about it. I learned about World War II and what Hitler did with the Holocaust and whatnot. I never learned about what they did to my people.

How can you just come into a community and take children from their parents and think you can make them better? What made them better than the parents that were actually doing it? It's impossible, unless the parents were really, really, really, really, really bad people, which I highly doubt. There is a

connection there that is not seen that you can't prove, and it's love… A lot of those kids had to leave with strangers; leave people they love with strangers. Forced to speak a language, or hurt when they spoke a language, but that was the only language they knew. There are many other people that are fairly educated on those parts of history, but I feel it should be, it definitely should, you know [be taught].

Understanding the treaties, yeah. We never ceded any lands in the original treaties. I'm sure there's documentation. I mean, time doesn't heal all wounds. There would be a lot of people that are, you know, we're entitled to this, we're entitled to that. I don't think what was done to us was right, but I'm not going to fix it by myself, and I'm happy with what I've got going on right now. That would be a lifelong battle. Some things are very, very hard to . . . Some mountains are unclimbable. But it's important to teach the significance that Skicinuwihkuk [plural form of Skicin] had with our country, and why we are the way we are.

I speak to the ignorant people who think we get free houses and free jobs and free money. Those are the people that I speak to because I deal with a lot of that. Nothing comes free. Why do we have our own Minister that takes care of us? You know, I don't know why we do. I got a pretty good idea why we do. It's because they've taken all that from us and hit us when we were at our most vulnerable. Put us on reserves. Made us live where we live. If you can go and take kids from your house, surely you can move people wherever you want, all in the name of the British crown.

> There's a lot of ignorance today as to why we are the way we are. That travels forward into the teenagers of the world and the troubles Aboriginal teens face when they go out into the white communities. There's a lot of racism. I don't care what anybody says. And how do our young teens deal with that? We need to be uplifted. We need to be [speaks in Wolastoqey] - we need to be proud to be Indian. We need to be proud now, young. That's where it starts, so when they do come out into the white world, the ignorant people will not bother them. They'll recognize their importance and they'll recognize their significance and the value that they hold as a human being, but more importantly, what they represent as an Aboriginal. There are so many things that are beautiful about us, and that starts with ceremony. It starts with our drums. It starts with our pipes. It starts with just being a good person. If everybody was a good person, we'd be fine.

Although co-researcher Patsy McKinney's grandmother was a fluent Mi'kmaw speaker, she was fearful of speaking it openly. There was shame and secrecy that surrounded speaking her language as a result of violent colonial assaults, and this was passed on to the family:

> The example is, we lived with my grandmother. She was a fluent speaker of the language, but we rarely heard her speak it. When we did hear her, she would swear us to secrecy. Her sisters would come visit her, and they would huddle in the living room and speak Mi'kmaw in whispers in her own house. That was a curiosity for me. Why would she be afraid? How bad must it have been for her to have been afraid to speak that language in her own house? In the

privacy of her own house…When her sisters would leave, she would swear us to secrecy, "Don't you tell anybody I was talking Indian."

Who would we tell? Was there some language police that would come and arrest ya or fine ya? But I didn't ask those questions until I was an adult. I didn't think about those things and what that must have meant for her, for that to be so ingrained in her, to be scared to speak the language in the privacy of her own home. Of course, when I was a kid, I didn't think much about it. But as an adult, I was like, wow. That must have been pretty bad.

Patsy shared how these colonial assaults were intentional by design, legislated, and how survivors often internalized blame:

Very much. Sitting around with older individuals - of course, that was the 70s; what was going on then was this whole awareness of the discrimination in the Indian Act, and the whole 12(1)(b), where they repealed 12(1)(b). So many women were kicked off reserve because they married white men, which was the circumstance of my grandmother. Then I got curious about what happened. Why was she kicked off? Then realizing that was legislated. Why would somebody legislate that? One question led to another question to another question because it's not an accident. This was by design. This is what's not getting said. All of what has happened is by design, and it wasn't just historically. It's still happening today. That's the piece that we could be doing so much more on, especially these academies. It was by design, and it certainly was not our design. It was legislated.

They showed us a little video, and it brought to mind that I have spoken to, too many to count, and have listened to survivors of residential schools. I've

> seen movies on them. They showed us this little clip of this man sitting around talking about it. The interesting thing that I've noticed, not a single survivor is pissed off at the people that did this to them or the government that allowed it. You know what they're saying? I feel so bad for the way I treated my own children and my partner. I had one older man say he hated his mother for sending him there. Like she had a choice! He said, "I know now that she didn't have a choice." From the time they came and got him, he was five, and he said when they were taking him, he was excited to go. He said as a five-year-old, he thought he was going on a big adventure, and she was crying. He said that was the last time he got to see her because while he was away, she died. But shortly after he got there, he realized this was not an adventure because of the abuse that he endured. He couldn't imagine what he could have done that was so horrible that she would send him there. Do you see what I'm saying? They're not blaming. They're holding all of the blame, all of the guilt.

Patsy went on to describe modern day acts of colonialism and racism, including the lack of funding for important programs that contribute to the well-being of Indigenous peoples:

> Is it any big surprise why Aboriginal people are in the position they're in today? What are we doing to change that? No, we don't have residential schools anymore, but I'm trying to run a program that is grossly underfunded. What's the difference? Can I hire the cream of the cream of the cream? The best trained early childhood educators? Nope. Why? So they will use fiscal restraint as an excuse, but you have all kinds of money. I can't remember the amount, but it

> was a gross amount of money that went into celebrating the 150 years. Give me a little piece of that! I'll show you what I can do.
>
> Those are the questions that need to be asked. Why is that? Why is that? Every time I have to turn a child away from this place, which is quite often. We have a new school year. We are ending our school year, but we still keep kids through the summer. We run a summer program, and a new school year in September. Mary will go through the file of kids on the wait list. Over half - I would say much more than half, probably three-quarters of them have already aged out. They will never benefit from the program. They are going to start school in September, mainstream school. How does that happen?

Patsy continued to share other experiences of racism that occurred during her own post-secondary education as a mature student. Although she described her overall experience as being positive, the institution itself was "not a very safe space." She described herself and a young person of colour as being the only two individuals from marginalized, oppressed groups in her cohort who overwhelmingly came from "White privilege." She described her experience:

> Because I'm not visibly Native, I was privy to some pretty nasty racial comments. Like I said, the common question was on Aboriginal rights and land claims and the whole Marshall case. That was in all three years, and also in multiple courses…Those conversations were happening constantly, and these kids would be sitting in a classroom before a class started and would be saying some pretty - it was not anything I had never heard before. I just thought it was going to be different. It had been 40 years, or 30 years anyway, since going to

university the first time. I just thought maybe we had made some progress, but it was pretty obvious we hadn't.

It was things like, you know, "Fuckin' Indians. They get all their education paid for, and they just drink it away. They don't do anything with that opportunity, and they're so lucky to have that opportunity." I was like, wow. But they didn't know that. When they did find that out, it was embarrassing for them, but then they were still pissed off at me. Like, that was my fault? I should have said something right away, so they could have held their racism in check. But in their defense, they were young. They were very young. Yeah, very, very young, and just ignorant about the real issues and what the issues are for Indigenous. That was 10 years ago - I was 47, and that was painful for me. I can't imagine what it must be like for somebody coming from high school. An Indigenous person coming fresh out of high school and having to sit in that space. That would be pretty bad.

Patsy continued to share more examples of how colonial violence and racism are alive and thriving. She provided a local example of how quickly a contaminated drinking water situation became a crisis and was immediately fixed in a predominantly White community, unlike many First Nations communities across Canada who continue to live without clean drinking water for years:

I don't know how to prettify that up. That's what happened. Then allow that to settle in and have the conversation around that. We all know what the statistics are around every social issue imaginable. How did we get here? This is one of the wealthiest countries in the world. How did we get here...I use the example that just after they had a boil order at Fredericton Junction…It's a little

community, I don't know, a half hour drive away. How long did that boil order last? 24 hours. They fixed it. But we have First Nation communities, over a hundred of them - over a hundred First Nation communities in this country on boil orders for 10 years. How does that happen? Those are questions that should be asked of students, and you can't graduate until you can answer that question. And I'm not going to give you the answer, but you need to answer that. How did that happen? How is that happening right now? This is 2018, and they don't even have clean water. It's not a mystery. Everybody thinks it's some historical thing, and it's much better now. It is not any better.

If you look at all the statistics, we're still overrepresented in the prison population and underrepresented in the employment sector. I think our suicide rate is now five times the national average, and at a much younger age. How bad does it have to be for an eight-year-old to want to take their life? But nobody is asking those questions. Nobody is asking those questions. Not how you can fix it - how does that still happen today? Then we'll talk about how we're going to fix it.

Especially around research, the questions are almost always formulated around how they fix us. It's these systems that are not working for Indigenous people. They're not working in community, and they're not working out of community. Those systems create the mess that we're in. Until we get real about changing some of that, things are not ever going to change. Even if we change people's attitudes. It's not important. If these issues were important, people would do something about it. If they're not important, they're going to have an excuse not to do anything about it. To me, it's not rocket science.

Co-researcher Stel Raven shared a personal journey of arriving at understandings related to individual, collective and intergenerational traumas resulting from colonization. As Stel emphasized, it is very important to understand how intergenerational trauma is passed from one generation to the next, even in the absence of personal trauma. Stel discussed the importance of actively making space for the emotions that continue to arise when working with individual and collective traumas, and how difficult this can be in a country that continues to be actively racist and violent, while also aspiring for reconciliation:

> I once heard somebody interviewed that talked about the experience of trauma and how it's passed on. Even if that generation isn't experiencing the trauma, they still have to actively work to do it. Now I'm already trying to be aware of that, of knowing my children - I can break the cycle, yes, and hopefully it will be a little bit easier for my children than it is for me. They need to still know that this is a part of their history, and because of that they are going to have to make accommodations in their own lives. They're not off scot free because of this. They haven't experienced the same kind of trauma, but they still have the impacts of trauma in their lives. I think that's been a major part of my motivation.
>
> That also trickles into my professional life, in the fact that I work with trauma. I think that my experience of being on a path of healing, I think maybe my empathy is higher? I understand how difficult it is…There are the individual traumas that individuals experience. Those would be the various whatever, physical, sexual, just traumas that occur. But recently, I've been more aware as I've been progressing as a professional, as an Indigenous professional, in

communities and in academia. Right now, I think with what the political climate looks like, there is so much conversation about reconciliation that there is more awareness, for me, of the sense of that collective trauma. The collective trauma of acknowledging that you are part of a larger story that you have no control over. It's not that you're just a part of it, but that you experience this. You experience it on a soul level, where you have these emotions.

Lately, for me it's been more that the feelings of anger come up sometimes. I get angry at these things that I feel connected to and I don't have. I talk with one of my friends sometimes, and we talk about how our generation does not have the Elders who are giving us - in our experience, my friends and my experience in Labrador - we want to have the wisdom of the Elders. But as Two Spirit people in the community, we often face this other level of discrimination from our own people. We are trying to find our teachings and we are trying to find our place, and we are told no. You can't be here. We know. We know because we've been able to connect with some people. But the experience has been that we have to go out, further beyond.

All of those feelings come up, connected to that collective trauma. We are a part of this larger thing. Feeling those feelings and experiencing those, it's almost - sometimes it's talked about like blood memory. I think there is that piece of having to acknowledge that we have our individual traumas, but we also have to honour and give space to heal and experience all of those feelings that come from processing any other trauma that's connected to the collective trauma. That's the anger, the sadness, and all of these pieces, with an extra level of not having control. You can't just set boundaries. You can't.

> You listen to your government talking and saying, "We're working towards reconciliation", and then the next thing that you hear is the justice system, over and over again, that is so rooted in racism. To feel that, to feel those feelings, we have to be able to honour those pieces, to honour the history. That's a whole other piece. How do we do that? How do we make space for that? Can we do that honestly right now, when we are still in the climate that we are in? It is still actively racist, and cultural genocide is happening still.

Finally, Needub shared a story of how disheartening it was when non-Indigenous historians knew more about the history of her culture than she and many community members did. She eventually understood that intergenerational trauma resulting from historical acts of violence and racism was at the root of her parents' fear of sharing cultural and traditional knowledges. In an effort to protect her, she was denied these important knowledges of who she was, as a Maliseet woman. Needub described the pain of this disconnection, and the journey of reconnection:

> When we built the canoe here, there were a bunch of historians that came round. I was listening to them. I told one of them one day, "I feel like crying, almost, when you guys are talking." He said, "Why?" I said, "You know more about us than we do." He said, "What do you mean?" I said, "Well, everything you're talking about, we never got taught that growing up." He said, "Why not?" And I knew why, because my parents had told me. They were afraid to teach us that because they thought we were going to get punished or get hurt for that.
>
> But I felt like God made me a Maliseet woman. God made me with the colour of my skin and gave me my language. To me, that's how I'm supposed to be. Just the same way as a bird is supposed to fly, I'm supposed to be that way

because God knows better than anybody. That's how I looked at it. That's why I felt deprived. I felt like even my own parents didn't believe strong enough or value it as much as I did to give it to me. I did tell them, before they passed, that I thought it was a big mistake. I had that love right from the time I was born, and that was never nurtured. I told them that I know I would have carried it on. I have no doubt about that, but I wasn't given the opportunity. I said, "If your parents don't give you that, who's going to give that to you? Who's going to take the time to plant that seed in you?" Even when I went out west to learn, they didn't want me to go. Well, my dad was dead, but my mom begged me not to go. I said, "No. I've had this hole in me all my life, and you never gave it to me. I'm going to find it and I'm going to give it to myself."

I knew because of that hole I always wanted filled. I was hungry to know who I was and who my people were, and to learn those natural ways. I was hungry for it, right from the time I can remember, my earliest memory. I never understood why it felt like that part of my learning kept being pushed back, pushed back, pushed back. When I went out west, and I told my mom that, I said, "No. All my life, I've been asking you guys questions, and you would never give me answers. That hurts me. I should be able to trust my parents. They should be able to answer my questions, but you chose not to. So, I said, "I'm going to find the answers, and that's why I am going." She cried and she cried and she cried. But I said, "No, I have to do this for me." And off I went. I found my answers. Even in things that they didn't talk about, I had memories of what they did. When I'd see it out there, if I asked questions, they would tell me

why. And I knew, now, why they were doing that. My parents knew; they just chose not to share because they thought it was not to our best benefit.

That's where I got my answers from what I watched when I was a kid, the things that I observed but they would never explain. In the course of me going and observing and helping and whatnot, I got my answers. You know the truth when you see it because something inside of you is triggered. I'm not kidding myself. Whatever gave me that love is part of my ancestral DNA. I know that. Whatever that hole was that I was trying to fill was because somebody within my DNA was missing that. I happened to get that particular gene. I have a big family, and nobody else seemed to go as far as I went to find answers. It doesn't make me better; it just makes me, I guess, very passionate about what I knew my spirit needed. It took me a long time to say, "Okay, I'm done asking. I'm done beating my head against the wall, and I'm going to do something about it." So off I went. That's why my mom cried. She really thought my searching was going to be to my detriment, but it hasn't been. She did acknowledge that before she passed away. She knew.

She told me that in her own life and my dad's life why they were afraid. I understand today that it was back in the time when doing those ceremonies was outlawed, carrying pipes or drums and all that was bad, was outlawed, and you were going to get penalized in some way. Both their parents, both my parent's parents, paid a high price for practicing that. So, they made up their mind. They knew. They were brought up with that. They knew, but they weren't going to pass it. She said, "Maybe we were wrong, but we honestly thought that we were doing what's best for you."

I explained to her my point of view, that that's who I am and that's my essence. To me, that's my right to have that, and it is nobody's right to keep it from me or take it from me or whatever. I told her, I said, "That's why I made up my mind when I did, before I had kids. I'm not going to get old and think - oh, I wish I did this, I wish I did that. I'm going to do it." And I did it. My kids all have Indian names, and my kids went into the sweats by two months old. They've been in different ceremonies. They may not choose to walk this way when they're older, but in my mind, because I was deprived, they were not going to be deprived. I made sure right from their developing roots that they were going to have that, and that's what I did. All the people in the ceremonies that I went to, they watched my kids grow. To me, they treated them like they were their kids, because they saw them around all the time. It will be my kids' choice from then on in if they want that or want something else, but that's their choice.

Me, I didn't have that choice. That's the part of the hole, and that's why I made that journey. I got that hole filled. I'm very, very thankful. But when I go back to meet my Maker, I feel like I have what you gave me…I didn't have my spirit amputated, because I didn't want it to be amputated…I guess the message of the healing would be that I knew inside of me, that passion that you have, or that piece you feel that you can't move it out. Nobody was going to give it to me. I had to give it to me. It doesn't mean that I worked it out on my own, no. I had to take the steps that needed to be taken to learn what I needed to learn to put in there. Just like you fill a pipe, same thing. I had to put that into my being, into that hole in my spirit.

In conclusion, Lapskahasit Cihkonagc envisioned a way to both acknowledge and understand historical and ongoing violent colonial assaults, while also moving forward in a way that promotes working together:

> I'm one, I think, you know, the old ways are respected. But at the same time, as a Traditional person, we have to be open to change. We have to be flexible to other people. I know from an academic perspective that doing research - I mentioned this to you before. I think our people have been documented, researched, prodded, probed, whatever you want to call it, to the point where I think some people are just tired of it. Maybe wondering why we are the people - you've gotta think about it from our perspective in regards to extermination. These words are not coming out to the general public, and the government is not going to come out and admit that yeah, we're trying to get rid of you. They do it in a subtle process or way. I believe that is still their objective.
>
> But at the same time, we, as individuals, both from a western perspective and an Aboriginal perspective, understand these things. We, as individuals, have to share. We, as individuals, have to learn, and we individuals have to grow. The past is the past. We're in the now, and we have to look forward to the future. I think that the things that you're trying to bring to others [through this research] are positive, and I told you this before. If I didn't believe in what you were doing, I wouldn't be sitting here right now, having this conversation with you…You know, I don't have all the answers, and there are some things in my life that I'm still working on. But I'm understanding about learning more about the processes of extermination, the processes of assimilation. But at the same

> time, we have to put that in the past and move forward, working together. That is my perspective about working together.

2. Navigating and Reclaiming Identities

The cultural value of interconnectedness with, respect for, and responsibility for all living beings was emphasized as Ntutemok introduced themselves. They introduced themselves in a way that demonstrated their connection to land or the territory that they originated from, often identifying a particular First Nation community. They also shared information about their family members, often including their grandparents, parents, siblings, partners, and children. Some also began their introduction by identifying their family clans and Spirit names. Sometimes they spoke about their relationships with ancestors, Elders, youth, and the next seven generations. During one interview, one co-researcher's introduction lasted for 45 minutes and included all of the relationships listed above as a way of introducing themselves "in a good way" and utilizing story as a method for sharing all of these personal and interconnected identities.

There was a shared sense that it is important to know where one comes from, and also that this can be very challenging to navigate as a result of colonial assaults which have stripped Indigenous peoples of their identities (Hart, 2002). Some felt disconnected from their culture while growing up, while others felt proud of their culture. Others described a very different experience, one that reflected a racialized colonial construction of what being an "Indian" meant, which was akin to being sub-human (Cote-Meek, 2014). For most co-researchers, there was a sense of having been on a journey to learn more about their identity. Patsy shared her experiences:

> The challenge was, I tell these young people today that have access to Elders on a regular basis if they are living in community, that there were no Powwows in

> my generation. There was no language. There were no cultural pieces, no celebrations. There was nothing good about being an Indian growing up, in my generation. Nothing. I mean, that's a sad statement when you think about it. Absolutely nothing. The message, including from my grandmother, was quite clear. They never said it in words, but it was clear: It would be better for you if nobody knew. Because we weren't visibly Indian, we could get away with that. It was a little harder in our small community, where people knew who we were. But certainly, as I left home and went off to college, it was easy to deny it.

Patsy shared her journey of navigating two worlds. In the Euro-Canadian world, she wore the label of "just an Indian" and within the Indigenous community setting, she was "never Indian enough", a reflection that was also shared by Ntutemok:

> But then I got curious as to why I was denying it. Why would I want to deny that? That just opened up a whole door of questioning around what it meant to be an Aboriginal person, as a young person growing up. That became my absolute interest and focus: Why was that? Why did I feel the way I felt? In most cases, I felt embarrassed when people found out that I was Indian. I use that term not disrespectfully. In the generation I grew up in, that was an easy term. That was what we were identified as Indian. I don't mean any disrespect when I say it. We never got to say who we were. We never got to say we were Mi'kmaq or Wolastoqiyik. It was you were Indian, or Micmac, or Maliseet. Even those, it's so interesting now, all of those terms have changed. We're using our own language more, which is really exciting.
>
> I was growing up in a big family and growing up straddling both worlds, pretty much. Never, ever feeling Indian enough. The message from community

> was: no, no, no, you are not a real Indian because you don't have a status card. You can't speak the language. You don't know anything about the customs. You didn't grow up in a reserve. That was the message from our own people. The message from the non-Indigenous people was that of course you were Indian. You're just an Indian. It was never said in a very respectful, positive manner. We ended up being discriminated against because of who we were.
>
> My early experience in Catholic school, and my brother's especially, was horrific. It was horrible, horrible, which should have been the best school years. Primary school should have been the best, and it was horrible. There was always this tension in my family around how to be an Aboriginal person. People don't think about that much, but how do you be an Aboriginal person when you're not really sure? When you don't have access. We didn't have access.

As a younger person, Stel was also taught to keep their Inuit and Cree identities hidden, and they related to Patsy's journey of navigating two worlds. However, Stel described an inner knowing that always seemed to present on a deeper level, of what being Indigenous truly meant:

> Both of my parents were of the generation that for their parents, it was not okay to talk about being Native on any realm. My mother tells the story of how my grandmother was raised. When she was really young, they would have Powwows in their backyard. One time, it was my grandmother who said, "Well, if we're not Indians, why do we do this?" And that was it. It was shut down, and never again was it to be spoken of.
>
> As my parents got older and their parents got older, it became something that was allowed to be spoken of again. I think I navigated the world as always

> knowing. My soul, it was just this - when I say my Indigenous worldview - I feel like that is something that has been a part of my experience since as long as I can remember. Then we started to talk about it a little bit more, and for me it was a process of being able to hold that title and feel like I can hold it, and that that can be who I am, even though it has sometimes felt like I had been given a message of, "You're not native enough." Your skin is not dark enough, and you're not all of these things that make you think you're not enough.

Stel pointed out that a critical understanding of oppressive and violent colonial practices, including racialized constructions of Indigenous identities, are an essential part of the journey of identity retrieval:

> My oldest child is 10 now, so it would probably be like 12 years where I've really embraced that. I've been able now, with education and all those pieces, to understand the history of that as well, and how my experience with my identity as being Indigenous has been shaped by colonialism and cultural genocide and all of those pieces that I now have the privilege of knowing. I grew up with a lot of abuse and a lot of trauma around me. There was trauma that I experienced, but there was also my parent's trauma, their individual traumas, and traumas prior to that. I didn't even understand until I was a young adult that what I was experiencing was traumatic. For me, this was just the way that life was. I truly did not have a concept that abuse was not a part of everybody's life.

Nancy also related to the experiences of Patsy and Stel. She painted a picture of one family member who proudly wore their observable Indigenous identity. Although this individual was fully accepted in their First Nation community, they were met with discrimination in non-Native contexts. In contrast, another family member with lighter

skin was able to manoeuvre without resistance in non-Native settings, however, was viewed as not being Native enough in their First Nation community. Nancy also described a struggle of navigating two worlds, "on and off reserve." While sharing the following story, Nancy reflected on her use of the word "reserve," and how the ever changing lexicon of politically correct words has also influenced her identity, including connection to place:

> I remember one time, the whole idea of it's no longer called a reserve...When I grew up on a reserve, my childhood was a good childhood where it was spent outdoors. It was spent down at the beach. So when all of a sudden they're telling me that 'reserve' is this horrible word, and it now has to be a First Nation community, I get it. But even that does something to who you identify as, you know? It takes a while to get used to it. I notice, still sitting around with First Nation people and you're chatting, reserve comes out so much easier than my First Nation community. You know what I mean?

Nancy also described the responsibility that she felt to counter racialized constructions and stereotypes about Indigenous peoples. She shared what her experience was like growing up with very strong family values, including those of a peaceful, loving, structured home environment and education:

> I think growing up First Nations, I always felt like I had to do more, be more - in order to break a lot of the stereotypes, and I think that's what's pushed me to where I've come to today. It's something that I chose to carry, I know. Basically, it's the idea that we as First Nation people are not good workers. We're not great employees. Basically, we want to live off of social assistance and EI and only work part-time, just enough to get by and get EI. That we're not

> good with alcohol. We're all deep into drugs and alcohol, and basically if you're on the reserve, you've got to be careful because it's very negative and there's going to be a lot of fighting. You know. That's what I grew up fighting.
>
> For me, I grew up in a family where my dad was a drug and alcohol counsellor. My mom, when she finally did leave the role of being a housewife or mother, she ended up being an attendance officer for the kids at school. Living in a house with so much wrapped around education is the key to being successful. Yeah. I kind of never lived the life where there is a lot of violence in the home. I never lived the life of waking up with my parents drunk and passed out. That's just not my reality. We all had our seat at the table. We knew supper was at 5, 5:30. You came in when the nightlights came on outside…We had a bedtime. We had a routine. There was a lot of emphasis on family. It's totally not what the stereotype said, and I just felt like it was my responsibility to make people aware that that's not everybody's reality. There are good and bad people whether you're on reserve or off reserve, and whether you're Indigenous or not.

3. Connection with Land

Wildcat, McDonald, Irlbacher-Fox, and Coulthard (2014) challenge readers to consider that, since the very root of colonization is about displacing Indigenous peoples from land, "decolonization must involve forms of education that reconnect Indigenous peoples to land and the social relations, knowledges and languages that arise from the land" (p. 1). They shed light on how settler-colonialism has used institutions of Western education to undermine and separate Indigenous peoples from land, which is their source of knowledge and strength. The basis of their inquiry, that land is valued as a source of knowledge for Indigenous peoples, was supported by Ntutemok. Ntutemok spoke about

their close relationship with land, how land and water were nurturers and providers for humans and other living beings, and land as a place where many other relationships and activities took place, such as family hunting for moose or deer. As an act of honouring Wolastoqey knowledges within written text (outside of quotations of Ntutemok which are left unchanged), the determiner/definite article "the" is not used before nouns such as land, earth, sun, and moon to avoid the objectification of nature, which is a Euro-Canadian practice, both in speech and written text. I received this teaching of non-objectification from Elder Imelda Perley.

Patsy shared how connection to land is a deeply held cultural value for Mi'kmaq and Wolastoqiyik, and how this relationship also comes with responsibilities in the present, and for future generations:

> Why was our connection to the land so significant? It still remains, to this day, hugely significant. That's a cultural piece. We understood our place in the universe in relation to everything else. We didn't understand it on a molecular level or scientific or chemistry level, but we understood it, and now that's how it gets explained. But we understood that, and we understood it deeply. Why? Because we understood our existence was dependent on the land and everything that it provided. To me, those are significant pieces. If your existence is dependent on the land and the water, would you destroy it? Then you are destroying your own existence.
>
> We can bring, I think, an even deeper level of pride and understanding in who we are if we do a better job at that, and a respect of non-Indigenous people for Indigenous people if we do a better job of that. I see that every once in a while, thanks to David Suzuki and some other prominent people saying it.

> Indigenous people have been saying this all along, that we have a responsibility to the land and to the next generations, but we're not doing a very good job. We've been colonized, and colonization runs deep.

Needub and Nojeeahbonumoet shared very vivid memories connected to their loving relationship with land, and family and occupational activities that took place on land, such as harvesting moose and salmon fishing. Needub expressed gratitude for how earth and animals always provided for her large family, and ways in which she was taught to demonstrate appreciation for the food that was given to her family, and how to take care of other living beings, such as birds, by sharing food sources with them:

> When I grew up, everything that I remember from my childhood is this - we lived off the land, my family did. There were a lot of kids in my family, and I mean a lot, over a dozen and my parents. We struggled in terms of eating and whatnot, feeding that many people, but the land was good to us. They were able to sustain us throughout our life, and I've never forgotten that the earth gave us that life, ever. My memories of my childhood are very good and very meaningful. I was in love with everything: with the snow, with the rain, with whatnot. Lightning. I used to hide behind our woodstove when there was lightning, and I'm not sure why. I think I thought, my mother used to tell me "burn the cedar" to protect the house. She would put it on top of the woodstove or in the stove, either one, so I must have thought that the stove was my protection [laugh]. I would hide behind the stove [laugh].
>
> But anyway, as life went on over the years, I began to understand why that was. They never did tell me. I found out from other people, older people, why they were burning that. I think she didn't tell me until I must have been 40,

maybe, why she was doing that. My father used to heal animals that he found when he would be out on his treks. It could be birds or it could be anything. He'd bring them home and he'd make splints for them and make a poultice and whatnot, and I grew up watching that. I never talked; I always observed. When it was all said and done, I would ask, "Why did you do that? Why did you do that?" He would tell me a little bit, but not much. Not as much as I wanted to know.

My mom, I remember when they would hunt for a moose or a deer in the fall, and I never forgot. She used to always take the hind quarter of whatever the animal was and hang it in a tree. It would hang there all winter, and I would stare at that and stare at that. I asked her one day when I was a kid: Mom, why do you do that? She said, "The animal gave their life so we could eat, and that's our way of putting back some of what they gave us. That life is for the birds too, to have life from that as well." It's like thanking them for what they gave. That was a good lesson for me. Those memories are really vivid. I can picture them. They've never disappeared throughout my life.

Anyway, I felt loved, supported, safe, all those things when we lived there, at that time. And then I think, yes, I've changed. You grow up. Most people probably move into the technological world and whatnot. Well, it never really interested me. It's there. I acknowledge it, but that's not what I love. To this day, I still love the land. Only, I feel somewhat deprived I guess, because I always wanted to learn everything I needed to learn about truly living off the land, but people wouldn't share that with me.

> I used to ask my dad if I could go with him and my brothers out in the woods. They would go out and get wood and hunt or whatever. "No, no, no." I'd ask, "Why?" "Because you'll slow us down." And I knew. We didn't have a vehicle, and I knew I probably would because I was a little kid, and they had long legs and were doing everything with sleds. I'd just be quiet after that. But I'd wait every night for them to come home. What did they bring? They would always bring wood, but there was always something, whether it was rabbit or beaver or something. There was something with them. And for me, it was a wonderful surprise. Most kids like toys [laugh]. Me, I wanted to see how lucky they were that day, what they were going to bring.

Needub further described a healing journey that occurred later in life when she began searching and trying to learn more about her Maliseet culture. While describing her mother's worry about this journey, she also described her mother's disconnection from culture and land that had occurred as a result of colonialization. Needub shared a touching story of her efforts to help her mother reconnect with land, and ceremonial practices that took place on land which had finally become decriminalized. Needub described her mother's reconnection with land, and the observable innate inner knowing that her mother embodied:

> Physically, I could not make it to these special places that I knew about, so I asked my partner and a friend of his and my sister, who had come with her. I told them, "Take her to where we go. Maybe then she won't be so nervous or worried about me." They went all day, and I packed them a lunch. They went all day. I said, "Show her everything. She recognized some of the things. She didn't talk about it. They had to take her through a bush area, and they put her in

a lawn chair and carried her. They sat her on these rocks, but there are things she would have seen before she got to those rocks. They explained to her what she was looking at, and they said that the way she looked at it, she knew already. They weren't telling her anything she didn't know, but she didn't talk.

So, they sat her down, and went exploring. She was watching what they were doing. It's by a waterway. When they were down by the water, they went exploring, and they would keep looking back at her to make sure she was okay. She was in her 80s by this time. She was probably 85 or 86. They said her head was in the air, and the wind was blowing, and she looked happy and lost in that moment. They'd look at each other and smile. They knew that they didn't have to be near her. She was really drinking in that whole place. I said, "Oh, good for her." Anyway, I had packed them a lunch. Apparently, they went back and they ate lunch with her. They sat at her feet while she was sitting in the chair. I told her, "Your Highness, that's what you were [laugh]." They had to carry her back out to the car. She couldn't scrabble through those bushes, so they carried her out. They took her to these other places that we roam. I told them, "If he's home, you take her to the ceremony maker." She went there, and he was very good to her. I think they even had a game or two of cards. They fed her. They fed all of them, but my mom was like the queen in that house. They just were so good with her.

When she came home, she was like a new woman. She reminded me of a young girl, almost dancing when she walked...Well, for that day, she was so caught up in the moment that life was good and whatnot. She thanked us. She said, "I don't know why I worried so much." After she saw it, she never did tell

> us what she knew, but we all knew that she knew from her face. She must have recognized those things that she was shown because she was at peace when she came out. She said, "I won't worry anymore." She goes like that. "I know you're good. I know you're safe." She goes like that. It made me feel good. I knew. I told them, all this time, "That old woman knows stuff that she never taught me, but she knows this." That's why I said, "You take her." And it worked out.

Needub's description of the shift that took place within her mother that day was reflective of her own healing journey. As reconnection with cultural practices and land took place, there was an inner remembering of these ancient ceremonies, places, practices, and relationships. The places that these healing journeys that Needub and fellow co-researchers described were very important as well. They did not happen within the confines of a therapeutic office; they happened on land, and around kitchen tables where food, laughter, and stories were being shared. On her personal journey, Needub also described ceremonies that took place on land, such as Sweat Lodge ceremonies, which were an integral part of her healing journey. These practices will be described in more detail within the eighth theme.

4. Complex Community Dynamics

A fourth theme that emerged during the main interviews was the experience of diverse community dynamics. In terms of the complexity, there was a clear, felt sense that belonging to a particular First Nation community was important for Ntutemok, but it was also a point of tension due to violent colonial assaults, and how the meaning and structure of First Nation communities have been influenced by this. One co-researcher discussed the supports that existed in his community, such as recreational activities for

youth while growing up, while others highlighted differences between First Nation communities, the challenge of returning to their home community after having been away for post-secondary education, the lack of supports that exist for Indigenous peoples who live outside of First Nation communities, and finally, the challenge of moving from one community to another.

