

A COLLECTION OF ABORIGINAL
STORIES AND WISDOMS FOR COUNSELLOR DEVELOPMENT

by

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Abstract

Current mainstream counselling education is Euro-American based; a practice presenting other worldviews, including Indigenous, as sidelines categorized under umbrella terms such as *multiculturalism*, *diversity* or *cultural competency*. This relatively singular lens misses the depth in counselling practices and often sees other cultures incorrectly and leads to misunderstandings or unhelpful, even harmful practices like racism. Aboriginal stories and wisdoms have been gathered to develop Indigenous curriculum that will share equal educational space. For this project, I combined Indigenous principles and protocols and standard qualitative methods to gather and analyze the information. I interviewed Aboriginal people I had known previously from various BC Nations as unique individuals holding wisdom and knowledge passed to them through their Indigenous ancestry, and with various connections to counselling as a client, counsellor, educator and/or course developer. Their collective voice suggests Indigenous knowledge be delivered in an Indigenous way using heart learning and spiritual purpose, teachings seen as absent in in western based counsellor education.

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Glossary

Terms

Aboriginal, Indigenous, Native, Indian, First Nations, Métis and Inuit. These terms are used interchangeably to reflect the many terms in current usage. They include all groups of Native or Indigenous peoples regardless of how they are defined elsewhere: treaty, non-treaty, status, non-status, living on reserves or living off reserves, defined by self or by the Canadian government. I do not delineate terms the same as the Canadian government who defines *Aboriginal* as people who are First Nations/status, Métis or Inuit. I do recognize that many nations are nested in these terms, each with its own culture, protocols and practice and I name different nations as applicable to either the community or the individual.

Colonization. An event where an ‘alien’ people invade a territory inhabited by people of different race and culture and establish political, social, spiritual, intellectual and economic domination. It includes territorial and resource appropriation by the colonizer, loss of sovereignty by the colonized and; policies used to legitimize the ‘new’ systems in the belief the colonizer ways are superior. (Sue & Sue, 1990; Tauli-Corpuz, 2006)

Colonial amnesia. The inability or unwillingness of the colonizer to recall the past oppression that they have perpetuated on the colonized; generally, due to a long history of covering up or minimizing such affects (Adams, 1995).

Counsellor, therapist and helper. These terms recognize any person in a therapeutic profession or role.

Eurocentric, EuroAmericancentric and Western. These terms describe current mainstream ways of knowing. And differentiate that the Aboriginal way of doing things are different (Kovach, 2009).

Gatekeepers. People in the societies who hold decision-making positions, controlling and selecting the information one receives and the access one has to different resources. In a colonial society gatekeepers are essential to keeping power in the hands of the colonizers (Adams, 1995).

Western /Eurocentric. A worldview that is different than Indigenous or other worldviews which is often described as; linear, competitive, individualistic, using only observable content, rooted in rational thought; using binary based thinking, being based on dominance and exploitation for individual gain, considering itself superior to other worldviews and cultures; imposing its worldview through colonizing practices; and accepting only content

oriented learning. Eurocentric is a view that many Europeans and their descendants see themselves as being culturally and politically superior to all peoples in the world (Adams, 1995).

Worldview. There are many definitions of worldviews (Hart, 2007). This project defines worldview as the overall principles to guide all aspects of living and influence ancestry and culture. **Indigenous worldviews** are diverse and complex but there are similarities and it is under this broad definition that I use the terms.

Language

Haida words

Ad Kyaanang (to ask first) – all acts must be done with consent

Gina'waddlwucan gud kwigid – everything depends on everything else

Howa – thank you, hello

Tllyahda (make it right) – if an act is not done with respect or consent, or it is witnessed, you must make it right

Yahguudang (respect) – all acts must be done with respect

Kwakwala Words

Retrieved from <http://www.firstvoices.com/en/Kwakwala/word/>

Kwakwala Alphabet: dł k kw ł p t ts tt tł '

Dabałtsanand – to give honorarium (literally means: “to shake hands”)

Dala xa ik noke' – carry a good heart

Długwe' [dłu] (gwe') - Gift or Treasure

Dzunukwa - wild woman of the woods

Gawalapa – working together

Gilakas'la – Thank You

Hłalakas'la [hł] (la) (kas) ('la) - Good Bye (My breath will be with you)

Hutłila [hu] (tłi) (la) – Listen

Hutłilalas – to listen

Kwakwaka'wakw – those who speak Kwakwala

Kwakwala – the language of the Kwakwaka'wakw

Maya'anł [ma] (ya) ('anł) – Respected one

Maya'xala [ma] (ya') (xł) (la) – respect

Mitsa - mink

Naya'anł [ma] (ya) ('anł) – Respected one

Nugwa'am – I am

Saltidas – calm your spirit

Sanala – to be whole

Sisiyutł – two headed sea serpent

Thisalaqilakw – son of the sun (is little mink when s/he is not supernatural)

Nlakapmux Words

Cited from Anderson, B. M., 2011

ChaaChawoowh – celebrating people and land joyously

Choowaachoots – utilizing Nlakapmux vision-seeking methods

Choownensh – succeeding in endeavours

Huckpestes – developing lifelong learning and wisdom

Huztowaahh – giving lovingly to your family and community

Nmeenlth coynchoots – incorporating Nlakapmux knowledge

Peteenushem – reflecting on learning and relearning lifelong lessons

Takemshooknooqua – knowing we are connected: land, animals, plants and people

Secwepmec Words or Sayings

Spoken during interview with Oliver Arnouse,

Hegen – maybe

Help yourself

High bush cranberries

Knúncwentsme (k)[nún](cwen)(tsme) – help me

Learning your own language

Me7e – yes

My favoured woman

Nek'u7 – one

One coat

Ses'ele – two

Skelep – coyote

See yourself

Sweti7 ri7 – who are you

Ta7a – no

Two coats

Weyt-k – hello

Shíshálh Words

Yetaxwelwet, woman who gives of herself

Cree Words

Retrieved from: <http://www.muskeglake.com>; native-languages.org and

<http://www.firstvoices.com/en/Cree-Saulteau/words>

Achimoh [Tell a story!]

Ayamihawin [a believing prayer]

Ahcahkowisyasowewina [Cree Spiritual laws]

Ayiwahkemowin [Thinks oneself is greater than the next person – elevating oneself as righteous thus becoming challenging]
 Hai, hai or ay, ay [indicates thankfulness, thank you]
 Kisteanemétowin [Respect between people]
 Kwayaskatisiwin [Spiritual Law – Honesty]
 Iyiniw Pahminsowin [How I regulate my activity; to work and direct oneself]
 Mahtahitowin [Spiritual Law – Sharing]
 Mamatowisin [the capacity to tap the creative life forces of the inner space by the use of all the faculties that constitute our being- it is to exercise inwardness] (Ermine, 1995, p. 104)
 Mantisiwin [respect]
 Mike sew [eagle]
 Miyo Pimâtisiwin [living the “Good Life”]
 Nêhiyaw [Cree person]
 Nêhiyawak [Cree People]
 Nêhiyaw Iskewew [Cree Woman]
 Nêhiyaw Iskwewak [Cree Women, Cree Woman Kind]
 Nêhiyaw Pimâtisiwin [Cree Worldview/Cree Way of Life]
 Nêhiyaw wiyasowewina [Cree law]
 Nikâwiy [my mother]
 Nôhtâwiy [my father]
 Nimosôm [my grandfather]
 Nôhkom [my grandmother]
 Paskwâwimostos [buffalo]
 Ohcinêwin [breaking laws against anything other than human]
 Paskwâwimostos [buffalo]
 Pâstâhowin [breaking laws against humans]
 Sakihtowin [Spiritual Law – Love]
 Sohkeyitamowin [Spiritual Law- Strength/Determination]
 Tâpowakêyitamowin [faith, spirituality]
 Tân’si [hello, welcome]
 Tawâw [Welcome, there is room!]

Acknowledgements: Hai, hai [thank you]

Thank you to my children and all children as leaders into new ways. I say, “Whether you read this or not, it has been said and enters into your world of knowing.”

My greatest thank you is to the spirit that guides me. I cannot imagine what life would be like without your presence. To my family, children, grandchildren, husband, siblings, parents and ancestors. Thank you for the love, space and support for the incredible amount of time I have taken. May these words and stories acknowledge your greatness and travel seven generations forward with the strength, resilience and deep knowledge of the last seven generations. I give a special hug to my parents for loving me unconditionally and showing me how to be a good person in the midst of your own troubles.

I raise my hands to the pivotal teachings with Nicola Valley Institute in the Chemical Addictions Worker Program. The teachings and the educational content changed me and finally broke through that layer of resistance so now I strive to be *miyo-pimatisiwin*, living a good life, by living in good ways.

I could not complete this project without the guidance of my supervisors, Dr. Tina Fraser and Dr. John Sherry. Thank you for sticking with me and helping this come to fruition.

CF, Vera, Andrea, Gerry, Anna, Juanita, Oliver, Babs, Marie and Janie. I am humbled to have shared heartfelt words, laughter, and your presence. You have fed my soul.

To Tiana, my granddaughter and research assistant, there are no words to express how much your help warmed my heart and helped give this meaning.

Prologue

A fundamental principle of Aboriginal research methodology is that the researcher locates themselves at the start of their research (Martin, 2003; Absolon & Willett, 2005; Steinhauer, 2007; Kovach, 2009). Indigenous scholars, Kathy Absolon and Cam Willett (2005) consider locating self in research to be good protocol for research methodology as it provides the context of the researcher and further ensures that our “individual realities are not misrepresented as generalizable collectives” (p. 123). They further say we [I] resist colonial models of writing by talking about ourselves [myself] first and then relating pieces of our [my] stories and ideas to the research topic” (p. 98). As Kim Anderson (2001), a Métis woman, articulates, “many Native cultures teach that we carry the memories of our ancestors in our physical being. As such, we are immediately connected to those who have gone before us” (p. 24). Based on this principal, I first acknowledge and share the lineal and historical context from which I begin this research.

The Cree name given to me is ‘*Kappa pa sit mikesew eskes*’, Wandering Eagle Woman. I am the middle child of five, born to a first generation, Canadian born, Swedish mother and a Cree/Lakota/Sioux/Métis/ father. I was not raised in my mother's birthplace or in my father's traditional territories of northwest Alberta but, rather, developed into an adult in rural, remote and ‘urban’ northern BC.

According to my Indigenous protocol, I show respect for where I have been and place myself in the reader’s mind by presenting my generational influences and start with my matrilineal heritage. My mother, Otelia Adelia Janet Anderson, born 1929 in Lister, Alberta, was the youngest of eight children. She was full of humour and mischief, had a

loving mother but a harsh and abusive farm life and a severe childhood illness hurt her deeply and hampered her coping skills. She married my father one year after she left home.

Nôhtâwiy [my father] is *nehiyaw* [a Cree person] and the third youngest of thirteen children. He was born in 1922 at Lac St. Anne, Alberta — a settlement close to my mother's farm. My father remembers poverty, fights, discrimination and drinking while he was growing up somewhat connected to traditional ways that had adjusted for colonialism. He experienced the front lines of World War II for six years and married my mother four years after he returned. This 'mixed' marriage, often resulted in us children being labeled by the slur 'half-breeds' and continued family trends of poverty, fights, discrimination, drinking and marginalization.

My maternal grandmother, Anna Elvira Klovfersted, and grandfather, Johan Hjalmar Augustsson, were both born in central Sweden in the late 1800's and both changed their names when they immigrated to the United States — presumably to ease acceptance into the new country. My Swedish grandmother's genealogy encompasses both legitimate and illegitimate marriage ties with other cultures such as Russian, French and, possibly, African. According to family lore, our lineage includes relations with Swedish royalty as well as one of Napoleon's famous generals. My grandfather's family line is still farming the same Swedish homestead they have had for over 300 years.

On my father's side, *nôhkom* [my grandmother], Caroline Lee, and *nimosôm* [my grandfather], Adolphus Letendre, were both born in the 1880's. They are recorded as being *Métis*, a term which defines nothing since it means only *mixed* — but most often refers to the descendants of Aboriginal and European unions on the east of the Rocky Mountains. My great grandparents — the parents of my paternal grandfather — Jean Baptiste Letendre and

Christine Belcourt, originally Treaty 6 members of the Michel Band (Cree), had ties to Lesser Slave Lake Cree communities in northern Alberta. However, they were recorded as *Métis* after they took *scrip* — a corrupt government policy meant to take more food sustaining land base from the Cree for their own purposes.

I grew up without a community. In Alberta, scrip was the government's way of 'getting rid of' their 'Indian problem', or responsibility. The government representatives made questionable deals with many of my descendants. The Indigenous people of Northern Alberta could choose to accept Métis scrip in the form of land (240 acres) or money (\$240) or, alternately, they could choose to take Treaty that meant they would be defined as 'Indian' under the Indian Act. Either way, the government's interest was the extinguishment of Aboriginal entitlement to land (Sinclair, 2013). Faced with this 'choice' (hunting grounds no longer abundant, poverty looming and the ever present possibility that they would be jailed if they left the reserve without a 'permit'), my great grandparents took scrip. They hoped to regain freedom, self-sufficiency, and an escape from starvation by being able to look for food and make money through trapping and saw scrip as more relative freedom than being a ward under the Indian Act. My father never suffered the abuses of residential school but he went to a mission day school with similar policies. Poverty forced him to quit in grade two and help his father earn a living through trapping.

Joyce Green (2011), a Métis writer, explains that “the colonial and racialized history of Canada has led to many Aboriginal identities, and thus, of histories and communities. Not all of us fit a formula, and not many of us fit only one formula” (p. 169). Similarly, in her thesis, *In the footprints of our ancestors*, Jeannette Sinclair (2013), a Salteaux Cree scholar, further describes this fragmentation of individual souls, histories and communities.

She describes how many families have been "disconnected from their traditional land, their languages and their traditional cultures. Many of them will have experienced state imposed labels/identities which impact the sociocultural, political and in many cases, economic aspects of their lives" (p. 8) and that this is likely even more the case for the Métis and non-Status populations of Canada. My family is one of these examples. The scrip policy separated my family from each other because some took scrip and others did not. This means that, in present times, some of my relatives are considered treaty while others are not, and some are status while others are non-status. Regardless of these unethical past decisions, my family's request to have my father recognized as a Status Indian was still denied (Department of Indian Affairs, Dec. 10, 2002).

My father, now 95 years old, is a World War II veteran. He served six years (age 19-26 years) on the front lines as a stretcher-bearer and returned home, in 1945, forever scarred by his war experiences. He came home an *invisible unrecognized hero*, while returning to a life of poverty and racial discrimination. After marrying, my parents moved over 30 times in 22 years, mostly to small communities and remote settings of north central BC. This kept us further separated from our large extended family while they searched to provide a gentler life with less poverty and less discrimination. Kim Anderson (2001) captures my childhood saying, "We live with the trauma that has plagued the previous generations. We know their laughter, but also their sorrow" (p. 25). I felt their love, anger, sorrow and frustrations.

In part, this prologue locates me in a place containing displacement, disenfranchisement, racism, generational wounds, abuse, addiction and growth. It is from this place of resilience, also passed to me from my ancestors, that I offer these Aboriginal

wisdoms and stories to help others mitigate the damage of the past, forge new, healthy relationships and expand our dimensions to encompass new ways of thinking.

More information regarding Cree can be found in Appendix H.

Chapter One

*To know where I am headed
and how I can help
means I must know where I have been
so that I can honor another's journey
and the wisdom they offer*

“Everything about Indigenous research tell us we have to locate ourselves in our research” (Linklater, 2014). I have located myself with my ancestors in the prologue but now I recognize the traditional territory of Okanagan nations because I have lived on their lands during most of the preparation, analysis and report writing. Their land keeps me real. *Ayamihawin*, a believing prayer, starts each chapter and are the words given to me when I asked for spiritual guidance before starting to write each chapter.

Indigenous knowledge, languages, worldviews, teachings, and experiences have been systemically excluded from history, from contemporary educational institutions, and from Eurocentric knowledge systems (Battiste & Henderson, 2009). A brief look at websites of BC universities and college websites notes this dominance of western Eurocentric approaches in many disciplines including counselling (Stewart, 2008). When I started the Masters of Education, Counselling program with the University of Northern BC (UNBC) in 2010, I expected to learn more than western paradigms but found references to other worldviews were presented in a sideline context captured under headings such as 'multiculturalism', 'diversity' or 'being a culturally competent counsellor'.

Single-minded therapeutic approaches can disregard cultural backgrounds proving to be ineffective or harmful (Sue & Sue, 1990; McCormick, 1994; Ridley, 1995; Stewart, 2008). Charles Ridley (1995), an African American professor, consulting psychologist and author, states harm through racist behaviour is supported by Western oriented counsellor

education. He says, whether racism is intentional or unintentional, racial behaviour creates opportunities to harm clients through misdiagnosis, provision of lesser services or early termination of counselling service. Thus, it is crucial that the counselling education field is expanded to include other worldviews. Moreover, I see education as “key to reconciliation” (Truth and Reconciliation Commission of Canada, 2015) between the colonizing, now dominant presence and the original peoples of the land; the Indigenous nations.

The most beneficial education would include worldviews of that original peoples and settler nations as a base to be inclusive of the diverse Canadian culture. Einstein (n.d.) said, “We can't solve problems by using the same kind of thinking we used when we created them” so perhaps it is time to create new mainstream practices by including long proven Indigenous knowledge and ways of being, ways of helping that existed long before the birth of social work (Weaver, 2008) and counselling.

Collaboration between Indigenous and non-Indigenous peoples could create effective learning spaces, from which new wisdom and understanding can be disseminated. I believe this is what Tatanka Yotanka (Sitting Bull), a chief of the Hunkapapa Sioux, born in 1836, meant when he said “Let us put our minds together and see what life we can make for our children” (Sitting Bull, n.d).

The rest of chapter one contains the following segments: significance of this research, notes on terminology, statement of purpose with the research question, background of the study, personal meaning and the theoretical framework of the study.

Significance of the Research

Inclusion and collaboration of Indigenous with western worldviews is being called for in many fields besides counselling and counselling education. A collaborative two-

worlds approach would benefit our collective environmental challenges (Kapyrka & Docstator, 2012), our legal systems (Monture-Angus, 1995), our education systems (Battiste, 2014; Linklater, 2014; Bishop, Higgins, Casella & Contos, 2002; Battiste & Henderson, 2000) and science or environmental studies (Cajete, 2000). Gregory Cajete, Tewa from New Mexico, is an author and professor who focuses on teaching "culturally based science, with its emphasis on health and wellness says that Indigenous science connects the physical and spiritual realm and must be sanctioned through ceremony and ritual" (as cited in Hart, 2007, 124).

Contributions to mental health understandings and treatment are significant because of the differences. Western psychology separates mind and body but Indigenous concepts consider wellness and holistic philosophies (Linklater, 2014; Letendre, 2002). Brant states, "Culturally influenced behaviour is often misinterpreted by Western oriented clinicians as evidence of psychopathology" (as cited in Linklater, 2014, p. 20). An Indigenous health focus sees a spiritual, mental, emotional or physical imbalance with self, others or with the environment" (Stewart, 2008). Indigenous practices incorporate the whole person but unfortunately some western trained professions do not see these differences as helpful and Indigenous helpers can be discredited through labeling such as "witch doctors" (Young, Rogers & Willier, 2015, p. xii). Despite these claims, Indigenous programs have been noted to provide more powerful healing because of the spirituality and ritual (Lester-Smith, 2013).

This research is also significant in that it presents Indigenous knowledge components as sharing equal space in mainstream counsellor education. Besides the benefits to clients, their families and counsellors, egalitarian inclusion is part of resolving tensions caused by

exclusion which maintains the colonizing history between Aboriginal and non-Aboriginal settler nations. More than ‘best’ practices; we want wise practices (Lester-Smith, 2013).

Notes on Terminology

I use the terms *Aboriginal, Indigenous, Native, Indian, First Nations, Métis and Inuit* interchangeably to reflect the many terms in current usage and do not delineate terms the same as the Canadian government. I do recognize that many nations are nested in these terms, each with its own culture, protocols and practice and I name different nations as applicable to either the community or the individual. I also use the terms *counsellor, therapist and helper* and *Eurocentric, EuroAmericancentric and Western* interchangeably. Further definitions and explanation of terms and language are given in the glossary.

Statement of Purpose and the Research Question

The purpose of this research is to explore, describe, document and contribute to knowledge about Indigenous ways to improve the scope of current therapeutics, counsellor development and self-care through curricula and educational delivery methods. A second, less visible, intention is to contribute to other voices advocating Aboriginal inclusion into education that in turn, is part of a larger Indigenous effort to decolonize our current systems. The need to be included in the dominant western system is part of an ancient struggle and message from the ancestors to carry Indigenous ways forward regardless of my fears or history of being the colonized one. Margaret Kovach (2009) in *Indigenous Methodologies, Characteristics, Conversations, and Contexts* reminds me it is my responsibility to create portals for Indigenous knowledge stating “curricula make space like nothing else” (p. 6).

My principal research question asked for Indigenous stories, wisdoms and ways of learning that could shape counsellor development. This question included therapist self-

care; where the participants learned their wisdom; what their experience has been; and how their experience may have shaped their views.

In this study, I purposely include the word story because I wanted to re-search storytelling as pedagogy. I am Cree and from a *Nêhiyaw* [Cree] point of view, knowledge and story are inseparable (Kovach, 2009) so as described by Archibald (2008), I intended to listen with three ears; the two on my head and the one in my heart. As a researcher, my contribution was to use those three ears to be responsive on all levels, regardless of how the research unfolded. The research question purposely asked for stories because storytelling has been an integral part of Indigenous oral tradition and expressive therapies [stories] have been a part of Aboriginal culture long before modern psychology existed (Graham, 2013). JoAnn Archibald (2008) tells us the detrimental effect of schooling and academic literacy is that we lose the ability to make meaning from story and like Coyote, the proverbial trickster; we get in trouble when we get disconnected from our traditional teachings. Many authors, Indigenous and non-Indigenous, say storytelling is a pervasive and innate part of being human and has long been associated with healing and education in many cultures (Graham, 2013; Koch, 1998; Perrow, 2003; Riedl, 2010; Widrich, 2012). I suggest that story is also relevant due to counsellor-client interaction where each person's personal and collective history enters the therapeutic relationship.

Background of the Study

The western created, largely urban, 'helping' profession has been imported throughout the world and, thus, provides a prime platform for potential harm to occur. The book, *Indigenous Social Worker Around the World: Toward Culturally Relevant Education and Practice*, is a product of an international social workers' workshop that sought specially

to examine the 'Indigenization' of social work because the western approach, once thought to be a universal epistemology for all cultures, has not proven its effectiveness. In this book Gray, Coates and Yellowbird (2008) add to the growing awareness that alternative epistemologies of human processes and psyches have historically been neglected conspiring with economic forces that subjugate Indigenous societies (Gray et. al, 2008).

Counsellors, like social workers, have basic ethical obligations towards being helpful and doing no harm. However, to be helpful and to fit perspectives of Indigenous and other non-Eurocentric peoples, Rod McCormick (1994), a Mohawk professor, counsellor and scholar states this requires “understanding the belief system and worldview of a culture” (p. 138) and cultural competency (McCormick, 1998). A way to achieve cultural competency, recommended by many authors, educational institutions and health providers, is to incorporate traditional knowledge into mainstream practices (Fernando, 2003) but whose ‘culture’ is needed for the diverse Indigenous peoples or immigrants to this land.

Indigenous based programs are available. In the Indigenous education experience, teaching is “a way of healing and a way of life” (Cajete, 2000). Gordon Bruyere (2008), Anishnabe, and a previous coordinator of programs at NVIT, writes on Aboriginal education in *Picking up what was left by the trail: The emerging spirit of Aboriginal education in Canada*, a chapter in book *Indigenous social work around the world* (Gray, Coates, & Yellowbird, 2008). He says that Aboriginal ways of knowing have been “usually regarded as marginal prevailing discourse” (p. 239) in the education system (as cited in Gray et al., 2008). Nicola Valley Institute of Technology (NVIT) was founded both due to the failure to entice and keep Aboriginal students in the mainstream system (Bruyere, 2008) and the belief that, despite colonization, Aboriginal knowledge can provide a holistic foundation of

education based on heart, balance and emotional competency (Brown, L., 2004). NVIT is based on Indigenous teachings and practices, is community-based, ceremony and Elders in every capacity and level (i.e., teaching, counselling students, policy decisions etc.).

Education is seen as a step in a healing journey. NVIT as a whole and the social work program are not specific to Aboriginal people so both Aboriginal and non-Aboriginal people are encouraged to enter. Mr. Bruyere states that through this embodiment of Indigenous values, social work education becomes a way to heal and develop innate personal skills, abilities and attributes. The result is students who are “energized for the betterment of something greater than oneself” (p.235). I took the chemical addictions worker advanced diploma program through NVIT finding my education considerably different than all my previous schooling. The substance abuse worker, multileveled, ‘education’ I received, opened my heart to myself; and through the process of healing through learning of my history, colonization, Indigenous teachings and seeing the world through an Indigenous lens I learned to accept my responsibility to others. My success and witnessing my classmates progress reinforced the idea that Indigenous worldviews and praxis are a logical and practical inclusion into mainstream counselling programs. As a class, we often agreed there is much in current counselling practice or education that does not apply, conflicts with worldviews of Indigenous or other cultures, and may not help the counsellor expand personal and counsellor capacities.

While it is easy for therapists to acknowledge the benefits of helping like money, social status, and altruistic aims they are often resistance to acknowledging gratifications such as satisfying sublimated sexual curiosity, mastery of childhood fears, being able to deny one’s own problems by focusing on others, or supporting power and superiority beliefs, etc.

(Sussman, 2007). A counsellor can use the client to fulfill their needs, bring countertransference into the therapeutic session, suffer from burnout, personal unresolved intimacy issues, failed relationships or any multitude of other problems, harming the client and the therapist, even to the point of aggressive behaviour, sexual harm, suicidal tendencies (Sussman, 2007), or overt, covert or unintentional racist behaviour (Ridley, 1995). In his book *Overcoming Unintentional Racism in Counseling and Therapy; A Practitioner's Guide to Intentional Intervention*, Charles Ridley (1995) examines the effects of counsellors' racist behaviour stating that even well-meaning counsellors, despite their best intentions, are often unintentional racists. He says even if a person becomes aware of their attitudes and changes on the inside, it does not mean this will change their racist behaviour. Consequently, there needs to be continual exploration of internally held beliefs while externally practiced behaviours are explicitly practiced and reviewed. No client deserves to: be misrepresented; receive less preferred treatment; be medicated when they should receive psychotherapy; have treatment prematurely terminated or denied; be pathologized or seen as inferior; or be violated in any way by a counsellor (Ridley, 1995; Sussman, 2007).