As part of Evan's introduction, he naturally described the characteristics of his community. He described positive memories of growing up in his community, and the support that was given for various strength-building activities, such as sport and recreation:

> Now growing up in the community, I was happy. We're a close-knit community. A lot of times, I don't know if it happens everywhere else, but we're really close. We hung around. We had a good solid group of friends. There was a lot of fighting growing up as kids, but there was a lot of sports too. We had good support programs from Chief and Council…We had a rec centre that used to be right over there [pointing]. That's where I learned to shoot basketball, and that's where I used to go and hang out in the evenings with my friends at that time, the guys that I went to school with. We're all the same age. We'd go there and have sleepovers. We'd go there, and it was fun. Those were good days. We didn't have a care in the world, other than what time we had to be in. The rec centre played a big part, and my peers played a big part.

Evan described pivotal role models and mentors that existed in his community, such as his football coach, who taught players how to grow and perform to their personal best potential, and also how to contribute toward building a strong team. There was a strong sense of setting and achieving goals, and also feeling proud and having fun through

sport. Evan reflected on the tremendous sense of pride and accomplishment he felt, and the development of emotional bonds with his fellow team members and coach. He went on to win *Male Athlete of the Year* at his high school and excelled in other sports such as wrestling and rugby.

Nancy described how important it is to understand the unique differences that exist between communities. Although there are similarities in structure and processes, such as the governing structure of Bands and Councils, and the election process, resources within each individual community are very different. For example, one community may have a strong economic foundation with lots of businesses that are flourishing and where a profit-sharing structure may exist, while limited employment opportunities may exist within another community. There may be an entirely different social-political climate from one First Nation community to another, which naturally affects the wholistic health and well-being of community members.

Nancy expressed her aspiration to give back to her community and contribute to its well being. She described her journey of returning to school for post secondary education, as education was a strong family value. After she completed her education, she returned to her community, and she shared this story of an unexpected response that she was not prepared for:

> Going back later on after my undergrad and part of my MEd, I went back as the Director of Education, and realized that you're viewed differently when you return to the community. I felt, I was told, "You don't get it anymore. You lost your rez." It's not necessarily that you forget, because I still believe I was who I always was, but you do go with a different mindset. You're coming back and you're taking new things back that I don't think they wanted to hear, or they

> weren't ready to hear. On the reserve it can be very politically motivated, politically run. There's a certain way that things have been done forever and changing that is difficult. It's not something that just one person can do. I think it would have to be an overall effort from all members of the community.

Nancy went on to describe this "broken" connection with her community, and how this bond that she valued so deeply as a First Nation person was being brought into question; a sentiment that has also been expressed by other Indigenous students in previous research (Cote-Meek; 2014). She suggested that the foundational meaning of community needs to be recovered and practiced, where individuals and families would accept and support each other on a daily basis and reconnect with healthy cultural practices. As Nancy now lives in an urban centre away from her home community, she also described how her own definition of community has expanded beyond her home community, to "a community away from home." She described how supportive Elders have helped her reconnect with and learn more about her culture. She also described other supports, both Indigenous and non-Indigenous peoples, who have helped her remember who she really is, and what it feels like to be happy, once again:

> There has to be a way, not giving up your identity, but there's a lot of toxic things going on in communities that could be changed. I think of going back, in some ways, as connecting to the culture, and identifying with a healthy culture, not the culture that we're living today. I don't mean to generalize. I'm going from my own experience, but we let go of a lot of that community mentality. I find community, now, means you come together when things are really bad. If there's a death in the community or something like that, people come out in swarms to help. But the day-to-day things, I think we lost that community feel.

> It was difficult going back and not being accepted after being away. It's not always your choice to leave. In some ways, it was mine, but at that point, I had lived off community for 12 years. I went and did my undergrad, worked a few years as a student advisor here at UNB, and then ended up leaving that for a chance to return home. When I left Fredericton, I was Bridging Year Coordinator, and loved the job but I was just so excited to go home and have that connection to the community again. Having a grandson, I wanted him to have that grounding too, of knowing who he is and where he came from. At that point in time, I felt like I had to be connected to the community to do that. I don't feel that way so much anymore, but yeah, now I feel like there can be that community sense, even if it's not in your community. I find the people that I've been connecting with lately have brought me back to who I am and who I want to be. I feel much more confident in myself.

Patsy is a passionate advocate for Indigenous peoples living in urban regions, who may or may not be coming from a home community. This is part of the Indigenous population that is often forgotten, which is devastating since the 2006 census indicated that almost 50% of Indigenous peoples were living in urban centres, and outside of First Nations communities (Statistics Canada, 2009, 2015, 2017b). These individuals often do not have access to the support systems and resources that may exist in communities. Patsy highlighted the importance of providing support, in particular for Indigenous families and youth, who are often struggling in isolation. As Patsy reflected on her own journey of living outside of a community, she emphasized the importance and urgent need of having "key individuals" who act as supports, allies, advocates, and mentors:

> Through raising my kids, I talked often about going back to university. I just have a real love of learning, and I just became really passionate about these issues, knowing what these young families suffer when they move out of community. They're leaving behind an entire support system. What they have to face in urban centres, it's not pretty. It is such a challenging world out here. Yeah. Anyway, that became my absolute passion. How can we help support people? I was fortunate that I had some really key individuals in my life. I realized that it doesn't take a lot of people. It just takes the right people.
>
> Yeah. So, I had individuals who really, really encouraged me. I never felt very smart. But they were like, man, you have a really good curiosity about this. Don't give up on this. They would always find a way to support me in taking the next step. I realized that is critical in anybody's life, but it's really significant for Indigenous youth.

Nojeeahbonumoet described his journey of moving away from his home community, to a different community, where he had met his wife. Although one might predict that this would be a relatively seamless transition from one First Nation community to another, it was not. In addition to deeply missing his home and family, he was not welcomed or accepted into the new community. Nojeeahbonumoet described this challenge, while also understanding it as an important teaching in his life. He also reflected on what a sense of community meant to his family, while growing up:

> Maybe I'll just share a little bit about the transformation of leaving my community to moving to another Indigenous community. It was very hard. It was very hard personally, for myself. I missed home, for sure. Being 18, home was everything. Family. But also, moving to a community, just being accepted was

hard. You would think that going from an Indigenous community to an Indigenous community, that oh jeez, you're welcomed with open arms. Well, it wasn't very welcoming. In fact, I felt that non-Indigenous people were more welcomed than other Indigenous people, which is ironic. But I think that's important to share because some people don't know that. I know that firsthand because I wasn't very welcomed. I don't know why it is that way. It still seems to be that way. So, if I see someone, it doesn't matter who I see who comes into the community, I'm just welcoming, period. I try to use that teaching that I received, that hard teaching, that we should be welcoming to people, no matter who they are.

I grew up in a large family. It was 11 of us, altogether. By the time I was growing up, my older siblings were gone, so it didn't seem like I grew up in a large family. It was probably only three or four of us left in the house at that time, as I was growing up. One of the things that I noticed growing up, firsthand, was that my parents were very, very giving people. They ran a business, a medical transportation business…We lived quite aways away from doctor's offices and dentists, things like that. So, they ran a business. They had like six cars. It was kind of a family business. We took people to their doctor appointments, any specialist appointments like Moncton, Halifax. It was quite a demanding business for my parents and my brothers. My brothers, of course, were drivers. But it was a good business.

The reason I mention that story is because my parents did that before they even got paid to do that business. If anyone was sick in the community, anyone was hurting in that community, if there was a family that had a fight through the

> night and kids got pushed out of that house, they would take those kids in. I would wake up at breakfast time. Who is this guy sitting here, having breakfast with us? I remember my mother cutting this young feller's hair at the table. I remember that so vividly. I remember him getting out of the shower and sitting and getting this haircut and having supper with us. Next day, he's gone. You may not see him again or see him a month later. That is one of the things that I guess I inherited from my parents, to be giving. To be there for people. I think that's one of the most beautiful gifts that we can receive from our parents, those good traits of being good to people and helpful to people.

During conversation, Nojeeahbonumoet described how it was important for both Indigenous peoples who do not live within a First Nation community, and non-Indigenous peoples, to understand this dynamic of how moving from one community to another can feel very isolating. Leaving the support of family behind, being perceived as an outsider in the new community, and lack of employment opportunities in the new community were a few of the challenging dynamics that increased symptoms of stress, anxiety, and depression for Nojeeahbonumoet.

5. Wholistic Healing Approaches for Addiction

Three co-researchers described their journeys of working through addictions to drugs and/or alcohol. Another co-researcher shared how she was finally able to understand the source of pain that lay beneath her father's addictions. In each story, it became clearer that, regardless of how the addiction started, it eventually was utilized as a maladaptive coping technique to anesthetise painful emotions and awareness. Ntutemok also described links between these addictive patterns and colonial impositions, such as the intergenerational trauma resulting from Indian Residential

School experiences and the Sixties Scoop. For others, feelings of shame, alienation, and isolation started in the public education setting, where racism and other forms of colonial violence are common (Meek-Cote, 2014).

Evan described his early childhood environment, and how his father made a courageous decision early on in Evan's life to practice sobriety. Alcohol continued to be consumed at a moderate level by other family members, and Evan's memories of it were in fun and social contexts. Evan went on to describe how his relationship with drugs and alcohol started and then began to intensify during his teenage years:

> So, you know, fast forward a little bit. We got into junior high and stuff and started experimenting with drugs. I used to sing with drummers and stuff, and I always got goosebumps and almost cried anytime I heard a drum, long before I ever even decided to get into it. But I ignored that part in junior high. I experimented with marijuana, and I started drinking. I was young when I started drinking, probably 13. Probably within a couple years I had become . . . I was a weekend drinker. Steady. I'd probably drink more than most men would, not really knowing what I was doing to my body or doing to my mind or, more importantly, doing to my spirit.

After high school, Evan went on to university. He described leaving his social supports behind; deeply missing his family and home community, and his friends who went on to attend other post-secondary institutions. While sharing this story, Evan had an epiphany of how the alcohol affected him, since experiences that he had once enjoyed, such as being a member of the football team, had lost the sense of enjoyment that they once held:

> And up there, I didn't really have the connection with the friends, so I feel the love and the passion for the game kind of went down. And right now, as I sit here thinking about that, it was probably because I had started drinking at a very early age, long before I got to Acadia. When it come time to go out on my own and to meet new people and to learn how to have fun with new people, I think the alcohol played a factor in doing something to my brain chemistry, with the dopamine and stuff. I wasn't having fun the way I used to. I just realized that now. I never, ever thought of that before.

After two years, Evan decided to return to his family and home community. Although he felt better temporarily, he found himself trying cocaine for the first time and continuing to drink heavily. He went on to describe acquaintances who had previously bullied him and the violence that erupted in the presence of drugs and alcohol, including being stabbed on one occasion, and his near death on several occasions. There was real sadness as Evan shared the unplanned journey of coming home to a deepening addiction:

> I was a big guy. As a child, I got picked on a lot and made fun of for being overweight, so I would come home. There was still these guys who still acted a certain way. I was drinking and fighting a lot. I fought a lot, and I fought more than a person should. I'd become a person that probably nobody really wanted around, and I used to have to drink to numb those feelings because my spirit and the true me wants to be liked. I think everybody wants to be liked. There was a sad part for a while when I came home. It probably played in that I did come home, and I didn't follow through on my dream. It brought me home to addiction.

As the years passed, Evan described the pivotal experience of eventually becoming a parent and experiencing the "true, true, true love" that comes with having children. Within the eighth theme, Evan's healing journey from addiction is continued as he described how the desire to be the best father he could be for his children led him to ask a local Elder for help, and how a connection with his culture and ceremonial practices was formed.

Nojeeahbonumoet also shared his journey with addiction. He described growing up in a home where he "didn't see any alcohol or drugs." He described his parents as being recovering alcoholics, and he often attended Alcoholics Anonymous meetings with his father when he was younger. He had very vivid memories of individuals sharing their stories of "rough times" at these meetings. Nojeeahbonumoet shared that, in spite of hearing these "hurtful stories" of the impacts of addiction, he went on to abuse substances himself:

> As I was saying, I went out and got into those things at a young age. I'm going to say 15 or 16. It started with, of course, smoking cigarettes, and I got into smoking drugs, of course. It was just part of the norm. That was our culture…It led from one thing to the next, of course, the song and dance goes. Then it went into prescription drugs and drinking. As I recall telling you…I often wanted to talk to Health Canada and health officials about the idea of, where were the red flags back when I was 16 or 17? We used to get in a car and go to Chatham, and we'd go see this doctor…smoke a joint in the parking lot, drink some red pop, walk into the reception area one after another, with not even an appointment…back to back, we'd go in and see this old doctor. I'd tell him I had a cold, and I need some CoActifed cough syrup. Very, very high in codeine.

Then I said I need some Serax 30s. I'm having trouble sleeping. Back to back. Seven or eight of us, back to back, would all get the same prescription. We'd go back, get them filled. Same thing. Different stages, right? Different stages. Number one, the receptionist. Just back to back, all young men. The doctor writes the prescriptions back to back. The pharmacist, back to back. There was nowhere in place to say, hold on for a minute - this don't look right. What's going on here?

I'm not trying to, I guess, blame. But as an older gentleman today, at 45 years old, I look back at that and I wonder, why wasn't anything said? That went on for quite a few years. Luckily, I say luckily, but I went to a couple of treatment places. The first one was by law. It wasn't good, mixing prescription drugs and alcohol. You can only imagine what would come out of that. Blackouts. Very scary. Very scary indeed. Today, I meet some gentleman who have gone through that and committed some serious crimes without even acknowledging what happened, what they did. I consider myself very blessed, very lucky, that it didn't happen to me.

At the age of 18, like I said, I moved away. I sobered up for a little while, but then I got back into that scene of drinking and prescription drugs. But the prescription drugs changed. It went to opiates, and not so much nerve pills anymore. It would be Percocets, OxyContin, all of those highly, highly, highly addictive. Again, this whole scenario of where were the red flags. This is going to sound unrealistic, but I was getting a prescription every two weeks: 200 Percocet every two weeks. Who would prescribe that much pain medication to someone that isn't even suffering an inch of pain? I was taking those and using

them, of course. Then I started trading them for stuff that was even more powerful. It was Dilaudid and morphine. It just got deeper and deeper and deeper.

I'm so blessed that I didn't go down the road that so many of our people have gone down, and that was using things IV…I've seen so many people in our communities just jumping off a cliff. Poof, as soon as they started using needles, it was just day and night. It was bad enough that you were either popping them or snorting them, but a whole different scenario happened once they started shooting this drug up. Again, to this day, I still think, where were the red flags? I was getting over 400 Percocets a month. I was getting 120 Serax that I wasn't even taking, which became money, right? You just converted that over to money. Where were the red flags? I am not talking a hundred years ago. I am talking not too long ago.

To give you my story in a nutshell, how quickly it went out of control. Then came this wonderful program that is going to save millions of lives: methadone. So, I got on board…while all of this is going on, raising a family and trying to exist and live and all this stuff, and going through addiction, it is heavy stuff. It is tough. How do you juggle all this stuff and try to get through it? I was sick and tired of being sick and tired, and I said, "Yeah, I'll try methadone." I did. We had to travel to Moncton…it was worse than any drug dealer that I know. That's what I felt. They had total control. They wanted a urine sample from you, which I didn't mind. But they had a lot of control over you. If you didn't come to an appointment, they would hold your drink and you would have to come and do a urine sample. It was very, very controlled, very

> rigid, and probably for good reasons on their part. But I know for myself, the day I took that first drink, five years I was on it, and I never used…I didn't go to a very high dose. I think I was at 65 ml. I heard people were on 350 ml. To me, I think that is the addict inside the head that is saying: more, more, more, more. We were always after more, right? I felt good there…I was off the prescription drugs, but methadone is a drug. I was happy. Things were going good.

Nojeeahbonumoet described eventually having had enough of methadone and decided to be weaned off the drug. However, this process came with its own challenges, as the "security" and protection of the drug, when removed, left him feeling alone and vulnerable:

> The experience I had when I came off methadone was like…it's winter out now, or spring, but it still looks like winter. It's like going outside with no shirt on. It's cold. Nothing to protect you. That's what it felt like when I got off methadone. I was standing in the community looking around. I didn't feel right. I felt nervous. I didn't have that security of that methadone that I thought was the healer of all medicines, right? That's what I thought in my mind. I was nervous. I didn't feel like I could communicate unless I was on methadone or an opiate of some kind.

While describing his journey with addiction, Nojeeahbonumoet shed light on how the medical system contributes to the cycle of addiction. As he expressed, where were the red flags when he was able to access so much prescription medication as the physician prescribed 200 Percocet every two weeks? If the medical professionals' intentions were not to contribute toward the cycle of addiction, especially during those earlier years before the methadone clinics, then what were their intentions? Why did no

one notice and act on the red flags? These were disturbing questions that Nojeeahbonumoet and I sat with during our research conversation. Similar to Evan, Nojeeahbonumoet found his way through addiction and recovery by connecting with his culture and ceremonial practices, which will be described later. Finally, Nojeeahbonumoet utilized the metaphor of fog to describe his journey through addiction, and highlighted the importance of seeking the guidance of Elders and uplifting individuals as a way of finding his way through and forward:

> As I shared with two gentlemen one time…Being a fisherman, growing up as a fisherman as a young man, there were a lot of mornings that we'd fish all night, from dark until morning. There were a lot of mornings you'd wake up and you'd be poling the boat down the water. The fog would be just lifting up so that you could barely see where you're going, but you got a sense of where you were going. You're going down the river. That's what it felt like with addiction. You knew where you were, you knew where you were headed, but you could barely see where you were going. That's what addiction is. You don't see what's around you.
>
> It's just very selfish. Addiction is very selfish, eh? It's all about me, me, me, me. But that's what I felt like. As I was getting a clearer picture of me and sobering up, as that fog was lifting, that's what it reminded me of. Okay, phew. You see it. You see it. You start to see the sun. You start to see the brightness. But to be in that darkness or that fog, you hear people but you don't see them. It's lonely. It's a sad place. But that key is surrounding yourself with quality people, those important people, whether it's an Elder or a priest in the community. I never went to a priest. I did talk to a few early on in my sobriety,

> but I just felt judged when I was talking to them. I didn't feel the comfortness that I did with an Elder. I think it's important that we just line ourselves up with the right people.
>
> I remember early on, meeting my wife, I wasn't real close to my mother-in-law or my father-in-law. I went there for Sunday meals and we'd talk. But now, I grab a chair and go sit down beside my mother-in-law in her room, like she's my mother. I tell her what my thoughts are. What do you think of this? And she tells me, and she's honest. It's good. It's good for the heart and it's good for the soul. That's what we've got to get back to. We've got to get back to involving those important people in our lives so that we can heal, we can get strong and stay strong. It keeps us on our road that we need to be on. We veer off a little bit. We all do it. I know I do it, and I make a phone call or I go to see someone that I need to go see. You've got to. You've got to stay connected to the good people, the quality people, that are going to keep you strong. That's where you go to get that soul food, we call it. To keep us strong inside. To remind us. To remind us of the goodness that we need to do for ourselves, for our families, and for our communities.

Patsy described a different kind of journey, that of trying to understand why her father, who had an alcohol addiction, made the kinds of choices that he did. She was eventually introduced to the trauma informed therapeutic approaches of Dr. Gabor Maté, and for the first time, began to understand the actions of her father differently, and the pain that laid beneath the addiction which existed in relationship to violent colonial assaults:

So why do they turn to that in the first place? That is an issue for many Indigenous people, addictions. Why are they turning to that? When I think about it, we only heard snippets, very brief snippets of what my father's life experience was. The question would be: Why wouldn't he turn to alcohol? My father didn't survive residential schools, but then I think about some of these individuals who did survive residential schools. What happened was I ended up getting a much kinder opinion of my father. Not to make excuses for him, but a kinder understanding of why he made the choices he made, and some of them were pretty horrific choices.

If learning that changed that for my opinion of my father, that could work for other people and their opinion of why Aboriginal people are in the boat that they're in and why they're doing the things that they're doing. Why is that? Why is alcoholism and drug abuse and incarceration in such high proportion? The disparities are just huge. Why is that? Well, shit, no wonder. And then generations of it. My grandmother I only knew as an old lady, and it was only as an adult that I heard stories of what her existence was like…It certainly helped me, and it diminished my anger completely. If you only ever have that option to choose from, which is what I felt, that I only had that option. Because why would he do those things? What kind of a normal human being would do the things my father did? That's just outrageous. For me, it was: He always had a choice. And he chose to do that instead of doing something different? Of course, that just built up. But listening to that [the work of Dr. Maté], I was absolutely intrigued.

Patsy and I discussed how helpful it could be for both those who experience addition, and for family members, friends and helping professionals to understand the

perspective that addition may be a mask for deeper hurts and pain, a coping mechanism. If the individual blames themself, or we blame them, an internalization of blame and shame takes place, and we miss the systemic factors that feed addiction, as Nojeeahbonumoet also referenced earlier. Like Nojeeahbonumoet, Patsy spoke about the difference that understanding and kindness can make as she reflected on the efforts of *Under One Sky*, where individuals who have struggles with addiction and other challenges feel welcome and accepted:

> These families are facing so much judgement in mainstream organizations. They would deny it. I mean that the mainstream organizations deny it. I realized that if they had a place to come, where at least they don't have to deal with that. We don't make excuses for bad behaviour, but we also try not to judge. I don't know your story, but what is it that you need? I'll try to get you what you need. We realize that sometimes, it's just a moment of kindness between making a bad choice and a good choice. Sometimes it's not a big thing. Sometimes it's just some little thing, where somebody said a kind word, or they got to just take a deep breath. So, we try to create that space.

6. Classroom Spaces

Cote-Meek's (2014) research confirmed that Indigenous students and professors still face significant challenges in post-secondary education spaces. Indigenous students often come into the institution with a marked victim identity of being at risk and/or having an unearned advantage with respect to financial funding. Indigenous professors are often treated as inferior academics. Both students and professors are often put into a position of having to be "the Native informant or the cultural/spiritual Native" (Cote-Meek, 2014, p. 141), even though many Indigenous students have come to post-

secondary education for that very reason: determined to learn more about their cultural history, practices and identities as these have been stolen by colonization.

Ntutemok described the value that they placed on education, and their eagerness to learn, grow and give back to their peoples and communities. They also described the challenges of entering post-secondary classroom spaces, including feelings of isolation, lack of belonging, experiences of racism, and a lack of space for Indigenous identities and worldviews in classrooms and during assignments. Supports were also described such as Indigenous-led programmes such as MWC, empowering classroom instructors, and personal supports outside of the institution.

Nancy pursued post-secondary education in her thirties. She described the range of feelings that she experienced as she began this journey:

> I was actually older than my instructor when I first started [laugh]. So that's different. Going back, the very first time, my son was a year old, and I was going to go. I had entered STU [St. Thomas University] for my Arts degree, and the first couple classes I went to I wouldn't speak. I was so nervous. Even after I started liking the classes and loving the readings and stuff, I wasn't confident. I didn't know what I wanted to do. A lot of times I would show up to class, and even if I was a little bit late and they were just shutting the door as I was arriving, I wouldn't even go. I wouldn't knock on the door. I wouldn't open it. The whole idea of leaving a small First Nation community where I was known by everybody for somewhere where I didn't recognize anybody's face, to have them all turn and look at me, I couldn't handle it. So, you know, I ended up leaving halfway through the year. I passed my two courses, but I didn't like it. I

> just wasn't where I wanted to be at that time, and I ended up staying home and being a mom to my son.
>
> Only later on, like I said, I was working at Child and Family Services. I was working the same job for going on five years. I approached my supervisor and said that I was feeling stale. I was feeling stuck. There was nowhere to move or change or grow, and I wanted more. I wanted to challenge the role I was in. His response was, basically, "There's nothing else. You know, other than what you're doing right now, it's my job, Director of Education." You've got school ahead of you if you want to do that…My kids were older at the time. My youngest was going into Grade 5. I left the community, and this was my home. You don't feel - you just know who you are all the time. You know where you fit. You know where you belong. It's safe…I started out in the Bridging year and that gave me the confidence to go, "You know what? I can do this." I did really well. I worked hard at it.

After completing the Bridging year program at MWC, which is designed to help Indigenous students successfully transition into the university setting, Nancy pursued the First Nation Business Certificate. Her confidence in her abilities grew with the support of MWC, and she decided to pursue an undergraduate degree in the Faculty of Business. Four years later, she started her Master of Education in Counselling. She described the struggle that arose from leaving her home community and transitioning into an academic setting in an urban centre, a disconnect that is also felt by many of the students that she currently works with at MWC:

> In my work as a counsellor, I am finding that there are more than a few students who are identifying with the fact of having to leave their home community and

> are struggling with that disconnect. Craving being home, but yet if you want to do anything, you have to get the education. There is that pull to go away because you can't do it from the community, and then it is a different world. It is like a totally different world being in an academic setting. The expectation is for you to already come in knowing so many different things, and we might not have already had that exposure, depending on where you're coming from. Just Fredericton is not huge, but I was petrified when I came here. Always feeling like I'm doing something wrong or not understanding something was difficult. I think now I feel comfortable here in Fredericton, but I've been here for 12 years.

While describing her experiences throughout her graduate degree program, Nancy shared that there was very little space for Indigenous identities or worldviews in course curricula and discussions. This came as a surprise, especially in light of the values of the counselling profession, and in the environment of Truth and Reconciliation:

> There wasn't a lot of opportunity to identify being First Nation in the information that was given to us. It's a lot of structure in the program that's been done in just a certain way, and it might not always work well with First Nations. In order to meet the requirements, I learned to just kind of put some things aside at times. Other times, I challenged and asked questions, but I think in the counselling setting, there wasn't a lot of First Nations situations or there wasn't a lot of examples that they brought in. You know? I think they could have brought Elders in to see what is used in a sweat lodge, for example…There are other ways too…I was surprised, especially as Truth and Reconciliation was coming about, that that wasn't brought into the counselling program. I don't

know how or why, and I know they don't probably change the program often, but I thought that might be ideal.

For me, even throughout my undergrad, even working here in Fredericton with First Nation students as a coordinator of the Bridging Year and as a student advisor, I've always felt, and I know others have talked about the same thing, that you get to a point where you're not really sure which world you're in…In one of our classes last year [Masters program], I think it was last year or the year before, we were supposed to draw something. This was supposed to be our challenge. What did we feel most challenged with? And I drew a road right through my paper. On one side, I drew a shoe, and on the other side, I drew a moccasin. So, I had a shoe and a moccasin, a shoe and a moccasin, a shoe and a moccasin. That's exactly how I felt…So many times, you feel like you've kind of got to give up a part of who you are as a First Nation person to fit into class and get things done. What they want is very western. But then going back into the community especially, I realize that that western doesn't fit there. So even in my community, I now have one shoe on and one moccasin on. It is a struggle. It is a real, honest to goodness, struggle.

I found that was really difficult for me, especially because growing up I knew where I came from, and I knew where I was going…I knew where I was going, as far as being the person I want to be. It's so simple, but my dad used to say that you go to bed at the end of the night, look in the mirror, and know you didn't cause any harm; you didn't outright try to hurt somebody, that's when you can lay your head down and sleep. It just seemed so simple, and yet it worked. I knew that was the person I wanted to be. But then coming here, you lose that

> connection to home. You lose that connection to family because you are different when you're away. Even though I'm still me, I hide part of it…I've described it before as I always feel like I either have to apologize for being First Nation or I have to be the voice of all First Nation people. I don't know how much of that I carry on my own or that I do feel from others, but that's how it is. It's like constantly having to either explain who I am or apologize for who I am, because they're already expecting the worst. In some ways it's getting a lot better, but here at the university, it really was tough a lot of times.

While describing his experiences in public school, Shawn explained that there was very little mention of Indigenous history, and it was not in the context of local peoples, but rather "Mohawks or Hurons." Shawn's keen interest in Maliseet philosophy and history continued to grow, and he was finally able to access more information when he began university:

> I always had a curiosity about history. I was always good in all the subjects that I did, Math and English and all that sort of stuff. But as I grew older, I wanted to know more about Native history and stuff like that. I found it frustrating back then because it was so limited as to what you could find. That was until I got to university, and then it was just like boom, the whole world opened up. We started getting more resources or access to resources. When I was in university, I always thought, gee, that should be more available for kids at a younger age. That way they could explore that while they're growing and developing. Then once they get to be this age, they could study in a more specific area. That is possibly a little bit more relevant. I feel like that should be just common knowledge almost. What I started experiencing in university, I

thought that should be more common knowledge. I try to bring those types of experiences that I felt or experienced at the university level or as I was older, for children of a younger age, especially at this level…I guess I went into STU mainly because I started to get interested in Maliseet history, and I knew that they had a good Native Studies program. I had heard Andrea Bear Nicholas speak a few times, so that is really what got me interested into, I guess, STU and Native Studies.

My intent, what I thought I could do with that, was to possibly get into Education. My original goal in high school probably was not Education, but it was something that interested me…even in my first year, I was still looking at the possibility of becoming a historian. I studied more Canadian history, which would have a concentration more on the Western world and Western politics. It was really only in my introductory courses in Native Studies that I really got Maliseet history, Native history, or Native contemporary issues and politics. I found very little within the history. Even in the Canadian history content, they didn't get too much into this area. It was always the Western tribes and stuff. But I guess when I got into my second year, I started taking more courses, and that's when I really started to get involved and more interested in the Native Studies program. I sort of switched my gears. My original plan was going to be a history major, but then I said well, I want a double major to have a Native Studies background as well. I chose a double major at the end of my second year, in History and Native Studies. I took a lot of different courses. Now, at the time, what was frustrating was that at the time the university wouldn't allow for a person to Honour in Native Studies, which is what I wanted to do. That's how

> passionate I became about the program. I see that they're doing that now, so that's good.

Shawn described how disappointing it was that he was not able to pursue an Honour's in Native Studies, or a Master's in Native Studies at that time. Alternatively, he decided that pursuing an Education degree could give him a forum for sharing what he had been learning:

> I was starting to find my voice, of being able to retain information and then regurgitate it, I guess, or speak about it. I thought, well, I think it would be good for Native youth to have what I was missing, what I felt I was missing when I was growing up. I thought, okay, I'll go into education. I had it in my mind that I was only going to apply to STU, and I didn't get in on my first attempt. It was seven years later that I got in.

Shawn completed a Bachelor of Education degree, followed by efforts to become employed full-time within the public school system. This was challenging as his main area of focus, Native studies, was viewed as being too narrow of a speciality within the education system. Shawn returned to his full-time work in the economic development field and continued to teach as a substitute whenever he could on vacation days. Interestingly, within his full-time work, he found himself increasingly working with individuals in the field of career development counselling. Since Shawn had always envisioned completing a Master's degree, a specialization in counselling became a natural next step. I asked Shawn about his experiences as an Indigenous individual within the counselling program:

> I knew I was going in to get a counselling degree, and I was excited for it…I didn't have any kind of expectations, like okay, this is where I'm going to

Indigenize, or anything like that. I sort of felt like I brought enough of that, probably, with me…Yeah, after I got everything that I needed, when I would get out to practice, how could I implement the different things I was learning about, like mindfulness or cognitive behaviour therapy or things like that. How does this fit within our worldview? I am always constantly thinking in those terms, I guess, as to what pieces can I bring that would match up good with us. And then afterwards, just talking to various First Nations people or Elders or whatnot, I started to learn that we sort of have our own ways of doing these things as well…Something like that would be beneficial to me too, to talk more about the First Nation therapeutic space or whatnot. It would have been beneficial to me as well. Fortunately, when I go home at night, I am on a First Nation, so I know who I can go talk to if I need to find some answers on that. It is not always direct questioning the people. It may just be an Elder who I talk to. You know, what do you think of this? How do we see these things traditionally or in our philosophy?

But I know what you're saying. If somebody was coming in who had not had the exposure especially; I was fortunate. Like I said, I could go back to my family members. I grew up within First Nations. I had to explore, I had to go out and find, myself, the history and the cultural stuff, and read those articles to get to where I'm at. But that's not everybody's path, right? It's not available to everybody, but some of the stuff should probably be, at some point, made available to everybody. Things like treaties and history and language and all those sorts of things, probably everybody should have a mandatory class at some

> point. I would almost argue that, probably at this level where we're at today, they should probably have a Maliseet history class. That should be part of this.

Patsy described her natural curiosity for and love of learning, and her desire to return to university. She emphasized the importance of having a few key, supportive people in her life who encouraged her to further her studies, and described this as being critical for everyone, and in particular, Indigenous youth who are transitioning to post-secondary education. Patsy also shared a story of an empowering university professor who utilized his white privilege and power in a good way by integrating historical and current Indigenous issues into course curricula, and stimulating all students to expand their perspectives, and think critically. Patsy shared how she felt while engaging with her course work, and the positive impact of this professor:

> I couldn't believe it. I was like, "They've designed this just for me." Then I just couldn't get enough. I was just reading everything I could get my hands on and listening in on these amazing conversations. I had some really good university professors that really, really inspired me…David Bedford. I think David is still Chair of Political Science. That was my daughter's influence. She said, "You're going to have to pick a minor in your second year, and it should be political science." I was like, "You're nuts. I'm not even a little bit interested in politics." I saw politics in a very narrow frame, and she was like, "Mom, it's not what you think." She told me exactly what courses to sign up for that she knew would tweak my interest. That's how well she knew me. She said, "Take every course from David Bedford." He obviously had a very big impression on her as well. Oh my god, I did. I took every course I could take from David, and David would find a way to bring not just historical stuff but current Indigenous issues to the

> forefront. It did not matter if we were talking about Aristotle or Socrates or Immanuel Kant, he found a way to bring those issues to the front and get the class thinking about them and talking about them and talking about current politics in this country around Indigenous issues…because of David's position, which is a position of power, especially for a white man, he held so much credibility and respect from those students. I don't know if he realizes the impact he had. That was fascinating for me to watch…I think that's what educators should be doing at the university because of the power that they have. I don't care what Faculty you're in. It could be computer science. Find a way.

Stel spoke about classroom spaces from the perspective of having been a student and as a university instructor. As a student, there were some contexts, especially during discussions related to theory and the presentation of diverse worldviews, when it was acceptable to be Indigenous. However, the moment this became pragmatic and applied, such as the way that assignments were written, a very different message was sent by the institution and specific instructors:

> If I was navigating, this would be specifically thinking of my experience as a student in university, and most recently finishing my master's degree. That is the freshest for me, so I can speak to that with the most clarity…This is an experience that I've heard others speak of, other individuals who have lighter skin and are able to pass as non-Indigenous at times and are living the dual life. For me, it felt very much that way. There was an expectation that there were certain places where it was okay to be Indigenous and to talk about those things and present that worldview, but that was much more on a very theoretical level. It was talking. Lip service was what it felt like. The moment it became

practical, the moment it came to the way assignments were written, the moment it came to actual policies, the moment it came to the way the classroom settings were and honouring that space, then all of that was discredited and actually penalized…There was one class that I participated in that it actually became an experiment for me. I felt that every time I would hand in an assignment that was written through an Indigenous worldview, written that way and presented that way, I would not get the same level of mark that I would typically get if I was writing from a western perspective. This was so much so that I actually said to my friends around me, it became a thing. This paper, I'm going to write from this perspective, and this one, I'm going to write from this one…Even in the comments, sometimes I would read the comments because I would wonder - all of my own internalized messages would come out, and when I would read the comments, I would go, "Am I just being too sensitive? Am I reading too much into this?"

At one point, I remember getting this one assignment back, and I was really happy with the assignment. It was something that really felt good to me. It felt like there were connections that were happening, and I was very pleased with where I was going. Maybe because of my experiences, I don't place a lot of emphasis on marks and those pieces, but I do like feedback. I do appreciate feedback because I want to learn and I want to grow. And this feedback, it just, I was really upset. I just felt like you're not hearing anything that I am saying and articulating. It really bothered me, and I couldn't shake it. I started to feel like I'm being over [sensitive] - maybe I'm just so tired because I'm in this program [laugh]. I don't know. But then when I shared it with some friends, they had

similar responses. Some of the individuals I shared it with weren't Indigenous. They hadn't read the paper, but they were reading this, and they were just like, "What?" It also did not feel well for them, either.

I think in that moment, in doing that course, I think that made me feel that education can be a place where there can be…the difference between education and knowledge sharing and knowledge fostering. Very much, I don't value the education system in the way that it is…I expected more in grad school. I don't know where that expectation came from, but I did expect more. I expected it to be a place where I could experiment with scholarly writing from the soul, and that would be supported and encouraged and fostered. Instead, what I found - it was not from everybody - there were some individuals in the program, some faculty members, who saw that and did encourage it and support it. But I very much was also met with those who did not. It was penalized, and that was something that became really - I had to navigate these two worlds. I knew, okay, I could be my whole self in these courses with these individuals, but over here I couldn't be unless I was willing to take that penalization. In the end, I decided I was, but that does have an impact on me when I think about wanting to further my education and apply to other schools to do a PhD. It was something that I had to be mindful of.

Stel described the lack of awareness of the Euro-Canadian ideologies of the institution, and provided an example of how this happened in the classroom:

None of my experiences were ever malicious…It was ignorance. It was just blatant ignorance, not an awareness that they were responding through that western ideology that is so rooted in - I don't know the words to use. Rooted in

> just that discrimination towards other worldviews…I think that's the piece that makes it that much harder. Because if you get angry at that, it's the sense of, just get through it. Just do the course. I think that also adds to what we were talking about, the collective trauma. It's those feelings of, but why? Why do I have to be quiet? Why do I have to not say this? Or, why do I have to be the person who [resists]?
>
> I did a Master of Social Work, and I was reading the material. The material said, "If you're reading this, that means you're likely a white, middle class individual." It was the assumption that anybody taking this program - the way that it was worded was so like, "You are a white, middle class person because you are accessing this program." That just, immediately, I just - it was so much an experience of othering. I was just like, "I don't even belong in this classroom." They're telling me that - it was emphasizing the fact that you are the minority here. Then this went on to talk about oppression and power and privilege and all that. So, the whole course was really dissecting power and privilege, but it was written in a way that if you were an individual who was experiencing that, you were silenced on so many levels. It was just all these people with power and privilege talking about all the power and privilege that they had, without allowing space.

Stel went on to share how this sense of "othering" continues to be felt now as an Indigenous instructor through this example:

> There have been days where I've just...thought, where are the others? Where are the other me's? As a queer and trans faculty member and as an Indigenous faculty member, it is such an experience of othering. Teaching, I

can't put those worldviews to the side. I bring that to the classroom as an educator…There was one time, it was actually a radio show I listened to that was talking about what's being called the Millennial Scoop right now. The Indigenous youth, 40% of youth in care right now are Indigenous, and they make up 7% of the population. No, I think it's more. Maybe the number is 70%. It is a significant number, very significant. I was listening to this radio show, and it so fit in. I was trying to think, what am I going to do? The topic for the next day just felt so lifeless. There was no point. I really value time, and I don't think that there's any point spending hours lecturing on something when I know it's not going to be engaging and nobody is going to remember anything that I say two hours later. There's no point to any of that…I happened to turn on CBC radio, and this is playing, this radio show. I'm like, this is perfect…Then immediately, I thought, "I can't play this. This is too much Indigenous content. I'm bringing too much Indigenous content into this classroom. That's going to be an issue…There were just a couple of things that I had already talked about, and I was like, I can't do that. I will become that professor."

That was my initial response, and I didn't even challenge it initially. I was like, okay, what will I do instead? And nothing was coming to me. It was very clear, my soul was speaking to me…I had to step back, and I went, "Why am I having this response?" I had to honour the fact that this was my own internalized oppression. I actually went to my class and I shared that with them. I said, "This is what we are doing today. Here is my experience." I shared with them how that is internalized oppression, because they are going into a social work field where the majority of the children they are working with are going to

be Indigenous. Why should this not be a huge part of the content? But my own experience - I'm educated, I have all of this awareness, and still, my initial response was that it was too much. That was so eye-opening to me.

7. Employment and "Not Giving Up"

Generally, people who experience oppressive conditions over a period of time begin to internalize a range of feelings and thoughts about themselves as individuals and as a people, as Patsy previously spoke about within the first theme of this research, and as Cote-Meek (2014) has also validated. Indigenous individuals who face oppressive conditions, such as the colonial imposition of being displaced to reservations, often feel overwhelmed because of the lack of resources and supports that exist, and high unemployment rates (Statistics Canada, 2017a). In many instances, this leads to what several co-researchers described numerous times as "giving up."

While sharing stories about employment and "not giving up," Ntutemok spoke about barriers to obtaining employment such as lack of education, racism and discrimination in hiring procedures, in spite of equity-based employment laws, and lack of opportunities within the community. They also shared the positive impacts that workplaces could have, such as meaningful contributions to self-esteem, and an unexpected space to reconnect with Elders, and cultural teachings and practices. Nojeeahbonumoet described the lack of employment opportunities that existed when he moved to his wife's community, and how this fueled the cycle of "giving up." Eventually, through an unwavering determination and by working through a range of feelings, he found employment outside of the community:

> The culture that I mean is that the reserve, or the First Nation community, is basically made up of a very large extended family. In the middle of that, we

have this darkness. I call it darkness. I shouldn't. But we have this Chief and council system, political arena, which really affects everything and everybody. That's one of the things that I had to go through, going from one community to another. My community, that's where my Chief and council was, so if I needed anything per se, as an Aboriginal, I had to go to them, because I belong to that Band. This Band couldn't help me because I wasn't a Band member. They couldn't employ, they couldn't give me any work. They couldn't assist me in any shape, way, or form because I wasn't a Band member, which was one of my very early struggles and teachings for employment and trying to break that cycle of just giving up. I don't need to work. I'll just stay on social assistance.

I'll share a little story. I remember my wife and I were going up Restigouche Road, going to get a coffee. All I ever knew was working in my community on the reserve, and like I said, I couldn't get no work here, being there probably seven or eight years. So, we went up and got a coffee. First, going there, I noticed these guys out on a lawn with work helmets on, at the PMQs [Private Military Quarters] that the military owns. On the way back, I looked at them again, and I said, "Stop!" She said, "What?" I said, "Stop the car." I got out of the car, I walked through this walkway of all these men, and I said, "Where's your boss?" He said, "He's inside." They're all looking at me, like who's this guy? And I felt those 20, 30 eyes just darting right through me. I knew they recognized me, that I was a Native guy. I knew they knew that.

So, I went in. I walked in this kind of empty house, PMQ, and I heard this guy talking to another guy. I walked up, and he had a white hat on. I said, "You're the boss here…You looking for any workers?" He said, "Not right off,

but do you do this type of work, construction?" I said, "Oh yeah. I've been around construction, like building homes in our communities. Yeah, I've been around this." He said, "When are you able to start?" I said, "Anytime." He said, "Well, just bring work boots. I'll provide you a helmet, and I'll see you in the morning." I remember walking back out of that house. I shook his hand, I introduced myself, and I shook his hand again. I said, "Thanks."

I remember walking out of that house and out through them group of guys. I got to the car, and I felt wow. When I got in the car, I felt like I wanted to get sick. There was that much emotion. There was that much - that's how scary that was, to go outside that comfort zone of the reserve. That's all I knew. I never worked for anybody other than the reserve. Especially reaching out and asking a non-Indigenous person, do you got any work, I felt very - it was a big challenge.

But I was so sick and tired of being told, "You can't work for us. You're not from here." And I was so sick and tired of this Chief and council system. That's what I mean about the culture. Politics is not a very nice thing sometimes. Families get in, they take care of their families, and that's kind of where it stops with employment and getting certain things in the community. We will call it help, or whatever it may be called. We all know that certain funding comes in to get your home fixed or repaired, and some people's homes are getting repaired and yours is not. There's a lot of things that come out of that. Jealousy. Hatred. You've gotta remember that this is an extended, big, large family. Then the fighting starts. In that itself, there's a lot of sickness that comes from that. People are not well. People give up and say, "I'm never gonna help. I'm never

> gonna get this, so I might as well just drink or I might as well just use drugs. What's the use?" You just lose all that hope.

Nojeeahbonumoet continued to describe the process of breaking "that cycle"; one where he felt limited by systemic processes, of only being able to work for his own band, in his home community. In the process of eventually finding employment outside of his new community, Nojeeahbonumoet's confidence grew as "doors opened" and new possibilities began to emerge. Nojeeahbonumoet continued to share his story, as he sought employment with the National Defence:

> I remember going into that office, that HR [Human Resources] on the Base [Gagetown Military Base] and sitting down. There was this French gentleman, and he had a very strong accent. I asked him for some work. I said, "Is there any work here?" He said, "Bring your resume in." I said, "I brought it in." Each summer, I'd go there, and I'd never get a call. I'd apply for kitchen work. I looked at the essential, what your qualifications need to be to work, and I said, "I've got the qualifications to work in a kitchen." Jeez, you don't need a university degree to go wash dishes or whatever. I kept at him, and at the end of it, I went about once a week.

As time progressed, Nojeeahbonumoet started asking more questions. One day, he discovered a pamphlet in the Human Resources office about equal and equitable employment opportunities for Aboriginal peoples, but he was quickly silenced when he made further enquires. Nojeeahbonumoet decided that it was time to bring his concern about discrimination to his local elected officials. Again, he met resistance on multiple occasions when he tried to schedule a meeting with the local Member of the Legislative Assembly (MLA). Nojeeahbonumoet explained:

He said, “No, you can’t see him today.” The next time I’d go, he’d do the same thing, put me through the same thing. “Well, you know, he can’t just give jobs out.” I said, “I’m not asking him to give me a job. I’m here to voice my concerns because I’m an Aboriginal and he’s the Minister of Indian Affairs…I think it’s important I speak with him…And by the way, sir, I’m done talking with you.” I asked the reception, “I want to speak to him.” I got in to see him.

So, I sat down with him…I told him what I felt in my heart. I told him my situation…they can’t hire me because I’m not a Band member…Where do I go? Where do I go to support my family? Can you put yourself in my shoes for a few minutes? Then on top of that, my own personal things, my addiction and all this other stuff that’s going on that I’m trying to work out. I said, “A man needs to work, a woman as well, in order to feel good.” That’s when I was sobering up. I said, “You need that in your life. You need that. It’s very crucial.”

Nojeeahbonumoet “digged even more.” It was a lonely, disheartening, and, oftentimes, frustrating journey as he made repetitive, proactive efforts to learn about resources; was redirected to other individuals/departments/organizations; turned down and/or referred on; and often sent back to the very place he started from, which was the initial provincial department that refused to provide support. Nojeeahbonumoet did not give up. He continued to muster the strength and endurance to be his own best advocate. Eventually, he became eligible to receive funding for a heavy equipment course:

She said, “Everything looks good. I think everything is going to through for you for your funding…I’ll support you.” Wow. It started to happen. I did

all those steps on my own, without even knowing what I was doing. I was just asking questions. It was scary, but it felt good. It felt good. It felt good to do the things that I needed to do for myself. The unfortunate thing is that in our communities, a lot of people are stuck where I used to be stuck. I'm just an Indian. This is my life. I'll work seasonal, $7 000 a year. Go on EI. Go on social assistance until work starts again. This is my life. When I'm here to say that's the furthest from the truth. We can get out of this cycle that we lived in.

I always dreamed about working on the Base, even though it was the kitchen, to break down that wall. I felt there was a lot of stigma there that Indians ain't gonna work here. I've heard of a lot of First Nation people that try to work on a base but never did get full time. I got it. I'm like, wow, this is hard to believe…Two opportunities like that came up after I did my own research, my own walking, my own persistence on getting work. But it wasn't easy. I think me being put in that situation, where I felt that nobody is going to take care of me but me, I was pushed into that corner because of the situation I was in. I was in a community where I wasn't accepted because I wasn't a Band member, and I was out of my community. It left me no choice. I could have taken the route of giving up completely and saying, "I guess I'll just be a nobody." But I took that road of fighting and asking those questions. It wasn't easy, but I did it, and I still ask those questions today.

In earlier years, Lapskahasit Cihkonagc provided for his family through "small, little meaningful jobs in the community." Although it "put food on the table," he found himself gravitating toward a role model in the community who had furthered his education. Chris was encouraged to pursue his General Education Diploma (GED), also

known as the High School Equivalency Certificate. Chris described this individual's guidance, how the community member "took me under his wing and helped guide me," particularly in relation to educational pursuits and when Chris was experiencing difficulties in his life. Chris eventually completed his GED, which opened up new possibilities for him, and he applied for various positions within the military, and with Corrections Services. Chris worked locally in Corrections (off-reserve) at a reformatory and in a jail, and then was encouraged to apply to the Correctional Service of Canada. After he passed the exam and completed the required 12-week core training, he entered his first posting. At the time, he continued to abuse alcohol and his partner, and although he had made excellent educational and professional progress, he felt a lack of self-worth. Chris described how a pivotal shift happened in his life when he began connecting with Elders in the workplace:

> I was deployed to Atlantic Institution, just outside of the Miramichi area, in 1993 - November 1993. Going in there, still insecure, still I guess ashamed about who I was as a man. Going through that front gate that day changed my life. I say that because later on, I seen Traditional people coming in through the prison system. Right? You know, that's pretty cool. Sometimes, for example, I remember Elder Harry, Elder M, Elder A, and Ron Tremblay who are my teachers to this day, coming in and helping these offenders. There were Mi'kmaw Elders…who came in too…I remember one time, when people would ask me about what they were doing down there, I didn't know how to answer them. If they were smudging or drumming or doing a ceremony, the other staff would ask me because I'm First Nations, right? I sort of told myself that I should find out what they're doing [laugh]. I should go down and enquire. You know, I

> was intrigued by it. Not at first - it took a while. I remember stopping one time. Elder E is in the spirit world now, and I'll tell a little story about him later on. I stopped him one time, and I asked him, "Why are you doing this?" He looked at me straight in the eye, a real stern look, because he was a type of guy that spoke his mind. He said, "Because I care." Right there, that sort of started to open up my mind and it started to open up my heart.

Chris also described the racism that he encountered from non-Indigenous staff members at the prison. He also found himself feeling inspired by the Elders who came into the prison system to share with Indigenous offenders. He began learning and understanding more about "Aboriginal perspectives towards wellness" and how to live in a wholistic way. He described how this started to influence his professional activities:

> I went down to Springhill Prison, just on the other side of Amherst. When I was down there, I was security, a correctional officer for a little while when I got there, just to get the familiarity of the institution. They were starting to bring more Aboriginal things to the institution. They had dedicated Elders there, full-time elders…When I was a Correctional Officer 2, I would emphasize that I only wanted Aboriginal clients on my caseload. They did that…if I was working in a unit where there were Aboriginal offenders in that unit, I would be their Correctional Officer 2, sort of their first case management officer. Then later on, they sort of realized that, so they asked me to take on a different role in my duties. The position was an Aboriginal Liaison Officer. You would work directly with an Elder…He started teaching me, showing me certain things. He's a sun dancer, a pipe carrier, and a sweat lodge keeper, so I had the opportunity to work with an Elder directly with the offenders. That's when it really started to

> blossom for me. I asked him one time, "Can you teach me more?" He said, "No, I can't." I said, "Why is that?" He said, "You've gotta get somebody from your own territory. You've gotta ask somebody in your community, or somebody you know. I'll show you what I know, but you have to go back to your own people."

Chris went on to share more details of his healing journey, which was inspired and initiated by Elders in his workplace, and being guided to connect with Elders and his culture in his home community.

8. Spirituality expressed through Traditional Ceremonies

Some co-researchers expressed that they thought of spirituality as a personal journey that may or may not be connected to Traditional ceremonial practices. Research suggests (Cote-Meek, 2014) that the stereotype of "The Only Real Indian Is The Spiritual/Cultural Indian" (p. 76) is perpetrated when the belief is held that all authentic Indigenous peoples practice the same, or any, form of spirituality within their specific culture. Shawn and Patsy both validated this point. Patsy shared the following:

> Well, you know, I don't know. I'm not an expert on any of this. But our traditions, our practices, our cultures, are ours. Not every one of us is comfortable sitting in that. I am as new to this as anybody who is immigrating to the country, in trying to sit in that. I think it's unfair to expect everyone, especially the young students coming out of high school, to be comfortable sitting in that. Some are not. That's that. I don't even know what you would call it. It's another form of racism, because your assumption is we're all in that. Otherwise, you're not Indian enough.
>
> It's another way of assaulting us, by assuming that we all sit in that. Some are not comfortable in that. They may get there, but that's a personal

> journey. That isn't what Indigenizing an academy is for me, or Indigenizing your classroom, your practice. You knowing about it might be useful, you understanding and knowing why we traditionally practice that. I don't know, and I could be dead wrong. But oftentimes, it's just another form of violence put against, because we're not all there. The example I give is sitting around the Elder circle…There's a lot of Traditional ceremonial stuff going on, and I'm not there. If that's what it means to be a - we do it to Elders all the time - then I'm not that Elder. I am an older person who is coming here with a bunch of knowledge from my own journey. You know, I'm an administrator, so I can offer some stuff around that. But that whole traditional custom piece, there is a place for it, but it is not everything. I think we are doing another terrible disservice when we do that, when we force that on people, because that's my personal journey. That's not for somebody to assume that that's, you know [everyone's journey].
>
> Well, you know what, it's hard to talk about. It's hard even for us in our own, and I've been forcing the conversation because it gets tense. I don't know what the protocol is. I just get really frustrated, thinking all right, I'm not even going to go down that road. I think the intentions are honourable. We've worked so hard around those issues, but those things [Traditional ceremonies] are personal things as far as I'm concerned.

Although the importance of not making assumptions and the existence of diverse spiritual practices among Indigenous peoples is noted, the stories related to spirituality in this research primarily emphasized experiences with Traditional ceremonies and practices. Some shared stories of pivotal life shifts that occurred as a result of their

connection with spiritual ceremonies such as participation in fasting and sweat lodges. Nojeeahbonumoet described his journey of spiritual growth through Traditional ceremonies. In particular, he shared stories of fasting and eventually becoming a sweat lodge conductor and Elder, under the guidance of teachers and Elders:

> So, one of the, I guess, growths of going into my own culture with spirituality, sweat lodge ceremonies - I was going for quite a while, maybe three or four years. My first teacher, Ron asked me, "Do you want to go fasting?" This is important. Very. I got sidetracked. But he said, "I'm putting some guys out fasting." I'd heard a little bit of talk about fasting. He shared with me about fasting. Fasting is four days in the woods, no food and no water. In my mind, I said, "That sounds crazy." [laugh]
>
> But he shared the story of how it made him feel and what it did for him. I heard the story once that when you're fasting, you're giving up food and water, but you're going to fill up spiritually…He put me into my site out in the woods. We pick an area, and we get it prepared. We set our tent up or our lodge, what we want to pick, what we want to sleep inside of. Hang up our ribbons and our pole, with our yellow on the end of the pole and our ribbons and get that all prepared. We got to our site. Plus, we prepare before we go out. We have four sweats before we go out. One day, we'll have a sweat, four rounds. Next day, we have a sweat, three rounds. The third day we'll have a two-round sweat, and later on that day we have a one-round sweat and a feast. Then we go out to our sites and we get put into our sites…

Nojeeahbonumoet described the acceptance and kindness that he felt from his Elders during the fast in more detail, and how this was a pivotal point in his healing

journey and his struggles with addiction. He continued to attend ceremonies regularly at Elder Harry Laporte's sweat lodge and continued to fast each year. As several co-researchers shared, it is important to have a reason or a purpose for fasting, and Nojeeahbonumoet described fasting for his Spirit name, and for the responsibilities of becoming a Sacred Pipe Carrier, and eventually a Sweat Lodge Conductor. Nojeeahbonumoet recounted:

> As I shared last night [during ceremony], the pipe is a healing pipe. It's a medicine pipe, right? It really deepened me as an Aboriginal or Indigenous or Indian person that, wow, I have a pipe. With it came some pretty strict rules - well, strict teachings, I'll say. Your home had to be clean, in the sense that there shouldn't be any alcohol or drugs around. You've gotta be in a good space to have this pipe in your home...That's the teaching that he received, right? The home. I think that's part of the healing journey, that our homes have to become clean. They have to become a good place…Then I went fasting yet another year. One time we were in the lodge, and he [Elder Harry] said, "Would you like to do this someday? I said, "Do what?" He said, "Conduct ceremony." Again, I get chills when I say this, because that's scary. The responsibility that goes with that. I'm looking at him and looking at what he does and how he conducts himself and how he speaks. Where does he get this knowledge from? What he is sharing. I said, "I would love to, but I don't think I can do it." You know, being very unsure of myself. I said, "But I would love to. But it seems scary. There's a lot of responsibility here." You know, just the way he took care of people in the lodge. Even though it's dark inside the lodge, he knew if someone

was breathing hard. He could tell if someone was struggling. And he would always check, too, "Is everyone okay?" It was getting a little warm, you know.

I said that it just seemed like a big, big, huge responsibility. He said, "Remember this - you may not even get any help while you do this. Nobody is going to help you pile your wood. Nobody is going to help you light the fire. No one is going to help you go get rocks. In fact, no one will probably help you build a sweat lodge. You're going to do it by yourself. Everyone else will just show up when it's time to go in the lodge...That's okay, though. But you just need to know that you may not have a big lineup of people willing to help you, and there's no cheque that comes in the mail for this kind of work…In fact, the community leaders may not even recognize sweat lodge ceremonies. People in your community may put the sweat lodge ceremony down. People may start talking about you...If you're ready for all that, I'll put you out fasting. We'll get you started to becoming a Sweat Lodge conductor…But don't answer that. Go home and think about it."

And it was scary. It was scary to make that first step towards conducting a lodge. You know, he'd check with me every now and then, "What did you come up with? You got an answer?" I said, "I would love to. When do we start?" He said, "Well, you've gotta go fasting. Four times, you have to go fasting, for the four sacred directions." We started. It was beautiful. I met some beautiful people while I fasted, throughout. What a journey of getting to know me. I did a lot of praying, and I continue to pray a lot. As we went, he took these baby steps with us.

Nojeeahbonumoet continued to share his journey of learning to become a Sweat Lodge Conductor with Elder Harry and how this eventually led to leading one round of a ceremony and, eventually, all four rounds of a sweat lodge ceremony. He described Elder Harry's kind and gentle guidance:

> Watching this guy. I always felt in the back of my mind, watching me in a good way, though. Watching me in a good way. I never, ever felt, I don't know, I never felt uneasy about it. That's what I felt inside ceremony. He was always listening, and I always felt that. I was at first very cautious of what I said and how I said it, and then all of a sudden, something happened to me that I started speaking from the heart. I think that's when he knew that, "He could do this." That's why I wanted to share that, because he seen that in me…I know we have to speak from the mind, but when someone starts to really speak from the heart, you really feel it. You feel what they're - you get those chills. You're like, wow, that's amazing. You could tell the look in their eye. It's beautiful when you can witness that, especially when someone's struggling and you see them struggling. Slipping and falling, they call it. Slipping and falling and getting back up. Watching them grow and get better.
>
> I'm sure that Ron and Harry seen that in me. Seen the things I was going through. I realized, early on, that I had to be open. I had to put my hurts on the table. I had to put my hurts in that sacred fire. I had to put my hurts directed to the Creator. I had to let go of those things. Not to say that when I give them away that they're not going to creep back, because they will. They did for me. They come back. You rethink them again. You rehash them out. Why am I going through this again? Why am I rehashing this out again? Again, I'll give it

back. I'll give it away again. I don't want it. I gotta stay strong, and I keep moving forward. I'm very lucky. I shared many a time inside the sweat lodge, with the sweat lodge family, that I'd call my teaching room...I'd look at him [Harry] as a spiritual teacher. I'd look at him as a father. I'd look at him as a grandfather. I don't know where he fits, but he's this beautiful man that's in my life. I think all men need that beautiful man in their life. Sometimes it can be or it can't be your father. Sometimes it's someone outside of that. There's no disrespect to your father, but I think men need that male role model in their lives that inspires them to do good. Inspires them to be a better man, each and every day. I think that's crucial. I think that's very important.

We don't always share 100% of what we may be going through inside the lodge. There's I guess that safe zone where we feel comfortable we can share amongst a group, and then there's that other part that we save for just maybe one-on-one. And then there's another part that we just don't share with people, and we just share to the spirits. That's okay too, as long as we feel we're connecting, we're having that communication, whether it's spirit or face-to-face or in ceremony, that we continue releasing that and communicating what's on our hearts and minds and in our spirits. I think it's important to ask for the guidance of our ancestors to guidance us in a good place, in a good way, and to be a better person. A little bit better than we were yesterday. That's an everyday thing for me. I try to work on myself to be a better person.

As Harry told me, again, he's a fantastic teacher - he put his fingers probably less than a centimeter apart. He said, "I've been doing this as long as you've been alive," which would have been then probably 30 some years. He

put his arms as far apart as he could, and he said, “I know this much, and there’s this much to learn. So, don’t ever think you are going to know it all.”

I was so blessed to have him, right up until I had my Sweat Lodge built…He helped me build it and gave me those teachings as well. Again, very particular. Doors had to be facing certain directions. When we cut the trees down, we gave thanks to the trees for giving up their lives. Everything was a ceremony. Everything. Everything that we used, the Mother Earth, if we opened her up, if we put holes in her, it was a ceremony. We put tobacco in the holes. If we took the earth out of where the pit was, we took that outside the lodge, which I don’t have. It’s a mound, where we put sacred stuff. That’s where that dirt would go. If we were ever to tear that lodge down, that goes back in this pit, and it’s just like we were never there. We leave it the way we find it and try to leave it even better than we found it, without altering it. If there’s garbage laying, you keep it clean. You know, respect Mother Earth. There are so many. I could get into the teachings of what I’ve learned. I could go on and on about that, but it’s very important…

But yeah, it was quite a journey…He once shared a story with me. It’s okay to find other Elders, you know, in your life. I said, “Oh, yeah.” I was kind of thinking there for a minute. He said, “Sometimes, an Elder can only give you so much, one Elder.” It almost felt like someone breaking up with you…I’m like, “What’s this all about, anyway?” I’m thinking in my head, eh? He said, “You know, it’s okay to go to another Elder and find out what their teachings are and different things. Certain Elders do certain things.” He really pointed that out to me too. He said, “I like doing sweat lodges. That’s where I feel the most

valuable, where I can give the most…Some Elders might enjoy doing pipe ceremonies and talking circles. That's where they feel that is where their gift is…Not everybody is good at everything…I'm not good at everything. I do sweat lodges to the best of my ability, and that's where I feel good. That's the ceremony I like, so that's where I'm at. Other Elders do different things…It's okay to go out and learn more, if you want to learn." I said, "I like doing sweat lodges too. This is where I feel good too…I don't think I'm gonna talk to anyone - I think you're stuck with me."

Like Nojeeahbonumoet, Evan shared his struggles with addictions earlier, and he described a pivotal experience, a moment where he was guided to ask for help from a local Elder. While feeling overwhelmed and knowing that change needed to happen, Evan met Elder Harry Laporte on the street in his community. He knew that Harry conducted sweat lodge ceremonies and asked him if he could attend sometime. Harry immediately invited Evan to a Sweat Lodge that was happening that very evening:

I went home, and I told dad, and I just started drinking water immediately because I was scared. I was scared to go into the Sweat Lodge because I didn't know what to expect. I knew it was hot, and I thought I'd have a panic attack. I thought this and thought that. He come and picked me up, and I brought some raisin bread or something, and we went down. I went in, and it wasn't that bad.

I got introduced to my spirit in there, I feel, that day. My spirit made me stop Harry and ask him. Something inside of me and something above me. Something bigger than me. Maybe my child's spirit too, maybe, told me that you need help. I wasn't doing it to try to be a macho Indian warrior. I didn't want to be looked at as, oh, look at this guy. I went there because I was hurting. If I

could get cured by any way, I would have took it. For whatever reason, I just stopped that day, not ever thinking about it. I just stopped and asked him about the sweat.

I went in there and cried my head off. Cried my head off. I was in rough shape. I liked that because what's said in there stays in there, right? But I don't care. I'm an emotional person and, yeah, I remember crying that first sweat. That would have been probably six years ago. Springtime, it would have been, the ceremony. I went to them on and on, on and on, on and on, and my spirit has grown tremendously since then. My life is still the same, but it doesn't feel the same. The people are still here. The kids are grown up a little bit. I've struggled in my walk up to this point, but life's a journey. It's only done when we're done, right?

Evan continued to describe what he meant when he referred to his Spirit, the true essence of who he really is, and spirituality, the process of finding Spirit:

I've always worked towards strength. I've always looked for contentment. My only goal at the end of the day, when this earth-walk is done, is that if somebody asks my kids who your dad is, and they say my name and they say it with pride, I will be one happy guy. So now, that's where I'm at in my life right now…When I talk of my spirit now, now, starting today, all the stuff I just told you, I'm not saying it's not important, because I haven't looked at that stuff for a long time [the struggle of addiction]. It is important to bring out because I've learned a few things about myself right now that will help me in the future. But today, right now, the conversation I'm having with you right now, is the most important time in the world because it is happening right now. If I'm

thinking somewhere else or I'm going somewhere else, this meeting would not be happening the way it should. So, I'm here, present, in the moment, and that is how I've learned to live my day through spirit. My spirit is the true me, the one that told me, "Okay, Evan, you need help. Evan, you know that's not right."

Your conscience maybe could be your spirit. Everybody has those feelings, or everybody has those things that they want to say but they won't because they're scared. That's your spirit. Listen to your spirit. Do what your spirit wants. Spirituality, for me today, is the process in finding the true me again. There's a lot of stuff going on in me. I picked up a lot of stuff, but my spirit is still in there. My spirituality journey is the process in finding him. When you think of a journey, you can think of climbing Mount Everest. But what better journey is there than to take inside of yourself and to make yourself better? That's how I look at spirituality and spirit. Spirit: the true me. Spirituality: the process in finding the true you. When we look towards our future, we don't know what's going to happen. But if we live our lives in a good way, which I have learned through ceremony and through being around good people, the sky's the limit.

In a heartwarming way, Evan described how Traditional spiritual practices, such as Sweat Lodge ceremonies, helped him reconnect with his culture, and heal from addiction:

Obviously, things happen, but there is a beauty. A lot of people are scared of the unknown, but there is a beauty-ness to the unknown too. If you have faith and a belief that things will get better, you can't help but look to your future in a good way. That's how I try to do it to conquer a lot of my demons. I don't walk

around and talk like this all day, but I think like this on a daily basis because I need to. I lived a very different lifestyle up until this point.

I'm an addict, a very bad addict. I struggle with drugs and alcohol, and I have for a long time. When I started doing ceremony, it introduced me to my culture. I can identify with my culture. It's mine. It's a part of our ancestors. It's a beautiful part of our ancestors. We have beautiful songs. We have a beautiful history. We're a resilient people, smart and intelligent, and we're different. I think that says something. I love songs. I love carrying songs. I sing in the sweat lodge, that's it. If I sing out here, it's: Oh man, I didn't know you sang like that.

This is just my personal opinion. Our spirit lives within us. Our spirit knows what nobody else knows about us. I can sit here and talk to a doctor for hours and hours and hours, and you'll never know what's going on with me. You need to work on the inside. You need to work on your spirit. You need to feel good about your spirit. Feeling good about your spirit and feeling good inside will project outwards…Spirit is a belief. You don't necessarily have to see everything to know it's real, right? You have to feel it. Sometimes it takes people longer to contact their spirit. I say, try to channel it. One of the biggest things for me was I truly, truly, truly believe that our spirit is always inside of us, and it's that true person, long before life got a hold of us. Long before the self-esteem issues. Whatever problem it is you are having right now, did you have it when you were younger? We are brought in pure…Whatever it is you're going through, I'm sure it will start getting better when you can start getting better. Don't live in yesterday. Don't live in moments that are hard for you. Don't live

there…Acknowledge it and live today, because today is the most important day in the world. We can't go back to yesterday and change anything, so there's no value there. There are happy memories there, and we can go back and live at them, but don't sit there and live in the negative. That affects your spirit in all the wrong ways, and you're cheating yourself out of the gift of today. Don't dwell too much into the future, because then you'll go crazy. Today.