Indigenous education offers a clear and promising path to self-understanding because both the process and content of the teachings contain learning (Kovach, 2010). Thus, inclusion of Indigenous knowledge could help counsellors connect their *doing* with their *knowing*.

The Personal Meaning of This Study

My reasons for doing this research, with this population and with this methodology, are rooted in my heritage, my personal growth, my professional development, and my

observation that Aboriginals and non-Aboriginals alike benefit from both Indigenous and western ways of counselling.

Personally, I grew up in a 'typical' home of my era and family type- in poverty, with alcoholism and various abuses. I am 'mixed blood' of Cree and Swedish heritage. We continually moved homes often due to the racism my dad experienced and not just the desire to find 'a better life' (C. Letendre, November 1, 2015). My parents were generous of heart showing me how to mix loving care, wise words, liberal doses of humour, deep senses of spirituality, fun, and kindness with helping others regardless of race, creed, economics or societal prejudices.

I was not smart enough to name *racism* as a child but I knew it. I knew by Grade 2 that to keep the teachers' approval I needed good grades and I let them think the good grades I achieved were the result of how they taught me instead of my intuitive, read their mind way. I always had a sense of shame, continually feeling I was on the edge of disapproval because of whom I was. I was confused in Grade 5 when the nuns would strap me - the only Aboriginal student in the class and the only girl that was ever strapped- because my reputation, according to others was as a 'goody two shoes'.

Until I became older I always tried to *morph* into western styles of learning I received, even though I felt like a contortionist. Later, as I learned Traditional Teachings, I understood my shape shifting was an inherent Cree cultural value, known as *kisteanemétowin* [respect between people]. From a Cree perspective, there would be no reason to dismiss European thinking because Cree accept multiple perspectives. A Cree worldview would not consider anything but equitable or respectful relational interaction (as cited in Reder, 2006). Once I realized my conflicts were understandable I was able to ride in

both worlds with less discomfort. I am like many people with worldviews other than the Western worldview and who have also described feeling discordance and oppression through Western colonization and Eurocentric domination (Chinn, 2007; David & Okazaki, 2006; Freire, 1993; Hooks, 2000; Martín-Baro, 1994, Kim et al., 2006).

In 2010, at a seminar on counselling with counsellors, therapists, and helpers from around the world an incident arose in a way that I suggested the Canadian Aboriginal group could share much wisdom for some of the problems the group was having. Instead, the Aboriginal group was not allowed to speak, and the entire group fractured, ending in chaos. I interpreted the experience as racism and that led me to explore my Indigeneity entering the NVIT life changing program. I also entered a Master's program, assuming there would be more than western, euro-American theories with only one elective for Aboriginal counselling.

My experiences confirmed through reading and listening to others that Indigenous knowledge can be incorporated in ways that can be helpful for non-Aboriginals as well as Aboriginals. The final motivation for this project came after a wildfire destroyed my home and contents. I saw this as a cleansing because the sound of the fire was like a dragon, and when *'She roared, she cleared the land and my soul.'* With no possessions and no house, I had to decide what keeps my soul singing. For some reason, hearing Indigenous voices talk about ways of learning to be better helpers is part of my renewal song and one that I want to present to the world (UNBC, at least).

Theoretical Framework

I use an Indigenous framework out of respect for the topic, the research participants, the intended outcome and my personal heritage. My prologue follows the respect protocol

of introducing myself. Margaret Kovach (2009), (Sakewew p'sim iskwew) of Plains Cree and Saulteaux ancestry, says we follow the Cree protocol of introducing our worldview and ourselves to

honour our kôkoms [grandfathers] and [grandmothers] by remembering them ... knowing why we are carrying out our research ... (research) has the potential to take us to places that involve both the head and heart. We need to know our own research story to be accountable to self and community (p. 120).

My writing is a mix of first-person narrative and is story like in that it situates in a “time place and context [but] often shape-shifts to other forms. Like sweet grass, my writing it has three braids, comprising three writing styles: expository, analytical, and narrative” (Kovach, 2009, p. 21). Sweet grass, a sacred plant used for smudging, prayer and ceremony, supports my tendency to see these different writing paths as connected and sacred.

“Acquiring knowledge always comes with personal responsibilities, but the dominant society does not often teach or emphasize this” (Nelson, 2006, p. 48). Am I ready to receive this knowledge? I feel the moral responsibility for this information to be “changeable” conflicting with an unemotional objectivity that is often included as a path to pursue in ‘good’ research. Like M’ikmaw writer, Sylvia Moore (2012) I feel “trapped in a Eurocentric way of understanding the world and realize that before I can work for changes elsewhere I have to make changes in my own thinking” (p. 328). Aboriginal research must have relation, be personal and affect my heart. Otherwise, “I am seeking this knowledge as if it is something to be gained, a feature of a dominant paradigm of the world view” (Shawn Wilson, 2001, p.176). I can be “confused with my Eurocentric trained way of thinking” and often feel the tension from “the incongruities between western institutional structures and practices and Indigenous cultural forms now seem too difficult to reconcile” (Moore, 2012, p.328). Yet, what I know in my heart, and have been told in my visions, is that there is 'trickster space'

when you juxtapose two or more incompatible frames of reference. It is in this space, that “universal learning takes place” (Garrett & Garrett, 1996, p.215), a space that includes everyone.

This Indigenous framework is formed by Indigenous ways of *being*, *knowing*, and *doing* integrated with Indigenous ethics. Indigenous methodology has gained its own unique position, possibly an ancestor to qualitative methodology. However, as an Indigenous person, I also know that it is time to “move beyond an Indigenous perspective in research to researching from an Indigenous paradigm” in order to truly reflect Indigenous contexts and worldviews (Wilson, 2001, p.175). I used the guiding points of Indigenous Research Methodology (IRM) suggested by Cora Weber-Pillwax and outlined in chapter three, Indigenous methodology, to make this transition. Two important components guide this research. The first, according to Cora Weber-Pillwax, a Métis professor, is that research must do something beneficial for the world (as cited in Wilson, 2001). The second central component is that knowledge is relational and shared with all aspects of the natural, physical and metaphysical world, including all sentient and non-sentient beings, the cosmos, the earth (Cajete, 2000; Bastien, 2005), and connections between the *spirit* and the *outer-world* (Ermine, 1995). Relationships are more central to Indigenous epistemology than reality (Wilson, 2001) and are fundamental to research because it is through relationships that we have knowledge (Moore, 2012). All phases of this research embrace these two components.

Western, Eurocentric philosophy is the standard form of clinical training with the premise that those existing theories and techniques are universal and appropriate for every race, ethnicity or culture and subsequently assuming counsellors end up prepared to counsel clients with any background (Ridley, 1995). This is circular reasoning because using the

same philosophy or theories to typically explain racism or other forms of oppression and causes of behaviour (Ridley, 1995) results in maintaining the problems caused.

Our reality is a combination of Indigenous and non-Indigenous peoples living and learning together. For the learning spirit to grow we/I must respectfully recognize the unique contributions of the colonial and Western domination experience and find good relations in order to make positive change (Battiste, 2014). Bishop et al. support this view stating, “understanding worldviews of both the targeted community and ourselves [Indigenous] is imperative if we are going to do more good than harm” (cited in Hart, 2010, p.611). Thus this theoretical framework needs to be inclusive.

Methods and concepts of this Indigenous framework such as storytelling, conversational method, ceremony, gifting, the medicine wheel and protocols are further discussed in chapter 2 or chapter 3. Autoethnography, double voicing, and double consciousness, also part of this framework, are discussed below since they include my personal experience of straddling Western and Indigenous ways.

Autoethnography is storytelling about oneself for purposes of including one’s own knowledge in research. I included my own experiences and family knowledge to further explain the stories and wisdoms collected through the research participants, the literature review, and other knowledge sources.

Shelley Stigter (2005) in her thesis, *Double-voice and Double-consciousness in Native American Literature*, writes that double-voicing was a common feature recognized in many anthropologist-preserved works on various Native American oral traditions during the days of early colonization. Double-voicing is defined by Bahktin and Zolbrod as a varying use of linguistic register or forms of language (as cited in Stigter, 2008). These writers

explain that it was a lyrical style of speaking the Native language for ceremony, formal or sacred aspects and conversational or colloquial voice for informal storytelling and teaching. However, with colonialism this feature largely disappeared from Native American literary works because the authors were not allowed to speak their languages or practice their oral traditions. A background hope is that this research will help stimulate its revival.

Double-voicing was replaced by double-consciousness. Double-consciousness occurred when Aboriginal authors situated their Native themes and political accounts within the dominant Western literary tradition. It is “the sense of always looking at one’s self through the eyes of others”, writing from a minority position, participating in a dominant Western literary tradition, but doing so from a position of being within one's own culture. They know their Native cultures, as well as the dominant culture, and so they can use the literary and artistic techniques from each. I have been looking at myself through the eyes of others for most of my life. Examining myself through my own eyes will use this bicultural awareness and double-consciousness to understand and present the research. Marie Anderson (2011), who grew up riding horses as her transportation, illustrates my thoughts on page 50 of her thesis when she quotes herself in a previous interview.

To live in this world you have like two horses that are galloping. One is the mainstream horse and one is your own horse, your traditional horse. You have a leg on each and you are going and you are going fast. You can do it but the thing you need is balance. You need balance in all four areas. You can ride that horse and you can gallop wherever you want because you have the reins to steer to. It is like riding a double horse. (Interview, January 30, 2003, pp. 17-18) (p. 50)

As an Indigenous person, doing Indigenous research, within a mainstream university, I come with generational ‘baggage’ from colonizing strategies aimed at getting rid of me-the Indian. An Indigenous framework means to *rewrite* and *reright* the Indigenous position in history and in society (Smith, 1999). The framework demands accepting colonization and

the inherent decolonizing process necessary to see the difference between what is Indigenous and what is colonized thinking; a demarcation which can be murky or dubious (Duran, 2006; Martin-Baro 1994; Watkins & Shulmnan, 2008). Accepting that decolonization is necessary and embedded within this research, means to acknowledge the *intent* of colonization summarized by a United States whiskey trader in 1874:

if we had only been allowed to carry on the business in our own way for another two years, you Canadians would have no trouble feeding the natives, there would be none left to feed. Whiskey, pistols, strychnine and other like processes would have effectively cleared away those wretched natives (as cited in Garneau, n.d.).

As a "wretched native", I use my worldview without comparison to other worldviews accepting my privileged position as an Aboriginal and as a colonized person. I am rewriting and re-righting Indigenous presence doing research that values Indigenous ways and placing it within the dominant, colonizer's educational domain, at least metaphorically.

Conceptual frameworks provide visual representation of the variables and the phenomena (Anderson, 2012; Archibald, 2008; Battiste, 2014; Hart, 2002; Kovach, 2009), and this study presents symbolic representation that emerged from the findings. A buffalo metaphor contained the themes and the dream catcher used a sacred circle, shape shifting sea serpent, and a buffalo to present the concepts and steps of a suggested curriculum.

The research journey can be likened to the perspective of moccasins. Sometimes I tread lightly. These are for the fears I share with others regarding the inclusion of Indigenous ways of *knowing* and *doing* into counselling programs. "The issue of participation generates histological problems of reconciling Indigenous forms of knowledge with the western European philosophy ... the anxiety generated by moving between cultures is real" (Turner, 2006, p.5). However, I also agree with Gerald Vizenor when he explains, "we are more than a curious medicine bundle on the museum rack. We are tricksters in the

blood, natural mix blood tricksters, word warriors in that silence between bodies, and we share our best medicine in our voices, in our stories” (as cited in Turner, 2006, p.71). Blaut states naturalizing Indigenous knowledge in Canadian education requires *kisteanemétowin* [respect between people], meaning we must use considerate and appropriate strategies to bring about a blended educational context that respects and builds on both Indigenous and European knowledge (as cited in Battiste & Henderson, 2009). Finally, I am not claiming a pan-Aboriginal generic approach and lean towards Plains Cree ways of knowing and application because I feel it is mine to claim given my Cree ancestry. Moccasins suit both worlds and these are mine to wear on this research journey because they come from my Cree/Lakota grandmother. I know I receive teachings, like *Ahcahkowisyasowewina*, Cree spiritual laws, from my lineage through how she made the moccasins: *Sohkeyitamowin*, strength and determination; *sakihtowin*, love; *mahtahitowin*, sharing; and *kwayaskatisiwin*, honesty. My moccasins come from the earth and connect spirit to practicality. I feel the spirit of my grandmother in my moccasins and know that she has shared her wisdom with me and my responsibility is to share with others what I learn. I know my moccasins will help guide this research.

To summarize, an Indigenous research framework is a dynamic, never static approach that evolves with the research. It is wholistic; balanced; relational; and unique to the community it is serving (Battiste, 2009; Kovach, 2009; Archibald, 2008). When I needed a principle or guidance within this the Indigenous framework I looked to Plains Cree teachings because that is the heritage I gained from my father.

Summary of Chapter One

Chapter One suggested western paradigms dominate the education of counsellors and can negatively impact the therapist-client interaction because of misunderstanding based on lack of worldviews. The research purpose is to gather components from the Indigenous participants that could outline an Indigenous worldview useful within counsellor education to increase counsellors' capacity. This is significant in that Indigenous and western worldviews do not generally share equal partnership in mainstream counsellor education. An Indigenous theoretical framework is being used because it fits the topic, the research participants and my Cree; however, because I am Indigenous, doing Indigenous research I accept the challenge to detect colonizing views that I carry. The next four chapters present the literature, research design, findings, recommendations and future considerations.

Chapter Two: Literature Review

*There is a place within
where I struggle, wanting to be true, the essence that I am
and from this place I want to hear
this is a sacred journey, always knowing Coyote is present
I need to be cleansed and decolonized
Concientización.
This space I claim from my heritage*

The main intention of gathering of Indigenous stories and wisdoms from various Aboriginals in British Columbia has been to add collective Indigenous knowledge to current mainstream counsellor education. This chapter presents those variables.

History, Colonization and Decolonizing

Personally, professionally and educationally I have been colonized, a relatively negative and impactful experience common to Indigenous peoples throughout the world. Settlers uninterested in Indigenous ways colonized this land by imposing their worldviews. Colonization in this form created losses for myself and many Indigenous peoples such as: self, emotion, connection to land and place, language, education, ways of healing and being, our economy, and legal systems are a few of the losses interconnected to health and well-being so they need to be acknowledged, healed and revitalized in order to be relearned. I acknowledge these authors for significantly increasing my awareness and understanding of Indigenous losses: Robin Wall Kimmerer, member of the Potawatomi nation, (2013) who spoke to me about connection to land, plants, language, heart, and being; Patricia Monture-Angus (1995) a Mohawk who vastly increased my knowledge about being Indigenous in a legal environment; Bev Sellars (2013), member of Xat'sull, the most northern Shuswap bands, (2013) and Shirley Sterling (1992), Nlakapmox who made survival in and recovery from Indian residential school more personal to me.

Dr. Beatrice Marie Anderson (2011), author, Elder, Nlakapmux language teacher, scholar, course developer, counsellor, and more calls on the magic of trickster and transformer *Shinkyap*, coyote in her thesis, *Nlakapmux grandmothers' traditional teachings and learnings* because she worries that,

Being a *Nlakapmux* woman living in this society today, I feel outrage, hurt and pain about our colonial history and its impacts... I feel I am capable and worthy to be a to be considered a human being with human rights, however, I think that is not true or possible for future generations unless drastic transformation occurs ... (p. 8).

In *Healing Our Soul Wounds*, Duran (2006) states our generational history affects us. Indigenous peoples have found that acknowledging and accepting sociohistorical influences along with using strategies to liberate and heal negative effects contributes to healthy present day living (Duran, 2006; Battiste, 2014; Kovach, 2009). Sociohistorical effects due to colonized-colonizer relations involve decolonizing strategies to free oneself from past soul and spiritual wounds (Duran, 2006; Duran & Duran, 1995; Martin-Baro, 1994). Victoria Tauli-Corpuz (2006), whose ancestral home is in the Philippines, explains what happened and why we need to be resilient. She says,

Colonial institutions of churches, schools, and media tried to teach us to despise ourselves and our cosmologies, traditions, customary laws and life-ways. They trained indigenous peoples, including my parents and myself, to look at the world through the eyes of the colonizers (p. 14)... Indigenous peoples' resistance to colonization and globalization has been instrumental in retaining our indigenous knowledge, sciences and technology. (p. 17) ... Our ancestors told us that land is sacred, that animals and plants are our relatives, and that it is our duty to ensure that they are defended for the next generations (p. 19).

Counsellor education and colonization.

Regardless of whether one has been colonized or is doing the colonizing, we are all affected by our past — before and after birth (Kahane-Niessenbaum, 2011). Leslie Gray (2001), an Oneida counsellor explains, “Ethnicity is your culture, and it’s your culture as it

relates to a place on earth, a particular bioregion, and a particular land... start thinking of yourself as having come from someplace in this land” (p. 29). Jeannette Armstrong, Okanagan author and scholar adds that “unless place can be relearned, all other life forms face displacement and ruin” (p. 37).

Intergenerational effects carried in counsellors’ worldviews, regardless of which side of the colonizer-colonized relationship they are on, could be: their acceptance of other worldviews, awareness of the worldviews colliding, client-counsellor relations, counselling practices, their personal and worksite health, or the type of education they receive. A counsellor who is unaware of how before or after birth experiences is a potential counselling concern. This lack of awareness, on the counsellor’s part, could hinder their client’s therapy (Kottler, 2010) exhibiting as negative bias, superiority, self-absorption, power over another, inattentive listener, denial of client issues, or other unhelpful actions (Egan, 2006).

Training for counsellors is currently dominated by the monotheism of Western worldviews (Ridley, 1995; Kim & Berry, 1993), erroneously assuming theories based on Western problems can be universally applied. Berry, Kim, Power, Young, & Bujaki (1989) state that in many countries attempts to develop Indigenous psychologies become an adaptation to the imposed etic (using an outsider observers’ categorization). Further, economic, societal and cultural issues differences are not recognized in a one worldview definition of health, well-being and behaviour so become assimilated to the dominant versions of psychology which is often incongruent with other worldviews (Berry et al., 1989, Berry, J.W., Kim, U., Yang, K.-S., Hwang, K.-K., 2006; Sue & Sue, 1990)

In the field of psychology and counselling the dominance of western worldviews on other cultures, and the resistance to it, is not just a local, but also a global, concern.

According to the editors of *Indigenous psychologies research and Experience in Cultural Context*, Uichol Kim and John W. Berry (1993), Indigenous psychologies are not studies of “exotic people in faraway places” and does not presume a superiority of one psychology over another (p. 3). The authors within this book and in *Indigenous and cultural psychology*, (Kim, Yang & Hwang, ed., 2006) speak of Indigenous psychologies, from places such as Japan, Mexico, Taiwan, Korea, the Philippines, etc. as emerging from the dominance and inappropriate application of western concepts on their cultures. A few examples of the misfit of western concepts are: Heidi Fung found that theories of shame in Taiwan do not fit Western theories; Lutz H. Eickensberger suggests non-Western morality is duty based not rights based as in Western culture; Sang Chin Choi says the Korean emotional concept of ‘jiang’, affection, is more important than the Western emphasis on rationality; Rogelia Pempua, in researching the concept of maleness in the Philippines, found that even Western research designs did not work. In the fairly extensive literature review entitled: *Integrating Mainstream Mental Health Approaches and Traditional Aboriginal Healing Practises*, Marcela Rojas and Tammy Stubley (2014) cite many non-Aboriginal and Aboriginal authors who suggest current Eurocentric approaches to counselling are not culturally safe and may even be harmful. Aretha Fay Marbley, advises professionals to be active in their professional development to improve the chances of effective interventions and culturally relevant practices (Rojas & Stubley, 2014).

Battiste and Henderson (2000) suggest this time could be finally making space for Indigenous peoples to emerge and receive a welcoming for their positive contributions to diversity. In 2015 the Truth and Reconciliation, call to action #62, calls for more post-secondary funding so teachers can better integrate Indigenous knowledge and ways of

learning. “Best practices for Aboriginal wellness involve a range of services from mainstream health care to traditional practices and medicines, all under community leadership and control. Such an integrated approach has the power to improve the lives of all community members” (2015, p. 163).

Counsellors, regardless of heritage, could benefit by experiencing Indigenous ways of learning, if only to open their mindset to another culture’s intelligence. For example, “oral traditions do not have to be written down or 'saved' for “Indigenous peoples own good” (p. 52) since the concept of ‘saving’ is a colonial, non-Aboriginal idea, that does not recognize the ever changing world (Battiste, 2014). This an Indigenous recognition of fluid knowledge, not embraced in western book, written word system.

Respecting differences is part of the Truth and Reconciliation (2-15) call to action #63 that further instructs we begin “building student capacity for intercultural understanding, empathy and mutual respect” (p.239). Intercultural understanding, empathy and mutual respect are known to be key components of a positive therapeutic relationship (Corey, 2009) but, before they can be applied to counselling programs, we need a collection of Indigenous knowledge directed to developing curriculum. This study focuses on Indigenous knowledge that could partner with current mainstream counsellor education, specifically at UNBC. In order to decolonize, Indigenous people need to share their worldviews and concerns (Ormiston, 2010) for the better health of all nations.

Current education, cultural context

Sue and Sue (1990) point out the counselling process must suit the client’s values and experience, and be communicated in a culturally appropriate manner. Therefore, counsellors need to be aware of and accept influencing sociopolitical factors, barriers due to

culture and language, the client's worldviews, how the client-therapist differences may affect open communication, and how their own culture and biases affect the relationship.

Values integrate with education. An educational system that excludes full participation and acceptance of Aboriginal cognition, knowledge, and ways of knowing from its curriculum maintains colonizing views of superiority. This singular, but silent, curriculum does not accommodate other ways of knowing and learning. Indigenous knowledge is fundamentally diverse, inclusive, dynamic and pluralistic. Indigenous knowledge is built on equality; recognizing that no single Indigenous experience dominates another's perspectives, no one heritage informs it, and no two heritages produce the same result (Battiste, 2014). This is valuable pedagogy for the counselling profession.

Most mainstream counselling in Canada and in British Columbia has a Eurocentric focus although some institutions do offer programs adjusted for different cultural populations (Chinn, 2006; Hogan & Barlow 2000; Morrissette, 2003). Western psychologies are more oriented towards individually and self-autonomy, which is in direct contrast to the importance many women, minority groups, non-Western societies, and Indigenous peoples place on interpersonal relatedness (Egan, 2006). This Eurocentric dominance creates conflicts in service delivery and the effectiveness of therapy for many (Duran, 2006; Egan, 2006; McCormick, 1994). Besides the Truth and Reconciliation (2015) calls to action for improved cultural competency many scholars and counselling authorities, advocate for culturally safe practices and the building of culturally competent health care providers (Egan, 2006; Fan, 2007; Graveline, 1998). Graveline expresses the need for all professionals, regardless of ethnicity, to consider alternative therapies. According to

Graveline (1998), it is important for counsellors to go beyond dominant paradigms, and examine the origins of their practice, possibly helping to discover sources of racism.

Sue and Sue (1990) point out the counselling process must suit the client's values and experience, and be communicated in a culturally appropriate manner. Therefore, counsellors need to be aware of influencing sociopolitical factors, barriers due to culture and language, the client's worldviews, how the client-therapist differences may affect open communication, and how their own culture and biases affect the relationship. This also means an acceptance of other worldviews.

The space for Indigenous curriculum is hampered by the dominance of mainstream, Eurocentric, education that maintains white privilege to the detriment of all cultures- including the Aboriginal culture (Battiste, 2014; Smith, 1999). For higher education to continue acting as gatekeepers, restricting equal placement of Aboriginal knowledge in all subject matter maintains colonial amnesia. Colonization and Eurocentric assimilation through education has left many Aboriginals and other cultures, in Canada and around the world, with a loss of traditional culture and values, self-doubt, and difficulty in empowering themselves (Battiste, 2014; Hart, 2002; Mihesuah, 2004; Smith, 1999).

Today, Aboriginals in Canada are no longer willing to be educated by a system that marginalizes and fragments their culture, while still mirroring Eurocentric perspectives. Aboriginals want an equal voice and power in forming curriculum so the education received will better fit Indigenous perspectives (Battiste, 2014).

Affective learning, experiential learning.

An important facet of counsellor education needs to develop a sense of responsibility towards personal and professional self-awareness, while establishing confidence and comfort

with self-exploration at deep emotional and spiritual levels. Helping another is not neutral, but two-way collaboration influenced by counsellor values (Egan, 2006). Gerald Egan (2006) a professor of psychology and author of several books about counsellor development asserts much evidence shows inept counselling exists and can make things worse, regardless of which helping models the counsellor uses.

Carl Jung (1946) states that within Greek mythology personal awareness awakened through one's own suffering and healing process, enables helpers/counsellors to be more effective healers because they can understand that their clients hold their own personal meaning as well. As the saying goes — *You cannot take someone to a place you have not gone yourself*. A study by Smith and Davis-Gage (2008) in two Midwestern university counselling programs found that, in a group context, students receive an opportunity to learn emotionally what they have learned intellectually they reported gaining self-awareness, expanding their worldview, and increasing their awareness of other worldviews.

Western knowledge is considered to be content oriented, following rules of logic that could be true, false, or meaningless. Transmission of content is necessary, but not enough, for learning to take place according to Indigenous paradigms. Clients, especially trauma clients are helped more effectively when knowledge is in their body and spirit because it is unused if just carried in the brain (Battiste, 2014; Linklater, 2014). This applies to counsellors as well keeping in mind that affective learning and experiential counsellor development becomes extremely important to clients especially when client wounds are deep in either the client or counsellor's psyche (Duran, 2006; Herman, 1997).

According to this paradigm, learning requires not just knowing content but also must be in practice. Western education often evaluates learning by asking for a regurgitation of

content but in process-driven, Indigenous education, it is the actions that indicate learning has taken place (Atherton, 2013). Writers such as Kahn (1997), Kottler (2010), Piper (2003), and Yalom (2002), suggest that a self-aware therapist is present for their clients, has an awareness of countertransference, and recognizes that they are an influencing, dynamic, and interacting part of the therapeutic relationship. As Sussman (2007) describes, therapists “affect the emotional matrix of therapy”. Behaviours that stem from a lack of self-awareness, on any level, can create opportunities for misunderstandings with detrimental effects for the client and the therapist (Duran, 2006).