It's important to have balance. Balance is everything. Mind, body, and spirit: You've got to take care of them all. Mind, body, spirit. The physical needs, the emotional needs, the mental needs, and the spirituality needs all have to be met to find balance…Do that and take care of your spirit. Feed him. Do good things that make you feel good. Don't do things to make other people feel good; do them to make you feel good. I think that you need to have that in any kind of counselling…I really believe that the sweat lodge, the pipe ceremonies, any ceremony that we do is on an individual basis. I don't know if you can learn it in a classroom. You can show them to the places to go and get in contact with it, but it's an experience that you take within yourself, all on your own. But it's definitely, definitely, definitely worthwhile and definitely a necessity in helping anybody in any form of their life. At the end of the day, it's their life. It's my life. You can tell anybody, "Do this, do that, and I think you'll be fine." But they won't really, truly, truly find it until they go and find it themselves. Nine times out of ten, I'm betting you they're going to find it within. It ain't going to come from anywhere else but inside. Call that whatever you want, but I know that's spirit. I really believe that.

Finally, Evan shared his experiences with Sweat Lodge ceremonies in more detail, while also reflecting the Indigenous cultural values of interconnectedness and appreciation for all living beings:

> There are a lot of Sweat Lodges. What are you doing in there? Sweat Lodges are something that I would recommend for anybody. It's hard to tell you what you're going to experience other than heat, but it's all focus, just like the churches are. Your relationship with your creator, or God, of your understanding. Nobody else. My relationship with my creator is different than yours…But the beautiful thing about our ceremonies and our healing is that they're done with prayer. Now, is prayer proven to work? I don't know if prayers work, but I know they help. I know they help the people hurting, if you believe. Do they help bring somebody back who has been missing? Maybe not. But do they help the people who are still left here? If you ask do prayers help you, you know, does a hug help you? It's not scientific. It's emotional. Those are so important if you're going through traumatic events, or if you're going through good events…
>
> In ceremony, we are taught to respect all living things. We have a relationship with earth, we have a relationship with the trees, and we have a relationship with the patterns of the animals. We offer up thanks for the trees that we use, for the water that we use, and for the rocks that we bring in. We also have appreciation and respect for the people that come and sit in ceremony with us. We are taught to respect all children of creation, no matter who you are. We are taught to welcome, with open arms, anybody who wants to come into a Sweat Lodge, no matter what you believe in. If you believe in God, we don't

say, “See you later.” Because it’s your chance to come in and get in contact with the creator of your understanding. If that helps you in whatever it is you’re going through, then I say why not? But it’s definitely a choice on a personal level…The benefits of the sweat ceremonies will only come through personal experience, and yours will be different than the next one, and theirs will be different than the next one.

Finally, when Needub shared a story about connecting with ceremonial practices, she described the commitment and responsibility that she observed that came with being a ceremony conductor, or “maker.” She also described the commitment and trust required of participants who would often travel long distances to attend ceremony. Like fellow co-researchers, she described how these ceremonies fed one’s Spirit, and provided a connection with community, land, and nature:

> Well, ceremonies happened. They’re a big commitment…It’s a lot of work to prepare for it. When the people come, you have to make sure you have enough to take care of them. Anything - firewood, food, everything. There is a lot of prayer and spirituality involved in it, and preparation for it. When it comes, whoever the ceremony maker would be…That’s a lot of work…If somebody was having that ceremony 500 miles away…You’ve got to make up your mind, “Are you going, and how are you going to get there?” We had people that used to come to places that I was at that hitchhiked with no blankets, no food, no money, no cigarettes, no nothing. They heard about the ceremony and just made it there the best way they could, which was hitchhiking. It was across provinces…They wanted to go, and they came. Everybody that was gathered there, if somebody had an extra blanket or two, it didn’t matter. You

would lend them that blanket and everybody would invite them over to have supper or whatever.

But those men who used to hitchhike there, they worked. They never asked for anything. They came and they worked because that was their payment for learning like that. Everybody took care of them. They ate. They had nothing, and I used to enjoy watching them. I'd think, how many people would do that? Just leave everything and up and go, not even knowing where your next meal is going to come from. And they looked so happy when they arrived that they were there, because whatever was going to happen there had to have been feeding their spirit. You wouldn't go through what they went through to get there if it wasn't something dear to you. I would watch them all time, and if we had extra whatever - it doesn't matter what it was - we would send them over. Somebody would lend them a tent. Stuff like that. Everything they needed came. To me, that's the way it is - you're doing something good for your life, and the Creator will take care of you like that.

Anyway, in answer to your question, there is no one place. Like here, you would go to church every day. In the Native way, church could be going out in those woods all by yourself today. It could be anything. It could be the ceremony, and the ceremony is depending on who made the commitment. The one who makes the commitment for the whole thing, that's their responsibility. Everybody else is just like an invited guest. So you go, and you try to learn and whatever. Some people used to come and might not lift a finger to help the actual ceremony occur, but there are other people who knew that was too much for one person to handle, to do all that work, so they would automatically get up

> and help…But it touched me - in awe I guess, that's how much they want this. That's how much they love this. I was reminded, everything I looked at. I didn't just sit back and look. I was working too, but I was always aware of what was around me. Sometimes animals come to visit you to see what you're doing. They know. They'd know what you're doing, but they'd show themselves, and it gives you a little push. Nature knows what we're doing. They are here to join, they are here to help, they are here to observe, whatever it might be, and you don't feel alone. You are all working together. It's for the same thing, and it's for something good. It's just a wonderful, wonderful feeling.

Summary

During our research conversations, a wealth of knowledge was shared through stories and personal experiences to address the three research questions. Although I may have temporarily entered these conversations expecting to hear clear, concrete responses (reflective of my Western lens); through the lens of Etuaptmunk, I was able to ascertain the meaning that lay within these eight themes that emerged. Ntutemok were very passionate about these stories moving beyond Indigenous spaces, such as within First Nations communities, so that an expanded understanding could be created for Indigenous peoples who have had different experiences, and with non-Indigenous peoples. This will be reflected in the next chapter, where the results of the Transformation and Renewal conversations are recorded.

This chapter was dedicated to sharing the words and stories of Patsy, Nancy, Evan, Needub, Shawn, Stel, Nojeeahbonumoet, and Lapskahasit Cihkonagc. In keeping with Aboriginal Research method, it is of utmost importance to me that Ntutemok see their words more frequently than mine in this chapter (Kenny, 2000). Although the

discovery of these eight themes is valuable, I am hopeful that you, the reader, have taken the time to savour these stories, and have allowed them to move into your heart space. The next chapter will discuss the results from the final phase of the research methodology, Transformation and Renewal.

Chapter Five: Transformation and Renewal

During the Transformation and Renewal phase, Ntutemok were asked to reflect upon how the research may give back to them personally for their commitment of time, energy, and expertise that they contributed toward the project, as well as how this research could give back to their communities, and how it could be shared beyond the community, if it is appropriate to do so. Recommendations for how the research could be utilized to transform spaces, and influence policy development and actions may also be addressed (Kenny, 2000). As discussed within the third chapter, reciprocity and relational accountability are core values within an Indigenous research paradigm, and therefore it is timely that this last phase of the methodology asks the researcher to consider how the research will give back (Albert Marshall, personal communication, December 18, 2015; Wilson, 2008). Kenny (2000) describes this last stage of the research:

> If the research findings are used wisely, positive change will come to the participants. Those "innovative spaces" will be explored. Change will occur and renewal will come. In my research, I listen to stories. Stories are not static. They are dynamic. Each time a story is told, there are changes in the body of the story. A story is told in a different way depending on who the listener is. Stories change over time based on the stages of development of the people telling the story. As they grow, they see things differently. Each time a story is told, there is new hope for positive change for our people. In this "newness", we can find "renewal." And we need it. We need it for ourselves and for our children. (pp. 147-148)

Although many of these insights naturally arose during the Engagement phase of the research, a final interview was performed with each co-researcher to explore possibilities for Transformation and Renewal. This chapter integrates the reflections of Ntutemok from these final research conversations. The three questions that guided the interviews were: (a) How could this research give back to you, and contribute to your well-being? (b) In what ways could this research be shared so that it is accessible to community members? and (c) How could this research be shared beyond the community, and what are appropriate methods of doing so? The first half of this chapter will discuss responses to these questions, while the second half will focus on five categories of suggestions that Ntutemok brought forward for piluwitahasuwawsuwakon for counsellor education and practice, or what Kenny (2000) describes as recommendations for policy development and actions. This chapter shares the ideas for Transformation and Renewal through the perspectives and words of Ntutemok and includes my brief reflections throughout.

Giving Back to Ntutemok

There was a shared, felt sense expressed by Ntutemok that our research conversations cultivated a safe, personally reflective space. Oftentimes, this was filled with an appreciation for how much they had grown and progressed on their personal journeys, and at other times, this space welcomed in epiphanies and moments of new awareness. When I asked co-researchers how this research could give back to them personally and contribute toward their well-being, a common sentiment was articulated that it had already done so by the very nature of the process, and through the relationship that we had continued to build. Each time this was expressed in-person, and as I listened to the audio recordings and reread the transcripts on my own, I felt deeply rewarded and

validated that I had performed this research in a good way. Nancy described how she felt about our collaborative research journey over the previous five months:

> Right off the bat, giving back to me, I would say that this is kind of therapeutic for me…It's like, sometimes you're going through life and you're going at such a pace. Do you know what I mean? And then all of a sudden, it's like you're starting to tell stories. You kind of pull them apart, and where are they coming from? It's like, ahhh, you get those little aha moments and stuff like that. For me, right off the bat, this has been, especially where leaving the community the last time was such a heartbreak for me. It's kind of putting things in perspective. Along this journey, I've realized just how close I've come and found that family. You know, not in my community, but outside my community. I'm still getting the guidance. I'm still getting the teachings. I'm still having that family around me. It's just not from my own community, for the most part.

As I listened, I heard the embedded values of reciprocity, responsibility, and relational accountability in the responses of Ntutemok. Evan described how this research gave him an opportunity to share what he had been so freely gifted:

> When you asked how this research can give back to me and contribute to my wellbeing, I've incorporated a lot of these things in my life, and it has given back to me immensely. It's allowed me to see life. It's allowed me to see people. It's allowed me to see my community through a different set of lenses. By agreeing to participate in this research, I have agreed to - this is my gift of my experiences to you, to help you in your work. It's going to contribute. I do it as a gift, right?

I think that anytime we have an opportunity to share our experiences of strength and hope and hardships and stuff, if somebody can get their hands on it and somebody can read it, if somebody can learn from it, then it comes back to that whole giving freely what was gifted to me. That's why I was so accepting of doing this. I believe that we need to share more of this stuff. What can I gain out of it? Obviously, when I focus my life and when I participate in ceremony, it has nothing to do with materialistic value or monetary value. It is all about spiritual value. I believe that this will give back to me something that comes from within, just by being a part of the process and just by trusting.

And I do trust you, because I've gotten to know you on a personal level. We've had many opportunities to talk and we've had many opportunities to share in a sacred ceremony, so I know where you're coming from is true. I know that you're going to move forward with this and share this in a good, meaningful way. There's a lot of good energy involved in this program, in this research. So, how could this research give back to me and contribute to my wellbeing? Well, I have total faith that the research will get out there, and if somebody reads it, I have no doubt in my mind that if they're really looking for change, it will come. That's what I'll get out of it.

Do I need people to come and tell me, hey, I got something good out of that? No, because that's not what I'm out to do. It's called humility. I have faith. I know that if people take a really good look at what you're doing, it will help some people…I have no doubt in my mind that somebody will get something out of it. Do I need to know about it? No. But I have faith out there that it will touch somebody. It's touched me, and it's touched a lot of people.

Lapskahasit Cihkonagc and Nojeeahbonumoet sat around my kitchen table for our last interview. Like Evan, they also viewed this research as an opportunity to share what they had been taught and connected it to their responsibility as Traditional teachers and as "servants of the people." Lapskahasit Cihkonagc shared this teaching and these connections:

> Helping other people, yeah. That's what we do. We give back to other people all the time, right? There's a teaching involved in that, when you help other people. That old cliché goes that when you help somebody else, it helps you as an individual. The implications of intergenerational trauma in a program like this, counselling sort of thing, right, and Two-Eyed Seeing will do these things, I feel, anyway, in regards to giving back to other people. Again, it ties into the history and sharing of information, because we live in a different time. It's not 1604. It's not the 18th century. It's not the 17th century. Those times were different. Unfortunately, our people struggled during those times, and our people still struggle in this modern time. Again, that piece of giving back to other people, for me, I think is paramount in why I think it's important from my perspective to continue the teaching that we were taught by other people. You know, servants of the people. Harry always said that. I think this ties into that philosophy about being a servant to the people.

Lapskahasit Cihkonagc continued by describing how this research gave him an opportunity to reflect on his personal growth; recognizing that although he had his struggles, he has come a long way:

> When you think about it too, in regards to the historical trauma and all these things that happened, for me, like I said earlier, it is understanding why

things played out in my life the way they did. For me, it put my spirit at ease [to share those stories]. When I reflect on how things used to be, especially when I was young and struggling in life, and knowing what I know now through all interactions with people, both Aboriginal and non-Aboriginal, they have taught me a lot. Interactions even with the organizations and all the things we did over an extended period of time, just that blanket exercise, I think that blanket exercise is a very in-depth historical piece that really, I guess, put me over the edge in regards to understanding.

It took me a long time to forgive my father for beating. I think my mother didn't really enforce the language, learn the language, and maybe she didn't understand either. She suffered through maybe the same things I did, but from a different perspective. I believe that if my father was still alive in my problematic years that that language piece would have been still paramount in my life. I'm not saying that about learning a word here and learning a word there. It's important for me to one day not fully speak the language but understand it more, and that's something that I'm always striving for on a daily basis.

I think that sharing those positives and negatives in regards to what you're doing helped me to put my spirit at ease. I'm content. I really am. Yeah, I'm not a fluent language speaker, but I'm content with knowing what I know. I guess it's having that gift of being recognized as a Traditional person in my community, when at one point you weren't…Now, I just got a call from a guy whose grandfather wants an Elder to go down and see him at his house after. I'll make that time. That is what makes me feel good, when people call me asking

for that help from a Traditional person. When I hear that question, that's what it means to me.

When I asked Patsy how this research could contribute toward her well-being, it was clear that she felt inspired by our discussions and the feeling was mutual between us. As the Executive Director of Under One Sky, Patsy reflected on how her vision for the community services that they offer had expanded as a result of new awareness arising from this research:

> I think it already has because it's not the kind of thing I think about on a regular basis. But because we've been doing this, I've been thinking about it more now. The value in the work that you do, and I just really never thought about what counselling services should and could know and understand about Indigenous people so that you can serve the population even better. It's already given back in that it's forced me to think about that when I just really didn't. That is why I think it's important to have these kinds of conversations without an end in mind, just to sit around and think about what happens to Indigenous people.
>
> Of course, my focus is off-reserve. There are a multitude of services provided in community through counselling services, but most often, coming off-reserve, our folks are going to mainstream organizations. So, what happens? And I just never really thought about it until we were having these conversations. It's already serving me, and it's also serving my community because I'm now thinking what that could look like here. How could we create a safe space, a place where people can come for that purpose, for counselling for whatever reason? It's not to say that they shouldn't go to mainstream, but oftentimes, they

> won't go because they don't feel safe. They won't go because they don't know how to approach it.
>
> So, yeah, it's already got me kind of thinking, which is what I love. I love it when we have these conversations and I'm going, oh yeah! Oh yeah, we need to do this. We need to do more of this. We need to have more of these conversations. I'm really grateful, which is why I'm fascinated by research now. I think, in another life, I could have delved heavily into research because I realize the value in that, like personally but also for communities…It's certainly got me thinking, just knowing that I now have somebody that I can say, oh my gosh Jen, you know, around blah blah blah, can direct somebody here.

In a similar way, it was not uncommon for Stel and I to delve into research conversations related to our mutual passion for learning about and engaging with Indigenous methodologies. Although it was surprising to hear how much this process gave back to Stel, it provided validation for me that we had truly succeeded in collaborating as co-researchers, rather than conducting research on participants who were at an arm's length from understanding any details of the research. Stel shared the following:

> I think, for me, this is something that has already been giving back to me, just being able to be included in the academic part of it and have some of the insides. All of those pieces, for me, help just in the logistical pieces, I guess. You know, dabbling in that world. Being included openly in the process, and then, at the end, seeing what is produced, that gives me a lot of insights. I'm getting to learn about this methodology, which in the event that I ever do decide to pursue a PhD or even just other research, collaborative research with folks, it

gives me an awareness of another way of doing it that's not the norm. That, for me, is really valuable. It's not always easy to not do things the way that everybody else has been doing them, especially in academia.

Sharing Research with Community Members

The stories and knowledges that Ntutemok contributed to this research will continue to remain with them; these have not been stolen or taken away as has often been common practice historically with Indigenous research. The First Nations Information Governance Centre (2014) provides many examples of these recurring grievances, and explains how this informed the principles of Ownership, Control, Access and Possession (OCAP) which have guided this research as described in the third chapter. Ntutemok emphasized that it is important to share these stories and knowledges with Indigenous community members (living within and outside of First Nation communities) and with non-Indigenous peoples. Early on in a research conversations, the only concern expressed by a co-researcher was that the stories and research results would sit on a shelf, collect dust, and remain inaccessible to people.

Nancy described her ideas for how this research could be shared within First Nation communities, and I immediately thought about the home communities of several Ntutemok as being possibilities including Sitansisk, Welamuktok, and Woodstock First Nation. Her emphasis was on sharing the experiences and stories, rather than offering fixes or providing specific answers. At one point, Nancy and I had a good laugh as she suggested that we might "go on tour" with the research, and share this research within the home communities of Ntutemok. She also suggested that it could be meaningful when community members know the individuals who participated in the research and that there would be a sense of interrelatedness with co-researchers. She shared the

following ideas and we explored possibilities for places to share such as community Health Centres, and methods of sharing such as video recordings:

> The process and the collaboration…with this research, where it is a collaboration, and you are actually getting input from so many different people, it's not like we're being researched. We are adding to it. It is our experience. It's not like somebody stepping in and fixing things. That would probably have to be the approach that you take going in, especially in First Nation communities. This is something we are excited to share because it comes from these individuals. Some communities are more organized already, that they have different events of sharing and stuff like that. It would be much easier in those communities.
>
> But something like - there is this Three Nations Education Group or FNEII [First Nations Education Initiative Incorporated], which is connected to all the communities and stuff like that. Maybe they could help get that out there, with the university here. I think it would be helpful. A lot of the experiences that we are going through, the same youth growing up the same as I did in community are facing the same issues. Not much has changed in community. They are still going to be leaving to go to school. Do you know what I mean? Unless that changes. That is in itself, one of the hardest things to do. You really do lose a sense of yourself when you leave because that's what you've been connected to since birth...Health programs. Mental health in community, stuff like that. I think all of this is going to allow people to connect in community, especially those who don't have the same opportunities as others, those who are conflicted with who they are. Basically, I don't want to sound way up there, but

through this, we're kind of becoming role models too. This could be shared in the community because it's somebody that they know or they know the family of. Oh, that's so-and-so's Auntie! Do you know what I mean? Even if you could get parts spoken directly from like Shawn or myself, participants, with a little bit of stories or stuff like that…You could do it in video.

Lapskahasit Cihkonagc also offered some ideas for how to share within First Nation communities that included creating a pamphlet and/or video based on the results of the research, sharing the research on social media, and having a celebration within the community. He also suggested that the research could contribute to the proposed Graduate Certificate in Indigenous Counselling at UNB. He shared the following:

Well, the same thing as how this government promotes opportunities. When I go down to the Band Hall, I always see pamphlets and stuff on a bulletin board, career stuff, contact numbers, email addresses, and that sort of thing. Again, social media to promote it out there and gather kids in. With ourselves and other people, especially Evan. He connects to a lot of people real quick like that. You've got to let the people know. When you build something, you've got to let the people know. Maybe an open celebration. Like I said, you bring something new into the community. Pick one of the communities. We might have to go to all of them, who knows, to let them know what's going on. That other video documentary piece could be part of it too. It could intertwine, with both of them. But you have to take it back to the communities too and let them know.

We're always speaking about us and where we're from, that sort of thing. I think it's important to grab a broader perspective, a broader community. You

> have to take it back, and it would be out of respect too. I [in reference to Jen] developed it with support from Aboriginal people. This is what I've made, and you show it to the people. It's sort of like a newborn baby. You want to make a big announcement and let the community know that they have this new thing that's out there. It could be potentially something that Aboriginal people would want to take. I think that's one of the goals of it, right? Take the program [the proposed Graduate Certificate in Indigenous Counselling] and eventually educate themselves in that type of social service, I guess. Roll it out, and then take it out. Do like a good PR - public relations campaign. Let the people know that it's there. Let them know that the program is there, potentially the program is there, and where it is going to be. I think the university could play a big role in part of that too.

Like Lapskahasit Cihkonagc, Evan also felt that a community event would be an excellent forum for sharing and celebrating. He and Nancy both spoke of the idea of having specific stories narrated by the original storyteller/co-researcher. Evan created a vision:

> Yeah, just have a community event. You know, we've been a part of this growing process within a PhD, and we have some community members who've participated in it. We would like to share it. We'd get up and maybe read some of it, our parts of it, and we'd have our community members there listening. From there, it will grow more.

Evan and I discussed how the unique perspectives in the research could be helpful for community members to learn about, reminding them that there is a range of choices for creating well-being. Evan provided the following reflection:

> I think that's very important. In order not to just help the people that you're counselling, but there are also people in our community who could be directed to counsellors as opposed to lodge keepers. Because there is diversity in our community, and there are people in our community who don't necessarily go to Sweat Lodges and don't give them a chance. I think having a nice little introduction to this: Look, this is some of the stuff that we're doing…But having it in terms where community members could understand, as long as you reach that one person who is struggling. They do have their opinions of going into Sweat Lodges or they do have certain opinions about spirituality and stuff like that. But there are also people that like to go outside of the community for help, and I think it would be a good way to share information with them, in terms of this is some of the stuff that your community members, that you guys, know…This is the stuff that they participated in. It opens up doors. It plants seeds.

Nojeeahbonumoet and Shawn both suggested that this research ought to be shared with helping professionals such as counsellors, social workers, and nurses who may or may not identify as being Indigenous, and who work with community members. Ideas for sharing included printed materials and presentations. Nojeeahbonumoet shared:

> There's one more thing on how we would deliver it to communities that I wanted to mention. Bringing it back to the community, I don't know how - Chris sees it that way, by making contacts and stuff like that within the community. To me, bringing it back to the community, what about the other professional workers in

> the Indigenous field, like nurses? Like the RCMP, like Rangers, like Military. It's very wide and vast, where that material could be used for teaching.

Patsy and I discussed how this research could be used to better serve Indigenous peoples who live outside of First Nations communities. We discussed the possibility of on-site counselling services at Under One Sky, and how a partnership could be formed with the counselling program at UNB. Patsy continued:

> Yes. Yeah. I'm excited about it. I'm excited about it. I'm just so grateful that you included me in it. Like I said, it's got me thinking a lot about how we could better serve the community. I don't know what it's like to live on-reserve. I have a bit of a sense around it, but I've never lived on. But I know what it's like to live off-reserve. I know, for many of these families that are migrating in between the two, it is problematic. The fact that they're not going for help even though the services are there is what speaks volumes to me. If we could find a way to create that so that they're not waiting. Sometimes it's not a big issue, but it turns into a big issue because they're not reaching out for help. Of course, it involves the whole family, and we're firm believers in supporting the whole family. We have Head Start here, but it's not just about the kids who are in Head Start. It's about their whole families.

Sharing Research beyond Community Members

Ntutemok emphasized the importance of these knowledges and stories being shared beyond First Nations communities. I continue to be cognizant of cultural appropriation, and it is of the utmost importance to me to share the research findings in a way that is most respectful of my co-researchers. This was an ongoing conversation throughout the research, and it was clear that Ntutemok were eager to have this research

shared through various methods. When Shawn and I engaged in our final research meeting, he offered insight that I had not contemplated before: These stories have been circulating within communities for a long time. For many Indigenous peoples, the themes that have emerged from this research will not be a surprise. However, it is time that these stories and knowledges move beyond the circles of Indigenous peoples, and enlighten other individuals, such as counsellors.

Ntutemok expressed specific ideas for how this research could be shared beyond community members and everyone was adamant that it was important to do so. Nancy described how this research could be shared in classrooms, and specifically in the context of counsellor education. She believed it would be helpful for everyone, such as counsellor educators and students, to understand experiences like hers and the unspoken dynamics that are often at play in classrooms:

> But in giving back, it is such a different approach for your dissertation, where you're looking at our stories. It's not scripted. It's not like one person's version. You're bringing everybody's together, and you're pulling out these themes and values and stuff like that. If that can be shared in the classroom in some way, that gives insight to what we've actually experienced and lived, where we're coming from, and why some of the decisions are difficult. To sit in class and try to decide: Is this my time that I stand up and defend what they're saying, and I don't really feel that this fits? Or do I just go, you know what, I just need a piece of paper at the end of the road. Sometimes you are not always happy with what - for me, I'm not always happy with what I decided. Sometimes, I kept my mouth shut because I just didn't feel like fighting anymore.

Nancy described the value of inviting guest speakers who participated in this research and could share their experiences within our counsellor education program, Faculty of Education, and the space of the institution in general; an idea that was also expressed by fellow co-researchers. This could also provide validation for the experiences of Indigenous students. She reflected on her own experience when she was asked to be a guest speaker in another local setting:

> I think it can change the program that we have here and maybe in the other universities as well. When you think about it - I know I keep going back to in community - there are a lot of First Nations people who grow up off community…I'm going to speak there. One of the girls is just now starting to embrace her culture but didn't feel she had the right because she didn't grow up with it. I was like, "Don't let other people define who you are." She's having a blast, just doing and embracing as much as she can.

Stel suggested that the research findings could be shared in an accessible, condensed version with counselling students, such as a brief report with implications for practice, and/or a video, similar to a Ted talk. Stel shared:

> This thing that came to my mind was being able to have this information in a way that is easily teachable or able to use in a classroom setting, so written in a way that students could read. That could also come along, I know we were talking earlier about videos and stuff. Even if you do like a quick - UNB does TED talks sometimes [laugh]. You could do a really quick TED talk or something on it. People can watch it and be able to get this information in a really accessible way. It gives me chills to think about all the firsthand experience and knowledge that is all arrayed in one little place. And then if you

give it to the students, then they can bring it more places. It can just keep growing and growing…

And maybe that's part of how this research can give back to you, as in me, and how it contributes to my well-being. Part of being included for this, it's already contributed to my well-being of a sense of community, which I talked about before. I talked about it when we were at the conference. Maybe more conferences and being able to discuss this and present information in conference form, in whatever way that looks like, and continuing to build that sense of community around it. I know for me, that has helped my own sense of well-being, and that's a way of giving back to me too. I've talked about liking conference discussions and sharing ideas. To me, knowledge is pointless if you don't share it. And in my experience, it's something that people are asking for. People just don't know. Many individuals [counselling practitioners], not all, obviously, but many individuals, want to practice in a way that - they are aware of colonization and they are aware of the impacts, but they haven't been presented with any alternatives. They don't know what else to do because there are no other narratives that are easily accessible.

Stel and I brainstormed ideas for future conferences that would be relevant, such as the annual CCPA conference. Stel proposed additional ideas:

I'm trying to think. I'm not overly well versed in the various conferences that are around. CPATH has a conference. The Canadian Professional Association for Trans Health has a biannual conference, and I know they're continuing to increase Indigenous content. I think that there's a really important place for this philosophy within it as well. A lot of people who are going are

mental health professionals. This could be a really great way for individuals to start to have an introduction to some of this content. It's not specific to gender identity, obviously, but it's just giving an awareness of experiences. I don't know. Depending on what the theme of the conference is, we might have to, you know, hold it a little bit, but that could be a potential place. And I wonder even, too, if the social work associations, some of the local social work associations, could be a place for that also…

If when this is finished, parts of it could be, like, we were talking about the condensing piece. Condensing it comes into almost like a workshop, some sort of information weekend gathering. You can still honour the stories, but they're presented in a way that's very tangible, so somebody walks away with it with something concrete: Okay, this is how I can incorporate this knowledge into my practice to shift my practice. I don't know what that would look like at this point, but yeah, it could be interesting…I think video has a lot of power. It adds, as far as the teaching aids and stuff go too. It's so easy to have videos really accessible, so somebody in BC is able to click on a video and watch it.

Stel also proposed another idea for Transformation and Renewal: a gathering, where Ntutemok could come together and collectively discuss their ideas and hopes for this research project. Stel described what this could look like:

I would be really interested to hear the other participants and what it is their hopes for this research are. Even if it was everybody, whoever was available, came together and had that conversation, not necessarily even in a conference form. Just sit down and share some food, and then allow that to grow. Just say, okay, this is what came up for me. This is what came up for me, and these are

> some of the hopes of what this would contribute to my practice, my community, or my whatever. My world, my world for my grandchildren, or whatever that happens to be. I would be really curious what would come up from that. I think of when I was talking about the strawberry plants. I kind of think of that as nurturing the little ones that are coming.

Evan emphasized the importance of sharing the stories so that individuals could be reminded that they are not alone in their personal struggles. One idea that was discussed with co-researchers was that of sharing these stories in the format of an easy-to-read book. Evan shared that it was important for both Indigenous and non-Indigenous individuals to understand that there are Traditional healing methods that are available that do not have a fee attached to them:

> I think in terms of sharing or on a healing basis, one of the biggest things for healing, if it's going to be used in forms of counselling and trying to help people deal with their troubles, it's important to realize that we're not alone in some of the things that we deal with. Whatever reasons people go for counselling, we've all lived different lives and we've all had our hardships. We can recognize that we're not alone and that there are other methods of healing that don't cost a cent. You don't have to go after the government for funding. It's a wholistic approach that focuses on yourself, and that comes from experience, from the people that are actually doing it and living it. There is hope when you get around people who've been in your shoes.

Evan also discussed the relevance of counsellors sharing from their own experiences in the context of Traditional knowledges, such as participation in Sweat

Lodge ceremonies. He proposed that they could act as a bridge that helps connect both Indigenous and non-Indigenous peoples to Traditional teachers and Elders:

> I think in terms of that, there are only certain things that counsellors can go on when it comes to teachings, like the Sweat Lodges and stuff like that. I think it's awesome that you've taken it upon yourself to experience them. You know the connection in there, and you can share that and you can start directing people and letting them know how welcoming they are. It's important not just for Skicinuwok to heal this way, but for everybody to take those certain approaches, right? That's something that you could speak on from personal experience, beyond the community. I think what it is you're doing is awesome, because it brings awareness that there are other methods out there to heal. It doesn't come in the form of pills, and it doesn't come in the form of a doctor… We need to take care of our physical, our mental, our emotional, and our spiritual, which is more important in today's world than it's ever been.

Finally, Evan predicted that this Transformation and Renewal process would continue to take place, long after this dissertation is completed. It is part of keeping the research alive, and seeing how it continues to grow:

> Some of those questions are - I trust in the process and what you guys are doing. I think when the finished product is done, just like when anything is done, I only know just what I spoke on. Until you see the whole document done, things grow every time. I sing a song once, and I sing it 50 times, and it grows every time. I think those questions, much like an election platform, are growing platforms…It's growing. I can't really answer them and give a definitive answer, because spiritual stuff like this has a tendency to grow. You could read

> it one time, but then you could read it another time based on a life experience. And whoa, man, hey, look at that! Documents that focus on spirituality, with various inputs on it, come to life in different ways. I think get the finished product, and then ask those questions after people have looked it over.

Stel shared this perspective and encouraged me to think about this collaborative research project as a sacred bundle that I would pass on, that would contribute to future research. In so doing, it would be another natural way that this research is shared beyond community members:

> Thinking of it from an academic perspective but also that community's perspective, I was listening to something not long ago. It talked about how when you do research, you often don't start from nothing. You find somebody else's research, and then you go with it. That makes me think - what if this is done and presented in a way that is kind of, you know, we talk about bundles, and you're passing bundles along. It's things that are able to be passed along, and that's how it stays alive. It just grows as it's passed. I wonder what it would be like if it was written through that intention? This is your bundle that is being passed along.

As the Transformation and Renewal discussion broadened with Lapskahasit Cihkonagc and Nojeeahbonumoet, Lapskahasit Cihkonagc highlighted the importance of Wolastoqey and Mi'kmaw knowledges being passed down and the responsibility to share within these worldviews:

> We have similar things in our story. Similar, but different. But ultimately, our goal as teachers is to find the next pipe carrier, find the next Sweat Lodge keeper. Again, I think I touched upon this when we were having that conversation, when

> you talked about Harry's teacher…We have to keep these things going as much as we can. It's not just us. Other people are doing it. Everybody has their little piece of the bigger picture, bigger puzzle sort of thing. Education and sharing, because sharing and education leads to knowledge, right? We can look back when we're gone, like I said too. We were not going to have a school or a street named after us, but at the end of the day, I want it to be remembered that we did our best to help other people.

Nojeeahbonumoet suggested a concrete way this could be implemented in the public school system. Although Elders and Traditional teachers now have a presence in some correctional institutions, Nojeeahbonumoet wondered why the social systems didn't take a more preventative approach, and include cultural learning earlier:

> But as students sitting here looking at us talk and listening to us talk, I said, why don't we have that at elementary school? You wouldn't call it pathways, you call it something else. But why don't we teach our children? I said, "Yes, it's good in the institutions, but why are we letting our people get there to learn their ways? Why aren't we teaching them here? Before they get there?" I'm not saying to take that away from there. Leave it there. But we need to start focusing here. There's Elders in the school. For me, that's where that comes from too.

Nojeeahbonumoet also supported the idea of bringing Ntutemok into counsellor education classrooms, so that they could share their stories:

> Bring the actual person in. Speaker. I think - I'm speaking for myself - I would be open for that. I think that it's one thing to read a paper or a book. I'm not very big on opening a book and reading it myself. Me, I'm visual, and I like

> to listen. That's how I learn. If I hear someone in a talking circle talking, I don't forget it. Something is left with me. It's more personal. I feel it more, right? I think that other ways of sharing are to bring that person, invite that person in and let them share their story.

Lapskahasit Cihkonagc was also drawn toward presentations as a way to share:

> I mean, just how you do a presentation. You do a little bit of talking, and you do maybe a video or a little bit of a PowerPoint, especially when you're engaging potential people who may want to do this line of work. To get the message out there, you've got to tackle those two senses of sight and where they can hear the information. You know, try to do it in a good way where it's done right. I like engaging people in talking.

Nojeeahbonumoet felt different about video recordings, however, he continued to feel drawn toward sharing in-person. This was a good reminder to me that each co-researcher would be drawn toward sharing in different ways:

> The thing for me, on a documentary or a video… I just don't feel comfortable being videoed. I'll engage a hundred or a thousand or however many other people. It doesn't matter. I'm still nervous when I'm engaging people like that. I think that's healthy, to be a little nervous. But video, I just don't feel comfortable with that myself. I'm more comfortable engaging them face-to-face.

Lapskahasit Cihkonagc responded by providing a meaningful example of how video recordings have been used as a method to share experiences of residential school survivors. Likewise, he predicted that the stories included in this research may not be ones that counselling students could relate to, and how it may be moving for them to hear these stories directly from those who have had the experience:

I've seen videos of residential school survivors being interviewed. Listening to their stories is very moving. Those are things that, for me, have an impact. If you go down that route, it probably would be beneficial to have somebody who has personal experience because of alcoholism, because of drug abuse, because of violence, or whatever the case may be, to have those stories. Again, some of the kids that are taking the course may not have had these struggles in their lives…Sometimes, it's hard for them to connect with somebody because they haven't gone down that road. I'm still thinking about the residential school survivors and their interviews.

Nojeeahbonumoet concluded our Transformation and Renewal discussion by sharing a story of a non-Indigenous counsellor that he worked with, who was familiar with the struggles and experiences of Indigenous peoples. Lapskahasit Cihkonagc added that this counsellor's experience was informed by being and working in a First Nations community. Nojeeahbonumoet continued:

I just want to share a little story. That just got me thinking a little bit. I remember, early on in my sobriety, being on the program for methadone. They said that part of this program is that you need to go see a counsellor. I felt like getting sick. It made my stomach turn. It made me feel that. I said, "What do you mean, a counsellor?" "Well, it's a social worker. They're social workers. We call them counsellors." Mentally, I was scared. Right away, walls went up. I started thinking - how am I going to talk to them? What am I going to share with them? How am I going to protect myself?

All this stuff came up in my mind because I've never - as I shared with Chris here, I've seen social workers come into communities and take kids. I've

seen guys punching social workers in the face and RCMP come. That's my memory of counselling, social workers, and things like that. Or people in uniform for that matter. That was mentally tough for me at first. [Name removed] was the counsellor who I went to. I sat down with him and the first meeting was just, you know, "How are you doing?" Right away, I felt comfortable for some reason. I don't know what it was. I'm thinking in my mind – this guy ain't that bad. I think the biggest thing for me, though, was that I was okay to be open with him. I felt safe. I don't know, I just felt this good feeling. At first, though, before that, all these different things I had in my head. I'm not going to like this. I just had a bad feeling. Then after that, even days I didn't have counselling, I'd say, "Can I go down and see [name removed] for a minute? Just to say hello."

Even the director of the program…I would talk to him. At first, he kind of looked at me strange…You know what? We became really close, and I felt comfortable talking to him. That was a big part of my healing, that I was able to be open. I thanked the men for the job they done when I, I will call it, graduated from that program. I finished. I did well. I weaned off. I did good, and near the end, I went and seen them. I told them, "Thank you for what you do." And I shared with them, "At first, I really felt awkward coming here. I felt awkward coming to see you as a counsellor. But you know, it's not that bad. Thank you for everything that you do." They looked at me and they said, "No, thank you." You know, it felt good. But I'll tell you, not just Indigenous people but all people will feel awkward. If they've got that name over their head that they're a counsellor or social worker, that's scary. That's scary to people. I think it's

really scary, being an Indigenous man. It's scary for us because, I guess, we're inside of a reserve. People coming in that - it's scary. It's just an uncomfortable feeling. As the journey I walked, I try to share this - if people try to be more open-minded rather than closed-minded. The more open-minded you are, the quicker you're going to heal, the faster the process is going to be. I just wanted to share that. I thought that was important to share. It just came to my mind.

Patsy thought of specific ways to share this research, such as Under One Sky's monthly *Soup's On* events that are open to both Indigenous and non-Indigenous peoples:

I thought, okay, we're doing Soup's On. We're inviting - it's more about outreach to other service providers, not so much about reaching out to families. We have things that happen here for the families, but so that people know what we're doing. It's like an hour at lunchtime, so we could do some sort of thing around that. We bring in people from Social Development, Horizon Health…I was thinking about it as we were getting ready. The summer is coming to an end so quick, and I'm thinking about how I have to remember that we're going to start Soup's On again in September. Instead of making it just about people sitting around eating, we can invite other folks to come in and, I don't know, perform? Sing a song or spoken word, that kind of thing, so it's not just about meeting and going through the motions but having something meaningful. I mean, we have a multitude of research projects that we have participated in, that we have generated. I'm thinking, what a great way to share that? I'm hoping they do like a little video, so something that you can just leave flashing on the screen, that people could read some meaningful lines…about the project. Even if you had, you know, one-liner quotes that people wouldn't mind sharing.

> Sometimes you hear something, and it kind of resonates with something you've experienced or somebody you know. Those are kind of the things that people take away.
>
> We have that, and then there's also, like I said, the UAKN [Urban Aboriginal Knowledge Network] and the knowledge mobilization events that we do. We've participated in a couple of research projects that weren't funded through the UAKN because, if I sit on the executive committee, I'm like, give me that venue to use [laugh].

Patsy continued to highlight the importance of sharing research results through different methods, and the relationships and collaborative projects that often result from the sharing:

> Well, I hate it when it just - that was sort of the premise of me getting involved in the Urban Aboriginal Knowledge Network. My non-love of research was because of what happened to it, my past experience around research and what happened to it. I was like, I'm not getting involved in any of that ever again. The UAKN really changed that. I said if it's just going to be something that you type up and sit on a shelf somewhere to collect dust, I'm not interested. It's my time and also the time of the people who were participating in this, and then what value does it hold if it's just about somebody getting their degree or the university getting published or whatever? It has to be more than that, and that's where the knowledge mobilization piece came in. We've done Webinars… What happened is that it reached so many more people in different places that people reached out to contact. You know, they said, "Listen, we know that

you're doing whatever it is that you're doing, and we want to be involved." So, I'm like, "Wow."

Patsy also shared land-based projects that Under One Sky was in the process of creating, and her vision of sharing research on land, in keeping with Indigenous ways of knowing. She described her vision:

> The other thing that the more I do, the more I want to do and the more I'm exploring that is that whole land-based learning. The land-based learning, we've realized, is really meaningful, not just for children but also for adults. Instead of typical, at a hotel conference centre, staff training, we are taking them out on the land. They're pretty excited about it. They're pretty pumped about it. The new folks are a bit wary. They haven't done it…We have been connected to this camp on the lake in back Tracy for all of my adult life. My husband used to run a summer camp out there, and I used to volunteer. His entire family volunteered. My entire family volunteered.
>
> Over the years, it was neglected and fell into - oh my gosh - it was vandalized. I remember standing there and just bawling because the last bout of vandalism was so extreme. I couldn't believe it. Anyway, there were a bunch of us that organized getting together and starting out, before it got to the place where there was no coming back, and restoring it. It is now almost - I would say there's only about 20% left to do on it. It's literally in the middle of the woods. There's no electricity. We do have generators. You know, it's fully plumbed, so there are men's washrooms and women's washrooms with showers…It is modern. The beauty of those kinds of places, we're learning, is that you literally have a captive audience. There's no running to the mall or to Bingo or Dooly's.

> You're there. It is an hour drive, and at least 30 minutes of that is on dirt road. There is none of that distraction, and there's just something about being on the land. We start thinking about different things we could use that for. We had to take some training in Toronto around intimate partner violence and how to support women in recognizing not-so-healthy relationships. I thought, what a great place to take them. You know, it's a safe space. It's not really roughing it. You have these moments out on the land.
>
> Anyway, I'm thinking of those kinds of things, where I imagine bringing a whole bunch of researchers together in that kind of a space where you could be doing morning yoga. Places where it would feel so natural to just teach somebody how to meditate in that space. We did that Traditionally, typically, historically, we just didn't call it meditation, right? Oftentimes, which is what we're finding now, we take it outside. We're providing some training for two weeks for other Head Starts around outdoor education programming. In our description of it, we said we modeled it after Forest School and Outward Bound. The more I look at it, I realize that Outward Bound and the Forest School modeled it after us! What a fabulous realization that was for me. Uh-uh, we're taking that back. That was ours. You guys are getting the credit for it, but that was ours.

As Patsy continued, I recognized that not only the methods, but also the spaces and places in which this research is shared, such as on land, will also potentially honour Indigenous ways of knowing:

> These are the things that get me excited when you end up having these conversations with other folks and your world gets really big, realizing that

> Outward Bound does what they call a solo. Well, traditionally, Indigenous people sent their young men on these vision quests. You know, no food, no water. Why? Well, because it forces you to go inside instead of outside, and we need to do that more often. Even for me personally, trying to find a way, especially as I'm getting older, that I really need to find a way to relax. I really need to find a way to just focus myself, because I get off doing, you know, and then I get frazzled. So I'm like, okay [laugh]. Those are things that if we had that, and I had access to that space whenever I wanted…I think about those things. What a fabulous non-institutional way to bring people together and appreciate and to get non-Aboriginal people to appreciate Aboriginal peoples' wonderful philosophies and ways of being, which I'm just learning about my own people. The value in that, the value in us learning about us, but also the value in other people learning about us in that way. We have this Euro, Western philosophy, that gets - we try to put that aside for a little bit.

Patsy shared a specific example of a land-based gathering, held in partnership with the Faculty of Nursing at UNB:

> There are things. What we're doing is that we've partnered with the Nursing Faculty at UNB and Jason Hickey, and he's helped us write a multitude of research projects. There's not just in it for him. It's what's in it for us. We have been trying to extend, to take it outside the family, but it's expensive. It costs money to do those kinds of things. I have to have the right people in place and also make sure that people are safe. I wanted to do this family camp, and I think I told you this. We did it one year. We just did it for a day. It was hugely successful. Then the next year we did it overnight, and it was even more

successful. Last year, we planned to do a weekend, but we couldn't come up with the resources to do it. I said to Jason, "I want to change the way we do things. How we're doing things ain't working." The wellness piece for me is about keeping folks together as a family, as a community, and getting outside. That's pretty uncomplicated, but I think it's meaningful. He was really excited about that, and he wants his nursing students to be a part of it. He wrote the proposal, got the money…I was so grateful. Now we can do it. We're going to do it in September. We're going to take – and I know this is off-track - our families out to that space for the weekend, and his nurses will participate. We'll probably run some useful little pieces of it that everybody can take home. Those are the things that get me excited. If we can just think outside of what wellness really is. It's not about healthcare. Healthcare here, and pretty much in the whole country, is about death, dying, and disease. It's not about wellness, and I really want to change the focus to wellness.

Finally, Patsy provided her reflections on research in general, and how it contributes toward transformation and renewal. She also offered some timely advice for the writing phase of this dissertation:

All of that, because that's what happens. People don't know, and people need to know. People need to know that these things are happening. That's why I got so heavily involved in research recently, because I realized the value in it. I could stand there and say it, but I hold no credibility. When it's in a research project, through an institution that holds the credibility - I don't care. It doesn't hurt my feelings, but it becomes valuable, right? It's going to be valuable for you, but it's going to be really valuable for me…

And also, the language around research. For the research project that we are just finishing up, I was just reading the draft before you came in. A multitude of draft - it just keeps getting better and better. I noticed that as she's writing - she's an academic, and I was like okay, you can tell this is written by an academic. There are moments where it is so beautifully relatable to the ordinary person on the street, and then she gets caught up in the - I don't know what it is of it. I'm like, "You just lost me again because it got too technical. It spewed out too much statistics." Sometimes, it's the stories embedded inside and the a-ha moments that I'm just loving, the a-ha moments that she's having because she's learned so much going through this.

Piluwitahasuwawsuwakon in Counsellor Education and Practice

Ntutemok shared many ideas for how counsellor education programs could engage in piluwitahasuwawsuwakon, and in particular, the sharing of Indigenous knowledges that have a history of thousands of years of evidence-based practice on this land. Ntutemok repeatedly referred to the climate of the TRC Calls to Actions (TRC of Canada, 2015b) and how shocking it was, that, in general, no mention of this occurred in local counsellor education classroom spaces. Recommendations of Ntutemok were summarized in the following categories: (a) Recruitment of Indigenous students and scholars, (b) Creating space in course curricula, (c) Building relationships with Indigenous peoples and communities, (d) Counselling approaches, and (e) Beyond truth telling: Actions and revitalization.

Recruitment of Indigenous students and scholars. Ntutemok agreed that changes must begin on a systemic level and stronger efforts must be made to recruit Indigenous students and scholars, and to also change oppressive application processes.

Ntutemok shared that institutions and faculty members have been infamously known to comment, "Indigenous students are just not applying for these programs," however, this lack of engagement or shrugging-off of responsibility is not acceptable. Actions must be taken to recruit and change application processes so that Indigenous students and scholars have equitable opportunities. Stel elaborated on this point:

> That needs to be in place because you can't change the program if you have one Indigenous person in your class. That person, with all of the power and structure that's based there, can't make change. It becomes exhausting to have to challenge that. It's not fair, and it's not okay. There are so many levels that aren't okay. There needs to be a recruitment of the students there. The faculty, when positions come up, again, there needs to be active recruitment. Who is coming in as faculty? And not just having one token faculty member, or going, "Okay, well we have three Indigenous students, so this is fine."
>
> It needs to be shaken up so much, and not just by bringing Indigenous people in. It needs to be, I think, my philosophy or my worldview is diversity. So, bringing Indigenous individuals and bringing individuals from just a variety of cultures so that you have a classroom where you're looking around and there's diversity. The diversity is not the minority. The diversity is the majority. That's the same with faculty members because otherwise, from my experience as a student and also what I've heard from others and what I see, in my recent experience of being a faculty member, is that you have so much power as a faculty member. Even if you have this very diverse class…Faculty are going to want to - I understand the pieces of it - protect each other as well. You have students who are then challenging this power dynamic, so if you create diversity

among both places, then that allows there to be safety in that space. It's something I've thought about a lot.

Creating space in course curricula. Ntutemok made many suggestions for how Indigenous knowledges could be brought into classrooms and course curricula. At the top of the list was creating *space* for Indigenous knowledges and identities. As reflected within stories that were shared in the fourth chapter, co-researchers who were students in counsellor educator programs were often forced, whether consciously or unconsciously by instructors, to leave their Indigenous identities behind when entering the classroom. Another idea was to invite Indigenous Elders and counselling professionals into the classroom as guest speakers, and to include experiential learning inside and outside of the institution. For example, Ntutemok shared how Indigenous practices and methods, such as a Talking Circle, could be utilized within the classroom. They suggested that counselling students could visit Indigenous communities and spaces for other forms of experiential learning. Ntutemok described how it was important for students to understand intergenerational trauma and its impacts, and that Indigenous social justice issues needed to be at the forefront, especially in the light of the TRC Calls to Action.

Ntutemok discussed how empirically-based evidence needs to be challenged and critiqued, particularly when it is viewed as being the only form of evidence or a superior form of evidence by institutions and faculty members. They shared the importance of non-Indigenous instructors acting as trusted allies for Indigenous students and scholars, and sharing their experiences with Indigenous peoples and their own experiential learning within the classroom. Ntutemok believed that an urgent need and responsibility is a required course that would include a historical focus on the treaties of the local territory, impacts of historical and contemporary colonialization, and ways for

counsellors to respond to the TRC Calls to Action. Finally, activities such as the KAIROS Blanket Exercise (2019) could easily be added to existing course curricula, or to a stand-alone course focused on Indigenous Knowledges and issues. While describing the need to increase Indigenous student recruitment, Patsy shared an example of how a relatively common practice of land acknowledgement (written on course syllabi or spoken words) must be expanded to include a discussion of what that actually means:

> It's not enough to say that they [Indigenous students] can apply. That's not fair. I think - this is just my opinion - the piece that is getting missed is, how did all this happen? We just kind of skid across the top. When they say, you know, "I want to acknowledge that we're gathered here today on Wolastoqey traditional, unceded territory" - it is not enough to say that. Don't pat yourself on the back and say, "We're now doing the land acknowledgement." What does that really mean? Take the time to explain what that really means. It means that the land was stolen…But the university is just, in my opinion, and it's just my opinion, window dressing around that. If you could inspire every single faculty, every educator in that institution, to take this on, to make a conscious effort to teach differently because you hold power. People who teach up there hold so much power. It's scary. This is the next generation that is coming out of those institutions, so if it doesn't change here, it's not going to change. But they keep, "That's not my responsibility." People say, "Well, you know, it's not that easy." Well, it's the stroke of a pen to change a policy.

Stel explained how space needs to be created for Indigenous identities and ways of knowing. I often had long conversations with Ntutemok (and additional Elders and

teachers) about their perspectives on acculturation or appropriation of Indigenous knowledges, and I was greeted with responses similar to those expressed by Stel:

> This is one of the things that we talked about before, where sometimes others don't agree with my perspective. Maybe my perspective comes from being an individual who has been able to pass as non-Indigenous in life. Maybe that's where some of my perspective comes from. But it also comes from teachings, from Elders along my path. I think we need to honour the fact that being Indigenous is a part of your soul, and it has nothing to do with this whole blood quotient thing. All of that is not a part of our history. That is a part of colonialization. Historically, if you were in a shipwreck and you came and you were on the beach, even if you had purple eyes and blue skin, if you became a part of the community, you were a part of the community. There was no looking at, well, "Are you actually genetically connected to this lineage? Do you have this card that the government that has tried to kill us all off has distributed to you?" No. It was about your way of living. Do you embrace those pieces? Do you have a connection to the world, to the universe? Do you have the understanding of that interconnectedness? That is something that I struggle to articulate it into words that give it justification, but it is something that, so often, I find myself getting angry at. I don't think that it should only be, let's say, if we're still looking at universities - Indigenous faculty members who are teaching through an Indigenous lens. I think the whole university should be an Indigenous space that is an Indigenous worldview…How amazing would that be?

> It's like, if we flip it and we think of the western worldview, it's the expectation that I operate as a westerner, and through that worldview and that ideology, except in these spaces where it's okay for me to. No. In my opinion, that's fucked up. That is colonialization. It needs to be turned upside down and it needs to be no. Our whole premises, all of our policies, are going to be based on interconnectedness and on this sense of responsibility to ourselves, to our Elders, to our ancestors, to our children, and to the next generation. Our whole premise is going to be based on Indigenous ways of being. That's the true stuff. Not just, we're going to return to hunting and gathering. No. This actual Indigenous worldview. It doesn't matter who you are, you can still operate from that way, and that's not appropriation.

As Stel and I discussed this at length, Stel referenced a paper that they had written during their graduate studies:

> This is a paper that I wrote for my Master's, and I was comparing evidence-based practice, which I have significant critiques about, with also queer theory. There were other pieces. There was one thing that came up that just really stood out to me, an idea…because what is it that we label as evidence? What is worthy of that title? [Stel continued to read directly from their paper] "The philosophy that evidence equates knowledge devalues my Aboriginal teachings of intuitive knowledge and experiential wisdom. I have been taught the importance of respecting children and Elders, as they are the inherent holders of these wisdoms. Empirically-based research degrades children and Elders to subjects in information-gathering processes. Is the increase in society's demand for

evidence-based knowledge contributing to ageism, in turn destroying the foundational principles of Aboriginal communities?"

Stel continued to elaborate on their paper:

> I think that that's one of the senses of, when we are in university, it is so much that emphasis that the knowledge-base needs to come from a place where historically, traditionally, however you want to word it, it has not come from that place. It is not coming from our Elders who have that experience, and it is not coming from our children who bring so much to our world. As I said here, in fact those populations are degraded to nothing more than nameless subjects who aren't even worthy of having relationships with. They have to remain anonymous.
>
> Sadly, I don't have all the answers [laugh]. But I wonder if there is space for that to shift within academia, and what would that look like? How could that look, where we are appreciating knowledge and wisdom that is coming from different places? When we are also honouring different ways of knowing, like dreams. So much wisdom is brought to us, I believe, from our ancestors or from the universe in the form of dreams and in the form of intuition. There is so much knowledge that we have within us that is inside of us, like the bird's knowledge of migration. How do they know that? They've never been taught it. They just know it. I think that we, as humans, are still - we are no different from the birds and the bees and all the animals out there. We have that internal wisdom in us. How can we start to honour that in a way that maybe, empirical evidence is not backing it up yet. That awareness, how we are navigating this world right now, is not -it's in such one small, narrow box.

> I always think that for years, hundreds of years, we thought the earth was flat, and that was evidence-based. That was the proof. We knew that. That was the truth, until it wasn't. How can we honour the fact that there are people who will know things? I also do see value in research, but how can we do research in a way that people aren't subjects? And how can we do it in a way, like you were saying, the research conversations. The gathering of evidence, and the evidence can be honoured...When we think about the classroom setting and think about bringing Indigenous worldviews into specifically a counselling class, I think we need to demystify what an Indigenous worldview is - I think that's a language [in reference to Indigenous worldview] that I can say, but if that's not something that somebody has been raised with - even that language, that's something that I have learned because of my privilege of education and my privilege of being able to meet with Elders who have had the privilege of education. How do we expand the knowledge of what that actually means? We have to have the awareness that at this point, right now, we are still in classrooms where the majority of people are, you know -the recruitment processes have not changed at this point. We're working with a lot of individuals who won't have that awareness, so we need to make it really accessible. That is, demystify it, and take that idea away that, oh, this is not my place to do any of this. Yes, it's not your place to take it and shape it into a way that works for you, so that experience that I told you about the course that I was taking.

Lapskahasit Cihkonagc explained how important it is for course curricula to contain information about historical events through experiential learning activities. He shared his experience as a KAIROS Blanket exercise facilitator:

> One of the key things is understanding where we came from, what happened to us, where we're at now, and where we want to go in the future. Those are things, as a Traditionalist, that I try to teach other people. I think historical education is important. That blanket exercise that I do with our Traditional people and non-Aboriginal people helps. I've done it several times already, and every exercise I learn by it, especially when I'm sitting in a circle and see the impact it has on non-Indigenous people as well.
>
> I've always heard the word "shame." Some of them are apologetic, and some of them are frustrated that this stuff wasn't taught. They are all educated people. They are teachers, and they go to university to become these teachers, right? I even ask them, "Do some of you have history backgrounds?" A few of them put their hands up. But they still say that in their journey of their education, from a non-Aboriginal perspective, some of the stuff that we're teaching now wasn't taught to them, especially at an academic level. Why is that? Is it just another systematic thing in place, at an academic level?

He also shared his experiences as an Elder who has been invited as a guest speaker/teacher and to perform ceremonies at UNB:

> I don't have all the answers. I don't have all the knowledge, but I'll teach anybody what I know about things. I'm always learning, and that's why I like going out and interacting with people as much as I can, even coming up here to the university. Sometimes, I'm a strong believer that things happen for a reason. People come into your life for a reason, and you are just the prime example of that. You know, one day I didn't know who you were, and one day somebody brought you, and now we're friends. Right?

Finally, Shawn also shared the importance of inviting Indigenous guest speakers, and the importance of having non-Indigenous allies in the classroom:

> I think it's important to have people in that capacity who have the competency to do that. If they are First Nations who do that, I can see that as beneficial because it gives them a chance to shine and it provides some of the mentorship capacity for First Nations students or whatnot coming through. That's important…But it's also refreshing to see somebody whose heritage might not be Native to be able to speak in the same capacity on behalf and promoting. I think that's good mentorship, too, for non-Native students. To see a person like that being able to and for a Native student to see that, okay, this person gets us. Do you know what I mean? Or understands. They are in this capacity, and they're promoting our feelings. They understand our rights. That's empowering. It makes you feel, like…It's good to have allies.

Building relationships with Indigenous peoples and communities. Ntutemok emphasized the importance of counsellor educators and students building relationships with Indigenous peoples who live within and outside of First Nation communities. Co-researchers suggested that possibilities exist to collaborate with communities for the purpose of on-site visits, experiential learning, and building counselling practicum placements. Shawn discussed the importance of location and place, rather than only learning about Indigenous peoples within the institution:

> You almost have to be within the community. There is just the simple thing of visiting with people and talking with people. The oral tradition is a huge cultural thing, and just developing those relationships, you're tapping into political knowledge there as well. Just sitting with people and having a meal and

sharing stories is huge, I think. That's a good way to implement things, and that's an example of doing things and demonstrating a willingness…There are different scenarios. Like, I know we like to get together and have feasts. I don't know whether Elders would talk in that capacity, but to me, that's where Elders may talk about Sweat Lodges and stuff like that, and that's beneficial to be a part of. But maybe it is not everybody's - you know, it is a religious thing, and maybe not everybody is comfortable exploring religious options. But something as simple as going to share a meal with people is huge, and to sit down with people and talk.

Sometimes we have meals before we have a session that is going to talk about Sisson Mine, or something like that. It might just be good for somebody to sit in and be able to hear issues that come up. Sometimes you'll see emotions come up during those, that stem from things that they've experienced in the past that are hard on them. You can hear the emotion come out, sometimes, during those sessions. Sometimes being within that, you can understand a potential client down the road, if you are able to witness that sort of thing and see that emotion. I think that's a lot of where we are coming from, I guess, as a Native population. We have all experienced it. When we hear people express that emotion, it often touches all of us, because we know what they're going through. We can feel it. We can't necessarily always express it in words, on how it has impacted us, but you can feel it and see it when they're in that moment. Sometimes you can't always get that out of a lecture [in a classroom].

Nancy also shared some specific ideas for building relationships, both within the classroom and within communities:

To have the Elder come in, and even something as simple as the smudging, the Four Medicines, and talking about what they do, and then actually going through a smudging ceremony…I remember, going back to my mom and dad, that they pushed for a school committee. One of the first things they asked is that they could have some of the meetings held in the community. At that point in time, there was the reserve over here, and then there was town over here. We had to go into town to shop and do groceries and whatever, but town never really had to come into the community for anything. I know his push was to come and experience. We're not that different. We're different, but we're not. Do you know what I mean? It's kind of the same thing.

If you were to do a sweat - I know we have a Sweat Lodge here [on UNB campus]. If you were to offer that, like maybe a beginner sweat or something like that, for the class, then go to the community. Do it there. Do you know what I mean? It's just a suggestion…Because you want to bring in somebody who is knowledgeable, and those are who are carrying the knowledge, especially the Elders. But even to understand the way the communities are, each one is different. We all go through the same election process, but in some ways some communities are different. We all have our own little businesses in the communities, but some are much larger. Some, you can tell that you're stepping in where there are not as many resources…There's a health centre in pretty much each community. But even connecting with them and having them to come in and speak.

Counselling approaches. Ntutemok shared approaches that had been helpful for them, as Elders and professionally trained Counsellors. They also shared ways in which

they would like to contribute toward change and various programs that they are interested in creating. Shawn described his adaptable approaches when working with Indigenous students in the public school setting:

> For me, it's just knowing the clients that I work with, the students that I work with. I know which ones, or I get to learn, what they need. They'll tell me, mostly, and I'll almost let them be the lead on what they need. If it's a Western approach that I need to take with them, if that's how they feel, I think some of the students gravitate towards that. Some others gravitate towards Native spirituality, so we can look at that as well. Sometimes it's not even spirituality, they just need somebody. Sometimes it doesn't fit in the hour sessions. Sometimes the Western counselling session is, you know, 50 minutes. You talk to me, and sometimes our kids or children need a half day.

Nojeeahbonumoet described the power and healing that existed in developing good listening skills:

> It's important that I give back now. That's part of my journey today, to give back some of the things that I went through. Some of the things I went through, my hard times. There's a time and a place for that. You just never know where it's going to be that someone needs that talk or needs you to listen, to really listen to them…Some people just need to be really listened to. I've had a lot of those people in my life, and I continue to have them. That's one of the things that I've got to give back. I've got to be a good listener. Sometimes that's all we need to do to help someone, just to be a good listener.

Later, Nojeeahbonumoet shared important points for counsellors to consider, including helping Indigenous clients connect or reconnect with Elders and cultural practices, such as the Sweat Lodge ceremony:

> The thing about that too, it gets me thinking that it's important that counsellors do know that, but unfortunately, a lot of our people struggle with their own identity, meaning that they don't understand. They don't understand the Sweat Lodge. They don't understand talking circles. It might sound strange, but it's very true. This is what I find with a lot of the communities, especially the newer generations…A lot of them don't apply themselves to anything that is spiritual…I think, as a counsellor, whoever these counsellors are going to use as information, I think that they need to recognize that maybe they could put out the idea: Have you ever thought about going to Sweat Lodge ceremonies? Of course, you're [in reference to Jen] going to be asked, "What do you know about Sweat Lodge ceremonies?" "Well, I've been to one." I think they can share a little bit of their experience with it. I think that would go a long way.

Nojeeahbonumoet went on to share how he understood the roles of Elders and Counsellors as being very similar. He also emphasized the importance of counsellors engaging in preparation work before they started to work with Indigenous peoples and in First Nations communities:

> It's amazing when we put that work into ourselves. Using key people in our community like Elders and counsellors like [name removed]. I really take my hat off to them, to people that counsel people. That's kind of what an Elder's role is. You're there as a counsellor. You'll hear some pretty horrific things that are going on in people's lives as an Elder. A counsellor would pretty much fall

> in that same category. Being that ear for the people…It's a tough job, but it's a very beautiful job in another sense. You see a lot of hurt. You hear a lot of hurt. In my own story, my teachers saw a lot of good. A lot of growth come out of people, including myself. There's a lot to learn in terms of a counsellor coming into a community, or whether they have a First Nation member coming into their office…then we have First Nation community members that probably never lived a day of their life on the reserve. All they know is that they're Indigenous, but they don't have any connection to culture or spirit or what it means to live in a reserve setting. That can make you feel very lost too. I've heard stories of people going back to their community, where their family is from, and they feel like they're an outsider.

Lapskahasit Cihkonagc shared how his own personal experiences have helped him to connect with individuals who have had similar experiences:

> Growing up as an alcoholic helps me connect with people too, because it's very important that, no disrespect to anybody, but sometimes people who are decision makers, counsellors, psychiatrists, or social workers, all these different professions, some of these professionals have not experienced some of the things that their clients have experienced. Sometimes they don't connect to one another. I find that an Aboriginal framework, believe it or not, every Elder has a story to share. Every Elder was not perfect at one point in their life. They were always searching for something in their life, and they found Aboriginal traditions.

Lapskahasit Cihkonagc continued to share a story about the healing that exists when Indigenous peoples reconnect to cultural knowledges:

I remember one time, I was working with this client. He just passed on into the spirit world just recently, over the past couple of months. I remember working with him. He was an inmate who came on parole, and I was doing some program sessions with him. He was talking about growing up, and he was saying he moved from social services to foster care and group homes, with different people interacting with him. I remember him telling me that. He said, "People would come into my life and say 'I'll always be here for you. You can trust me. I'll never leave.' And then two months later, that person would leave." He said it was over and over. Social workers, foster homes, all these different things. He said, "I had a hard time trusting people." For him to open up and to understand what that meant and how it affected him, it is just an example of why our values and our belief system, especially within our culture - our history and our ceremonies and traditions - is important.

It's important that we: 1) understand them; 2) do our best to learn and live by them; and, 3) pass them on to the next generation. That disconnect is still there. But at the same time, I spoke earlier about revitalization. That is key too. I see these things making a comeback. I really, really do. I was in a school, a participant in a blanket exercise as a facilitator. One of the high school teachers, who is non-Indigenous, said that she sees these things as a frontline teacher in school. I guess the happiness, the joy, and the relativity of being proud of who you are. I think through those values and belief systems, those things happened because of these things, right?

I think it's important that we try to instill these things in our people so that they understand them. Then they can live by them, practice them…I always

hear the word 'resilient.' That's a key word too, in regards to values and belief systems. We, as people of the land, people of the dawn, understand the impacts that we have faced. At the end of the day, I remember Harry saying one time, "Yeah, they tried to do this, they tried to do that. But guess what?" I looked at him, "What?" He said, "We're still here." [laugh] And we are still here, and we're probably going to be here for a very long time.

As a therapist, Stel described their desire to create sustainable community programming. Stel explained what this might look like:

My experience has been that sometimes we look at community development piecemeal and project-based. We give money and we give funding to a project, and then we walk away from it. It's similar to what we have discussed about not knowing research participants and not having those connections. So, we grow something or we plant something, and we nourish the seed, but once it sprouts, then it is left. And a sprout can't survive without nourishment. It's too delicate. For me, one of the pieces that I think about a lot is: How can we do something that's sustainable? How do we allow something to keep growing so that it is not just planting all these little seeds and having sprouts that never grow and nourish into other things and reproduce themselves?

I'm actually giving a lot of thought to this right now, thinking about how to - sometimes I feel like my practice, my work, is divided, as far as Indigenous work and focus and queer and trans work and focus. That doesn't feel good to me on a soul level. I want to combine these things. It's difficult, how to combine them, because of all the historical things that have come with it. One of the things I've been thinking of as I've been thinking of more group work is,

> potentially with youth, having a group that could start. Especially working in this area in New Brunswick, I hear a lot of individuals say that they are seeking more community and they want connections, and they are not able to find it. I wonder if potentially being able to do a group where we bring people together, especially youth and folks with energy and motivation who have some of that drive, if we bring them together and foster the relationships within them and among them, and give them some extra tools that myself and other individuals that I'd be working with have had the privilege of gaining through education, if we could give that to youth and then give them the resources to say, "What is it that you need more of?" and allow you that. I am very much about metaphor, so as I think of it, I think of it as the rhizomes in the forest. You know, all the roots grow by, like a strawberry plant that just goes out. I think what we need is that starting place, and then continue to nourish all of the pieces that come out from that.

Beyond truth telling: Actions and revitalization. Although Ntutemok felt that it was deeply discouraging and unsettling that historical and contemporary truths about colonization are not widely taught or understood in counsellor education programs, they agreed that much more than this is needed. Similar to the message of TRC Calls to Action (TRC of Canada, 2015a), piluwitahasuwawsuwakon calls for actions and revitalization of Indigenous knowledges. We must move beyond truth telling; it is only a baseline.