Lee Brown (2004) tells us “A mind is a terrible thing to waste but a mind educated without a heart is just a terrible thing” (p.3). Lee Brown, an educator amongst other capacities, adds that, in “the medicine wheel, emotions are the root of the sacred tree of life. Emotions provide the energy for learning. In Native symbology emotions are represented, at times, as water. Can you imagine the earth without water?” (p. 4). His doctoral thesis on affective classroom learning looked at the influence of emotional development within a holistic curriculum. His study interviewed the developers and students of the Native Human Services program that was developed to meet the needs of some BC interior Aboriginal communities, suffering from the effects of colonization. The developers, one of whom I interviewed, believed that despite colonization and residential schools, Aboriginal communities contained the knowledge and the teachings to develop into emotionally mature and competent adults, despite the colonization of emotions (M. Anderson, Feb. 27, 2017). From a medicine wheel perspective, the mind and heart are connected so “educating the mind alone is absurd (p. 10). However, the colonizers came from philosophies built from the age reason, objectivity and rational management of emotions (Brown, 2004).

Indigenous Story, Medicine Wheel

Story and Indigenous ways.

Achimoh [Tell a Story!] I find it hard to think about asking an Aboriginal to give me information, advice, or wisdom without story being told. Stories can teach us, heal us, keep us engaged, and keep us connected to our ancestors. Indigenous oral histories are not categorized or learned the same as in Western education systems (Archibald, 2008; Kovach, 2009). Western translations of Aboriginal stories have often weakened the story and these ‘mis-stories’ tells us that western theorists have changed the story (Kovach, 2009). This study suggests authentic story and storytellers be revived at all educational levels.

Storytellers. Traditional teachings handed down from the ancestors was often gifted from knowledge holders of ancient times to Elders, young warriors, performers, carvers, storytellers, and others. They worked hard to earn the respect to deliver this higher knowledge. A good storyteller was someone who would look, listen and learn. Today Elders are often the only ones still grounded in generations of knowledge and consequently tend to be the holders of this ancient knowledge.

Storytellers were highly respected in Indigenous tradition (Graham, 2013) and story can never be decontextualized from the storyteller (Kovach, 2009). In her article Lynne Davis (2004) in her article *Risky stories: Speaking and writing in colonial spaces*, says “Stories cement together generations of collective memory, embodying the historical spiritual, social and special” (p.3).

Stories are considered to have more than one form (Kovach, 2009; Wilson, 2008). There sacred stories that include mythical elements and are usually about creation or teachings. Traditionally, trained and tested tellers of these stories were the only ones that

could tell them. These were precise stories that had to be told at the level of the listener. On the other hand, an Indigenous legend could be shaped by the experience of the storyteller and the listener and contained morals, lessons or events. Another type of story is a personal narrative based on experience and used to teach or counsel.

Story and healing. Talk therapy is less helpful as a treatment for the growing issue of trauma in the counselling profession (Graham, 2013). Trauma assaults all the senses and trauma experts, like Judith Herman (1997), say that healing from trauma involves expressing and recalling the trauma. However, trauma can only effectively be recalled using implicit, sensory memory. Story uses implicit sensory memory and can be in forms like words, music, dance, and more (Graham, 2013). Storytelling acknowledges imagination as a more holistic form of intelligence and as a valuable way of knowing and learning (Perrow, 2003). Non-Aboriginal and Aboriginal scholars, teachers, and helpers say stories can connect our brains with others and heal us on many levels (Poonwassie & Charter, 2001; Perrow, 2003; Widrich, 2012). Stories can touch our souls, engage our hearts, and work on the internal parts of our minds in silence; invisibly, consciously, or unconsciously changing us while becoming a part of us (Perrow, 2003).

Anne Poonwassie and Ann Charter (2001) report that story can influence incorporating cultural values, connect our past to the future, connect one generation to another, and help the listener understand and accept responsibility for their actions. In their article they also talk about the value of a storyteller as a healer- where healing occurs on an energetic level. They tell us the storyteller is a healer, producing sound words so constricted energy can be released and using picture words to awaken the listener's inherent healing awareness. Further, they tell us storytelling is the medium to communicate and plant 'seed

thoughts' that surprise our consciousness into a new way of seeing. This can free our minds, energize our imagination, and transform our energy.

Michael Hart (2002) in *Seeking Mino-Pimatisiwin* mentions that stories are often used as the vehicle for true understanding; describing ways of healing, health and wholeness; and establishing and confirming traditional beliefs, values and practices which then act as guides for present behaviour. But, they require the listener to pay close attention and understand the truths embodied in the story and myth. According to Asikinack, the truth must then become part of us and, if we stop to listen to that inner truth, it can lead to self-actualization (as cited in Hart, 2002). Hart also cites Gaywish, a Cree who states Cree prefer narratives over explanations of events and storytelling follows the value of respect through this non-interfering approach. A significant aspect of Aboriginal stories is the use of humour for healing. This is because humour shows the universal fallibility of existence and supports the release of tension and energy. Humour supports knowledge development since much can be learned from laughter.

Story and education. JoAnn Archibald (2008) acknowledges Kimberly Blaeser who says we must first know the stories of our own people before we can make our own. JoAnn further says that if we are connected, then when principles are used, stories can take on their own lives and become the teacher. This is different than a question and answer pedagogical approach because stories can take on meaning over time and not necessarily at the time of the story- when we need it, or have the experience to understand it, a spirit will give it to you. A story does not need to be dissected, it needs us to have relationship with it.

Indigenous knowledge is pedagogical. Ceremonies, dialogue, ritual, daily direct observation or experience, and storytelling are spirit connecting processes that allow what

can be observed, thought and transmitted to contain teaching suited to each person's unique learning experience. The student, like knowledge, is an expert and novice so as the student learns they share their unique 'expert' gifts and visions and knowledge continually grows as it adapts to changing conditions (Battiste, 2002). Further, the process of learning Indigenous knowledge shows the student principles of teaching including a responsibility to the knowledge they receive. Learning, like stories will wait until we are ready (Kovach, 2009). Therefore, it is important for Indigenous people in Canada to share their own life and experience. The listener will hear the story and its teachings when they are ready. Shawn Wilson (2008) says you cannot know the context and definition of an idea at the same time and if you try to explain the ideas you will lose the context. However, to reach a deep level of understanding you must have a relationship that knows content and context. For some, absorbing the knowledge contained in the story becomes easier when they know the background of the storyteller and how the story fits into their life (Wilson, 2008).

Whether for healing or education, the storyteller and the listener connect on many levels, including physiologically. Widrich (2012) describes neural coupling where the listener's brain region activates at the same time and in the same areas as the storyteller's brain. In other words, if the emotional part of the brain activates for the storyteller, so will the listener's brain, and if the storyteller's activation area changes to another area the listeners will also switch. Story can plant ideas, thoughts, emotions, and make practice visible in other people's minds, turning the story into the listeners' own idea and experience. In her article Susan Perrow (2003) states storytelling is a community responsibility to revive and writes:

[on the] premise that human beings start their lives as juicy plums[but] as a result of predominantly intellectual schooling in earlier years most children grow into adults whose imaginations are like dried up plums. (p. 4)

Medicine Wheel.

The Sacred Circle and the Medicine Wheel are interchangeable concepts because they are both sacred containers for ancestral and current belief systems (Sanderson, 2010) helping us to understand the concept of *wholeness* (Hart, 2002), being both a symbol and a tool to understand phenomena (Lavalley, 2009). The medicine wheel shows the cyclical, infinite, related and interconnected nature of life that guides us towards equality, balance, harmony and relationship and has sacred circle power that can be tapped into. The medicine wheel, according to Cree teachings, is based on four parts plus a cosmos, and an earthly plane. All parts are equal in importance, are in relation with each other, and are necessary for unity and oneness to exist (Sanderson, 2010). They contain 4 of each: spiritual laws, directions, colors, races, seasons, humanness, lifecycles, roles, time patterns, etc. Gifts can be received from all symbolic directions. The medicine wheel guided and informed me throughout this research process; I used it for personal introspection, reflexivity, a way of looking at what was received from the research participants and during all phases of the research.

Works similar to mine

Programs, articles and research abound regarding the value of using Indigenous methodologies in the helping professions. While there is some readiness to integrate Indigenous with western worldviews and practices, the insertion and equalization of Indigenous knowledge and practices with the dominant Western worldview has often been met with oppressive policies restricting the integration (Battiste, 2014, Kovach, Mishesuah

& Wilson, 2004; Smith, 1999). Marie Battiste and James (Sa'ke'j) Youngblood Henderson (2010) say that "contemporary Canadian education systems will have to reconcile IK (Indigenous Knowledge) with EK (Eurocentric Knowledge)" (p. 16) as a constitutional requirement.

Most of the research I conducted where Indigenous knowledge was incorporated it was in programs intended for Aboriginal learners or as a way to encourage and develop cultural competency within western based systems. In my experience there is limited research looking at Indigenous knowledge and practices and their contribution to counsellors' holistic self-awareness using an equal partnership of Indigenous and western knowledges (Rojas & Stublely, 2014).

What is Indigenous Knowledge

As an Aboriginal person, I accept my ancestral connections, visions and a spiritual knowing as practical educational tools. I feel connected to *nôhkom* [my "granny"] knowing that her spirit shows in me in who I am- my passion for plants as medicines, non-verbal ways of knowing and healing, and my connection to land. Knowing my granny only spoke Cree, was very traditional and involved with plants and medicines (T. Letendre, July, 2011) reinforces my connection to not only *being* of Cree ancestry, but also *feeling* like I am of Cree ancestry. One vision that forms the backbone of this project I experienced a few years ago was experienced while I was sharing a healing situation with a Kwakwaka'wakw Elder. The vision clearly demonstrated that I must accept colonization into my heart. I must be a gracious host regardless of the settler's past or present behaviour.

Indigenous knowledge is recognized as being globally diverse, while still accepting commonalities that exist (Smith, 1999). Darrel Posey (2006) in *Indigenous Ecological*

Knowledge informs us that, "... traditional knowledge emanates from a spiritual base. ...Many indigenous peoples believe they once spoke the language of the animals."(p.29) Battiste and Henderson (2000) comment that trying to define Indigenous knowledge is inappropriate because there are no comparable methodologies. What this section presents are the views of many Indigenous authors, including myself. However, it contains only a small portion of the writings available from Indigenous authors around the world.

Indigenous knowledge is experiential, contextual, personal, oral, holistic, empowering, ethical and beneficial to the community. It includes cultural protocol and cultural/traditional teachings steeped in narrative or metaphorical language (Battiste, 2009; Brant-Castellano, 2000; Kovach, 2009; Smith, 1999).

Relationship and Interconnection. Relationship and interconnectedness to land, place, and all beings, is a key principle for many nations. Relationship to *Self* includes acknowledging one's own history and, from this position, viewing the world from one's own, more empathic, center — with Sacred Eyes, grounded to Earth and connected with Spirit (Duran, 2006). Interconnectedness builds relationships such as the relationship between *Self* and *Self*, *Self* and all sentient beings, and *Self* and the environment. A Spiritual Law in Cree is called *mahtahitowin* [sharing] that I also understand as being interconnected.

Spiritual knowledge. Spiritual knowledge comes from the spirit or world of energy; a place of universal knowledge available to all but usually accessed in ceremony, visions, dreams, intuition and meditation. All sources of knowledge whether they are spoken, written, emotional, practical, traditional teachings, or spiritual knowledge are of equal value. Therefore, all sources should be used interchangeably.

Ceremony and protocol. Robin Kimmerer (2013) writes, “Ceremonies marry the mundane to the sacred” (p. 37), “focuses attention so that attention becomes intention ... These acts of reverence are powerfully pragmatic” (p. 249). Ceremonies include movement, prayer, song, talk or emotional expression (crying, yelling, swearing, laughing, etc.); they can heal and *centre* individuals or groups and are significant in an Aboriginal approach to learning, research and healing (McCormick, 1994). Ceremony developed out of “initial and unexpected contact with the great mysterious power” (p. 1) as a path to “establish relationships with spirits, and other creatures” (p. 9) that shared their knowledge (Deloria, 2006). During this research ceremony has helped anything from healing or understanding my emotions to deciding what is the next research step. Equal or more significance was given to spiritual guidance compared to only cognitive knowledge gained through other research sources such as books, articles, or ‘experts’. Protocols can also be considered part of ceremony the ritual involved guides us to the right action, creating sacred space or acting with good principles. This research used gifting and gratitude protocols.

Gifting and gratitude. Gifting is reciprocity in action. Reciprocity, one of the traditional teachings recognizes the 'give and take' cycle of life as an essential ethical consideration in Indigenous paradigms. In this study, gifting recognized the exchange and the value and sacredness of knowledge received, the communities the research is for, and the larger populations that may benefit. A gratitude protocol of honoring the land I was on was a part of every interview.

Finally, prayers of gratitude were given every time an ally showed in the literature, a thought, or persons to help this journey. I raise my hands to these helpers. You, whoever you are, tell me there is readiness for change. Thank you.

Summary of Chapter 2

Chapter 2 was a long walk in my moccasins. This chapter was a literature review covering several topics including the following: history and colonization, affective learning, Indigenous story and ways, works similar to mine, and Indigenous knowledge.

My moccasins need to embrace sohkeyitamowin, strength/determination to walk through the pain of colonization and decolonizing methods because this is an Indigenous research covering Indigenous knowledge with Indigenous participants wanting to share space equally with the relatively closed house of western dominated education. The moccasin leather needed to be strong to present Indigenous knowledge; ways of learning and ways of researching that would be beneficial to counsellor development within an Indigenous paradigm. Repeatedly scholars and authors have stated that Western dominant education for counsellors needed to change and reflect the mosaic of a multicultural population (Hart, 2001; Kim et al., 1993; Ridley, 1995; Rojas & Stubley, 2014; Sue & Sue, 1990). A major difference between Western and Indigenous knowledge is the use of cognitive content versus heart and experiential, process learning. The research shows that when the heart is involved affective learning occurs holistically. Indigenous knowledge has the potential to improve the helpfulness of counselling because the counsellor can understand himself or herself better and be explicitly and implicitly more empathic of other cultures. Soft, well-worked moccasins are strong yet supple, a great metaphor for counselling education and counsellors.

This chapter also embraces the concept of mahtahitowin, sharing by acknowledging authentic allies and other Aboriginal helpers readiness for real change.

Chapter Three: Indigenous Research Design

*Where I go
will be in my heart
I promise to listen to the wisdom from within
and from wisdom keepers
Be they mythical, ancient, ancestral or walking on this earth
I promise to hold these voices sacred
and to honour the strength and intent of Indigenous wisdom*

Naadli Todd Ormiston (2010), mentions that oral traditions, decolonizing the research, Indigenizing the research process and using Indigenous principles of conducting research helps us conceptualize and make the research process *ours*.

This chapter outlines my rationale for this methodology, and the approach taken including ethics; participant considerations, research methods; and the analysis, reporting and evaluation considerations.

Steinhauer (2001), a Cree researcher suggests a researcher has to examine themselves. Couture says “traditional learning modalities eventually bring one to *think intuitively, to think with the heart, to think Circles*, to understand and utilize dream, metaphor and symbol” (as cited in Linklater, 2014, p. 13). This is who I am, my values, my blood, heart and spirit memory and because of this I join with the research community, offering space for counter-story telling, oral histories and Indigenous voices of change. This research story belongs to me. I cannot speak for others because they may see it differently.

This is my opportunity to challenge the construction of knowledge by shifting the focus away from mainstream perspectives and reclaiming Indigenous people as producers of expert knowledge (Young, 2006). This is my opportunity to acknowledge the survival of Indigenous knowledge – a result of the ancestral resilience gained through challenges caused by 500 years of colonization, racism, oppression, denigration of Indigenous culture; lack of

equality within mainstream systems such as education; and all that still endures today. The benefits of being resilient gives a chance to develop Indigenous trauma practice, gained from working on the forefront with the generational legacy of historical trauma to the benefit of Indigenous and non-Indigenous peoples (Linklater, 2014).

Research, like counselling, has been dominated by Eurocentric constructs while acknowledging the vast differences between Indigenous and Western worldviews (Little Bear, 2000). Even if Indigenous worldviews are acknowledged, they have been “analyzed through a Eurocentric point of view” (Hart, 2010, p. 4) by shape shifting western research categories (ontology, epistemology, methodology) to fit their worldview (Kovach, 2010). For instance, Suzanne Stewart (2008), Yellowknife Dene, a registered psychologist, scholar and researcher on Indigenous mental health and healing, notes that Indigenous methodologies embrace relation as core to research acknowledging this potential to bias.

Indigenous research has progressed over the years. Patsy Steinhauer, (2001) describes phases. She says the beginning shape shift phase was Indigenous voices trying to be heard combined with effort to escape further marginalization followed by a decolonizing phase and this is now the current phase of articulating Indigenous research paradigms, approaches and gathering research information.

I briefly looked for Indigenous research around the globe and noted an increasing number of researchers stating ‘western’ research methods were not appropriate to their culture. One example, Rogelia Pe-Pua (2006), a Filipino researcher and a strong force in the Indigenization movement in the Philippines, contributes to areas such as Indigenous research methodology, Indigenous psychology and acculturation. In her article, *From decolonizing psychology to the development of a cross indigenous perspective in methodology, The*

Philippine experience, Rogelia Pe-Pua (2006) describes her research using a cultural suppositionless approach called ‘pakapa-kapa’ and storytelling in the third person. Specifically, she used the interview style of ‘pagtatamong-tanong’, a common cultural form of communication where hours are spent 'chatting', exchanging questions and ideas within an understanding of equality. I gathered three main points from her article. First, it demonstrates that the need for Indigenous methods is more than just a Canadian concern. Second, her article illustrates the importance of cultural constructs, including using language, in the success of the research. Thirdly, the article shows that Indigenous research methods, while unique, can cross cultures. This final point suggests that there is a possibility for crossover between our (Canadian) Indigenous cultures and some Eurocentric methods (i.e., Indigenous community research is similar to participatory research). Rogelia’s Indigenous research offers more than just success in a few research projects. She adds voice to others like a Narungga man, Lester Rigney (1997) who works as a professor in Aboriginal Education in Australia and states, “In research we can begin to shift the construction of knowledge to one that does not compromise Indigenous identity and Indigenous principles of independence, unity, and freedom from racism (p. 119).

Decolonizing perspectives are not “the epistemological centre of an Indigenous methodological approach to research.” (Kovach, 2009 p. 42). Using Indigenous methodology means that Indigenous people’s interests, experiences, and knowledge must be at the centre of the research methodologies (Young, 2006). Reciprocity, a key principle regarding relationship and exchange, meant that any benefit must extend beyond myself like ripples on the water when a rock of knowledge is tossed into it because community must benefit: the community of counsellors must benefit, the educational community must benefit,

the people I interviewed must benefit, knowing what they contributed will be used to help their community members, and most importantly each community receiving counselling from the ‘new’ counsellor educated with two worldviews must benefit. I believe this will happen when a two worldview counselling is part of the educational curriculum. My personal and educational benefits are with the wise words and heart full stories they shared and completion of my project. I demonstrated with a gifting protocol at the start of the interview and a gratitude gift at the end of the interview.

Indigenous Methodology

Indigenous methodology grows from the ground up, changing and modifying to meet the needs of the study. I questioned myself continually and accessed many Indigenous authors, scholars, knowledge keepers, and spirit guides to assist this process. Some authors I drew on heavily created a foundation for the growth of this methodology. They include, but are not be limited to: Marie Battiste, M’ikmaw; Beatrice Marie Anderson, Nlakapmux; Michael Hart, Cree; Margaret Kovach, *Nêhiyaw* [Cree] and Salteaux; Joanne Archibald, Sto:lo; Linda T. Smith, Maori; Eduardo Duran, Apache/Lakota/Italian; Shawn Wilson, Opaskwayak Cree; or Frye Jean Graveline, Métis Cree. A summary of the collective wisdom I absorbed from their words included the following: colonization is alive and well, it is permissible to think the way I do and, my way of thinking is ‘in sync’ with my nation, many other Canadian nations and Aboriginals around the world. These authors always acknowledged the experience and training from others that preceded them and who also supported their views. Further, these authors confirmed, for me, that the ways in which I function in this world are valid. Their writings reinforced my intentions by illustrating that some people, organizations and educational institutions are successfully using Aboriginal

approaches or offering pragmatic solutions towards equal insertion of Indigenous presence/knowledge into mainstream post-secondary schools, Aboriginal education programs, counselling programs and health care systems. I am also supported by the words of John Creswell (2007), a non-Aboriginal scholar, who points out that research procedures evolve from the researcher's philosophical stance, informing the study and practices with their worldviews, paradigms and beliefs. He further states that researchers need to understand the phenomenon being explored. I understand the phenomenon being explored in this study is Indigeneity.

Indigenous methodology stands alone although there is overlap with some western methodologies. Indigenous inquiry is an ancient scientific and learning method. Thus, it makes sense that mainstream 'qualitative research methods' may have, in part, emerged from these methods — though they are now described in Westernized terms. Kovach (2009) differentiates Indigenous methodologies from Western methodologies by highlighting that Indigenous methodologies flow from tribal knowledge and, while several Western qualitative approaches may align with Indigenous inquiry, there are key distinctions.

Indigenous nations are diverse in culture and practices but the similarity is in the inclusive, dynamic, diverse, and interconnected nature of the research methodologies. Indigenous knowledge or methodologies are not contained in a one size, one-way, rigid set of rules; there is no systematic approach that is homogenous or that has a static structure (Battiste, 2014; Kovach, 2009) because it is always growing and evolving into different levels depending on past, present, interior, and exterior forces. Indigenous methodology is dynamic because it allows Indigenous individuals and communities to tell their stories and pass on their knowledge. Marie Anderson (2007), offers a caveat that one must be aware of

decolonizing factors in order to make space for Indigenous thought so these stories include past, present, or future events that have been suppressed and oppressed for more than five centuries by colonization (Smith, L., 1999). Marlene Castellano (2004), a Mohawk of the Bay of Qunite Band in Ontario, a professor at Trent University and author says decolonizing perspectives are needed aspects and adds “fundamental to the exercise of self-determination is the right of peoples to construct knowledge in accordance with self-determined definitions of what is real and what is valuable” (p. 102).

Conversational Method. The oral tradition of sharing knowledge through storytelling is known throughout the world. Margaret Kovach (2009), a Cree scholar who has focused her research on storytelling, informs us that the conversational method of gathering knowledge is an Indigenous methodology of significance. This method is congruent with an Indigenous research paradigm and also has a profound ability to help people. The conversational method of talking and sharing stories provides an opportunity to strengthen relational skills such as having humility, having a sense of humor, and being attuned to others. Also, sharing stories through research places them in collective memory because it attaches us to place and not time (Kovach, 2009).

I embraced the conversational method of storytelling to make meaning and animate the knowledge because it is holistic (Thomas, 2005); harmonious with the relational dynamic of an Indigenous paradigm; it involves listening and sharing (Wilson, 2001); and helps maintain the collective tradition of storytelling (Kovach, 2010). I incorporated the collaborative storytelling view described by Maori researcher Russell Bishop (1999) where the researcher is also positioned as a participant who would share some story. The Indigenous conversational framework I used was based on the characteristics described by

Margaret Kovach (2010) in her article *Conversational Method in Indigenous Research*. The following describes how I met each of these seven characteristics. First, I linked the research to particular epistemologies by acknowledging each person's Indigenous framework. I did not try to make the interior concepts of the medicine wheel or sweetgrass thinking fit coastal (Gitksan, Haida, 'Namgis, Shíshálh) epistemologies or paradigms represented by totem poles, the Big House or potlatches. An example would be that healing on the coast would not traditionally use a medicine wheel or smudging as health tools but ceremonies in the big house or the big box/log drum may elicit similar healing effects. Second this was relational research in so many ways. We had all shared healing and healing/learning experiences prior to the interview. We shared physical space together, food, knowing looks, laughter, hugs and gifting. Third, the research was purposeful with a goal to be beneficial to counsellors because I asked for and received practical content and praxis that could be used in their education. All interviews almost naturally included decolonizing content and process without a specific request. Fourth, the protocol of gifting or sharing food was determined by the nation they were from or in. Fifth, we were informal, eating together, visiting and being flexible for every person's schedule. Sixth, we were collaborative because we both offered solutions during our dialogue. We both knew we wanted the information to be useful with a similar aim for using the knowledge. Seventh, I have been reflexive.

I chose to be guided by Indigenous Research Methodology (IRM) principles as outlined by Cora Weber-Pillwax (1999). These principles recognize the following:

the interconnectness of all living things; the impact of motives and intentions on persona and community; the foundation of research as lived Indigenous experience; the groundedness of theories in Indigenous epistemology; the transformative nature of research; the sacredness and responsibility of maintaining personal and

community integrity and; the recognition of languages and cultures as living processes (p. 31-32).

I did influence the research and I changed personally during this process. My intent was to do so in ways that respected the process, the participants, the knowledge collected and the intended purpose for the knowledge shared.

My Indigenous research perspective includes the wisdom of several Indigenous researchers. Naadli Todd Ormiston (2010), a northern Tutchone and Tlingit, outlines points in his article *Re-Conceptualizing Research: An Indigenous Perspective* that I incorporated. According to this article, Indigenous research should consider the following: how the research will transform or help the community (ies) being researched; that Indigenous worldviews are distinct for each nation; that Indigenous people should conduct their own research when possible; that the results of the research should always explore strategies for healing and community development; that an understanding of colonialism should be developed prior to the research along with the effects of the research; that acknowledging the Elders' experience is vital; that we must remember our values and; that we must remember our responsibility to future generations. Marie Battiste (2000) suggests that in order to respect Indigenous knowledge we must centre it. Holmes outlined three ways Hawaiian elders centred their knowledge: by using *heart knowledge* because it connects to identity, values and relationship; by acknowledging '*blood memory*' because it recognizes genealogy and experience as essential to knowledge and; by listening to *the voices of the land* because teachings flow from mother earth (as cited in Ormiston, 2010). Renee Linklater (2014), an Anishnaabe author, cites many sources acknowledging the multigenerational passage of trauma into our physical and psychological beings. The interviewees personalized and made

real these three ways. I know they spoke with their hearts of ancient and present knowledge with their souls and beings grounded in land and home territory.

Indigenous research recognizes and includes spiritual knowledge. Spiritual knowledge in this sense is non-denominational, non-dogmatic and non-religious. Cajete, Meyer, and Rice all agree that Indigenous people recognize the spiritual realm and its interconnection with the physical (as cited in Hart, 2010). This research completely accepts seeing the world through a spiritual lens, as "seeing with one's Sacred Eyes, hearing with one's Sacred Ears and speaking or asking with one's Sacred Voice" (Bopp & Bopp, 1985, p.14). Spirit naturally assumes that we need more than our five senses of human needs (taste, see, touch, feel and smell) and requires heart. Some examples of connection to the spiritual realm include visions, a synchronous event like dogs barking during a key communication or event, accessing intuition, dreams, inspiration and expression in all art forms, feeling 'lucky, hearing a tree talk to you, etc. This research acknowledged and used the spiritual as an avenue to the practical in all aspects of the research. Teachings based on my Cree heritage - the Medicine Wheel and the traditional teachings of respect, relationship, responsibility and reciprocity must go beyond simply applying these concepts to research ethics because I must fully *live* these teachings and demonstrate in my relations with the participants that I embrace these teachings.

Ethical Concerns and Research Ethics

From an Aboriginal perspective, ethics are lived within the whole person. Marlene Brant Castellano (2004), a Mohawk scholar, describes that ethics are *right* behaviour and are "intimately connected with who you are, the deep values you subscribe to, and your understanding of your place in the spiritual order of reality" (p. 103).

Some mainstream counselling education programs require more use of the head than the heart and spirit. From a medicine wheel perspective an over emphasis on the cognitive equates to rolling down a hill on a lopsided wheel. Aboriginal ethics embed counsellor driven ethics of beneficence, non-maleficence, and respect within Indigenous principles of respect, relationship, responsibility, and reciprocity. Reverence, inherent in every principle, reminding me to be ever mindful that the opportunity to listen to the experiences, stories and wisdom of others was sacred. *Iyiniw pahminsowin*, how I regulate my activity; to work and direct oneself, from an Aboriginal perspective is explained in the four principles of respect, relationship, responsibility and reciprocity that guided this research. I continually asked and *ayamiha* [prayed] for “*mamatowisin* [the capacity to tap the creative life forces of the inner space by the use of all the faculties that constitute our being- it is to exercise inwardness]” (Ermine, 1995, p. 104)] for practical application to this research process.

Applying Respect, Relationship, Responsibility, and Reciprocity

These are four values seen as important in Indigenous and higher education (Kirkness & Barnhardt, 2001)

***Mantisiwin* [respect].** Respect continually values the equality and interconnectedness of all animate and inanimate beings; land and place; intent and thoughts; acts of knowledge sharing such as writing or reviewing, songs, languages, sacred knowledge, stories; protocols, prayers, dances, ceremony, and most importantly respecting ourselves for healing ourselves.

This research respected academic protocols such as meeting the requirements of the Research Ethics for the University of Northern British Columbia, while also honouring Indigenous ethics. During the informed consent process respect was shown by offering the

right of privacy through anonymity; a choice to waive confidentiality; or a right of claim to their knowledge. If they chose anonymity, a pseudonym was given. Everybody but one chose the right to claim their knowledge. If they wanted a non-identifying pseudonym they were given one and any identifying aspects within the interviews were changed during transcription as required by the Research Ethics Board. A transcriptionist and I transcribed the recordings. The transcriptionist was required to sign a confidentiality and disclosure agreement and be familiar with UNBC procedures to protect confidentiality.

As a visitor to the territories I conducted research in, I offered a gratitude prayer to honor the nation whose territory I was. My intention and preparation prior to each interview was to display respect and reverence for what I was going to receive and from whom I was receiving it.

According to traditional teachings, important knowledge and wisdom contain power so one must be ready to share and teach what is shared if the knowledge and power is to continue (Archibald, 2008). Respect also meant I needed to communicate with participants, advisors, teaching visions, dreams or insights for guidance and to equally respect all input as sacred knowledge. I asked every participant if they felt this research (thesis at the time) could be collectively useful and if they were willing to have their story shared before I used any of their time for the interview process. All participants were asked to review their transcripts before their knowledge was used in this project. Finally, I respected the connectedness of each person's wisdoms to shape this research to the best outcome.

Relationship. Every aspect of this research is a relationship with something or someone. Aboriginal people hold collective, generational knowledge. The intellectual ownership of this knowledge must be recognized because it affects others in those nations

(Castellano, 2004). The Aboriginals in this study, while they were not specifically designated representatives of their nations, are still recognized as guardians, and sharing knowledge that is under collective ownership. Each participant chose to be acknowledged for their contribution, often mentioning that they could only speak from their experience and knowing.

Wilson (2008) describes a common form of relationship recognized by most Indigenous people as sharing, something that occurred many ways over the many years I knew each person and helping build a deeper levels of trust. Interviewing was done face to face and in the moment. I read them my basic research questions all at once then asked them to speak from their Indigenous heart. Since I gathered information using a conversational method based on oral storytelling tradition, I understood that participating in the interview dialogue was relational and there was a deep purpose to sharing story as a way to help others (Kovach, 2010).

Responsibility. This research comes with responsibility to all the individuals involved, to the communities that will be affected, and to the larger population. My responsibility has been to accurately record the content graciously shared by the research participants and to accept and implement the feedback from my committee. .

For this study, it was my responsibility to ensure that the communities and interviewees are culturally respected since the knowledge comes not only from the research participants as subject matter experts but also from the land that hosts them. Even though the individuals were not formally representing their community, the information they provided may be indirectly related because of their relationship to the community or location. Before or during the informed consent I informally asked if there was a particular

protocol I could use. I always said a gratitude prayer to the land and area as I arrived or after the interview. Each person's nation is acknowledged and as mentioned, the choice to be anonymous or not has been respected.

Reciprocity. "We have a living, dialogical relationship with the world" (Battiste & Henderson, 2000, p. 94). For instance, when we pick berries or harvest fish we are engaging in a reciprocal relationship. The berries and fish give us sustenance so we need to show respect by protocol that demonstrates right relationship by honoring these exchanges. I wanted to recognize reciprocity by offering a small token at the start of the interview. This token was like the offering of tobacco protocol. Offering the token was a physical representation of my request to listen and my commitment to use the knowledge purposefully and ethically. This offering also allowed each knowledge holder time to consider if I was a honourable recipient of their knowledge and to accept my request by keeping the token. This exchange confirms an ethical relationship that goes beyond the time and place of this study. (Their) knowledge is not a 'product' that can be bought and exploited (Castellano, 2004) at my will but, rather, is to be handled with reverence.

As a Cree woman, it is very important to *gift back* the knowledge, shared experiences, songs and prayers to the communities. In this study, this meant each knowledge holder must be validated not only through a correct recording of his or her knowledge, but also through gifting. Each research participant was gifted as a very small representation of recognizing the value of what was shared and received. My intention was to demonstrate that I valued the knowledge holders' ways of knowing and being. Also, each participant will be sent an executive summary with an opportunity to acquire the entire project through the UNBC library or requesting an email copy from me.

Research Ethics

UNBC research ethics respects information management, and the populations being researched and any risks or benefits. I kept all written participant transcripts, forms and the audio recorder in a lockable box at my home along with any written or graphic journals I generated during reflexive moments. A password-protected computer contained the electronic information. I maintained reflexivity in the form of computer, audio or graphic (drawings) journals. I did not see the population I interviewed as immediately vulnerable. I saw the information I gathered as a way to better help vulnerable populations. What I saw is that I interviewed resilient people; people who have been wounded historically through colonization, intergenerational trauma; people with purpose and conviction. What makes wounded people vulnerable is when their words are not heard or acted upon (Mate, 2008; Watkins & Schulman, 2008). Beyond confidentiality there is a risk that the wisdoms heard in the participants' stories are disregarded. While this disregard may not cause physical harm, I potentially inflict harmful emotional and spiritual wounds.

A potential benefit to the participants is a sense of *legacy* because they lent their Aboriginal voice and wisdom to developing future generations of holistic, more useful counsellors. I am not sure if the participants felt more empowered by this opportunity to be heard and recognized for the value of their Indigenous knowledge. They might have gained more insight into their own views and stories.

Recruitment and Demographics of Participants

Seven participants were recruited purposefully based on their involvement in healing and counselling as a client, counsellor, cultural facilitator, aboriginal education, or private practice healer (e.g. cultural support, defined as a medicine person, etc.). Besides purposeful,

criteria sampling, three participants joined through snowball sampling as the research progressed due to a recommendation and/or the sense they had something important to be added. All participants fit the general criteria. I asked participants from a variety of nations to hear any differences in perspective. The nations were: Gitksan, Secwepemc, Nlaka'pamux, 'Namgis, Sechelth, Haida, and Cree. Nine women and one man were interviewed, 7 were grandparents and they ranged from mothers in their 30's to Elders in their 70's. No person was a past or present client of mine and all were people I met during my personal healing journey or my professional development as a counsellor.

I used all aspects of the medicine wheel to search for and recruit participants. For example, I asked spirit to provide the names or places I should interview from. My heart let me know if I was on track or not. Physically, I considered how I would travel, coordinate my session with their timetable, where and how they wanted to engage. Mental effort was engaged through the several iterations of the participant information and informed consent forms based on input from my supervisors and from field-testing.

If the participants needed counselling services during the research they could access local resources and that I would also check in on them when the transcriptions were finished and until the end of the study.

As the participants were recruited, attention focused on collaboration and following cultural protocols attuned to the individuals involved. The offering of a token, the introduction I made of my life and heritage, and gifting were main protocols followed. Without any pre-arranging sharing food was involved in every interview, something I recognized as a common interaction among Indigenous people.

Interviews and Consent

All participants reviewed the informed consent, usually by going through the checklist and information verbally at the beginning of the interview although a couple of people just read and signed the form before we started the face-to-face interview. All interviews started with audiotaping. One participant declined audiotaping because it made her feel too nervous and ‘not natural enough’. The participants were given opportunity to review, revise, omit or add knowledge. Each interview was transcribed and each transcription was sent to them by post or by email to review. This was followed by a phone call or email to confirm any changes. The transcriptions package also contained condensed conversation stories from their interview along with my reflective comments to ensure the words I chose accurately reflected their intended words.

The interview locations were varied and chosen by them within their living area. There was a comfortable relationship with all the participants, like a deep unspoken sharing even with the two people who had been my instructors in courses I had taken. In each interview, I felt assured they would feel free to share at their discretion, take a break as they wanted and stop when they felt ‘done’. My intent throughout the interview was to remain mindful of their comfort level. The nine audiotaped interviews had a natural ending that I confirmed by asking if they were “done”. The tenth interview was not audiotaped and I was requested to use what I learned in our time together and from her written work that I recorded.

Analysis, Reporting and Presentation

Analysis of the information was not predetermined. Prayer, ceremony, cognitive consideration of western forms of analysis and cultural models were considered. ‘Grounded stories’ included the personal theory that I brought to the relationship (Kovach, 2010) are

part of condensed conversational stories as ways to maintain brevity and give a sense of the whole interview relationship. I feel the same as Margaret Kovach (2010) when she “struggles in decontextualizing and fragmenting the data” (p. 47) and that even the concept of analyzing, or separating the parts of a whole, is a colonizer's point of view (Smith, 1999). Consequently, theming was a difficult choice but all people hearing stories find shared meaning so I looked for repeated meanings and accepted theming as a way to “pinpoint key messages that could formulate suggestions for a way forward” (Kovach et. al, 2015, p. 6). The interviews were listened to in their whole form at least twice after transcribing and the written transcription was re-read a minimum of 3 more times. A novice reviewer themed the interviews with high correlation to the ones I found. We then reviewed the themes together aiming to present themes with the most representative quotes. Once the themes appeared, a metaphor kept showing up in my mind so I used the metaphor and will explain more in chapter 4. Finally, the concepts that emerged from the themes became more explicit forming a recommended possible Indigenous curriculum that was the purpose of the research.

Evaluation of the Study- Credibility and Transferability

The participants define credibility. If they feel accurately represented the information is not only valid but it is also credible. Whether it agrees with status quo, dominant cultures, or pre-existing literature is irrelevant to credibility. A novice measured the credibility of theming. They independently developed themes from the transcripts finding they were very similar to my themes.

No claim is made about the transferability, or even the value of transferability, to other groups beyond the ones mentioned in this study: counselling educators, counsellors,

healers, therapists, and the counselling field in general. This is subjective information and may reflect Indigenous rural, remote, and urban issues since this is where the research participants live.

Reflexivity

Research is not independent of the researcher (Mayan, 2009). Reflexivity can be used to maintain or gain awareness of how the research affects the researcher. I used handwritten notes, drawings, photos, ceremonies, or audio journals. Reflexivity helped me to understand my personal states as they interrelated with the participants. I questioned my lack of cultural upbringing, any possible harm, and whether or not I was being transparent enough. I also critically reflected on the co-creative interviews and how much my input may have changed what was said.

Voice

Past and current colonization practices have attempted to eradicate the Indigenous voice globally and within our province of British Columbia (Battiste, 2013; Smith, 1999). The resilience of the Aboriginal Peoples, while marginalized, has shown that though the voice became quiet, we were not silenced. Every person has their own unique message, and, as each voice is heard, their children change, and a new legacy will be built (Ruiz & Ruiz, 2010). This research hoped to capture part of each person's unique message, and build a decolonized voice for the betterment of the counselling community and the clients served.

Chapter Three outlined Indigenous research methodology, ethics, the process of research and analyzing the findings. Research terms were explained from an Indigenous view and ethics from an Indigenous view and university ethics were explained as needed.

Chapter 4: Buffalo and Sage meet Sisuytl and Totem Poles

*Maya'xala [Kwakwa'ala –respect]
 Paskwâwimostos [Cree-respect]
 Kisteanémetowin [Cree- respect between people]
 Pâstâhowin [Cree- buffalo] keeps coming
 Grandfather sits and reminds me
 Respect all teachings,
 Respect all people*

Shawn Wilson (2001) says, in the article *What is Indigenous Research Methodology* the relationship between method and paradigm must be congruent with an Indigenous worldview. I am in relation with all the participants. I have healed, cried, laughed, learned, eaten, and in either work or play we have shared living or learning space. I trust these friends with my heart and my spirit and it is because of my bias that I value their words beyond what words can express.

I transcribed five of the six long interviews and a research assistant transcribed four. The tenth person only wanted me to summarize or speak for her through the words conveyed in her thesis or the time we shared together. In addition to transcribing the interviews, condensed conversational stories were formed from listening at least twice to the interview with no interruptions. I reviewed the written transcripts to verify each written story. Each participant had the opportunity to review their transcript and their condensed story.

The participants varied in language fluency but for three the primary language was their own, not English. Five participants lived full time on their traditional lands and the rest were living in urban or rural settings. Six were from coastal nations where long houses (the Big House), totem poles, and reliance of salmon and the ocean were embedded in the culture. The rest were from inland nations where pit houses, tipis, pow-wows, sage and dry country were common, although there is some inland reliance on salmon. Nine were from

nations in BC and one person came from Treaty 6 area in Alberta, around Edmonton. The ages ranged from mid 30's to late 70's although most were in their senior years and all but three were grandparents. One man was interviewed and the rest were woman. Almost all had post-secondary education at diploma, bachelors, masters or doctorate levels.

All interviews were face to face conducted in a variety of places, from Skidegate and Hazelton in northwest BC to Bainbridge Island, Washington state in the south.

Condensed Conversational Stories

These condensed conversational stories have been to maintain a whole experience and use an Indigenous way that lets the speaker's words be absorbed by the reader at the level they are at and held 'storied' within them for future learning (Hart, 2007). I included the protocol of introducing yourself with their excerpts based on the question "Where did your knowing come from?"

CF. Gitxsan.

my experiences are from watching my family go through experiences, watching how they've um gone through challenges and how they've gone through good things and also looking back in our traditional system that are within the Gitxsan and how we conduct ourselves and that's a core part of everything that we say and do, when you've been raised in it and you don't wanna, you don't want to disrespect people, you can't.

As we sat outside on a warm summer evening CF's interview provided an overview of what was to come- in her willingness, friendship and interview content. These are her words. Know each culture, we are diverse nations, communities and families. We need to be involved and the history the counsellor learns must be accurate, be particular to us, be recognized as intergenerational and know not everyone reacts the same to the same traumatic incidents, like residential school. Be visible in the community and find a community person to keep you informed of family relationships and alliances. Counsellor education needs to

have a First Nations component (customs, legends, traditional) but also know that the actual history may not be as important as the why it matters to the client. For instance, if someone says a mountain is important to him or her, don't debate the validity of it but be curious as to why it is important. Counsellors need to take care of themselves, get help to stay clean and remember they are a helper, to stay clean and not take on another's experience. We have become a hybrid, a mix of family, traditions but also Christianity. We give our children teachings about how to relate to others, teachings counsellors also need because no matter how bad it looks everyone is a son, daughter, or cousin. It is about really listening; respect- everyone needs to be wanted/valued. The big mountain's presence during the interview gave me a sense of deep, millennia old knowing.

Vera, 'Namgis.

we spent all our time with our granny, every night all around the table... and dada (grandfather) and ada (grandmother) would talk about ... don't ever respond to someone attacking you cause if you answer back you are just as bad as the

I drove in torrential downpours, like a cleansing of earth rain to Alert Bay where Vera took me to her home for supper of salmon and grease, a traditional treat of honour and good taste. Then we went to her children's cultural store to interview and she guided me in how to start the interview. I feel taken care of and ready to listen to her grandmother words. The Kwakwala song my grandfather sang when I sat on his knee let me know I was a treasured one and for a while in my life I forgot that I was worth something. When I went to school in Alert Bay, I wasn't allowed to speak Kwak'wala my primary language and everything I experienced there made me feel less than. So I became ashamed. In my healing journey I found out how much I belonged, how rich my culture is. I changed my life and now the work I do today is because want my grandchildren proud of who they are. I teach

them to say in Kwakwala that I have a place on this earth. She says that she doesn't have an education but I tell her she has at least a Ph.D. worth of knowledge in language, culture and song. I speak the truth and I speak from my heart. I notice when people go to university they lose some heart. I think learning who you are can give you a sense of belonging. In my life I have learned to listen and something I found out was a lot of people in the world have had it worse than I have. I hold the sound of Vera laughing and singing in Kwakwala close to me.

Andrea. 'Namgis.

not to mention that my family still potlatched and my grandfather, Dayu Dick whose is my mom's Dad and on my Dad's side, my Dad potlatched so we would have a connection of names, and dances and rights and our history My grandparents are so smart, wise, the people before them had so much wisdom

Andrea has a smile that lights up the room. There is power in her voice. She is animated. I find myself, moving in my chair, talking way more than I think I should. She just gets me going. Always has. She shares her words. I was taught by my family principles to live by, not pan Indian principles but my culture and I notice when I speak the language like *Maya'xala* [respect] even babies get it. Culture, is more than dancing, it is knowing how to cut a fish, it is being with your family as they make grease, it is in the principles that we live by. Real practical. Counsellors have to be in the community and work with what we have now, they have to heal themselves and be okay with crying. If they talk about culture they need to live it, not run away. You can't run away from the tough stuff, when all they may need is someone to support them, work with them in healing ways and hug them. That's what our grannies did. My granny very clearly told me to listen and if I did I would understand more. We have to face residential school and the damage of colonization. If we heal/take care of ourselves we can work together for the land. The gift I

was given in this world is my big voice and I must use it, to help our people and community be a better place. After a morning interview I feel motivated, full of hope and ready. We went out to lunch with Vera, Andrea's mom and I received bad news over the phone. Immediately Andrea and Vera kick into taking care of me, giving me time to recover and a tour of the island. Real practical. Heartfelt. Thanks.

Gerry. 'Namgis

in relation to Indigenous counselling, um my own personal experience I would have to say that my um training or education around self care and a good path to follow would've started as a child because the story telling began when I was a child with my Granny.

I was so worried because I was late for the interview and Gerry had things to do after we were done. No problem, she rearranged so I fit her schedule. We sit down in the kitchen and she shares. My training or education around counselling began with my grandmother, because that's when the stories began. She never said, "the moral of the story is". There were stories about Thisalaqilakw – son of the sun, the raven helping my uncle, the fisherman, or how dzunukwa, wild woman of the woods was in the world and community. Before the teachings can be helpful to a western world and a western mind the values of the stories have to be there. Storytelling in the teaching sense, are ones that leave it up to you to unravel the many layers of learning as you grow – embedding in all realms of being. If you are going to offer Indigenous ways of knowing you have to train in Indigenous ways so use trained storytellers, who carry the knowledge, know how people need to hear the story and can use things like prayer, circles or humor to get you to learn deeply. Learning from a western model is very cerebral whereas we're experiential so it's not just stories that allow us to access spirit to and to be who we really are but it could be breath work, songs or dances. When the colonizers, travelling from areas of trauma, addictions, abuse, and

unhealthy societies came we had more or less lived in balance for thousands of years. We have survived and so we know how to live under pressure without falling apart. We interviewed, ate a great lunch and I drove Gerry to her meeting. I leave with a sense that I like myself.

Anna. Shíshálh

our old teachings that when you are helping someone you are, you, you, you have to see them just doing what my grannies and aunties did and they were always very welcoming to me even when I was a little stinker, my goodness. Happy that I am showing up, I mean, uh, feed me, tell me little stories, make me lunch, tease me, make me really comfortable

As I walk to Anna's house a big cedar branch extends down as if to welcome me, the same warmth that Anna greets me with and takes me into her warm and comfortable counselling room where we sit down to tea and snacks. Crunching intersperses with Anna's words. Indigenous ways are precious and different. See already, at the beginning we meet in a welcoming way- sharing food, home space, gifting- and this is the way we need to meet our clients. Be amazed at their courage to ask for help, from you- a stranger, offer teachings of connection to land, relevance to their lives and honor them for their journeying. My family gave me teachings, and I thought I knew so much. They gave to me in such welcoming ways, ways of empathy, that if you connect to spirit you can be who you are regardless what anyone may think, many teachings by how they treated me, the way they were, or ceremonies. School/university can be a hurtful place for us people who think differently and we need allies to support us because it may seem safer not to share, to stay invisible, and our teachings say sharing what you know is the other part of being a student. Allies help in big ways, making corrections in the moments of racism, with empathy and learning for us all, just like our grannies. If we don't create learning space in a different way, counselling will continue as we are now. Picture this: generations of hurt people

falling through the holes of the safety net of community they inherently feel is there to catch them; safety nets Indigenous communities used to be before contact. Holes made of racism, colonizing ways. They fall to the ground, landing hard on their troubles and a counsellor educated in only the Western way, picks them up in savior fashion, saving them for the moment and when they land hard again the Western approach just replays this over and over and over again. White fragility needs to be brought out, acknowledged and healed. Cultural humility needs to be embraced as a process and not an end point. Anna imprints on me. As my teacher she moved me beyond being the ‘good’ student following the checklist for cognitive learning into ‘heart full’ learning I could embody. *Hiy, Hiy* [thank you]

Juanita.

I think it (my spiritual knowing) comes from my faith and my relationship that I have, I can, I would say the initial relationship came from my grandmother.

Juanita and I were going to interview in a coffee shop but it was too noisy so we sat in my car, which somehow made our conversation more real. She shares her knowledge. Its all about spirituality: inner knowing, spiritual knowing. Self-worth is key. Everything is interconnected. As I gain that awareness of the historical trauma, shame and fragmented histories of our people and address the pain in myself; asking my spirit what I am supposed to learn from this, then I am able to then have the courage to give it back to the people. I feel counselling is two spirits helping one another and this helps tread in some deep waters of trauma without being overwhelmed or re-traumatizing myself. Integrity is trusting your inner self and spiritual knowing is being accountable to spirit. I started learning this trust from my grandmother’s spiritual presence after her passing. Accessing the Creator and ancestors to help you, and adjusting what needs to be adjusted is something I choose if I have hurt someone with my ‘behaviour’. I can learn where it comes, possibly from my

mother, past generations, or a collective historical behaviour. I can also gain more awareness by watching it in others. Once I am accountable to myself, I can do the healing work, set boundaries and make corrections in the world around me, starting with my family and then into the world. I questioned why I had to learn traditions, ceremonies, sweats, etc. but never heard why so these days I want the kids to know why in the old ways we may not have needed words but today young people need words to help them understand. I feel a deep loss, grief, and hopelessness and wish I spoke my language because I think it would give me the more correct words to say what I need to. Not all learning and healing and counselling is words; sometimes the only way is to take out my drum. The sense of sacredness and ancestors was almost palpable as we sat in my car full of spirit talk while listening to the trucks and cars whizz by, beeping their horns, and her phone ringing.

Oliver. Secwepemc.

my grandparents were people who lived off the land....and I am trying to go by that in the community here with the development here ...I don't develop any more than what is here already.

I met Oliver in Quaaout lodge for a supper interview. Many logs form the round roof and inside there are pictures, cultural pieces and music playing giving a sense of walking into a rich, special place. Delicious food, creatively prepared and warm service is welcomes me to a friend, an old soul, a brother of another lifetime. Oliver shares. Everything is connected and has a big picture. When you are a counsellor it is not something you can stop at 4:30, you impact many people who support that client and you need to appreciate all the things they may be juggling. Be in the community; be prepared to do what is necessary. That is following the ethics of our people. In our language the sayings see yourself, help yourself means that if you can see yourself and help yourself then you can help others. Use

only what you need. We need to take responsibility for what happens when we accept or do something. Do we need another pipeline? How will that affect the salmon, the ocean, the whales, or the water? We can't survive by a hunting lifestyle anymore and because it's a different economy we need like this lodge, golf course, and a gas station but we do so in an environmentally and culturally friendly way, providing cultural learning to others. The Elders' vision and ceremony is this lodge in this place. I have spoken my language as a child and in our language they ask, who are you? You are an extension of your previous grandparents and speaking your language helps you know that. There is an old story about the Creator hiding spirituality in the hearts of the red people so the Europeans could not take it. We need to take charge of our own learning, educate in the right way and sometimes you may have to stand alone for what you believe in. From my toes to ears, I felt like I had to really listen, something that seems to occur often when I am in his company. I feel like I am learning in 'the old way'. This learning includes the joker, the smile, the pulling my leg twinkle in the eye kind of humour. This reminds me of my family, the Elders that I have come to know in my travels and I feel at home in this style of relating, even when I am not sure if there is a joke. I love it.