Lapskahasit Cihkonagc shared the positive actions toward reconciliation and "revitalization" that he observed and has contributed toward. He has chosen to place his focus on sharing Indigenous ways of knowing, both with Indigenous and non-

Indigenous peoples, and in keeping with Indigenous ways of knowing, he believes that we are all related, all inter-connected:

> The resurgence of these things, compared to when I was growing up, is like apples and oranges. There are all kinds of different things going on - language in the schools, young people dancing, young people artisans, language speakers, all these different things that have been repressed at one point. But now, the revitalization of certain things that I've seen so far, I can always sit back and reflect, tap myself on the back, you know, I was a part of that. For me, that is reconciliation, if I can use that word. Sharing.
>
> If we can do that with as many people - it's not just Aboriginal people. It's everybody because at the end of the day, we are all brothers and sisters of this earth. Those seven values and belief systems are entrenched, I think, in our DNA, in our biological side of things. They have to be brought out and nurtured with guidance and direction from teachers, Elders, Traditionalists, or whatever term you want to use. Like I said earlier, when you think about categories of negativity in regards to higher education, overrepresentation, and negative impacts, the Aboriginal group are going to be at the head of each of these negative categories in regards to suicide, teen pregnancy, drugs, and alcohol. So, as Traditionalists, we have to try to instill these basic values in the next generation of our people.

Similarly, Needub shared a powerful story that demonstrated the possibility of coming together and sharing our uniqueness, while also celebrating our relatedness and cultural knowledges. Needub envisioned holding a gathering like this in our local territory, much like the one she experienced overseas, where individuals and groups

from diverse cultures would come together for the purpose of sharing cultural knowledges related to healing:

> I know that there's value in every culture. It's just like if looked on the earth, there's a purpose for each thing that you'd see. It's the same thing with people. I don't know if - I can't speak for the other cultures. I can only speak as a Maliseet woman. But in my mind and in my travels, everything I've experienced, one thing I did learn was that there's a common thread in all people. There's a common thread in all birds or fish or whatever. What's that common thread? If you can start there, that's your seed. In each people, there is cultural knowledge…Anyway, why I brought that up is that I went overseas on one of my expeditions. We had an occasion one night. It wasn't planned; it just kind of happened. There were people from all over the world there, every race you could think of. Somebody, I don't remember who it was, brought a big drum. It had to be from North America…Well, everybody from North America knows about that, so that the ones that could sing and drum just naturally went to it and started singing. Everybody started getting happy and excited. They would disappear here and there, and they all started bringing a drum from their country. None of us even knew that any had their drums. As these drums started coming, there were drums I'd never heard of or seen.
>
> It was just amazing. Some of them didn't even use sticks, they used their hands. It was delightful to look at all the differences and listen to them. Everybody seemed so proud to share the one that they had. It was beautiful, and it started to occur to me as I was looking around. Every one of these people were given their essence of who they are, but isn't it ironic that everybody has this

drum. Like I said, they all had a drum, every one of them…Anyway, there were some, I don't know who they were...They got up and did a little skit. They even had these, I don't know what you'd call them, they look like veils. I don't even know where they had them, but they acted out the part, and they looked like they had the clothing. In the skit that they put on, this one woman had this giant jug that you could carry like this. You knew by her actions that she was getting water. She was getting it for these men who were thirsty. I don't know if they were hurt or whatever, but they were thirsty. She went down to wherever the water was and got this jug of water filled and took it back to them. She didn't know them. It was an act of compassion for these men, and they were so thankful after she had done that for them.

I knew in the skit, when they were doing it, what she was really doing was giving them life. That water is what we are carrying. They never spoke because we didn't speak the same language, but I knew by watching them and by our culture what they were doing. Anyway, I went and asked the people I knew afterward. I said, "This is what I got from that. Am I right?" "Yep." They were happy that I understood. "How did you know that?" I know it from my culture. And when you [Jen] ask the question, "How do we get other people to see?"; we find the common thread. It may not be a drum, but there is something there that is in common. That night, when everybody walked away, everybody was happy and satiated. Everyone welcomed what they were showing, what they were offering to each other. It wasn't food or anything, it was part of who they were. It was beautiful. It was absolutely beautiful, and everybody seemed to be in awe at how this evolved because nobody organized it. It just took off on its

own. But everybody felt together after that. One of the lessons I got out of it...It was that instead of looking for the differences or beating each other up over the differences, to have that respect for your place in creation. No matter what you are, an animal, a flower, whatever, He made you or that for a specific reason. Acknowledge why it's there. Use it well. Nurture it. Don't ever abuse it or each other, things like that.

Needub continued with her powerful story, which was full of teachings and lessons:

> That's what I took out of it, because that night, we weren't different races, so to speak. We were all human. We were all allowed to share who we were, and everybody felt it. It was palpable, and everybody felt good and felt heard. That was a big lesson for me, and I've never done anything with it, but I've never forgotten it. I have told that story to people, hoping that somebody would pull something together like that. Nobody has ever done it. When I retire, maybe I'll do it. I don't know, but I have no fear of it…I thought, from that other experience, that would be nice, really, to me, if there were an avenue for that. If you're talking about wellness or healing, maybe somebody could organize a forum whereby everybody from every country - I don't care what country you're from, you have your cultural ways of healing. Is there a way that people can experience that? It could be a three-day event, or whatever. But you experience that, and that's just a door opener. It's not the be-all and end-all, it's what do you have in your culture by way of helping with healing for your people. Maybe, in that, it could create that same cohesiveness that we felt over there. Do you see what I mean?

This is the last thing that I'll say about that. When we used to bring the Elders here, Dr. [name removed] - I don't know if you've met him…He was working here with people at the health centre. I asked him, "Would you come? I want you to come and meet them [Elders] because, when they talk to you about things, seeing things or whatever, I don't want you to write it down as a psychosis. It may not necessarily be a psychosis." I said, "You won't know what I'm talking about until you experience it. Could you come?" Yeah, he did. When we were there, one of the Elders came and sat with us. We were sitting outside. He was kind of checking him out, I guess. He asked him something like, "Are you scared?" Or, "What do you think about this? Whatever, questions like that. He answered, and he told him, "Why don't you tell me a little bit about your culture?" So he started to tell him. Some of the things that he explained, we never did tell him this I don't think, but both of us knew why. It's the same way I watched that skit. I interpreted that from my knowledge and my experience. That's what happened with his, and he [the Doctor] understood our side because he has similar things in his culture. I knew that already, but I think it surprised him a bit.

If you go back to your traditional way of being, that's where the connection was happening. It's in that situation. But everybody has an original way. You might not know it, but you have it. Part of our self-discovery or our healing is to go back to that seed to find that way…That's the only story I can share with you about that. I've never seen it done, but I've experienced it, and I know it's the common thread. That night, that one act, whoever brought that drum out, opened up the door for all those other people. We all thoroughly

> enjoyed it, and we were just human. There were no differences. It was beautiful. It was a really beautiful experience, and I bet you none of us forgot about it.

I will not forget Needub's story, nor the trancelike way she shared it with me. I couldn't help but wonder about the possibility of organizing a celebration like the one that she described as an action toward the revitalization of Indigenous and cultural knowledges in our local territory.

Final Reflections on Transformation and Renewal

There are so many ways that my well-being has been supported throughout this research process, and ways that I have felt deeply acknowledged and validated for performing this work in a good way. Like Ntutemok, I felt that the research process itself naturally gave back to me. I walked away from our research conversations feeling inspired, rejuvenated, on path, and ready to contribute toward piluwitahasuwawsuwakon in counsellor education and practice. I feel a deep sense of appreciation for all that Ntutemok have given me, including the gifts of their presence, time, energy, expertise, friendship, and kind, encouraging words of belief in me. On numerous occasions and during our final Transformation and Renewal interview, Lapskahasit Cihkonagc, who has assisted in the guidance of this research from the very beginning, provided this reassurance and validation:

> That continuation of that simple act [kindness]. If we can see more of that in the world, this world would be a better place. We should give thanks for those people out there trying to make a difference in regards to, I guess, the mindset of an academic institution, the mindset of the staff, the mindset of the students, and especially the positive mindset of the Aboriginal teachers that they have here. Bringing different perspectives, different teachings from other areas [into the

> university]. You have a diverse staff here…You're [Jen] actively engaged in Knowledge, you're actively engaged in sharing, and you're actively engaged in connecting with people. For me to see that, it instills happiness. It instills joy, and it instills pride in my spirit when I see these things. That's why I think the research that you're doing is going to have these things that I just spoke about, in regards to passing it on to people who want to learn, people who want to pass on. To instill those good - those seven teachings are not just Aboriginal teachings or values. They are for everybody.

Lapskahasit Cihkonagc continued:

> I think that we all have that ability inside of us to be able to understand and to be able to pass these things on. When we first met, like I said, there is still, from certain individuals from a Traditional perspective, "Oh, this person shouldn't be doing that"…But when I see somebody who is positive, when I see somebody who is understanding, when I see somebody who is passionate about certain things, I don't care if you're red, white, black, green, yellow. If you come to me and say, "This is my vision, this is what I want to do, this is what I want to start, and this is what I want to pass on," then I want to support that person.

These kind words provided renewal each time I heard them. I was also touched by Patsy's words, and the knowledge that we had truly been a gift to each other, "If there's, you know, anything else. And you've been such a gift to me. It's been great. You've got me thinking about things I haven't thought about in a very long time, so thank you for that."

We have collectively envisioned many methods and spaces for sharing this research together, and I arrived at the inner knowing that this dissertation is only a

beginning, rather than a final product. It will continue to grow and be shared in different ways and our collective hope is that it will provide meaningful contributions to piluwitahasuwawsuwakon. We will share this research within and outside of First Nations communities, within post-secondary classrooms, and at conferences. We will endeavor to share it in forms that are accessible to community members and counselling practitioners such as easy-to-read written materials that capture a broad overview, journal articles, and perhaps through the creation of a book, and/or the development of short videos. The final chapter will provide a discussion based on the research themes and the Transformation and Renewal research conversations.

Chapter Six: Discussion

This research was performed to gain a deeper understanding of Indigenous knowledges and practices that Elders and community members believe are appropriate and important to share in counsellor education programs. There are four important pillars that will contribute to this discussion and the related Piluwitahasuwawsuwakon and Calls to Action for counsellor education and practice that result from this research. The first pillar is sources of knowledge flowing from Elders including (a) the local MWC Council of Elders who come from across the region of New Brunswick, and (b) the recommendations flowing from the Atlantic Policy Congress of First Nations Chiefs (APCFNC) Secretariat Elders Project (APCFNC, 2011; Marshall & Bartlett, 2018). This project provided eight recommendations that highlight the urgency and significance of working with local Elders when projects that include Indigenous knowledge are undertaken. For example, the 7th recommendation states:

> Elders should be involved in developing and approving educational curriculums related to Traditional Knowledge for Aboriginal community schools and provincial and post-secondary institutions for the Atlantic region…Post secondary institutions should be compelled to seek guidance from the Elders Council (described above in recommendation #6) to develop appropriate curriculums related to Traditional Knowledge for relevant post-secondary programming. (p. 3)

The MWC Council of Elders have collectively offered their feedback and guidance on this research since the proposal stage. During April 2019, the themes and Calls to Actions were presented to the Elders and their feedback is noted throughout this discussion. This step was taken to ensure authenticity, accuracy, and sacredness of the

research themes and Calls to Action (Albert Marshall, personal correspondence, March 21, 2019). The second local resource is the Truth and Reconciliation Committee (TRC) Strategic Action Plan developed at UNB (2018) which has been recognized as a Sacred Bundle that contains sacred responsibilities as UNB forges a new path forward toward piluwitahasuwawsuwakon. It contains 10 action items and these have been consulted and reviewed as the Calls to Action for this work were constructed. The third, national level pillar is the TRC Calls to Action (TRC of Canada, 2015b) which have influenced the vision and creation of this research from the beginning. Specifically, calls 18-24 recommend actions for reconciliation that support the health of Indigenous peoples, and these are directed towards federal, provincial and territorial governments, and those who can affect change within the Canadian health care system which naturally includes researchers, training programs, and practitioners. Finally, the fourth pillar is *Psychology's Response to the Truth and Reconciliation Commission of Canada's Report* which was prepared by a Task Force of the Canadian Psychological Association and the Psychology Foundation of Canada (CPA & PFC, 2018).

This chapter will draw from these four pillars and the existing literature that relates to the eight research themes that became evident from the stories shared by Ntutemok, and will integrate eight corresponding Calls to Action. This will be followed by a succinct summary of the eight Calls to Action that are being offered as piluwitahasuwawsuwakon in counsellor education and practice to you, dear reader. Next, Transformation and Renewal actions and plans will be discussed. Finally, limitations of this research and recommendations for future research will be interwoven together. I will complete this chapter with some final personal reflections.

Discussion of Themes

As I entered research conversations during the Engagement phase of my dissertation, I predicted that Ntutemok would share their knowledges and practices related to specific, Traditional approaches for healing. With guidance from the 22nd Call to Action, I envisioned learning what "Aboriginal healing practices" (TRC of Canada, 2015b, p.3) were important to share in local counsellor education programs and possibly beyond, how these could be shared in an appropriate and respectful way, and what learning experiences would assist counselling students in embodying these knowledges. However, the themes that emerged from this study provided an expanded, wholistic perspective of Indigenous approaches to health and healing; one that included historical and contemporary experiences that are essential for counselling students, practitioners, and educators to understand, perhaps even *before* Traditional healing practices are introduced. There has been such wisdom in this unfolding as all too often the racialized construction of Indigenous peoples has only been that of the spiritual/cultural being (Cote-Meek, 2014). It is possible to do more harm in counsellor education if this is the only perspective that is offered.

It is important to emphasize that this discussion does not attempt to generalize or explain the diversity of Indigenous perspectives regarding healing practices that exist, even in a local context. Throughout this discussion, the differences between Indigenous and Euro-Canadian worldviews and counselling practices are often contrasted, however, this is not to suggest that all Indigenous peoples or all people of European descent hold the same perspectives. As McCormick and Gerlitz (2009) acknowledge, "people of all kinds may subscribe more fully to either a Western worldview or a more holistic Aboriginal worldview, depending on numerous variables of personal history, experiences, and context" (p. 57).

This discussion will focus on the eight themes contained in chapter four: (a) Violent Colonial Assaults, (b) Navigating and Reclaiming Identities, (c) Connection with Land, (d) Complex Community Dynamics, (e) Wholistic Healing Approaches for Addiction, (f) Classroom Spaces, (g) Employment and "Not Giving Up", and (h) Spirituality expressed through Traditional Ceremonies. The Transformation and Renewal findings from chapter five will also be concurrently interwoven so that the reader is guided toward making meaningful connections and creating their own dreams and visions of piluwitahasuwawsuwakon, thereby carrying the spirit of this bundle/dissertation forward.

Violent Colonial Assaults. Without exception, Ntutemok shared personal and collective experiences that reflected the devastating impacts of colonization. Specifically, Indian Residential Schools, intergenerational and collective trauma, individual and systemic racism, dispossession of land, despicable acts of deculturation and forced assimilation, and more subtle forms of violence, such as underfunding and lack of sustainability of Indigenous-led programing. Although it was not referenced within the research conversations, the MWC Council of Elders also asked that Indian Day schools be added to this list as the violence and abuse that occurred within those spaces is often forgotten by the general public. This is certainly consistent with many stories that have been shared with me by local Elders and community members who did not participate in this research.

Duran (2006) accurately referred to colonization as a soul wound for Indigenous peoples; a wound that has resulted in social issues that were highlighted in the stories that Ntutemok shared such as high rates of addiction, family violence, and underemployment that persisted over generations (Reeves & Stewart, 2017). Indeed,

colonialism has been recognized by Indigenous peoples and scholars as "the broadest and most fundamental determinant of Indigenous health and well-being in countries where settler-colonial power continues to dominate" (Greenwood, de Leeuw, Lindsay, & Reading, 2015, p. xii), including Canada. In reference to the health inequities and disparities between Indigenous and non-Indigenous Canadians, colonization has been added as a unique determinant in the social determinants of health for Indigenous peoples (Adelson, 2005; Smylie, Williams, & Cooper, 2006; Smylie, 2009; Wilson & Young, 2008).

Throughout our research conversations, it was clear that despite the current truth and reconciliation environment, Ntutemok felt that historical and contemporary "truths" continued to be ignored by the dominant, whitestream members of Canadian society. Counselling students heard no mention of it in their classrooms. Instead, an etic approach that presented a superficial understanding of cultural diversity was briefly presented, one that continued to reflect dominant Western theories (Dana, 1998; Gysbers, Heppner, & Johnston, 2003). Based on the Transformation and Renewal findings, it is crucial that space be designated in counselling education curricula for Indigenous knowledges, including knowledge of historical and ongoing violent colonial assaults. Ntutemok envisioned a compulsory, graduate level course, which does not currently exist in the broader context of Canadian counsellor education programs. This would be a concrete action that counsellor education programs could take in response to the 24th Call to Action (TRC of Canada, 2015b), which provides this recommendation for training programs in the health professions:

> We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and

> legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism. (p.3)

The MWC Council of Elders fully supported the suggestion of Ntutemok that a graduate level course be completed by all students and counselling professionals for the purpose of facilitating critical self-reflection, and gaining cultural awareness and humility; engagement with documents such as local Treaties (Government of Canada, 2015) and legal documents that continue to criminalize and dehumanize Indigenous peoples, the Report and Calls to Action of the TRC of Canada (2015a), the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2008); and that would help participants learn culturally respectful ways of cultivating relationships with local Indigenous Elders, community members, counselling practitioners, and scholars. Furthermore, the report prepared by CPA and PFC (2018) encouraged mainstream counselling practitioners to stand with Indigenous peoples, rather than only knowing about them. A number of recommendations related to "cultural allyship including cultural safety and literacy, understanding Indigenous epistemologies, the role of ceremonies, traditions, Indigenous spirituality, the impacts of colonization, the residential school system, the 60's scoop, the present day dominant culture, as well as training in deconstructing the cultural assumptions of mainstream psychology" (p. 12) were provided.

Co-researchers emphasized that "truth telling" is a start; however, urgent actions and revitalization of Indigenous knowledges are needed for both Indigenous and non-Indigenous peoples, a perspective shared by Stewart et al. (2017). Ntutemok envisioned

the university as a space where Indigenous ways of knowing and being were shared and valued alongside mainstream knowledges, which is far from the current reality of institutional racism (Stewart & Reeves, 2013). The UNB (2018) TRC Strategic Action Plan also supports this vision as one of its priorities has been identified as *Expanding Indigenous content in curriculum and research activities* and collectively working toward incorporating "an Indigenous lens in all academic planning and strategic planning initiatives."

Recovering and healing from violent colonial assaults is a significant issue for Indigenous peoples, and "colonialism in the helping professions is so discreet, as it hides behind its altruism and ignorance" (Hart, 2002, p. 34). However, it is found in all aspects of the counselling professions: the colonial worldviews and beliefs that are brought to counselling programs; the teaching methodologies of mainstream classrooms; the Euro-centric theories and practices that are taught in these classrooms; and the way that Indigenous worldviews and identities have been oppressed. The utilization of dominant, mainstream counselling approaches is inadequate and problematic as they were developed by the same colonial system that inflicted the racism, oppression, and illness; and in general, they are outdated and culturally irrelevant (Hart, 2002; Stewart et al., 2017).

Finally, a specific learning opportunity that several Ntutemok identified as being valuable for counsellor educators, students, and practitioners to experience to promote the understanding of historical and modern day violent colonial assaults is the KAIROS Blanket Exercise (KAIROS Canada, 2019). This is an experiential exercise that utilizes blankets to represent land that is gradually stolen from Indigenous peoples. With the guidance of facilitators, participants enact different historical stages and events such as

pre-contact, treaty-making, colonization, and resistance as everyone reads from scripts. The exercise is approximately 90 minutes in duration, followed by a Talking Circle that is led by an Elder. This exercise was developed in response to the recommendation of the Report of the Royal Commission on Aboriginal Peoples in 1996 (Government of Canada, 2016) that education of Indigenous-Canadian history is a key step in understanding our shared history, and toward reconciliation. Since 1997, the Blanket Exercise has been performed tens of thousands of times, and has been updated to include new information, such as that contained in the TRC of Canada report (2015a). As part of piluwitahasuwawsuwakon in counsellor education curriculum, this experiential learning activity could be offered as a stand alone activity, or within the context of a graduate level course.

In conclusion, the 1st Call to Action for Piluwitahasuwawsuwakon in counsellor education and practice is as follows:

> We call upon counsellor education programs and regulatory bodies in Canada to require that all students and counselling practitioners complete a graduate level course addressing historical and contemporary truths of *violent colonial assaults* including and not limited to: cultural genocide, Indian residential and day schools, the 60's Scoop, stolen lands and languages, intergenerational trauma, criminalization of cultural practices, and racism.

Navigating and Reclaiming Identities. Ntutemok shared related journeys of navigating their sense of identity. A common narrative was that of "not being Native enough" because of having lighter skin or being categorized by the Canadian government as a "non-status Indian" as a direct result of discriminatory policies. There was also the experience of being labeled "just an Indian" by the dominant, mainstream

members of society. Having a complexion that is too dark, being perceived as abusing social assistance systems, being judged as a drug addict, and the list goes on. The message from the oppressors has consistently been to hide and internalize shame of "savage" identities; to assimilate for their own good. It is deeply disturbing to reflect on the systemic racism, and violent policies and actions that Canada was built on, such as creation of the Indian Act (Government of Canada, 2019). As a reminder of this reality, in the words of Canada's first Prime Minister, John A. MacDonald (Indigenous Corporate Training, 2019):

> When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.

As noted in Hart (2002), this overt and systemic racism against Indigenous peoples has consumed human consciousness. Cognitive imperialism (Battiste et al., 2002), a form of manipulation and propaganda has been used by elected government officials and many others to legitimize settler identities and knowledges, while seeking to annihilate Indigenous identities and knowledges. Without understanding the long history of and ongoing violent colonial assaults, one might assume that the theme of navigating and reclaiming identities is a unique, personal issue for some Indigenous peoples, similar to non-Indigenous peoples who may be experiencing what has been described in the literature as an existential crisis (Andrews, 2016). However, the United

Nations Declaration on Rights of Indigenous Peoples (UNDRIP), along with numerous Indigenous scholars, have demonstrated the relationship between assimilation practices and the destruction of Indigenous identities (Battiste et al., 2002; Cote-Meek, 2014; Stewart et al, 2017; Tuck & Gaztambide-Fernandez, 2013; United Nations, 2008). Canadian citizens may be surprised to learn that our government provided one of the four opposing votes of the adoption of UNDRIP in 2007. It was not until 2016 that the Minister of Indigenous and Northern Affairs announced that Canada supported the declaration; support that is far from becoming legislation. In particular, the 2nd and 8th Articles (United Nations, 2008) describe the rights that Indigenous peoples have to be free from practices such as discrimination and forced assimilation based on their identity; practices that are the current reality in Canadian society.

Ntutemok described their journeys of navigating their identities, a confusing process as their cultural identities had been stolen. Intergenerational trauma had torn families apart and continues to, and there was a reported sense of not knowing how to be Indigenous. As Hart (2002) noted, "our people must relearn what it means to be ourselves" (p.33) and this learning must occur in a wholistic way, in all aspects of life, and in a way that is guided by Aboriginal approaches, rather than colonial processes.

This presents a challenge in graduate level counsellor education programs, where priority is placed on learning mainstream knowledges that are based on empirical evidence (Goodman et al., 2014). One exception that was noted in chapter two was A'tola'nw, an Indigenous-centered graduate level counselling program at the University of Victoria (Marshall et al., 2017). Graduates and students enrolled in this program have described how the learning process encouraged them to remember and refresh their knowledges from within their own minds, hearts, and intuitions. Seeing through an

Indigenous lens, they discovered knowledge in a traditional way through familial and cultural stories, prayer, and within their dreams. These sources of knowledge were interwoven into course curricula. There was also space to resist and engage in critical reflection of Euro-Canadian knowledges and methods. Unlike the experiences of Ntutemok, Indigenous knowledges and worldviews were valued and shared alongside Eurocentric knowledges; students did not have to leave their identities behind as they entered the program. To concurrently draw upon the guidance and wisdom of Elders in the Atlantic region (APCFNC, 2011), the values and practices of this program are congruent with a vision shared by Elder Albert Marshall (personal communication, September 29, 2018):

> I believe the education system has to be transformed to be totally reflective, in which the essence of who we are as Mi'kmaq people, or as Aboriginal people, will be just as reflective within the system as the mainstream [worldview]. If that's not the case, well then, part of that I believe will be somewhat amiss to Aboriginal people and they'll be somewhat reluctant of going into the institution because they will feel that if they totally embrace this education system, they will be somewhat compromising the essence of who they are as Aboriginal people…The key point about Two-Eyed Seeing for me is that you are not questioning the integrity of an action or a word, but I as an individual, how do I transform this knowledge to be just as reflective to me as to anyone else? And how do I transform this knowledge so it will become that much more meaningful for me and what I am pursuing because now I can see myself in it as opposed to being out of it.

> To date, in my humble opinion, when we talk about education, I think we have been forced to only look at it through one lens, one eye only. For a lot of Aboriginal people, it has to be based on this Two-Eyed Seeing perspective - in which you look at everything from another perspective - and how do you transform this perspective to empower the essence, to empower the spirits that need to be reawakened and re-empowered because of the long period of disconnect, because we have been disconnected for so long. And, the education system has made no attempt at transforming itself to be reflective of any other groups other than the mainstream.

Since colonization has disrupted positive identity construction among Indigenous peoples, it is also important for Indigenous clients to understand and be informed of the effects (Reeves & Stewart, 2017). It is salient for Indigenous peoples to understand the unseen factors that have influenced their health and wellness and the possibility "to be reawakened and re-empowered because of the long period of disconnect" (Albert Marshall, personal communication, September 29, 2018). Understanding the intersectionality of racism, oppression, and discrimination (to name a few) is directly related to the counselling practitioner's capacity to offer cultural humility, safety, and competence when walking alongside clients as they navigate, reclaim, and empower their Indigenous identities. Supporting clients as they resist colonization and move toward decolonization, a process of reclaiming their culture, redefining themselves individually as a people, reasserting their distinct identity, and moving forward on their healing journey is an essential role of counsellors (Hart, 2002; Menzies & Lavallée, 2014).

Elder Vern Harper (Menzies & Lavallée, 2014) discussed the relationship between learning about one's Indigenous identity, and healing from mental health challenges and addiction. Aboriginal healing approaches naturally integrate work with identity, and Elder Harper witnessed increased well-being in Indigenous peoples when they focused on gaining ancestral and cultural knowledges, since this "is who we are" (Menzies & Lavallee, 2014, p. xv). Elder Harper advised that it was possible to effectively bring Indigenous and mainstream approaches together to heal and reawaken Indigenous identities, truly, an example of Etuaptmumk. In her research, Stewart (2008) also identified cultural identity as a theme that Indigenous counsellors brought forward as being necessary for healing and the promotion of mental health with Indigenous clients. Like Elder Harper, research participants discussed the need for cultural approaches and practices to be offered alongside mainstream counselling approaches. For example, an Indigenous approach for working with identity would include a wholistic exploration of mental, physical, emotional, and spiritual dimensions of oneself and the relationships and communities that one exists within (Portman & Garrett, 2006; Stewart, 2008).

Indeed, as part of "reconcili-action" (UNB, 2019), counsellor education programs, faculty, students, and practitioners have a responsibility to contribute toward the empowerment of unique Indigenous identities, knowledges, and worldviews. The TRC Strategic Action Plan (UNB, 2018) has two priorities related to this including enhancing the *Physical Space* of the university to be inclusive and reflective of diverse Indigenous identities, and to improve services for *Indigenous Student Advising*, which included the launch of a pilot program called "Culturally Responsive Academic Advising" to better understand the needs of Indigenous students. As another example,

during the Fall of 2018, Ntulsonawt Wellness Centre was co-created within MWC by a co-researcher, Nancy, and I who were committed to making culturally-informed counselling services more accessible for Indigenous students. The Wolastoqey name/phrase Ntulsonawt was given to us by Elder Imelda Perley and transliterates as one's personal path toward strength and wellness. During my presentation to the MWC Council of Elders, Imelda reminded me of the connections between Ntulsonawt and this theme and corresponding Call to Action.

In conclusion, our 2nd Call to Action for Piluwitahasuwawsuwakon is as follows:

> We call upon counsellor education programs, faculty, students, and practitioners in Canada to walk with Indigenous peoples in the journey of *navigating and reclaiming identities* in a way that empowers and illuminates their unique expression of Indigeneity.

Connection with Land. Ntutemok shared stories that reflected their interdependent relationship with land, water, two-leggeds, four-leggeds, winged ones, and finned ones. Deep respect was expressed for all that Mother Earth provided, and also the responsibility to take care of and protect her, now and for future generations. Relationships and activities took place on land such as ceremonies, healing journeys, fishing, and harvesting animals. The MWC Council of Elders also provided the reminder that Indigenous languages are connected to land. A large body of research reflects this interconnected relationship between Indigenous peoples and their local lands and traditional territories, and the health supporting role of land that is inseparable from Indigenous cultures (Adelson, 2003; Battiste & Henderson, 2000; Berkes, 2012; Richmond & Ross, 2009). The report of the Task Force (CPC & PFC, 2018) also

highlighted this connection "of land within Indigenous concepts of self and healing, and the relevance of the natural environment to healing and treatment" (p. 10).

Aldern and Goode (2014) described how they helped people to understand their relationships with land and water within cultural restoration programs that were grounded in Indigenous approaches to land-based learning. Participants were experientially guided to build their relationships with land and water by being present with them and directly learning from these sources of vast knowledge. Participants listened to the land and water, and to narratives of Indigenous peoples. Aldern and Goode (2014) described the process of sharing and learning through an Indigenous lens:

> We did not seek to *explain* land and water but to help students, policy makers, and other learners to come to *understand* land and water. We consider land, water, plants, and animals as narrators and as sources of knowledge – as primary historical sources, texts that narrate settler colonial and Indigenous history and the physical and cultural changes that colonialism has wrought. (p. 26)

Aldern, a non-Indigenous scholar-activist, and Goode, a tribal Chair, have de-colonized their approach to education by emphasizing the importance of place. Place is not only a physical location; it also includes a sense of belonging to land, and all the relationships that inhabit that place, such as with animals and spirits, which Ntutemok also reflected in their stories (Kermoal & Altamirano-Jiménez, 2016).

Wildcat et al. (2014) also considered what it means to recognize land as a source of knowledge and described how colonial impositions, including those practiced in Euro-Canadian educational institutions, have undermined, violently separated, and eliminated Indigenous life and relationships with land. Wildcat et al. call for an *Indigenous Resurgence*, an Indigenous social movement capable of transforming

Canadian society, originally proposed by Dr. Taiaiake Alfred (2005). They emphasized that decolonization must include "forms of education that reconnect Indigenous peoples to land and the social relations, knowledge and languages that arise from the land" (Wildcat et al., 2014, p. I).

In the context of sharing Indigenous knowledges in counsellor education programs in culturally appropriate and respectful ways, there must be opportunities for learning to occur on land. Ntutemok suggested that counselling students could learn experientially by visiting Elders and communities, and by attending ceremonies and cultural events on land. If Indigenous education only takes place in classrooms, it is not decolonized or practicing Indigenous worldviews, values, methods, and processes within the process of sharing (Wildcat et al., 2014). Learning directly from Elders who hold these land-based knowledges is also emphasized within the Elders' recommendations (APCFNC, 2011), and the 22nd Call to Action (TRC of Canada, 2015b).

While exploring what has facilitated healing for Indigenous peoples in the province of British Columbia, *establishing a connection with nature* emerged as a thematic category (McCormick, 1997b). Some participants who lived in cities felt disconnected from nature and "creation" (McCormick, 1997b, p. 180). All of creation was conceptualized as being equal and part of a greater whole, and research participants provided specific examples of healing relationships with water and trees. Connecting with land and nature helped them to "feel relaxed, cleansed, calmed, and stronger" (McCormick, 1997b, p. 180). Similar to the stories that Ntutemok shared about connection to land, there was overlap in McCormick's study between participants' connection with land and the spirit world; these were not viewed as being mutually

exclusive. Many spiritual connections, relationships, experiences, and ceremonies take place on land (McCormick & Gerlitz, 2009).

It is important for mainstream counsellors to recognize that Indigenous healing approaches expand far beyond the confines of a therapeutic office space. In fact, these approaches may not occur there at all as connection to cultural practices and relationships is in and of itself healing (McCormick, 2008). Counsellors must recognize that a culturally appropriate and legitimate method of healing for Indigenous peoples is their relationship with land. One must remember that violent colonial assaults have created disconnection with land for many Indigenous peoples, and it may serve clients best to help them build relationships with local Indigenous Elders and teachers who can share cultural practices and teachings on land. Stewart (2008) also learned that Indigenous counsellors made their therapeutic spaces more inviting of cultural practices by having food available during counselling sessions, integrating ceremony or prayer into their practice, and taking clients into nature. Wihak and Price (2006) also learned the importance of counsellor flexibility, particularly in the context of session duration and where the session took place. An Elder-Counsellor participant suggested that it could be beneficial to take the client to a healing environment such as a walk along a river or beach, or even a park in an urban setting. One might also consider including the representation of nature in the therapeutic space as well such as the presence of rocks, stones, and local, sacred Indigenous medicines such as sweetgrass, cedar, tobacco, and sage.

Within the emerging disciplines of health ecology and ecopsychology, the dominant Western worldview is slowly beginning to recognize that the interconnected relationships between humans and nature are full of therapeutic benefits (Roszak,

Gomes, & Kanner, 1995). However, Indigenous worldviews and healing practices have recognized this powerful connection for thousands of years (McCormick & Gerlitz, 2009). Since connection to land is a fundamental relationship, worldview, and healing practice within Indigenous cultures that is connected to thousands of years of evidence, bringing our classrooms to land to experientially learn from Elders, and land and nature themselves are ways of engaging with Indigenous knowledges in a respectful, appropriate way. As such, our 3rd Call to Action for Piluwitahasuwawsuwakon is:

> We call upon counsellor education programs, faculty, students, and practitioners to experientially learn about the *connection with land* from Indigenous Elders which is directly connected to wholistic well-being and cultural knowledges.