Babs. Haida.

We're spiritual beings, we're human beings... in order to get knowledge, we need to have knowledge keepers share their knowledge with us, like our mothers and our fathers and our nonnis, grandmothers and our chinnis, grandfathers and our aunties and our uncles

Babs meets me as I get off the airport shuttle and immediately takes me to the Unity totem pole, the newest one raised since I was last on Haida Gwaii. I breathe in the freshness of the salt air and release my hair to fly in the ocean wind. We visit, and then do a healing ceremony before I tuck into bed. The next day we do group healing work and by that

evening I am finally clear and clean enough to hear the words Babs' shares. - An important Haida law to me is Gina'waddluuxan gud kwigid- everything depends on everything else. First they must know history- disease- small pox, contact, the Indian Act, Bill C-31. We Haida were complete before contact, knowing our connection to our ancestors and our land that has been uncontested for thousands of years. Before contact we were many, living all over Haida Gwaii, but after small pox, our numbers were so small we were forced to gather on two little pieces of land, Massett and Skidegate, while the settlers were given large tracts of our land. My chinni, Amos Russ told the settlers our totem poles all over the islands were our markers but they surveyed their settler way anyhow. We need true history, authenticated by First Nations and a knowledge keeper of the nation/community because they know the truth. I believe the micro is the macro so whatever I see I can use as projections of myself to heal. Counsellors must access their higher power, intuition and go with an open heart, heal themselves first and always and be in programs that require this.

Marie. Nlakapmux

what really set my framework in who I am, what I am, and my father and mother made it really clear that I was to go to school ...and it wasn't residential school ... and it wasn't because I wasn't Indian it was because I was...so somehow they got that teaching to me and it was mostly my parents... mother was about love and I am like that

I had not seen Marie since I was in her class years ago but when I picked her up there was ease, like greeting a family friend. I knew from the first time I saw Marie as an instructor in my CHAD program that she was important to me. When a course with her was over I felt full, and like I really knew it without any struggling. We went to NVIT, Nicola Valley Institute in Burnaby, for the interview. NVIT is a place Marie helped develop and design two of their human service programs, one of which was the precursor to the program

I studied. It was familiar, friendly and open for quiet interviewing. Marie begins her story. Something from my mother, father and family let me know it was okay to be an Indian even if we didn't grow up practicing our customs but daddy still had it, he had done a vision quest- he had his song that he away because his grandmother said he would be taken away from here if he practiced it. Mommy and daddy knew they wanted us in school but not residential school so in the early years they kept us away. We had a clean life with no drinking or even smoking. My husband ended up with this terrible thing called alcoholism so I had to leave, with our three children. The process of getting ready to leave started my own healing and revival of our traditions within my life. I remember my first exposure to sage left me crying for weeks for the loss and regaining of our ways. Along with other women that were aware of the devastation within our communities we developed and ran a healing and education program called Native Human Services in the 1980's. This was a new approach based on old ways- our traditions, and healing and formed the beginning of our CHAD program today. We kept the program and the funding for seven or eight years until the funding stopped when they learned we did not have any post-secondary training. Then I started my degree path and family circumstance spurred me into getting my Ph.D., which was a wonderful journey. Teaching counsellors start with the safety of the circle, is holistic, teaches accurate history, is personal, shows love; is based on community, culture and healing; and awakens us. Something ties all Indigenous peoples together because it seems we have a sense of belonging and always have. My mother, who embodied love, said we all love each other. I am shy acknowledging how important spirit is to me, to all of us, even though it is where we/I live. I wonder if just teaching my language is enough? My response

to Marie is that it is more than enough because language is about who we are and I wish I was one of those lucky children she teaches. I raise my hands to all language teachers.

Janie. Cree/MetisJanie's actual words are only offered from her thesis, *Dismembered*, a memoir by Janie Bjelland, May, 2011. She is my cousin, the child of my aunt, the youngest of a family of 13. She grew up near my grandmother until granny died when we were both around 9 years old. She has granny memories. The words she spoke in her thesis wake up the longing I have for my grandmother and the old ways I was never taught. Janie's thesis shares grandmother calls I wished I had heard.

the call of grandmothers for their granddaughters. No'shishhim! No'shishim! Grandchild! Grandchild!" (p.105)

When I am with Janie I feel caught in a vortex of chaos, because Janie's health functions in chaos. What keeps bringing me back is the obvious love and caring of her children and grandchildren. I know she has shared something with me from beyond this world and I stumbled to grasp it. I was overwhelmed by her generosity of heart and the strength of spirit. I am thankful and guilty I did not share in the pain of my aunty, Janie's mom, and have only a wisp of memory. Janie's resilience, the person she is after all her childhood traumas, the accidents, trials of adult hood and now the death of her husband leaves me humbled. Megwetch, my dear cousin. I left Janie's aware I needed help to understand this interview and how it would connect to the thesis. The spiritual strength, resilience and love are the contributions to this thesis along with her memoirs.

These condensed stories are meant to contextualize each participant's input. They are meant to retain a sense of an unseparated whole and thus incorporate an Indigenous principle into the research. However, to fit with current ways of presenting qualitative

interview knowledge and to strengthen major or repeating points the interviews were also themed.

Buffalo Hunt- A Conceptual Container

When the themes were forming an old vision of a buffalo and my grandfather kept repeating. In the vision, my grandfather was on the back of a buffalo appearing during the angriest moment I was having over being colonized. He told me in a very matter of fact, blunt Cree way, “Yes, so the white man and guns killed all the buffalo.” With crossed arms and raised eyebrows, he continued, “So what? Maybe you better get on with it.”

What I heard and felt in that buffalo vision was that I should stop being a colonial victim and be part of the solution to a better way. I searched for buffalo understanding. In many plains tribes the buffalo represents respect, one of the sacred teachings known as grandfather teachings. In some legends buffalo also represents generosity for giving themselves to the Plains tribes so they could have abundance. Could it be that reason buffalo has withdrawn his generosity is so we can re-learn respect, generosity and sharing to include the settlers in a new way? Kroeber (2004) says that because Indigenous people are an oral culture (storytellers) they use visual metaphor. The metaphor of the buffalo and my grandfather recognizes the relationship and interconnectness of me with the research intent and the research findings in a progressive way that includes all the possible variables.

I also use the metaphor of a buffalo hunt because it is dynamic and, as a hunter, I find divisions between the steps are blurry, often overlap and do not follow the linear progression much like the themes that emerged. This is the first time I have outlined the steps and find there are seven steps like the seven grandfather teachings of wisdom, love, respect, bravery, honesty, humility and truth.

The first of the seven steps starts with remembering who we are and the traditional teachings to guide us. Next we heal our hurts so we can be more attentive the way of the buffalo spirit. Third, we perform ceremonies using the physical to embed spiritual relatedness and create openings to our inner knowing so we can be aware on all levels. The fourth preparation step ensures we know the lay of the land and are ready. The actual hunt reminds us to have appropriate action and doing what is needed. After the hunt, there is sharing, a showing of generosity and gratitude, recognizing relationships, that everything depends on everything else and the deep connection to land. The seventh and final part is a reflection on the hunt, making adjustments incorporating successes and challenges, being open to any changes needed for the next way to abundance.

The seven steps of the buffalo hunt and sub themes are shown in the following table.

Table 1. *Buffalo Hunt Metaphor for Themes and Subthemes*

Overview	Buffalo Hunt Steps	Sub Themes
1. Knowing ourselves	Who we are	Ancestry, Ancestors, Culture Language Story and Teachings
2. Removing distractions	What is in the way Healing	Racism and Colonialism Healing and Healing ways
3. Making spirit tangible	Spirit and Ceremony	Spirit, Inner knowing Ceremony
4. Ensuring success	Preparation	Community Know the history Personal readiness
5. The Hunt	Responsible Action	Buffalos in buffalo country Doing what is needed
6. Showing gratitude	Thankfulness for what we have been given	Sharing, Generosity Relationship Connection to land and place

7. Next steps	Reflection	Mountains or molehills Keys to educate Courage to start a circle
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Gerry, ‘Namgis Elder, friend, healer, and research participant introduces the themes,

people don't realize is ...learning from western model is very cerebral- the mind, and as Indigenous people we're very experiential like we, we experience the world and so, um, when we have the circles, where we experience everything, the story telling, the dance, the, you know, the songs, the spirit, it's yeah, it's a different, it's a different way to learn

First – Knowing who we are: Ancestors, Language, Story, and Teachings

A successful hunt starts with an understanding of self and what you need to know to have a foundation for success. This same principle applies to beginning counsellors.

Themes seen as forming this foundation were learning from ancestors, language, story and teachings. Increased emphasis has been given to teachings given by the participants in their language.

Ancestry, ancestors, culture.

All participants said their lineage shaped or guided who they are, gave them strength, their sense of identity or culture and teachings. Oliver says, “They say if you know who you are, you know where you are going, because you know where you came from” and when you know your language, “you know you are an extension of your previous generations.”

Babs acknowledges the ancestors for always guiding. She says,

We're strong people, we're people with big hearts, we're people of vision, we've always been a people of vision. When we want something, we go for it and not every often are we unsuccessful- its our ancestors, our ancestors are always with us, they're always guiding us. And when I say our ancestors, I mean our ancestors way back to the beginning and our ancestors who have just left us, they're still with us, all of them and they guide us and they talk to us, those people who are willing to listen, they're there, they're right there, they haven't gone anywhere.

Andrea attributes her sense of identity and culture to her great grandmother. She recalls,

I come from families that practice culture still, ceremonies still, follow the potlatch still and when I was little ...my granny, my great granny ... made me a blanket. So when I was 4 I had this little, little traditional blanket made for me with the sun because that is one of the family crests that I come from I think that is where my path started because culture has always been the biggest, biggest highlight ... because that is who I really am and I can't take my nativeness out of me and hang it in the closet.

Vera, Andrea's mother says culture has played an important role in her healing and sense of identity. She says, "it took all these mistakes to come to that and what was strengthening for me, was when we were allowed to (acts like she is drumming and taps on the table) practice our customs again because our people were always potlatching, that was our custom..."

I only interviewed one man; grandfather, Elder, Secwepemc, Oliver. So I found coyote present when he talked about the importance of women. He said,

... my grandmothers mothers, daughters you know... as direction, as backbones of our household, as the backbone of our communities, the backbones of our society...the other cultures are not as strong in that as we are, matter of fact, there is very little about it,when you watch them dance women dance men dance but Aboriginals all dance together and always the grandmothers are first you know I have done a lot of grand entries at powwows and it's always the grandmothers and chiefs that led.

The determination to keep each person's Indigenous culture alive was evident in the willingness to be interviewed. As a grandmother Vera wants her grandchildren to be proud of who they are as Kwakwaka'wakw so currently she belongs to Sanala, a cultural group that means "to determined. We are determined to tell our own story, we are determined to sing our own songs, to keep our culture alive" so this is the work she does today. Oliver suggests

learning one's own lineage needs to "to try and make connection with and to whatever that culture was from, in a real personal way."

Janie's memory is more of a lament for the loss of culture that ended with our grandparents. She writes in her thesis.

... in winter, granny makes feather beds flannel when we stay, stokes the pot belly stove with alder. Thanks Dad and my brothers for killing the moose, grandpa is crippled, and will spend the winter, back bent in his willow chair, and his woolen pants held up by suspenders, sitting by the stove and warming his bent hands while granny pounds the dried moose meat pemmican, pours maple syrup over it, pours bacon grease over it. We dip bannock in it, lay by the stove when we were full, watch Granny sew moccasins and new flannel pajamas.

Juanita's says her sense of knowing started with her grandmother who taught her many cultural practices (e.g. making boards, tanning hides) but after she had died Juanita was feeling the weight and responsibility of what she was going to "bring forward", because she felt she hadn't listened. However, her grandmother had one more teaching about spiritual relationships. She explains,

many times I where I felt her come to me ... I had felt her presence because I knew the feeling... I put my faith or trust into it and I would follow it, like she was no longer physically her with me but she was still here with me and it had just changed into a different relationship and so my faith started to build and I started to listen to that.

Language.

Everybody knew words and phrases in their languages but only three had their own language as their primary language. Marie spoke Nlakapmux, Vera spoke Kwakwala and Oliver spoke Secwepemcstin. Marie and Vera teach language now and Oliver shares stories with the school children in his language. All participants varied in how fluent they were in both the spoken and written languages and almost everyone used their own language throughout the interviews when speaking about a meaningful concept like a sense of

identity. “One of the things that was a benefit to me was my language, even as a child” says Oliver. He says, “I guess that is the true meaning of knowing where you are from,” and adds, “you can’t really identify yourself as Secwepemc unless you know how to speak the language...Secwepemc is a Shuswap word and we are the people of the Shuswap.” Vera shares Oliver’s view and adds that due to colonization, “a lot (of Indigenous) were ashamed of knowing their language.” Now, Vera acknowledges her primary language, Kwakwala, saying, “I am in my 70’s ... I don’t want my language to disappear so everything I do now language has to be part of it.”

I share Juanita’s grief, loss and frustration of not knowing her language. She said,

the grief and loss of, even for me, not being able to speak the language and not understanding, not understanding the, the depth or the concepts of behind of what I already know because I can’t speak in my language but I do, also starting to become more aware of when I do speak, I can feel at times what’s lost. It’s almost like a sense of “ugh I’m saying this to try to convey something else, but I know there’s a loss” I feel like there’s more but I don’t know how to express it, I can’t give that forward because I don’t know the language and so it’s frustrating and it’s a grief, like a grieving. Because there’s that deep sorrow or that, that um hopelessness, yeah of not being able to get, to, to be able to give it what it needs

When teachings were given or explained in the language of the speaker I knew there was much more contained than the English equivalent and there is richness and meaning, spoken and unspoken, embedded in teachings because they were shared in the language of the speaker. This table presents these rich words.

Table 2. *Important concepts given in the language of the speaker*

Kwakwala	Maya’xala, treat yourself well, treat others well; treat the environment well Dal xa ik noke’, carry a good heart Salt’idas, calm your spirit Hut’ilalas, to listen Nugwa’am ____, Guyutlan lax ‘Namgis, My name is ____, I am ‘Namgis
Shíshálh	Yetaxwelwet, woman who gives of herself

Secwepmectsin	, See yourself , Help yourself , Who are you
Haida laws	Yahguudang (Respect)- all acts must be done with respect. Ad Kyaanang (to ask first)- all acts must be done with consent. Tllyahada (make it right)- if an act is not done with respect or consent, or is witnessed, you must make it right. Gina'waddluuxan gud kwigid- everything depends on everything else.
Nlakapmux	Huckpestes - developing lifelong learning and wisdom Huztowaahh, giving lovingly to family and community Takemshooknooqua – knowing we are connected: land, animals, plants and people Choowaachoooots, Utilizing Nlakapmux vision-seeking methods

Story and Teachings

Participants spoke of families' using teaching stories, modeling of behavior, speaking directly of traditional principles, being taught cultural practices or using challenging family experiences as teachings. The most overlap with other themes came within stories and teachings. Stories can be passed from generation to generation, spontaneous or based on experience to embrace teachings. However, some participants said stories must first be valued, otherwise, as CF says "a story implies that it's, it's made up" so the listener(s) will not hear the teaching just like they may not validate a client's 'story'.

Gerry's grandmother's story is typical of ones passed through the generations.

Granny who used to tell this series of little mink stories who was actually the son of the sun, Thisalaqilakw and he got into all kinds of um interesting predicaments and so he was a lot like children and so the stories were always about the kinds of predicaments he got and the teaching was never told. She didn't say "the moral of the story is." She left it up to our own intelligence to figure out what the meaning of the story was so I think there was um a lot of uh uh, it lead us to think and taught us how to think about these situations and also about the kinds of things that got him into hot water and even uh as far as uh teaching about relationships.

And there's this story about um *Thisalaqilakw* who decides that he's old enough now and he wants to go and get a wife, so he tells his mother "Well I'm gonna go off and look for a wife" and off he goes and he comes upon a pond and in the pond is a frog and the frog is croaking, croaking. "oh what beautiful singer she is, I think I'll marry frog." So he marries frog, but she just doesn't stop singing and he's like "could you stop singing frog?" frog couldn't stop singing and he got fed up with frog and said "I've had enough of this racket, I'm out of here" and so he left and he carried on in his journey and then he came upon stone and he went "Oh stone, you are so peaceful and quiet, I just, I, I, I want to marry you, stone" so he falls in love with stone and he stays with stone and soon he's talking but she never answers and he gets really impatient after a while. "Say something, why don't, why do you just keep your mouth shut, like say something" and he got so frustrated that he started hitting her with his fist and then blood started to pour onto the, onto stone and he said "There that will show you, now you've got blood on your face" not realizing it was the blood of his own hand and he leaves her and he goes uh down to the water and he sees kelp and kelp's long flowing hair on the water [Gerry expressively speaks, and says in gasps] "How beautiful is kelp's hair" he says, and he swims out to kelp "Oh kelp you have such beautiful hair, would you be my wife?" and he's so in love with kelp and he wraps his arms around her and he doesn't realize that the tide is coming up and it's getting deeper and deeper and he won't let go of kelp and pretty soon he's covered in water and he drowns holding kelp. And so his mother is wondering where her son has disappeared to and she's in her canoe paddling and she sees this little brown form in the water "[gasps] my son!" and she grabs him out and throws him in the canoe, well because *Thisalaqilakw*, little mink is immortal cause his father is the son of the sun, he revives and he tells his mom this tale of all of his adventures looking for his wife and, and then that's the end of the story and you're left with that story to think about.

Sometime participants didn't make a connection to generational teachings until much later in their lives. Juanita had to be reminded by her mentor that she had, "the right to be able to take your culture or take your spirituality in your trainings and use it, that's what you are supposed to do".

Vera experience story is a grandfather teaching of belonging and being treasured.

when I was a little girl, I used to sit on my grandfather's lap with my sister Eva, and he used to sing for us ... he would go like this when he was singing to us (shows swaying and put hands with palms up) ... and it translates to *Gilakas'la*, I am so grateful, *Gilakas'la* is you know- welcome. *Dhugwe'* you treasured one, you special one and you've been given to me, even though I'm a stink old man and he would smile ... and then he said we are so lucky, we have many relatives ... where did it go wrong for me to not know how treasured I was when I was that little girl about 4, 5 cause that old man made us feel so treasured, he never called us anything but

Długwe'. . . You hear it in our songs and any song that says Długwe' you go like this with your hands (holds palms up to) because you are receiving a gift

Besides cultural teachings Andrea's family modeled a teaching about strength. She says, "I have a lot of aunties and a lot of grannies that have been really strong and, um, they, without saying it, they reassured us to say it's okay to be a woman."

Anna shares a teaching from aunties as she was preparing to receive her grandmothers name "the other side of giving is receiving, I am thinking that you are being given this name and perhaps this is the time to learn how to receive." Vera's says, "what has helped me is listening-to learn how to listen", a teaching shared by many participants. Huthilalas, to listen (in Kwakwala) was seen as important, whether it was listening to learn one's language, to count, how to relate to others, grandparents' wisdom, a story, someone's experience, or your heart listening was key, because, as Oliver reminds us, Indigenous is an oral culture and the way of learning includes oral, visual and experiential.

Respect was another highly used 'teaching' word expressed by the participants. Respect is the Haida law yahguudang, all acts must be done with respect, and the Kwakwala teaching maya'xala, to treat yourself well, to treat others well and to treat the environment well.

Second step removes distractions through healing.

Issues can distract us from being fully present and aware, something that may be crucial to hunting success or survival. As a counsellor, awareness of our issues and healing work helps us keep our focus on helping others. Similarly, we need awareness to our learning blocks in order to be fully present and ready to learn ways outside our personal worldviews. Racism and colonialism, especially in educational systems were the main issues spoken about needing restitution and healing.

Racism and Colonialism

Racism, like colonization is insidious and generational. Colonization, the dominion of one over another, the disallowance of another way of knowing and what was done in order to keep Indigenous knowledge silent was a dominant theme across all participants.

Most of my father's family wanted to deny their heritage. Janie, my cousin asks "How much ridicule did it take before my mother denied her heritage, her father, her mother?" Janie's mother, my aunty, spoke to Janie in dream placed at Spirit Lake, a sacred lake near our traditional lands. Aunty said,

No, I've come too far," she says. "I won't go back. I am White. I am White. I am White! What do you want from me?" She yells. "You're just like the rest. You never wanted to know who I was, so I buried that half breed girl, buried her and never looked back."

Vera, says "It wasn't until the 50's when we were allowed to go to school with white people" and she describes the effects of discrimination when she was taken away from her home at age six to go to school in Alert Bay and not allowed to speak her primary language,

I was terrified ...everything around me was to make me feel I was ashamed of being an Indian and everything we learned in school that we were less than, we never learned anything about who we are as people. And I got very confused- went back home to Village Island at Christmas time, you know, it didn't take long for me to have that attitude, being embarrassed about my granny, probably never ever having French fries in her whole life, you know, broken English, my aunties....

Anna suggests racism hides in white fragility. She explains,

everyone will say I am very receptive, I am very open to different cultures and there is truth in it but it is from a place of no awareness, how limited that is... some of my best friends are native or black or Muslim or... "Are you kidding, my best friend is black." That does not mean anything ...that is denial to talk about that receptivity...because there is so much shame around it, there is also an inability to say I don't know. There's guilt - already there are three emotions that are very hard to hold- but so what? That's the fragility in the institutions and in the White world - such fragility, a fragileness to look at some of the truth, some of these hard, hard histories. Please, don't be so fragile, look at me, I survived it so let us please call it

what it is, please don't be fragile in the telling the truth. And that is what I want to say and I don't because you have to keep building this relationship

Babs says that when "the settlers discovered Haida Gwaii, the Haidas were already here for hundreds (probably thousands) of years and they already had their own ways of healing and their own laws". Gerry explains further,

in the Americas, uh I think you just have to look at the state of the people when uh the colonizers came. Relatively disease free, ...everyone was ...a part of the community, it's not that people were perfect, they had wars but when you look at the, at the, the state of the terrain everything was healthy ...so you know that they developed a way to create emotional balance, environmental balance, spiritual balance... The colonizers came and messed up ... you think about the, the, the history of what had happened in Europe. There's lots of trauma, there was a lot of addictions, there was child abuse, child slavery, women were unequal. Like that's not a healthy society... that's what came

Colonial markers in Haida history repeatedly show up in the healing work Babs does,

...smallpox which decimated our people; contact with alien things like alcohol, guns; ... being put onto tiny little areas of reserves... whereas the settlers that came could get massive amounts of land; Indian act; residential school- so Elders were afraid to speak the language... brothers and sisters not allowed to speak to each other... children fed poorly... abused... killed ... we don't know how many; C-31 where when our women married non-Haida, they were totally stripped of their rights

She describes an obvious effect of residential school,

...I know one man who was in residential school for 18 years ... treated badly ... fed poorly ... not allowed contact with their families. How could anyone expect those people, our people to be good parents, because they have never, ever seen parenting ... (never had a chance) to live off the land and to, to gather food... by the time they came out... they were numbed and when they got thrust back into their communities a lot of them just felt like they were aliens I imagine

Oliver talks about the more global effects in a very personal way. He describes a power point presentation he did as a counsellor, also giving words of advice to counsellors

... I took pictures of people over the years, some frozen to death, some died in car accidents, you know, some died naturally, and I took pictures of the kids and, and I took pictures of the grandchildren ... and it started in the graveyard and all the crosses come up...it had a big impact on the community you could hear a dime drop on the rug. Everyone. ...it hit hard, it is an indication that intergenerational stuff happened...I don't know my grandpa because my grandpa ...it is not only the loss of

that, it is the loss of the language, it's a loss of the ceremonies, it is the loss of the wisdom, it is the loss of a lot of things ... so that part is another part that has to be filled in people, that loss part. Already people in the community as well have to learn how to be foster uncles and foster dads without any benefit or anything just talking to a young boy and saying "Listen, Randy," and taking him aside like a father and uncle would. You have to care, care about those people. ...it's not hard

Juanita, one generation removed, says that her need to remind herself that her Indigenous knowledge is useful is "fear based because we've had to protect our knowledge or we've had to go into secrecy in regards to practice in certain times or decades, there were certain things that we could not do, so we had to go underground."

Anna explains a key difference between the settlers and the Indigenous people of the US and Canada is that "there isn't a connection to homeland so reference points are very different" and this is a deep concept not taught in classwork today. Anna explains,

... there is a history that comes with the land and that is never addressed in an institutional setting - that history between Indigenous and settlers... there is such a reactive place from non-Indigenous people about why- why do you keep bringing that up, that happened a long time ago, and from that to apathy...it's not important, it just has no value, uh, and it has more to do all the psychological stuff that comes with being colonized..... (these are the) ones who promoted the action of genocide and benefited. I mean they are on the land and changed the percentage from 100% Indigenous to 1% and that is really hard for non-Native people to even approach... I am part of the 1% and there is still teachings that I carry that have to do with the 100%... they (teachings, stories) are still living but only 1% in the flesh.... they have to deal with that horror of genocide. They have to, and have an understanding that they have benefited greatly to the death of 99% of the people

Harmful colonial environmental policies that disregard the needs or views of Aboriginal peoples were in every conversation. Those same colonial views are also embedded in the people who create programs of counselling and helping people. Babs asks,

I don't think they even look at that part of humanity (colonial history) ... So all the books that are out now on psychologists and psychology, it's all based in some foreign country way, way far away from where we are...How can you teach things to people when you don't even know them? How can you have success with them when you don't even know where they are coming from?

Racism in education can be harsh, because it can block your progress. Anna experienced racism in her graduate studies when trying to share Indigenous knowledge about the meaning of being connected to land and place. She says she was

perceived as quaint, but not relevant...I felt brushed off ... deeper than that ...invisible, because the viewing of an Indigenous woman as having any knowledge or ways of understanding these complex umm ways of understanding mental health that I was clearly missing so my story was clearly quaint

Babs says, “We are such a resilient people that we’ve come back pretty good” and Gerry adds

that’s why I think it is so important to learn these teachings and stories and ways of health... we need to have a strong mind... we don’t fall apart when things go off the rails, that we keep the presence of our, our mind ... that’s how our people survived

Healing and Healing Ways.

Juanita’s grandmother very clearly sets a framework for healing that was consistently mentioned. Juanita describes what her grandmother said,

“Who are you to questions creator’s path for you? ... and being nervous or having fear is a good thing because that means that you’re going to pay close attention and you’re going to do your best work and that, you know, that’s that, that gift in the end is to be able to know that you’re able to do that right even in the discomfort”

The deep motivation to help themselves and their communities gave Marie, friends and family the strength to envision and develop the Native Human Services program, a precursor to the Chemical Addictions Worker Program, at Nicola Valley Institute of Technology. She says that in the 1970’s she began to think,

how are we going to save our lives, basically? How could we save our lives as Indians because I could see we were, I was already converted to, to, to being, to living in the white world you could say...alcoholism was so bad...we really need to learn how to look after our people, our reservation, our children

Juanita says is personal healing by asking herself “Am I worth following through... to be able to get through this conflict without sabotaging, self-sabotaging.” She says the

young people she works with need a same sense of belonging or worth before any teachings can be implemented. She says “self-worth is unbelievably entangled in every motive, decision, relationship, intention that we have.”

Finding self-worth by remembering traditions helped Marie and others when they started the Native Human Services program. She says,

we found out in our own way that, that there were some things that we need to hang on to.... a reawakening for our people and realizing we had something to offer.....and again, I asked my parents about it.....my father, I remember him saying- I guess we can do that again.....it was a resurgence of tradition.....we began to realize we had ways to help one another and it was through old ways, the old ways of burning sage and bringing ourselves into a place where we, ah, we could be, we could be one with another ...and we came to a place to heal.

Marie describes her initial healing from a sage ceremony,

in that moment it was like, um, it was like I was, I was immersed in being born or something....so that is what my healing embraced.... I cried for weeks, days, for everything, all my losses, all our losses, etc., etc. I would, I just bawled my face off for a long time.

Traditional ways of healing often mentioned involved ceremony like prayer, sage, song, story, ritual and practices of connecting to the land. I believe my aunt, Janie’s mother tried to ease her pain through drinking and heal her soul through her music. The stories Janie wrote in her thesis healed through the release of pain and recovery of memory. Oral story is another traditional way of healing. Gerry gives an example and the effect.

I shared this with a survivor (residential school), cause I work with survivors and it was like uh something that just brightened his whole face because the teaching that I got from one of my teachers was Whist.stem.men.knee, Johnny Moses...It was a fall teaching about when the, when the trees all year long gather the stories, gather the good words from the human beings, from the people and then in the fall their leaves, when the leaves fall, the leaves capture and keep those good words and when the children play in those leaves, they pick up all the good words, especially the sad ones, they will pick up all those good words and that’s why children love to play in the fallen leaves. That’s a healing, that, that’s a teaching you know and, and so he, he just, yeah his face just lit up he said, no wonder I like walking through those trees

...that would definitely be, an important piece is ... in the story tellers with the teachings

Vera's healing experience of a sacred talking circle helped her regain a sense of who she was and reinforce that it is "important to know what destroys your body, destroys your spirit"

first time I ever entered any kind of healing work, sacred circle where you held a feather and you respected that person that was talking, like a talking stick... you just listen ... I was scared ...then I was told to write a letter to them (my grandparents) and burn so that they can take it ... I got to dear dada (name for grandfather) and I could not stop crying...the biggest thing that hurt me the most was that I was ashamed of who I was, I was ashamed of all the mistakes I made, all the people I hurt ... I cried and cried but I did write the letter and I did go outside and burn it and I asked her to forgive me. And I think of that was my first ever taste of even to think about who am I, you know, and for many years I hid that

Personal healing can occur through dreams, healing ceremonies and connect us to history, purpose in life and to spirituality. Marie describes a dream she had when she was first doing her healing work. She was trying to describe a connection to spirituality, something she finds hard to talk about. She says,

when I first started feeling the totals my being and my culture and what I am about. I had a dream and it had to do with connecting, connecting ... the first dream I think that I had that put things in context ... I cried, I cried mountains. Well a part of my grief was about the loss of our ways ... that came as a result of the black robes...and that came to me in a dream.

She connected this to a healing rock throwing ceremony she did when she saw the Cabot ship in Halifax as her way of saying "I don't want them to come to Canada" and that night she had a dream that she

was there on Signal Hill with my father and I was a child and a big flock of black birds came in...and landed all over and made everything black... the whole hill being black and I was hanging onto my dad and I don't remember the words ...I remember being really scared

One more dream seems to connect the pieces for her. She continues,

...another dream at the opposite end was about connecting ...being a small little star and how I had an umbilical cord hooked onto mother earth-just that, but that feeling of connected, of being connected to mother earth, helped me feel somehow secure. That dream was more like a cognitive dream...first dream was after my year of crying ... it kind of connected me to ... who I was and I was okay as, as a Nlakapmux person ... who I am and what I am trying to do I guess and, uh, felt the courage to do what I was doing, what I have done all my life

Juanita also explains how her own healing helps with helping others. She says,

when I look at the history of who we are as people ... all the different fragmented pieces that have come from trauma and shame and all of these things that we've experienced whether we know it or not and looking at that and then being able to have that awareness and address that within myself. Then am I able to then have the courage to give it back to the people

Vera suggests health care worker also need to “come to terms with their own lives too first” because “maybe there is something in your past you haven't been able to connect to say, hey, I do belong. I do matter” but also they can provide perspective to others by learning “their stories are way worse than some of ours.” Anna says service providers need this as part of their training in order to see “there is this whole other wealth of knowledge that comes in through the door.” She explains,

Whether that person who comes in through the door, whether that person is hurt or so wounded but they still hold another way of knowing that needs to be accessed to be help with the wound. And if that helper does not know that, then the helper becomes a part of the systemic process to give the message of “Here is how to be, which is to be non-native and have a more successful way of living in the world.” I mean it is all at this unconscious level that will not bring all the resources to help this person truly see themselves and (if) that service provider is already, cannot see the person How are they going to help that person see themselves?

Anna says she was exhausted from giving and in the process of receiving her grandmother's traditional name, Yetaxwelwet, women who gives of herself, she found that her life “was out of balance... that I needed to learn how to receive”. She observes that the mental health field also has “this notion of false giving” so miss the teaching from those who walk in the door “with so much courage, teach over and over about humility, about giving,

about receiving or the lack of it ... about resilience of having made it through an incredible life.”

Oliver simply says if you can see yourself, you can help yourself, and if you can see and help yourself then you can help others. Juanita says a mentor once told her, “You never know where a person’s at ...to be able to assist, assist them in that spiritual way”. Once she started seeing healing in a spiritual way then she could help others older than herself

because that never changes for any individual as far as I’m concerned at any season of our life because ... even if you’re in your elder hood, that accountability and responsibility to spiritual, mental, emotional growth is still a factor

Other participants, including myself have shared Anna’s experiences of racism in educational settings where she had “to decide whether to really share for who I am because I am always negated ... I get invisible. I am not the other, I am not even there!” However, one experience illustrates there can be healing and learning opportunities if someone sees the problem and is willing to make to make a ‘correction’. She describes a postgraduate phenomenology program she took a few years ago, when she was in her 60’s. She describes feeling safe and respected as an Indigenous person in this class based on discussions with the professor and other therapists in the year she had been in the program. She often added Indigenous views because she felt safe. One non-native classmate had previously told Anna “she had a lot of understanding of First Nations ...that introduction that non-native people who want you to know that they know you but they, they don’t really know you.” One class circle after Anna shared this woman spoke to the professor saying “many of us know about First Nations... we spend a lot of time on First Nations stuff and we came here to learn something from you, Dr. Langle, so can we do something about that?” Although Anna felt

safe and comfortable in this class, previous experience still kept her wary, “waiting for the other shoe to drop.” Anna talks about her response to the classmate’s comments. She says,

I was not prepared ... because I was quite open. I had just done some really big sharing in terms of putting some concepts together and understanding trauma impact...all I could do was look at her and I burst into tears and I just thought as soon as I feel safe, I am attacked for being an incorrect student again, where my voice is going to be silenced ...I was so open that I was angry at myself for leaving myself so open and ...I couldn’t stop crying ... and then his uh, co-facilitator, teacher, came and knelt in front of me and held my hands and said “I am so sorry, you have heard these words, don’t stop being you.”

As Anna was thinking of her exit strategy the professor, addresses her in her

Indigenous name, saying

“Yetaxwelwet,” ... what you have shared has taught the class, and me so much, so much that so many of us don’t even know”, and he says to the student, “Our work here has been to begin how to have an understanding of how to walk in the world of the other. Yetaxwelwet has given us the opportunity to walk in the world of the other so significantly and if you have missed that, you have missed a key point of knowledge in this program as a helper, a healer. You have to be able to hear and experience the world of the other if it is completely different from your life or how you look at things. It is a requirement you push yourself past that to see that person, whoever they are you cannot see Yetaxwelwet, yet she can see you”

Anna summarizes this experience saying

what Dr. Langle did was intervene in a racist, white statement ...he corrected her frame of reference which was exclusion and silencing my voice and Indigenous history ...truth telling against a narrative of, of silencing and erasing ...her stories of genocide ... and if you (the woman) are really to see the other you have to ...you have to know that ...he spoke from that place of knowing what it takes to grow a therapist (and continues with , Anna), she has taught about trauma, of what has happened to Indigenous people, Indigenous people whose land we are on right at this moment, in this university is in Indigenous territory.... “How many know that? Invisibility, genocide, erasure, the voice that has been silenced and the story that has not been told. I am guessing Anna has not told this story anywhere else.” ...That’s needed, what he did, he stopped the student and validated and saw me, in that moment, not to the exclusion of anyone else. He made a correction which is what a good, um, Elder does...very familiar to me ...where he didn’t put anybody down, but still held the space for connection and at the same time held me up and at the same time held all the students up -very, very powerful, human act of compassion, care, truth and knowledge

Finally, a general comment was that wellness, not sickness heals. Some thought that if treatment centres and counsellor offices were more wellness oriented then perhaps success rates would be higher and people would be proud to go. Juanita says accountability is a cultural teaching that gets hidden by anonymity and confidentiality and therefore limits personal growth in every way because it becomes a failure to honour “what is yours of your experience.” She defines accountability as “taking what you have learned and having it be a part of you, something others can see” so instead of acknowledging that you’re “the brave one ... that awesome point ... where you're willing to do that work “you are made to feel “bad... less than... that’s scary” instead of celebrating.

Third, Spirit and Ceremony in many forms

Ceremony and spirit knowing connect our intangible knowledge to the practical. Through ceremony we ask for the knowing of all that surrounds us to become available as needed. This is as important to hunting as it is to counselling.

Spirit, Inner knowing

Gerry tells us, “there’s nothing that isn’t done with spirit in our culture, in our traditions, that is the key element in anything. That’s why we always open with prayer, that’s why we always, you know have the spirit world close to us.” The most unspoken, difficult to explain and key component was as spirituality, our spiritual beings. Marie connected it to takenshooknoooqua, knowing we are connected (land, animals, plants, people) but said it was more. It was also like choowaachotts, using Nlakapmux vision-seeking methods/learning but more because it also included huztoowaah, giving lovingly to family and community, “utter joy, appreciation of ... everything, which is a type of spirituality”. Vera explains it is this connection that gives us strength,

Once I learned that (their hardships) about the other people, about the other nations I started to realize, as First Nations people ... we have spirit, we have spirit. No matter what we have gone through in our lives they (colonizers, White dominance) have never broken our spirit and some of us can just get it right back.

However, Juanita mentions that although relationship with the creator and ancestors we can place more importance on things like the media and forget “the spiritual strength in our spirituality.” A relationship to spirit can show up in knowing like “... when I was a little child, you know, I just knew that peace was my path, I don’t know how I knew, I guess it’s just knowing (Babs) and Marie who says something similar “.... I always felt that, but in my own heart that, um, we had a certain strength and resilience.” Sometimes, spirit just has to be woken up says Vera, who describes when she went to sing Kwakwala to babies, “... soon as I speak my language those little babies rolling around ... they would just stop and I am not even beating on my drum yet ... it just has to be woken up, some of us just go through life, sometimes just before we pass on ... yup, to walk it up, to sing some of the songs.

Juanita says when helping others it is important to recognize honor your spirituality. She says what guides her is knowing that counselling is “like two um two spirits coming together in counselling and asking”

Anna’s grandmother’s dress story shows spirit is with us and listening helps us accept ourselves because we listen; a teaching Anna extends to helping others. When Anna was young she went to visit her grandmother who was having her other women, the priest and nuns over for tea. Grandmother Cecile had previously set the food out and went into the bedroom to change and when she comes out her dress is inside out. Anna continues,

I am really young, so I am thinking -do I say something? The little pad on the outside and the buttons -the dress is inside out ... It is not said directly but there is a teasing ... so she looks down and she says... “By gosh, but my dress is already

inside out and if I go back to change it they said it could just cause big problems and it could cause a storm to come too ...I just don't want to cause any problems." So there, she was completely just fine and everyone else was too and so I was. So I am thinking it is such acceptance ... she still just remains present to who she is and what she is doing and how she is doing it and the rest of the world has to just go along with it because she has an understanding of it and how it is supposed to be... And that's how it is for many of the ones we work with they already have some sense of how it supposed to be and it just gets all covered up...those kinds of little teachings that shake you up you know, because she didn't change who she was... when I know myself well enough to be myself that's all I can bring to the moment and to only fully be me.

Ceremony

Ceremony holds high value connecting to our spirits, ancestors, or teachings from all sources in addition to creating a healing space. Ceremony can be a small or big affair. Several smaller ceremonies were mentioned like: the tea and food sharing; a connection to land ceremony by simply standing on the land or touching; saying a prayer before doing something, lighting a candle before meeting a client or creating a circle to share stories. For Janie, writing is both ceremony and healing. Customs, like drumming and potlatching, were ceremonies that connected Vera to her strength. Juanita says through "ceremony or ... dream travelling... there is more than one way to get work done" so before she meets a client she prepares spiritually to lay out the intent and she lets them know when she meets them that she has prepared for their connection. Marie explains that circle talks not only creates a sense of safety because the circle is closed and everything said in the circle stays in the circle but also you have the circle "being tangible then to ... both spiritual and physical."

Larger ceremonies like receiving a family name, passed through many generations, hold high value and usually carry many teachings. She explains

There is a remembering of this name within my family system that I did not even know existed inside of me because I hadn't been given the name yet, but I had some knowing about it, because for Indigenous people it is of high value, that's why much time is spent in the giving and receiving of a name, lots of ceremony, to be named, to

give your name...and I carry her name so I look to a lot of my interactions with her (grandmother) as part of many teaching me how to carry my name

I interviewed Oliver in Quaaout Lodge, a conference and golf centre, on Little Shuswap Indian Band land. The feeling of being in the lodge is grounded and seems to share culture very respectfully. Oliver shares how the Elders did a morning stick ceremony before they built the lodge to decide where it should go. He explains,

Quaaout ... it means “where the sun’s rays first hit in the morning.” In the spring they came out here and waited for the sun to come over the mountain and put a stake in the ground, and in the summer, the fall, winter and this is where the rays, at that time hit the ground.

Colonial polices stopped potlatching, cultural dances or ceremonies. Marie describes what happened to her father. She said,

he did his vision quest when he was a boy and he had his vision and song and his granny, his mom said, “You know you can’t ever use that because I would go to jail if you do...She made him hang up his drum and everything.”

Fourth- success by preparation

A hunter that is part of a team must not only prepare himself or herself but also ensure they are aware of group readiness and know the lay of the land. In terms of counselling this means they take care of themselves through personal healing, and practices to be fully available and committed to the client’s well-being, be a part of the community, be aware of and respect history of the area, the family and the individual given by local knowledge keepers/community members.

The best equipment for counsellors, according to the speakers, would be the awareness and acceptance of more than one worldview.

Community.

Oliver said that “we (Indigenous) helpers are bound by the ethics of our people” which is different than other viewpoints (like western) so a session may not end in 50 minutes because, like Anna says, you go with when the time is ripe. A counsellor’s needs to ‘live’ in the community, be visible and contribute to the community. Vera suggests, “maybe not for everything ...Christmas dinner ... if they play a guitar, start guitar lesson, start a choir, be involved, people appreciate that. ” She says being part of the community is respect and if they sit isolated in an office, never associating with the people or mistreat people the word spreads like wildfire through the coast. She reminds teachers when she orients them that,

...if it wasn’t for our children you wouldn’t have a job...our children are important, they are the ones keeping the schools happening. If any of you can’t be nice to our kids you go sit behind a computer somewhere, don’t come work with our people

Know the history-community, family, person.

Babs says current written history is inaccurate so history has to be authentic and in addition to written material “there should be a knowledge keeper...someone who knows the ways of why (our) people are the way they are ...if their goal is to help us.” The history of the community is important. Andrea reminds us that, “First Nations history, even in my little village is complex. Everyone wants to tell our story generically, pan America, [but] even within households, everyone within the household has a story, has their story.” CF reinforces and explains more,

know the culture that you're working with ... every group is unique and there is variations within each tribe and that just because you know some you may not know how they all operate and each community has a specific way of doing things and, and until you know ... how it operates I wouldn't dive into anything ... always gotta be community driven and action based so people need to know that whatever you're doing with them is gonna come back and help them in some way, that it's not just going to be taken and gone again, because that's been happening for decades and now First Nations people are at a point where they're saying “no that's not

acceptable”. We need to be involved from the beginning and the middle and the end ... so that they know, they have ownership in there... that a lot of the impacts we have in our communities is a result of the residential schools ...some people may have said that they didn't have a horrible experience and some did and ...talking to some of the people that experienced that ... through documentaries... Kuper Island video ...so that you can get a kind of sense of what the experiences were like and how horrific

Besides community knowledge and history CF says having someone from the community provide family history is important “because there’s a lot of stuff that isn’t shared ... like you might not even know that they lost a cousin earlier on in the year...

Personal readiness- Self Care.

Self-care was seen as vitally important so counsellors can go deep, be okay to have feelings, not become entangled in the clients issues.

CF says learning about self-lays a foundation because,

it’s a start to having something to fall back on when you don’t know what you’re doing ...you can’t really tell someone how to deal with grief, you can just listen to them, hear them and ... you can offer what helped you get through it

Juanita defines says part of her self-care is the spiritual preparation she does before she sees a client is taking care of herself by connecting to that inner knowingness place and “having faith that whatever unfolds was already done, you know... the way of looking after myself but also a way of looking out for the other persons.” She explains her context,

We’re all here to learn something and that we are all spiritual beings and that everything comes back to spirituality... learning to listen to my own intuition about in regards to my own healing workshow things are all interconnected ... anything that you’re experiencing you need to be asking yourself “What am I supposed to be learning from this? What can I, what can I gain spiritually from this?”

Part of self-care is not getting entangled with client issues. CF says, “To keep that in mind that you’re, you’re only the helper, that you actually didn't experience it and your goal is to help that person learn how to deal with that experience in a positive way.” This is also

a part of Anna's self-care so, like her grannies and aunties holds her stuff in a little place in her heart so "I have the rest of my heart available for that person".

Fifth-Responsible Action.

When hunting buffalo responsible action is using appropriate approaches like buffalo wisdom for buffalos and not fishing wisdom because it is not suitable for catching a buffalo. Indigenous wisdoms say do only what is needed so there is enough for long term sustainability. In counsellor education this means to stay provide Indigenous knowledge in an Indigenous way with Indigenous principles.

Buffalos in buffalo country- appropriate action.

When educating counsellors in an Indigenous worldview Gerry says educate them in Indigenous ways. She says it is key to use educate in

the story telling tradition ...you would teach the teachings, cause the teachings come through the stories. The teachings are the basic foundation of Indigenous people and without that you, you can't, you can't be who you are ...as a child growing up with that experience it shaped my world, so if you're going to be teaching counsellors an Indigenous uh way, then they have to learn in an Indigenous way. Which would mean that you would have to bring in the teachers in our tradition who teach storytelling and teachings and the history and it's all included in one, it's not fragmented into different subjects right, we learn about the first world, the second world, the third world, we learn about the fall teachings, we learn about the spring teachings, we learn, it's, it's all"

Many participants said their communities and Aboriginal people uniqueness and diversity must be respected. So, when help is being asked of an Aboriginal who they are and the teachings they hold must be respected, with a reminder that Indigenous people are not generic or "pan America." Vera, Kwakwaka'wakw Elder, knowledge holder, cultural and language teacher explains her experience,

They (an outside organization) hired me to do the cultural part of the human services program but they didn't really mean it ...They wanted me to use the sacred tree book, the medicine wheel. (the medicine wheel was never traditional

principle/teaching on the coast). Well, I think it will be wonderful but you know but it would be wonderful for somebody from that, that area and we put in to our own Kwakwala words or something that relates to us from here.

Indigenous knowledge is not static so some practices that were effective years ago will not work today and some concepts need to be adapted to today settings. For instances, the value of storytelling as a teaching and learning method must be awakened because it recognizes our metaphoric aspects. Oliver says Indigenous people are visual and experiential learners according to our history because,

There was no public school system, right, so you listened very carefully when the Elders spoke ... you would learn by seeing, you would learn by watching having it come back and go into your brain so that is why we are visual learners because that is the way we were taught

Juanita uses this way of learning to connect with young people saying you have to “first be a visual and approachable person ... in order to connect andto be that person that can, can travel in different groups or different whatever.”

Doing what is needed today.

Heart was the most mentioned word by the participants and in the literature review. Heart, spirituality, learning, helping and culture were intertwined. Learning or counselling with heart was seen to be essential. A common comment was that university education caused people to lose heart, something Marie, who has been through college and university, confirms saying it is “too separated from me (points to her heart) ... impersonalized” and things to her must have meaning because they are either “meaningful or meaningless”. Andrea, a long time cultural and wellness facilitator, says one of her first teachings from her grandmother was carry a good heart – *dala xa ik noke*. She says, “our culture is a feeling culture” and when you drum, or sing and dance with your feet on the earth it starts to vibrate and you move stuck problems out of your body and let those songs heal you. She says you

can't do that every day so you have to start with finding ways to manage your feelings and the "western model of teaching a whole pile of people all this head stuff doesn't resonate with the village and none of it works for our people because it is just a quick fix". She finds many western trained counsellors are often not willing to feel their own emotions including crying and are even unwilling to let the client feel their feelings when what the clients' needs is for you, the helper, to "just pour love into them to help them through that pain". She notes than in counselling it seems you are not supposed to touch, show affection or hug because you "have to worry about what can happen to you legally." She says,

That is not our way. Our grannies hugged us. That's wisdom. They hugged us and made us feel reassured. When I taught with my granny, before you could teach anything about a song or dance or Kwakwala or history, there was a long line up of children and all they wanted was a hug...before we started the class she would just hug everyone before she started (smiles as she says this) ...in the Western model they don't promote that...And you need to connect (smacks hands together) for people to feel reassured.

Marie's mother story indicates love is needed because an aspect of healing includes acknowledging historical losses including language. She says it has become very important to "have acceptance as well because there was so much disallowance or dis-acceptance". She talks about her mother saying she was

a really tremendous role model for love and she often spoke of love and she said, "We love one another." She said, "Not just our families, we love one another, we love each other in our own, we have always loved each other," and she never just said it, she was it. She somehow embodied love so I feel I love in that way ... she had no qualms ...about sharing that.

Marie then tells a story of her mother feeling so bad for a little girl that was crying that she cried with her and she was "genuinely crying and ... and then that little girl stopped crying." Marie says "sometimes that happens in counselling, we cry together, heaven forbid, I don't think you are even supposed to" but from an Indigenous point of view "it's a way of

connecting”. Marie’s story of love was something my cousin Janie, overwhelmingly gave to me along with everyone she was in contact with during our day and a half interview visit.

Oliver told an old story that the Creator met with the animals of the medicine wheel to decide what to do with spirituality with the coming of the Europeans. After input from all the animals he decided to hide spirituality in the hearts of the red people. The full story is in appendix I.

Oliver suggested that people needed education in the right way in order to change. It had to be personal and mean something to the person learning. Quaaout Lodge, a vision of Secwepmec Elders in Little Shuswap Band territory is an example of doing what’s needed while embracing Indigenous principles. Oliver explains,

You can’t go out and hunt and fish and trap any more so you know the exchange now is working and that is all here to replace that with this...but get done in a way that it is culturally friendly and culturally learning to other people, to other races ...I don’t develop any more than what is here already. Like this building. We got a gas station. We got a wellness centre. It covers up the land so we got we don’t do any more than we have to and the development that has been done has been done in a way, you know, an environmentally friendly way

How much do we need and at what cost? Oliver says we need to ask ourselves,

Do we need another pipeline, so we need another blah, blah, blah? Do we need another and so forth?... It’s like looking in your vision when you ask yourself if you need it. I can give you my phone, and you can accept it but you know what else comes with it? I not only give a gift but I give you a responsibility of

Prior to becoming chief for the Little Shuswap Band, Oliver was an alcohol and drug counsellor for twenty-seven years. He says that sometimes the paperwork brings out fear in some so he needed to know when it was time to just listen. He explains that a lot of people

just walk up and talk to me. They used to come to my office when I was a counsellor and we would just sit there and talk. We would be so far into discussion, our past lives and what’s bothering them that, uh, the paperwork was not necessary then it was just the exchange of the words and the, uh, compassion you had for the individual to help them. Like a lot of things people go through don’t necessarily need

heavy counselling just to know that you are there and you can listen, just to listen and not to offer an opinion, it's very healing to people and get it off their chest and they come back around or catch you somewhere else in the community and you talk it is more and more healing

Doing what is needed as a counsellor may mean there is more needed: more time, more commitment, more support, a broader understanding, more integrated service, more community involvement. Oliver gives the scope,

When I was counselling it had to be more than just a counselling...its all part of your walk and your talk. Are you going to support for this individual and treatment?... They know that you are there for them and you are not trying to get rid of them out of the community because they are a problem or they see it as a problem with themselves. It's a healing process and you go to those graduation ceremonies as well, its a recognition not only to self but it's a recognition to others that they can do this stuff, right. The process of healing from abuses and addictions is always there, being taken from addiction to life. A lot of them have to learn how to be parents again; you know there is residential school. They have to learn not only how to be parents but grandparents. It is always a continuing thing it is a long way to go for a lot of workers and they have to learn, be, accept things as they come and it never really gets overwhelming. It's just in your mind the difference ... the day never ends when you do a job like that, it never ends, never close a file until the person is gone or whatever...no, you don't stay away from them! You are part of the community; you are part of that group, even if your client joins AA

Counsellors need to be authentic and they need to be able to show their feelings.