Complex Community Dynamics. Ntutemok shared diverse experiences related to living in First Nation communities, moving away from their home community to another First Nation community or urban centre, returning to their home community after a period of being away, and the experience of living in urban centres. They discussed the challenges and supports that existed in these diverse community contexts, such as access to recreational activities, employment, and educational opportunities. They discussed feelings of isolation that occurred when moving from one First Nation community to another, or when moving from a community to an urban centre, as many students must do when undertaking educational pursuits.

In previous research, *community* was identified as one of four meta-themes that participants used to describe how Indigenous mental health and healing were conceived (Stewart, 2008). Participants described community as being an essential component within the counselling process. This included ancestral and traditional communities (such as a First Nation), as well as any other communities where Indigenous peoples

found a sense of belonging. Healing from colonization at the community level, and this connection to mental health and healing in individuals was also discussed by participants. Finally, participants' experiences reflected that individual healing cannot occur without community as part of the process. A healthy connection with community must be an active part of a client's life in order for them to experience wholistic wellness (Stewart, 2008).

McCormick (1997b) discussed how the value of interconnectedness and community that exists within Indigenous worldviews and cultures often contrasts to the Euro-Canadian emphasis placed on individuality. *Establishing a social connection and obtaining help/support from others* was one of the categories of critical incidents that Indigenous participants shared within this study. This theme reflected the collective, community-based orientation of many Indigenous peoples that included family, extended family, friends, and members of the community that were viewed as natural supports. McCormick drew attention to the fact that many Euro-Canadian counselling approaches focus on the role of individual client responsibility and exist outside of the context of family and community, and therefore may not be a valid means of working with Indigenous peoples.

O'Neill (2017) is a non-Aboriginal counsellor who lived and worked in a northern, remote Indigenous community for many years. To develop her competencies as she worked with Indigenous peoples, she emphasized the importance of building relationships with and gaining cultural knowledges from Indigenous communities. Ntutemok also highlighted this during our Transformation and Renewal conversations. It is essential that counselling practitioners gain an understanding of the complex dynamics that exist within First Nation communities, and as the 20th Call to Action

(TRC of Canada, 2015b) reminds us, “the distinct health needs of Métis, Inuit, and off-reserve Aboriginal peoples” (p.3). Further to this, one co-researcher called attention to the fact that many individuals are unaware that the majority of Indigenous peoples do not live within First Nation communities. In 2011, two out of three self-identifying Indigenous people lived outside of a First Nation community in New Brunswick which also reflected the broader Atlantic Canada statistics with 74,805 Indigenous people living outside of First Nation communities, while 19,690 lived within First Nation communities (Harrop, 2017).

In A’tola’nw, the Indigenous Communities Counselling Psychology program at the University of Victoria, emphasis is placed on learning within the community context (Marshall et al., 2017). Relationships with community Elders, teachers, professionals, and supervisors are an integral part of the graduate program. In the local context of this research, Ntutemok shared that Elders and community members could be invited as guest speakers in counselling programs, and counselling students could also visit First Nation communities and urban Indigenous spaces such as Native Friendship Centres where they could learn from Indigenous peoples. Counselling programs could also encourage students to complete practicums in Indigenous settings, such as schools and health centres. Congruent with previous themes, it is not enough to talk about the importance of community in Indigenous worldviews and cultures – it must be experienced as this is where cultural knowledges are shared and real relationships are built.

As we reflect on previous and current research findings, a sense of interconnectedness with community in its various forms is essential for the mental health and wholistic well-being of individuals. It is one of many “Aboriginal healing

practices" (TRC of Canada, 2015b, p. 3), and it is not reflected in the dominant, Euro-Canadian counselling theories and approaches. While developing cultural competencies, counsellors from the mainstream must recognize how Indigenous cultures and worldviews are collective and community-based. Furthermore, if one does not understand the complexities of living within and outside of First Nation communities, the unique challenges and barriers faced by Indigenous peoples may be lost. Ntutemok emphasized that these stories needed to be shared so that Indigenous and non-Indigenous counsellors could try to understand the displacement and tensions that exist, the feelings of isolation that follow, and also the joys that result when an individual feels connection to a community that they identify with. Therefore, our 4th Call to Action for Piluwitahasuwawsuwakon is as follows:

> We call upon counsellor education programs, faculty, students, and practitioners to stand with Indigenous peoples as active allies, building and nurturing relationships, and gaining an understanding of *complex community dynamics* and the wholistic wellness needs of those living within and outside of First Nation communities.

Wholistic Healing Approaches for Addiction. Several Ntutemok shared their wholistic healing journeys of working with addictions to alcohol and drugs. These journeys reflected the use of the guiding principle of Etuaptmumk as the strengths of both Indigenous and Eurocentric knowledges were utilized such as the guidance of Elders and counselling practitioners; social support from positive, uplifting individuals and loved ones; connecting to culture, spirituality, and ceremonial practices; connecting with one's inner Spirit; and the utilization of short-term pharmaceutical support, such as methadone, that existed within the medical system. Another co-researcher reflected on

how she was finally able to move into a deeper understanding of the source of pain that laid beneath her father's addictions. A trauma-informed approach (Maté, 2003) helped her to understand the devastating impacts of intergenerational trauma caused by more than 400 years of systematic marginalization, and how addictive patterns are directly related (Marsh, et al., 2015; Menzies & Lavellée, 2014).

Previous literature has established that current social problems that are experienced by Indigenous peoples, such as addictions/substance abuse, are a direct result of historic and ongoing colonial impositions, and that the impacts of colonization have created the psychological issues of intergenerational post-traumatic stress and trauma (Archibald, 2006; Wesley-Esquimaux & Smolewski, 2004; Whitbeck, Chen, Hoyt, & Adams, 2004). Menzies (2008) proposes that addiction and mental health issues are symptoms of colonization and its resulting intergenerational grief and trauma. For many Indigenous peoples, the consumption and abuse of drugs and alcohol has been an attempt at working with the state of powerlessness and hopelessness that has arisen due to cultural genocide (Duran & Duran, 1995; Stewart et al., 2017).

Research has also presented wholistic, culturally rooted approaches for mental well-being and recovery from addiction such as the *Medicine Wheel Fire Starters Circle*, *Gifts of the Seven Winds*, and Indigenous women drumming and singing circles (Robbins, Eason, Colmant, Burks, & McDaniel, 2017; Waterfall, Smoke, & Smoke, 2017). These helping approaches promoted Indigenous mental health, peace, harmony, wholistic well-being, and connection with personal and collective power. These healing approaches also supported the political correction of self-determination in Indigenous mental health discourse, and freedom from the reins of ongoing colonization through the dominant Western discourse (Dei & Asgharadeh, 2001).

McCormick (2009) and Duran (2006) described the lack of success that mainstream health care providers have experienced when working with Indigenous peoples who were recovering from alcohol and substance abuse, including the significant treatment dropout rates for those who do seek care and support. McCormick noted that barriers, such as shame and embarrassment, reflect common Canadian stereotypes which portray Indigenous peoples as being prone to addiction and often prevent individuals from seeking help in the first place. Additionally, as Ntutemok also shared, it may take considerable time for the individual to trust and build a therapeutic relationship with a non-Indigenous therapist. McCormick suggested that it is possible for Indigenous and Western-based approaches to collaborate and work together, side by side, however, integration ought to be avoided due to the "power differential between Western medicine and traditional healing" (p. 343) that exists.

Marsh et al. (2015) provided a review of the literature that reflected movement of health care professionals toward wholistic, culturally sensitive approaches that utilized the guiding principle of Etuaptmumk when working with substance abuse. Wholistic approaches included cultural practices such as Sweat Lodge ceremonies, smudging, drumming, sharing circles, and guidance and teachings from Elders and Traditional Healers. Marsh and colleagues emphasized that this wholistic "view of mental health and addiction not only ensures that care is culturally relevant but also encourages connection to the community" (2015, p. 3). In their review of the literature, treatment accessibility, drop-out rates, and outcomes significantly improved when substance abuse was viewed through a socio-cultural, spiritual lens, and cultural knowledges and practices were offered alongside Western-based knowledges. Marsh et. al also suggested that the application of Two-Eyed Seeing "advocates for inclusion, trust,

respect, collaboration, understanding, and acceptance of the strengths that reside in both Western and Aboriginal worldviews" (2015, p. 5). Finally, Marsh and colleagues advised that a limitation of offering Indigenous and Western approaches alongside each other is the risk of continuing to oppress Aboriginal people and their knowledges. They advised that the way in which these approaches are integrated must be guided by Indigenous values, beliefs, and practices – a way that is respectful and inclusive. This was congruent with local feedback received from the MWC Council of Elders (personal correspondence, April 8, 2019), and Elder Albert Marshall (personal correspondence, March 21, 2019) who participated in the Elders Project (APCFNC, 2011).

As reflected by Ntutemok and within the literature, addiction and substance abuse are only one symptom of intergenerational trauma, and these wholistic healing approaches are likely to be useful for other healing journeys and mental health issues as well. The Report of the Task Force (CPA & PFC) also emphasized that Euro-Canadian clinical approaches that are only informed by Western knowledges fail to recognize the relationship between historical and contemporary colonization and Indigenous worldviews of wholistic wellness and continue to oppress and marginalize Indigenous peoples. It suggested, "Psychological treatment with Indigenous Peoples should adopt a holistic approach, recognizing the importance of realms of the medicine wheel and the importance of collectivism, connection to the environment, spirituality, and community for the mental health of Indigenous Peoples" (CPA & PFC, 2018, p. 22). In accordance with 22nd Call to Action (TRC of Canada, 2015b) and the Transformation and Renewal suggestions from Ntutemok, it is also important that Indigenous clients guide the direction of their own individual healing journeys. Therefore, our 5th Call to Action for Piluwitahasuwawsuwakon is as follows:

We call upon counsellor educators, students, and practitioners to be guided by their clients, Indigenous knowledges, and to utilize *wholistic healing approaches for addiction* and other symptoms of intergenerational trauma when working with Indigenous peoples.

Classroom Spaces. Ntutemok shared a range of experiences related to their journeys as students and in one case, as an instructor, within post-secondary education. Indigenous-led programmes such as MWC at UNB and the Native Studies department at St. Thomas University were viewed as supportive spaces that contributed toward positive identity development and the acquisition of cultural knowledges. However, universities as a whole were not viewed as being culturally aware, humble, or safe spaces for Indigenous students and instructors. Overall, Ntutemok described experiences where their Indigenous identities and worldviews had to be left behind before entering classroom spaces and the narrow, assimilative ways of Eurocentric education. In some cases, Indigenous theories and methodologies were mentioned during classroom discussions, however, covert racism was demonstrated when students' assignments and projects actually embodied and utilized these theories and methodologies. Overt racism was experienced by fellow non-Indigenous classmates who made hurtful comments grounded in hate, and ignorance of colonization. One exception that was shared was the story of a political science professor who utilized his position of power and privilege to shed light on contemporary and historical Indigenous issues that challenged the thinking of students. Finally, one co-researcher who is a university instructor shared the experience of internalized oppression.

Nunpa (2003) described the distinctly hostile, negative, racist culture at a state university in the Midwest of the United States in his role as a new professor. During the

first ten years at the university, Nunpa underwent adversities such as grievance processes, cuttings of his program, cuttings of his position, and "numerous instances of racism, intimidation, and harassment by two different university administrations and by faculty" (2003, p. 350). While sharing these experiences in greater detail, Nunpa spoke about the "academic racism that permeates institutions of higher education" (2003, p. 357) which included the dominance of Western epistemologies and cognitive imperialism (Battiste et al, 2002; Battiste, Findlay, Garcea, Chilima & Jimmy, n.d.). Nunpa also spoke about active allies who supported his position and program, such as faculty members and students. As an example, one young student, who was unknown to him, organized a petition drive, a march and a rally in protest of the announcement of the cutting of his program. He expressed how these committed and courageous allies contributed toward systemic change in the university setting, and supported him in surviving a hostile, racist environment.

Although post-secondary classrooms have remained "a significant site for the reproduction of racism and colonialism" (Cote-Meek, 2014, p. 148), Canadian institutions are slowly beginning to take proactive measures and rethink what it means to reconcile within the TRC Calls to Action (Marshall et al, 2017; TRC of Canada, 2015; Universities Canada, 2017; Windchief & Joseph, 2015). Both Ntutemok and recent literature have shared the vision of the potential that exists for post-secondary institutions to be Indigenous spaces (Windchief & Joseph, 2015). Cote-Meek (2014) described the importance of raising critical consciousness about ongoing racism and stated that anti-racism education must be given prominence in post-secondary classrooms. We must not only create space for Indigenous identities and knowledges; the university must become an Indigenous space. We must actively resist the historical

and ongoing hegemonic and racial constructions that work to keep Indigenous identities and knowledges in a place of inferiority and/or out of the academy in the first place.

The Urban Aboriginal Knowledge Network (UAKN) has completed several research projects in the local and national context that are exploring the needs of urban Indigenous students in the post-secondary classrooms (UAKN, 2014). A study in Fredericton, New Brunswick has been exploring the experiences of current and former urban Aboriginal students in the post-secondary context and will be making recommendations for what supports are needed to help them meet their self-determined definitions of success. Indigenous scholars continue to advocate for new measures to support Indigenous peoples' aspirations and goals based on their own intellectual traditions and unique identities (Battiste et al., n.d.). "Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems" (Battiste et al, n.d., p. 3) are assets for Eurocentric institutions. Battiste and colleagues continued:

> So once there is some understanding of the depths of colonialism, patriarchy, losses and resulting traumas, the disintegration of some families, their rising numbers in urban areas, and the rise of single-parent families, it is equally important to understand not only the struggles but also the resilience of the persons and families who come from these experiences—their hopes and determination to enter into university or other postsecondary institution. Each has come from a community where a worldview has evolved based on tenets of their ancient ancestors—generosity of spirit, love and caring for self and others, relationships with all things, sharing—to navigating the often impersonal transitions to urban communities and the institutional structures, norms, rules, and processes. (n.d., p. 16)

While bringing our focus back to counsellor education classrooms, the report of the Task Force (CPA & PFC, 2018) provided six guiding principles: cultural allyship, humility, collaboration, critical reflection, respect, and social justice. As counsellor educators and students, many opportunities exist for embodying these ways of being and acting within our classroom spaces, on both a personal and systemic level. These guiding principles must also be interwoven into course curricula. The report emphasized that universities, in general, need to be "supportive of divergent epistemologies and approaches to course delivery and instruction that are outside of Western university tradition and that prioritize Indigenous ways of knowing and sharing wisdom" (2018, p. 26), and more specifically, that counselling and psychology departments also "have an obligation to include critical psychology content that encourages diversity of perspectives and validates alternate forms of knowing" (2018, p. 26). Indigenous students must be able to recognize and experience their knowledge systems within the classroom, including the presence of Indigenous Elders, community members, scholars, and counselling practitioners.

As noted earlier, the 3rd priority of the TRC Strategic Action Plan (UNB, 2018) is that the *physical space* on campus be reflective of Indigenous worldviews and cultures. Examples that are provided in the shorter and longer terms are increased art and signage throughout the campuses that reflect Indigenous cultures, beliefs, and languages, and a permanent physical space in a visible, high-traffic area that would serve as a welcome centre and programming space for Indigenous community members. Additionally, the 6th priority is stated as being *Access – how do we remove barriers*? This priority will identify barriers to accessing post-secondary education for prospective Indigenous students through consultation with high school students and current

university students. Subsequently, a plan will be developed to remove these barriers. Finally, the 10th priority is for the *Mi'kmaq-Wolastoqey Centre to become a University-wide centre*, one where the whole university is an Indigenous space as Ntutemok envisioned.

Specific to the field of counsellor education, the Task Force report (CPA & PFC, 2018) noted that Indigenous representation in the field of counselling and psychology is very low and stated that removing barriers for students ought to include increased scholarships, bursaries, and incentives. As an example, the Task Force suggested that if 1% of professional registration fees were used toward reparation and establishing a bursary for Indigenous students who are interested in studying counselling and psychology, this amount would create several fully paid renewable tuition spots every year. The 23rd (i) Call to Action (TRC of Canada, 2015b) also advises that an increase in the number of Aboriginal professionals in the health care field is needed, and as ntutemok advised, this must be addressed at a systematic level in recruitment and application processes. As such, our 6th Call to Action for Piluwitahasuwawsuwakon is:

> We call upon counsellor education programs, faculty members, and students to cultivate *classroom spaces* that welcome and remove barriers for Indigenous learners through the practices of cultural allyship, humility and safety, collaboration, critical reflection, respect, and social justice.

Employment and "Not Giving Up." Ntutemok who shared stories related to this theme expressed a range of internal and external challenges that contributed to a sense of being overwhelmed when seeking employment. These challenges included racist colonial structures and systems, lack of support from community, lack of education and training, low confidence, and a sense of isolation. However, through

determination and a commitment to "not giving up," these individuals eventually found the strength and courage to advocate for themselves. They did not portray themselves as victims. Rather, they shared stories of persisting, seeking support, and reaching their goals. As Tuck (2009) urged, they captured "desire instead of damage" (p. 416) when sharing their stories, and focused on cultivating attitudes and actions that were aligned with "not giving up."

Indigenous peoples in Canada have higher unemployment rates than non-Indigenous peoples. Data from the 2011 Statistics Canada (2015) National Household Survey indicated that the total employment rate of Indigenous peoples ages 25-64 was 62.5% and dropped to 41.9% for individuals who did not have a high school diploma or degree. As education level rose, employment levels concurrently rose, with a rate of employment of 74.2% for Indigenous peoples who had completed post-secondary education.

Stewart and Reeves (2013) examined the relationship of career development with post secondary education. During their interviews, they found that modeling and mentoring, and access to work and education were key aspects of career development for Indigenous youth. Key supports for students included mothers, partners, friends, and professors who provided inspiration and motivation to keep progressing with their studies, and helping them to feel less isolated. Like Ntutemok, these Indigenous youth spoke of career supports and services that existed within their home communities, however, these could be difficult to access if individuals did not meet certain criteria, such as being a full-time student. Participants also revealed barriers related to accessing and maintaining employment within Indigenous organizations, both in First Nation communities and in urban settings. Specifically, not having the status of a "community

insider" (Stewart & Reeves, 2013, p. 98) when there was a tendency to hire within a given circle of friends, and also the possibility of non-Indigenous peoples with higher education competing for the same positions.

McCormick, Neumann, Amundson and McLean (1999) demonstrated their utilization of a culturally appropriate model for career counselling with the *First Nations Career/Life Planning Model*. Placing "Career Goals" in the inner circle, this wholistic model stimulates reflection on eight components that will help to define the goals including balance (spiritual, physical, emotional and mental needs); values and meaning; personality and spirit; interests; gifts, aptitudes and skills; work/life roles and responsibilities; educational background; and labour market connections. The authors described each component in greater detail, while highlighting the value of integrating both individual and collective reflections on each of these components. If the client desired, cultural ceremonies such as smudging or a talking circle, could also be included as part of the process. McCormick et al. also noted that the discussion may include challenges faced by the client, such as having to leave the supports of one's home community for school or employment.

The intersection of this theme and the profession of counselling in the Canadian context would have us return to the 23rd (i, ii) Call to Action (TRC of Canada, 2015b) which advocates for an increase in the number of Indigenous health-care professionals working in the field, and also ensures the retention of Indigenous health-care providers in communities. To enhance the narrative of employment and "not giving up", Ntutemok made several suggestions during the research conversations, and during the Transformation and Renewal phase. Recruitment and equitable opportunities for both Indigenous students and scholars must be increased through critical reflection within

each institution and the reduction of barriers such as systemic racism and the use of entrance and application requirements that are only informed by Eurocentric worldviews and standards. Counsellor education programs and faculty members must become cognizant of how we can contribute toward building and offering culturally-relevant practicum experiences for Indigenous students in First Nation communities, and with Indigenous peoples living outside of communities which may potentially lead to future employment opportunities. In the spirit of reconciliation, counsellor education programs would do well to actively promote the recruitment and retention of Indigenous graduates to potential employers in the diverse contexts in which counsellors are employed such as career development, education, health care, and within various agencies.

These suggestions are also congruent with the TRC Strategic Action Plan (UNB, 2018) which has *Recruitment of staff, faculty and students* as its 5th priority. One of the roles of the recently installed Piluwitahasuwin (Assistant Vice-President Indigenous Engagement) is to serve as an advisor to the UNB recruitment team so that processes are enhanced for Indigenous staff, faculty, and students (UNB, 2019). Additional actions include working with the Human Resources team, hiring managers, and the Office of Human Rights and Positive Environment to intentionally recruit and employ more Indigenous faculty and staff. Additionally, the 9th priority is an *Emerging Indigenous Leaders Program*, which will work toward building a program for young Indigenous leaders under the guidance of Piluwitahasuwin and an advisory council.

In conclusion, our 7th Call to Action for Piluwitahasuwawsuwakon is:

> We call upon counsellor education programs, faculty members, and employers to actively support the recruitment and retention of Indigenous staff, faculty, students, and counsellors so that narratives of *employment and not giving up* are

enhanced by reduced barriers and increased equitable opportunities for Indigenous peoples.

Spirituality as expressed through Traditional Ceremonies. Some Ntutemok shared general reflections about spirituality, while others shared specific stories related to their practice of spirituality through Traditional ceremonies. One co-researcher shared how spiritual practices such as fasting were connected to his journey of receiving his Spirit name and earning the responsibility of becoming a Sacred Pipe Carrier, and a Sweat Lodge Conductor. Another co-researcher shared how Sweat Lodge ceremonies helped him to reconnect with his culture and heal from addiction. He learned how to find balance within his mind, body, and spirit, and how to listen to his Spirit; as he described, "the true me" (p.86). Within their stories, there were other spiritual practices described as well such as drumming, singing, and praying which took place within Sweat Lodge ceremonies, and also were ceremonies on their own.

The literature has demonstrated that one of the ways Indigenous cultures may be distinguished when placed alongside other cultures is their acknowledgment and honouring of the spiritual dimension of one's being in everyday life, and this is understood to be closely connected with maintaining wellness (McCormick, 2008). Although specific spiritual practices that are used to connect with, cleanse, and strengthen one's spirit may vary from individual to individual and culture to culture, there is generally a close relationship between one's spirit and states of illness and wellness. While the dominant Euro-Canadian counselling approaches generally focus on the mental dimension of one's being, Indigenous cultures have long included the dimensions of mind, body, and spirit (Stewart et al, 2017). Traditional ceremonies have

been practiced for thousands of years by Indigenous peoples as one way of nurturing and strengthening one's spirit.

Research has provided evidence in the form of narratives that have described the effectiveness of traditional ceremonies, such as Sweat Lodge ceremonies and drumming circles, in helping individuals and groups heal from colonialism and symptoms of intergenerational trauma (Stewart et al, 2017). Waterfall, Smoke, and Smoke (2017) shared the importance of understanding that sacred items used during Traditional ceremonies such as pipes, rattles, and drums are "imbued with a specific spirit and possess interconnecting, restorative, and healing qualities" (p. 6). Goudreau, Weber-Pillwax, Cote-Meek, Madill, and Wilson (2008) described how even being around the vibration of drumming and singing of Indigenous songs, has the potential to bring up emotional pain and trauma. Results of their study reinforced the many health promoting benefits of a drumming circle including wholistic healing, empowerment, renewal, and strength. This was certainly the experience of Ntutemok who shared their experiences of discharging deep emotional pain within the sweat lodge ceremony, in the form of words and/or tears, and the associated feelings of cleansing, release, and healing.

It is estimated that Traditional ceremonies have existed for tens of thousands of years with Indigenous peoples of North America (Cohen, 1998). When I received feedback on this theme from the MWC Council of Elders (personal communication, April 8, 2019), I was reminded once again that violent acts of colonialism included the criminalization and outlawing of these traditional ceremonies in Canada. Locally, in Wolastoqey territory, there are many Elders who have worked diligently and tirelessly to preserve and revitalize these ancient ceremonies and pass them on to their students in

spite of resistance from both the violent colonizers and oftentimes their own peoples (as a result of colonization).

Throughout this research, including the Transformation and Renewal phase, Ntutemok expressed how it was important for counsellor educators, students, and practitioners to experientially learn about Traditional ceremonies on land and in community. Ntutemok offered that it would contribute toward piluwitahasuwawsuwakon for counsellors to build relationships with Elders and community members through participation in Traditional ceremonies, thereby enabling them to act as a bridge for clients when the request for this connection is made (TRC of Canada, 2015b). The reminder was provided that many Indigenous peoples have not experienced Traditional ceremonies and may even be afraid or reluctant to as a result of colonial practices. Although Ntutemok advised that clients must be given the autonomy to lead their own healing journeys, counselling practitioners also have the responsibility to support these diverse journeys in culturally competent and safe ways that may be more appropriate and helpful than counselling in the Euro-Canadian context (CPA & PFC, 2018).

The 22nd Call to Action (TRC of Canada, 2015b) asks all those "who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Elders where requested by Aboriginal patients" (p. 3). Additionally, the 5th and 8th recommendations from the Elders Project (APCFNC, 2011) advise that Traditional practices, including cultural and spiritual practices, must be shared, passed on, and guided by Elders from each territory before they are lost. Although Ntutemok felt it was appropriate to share one's experiences of Traditional ceremonies in classrooms and

within the therapeutic context, it was a good practice to ultimately refer clients to local Elders for deeper learning experiences. Although not in the context of Traditional ceremonies, the TRC Strategic Plan (UNB, 2018) has also prioritized *Experiential Education* for Indigenous students in particular.

Finally, the Task Force report (CPC & PFC, 2018) notes that Eurocentric counselling approaches are "unable to fully capture the emotional and spiritual experiences of members of the Indigenous community" (p. 22). An example was provided of how psychotic episodes may be viewed in spiritual terms within Indigenous culture, and the importance once again of practicing through a culturally appropriate, wholistic lens that recognizes the importance of spirituality. In conclusion, our 8th Call to Action for Piluwitahasuwawsuwakon is:

> We call upon all counsellor education programs, faculty members, students, and practitioners to experientially learn about *spirituality expressed through Traditional ceremonies* from Indigenous Elders, and to assist clients in making these connections when requested.

Piluwitahasuwawsuwakon for Counsellor Education and Practice: 8 Calls to Action

In response to the three research questions, eight themes emerged from this research which have informed the development of and are embedded within eight Calls to Action for reconciliation within counsellor education and practice. These calls are directed towards counsellor education programs and faculty, counselling students and practitioners, regulatory bodies, and employers. Although they are informed by local Indigenous Elders and community members who originate mainly from Mi'kmaw and Wolastoqey territories in New Brunswick and one co-researcher from NunatuKavut in

Labrador; these Calls to Action are also supported by national level recommendations (CPA & PFC, 2018; TRC of Canada, 2015b). Ntutemok and I are confident that these Calls to Action could be applied to counsellor education programs across Canada, with the direction and guidance coming from Indigenous peoples in each respective territory.

These Calls to Action ask that Indigenous knowledges be shared and related to historical and contemporary acts of violent colonization, connection to land, dynamics of communities, wholistic healing approaches, and Traditional ceremonies. They also highlight the need for non-Indigenous peoples to build relationships and walk with Indigenous peoples, rather than only learning about them. Appreciating and contributing toward the empowerment of Indigenous identities must be practiced with cultural awareness, humility, and literacy. Classroom spaces and workplace cultures will change as these attitudes are cultivated and embodied by counselling programs, faculty, students, and practitioners. Finally, experiential learning, with the guidance of Elders and community members, was highlighted throughout this work as being a valuable and decolonizing method of learning. In summary, the eight Calls to Action are as follows:

1. We call upon counsellor education programs and regulatory bodies in Canada to require that all students and counselling practitioners complete a graduate level course addressing historical and contemporary truths of *violent colonial assaults* including and not limited to: cultural genocide, Indian residential and day schools, the 60's Scoop, stolen lands and languages, intergenerational trauma, criminalization of cultural practices, and racism.
2. We call upon counsellor education programs, faculty, students, and practitioners in Canada to walk with Indigenous peoples in the journey of *navigating and*

reclaiming identities in a way that empowers and illuminates their unique expression of Indigeneity.

3. We call upon counsellor education programs, faculty, students, and practitioners to experientially learn about the *connection with land* from Indigenous Elders which is directly connected to wholistic well-being and cultural knowledges.
4. We call upon counsellor education programs, faculty, students, and practitioners to stand with Indigenous peoples as active allies, building and nurturing relationships, and gaining an understanding of *complex community dynamics* and the wholistic wellness needs of those living within and outside of First Nation communities.
5. We call upon counsellor educators, students, and practitioners to be guided by their clients, Indigenous knowledges, and to utilize *wholistic healing approaches for addiction* and other symptoms of intergenerational trauma when working with Indigenous peoples.
6. We call upon counsellor education programs, faculty members, and students to cultivate *classroom spaces* that welcome and remove barriers for Indigenous learners through the practices of cultural allyship and literacy, humility and safety, collaboration, critical reflection, respect, and social justice.
7. We call upon counsellor education programs, faculty members, and employers to actively support the recruitment and retention of Indigenous staff, faculty, students, and counsellors so that narratives of *employment and not giving up* are enhanced by reduced barriers and increased equitable opportunities for Indigenous peoples.

8. We call upon all counsellor education programs, faculty members, students, and practitioners to experientially learn about *spirituality expressed through Traditional ceremonies* from Indigenous Elders, and to assist clients in making these connections when requested.

Transformation and Renewal Actions and Plans

The last stage of Aboriginal Research method (Kenny, 2000) is Transformation and Renewal. Kenny notes that if "the research findings are used wisely, positive change will come to the participants" and "innovative spaces" (2000, p. 147) for change will be explored. As noted by Chrisjohn and Young (1997), research in and of itself rights no wrongs, rather, it is the response to the research that creates real change. Ntutemok did report on multiple occasions that the process of collaborating on this research was both therapeutic and empowering as they shared their stories within the safety of research conversations. However, there are several actions related to transformation and renewal at a broader level that we have completed and anticipated future plans.

Conferences. Conference presentations have been one of the major ways that we have shared this work in innovative spaces that we hope to transform over the past year, and we will continue to use this method after this dissertation has been completed. One of the ways that I have attempted to decolonize knowledge dissemination has been to invite my co-researchers to have an active part in the sharing and presentation of this work, if they so desire. It was a priority for Ntutemok to be informed of the various opportunities that existed, agree that the conference was a good fit for us, provide feedback on abstract submissions, and be invited to be part of every presentation. To date, each presentation has been facilitated as a sharing circle. While Ntutemok were

collectively supportive of presenting our research, not everyone was interested in having an active role.

Our first conference presentation included four co-researchers and I, within the Faculty of Education at our annual Atlantic Education Graduate Student Conference (AEGSC) during June 2018. This presentation focused on the themes that emerged from the research, and Ntutemok shared personal stories related to the themes. Ntutemok appreciated having the opportunity to participate, and some viewed it as an opportunity to increase their comfort level with public speaking, which was viewed as positive change within themselves.

During the autumn of 2018, I was invited to be the opening keynote speaker for the Graduate Research Conference at UNB during March 2019, to which I agreed with the caveat of co-researchers also having the opportunity to co-present. For this keynote presentation, three co-researchers, Elder Albert Marshall, and I co-presented on *Research for Piluwitahasuwawsuwakon: A sharing circle with Ntutemok*. This sharing circle provided an opportunity for Ntutemok to share experiences of how we attempted to decolonize our own research process while providing recommendations for piluwitahasuwawsuwakon within the university space. Our audience included students and faculty from many different faculties and the Dean of Graduate Studies at UNB. It was a tremendous honour to present alongside Elder Albert whose principle of Etuaptmumk has guided this work from the very beginning. As a result of this presentation, a newspaper article was written about our work, and individuals who were curious about attending a Traditional ceremony approached one of our Elders and came to a ceremony the following weekend.

During April 2019, I presented the results and proposed calls to actions of our work to the MWC Council of Elders for the purpose of feedback and guidance as referenced earlier in this chapter. Although Ntutemok were unavailable to assist with this presentation, one co-researcher is a member of the Council and was in attendance. Additionally, two co-researchers and I shared this work in an urban Indigenous community space, at Under One Sky Friendship Centre in Fredericton during April 2019. Although we had a small audience, we remain hopeful that transformation will occur as a result of a Member of the Legislative Assembly who attended and was willing to champion a cause of Under One Sky, whose Executive Director was one of our co-researchers and who presented and was able to articulate the self-determined needs of the Friendship Centre. We are pleased that these presentations are generating discussion beyond the research results and moving into innovative spaces and conversations that would be impossible to predict.

During May 2019, three co-researchers, a member of my dissertation committee, and I presented at the International Association of Counselling conference in Moncton, NB. Our presentation was focused on sharing the eight Calls to Action that resulted from our work and some of the stories that inspired the creation of these Calls to Action. Our audience included a full room of counsellor educators, students, and practitioners. Additionally, we were thrilled that one of our co-researchers, Stel Raven, was chosen to provide the opening keynote for this conference, an activity that was related to their professional development goals. Stel's keynote was entitled *Queering and Decolonizing Trauma Work: A Path for Two-Spirit Wellness* and they engaged a full audience of 500 attendees.

Written work. We envision sharing this work through journal articles, targeted handouts for counsellor educators and practitioners, and potentially a book in the future. During the winter of 2019, two co-researchers and I wrote a conference proceedings journal article based on our AEGSC presentation, which was accepted with revisions. Once again, Ntutemok will be invited to share in co-authorship if they choose to, and regardless, they will be acknowledged as having made contributions to this work. During the writing phase of this dissertation, I attended a series of six Indigenous research workshops held from the autumn of 2018 through the spring of 2019, led by Dr. Jula Hughes from the Faculty of Law at UNB. I learned that it would be helpful to draft a more detailed agreement regarding data ownership and co-authorship for the purpose of clarity as we moved forward with written work. I asked co-researchers for their feedback as I developed this document, and they were agreeable to the terms that were set forth (Appendix E).