Juanita said you have to meet people where they are at, allow them to feel safe and be authentic because people in addiction "can read people and their behaviour so quickly and easily and ...they'll be able to see right through you so if you haven't done the work ... either no work done or harm done."

Marie says another distinction in Indigenous education is how we teach counselling. As a team developer of the Native Human Studies program in the 1980's and the current Chemical Addictions Worker Program they found many things aspects of educating in an Indigenous way. They found personalizing the education, healing the heart, teaching with

heart, recognizing spirit, and including cultural practices and ceremonies were helpful. One principle was holistic teaching, which she explains is,

physical, emotional, mental, spiritual, all those components have to be there to reach anyone...sometimes when we approach a person ...it is easier to talk about the physical because it is tangible and we can identify something that may need changing and improving whatever then going to the emotional and talking about feelings ... the other is I think with the mental area we give little homeworks, ...the spiritual is really big because, in my view, that's where we lived.

After the hunt: sharing, acknowledging relationship to others, to land.

After a successful hunt I show my gratitude for connection to spirit and animal guides, all beings and to the land through sharing and generosity. As a helper, sharing and honoring all relationships, including to land and place is a vital Indigenous principle.

Sharing, Generosity

I had a prior relationship with everyone so there was already a relationship of sharing: healing, sleeping, laughing, crying, travelling, eating, learning, etc.

Vera, 'Namgis Elder, Kwakwaka'wakw language and cultural teacher shares cultural teachings to children in her own language because "I have grandchildren and I want them to never feel shamed" because she "was so ashamed of being embarrassed about being my own family". One teaching she shares is "maya'xala", which translates loosely to respect. She says to the children,

Respect who you are, respect your environment, respect your family ... You deserve respect too...you have given me a purpose and what I have to share with you is I want you to be proud of who you are. Don't be arrogant because it really does not strengthen you here (points to her heart). Don't be a snob. I am talking about the tribe you come from. Learn everything you can about it, because it really does strengthen you here (points to her heart).

Sharing food was a part of almost every interview. Anna saw it as a part of therapy where food was seen as welcoming, basic act of connection and caring. An Indigenous view

of learning is sharing. Anna says, “the agreement is that you are coming into learn, that from an Indigenous perspective you don’t just learn you are also teaching you know -that relationship being a student and a teacher at the same that exchange that occur.” Oliver says contributing from who you are is not acknowledged in the current educational system and Anna says it is because there is an “I know, pouring information into the student’s head” without any expectation of exchange.

Sharing is part of relationships and Anna says the beauty of Indigenous frameworks showed in how we were meeting for the interview, a way that was not “included in our field of mental health.” She noted I brought “medicine to ask what, where are you with some of these things to help me... bringing a small gift, a little giving in exchange of our time together ... it’s an acknowledgement of relationship building... it is so beautiful to experience it and embody it.” Significant sharing occurred in all the interviews: their time, their knowledge, a little visit, often food, and the warmth of relationship and connection.

Relationship.

Many interviews left me with an initial sense of confusion because the points seemed scattered and I wondered if that was my anxiety. However, as I listened to them repeatedly during the transcribing, I realized they had made connections to diverse items forming a more whole relationship, like everything depends on everything else, and all I had to do was follow the words like breadcrumbs to lead me home. There was also an unspoken relationship and connection to all the interviewees. Marie thought this may be particular to Indigenous people whether you know them or not. She says,

I think there is a certain form of acceptance or identification or something with one another- our Indigenous ability to recognize one another somehow... We know one another somehow... and we know it somehow and they know it

Relationship to self comes with a sense of identity. Some participants forgot how valuable they were as Indian people. Others had to be reconnected to their culture. Others never forgot such as Marie who says “I was, in my view still proud to be an Indian, even so, lots of negativity around it. I never really doubted my Indianness.” Her education and healing path was driven by a sense of importance of being an Indian. She says, “I felt it was really important that we bring forth this Indianness, this nativeness, this ancestry, this whatever.” While she was on her education journey she learned that, “it is really important to hear about other people, other Indigenous people’s successes.” Vera says learning who you are is important because it can give you a sense of belonging, or “maybe you know how to do things that I will never be able to do... but you are just as important as I am.”

It seems that valuing ourselves as Indigenous people still involves dealing with the colonization. For Indigenous nations and the settler nations that came to our land this past is still unsettled. Juanita talks about what has to be done. She says, “it’s a huge piece of work cause that piece of work goes back generations.” We need to think in terms of our youth and the next ones coming. Juanita young enough to miss direct colonial trauma says,

it’s so hard to wrap my head around because it is historical right? That’s, that whole colonialism and genocide and all this, these issues that we have historically and currently and when we try to find that space, that’s where I think a lot of the challenge is you know for our people, is to find that self-worth in order to be able to even do this type of work, to find that inner knowingness, to have enough in themselves to get there

Marie reinforces that it is important to deal with because “we were becoming disconnected ... residential school... other school... and in our language losses I think we encountered many things.”

Juanita says valuing her children means valuing them for learning their lessons in their way and that to her “is like the money.” Part of helping youth share the lessons they

have learned is through a youth collective called Red Rising, five young people, who talk about their sobriety journey and talk about why. She explains

when I look back over my journey, one of the biggest pieces that I've ever learned was ... why, why do we do that? Why do we do ceremonies every month? ... why are we supposed to do this? Why do we have to have a sweat lodge ... and when it comes to questioning the spiritual practice or who we are as a people I would always get my hand slapped, like by my mother, my aunties, everyone. You don't question, you just ...do it, you just don't ask ...I never understood why and so that was, in my, in my education ...I started to say "well how in the hell am I supposed to like bring this information forward if I don't know who, when, where, why or what or any of this and how ...if I'm gonna just go through and do the motions, how am I gonna give that forward?" and so, I still don't really have any answers for that really, besides the fact that I believe how important how it is

Anna says a relationship of welcoming and sharing is important when working with native families and children "because that's a natural place of establishing like our humanity, our connection" and she sets the tone with her warm and comfortable room, the food she shares and small gifting. Marie says, although she doesn't find it taught in any books, being personal is important;

in the beginning of things (in a counselling session) ... we talk about our families or we talk about our relations ... we talk about our aunty and also in my generation and I have used the language to speak, talk about language, talk about where we are from, talk about geography, talk about all of that, its embracing the personal then as opposed to not being personal ... that is really important as a beginning point

Juanita sees the counselling relationship as "two spirits coming together, not counselling as in the sense of "I'm going to tell you how to do" but a process that includes honouring her "own spirituality" and that has helped her learn to trust "that I don't need to just keep rambling, that I can pause and hear what it is that I need to say or hear, you know, hear it out here ... you know, combine that inner knowingness as well as providing

contemporary um or western knowledge “ and I know I have done it because I feel it “from the bottom of my feet to the top of my head

Oliver talks about the relationship the client has with everyone, including the counsellor,

as a worker you are the main thing to talk and the thing grows and grows and grows. You impact your client, you impact their spouse, you impact their children, it's the whole thing ... It begins the intergenerational stuff with your great, great grandpa takes a drink of whiskey and it goes big that way and you just gotta make the talk down kind of approach ... You have an impact on everyone that way ... They keep everybody in check you know ... you are working with a family ... Whether you know it or not - people watch you, watch how you talk, how you walk and they watch how you treat one another and rather than pull you down like crabs in a bucket they will say you are doing really well, then they cry, say nice job all this stuff. It is just recognition and it has to come together as a group and as a family and a community where you have that recognition for that an individual who has done really well.

He says, even if people relapse his community recognizes the person's achievements and “we try to get him back on board.” Oliver suggests a way to build this awareness into a counsellor is a relationship to self. He says,

So in our language we have a word it is called [kanookanshoot], it means help yourself, [we can shoot], it means see yourself so when you put those two together - if you can see yourself, you can help yourself, if you can help yourself, you can help others.... So after that's done you can help others.

Connection to land and place.

Everyone made comments about connecting to the land. Babs explains the value of connecting to the land, “Haidas were always taught to live off the land, I mean at one with everything, all the different seasons. To be on the land um, it's grounding to be on mother earth and it's cleansing to go into the ocean.” Andrea says these are ancient practices that people are trying to renew their connection to land, something she experienced as a child and

something she wants for the next generations. Anna offers connection to land exercises to trauma history and complex trauma clients as ways to heal. She says,

I give explanation that a part of their work is to come back in their body and because in order to survive we have spent a lot of time out of the body and I give gentle exercises that have to do with the land... just this short 10-15 minutes... where they just ... experience the land and a later point in the work ...have them intentionally talk about the experience ...how was it to feel the grass... stones ...to breathe... touch the water ...and I might tell a story, about this land, about what it means from an Indigenous perspective ...that kind of knowledge or knowing about land or place ...that is not really a deep concept classwork that is being done today

The raven and the fish story makes the connection to land, animals, humans and health. Gerry says,

Health is the stories about raven showing my uncle, for example, where the fish are because he was a very good fisherman and I said “Uncle, how come you always catch the most fish?” ... “Oh that’s easy” he said, “raven always tells me where the fish are.” So I grew up with this understanding through the stories about relationships with animals ...my own experience about the value of storytelling in, in the well-being, the wellness of our, of our beings and how, how our Indigenous view of the world is shaped

The overhunting occurring in Oliver’s area is also occurring in the area I live.

During hunting season, we, the locals, see slaughter with usable discarded animal parts on the sides of the road in disturbing numbers along with the beer cans, the onslaught of ATV’s and partying. I suggest this is the result of disconnection to land but Oliver says it a lesson about greed that we must learn and he tells a Sitting Bull story to illustrate. He says,

in story of the battle of the Little Big Horn, where, uh, Sitting Bull, he told his men not to take anything from the warriors, the soldiers when they killed them. “Leave them and just go back as you do, your generations will suffer for years.” ...They didn’t listen to him, and they took the horns and they took the knives and they took the guns, they took the hats, coats. So they just actually robbed the dead and it was a lesson that Sitting Bull was trying to teach them. It was all part of his vision but, uh, they didn’t listen so now were are left behind to pay for that, the greed that until we learn - quite the story, eh...that’s uh, that’s what the old people told me a long, long time ago, and they came from South Dakota. They are the ones who told the story.

However, the destruction of the environment affecting traditional food supplies and ways of living were heard with a sense of loss, disconnect and a feeling of anger. Vera spoke about the loss of “our soul food.” Andrea said the fish farms devastate the environment around and below them, something no one sees because it “looks pristine.” For Janie, and myself, disconnect and loss is dominant because we do not live near our traditional homelands and Janie said over and over how much she wanted to go back to the traditional land, to interview the Elders and re-connect somehow.

Seventh- Reflection and keys to go forward.

After hunting we reflect on our actions to choose future pathways for new improved, wise ways. This is the same in hunting as it is for counselling and counselling education.

Mountains or molehills

A common question and comment was whose views made the decisions. Babs questions who would decide the competence of counsellors in a combined education system. She questions saying “A Non First nation would have no idea. So how could a non-First Nation help a First Nation when they have no idea?” and recommends “whether it be a First Nation or a non-First Nation” they are going to work in that “the first thing they do is find out about, about that community”, views shared by most of the participants. What are their protocols? Cause every first nation is different.” Oliver suggests we question all current practices to see if they are being done appropriately. He asks these questions, “Who is on First Nations health- a couple of (meaning Indigenous) but who is on First Nations Health, above them, telling them what to do and how to do it?” In addition to questioning who makes the decision, Vera suggests, “Sometimes you have to bend the rules.”

Oliver notes that in the past “less people stood up to say, I am okay because of who I am” so perhaps it is this sense of self that will help us go forward. Many ways to do it differently were mentioned: being more visible or more involved in the community, learning the local history, working with the whole scope of relationships, or using time differently. An example, is to consider time. This may mean a commitment beyond closing time or the standard session length. Anna explains why,

a session can go for a couple hours and that includes food. That includes stretching or movement and that is Indigenous frameworks that when the spirit is moving you stay with it

There was underlying doubt that things would change. There was doubt the historical records would be accurate, that racism would stop, that the colonial policies responsible for destroying the environment would change, that they would ever regain important Indigenous ways, or that Indigenous ways would be equally accepted.

Conversation still centered on getting heard by ‘them’ or ‘them’ taking action. This makes it important to hear Oliver when he says,

the trust level between native and non-native people was not there. I don’t think it ever was since the contact, since residential school ... everything, all designed, all, already made before it comes to you, even the programs that they deliver within the First nations communities are delegated programs...they might say it is culturally sensitive but the only thing about it is it belongs, no, is delegated to an Indian man...like native addictions and then they get paid to tell it

Oliver explains there is a loss of self in the current system of institutionalizing; school, workers, unions, etc. He says all these create situations telling us we have

really lost touch with yourself, you have lost touch with your responsibility to determine where you are going, what to say, how to act- you know-take an oath...so it’s one thing after another ...In our language they say sweti7 ri7, who are you? So, who are you, who are you - you are your great, great, great grandfather, your great, great grandfather, your great grandfather, your grandfather, and you, ... when you live a life that doesn’t categorize you

Marie wonders if the same learning and education that was important for her will be the same for the younger generations because they have different experiences. Oliver thinks people have “given away their responsibility to be educated” and,

let the media inform them about what is going on, rather than learning it themselves... they send their children to schools ...instead of lets go for a walk and I will show you something, yah sort of a walk with grandfather or grandmother, you learn ... they don't take the time to do anything that will be a benefit to them.

However, there was an acceptance of education. Most had post-secondary training, notably Dr. Marie Anderson, who earned her Ph.D. at age 70 with a thesis on Nlakapmux grandmother's wisdom theory. Extensive involvement in culture or band affairs gave other participants more than equivalent to a masters or Ph.D. university education.

Keys to educate.

I could not find a place for some themes but felt they were significant to creating change in the educational system. Listening, cultural humility, realizing we can only heal self, the need to keep the big picture because everything depends on everything else, spirituality is the big picture, and if we get the value of storytelling we get the value of teachings at many levels.

The intention of this project is to listen. Huthila /Listen to stories and wisdoms of Aboriginal people and have the educational institution listen to their words. Andrea explains the value of embracing teachings and including Indian knowledge. She starts by explaining what helps in her village, saying,

in our ways we talk about uplifting, that is the true tradition of our people... those are the true words of the people... yes, however because of a lack of healing on a grand level in every, in every profession, in the households and the parenting that is not where we are at yetwe just re-connect people back to that belief...that is the truth... if our grandparents was here they would uplift everyone...they would do their best to uplift everyone...and I am not saying that ... our grandparents didn't have a shady history neither, they all have, they all have history

While Anna used the words cultural humility, the idea of being humble with a client was shared many times. Anna says there needs to be a “systems change for how they prepare a culturally humble healer” because “so many of our service providers working with non-Indigenous people walk in with that same attitude I had as that young girl - “I know, ya I know about that theory and application, I know, I know, I know “. And the counselling student comes in with “a large level of not knowing and it isn’t just Western knowledge that fills that gap. It is a way ...larger container that has to hold a place of, of willingness to keep learning.” Juanita wishes to embrace the spiritual aspect because she “doesn’t want to cause more harm” and wants to leave her children

A clean, clear path for them the best that I can and that, to me, is making changes spiritually, mentally emotionally and physically and bringing that awareness forward to them that they witness the growth in me and the change and the shift in me and they also have, you know, like a almost like a map, you know, of how to live their life that way as well

Oliver thinks “the self can change.... it can change for you, doesn’t mean it is going to change for everybody.” He goes on to say we need to consider if the changes we make to the world, like pipelines, we need to ask ourselves if “that change will be what you want it to be ...how long is your job going to last, when is that pipeline going to be done, the one you are going to sacrifice your well-being for? He also says we have to learn about the “big picture, regardless of what it is we have to learn about, we have to learn about ourselves and we have to learn about... how we affect the world.”

In counselling, this can mean knowing who is all involved in someone’s life, their personal history. Juanita says it also means looking at counselling on a spiritual plane because it helps work with any age client, is a way of connecting in ‘other’ ways, keeps her

present to what is needed, and honors her spirituality. Her “two spirits coming together”

overview helps her because it is

takes away that um unaccountable for your problem and so I’m going to help you to fix it where it takes away that accountability because and so when you look at it spiritually, it’s like okay, I can help you in this way ... that’s helped me to tread in some pretty deep waters with people... being able to go to those places with them and not be run down or not be overwhelmed or retraumatizing myself

Participants are sharing stories in their own language, especially to the children, “stories of Skelep, the coyote, the bears tale, all those kinds of stories that is how they learn we are storytellers” (Oliver). For some, ‘story’ must be valued as a word, a deep way of expressing oneself and a teaching. Gerry provides some reasons to value story and storytelling.

as time goes on it, your understanding gets deeper so it’s told over and over again and your understanding changes with your maturity ... a form of counselling... way of seeing the world, the way of knowing that I’m connected to everything which is really vital for our emotional health story telling has knowledge of the history from the first world, when the world was first formed all the way through to, to now and so we learn about the first world and in, within those are also the songs and the stories, you know and the dances sometimes, so um and there, and there’s knowledge about everything, star teachings and they only come out in January and you know there’s like just um within the stories is all the knowledge that we have gathered from the beginning of time and they’re passed on and this is where we would have to say that the world is not flat you know, because there’s, there’s so many worlds within those worlds and, but we don’t know that until we learn the teachings and the stories

Courage to start a circle.

These final sets of themes are ideas to go forward but they overlapped or I couldn’t sort out where to put them.

Marie gives us words to go forward, much like Vera did. She says, “we need courage, and we need to step outside the box.” She says learning starts with the circle, like in counselling. Indigenous people value experience as education and many saw the knowledge as equivalent to university status. Maries realizes that Indigenous education “is

lifelong, its, is not just compartment like college, like university. I believe in lifelong learning, it is life long.”

The final quote from Marie sends us on our way, “We are constantly becoming, and if we trust ourselves enough then or if we feel comfortable enough then I think we just are.”

My growth

I started this research uncertain of myself. I have had very little ‘cultural training’. I do not live near my ancestral territory and am far removed from Cree teachings. Yet, I felt supported by lineage. The moccasins that have carried me through this journey are well worn, dusty and tired from all the colonizing, decolonizing, racism, imposed etic rhetoric that has gone on for too many years defying any logic I have about actual change. What I received spoke volumes. The exchange with each participant completely embraced *mahtahitowin*, sharing. I left each person enriched with research material and personal growth. I felt the ground beneath my moccasins, grounded in Indigenous thought like coming home. I felt the learning, sometimes like pebbles on the road, sometimes like wading through mud. From their words I heard immeasurable amounts of heart, spirit and commitment to being Indigenous and these will be my guiding lights. I am ready to move on, change my moccasins. My next journeys will be towards more learning of my heritage and language. I thank each person for teaching me the importance of both. The storytelling and the meeting of a storyteller, Johnny Moses, was the highlight of the research. Stories heal, help, humour and live on to be used many times over.

Summary of Chapter 4

Chapter 4 had two main parts. Part one were condensed stories, so the reader could get a sense of context and make their own meanings. The story approach follows Indigenous

concepts of story as one's own learning process and relationship to the whole. The second part described the themes that made meaning from the strong messages and were contained within the metaphor of a buffalo hunt. A buffalo hunt metaphor recognized the dynamic nature of knowledge and the spiritual connections needed to embrace the many teachings in the Indigenous hearts and minds of those interviewed.

Chapter 5 Mino-pimatisiwin, Hutililalas

The good life
Hutililalas, learn to listen

The interview experience, the stories and themes offer three main concepts for the three ears of educators and course developers. When I listened the first major concept I heard included the importance knowing who we are by acknowledging our blood memory, generational hurts and being authentic. I was told that a full life includes opening our hearts, showing love and feeling to others and to our land and place. Third, I heard the call for spirit in all aspects of our lives and which shows in valuing the wisdom of our Elders.

This chapter shapes these main concepts into a suggested development model for counsellor curriculum, comments on some areas within the curriculum, and offers considerations for further development.

If you ask many counsellors, mental health practitioners or therapists where they received their education or training many may tell you where they attended school or what courses they took. Since this is was research for counsellor development it is notable that not one person said their Indigenous knowledge came from a book or institution and yet they all felt, quite strongly, that Indigenous knowledge was needed in current counsellor education.

Margaret Kovach (2010) reminds me “an Indigenous paradigm centers Indigenous knowledge “(p. 42). Although decolonizing perspectives were received and seemed inevitable based on the centuries of past and current colonization, they are, however, are within the “settler discourse” and within the “critical theory aspect” of the “transformative paradigm of western tradition” (Merten, 2005). Thus, a curriculum will contain decolonizing

steps that focus on learning Indigenous knowledge in Indigenous ways for the purpose of expanding the capacities of counsellors.

Based on this research I suggest three main concepts form the steps to an Indigenous educational curriculum sharing equitable placement within a current university counsellor program. These concepts are: Knowing who we are, our connections to our worlds, and acknowledging spirit. These concepts overlap and crisscross like a web or a dream catcher to remind us of the Haida law, gina'waddluuxan gud kwigid; everything depends on everything else. The web of the dream catcher forms the safety net for our dreams and provides remembering that our worlds are more than physical matter. The graphic design of a dream catcher is presented to summarize the research findings, recommendations and thoughts for the future. The dream catcher metaphor came through the participants.

The dream catcher embraces aspects of the medicine wheel and the concept of balance. Overt aspects included in this wheel/circle are the: cardinal directions (east, south, west and north), all races of the world (yellow, red, black, white), and all realms of being (spiritual, emotional, mental, emotional). Unspoken are all other attributes the wheel embraces such as the seasons of life, animal or plant helpers, stones or more.

Anna talked about holes in the net from colonization and its effects but says Indigenous community still holds the knowledge to be intact. Marie said, "The start is with the circle. In the circle, the circle provides safety...it is a comfortable place to be". The quadrants are from the Elders says Oliver;

we go to our Elders, we are raised by our Elders and they said there is no right way, there is no wrong way, but it is Judy's (the name is an example) way to learn ... you could be an intermediate learner or newbie, even at the age you are, a new learner, a novice. That is why there are four quadrants ... it does not matter where you step into it, if you are an adult learning a child's words; you are still learning your own language.

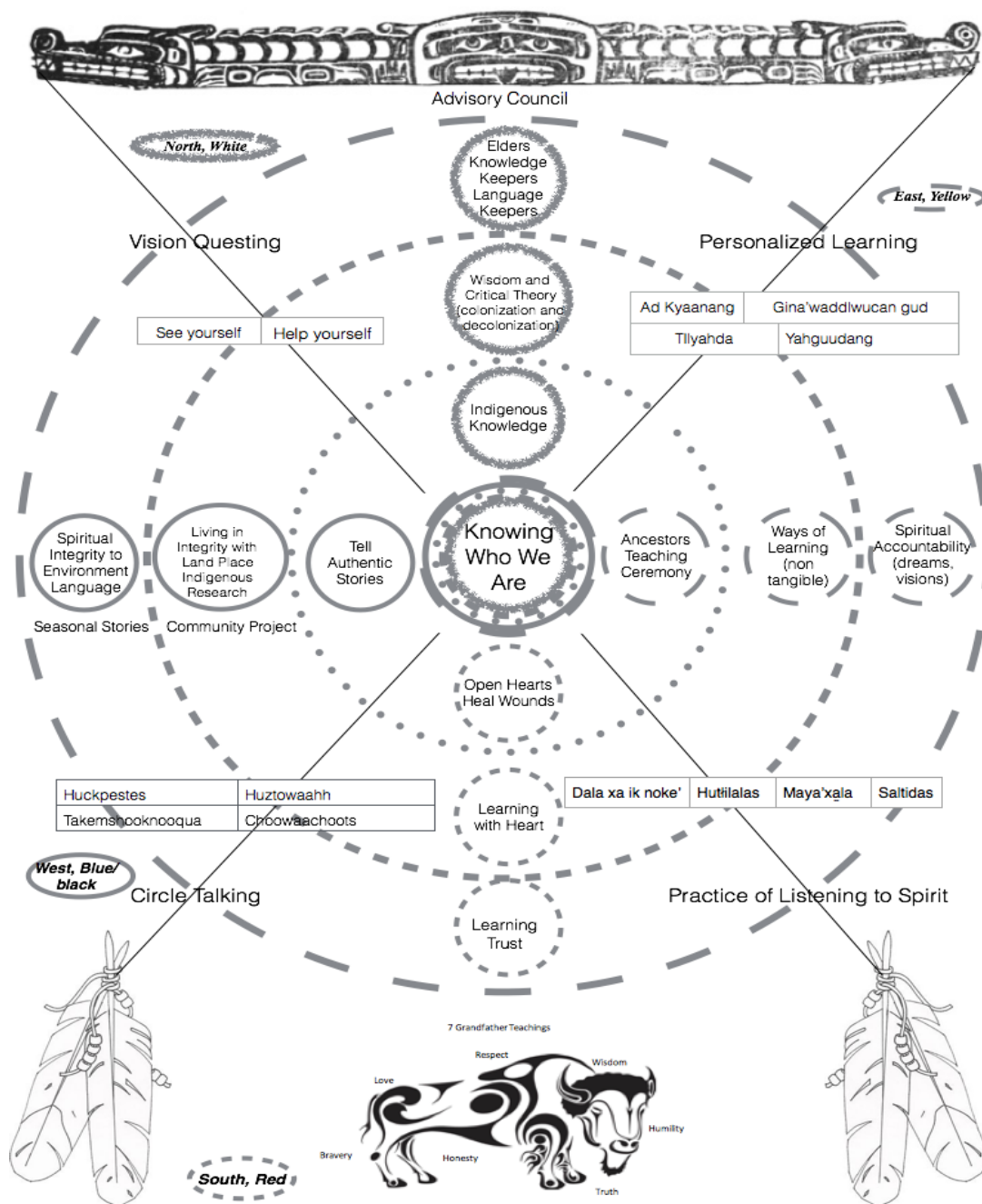


Figure 1. Indigenous Curriculum Development model using Dream catcher design.

Permission for use of buffalo given by Arno Lukas, artist. Buffalo originally drawn in pen and ink for his late father, a shamanic practitioner. Feathers retrieved from <http://pixgood.com/native-american-eagle-feather-drawings.html>. Image of the Sisiyutł retrieved from *The Thunder Bird Tootooch Legends*, by W.L. Webber, [1936], at sacred-texts.com, p. 26, and artist unknown.