Piluwitahasuwawsuwakon of the research process. Throughout this research, I have also attempted to bring transformation and renewal to the research process itself. It was important to me that there would be evidence of transformation and renewal that had occurred while the research was being performed, rather than only after the research was complete. This meant prioritizing our knowledge sharing activities as this dissertation was being written. It also meant taking the time for meaningful consultation and guidance with the MWC Council of Elders during this process, and *before* it was formally presented to the academy. Throughout this research process, the four R's have acted as a guidepost: Respect, Reverence, Reciprocity, and Responsibility (Albert Marshall, personal communication, December 18, 2015). I have remained mindful of

the ways I could give back to Ntutemok on an individual basis throughout the research process, and I am committed to serving them after this research process is complete.

Final celebration. Six Ntutemok were in attendance and actively participated in the ceremonies and presentation of our research (final oral defence proceedings) on August 22, 2019. We completed this research in a way that honoured Indigenous ceremonies, ancestral and cultural knowledges, and voice. We celebrated our journey with each other and shared in feelings of friendship and pride for this research, and a sense of renewed hope as a result of the piluwitahasuwawsuwakon that will result now and in the future as this sacred bundle is carried forward.

Future research. With the intention of continuing to use research as a way to contribute toward future transformation and renewal, one co-researcher and I have recently prepared a research proposal. In response to the TRC Calls to Action (TRC of Canada, 2015b) and the Calls to Action resulting from this research, the proposed research has the potential to contribute toward closing the gap in the accessibility of wholistic health care services for urban Indigenous peoples. Through the utilization of an Indigenous community-based participatory research methodology, our research would seek to answer three questions: (1) What are the barriers that urban Indigenous peoples encounter when seeking health-care services? (2) What are the self-determined wholistic wellness needs of urban Indigenous peoples? (3) What resources and services will serve these needs in a sustainable way?

Piluwitahasuwawsuwakon in NB counsellor education and practice. This research and its eight Calls to Action will be shared with the graduate-level counsellor education programs located within the territories where my co-researchers reside: the programs at UNB, the Université de Moncton, and Yorkville University. It will also be

shared with the College of Counselling Therapists of New Brunswick (CCTNB) and the College of Psychologists of New Brunswick (CPNB). Based on the alignment with the TRC Strategic Action Plan developed by UNB (2018), it is predicted that the counsellor education program within the Faculty of Education will be eager to learn specific ways in which it can engage in actions toward truth and reconciliation. An opportunity also exists for this program to be a Canadian leader in truth and reconciliation, especially if the decision is made to respond to the first Call to Action, which would require students to complete a graduate level course addressing historical and ongoing violent colonial assaults, and to engage with Indigenous knowledges and ongoing experiential learning with Indigenous Scholars, Elders, community members, and counselling practitioners within every course. Additionally, if regulatory bodies such as CCTNB and CPNB move toward the requirement that graduates must complete course work as described above, it is predicted that university programs will have an added incentive to respond to this Call to Action as they are often aligned with certifying and licensing bodies.

Limitations and Future Research

This section will provide reflections on the limitations of this research while allowing these to inform recommendations for future research when appropriate. It is important to note that a limitation is not a static concept; it may also be considered a strength or may point toward new research possibilities for the future. Therefore, in keeping with the guiding principle of Etuaptmumk, the reader is encouraged to see each limitation through the narrower Euro-Canadian lens, and more wholistically through an Indigenous lens.

As noted earlier, this research was performed in the local context, and is not intended to represent all of the diverse perspectives that exist locally, nor to reflect the

full diversity of Indigenous cultures across Canada. However, since a validation process did occur with the MWC Council of Elders, there is a good measure of confidence that the research results are meaningful in the local context. Additionally, the eight Calls to Action resulting from this research were supported by recommendations from the Elders project (APCFNC, 2011), the TRC Strategic Action Plan (UNB, 2018), and the report of the Task Force (CPA & PFC, 2018). It would be valuable for future research related to Canadian counsellor education and practice to continue to focus on the self-determined needs of Indigenous Elders and community members in local contexts, including Indigenous peoples who live outside of First Nation communities. Additionally, a national level partnership of multiple research teams from coast to coast to coast across Canada could be a helpful way of learning multiple perspectives in the spirit of Etuaptmumk.

Kenny's (2000) Aboriginal Research method is an Indigenous methodology that has not been widely utilized in research design and has been recognized previously as being both a strength and a limitation (Offet-Gartner, 2008). While presenting this methodology to a group of students and faculty members in the Faculty of Education at UNB during the autumn of 2017, the name of the method was critiqued as being ambiguous. Furthermore, the many steps of each of the four stages of the research are time consuming, deeply self-reflective, and include participation in cultural and ceremonial activities. For example, the preparation stage requires the researcher to engage in personal and relational activities that prepare the researcher’s mind, heart, and spirit for the research. The research process invites the use of intuitive capacities during data analysis and encourages transformation of both the principle investigator and co-researchers. For some, this personal connection with the research may be perceived as

lacking objectivity. Further research studies that utilize this method more broadly across different disciplines are needed. Additionally, the preparation stage of Aboriginal Research method could be used to inform an autoethnography research study that naturally embraces and highlights the researcher's subjectivity rather than attempting to limit it, which is often the case within empirical research.

The research questions were approached more broadly, and therefore the reader may have expected to gain a more detailed understanding of specific Traditional healing practices. However, it is trusted that Ntutemok intentionally shared what they believed to be most important for counsellor education programs to understand and share when they contributed to this research during 2018. In collaboration with and guided by Elders and community members, different future studies could be focused on a more in-depth exploration of individual healing practices that emerged from this research such as connection with land, or spirituality as expressed through Traditional ceremonies.

Final Reflection

My heart has been deeply touched by the authenticity, courage, resilience, and optimism of Ntutemok who so generously shared their stories and experiences in this research. Through their contributions and the corresponding research themes and Calls to Action, I share their optimism and hopefulness that there will be a response of increased awareness, understanding, and actions toward truth and reconciliation in counsellor education and practice as this work continues to be shared. As has been highlighted throughout this dissertation, there are numerous systemic factors that must change, and piluwitahasuwawsuwakon must also begin with each individual. My own understanding of how the past 500 years of violent colonialism has left no aspect of Indigenous culture and life untouched continues to expand with every story that I hear,

as does my determination to use my energy and voice within mainstream society to share these historical and modern-day truths, act in ways that raise and empower Indigenous identities and worldviews, and "dismantle systems that privilege Western practices" (Stel Raven, personal correspondence, May 14, 2019). My developmental process of becoming an active ally of Indigenous people continues to include reflection on my cultural heritage, biases, and privileges; an ongoing critique of dominant Western theories and approaches; a willingness to learn and experientially engage with Indigenous knowledges, Traditional ceremonies, and practices; and the courage to both advocate for change and be a change agent in spaces that are dominated by the mainstream worldview.

It feels perplexing to write a conclusion to this dissertation, when this written document is only the beginning to my work of responding to the Calls to Action that have emerged from the research themes. As Ntutemok shared during our research conversations, it is helpful to conceptualize this dissertation as a sacred bundle that will be passed on and shared, with the intention of challenging, inspiring, and moving counsellor education programs, faculty, students, and practitioners toward actions in support of piluwitahasuwawsuwakon. As this bundle is passed on to you dear reader, I would like to take one more opportunity to share three more Wolastoqey phrases for you to take with you on your journey of piluwitahasuwawsuwakon.

Wolokehkitasit. This is a Wolastoqey phrase (pronounced wool-gehk-gee-duh-zid) that I learned from Opolahsomuwehs, Imelda Perley, my dear Elder and language teacher. The essence of this phrase transliterates as one who has learned with their mind, body, heart, and spirit; who honours Traditional teachings; and who walks the talk. Over the past four years, I have been so fortunate that Indigenous Elders, Scholars,

and the teachings of Etuaptmumk and Aboriginal Research method (Kenny, 2000; A. Marshall, personal correspondence, March 21, 2019) have encouraged me to bring my whole self to this research. At times, this has been undeniably 'hard' work, however, it has always been 'heart' work. I have kept my heart open and cherished the privilege of learning directly and experientially from many Indigenous Elders, teachers, and community members. I have received many verbal acknowledgments, gifts, and symbols of recognition and validation that I have performed this work in an honourable way, one that is respectful of Indigenous self-determination and sovereignty, and I will treasure these for the rest of my Earth Walk. I will continue to challenge myself to walk the talk in new ways as I move forward, in innovative spaces that hold the possibility of transformation and renewal. As you carry this bundle forward, dear reader, please do so with the spirit of Wolokehkitasit, engaging your whole self as you find authentic and meaningful actions that will contribute toward piluwitahasuwawsuwakon.

Wolasuweltomuwakon. I learned this Wolastoqey phrase (pronounced wool-lawz-welt-tm-wah-gn) from Opolahsomuwehs and it means the gift of gratitude applied to all actions and deeds that deserve recognition. There are so many relationships that have been built and deepened on this co-learning journey. I am eternally grateful to Ntutemok, my co-researchers and my clan who have helped me with our research: Evan, Lapskahasit Cihkonagc, Nancy, Nitap, Nojeeahbonumoet, Patsy, Shawn and Stel. Woliwon/Wela'lin for your willingness to contribute your time, energy, knowledge, and stories. I am deeply appreciative of my committee members who have contributed their wisdom and expertise on this journey: Andrea, Dave, Imelda, Jeff, and José. You have lifted me up and cheered me on, and you are also Ntutemok, my clan who has helped me on this journey. A special wela'lin to Elder Albert Marshall who was willing to join me

on this journey from the beginning and who has always been so generous with his time and vast knowledge. Even while writing these final paragraphs, hearing Albert's voice during a telephone conversation reminds me that this dissertation is full of his knowledge and spirit, and I am infinitely grateful to have learned directly from him. I am grateful to this beautiful land of Wolastoqiyik and its ancestors, for Wolastoq, and all of the cultural knowledges that have existed here for thousands of years that have contributed directly to this dissertation, and also to who I am today. As Albert advised during our first conversation around his kitchen table, this research ought to change me if performed in a good way, and indeed it has. And now, dear reader, may the spirit of wolasuweltomuwakon infuse your journey of piluwitahasuwawsuwakon.

Mawi Kikahane! This Wolastoqey phrase (pronounced ma-wee-gee-gah-hahn-neh) that I learned from Opolahsomuwehs transliterates as: Together let's heal our nation's wounds and promise to live in Peace and Friendship! My dear Elders are such luminous role models on my own journey of piluwitahasuwawsuwakon. They have taught me how to be an active ally of Indigenous peoples, one who is grounded in the principles of social justice, equity, inclusion, and mutual respect and understanding. Through their actions and ways of being, they have demonstrated that it possible to move forward together in the spirit of love, kindness, and optimism for the future. As you carry this bundle forward, dear reader, may we live in peace and friendship as Indigenous and non-Indigenous peoples and may these practical, wise words of Elder Albert Marshall inspire us all, "Enough talking, let's roll up our sleeves and work together."

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Appendix A

Information Letter

Dear [Name of the person being invited to take part in the study]:

You are invited to take part in this research, which is designed to explore Indigenous knowledges and practices that Mi'kmaq and Maliseet/Wolastoqi Elders and community members believe are important and meaningful to share in counsellor educator programs. We are particularly interested in your stories of health and healing, knowledges and practices related to health and healing that you feel are important to share with counselling students, and what experiences you feel would assist these students in deepening their learning.

The vision for this research took place during the Spring of 2015, and since then, Jenny has continued to learn from and be guided by Wolastoqi Elder Lapskahasit Cihkonagc (Christopher Brooks) in the development of this research. Jenny has also consulted regularly with the Director of the Mi'kmaq-Wolastoqey Centre at UNB, David Perley, and Elder in Residence, Imelda Perley, who also serve on Jenny's dissertation committee. Jenny has engaged in discussions about this potential research and received support from community members from Oromocto First Nation, St. Mary's First Nation, and Woodstock First Nation as there is an urgent need for culturally sensitive counselling services for Indigenous peoples. This research is not being performed within a specific First Nation community, since potential research participants may not live within the geographical territory of their home community. However, Jenny's intention is that this research will benefit participants, their home communities, Indigenous and non-Indigenous students in counsellor education programs, and counsellors.

Your participation is completely voluntary. If you agree to participate, you will be asked to take part in five meetings. The first meeting, of approximately sixty minutes in length, will be an opportunity for us to meet, become acquainted, and to introduce you to this research. Elder Lapskahasit Cihkonagc may join us for this first meeting, especially if he is introducing us. During the second meeting, we will discuss details related to the research, such as this Information Letter, audio-recording, transcription of interviews, and obtaining your agreement to participate in this research. Our third meeting will be the main interview for the research, and will involve sharing stories and discussing what Indigenous knowledges and practices you believe are appropriate and important to share in counsellor education programs. The duration of this interview is expected to be approximately one to two hours. During our fourth meeting, we will review the transcriptions and themes that have been created from the interview, to ensure their accuracy, and make any needed changes. This meeting is expected to be approximately one to two hours. Finally, our fifth meeting will give us an opportunity to discuss research outcomes, and how this research can serve you, your community, and opportunities for sharing this information outside of the community. This meeting is expected to be about sixty minutes.

The potential risks of taking part in this study are minimal. However, if you ever feel uncomfortable, you may take a break from the interview, choose not to answer some of the questions, or decide that you no longer want to continue. You may withdraw from the study at any time, for any reason. You also have the right to withdraw any information that you have previously contributed to the study by asking us to remove that information. The potential benefits of this research include an opportunity to share your knowledge within counsellor education programs with both Indigenous and non-

Indigenous students who may have the opportunity to work with Indigenous clients. Additionally, we will collaboratively determine how this research can give back to you and your community.

All information collected in this study will remain confidential and will be disclosed only as required by law, or with your consent. You may choose to use your own name or a pseudonym for the transcripts and in future publications. If you decide to remain anonymous, any other information that could be used to identify you will also be omitted or altered in future publications. Any audio-recordings and other information collected in the study will be kept in locked filing cabinets and password protected computer hard drives. The researcher and supervisor are the only individuals who will have access to this information. Transcripts (with identifying information removed, unless consent is given to include identifying information) and summaries will be securely stored for potential future analyses.

This research will be written up in the form of a doctoral dissertation. Jenny also hopes to present the research at conferences and to publish the results as articles in relevant scholarly journals. These journal articles will be made available to you for review and discussion about how you would like your individual contributions to this research to be acknowledged and credited.

Please keep your copy of this Information Letter to refer to as needed, and in case you need to contact us. Additionally, if you feel distressed for any reason, be aware that referrals for confidential support and counselling will be offered to you.

Researcher: Jenny L. Rowett, PhD Candidate, Faculty of Education, University of New Brunswick (UNB)

Supervisor: Dr. José F. Domene, Professor, Faculty of Education, UNB

Contact Info: Jenny Rowett may be contacted at 506.454.4325 or jen.rowett@unb.ca

Dr. Domene may be contacted at 506.453.5174 or jfdomene@unb.ca

If you have any concerns about the research, you may also contact:

Associate Dean of Graduate Studies: Dr. Ellen Rose, Faculty of Education, UNB

Dr. Rose may be contacted at 506.452.6125 or erose@unb.ca

This project has been reviewed by the Research Ethics Board of the University of New Brunswick and is on file as REB 2017-155.

Appendix B

Interview Schedule

1st Meeting Schedule

Preparation phase of research: Introduction to the researcher, developing rapport and introduction to the research. This may need to take place over several meetings, especially if the researcher is meeting the participant for the first time. The researcher's Elder has agreed to introduce her to the participants (if they are unknown to or have a limited relationship with the researcher). Prior to this first meeting with the researcher, the Elder will have asked the participant to consider participating in this research. The topic of the research will be introduced: what Indigenous knowledges and practices do Mi'kmaq and Wolastoqi Elders and community members believe are appropriate and meaningful to share in counsellor education programs? It is predicted that this meeting will be a duration of sixty minutes.

2nd Meeting Schedule

Preparation phase of research: Developing rapport, and research details discussed. Discussion of Information Letter, use of audio-recording and transcription methods. It is predicted that this meeting will be a duration of sixty minutes. Rapport will continue to be established.

3rd Meeting Schedule

Engagement phase of research: Information interview. The semi-structured interview will utilize the following substantive questions as its foundation:

- Please share your experiences and stories related to health and healing.

- What knowledges or practices would be appropriate or meaningful to share with counselling students, who may be Indigenous or non-Indigenous, during their training in the university setting?
- What learning experiences would help students embody, or absorb these knowledges at a deeper level?

Follow up questions will also be asked and created in the context of the conversation. It is predicted that this interview will be a duration of one to two hours.

4th Meeting Schedule

Validation phase of research: *Checking for accuracy of values and themes*. This meeting will be an opportunity to review the transcription and themes that have been created through data analysis, and make any needed revisions based on participant feedback. Permission will also be asked to share any specific stories that have been recorded to ensure that it is an appropriate story to share publicly. It is expected that this meeting will be a duration of one to two hours.

5th Meeting Schedule

Transformation and renewal phase of research: Creating innovative spaces for Indigenous knowledge. This phase will ask participants to consider how this research may give back to them as the participants, give back to their communities, and be shared beyond the community, if it is appropriate to do so. This meeting will be about sixty minutes in length. Substantive questions will be:

- How could this research give back to you, and contribute to your well-being?
- In what ways could this research be shared so that it is accessible to community members?

- How could this research be shared beyond the community, and what are appropriate methods of doing so?

Appendix C

Consent Form

Title of Research: Transformative learning through Two-Eyed Seeing: Illuminating Indigenous knowledges in counsellor education programs.

Researcher: Jenny Rowett

Consent

I,

_____

(please print your name) consent to participate in this research, as it is described in the Information Letter that has been discussed and provided to me.

Please state your preference:

__ I wish to be identified by name in this research. The name that I want to be known as in this research is:

_____

__I wish for my identity to remain confidential in this research.

Your signature:

_____

Date: _____

Appendix D

Waiver of Signed Consent Form

Title of Research: Transformative learning through Two-Eyed Seeing: Illuminating Indigenous knowledges in counsellor education programs.

Researcher: Jenny Rowett

__ The information letter has been provided to the participant and discussed with him/her.

__ The participant has requested a waiver of signed consent and has provided oral consent to participate.

The participant **does / does not** (circle one) wish to by identified by name in this research. If applicable, the name that the participant wants to be known by in this research is:

_____

Date:

_____

Place:

_____

People present:

_____

Appendix E

Ownership of Data and Research Results Agreement

Title of Research

Transformative Learning through Etuaptmumk: Piluwitahasuwawsuwakon in Counsellor Education

Consent, ownership, and intellectual property

As outlined in the original Information Letter, the data collected in this study (in the form of stories, experiences, and knowledge shared by co-researchers/ntutemok) have contributed toward Jenny Rowett's doctoral dissertation. This data is stored at the University of New Brunswick (UNB) and will continue to comply with the direction of the UNB Research Ethics Board by holding all data in password protected files and locked filing cabinets in the Principal Investigator's office (Marshall D'Avray, office 342). Each co-researcher has received a full transcript of their individual interview and has had an opportunity to validate the data and research themes. Although this data is being stored at UNB, it is understood that ownership of personal data continues to remain with each individual and will not be shared without permission.

Currently, this research has been presented at several conferences, and the intention will be to publish the results as articles in relevant scholarly journals. The ownership of the research results will be shared by co-researchers and the Principal Investigator. The Principal Investigator will seek permission to publish research results from co-researchers and it is understood that permission shall not be unreasonably withheld. Co-researchers will also be invited to participate in the writing/co-authorship of articles, and ways in which they prefer to be acknowledged for their contributions to this research will be honoured.

Throughout this project, ethical principles for Indigenous research have been applied, such as *Ownership, Control, Access and Possession* (OCAP) by the First Nations Information Governance Centre.[1] This includes assuring ongoing consent from research participants, and engaging them in decisions about where, how, and by whom the results are disseminated.

Principal Investigator: Jenny L. Rowett, Faculty of Education, UNB
506.454.4325 or jen.rowett@unb.ca

Supervisor: Dr. Jeff Landine, Faculty of Education, UNB
506.453.4839 or jlandine@unb.ca

Research Ethics Board file: REB 2017-155

[1] OCAP: The Path to First Nations Information Governance can be retrieved at https://fnigc.ca/sites/default/files/docs/ocap_path_to_fn_information_governance_en_final.pdf

CURRICULUM VITAE

Candidate's Full Name: Jenny Lin Rowett

Universities attended (with dates and degrees obtained):

2015-2019	Doctor of Philosophy in Educational Studies University of New Brunswick
2008-2011	Master of Education in Counselling University of New Brunswick
1998-2003	Bachelor of Science in Kinesiology (Honours) University of New Brunswick

Publications:

Accepted manuscripts

3. Rowett, J. L., Harn, N., & Raven, S. (2019). Transformation and renewal: A sharing circle with co-researchers. Manuscript accepted by *Antistasis*.

2. Downey, A. M., & **Rowett, J. L**. (2019). Seeing the light in another through practitioner eyes. Book chapter accepted in J. E. Charlton, H. J. Mitchell, & S. L. Acoose (Eds.). *Decolonizing mental health: Embracing Indigenous multi-dimensional balance*.

1. Trenholm, A. L., **Rowett, J. L**., & Brooks, C. (2018). Indigenizing counsellor education: Co-creating a graduate certificate in Indigenous counselling in New Brunswick. Manuscript accepted by *Antistasis*.

Refereed publications

2. Rowett, J. L. (2018). Etuaptmumk: A research approach and a way of being. *Antistasis*, *8* (1), 54-62. Retrieved from https://journals.lib.unb.ca/index.php/antistasis/article/view/25740/1882518989

1. Carlson, K., **Rowett, J. L**. & Domene, J. F. (2017). Mindfulness in Education: Narratives of university students who have completed a course in mindfulness. *Antistasis*, *7*(1), 143-152. Retrieved from https://journals.lib.unb.ca/index.php/antistasis/article/view/25148/29540

Non-refereed publications

11. Rowett, J. L. (2019). Warm greetings from Wolastoqey territory. *Cognica*, *51*(3), 3-4. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

10. Rowett, J. L. (2019). Student members: The future of CCPA. *Cognica*, *51*(2), 6. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

9. Rowett, J. L. (2019). Have you heard about CCPA's unique clinical supervision initiatives? *Cognica, 51*(1), 6-8. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

8. Rowett, J. L. (2018). Would You Like to Become a Board Member? *Cognica, 50*(4), 6-8. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

7. Rowett, J. L. (2018). Self-care: Valuing the doing, and the sweetness of doing nothing. *Cognica, 50*(3), 6. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

6. Rowett, J. L. (2018). The Energy is building for CCPA's 2018 annual conference in Winnipeg, Manitoba. *Cognica, 50*(2), 6-7. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

5. Rowett, J. L. (2018). Truth and reconciliation: Laying a foundation with four pivotal questions. *Cognica, 50*, (1), 4-5. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

4. Rowett, J. L. (2017). Career development supports in Canada. *Asia Pacific Career Development Newsletter*. Retrieved from http://www.asiapacificcda.org/page-1862238

3. Rowett, J. L. (2017). Experiences with the International Association of Counselling. *Cognica, 49*(4), 5-6. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

2. Rowett, J. L. (2017). Annual conference 2017, Accomplishments as the New Brunswick Director and new role. *Cognica, 49*(3), 5. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

1**.** Rowett, J. L. (2016). A message from your NB Anglophone Director. *Cognica, 48*(4), 14. Retrieved from https://www.ccpa-accp.ca/cognica-cjcp/

Conference Presentations:

Refereed presentations

47. Shepard, B., **Rowett, J. L**., & Brooks, C. (2019, May). *Indigenous Roundtable*. Presentation at the annual international conference of the International Association of Counselling in Moncton, New Brunswick.

46. Rowett, J. L., Harn, N., Raven, S., & Domene, J. F. (2019, May). *Bringing Indigenous Knowledges into counsellor education: A sharing circle*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association in Moncton, New Brunswick.

45. Shepard, B., & **Rowett, J. L.** (2019, May). *Informed Clinical Supervision in practice: Integrating Foundational concepts and competencies to optimize process and outcomes*. Full day workshop at the annual conference of the Canadian Counselling and Psychotherapy Association in Moncton, New Brunswick.

44. Rowett, J. (2019, April). *Transformative learning through Etuaptmumk: Piluwitahasuwawsuwakon for counsellor education*. Presentation to the Mi'kmaq-Wolastoqey Centre Council of Elders in Fredericton, New Brunswick.

43. Rowett, J. L., Marshall, A., Brooks, C., Harn, N., & Raven, S. (2019, March). *Research for Piluwitahasuwawsuwakon: A sharing circle with Ntutemok*. Invited keynote presentation for the Graduate Research Conference at UNB in Fredericton, New Brunswick.

42. Rowett, J. L. (2018, November). *Research Café*. Co-facilitation of conversation café at the Clinical Supervision Symposium of the Canadian Counselling and Psychotherapy Association in Ottawa, Ontario.

41. Fellner, K., & **Rowett, J. L.** (2018, October). *Responding to the TRC in Canadian counselling psychology*. Co-facilitation of a Working Group at the Canadian Counselling Psychology conference in Calgary, Alberta.

40. Rowett, J. L., Brooks, C., Harn, N., Raven, S., & Sacobie, E. (2018, June). *Transformation and Renewal: A sharing circle of co-researchers*. Presentation at the Atlantic Education Graduate Student Conference in Fredericton, New Brunswick.

39. Rowett, J. L., Brooks, C., Harn, N., Raven, S., & Sacobie, E. (2018, June). *Transformation and Renewal: A sharing circle with Co-Researchers*. Presentation at the annual Atlantic Education Graduate Student Conference in Fredericton, New Brunswick.

38. Rowett, J. L., & Neault, R. (2018, May). *Supervision of career counsellors and career development practitioners: An emerging specialization*. Presentation at the annual conference of the Asia Pacific Career Development Association in Beijing, China.

37. Domene, J. F., & **Rowett, J. L**. (2018, May). *Two-Eyed Seeing as a framework for incorporating Indigenous Knowledge into career counselling practice and career counsellor education in Canada and across the Asia Pacific region.* Presentation at the annual conference of the Asia Pacific Career Development Association in Beijing, China.

36. Rowett, J. L., & Domene, J. F. (2018, May). *Experiences with a peer supervision of supervision group: Reflections and suggestions for the practice of clinical supervision*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association in Winnipeg, Manitoba.

35. Rowett, J. L., & Hall, S. (2018, May). *First timer's orientation*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association in Winnipeg, Manitoba.

34. Rowett, J. L., & Harn, N. (2018, May). *Etuaptmumk in counsellor education: The vision and development of the Graduate Certificate in Indigenous Counselling*. Poster presentation at the Indigenizing the Academy conference held in Cape Breton, Nova Scotia.

33. Nickerson, J., & **Rowett, J. L.** (2018, February). *Mindfulness-based practices as self-care for counsellors*. Presentation at the Mindfulness and Health Workshop, University of New Brunswick.

32. Rowett, J. L. (2017, November). *Integration of mind, body and spirit through mindfulness-based practices*. Presentation at the New Brunswick Career Development Association conference, Fredericton, New Brunswick.

31. Rowett, J. L. (2017, November). *The four ritualistic phases of Aboriginal Research method*. Presentation at Works In Progress, Faculty of Education, University of New Brunswick, Fredericton, New Brunswick.

30. Rowett, J. L. (2017, June). *Two-Eyed Seeing: An intentional practice and way of being*. Presentation at the Atlantic Education Graduate Student Conference in Fredericton, New Brunswick.

29. Rowett, J. L. (2017, May). *Counsellor, know thyself: Preparing to work with Indigenous people through the cultivation of Two-Eyed Seeing*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association in St. John's, Newfoundland.

28. Rowett, J. L., & Hall, S. (2017, May). *First timer's orientation*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association in St. John's, Newfoundland.

27. Rowett, J. L. (2017, April). *Pre-employability modules: An innovative effort of the Canadian Career Development Foundation and the New Brunswick Department of Social Development to build capacity in individuals who are experiencing poverty*. Presentation at the annual international conference of the International Association for Counselling in Buenos Aires, Argentina.

26. Shepard, B., & **Rowett, J. L.** (2017, April). *Reconciling representation: Exploring Indigenous identity through personal reflection.* Presentation at the annual international conference of the International Association for Counselling in Buenos Aires, Argentina.

25. Carlson, K., & **Rowett, J. L.** (2017, February). *Narratives of students who have completed a course in mindfulness at the University of New Brunswick*. Mindfulness and Contemplative Practices in Education conference in Fredericton, New Brunswick.

24. Rowett, J. L., & Brooks, C. G. (2016, November). *Building a healthy future together: The co-creation of an Indigenous counselling certificate by First Nations communities and the University of New Brunswick.* Presentation at the annual conference of the New Brunswick Career Development Action Group in Moncton, New Brunswick.

23. Rowett, J. L. (2016, July). *Global Partnerships Committee: An innovative effort of the Canadian Counselling and Psychotherapy Association to connect globally*. Presentation at the annual international conference of the International Association for Counselling in Qawra, Malta.

22. Rowett, J. L., Brooks, C. G., Marshall, A., & Marshall, M. (2016, July). *Cultivating Two-Eyed Seeing: Creating hope and clarity through conversations between Indigenous Elders and a Euro-Canadian researcher*. Presentation at the annual international conference of the International Association for Counselling in Qawra, Malta.

21. Shepard, B., & **Rowett, J. L.** (2016, July). *Indigenous Roundtable: Sharing an emerging vision for Aboriginal ways of knowing in counselling*. Presentation at the annual international conference of the International Association for Counselling in Qawra, Malta.

20. Rowett, J. L., Trenholm, A. L., & Brooks, C. G. (2016, May). *Two-Eyed Seeing in Counsellor Education: Co-learning between New Brunswick First Nations communities and the University of New Brunswick*. Poster presentation at the Atlantic Education Graduate Student Conference, Fredericton, New Brunswick.

19. Carlson, K., & **Rowett, J. L.** (2016, July). *Mindfulness in Education: Narratives of university students who have completed a course in mindfulness*. Presentation at the Atlantic Education Graduate Student Conference, Fredericton, New Brunswick.

18. Rowett, J. L., Trenholm, A. L., & Brooks, C. G. (2016, May). *Two-Eyed Seeing in Counsellor Education: Co-learning between New Brunswick First Nations communities and the University of New Brunswick*. Poster presentation at the Indigenizing Psychology Symposium: Healing and Education, Toronto, Ontario.

17. Rowett, J. (2016, April). *Transformative learning through Two-Eyed Seeing: Integrating Indigenous wisdom and Western knowledge in Counsellor Education programs*. Fourth annual Canadian Symposium on Indigenous Teacher Education, University of New Brunswick, Fredericton, New Brunswick.

16. Shepard, B., Sheppard, G., Driscoll, J., Duffy, T., Johannsen, K., MacCallum, B., Milligan, J., Offet-Gartner, K., & **Rowett, J. L.** (2016, April). *Licensure and regulation of Counsellors and Psychotherapists in Canada and the AIT*. International conference of the American Counselling Association and the Canadian Counselling and Psychotherapy Association, Montreal, Quebec.

15. Rowett, J. L. (2015, September). Chairperson for the counsellor education and supervision, ethical issues, and assessment working group. Annual international conference of the International Association for Counselling in Verona, Italy.

14. Rowett, J. L. (2015, June). *Finding unique places for mindfulness and compassion in the university setting*. Annual international conference on Mindfulness and Compassion: The Art and Science of Contemplative Practice, San Francisco State University, California.

13. Rowett, J. L., & Jones, J. (2015, May). *The art of guiding mindfulness-based relaxation practices*. Annual conference of the Canadian Counselling and Psychotherapy Association, Niagara Falls, Ontario.

12. Rowett, J. L. (2015, April). *The foundations of mindfulness: The triumphs and challenges of teaching and learning in a highly experiential course at renaissance college*. Dalhousie Conference on University Teaching and Learning: The Significance of Community Engagement for Student Learning, Dalhousie University, Halifax, Nova Scotia.

11. Mengel, T., King, S., Ladoucer, N., **Rowett, J. L**., Stacey, C., & Thompson, N. (April 2015). *Fostering community engagement at the college and program level – integrating perspectives from renaissance college (UNB)*. Dalhousie Conference on University Teaching and Learning: The Significance of Community Engagement for Student Learning, Dalhousie University, Halifax, Nova Scotia.

10. Rowett, J. L. (2014, June). *Mindfulness in education: Introducing university students to mindfulness practice.* Presentation at the annual international conference on spirituality and social work, presented by the Canadian Society for Spirituality and Social Work, Fredericton, New Brunswick.

9. Rowett, J. L., & Howatt, J. (2014, May). *Facilitating an introduction to mindfulness: Tools for teaching the formal and informal practices to clients and students.* Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association, Victoria, British Columbia.

8. Rowett, J. L. (2014, May). *Narratives of psychotherapists: Sharing stories of mindfulness-based self-care practices.* Presentation at the annual conference of the International Association of Counsellors, Victoria, British Columbia.

7. Rowett, J. L., & Domene, J. F. (2013, June). *Mindful self-care practices in psychotherapists*. Poster presented at the annual conference of the Canadian Psychological Association, Quebec City, Quebec.

6. Rowett, J. L. (2013, May). *Mindful self-care for psychotherapists*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association, Halifax, Nova Scotia.

5. Rowett, J. L. (2012, November). *Mindfulness and the art of self-care for counsellors*. Presentation at the annual conference of the New Brunswick Career Development Action Group, Fredericton, New Brunswick.

4. Rowett, J. L. (2012, October). *Mindfulness for fitness professionals*. Presentation at the annual conference of Fitness New Brunswick, Moncton, New Brunswick.

3. Rowett, J. L. (2012, June). *Mindfulness for university students: Experiences teaching mindfulness-based stress reduction at UNB counselling services*. Poster presented at the annual conference of the Canadian Psychological Association, Halifax, Nova Scotia.

2. Rowett, J. L. (2012, May). *Mindfulness: Awaken to the beauty of your life*. Presentation at the annual conference of the Canadian Counselling and Psychotherapy Association, Calgary, Alberta.

1. Rowett, J. L., & dos Santos, A.L. (2012, April). *Mindfulness for university students: Experiences teaching mindfulness- based stress reduction at UNB counselling services*. Presentation at the 17th annual Nursing Research Day, Fredericton, New Brunswick.