The quadrants are also representative of the four overarching principles – that everything encompasses the ancestors, heart, spirit and an experiential way of learning. Kwakwaka'wakw teachings include sisiyutł, a two-headed shape shifting sea serpent, a

concept similar in other coastal nations. I entered Alert Bay to interview Vera and Andrea under the sisiyutł, who is like a sentry to the village. Andrea says the sisiyutł always allows us to choose so is a symbol of balance. I received permission to include the sisiyutł and acknowledge the Kwakwaka'wakw people for their generosity. The buffalo is part of the grandfather teachings in plains culture and the feathers are universal to all. This model is not intended to be a pan-Indian or specific representation of the participants' heritage or their cultures, but to loosely represent and respect the diversity of the people interviewed.

During the theming I started looking for sources that seemed to encompass the knowledge shared by the research participants and was relevant to the intent of this research, which was to present Indigenous knowledge and ways of learning for inclusion into post secondary counsellor training. Two main sources seemed appropriate. While a main intent of both sources was to include Indigenous knowledge into post secondary education the aims were slightly different. *Indigenous Presence*, co-authored by Dr. Margaret Kovach, Dr. Jeannine Carriere, Dr. Harpell Montgomery, Dr. M.J. Barret and Carmen Gilles (2015), was an inquiry into how well teachers and social workers were being prepared professionally (through education) to “consider Indigenous knowledge systems in their practice.” Their voices call for “creating opportunities for dialogue on how to imagine and envision Indigenous Presence in post-secondary sites “(p. 7). This research is part of that dialogue. The second information source was *A Proposed Master of Social Work Based in Indigenous Knowledges Program in Manitoba*, an article written by Hart et al. (2014) presented the background and discussion on a model of an Indigenous based social work program they developed for the University of Saskatchewan. Their proposed Indigenous based model was developed by an Indigenous caucus in a “ground up” format “rather than *tinker* with the

existing MSW which is built upon Euro-Canadian ideologies that reinforces the marginalization of Indigenous knowledges and practices” (Hart et. al, 2014. p. 2). I reviewed this model, acknowledging that the study participants I interviewed shared many of the same views, and used their proposed social work model as my base. Further, I acknowledged their stance that it is better to start fresh than modify from a worldview that has held the oppressive stance for centuries (Hart et. al, 2014).

The course program suggested by this model is meant to share equitable space within a master’s program for counsellors. Kovach et al. (2015) would call this an ‘inclusionary academy” (p. 13). Suggestions were to vary the education of Indigenous ways by including full stand-alone foundational courses; cultural retreats; intensive sessions within western programs; and continuous small segments within the western courses.

This section will present various points and future considerations for each step within these three main concepts:

Knowing who we are; Connectedness; and Acknowledging Spirit.

Concept One: Knowing who we are

Using the holistic principles, the concept of knowing who we are forms the hub to this proposed Indigenous curriculum and includes: exploring our **ancestry, teachings, ceremonies** (spirit); **opening hearts** through White Fragility and **healing** wounds (feeling); telling **authentic stories** in **Indigenous history** (experiential); and awareness and understanding of **Indigenous knowledge and Indigenous research** (mental).

Ancestors, Teachings and Ceremony.

All the participants’ opinions agree with Art Solomon, the late Ojibwe/Anishnabe who says that in order to know where we are going we need to know where we come from

(Poslun, 1990). Many said learning who you are can help gain a sense of belonging, importance, what you can contribute to life and an appreciation of other people. The value and effect of exploring one's ancestry to increase an acceptance of other worldviews or improve counsellor-client relations is a topic for further research.

The many teachings given in this study is only representative of the people interviewed but any educational program needs to find and incorporate valid local Indigenous knowledge.

“Ceremony is an obligation for renewal in the life cycle” (Hart, 2002, p. 104) and according to the participants, could be small, like lighting a candle or large like a naming ceremony, or acknowledging an accomplishment. There is a difference between an event and Indigenous principled ceremony. Vine Deloria, (2006) says contact with “the great mysterious power” needs to precede the development of ceremonies and rituals. He explains the reason for ritual and ceremony is based on the awareness that knowledge “deeper than what was originally allotted to humans was only possible if the spirits, though meditation or other creatures shared some of their knowledge (p. 16)”. This process of acknowledging the spiritual aspect of ceremony is key to experiencing the value of ceremony so must be included in the development of any ceremonies within the program. Ceremonies include prayers. Many spoke of cultural songs as teachings but my aunt sang with her soul and Lee Brown (2004) helped me understand the importance of her singing. He spoke of Dale Running Bear, a Dakota, who said “our songs are prayers” (p. 6) and further explained that “each word spoken is an exercise of power and a use of medicine ...singing is the concentration and magnification of this power” (p. 6).

Indigenous ways recognize the student-teacher-student flexibility where, in Anna's words "the agreement is that you are coming into learn, that from an Indigenous perspective you don't just learn you are also teaching you know -that relationship being a student and a teacher at the same that exchange that occur."

Open hearts, healing wounds.

Trauma numbs our emotions so therapy that gives emotional language allows clients to relate to others. As counsellors, we need emotional strength to sit with "another person's human rawness" in the can't stand, too much emotion moments that healing occurs, a place Tian Dayton (2015) calls "the trauma vortex" (p. 2). It is this place we need to practice being in as therapists so we can go deep places with our clients. We need to do our own healing not only for the client but for ourselves before we can help others, like the Secwepmec sayings to see yourself, help yourself then you can help others.

There are realities that need to be talked about openly. Is trust possible? What were the settlers looking for? What is missing today? An intellectual discussion will not help. The heart must be involved in order to examine and change. Vera acknowledges same old, same old colonial ways. She says

it doesn't matter if they (non-Aboriginal) understand some of our customs.... for us to be acknowledged the truth, that is what happened to us (colonization, racism, superiority, etc.), and it is still happening today, it is not any different. It is in a different time but the whole attitude is still the same way.

If we want to change, we must get through this. Survivors of colonialists must let go of their colonial amnesia, their unwillingness to remember the past (Adams, 1995). A Cree person might call this *ayiwahkemowin*, thinking oneself is greater than the next person – elevating oneself as righteous thus becoming challenging, as one of the issues of colonialism. There appeared to be a lack of faith, spoken and unspoken, that the dominant

western culture of oppression was going to change. Robin J. DiAngelo is an American academic, lecturer, and author working in the fields of critical discourse analysis and whiteness studies introduces her concept of white fragility with her personal statement

I grew up poor and white. While my class oppression has been relatively visible to me, my race privilege has not. In my efforts to uncover how race has shaped my life, I have gained deeper insight by placing race in the center of my analysis and asking how each of my other group locations have socialized me to collude with racism. In so doing, I have been able to address in greater depth my multiple locations and how they function together to hold racism in place. I now make the distinction that I grew up poor and white, for my experience of poverty would have been different had I not been white” (DiAngelo, 2006).

In Robin DiAngelo’s article, *White Fragility* (2011) she says that there is a racial protectionism that insulates whites from racial stress by the larger social environment such as institutions, media, school textbooks, advertising, dominant discourse, etc. She suggests this protectionism creates a white fragility that when any amount of racial stress occurs it elicits a range of defensive moves and emotions like anger, fear, guilt, arguing, silence, “emotional incapacitation, cognitive dissonance... claims of being beyond the need for engaging.” (p.55) All these tend to maintain a cycle of keeping “the content comfortable palatable for whites” (p.55). She offers using white fragility as a framework to look at race issues, “starting at the micro level” (p. 66) because whites need to build stamina so they don’t become triggered and ultimately distract from meaningful interventions. She maintains, “... if we can’t listen to or comprehend the perspectives of people of color, we cannot bridge cross-racial divides” (p. 66). Opening our hearts through Aboriginal ways will help us learn better because cognitive learning is hampered by a weak heart low in affective capacity (Brown, 2004).

Anna says to non-Aboriginals, “Don’t be so fragile, look at me, I survived!”. This, perhaps, is a starting place for opening hearts in order to critically explore issues of white

privilege, white fragility, racial identity, trust and to prepare non-judgmentally for the experience of Indigenous knowledge and trust building.

Telling authentic stories in Indigenous History

The aim, of telling authentic stories “is to deconstruct oppressive and colonial structures and reconstruct, in a contemporary sense, what has been previously destroyed” (Hart et. al, 2014, p. 1). Participants said any Indigenous history, no matter what media is used, needs to be authenticated by knowledge holders, especially local area knowledge holders. However, creating the space for a universal application of more accurate knowledge requires non-Aboriginal allies to help develop this form of decolonization (Hart et. al, 2014), something suggested by a professor early in this research. The professor said that it was essential to have white allies if I were to propose an equitable space for Indigenous knowledge into any education, let alone university. One of the participants, Anna told an emotionally charged story about her experience of demeaning racism and dismissive colonial attitudes in some of her old and newer university experiences. The ally, a professor, made the difference by correcting, at the time of the incident, in a way that recognized her as an Indigenous person and provided a learning opportunity for her classmates.

Nancy E. Peters (2010), author and professor at the University of Saskatchewan suggests “examining the ethical assumptions that underlie white, settler relationships with Aboriginal people. (p. 268). As a community based educator she is interested in participatory community development and transformative learning. Her recent work focused on reconciliation with Indigenous Peoples, catalyzing changes in the beliefs and attitudes of dominant groups. In her article, *Learning for Ethical Space: Capacity building for white*

allies of Aboriginal Peoples (2010), she suggests that white participants seldom have the capacity to genuinely dialogue differences with people of “disparate cultures, worldviews, and knowledge” in any sort of “ethical space” (p. 268). She says there has been “no widespread shift in dominant Canadian narratives” (p. 269) and quotes Blaser, Feit &McRae

Unwilling or unable to participate in discourse, non-aboriginal partners “retain for themselves the authority to define” what can be talked about, what tradeoffs can be made, and what outcomes will be acceptable (p.268)

She suggests transformative learning is needed for a paradigm shift. I agree with the need for transformative learning and confirm the suggestion by David Young, 1989), in the book *Cry of the Eagle: Encounters with a Cree Healer*, that, in order to fully absorb any teachings, one must suspend any notions of disbelief and commit to an honest ‘learning’ process.

Indigenous knowledge- awareness and understanding

The process of discovering one’s ancestry could include teachings from that culture before gaining an overview of Indigenous knowledge. An overview could range from global Indigenous cultures to the culture of the local nation. This is one area for further discussion.

Concept Two: Connection:

Every aspect of this research connected Indigenous ways of knowing. Valuing non tangible **ways of learning; learning with heart; living in integrity** with land, place and language; and using Indigenous principles and **critical theory** to understand, explore and affect change in colonial/anti-colonial relations.

Ways of learning

Indigenous ways of learning are holistic embracing our oral, auditory, visual, and experiential and spiritual senses. Our ability to receive information from all sources

including animals, plants, other creatures, dreams, and sacred visions creates an opportunity to access a greater amount of information (Deloria, 2006). Because words follow experience (Dayton, 2015) we need to first experience a sense of connection to ancestors, ceremony and teachings before we start looking for words to describe our experiences. Tian Dayton (2015), therapist and author says that the western culture has undervalued experience, which subsequently leads to therapies not helpful for resolving trauma. This second concentric circle widens our understanding of learning by starting to discuss and purposely explore non-talking ways of learning.

Learning with heart

Learning with heart in this circle is different than opening the heart in the first circle. Before we can learn from the heart, we must first experience an open heart. The most significant collective response was that learning had to involve heart learning, something that was seen as absent in western education. Western education was seen as losing heart, encouraging separation, compartmentalizing and non-personal. Indigenous learning and heart cannot be separated. Lee Brown (2004) developed an affective learning model through studying the Native Human Services program noting learning blocks were removed when healing occurred and that an “emotionally competent person uses their emotional energy to support their potential and the potential of those around them” (p. 7).

Living in integrity with land, place, and language- Indigenous Research.

The first circle of learning embraces learning through the practice of telling our personal stories to create the understanding and desire for authentic history. Vine Victor Deloria (2006), a Sioux a Native American author, theologian, historian, and activist, states whites must adopt the tribal spirit to live in harmony with nature, to help “spiritual ideas

become incarnate in the flesh” saying that until a possibility is chosen that particular universe doesn’t appear.

Ohcinêwin, breaking laws against anything other than human, is a Cree saying probably best learned through direct experience. Sheldrake(1991) tells us “Direct experience is the only way to build up an understanding that is not only intellectual, but intuitive and practical, involving the consensus of the heart as well as the rational mind” (p. 213). The experience of connecting to the land by touching or going into water, standing on the land, putting your ear to earth can be grounding, bring us back into our body or allow us to hear the earth, rocks or plants inform us (Deloria, 2006). Not only does this connection return us to our bodies but this way of learning (Indigenous science) enters our now educated vision for environmental responsibility (Kawagley & Barnhardt, 2007; Little Bear, 2016; Moore, 2012).

Wisdom and critical theory.

A joining of western and Indigenous teachings includes acknowledging shared history. Acknowledging white fragility is only the tip of understanding. Fourth world colonialism and its relationship to racism, privilege, marginalization, oppressive policies and partnership is a critical theory-change the world-coyote type of shape shift. There are many Aboriginal and allies willing to explore this and help implement solutions. Summarizing what is needed for UNBC, or a particular educational institution, would simplify this essential process.

Concept Three: Spirit is important

Re-learning and remembering spirit sense is more like the umbrella over all learning but was hard to capture in words despite how important it was to everyone. Developing our

spirit accountability means connecting those intangible ways of knowing such as inner knowing, dreams, etc. to everyday living in a good way; opening up to **trust** can facilitate paradigm changes to help our clients and trust the validity of the ‘other’; applying **spiritual integrity** to our environmental/global responsibilities; and valuing our **Elders, knowledge keepers and language** teachers.

Spiritual accountability.

When our oldest mind, our metaphoric mind works with our rational mind we have creativity, perception, image, physical sensing and intuition available to us (Cajete, 2015) conference, Vine Deloria (2006) says sacred events occurring through animals, synchronicity, dreams, images or words occur “because of the initiative of higher powers (p. 17) but vision quests are also attempt to access the wisdom of other realms but they do so with purposeful “initiative of the human” (p. 17). Either method needs trust and practice. Education can develop this through direct and indirect ways. Indirectly, teachings come through story, dance, song, ceremony, dreams or visions. The actual methods should not be exclusive to one way but definitely include exposure to local ways. Deloria (2006) supports the advantage of looking at things more than one way when he says that the visions that came with Christianity seem to suggest “compatible spirits working in different traditions” (p. 40).

Trust.

Trust, like spiritual sense, requires practice to confirm its presence. One of the many differences between Indigenous and western views is that an Indigenous view sees creating holistic balance through wellness practices is a healing and productive helping approach. Western views are held within a pathological view- there is something wrong that must be

fixed. In order to change this western paradigm present in our health systems, including mental health, there has to be a trust that Indigenous holistic methods work and suggest finding a way to gain equal value and input for Indigenous and western views (Letendre, J., 2001).

Spiritual integrity – environment, language.

We show our level of integrity in how we relate to the world around us. For Indigenous people the connection to land, place and language is intertwined. Language, contains the worldviews of the culture. Anishinaabeg Winona LaDuke (2001) at the International Forum on Globalization connects Indigenous losses saying, “The teachings of our people concerning our relationships to the land are embedded in our language” (p. 23). Indigenous curriculum needs to contain the language of the land and the nations that were the original peoples. However, exploring our relationship to our ancestral languages is another area for future research.

Elders, knowledge keepers and language teachers.

The lack of words I give this section underscores their central position. We cannot go anywhere if we do not bring the wisdom forward and there are few people these days that hold those levels of knowledge. They must be local to the areas served with knowledge gained through lifelong learning and valued at the same level of professors or more because their knowledge cannot be learned in a book. It comes from listening to all sources and life experience.

Programming examples

These are only a few programming examples. A crucial aspect is to using validated, Aboriginals for Aboriginal content. Regardless of the community all programs need a

holistic approach. The medicine wheel can evaluate whether each component is present and balanced with the others. All subject areas ask for personal emotional involvement. Some ideas presented were:

- Start with an intensive (weekend) retreat type setting. This could include a foundation of principles based on local knowledge, authenticated by a local source and conducted by Indigenous local and could be others. Part of this is an experience of listening and feeling the land.
- Take some time from western lecture based learning to include circle talks and a revisiting of laws or principles like respect, learning to listen, carrying a good heart, carrying a good heart. If you are in Cree country, put these ideas in Cree terms. If you are in Tsimshian territory you need Tsimshian ways, Elders and knowledge holders. This would take part of a session.
- Some homework could be finding ancestors and what their principles were. Have each student explore what parts of their ancestry they relate to and will claim for themselves.
- Each student must be involved in group healing practice, preferably with some Indigenous content. Once there is connection within the group explore the emotion in colonial history, abuses that resulted, timelines, today effects, white fragility including the way these manifest explicitly and implicitly.
- Explore each concept from the centre to the outer circle from self, community, world, and then how to help. Do all 4 aspects of learning in the inner circle before going to the outer circle unless the group appears ready. Ready means more than cognition.

Summary

Indigenous presence in the educational system has a place of equal importance. The question is whether the educational gatekeepers are going to open the doors and learn. This research shows there is ample learning to be done in ways different than mainstream western oriented counsellor education. The client and all they influence can only benefit.

Other studies may follow a similar topic. All will have their challenges. Marie Battiste's words to follow my Indigenous self were the backbone of this research. So, I also say to others, "Claim your Indigenous heart and spirit. They will guide you true, regardless of what others may say."

"A nation's culture resides in the hearts and souls of its people."
Mahatma Ghandi (n.d.)

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Appendices

Appendix A: More stories

Appendix B: Interview Questions

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Appendix F: Directory of Mental Health Services

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Appendices

Appendix A: More stories

Oliver: Story of the Medicine Wheel

So they had this gathering of all the animals and the Creator says the Europeans are coming. We gotta hide our spirituality or you know, they will take it from us.

All the animals met and bear comes up, bear on the wheel right bear comes up and says I will take it up on the mountains and hide it there- and the oh no, no, no they Creator says and they will find it up there, they will develop the machines to make it up there and they will find it, so, ah, eagle flies along and he is on the Medicine Wheel too and he says I am going to take it and I am going to fly up as high as I can in the sky and leave it there.

Creator looks at him and says- Aw,uh one day they will develop a machine and they will fly way up there and they will find out so little mouse sister south comes along and she says I got it, I am going to take it and take it into the earth and hide it there and they won't find it there and the Creator says ah, no,no, no they are going to dig into into the earth so they left it and wolf comes up and he says what are we going to do- take it up into the forest and leave it there and they say oh, no,no,no they are going to take those machines and cut down those trees and find it and they are all in this conundrum about it and the Creator says I know, I know what we will do. We will take it and sticks it into the hearts of the red people

Gerry: A Story about Stories

In the story telling tradition, you would, you would teach the teachings, cause the teachings come through the stories, the teachings are the basic foundation of indigenous people and without that you, you can't, you can't be who you are, you know I mean as and I'm just why I was relaying that as, as a child growing up with that experience it shaped my world, so if you're going to be teaching counsellors an indigenous uh way, then they have to learn in an indigenous way which would mean that you would have to bring in the teachers in our tradition who teach story telling and teachings and the history and it's all included in one, it's not fragmented into different subjects right, we learn about the first world, the second world, the third world, we learn about the fall teachings, we learn about the spring teachings, we learn, it's, it's all

Johnny Moses is like an incredible story teller Whis.stem.men.knee but he also in the story telling has knowledge of the history from the first world, when the world was first formed all the way through to, to now and so we learn about the first world and in, within those are also the songs and the stories, you know and the dances sometimes, so um and there, and there's knowledge about everything, star teachings and they only come out in January and you know there's like just um within the stories is all the knowledge that we have gathered from the beginning of time and they're passed on and this is where we would have to say that the world is not flat you know, because there's, there's so many worlds within those worlds and, but we don't know that until we learn the teachings and the stories, you know, so

Gerry: Dzunukwa Wild woman of the woods Story

The teachings around how to be in the world and community. The story of Dzunukwa and it's one of the few stories actually that uh aren't about her eating children.

um and it's a story about her uh, it's a story about her and a little girl, she's called little hunchback girl and back in those days when people were born with something other than, you know, what everyone else is born with, they weren't considered disabled, they were considered special and so this story is about little hunch back girl who goes into the woods and she's looking for an answer because her community is starving and she goes into the woods with this worry and she hears a sound in the woods and she creeps up and she finds Dzunukwa, a woman and she says "I caught you, I caught you and you know what that means, you know what the law is, you have to give me a gift" and so Dzunukwa had to agree as that's true and she said "well what is it that you want?" she said "I want you to come live with us, my family" well Dzunukwa was horrified about having to live with humans but he has, she, he, had to comply and so away she went with uh the little hunch back girl and they lived, she lived in the big house with them and her parents were very used to little hunch back girl's uh ways of being so they just accepted her and, and soon all the berries started coming back and all the fish started coming back and all the village became well fed again and everybody was content and this went on, this went on for a long time and then one day the family, little hunch back girl's family had to go to uh to visit some family members in another village and so little hunch back girl said "well you can't come with us we want you to stay and look after the house, our big house" and Dzunukwa really didn't like that feeling and didn't want to do it but she said ok, so away they went and a few days went by and then the village people started saying "oh who do they think they are having Dzunukwa living with them, that did old smelly thing" and then the next thing they started calling her names and throwing rocks against the big house where she was and they were getting very, very hateful towards her and she felt really, really bad and so she tried to stay as long she could and she was like "no this is too much abuse, no" and so she left and about a week alter, little hunchback girl and her family came back to the village and when she went into the big house, Dzunukwa wasn't there and she went "oh no where did she go" and she went through the village "where is Dzunukwa?" nobody would say anything and she knew what had happened and she said "oh you've done a bad thing, you've done a very bad thing. You've done her wrong" and so um nobody, nobody uh nobody would admit anything, but as the days when on the berries dried up on the, on the bushes and the fish went away and the village was back starting again. So those are another one of the teachings of you know what happens when we don't follow our laws or the natural laws of the universe and this, this story would be told when we were a little older and it, it teaches about the relationship to our community but also to um mother earth, life and so we really start to build a definite sense of uh who we are here and what our responsibilities are and I think when we don't have those teachings, we don't have a sense of our purpose here and I think that's when we lose, lose a ray, so I think the, you know, the returning to this, this wholeness through story telling I think is um is really vital

Appendix B: Interview Questions

These questions form the base of the participant interview

Interview Questions

What Indigenous stories or wisdoms do you wish to share that would help counsellor development?

If your views include therapist self-care, please explain how this helps.

Where or how did you learn your wisdoms? What have been your experiences?

What are key components that you feel are important to this field?

Is there anything else you would like others to know?

Appendix C: Participant Information Letter

Participant Information Letter

Thesis title: A Collection of Stories and Wisdoms for Counselor Development

Judy Letendre, MEd Counselling Student
c/o University of Northern British Columbia, School of Education
3333 University Way, Prince George, BC Canada, V2N 4Z9
Phone: 250-446-2009 (home) 250-449-1849 (cell) Email: Letendre@unbc.ca

Supervisors:

Tina Fraser, Associate Professor of the School of Education, UNBC

John Sherry, Assistant Professor of the School of Education, UNBC

This research project is for a MEd (Counselling) thesis at the University of Northern British Columbia.

Here are some main points of information I would like you to know prior to commencing any interviews:

What is the Purpose of this Study?

The purpose of this study is to better understand Indigenous wisdoms on counsellor development. More specifically, I am interested in hearing your Indigenous stories, wisdoms, guidance, and experiences that may relate to counselling. It is my desire that the Indigenous knowledge you present will become integrated into the educational curriculum.

Over what time period will I be required to participate?

The interviews will be starting in the last quarter of 2016. I want your participation for the initial interview and at least one more session to review (for accuracy) the written version of your interview.

You are invited to Participate

You are invited to participate because you have some experience with the counselling field, self-identify as an Aboriginal and are willing, available, and interested.

Participants will be between the ages of 30 and 80 and have been a client in counselling, a practicing counsellor or therapist, a student counsellor, a healer (e.g. cultural support, identified as a medicine person, etc.), an Elder involved in healing and therapy or involved in the development of counselling education for mainstream or Aboriginal counsellors. I recognize that each research participant's opinions are your own and not an official or formal representation of your particular community or nation.

What am I Asking You to Do?

I am asking you to share your Indigenous stories and wisdoms on counsellor development in an interview format. We will conduct the interview by face-to-face, phone or possibly Skype in a private, confidential and comfortable setting pre-defined between you and me,

Judy Letendre. The setting may be public or private and we will discuss privacy, comfort and confidentiality aspects as they apply to you, including what we will do if there are any disruptions. If you wish to Skype we will discuss the low security of Skype before you make your final choice.

The one-hour interview will be audiotaped unless you do not want an audiotape in which case I will then record your interview in writing. Your audio or written comments will be transferred to computer written form (transcribed). The transcription will be mailed or emailed to you so your review can be completed to ensure the transcription accurately reflects what you want to say. I will be available by Skype, phone or email to review this transcript with you.

There will be no other use made of the audiotapes or transcriptions and they will be destroyed upon completion of my Master's project along with all other raw data.

Participation in this Study is Voluntary

You are under no obligation to participate and may decline my invitation to participate in this study by simply ignoring this written invitation. If you choose to contribute, you may withdraw from the study at any time. If you withdraw, you can further choose to include your contributions to date or have none of the information that you contributed be included in the study and to be destroyed. At any time you can add, modify or omit information up to completion of the final thesis. Throughout the course of the study you will be asked if you still wish to continue.

Reciprocity and respect will be shown for your information through protocol and a gift exchange.

Potential Benefits and Risks

I would like to create the time and space for you to share your wisdoms. One potential benefit of participating in this research is the information you provide will combine with others to form a stronger Indigenous voice informing the counselling profession, educational institutions and programs. The collective voice of you and the other participants can ultimately benefit persons seeking counselling.

Your participation might bring up issues or uncomfortable feelings that you may need support for. Together, we will review the current directory of resources and support systems (included in this information letter) prior to the interview and adjust according to your potential needs. I will do short 15-30 minute follow up checks informally if needed and I will also do periodic follow up checks: when sending you your transcript; when I receive your transcript feedback; before and after sending you the executive summary; one month after the initial interview; and after the thesis is complete. I emphasize that I am available for issues that arise until the completion of the study. I believe there are low risks to participating in the study, but if for any reason you become distressed during any part of the interview and research process, I encourage you to inform me and to utilize the services that are available to you.

Your confidentiality in this research will be protected but cannot be guaranteed; your interview responses can be kept confidential and any identifying information (name, history, location) will not be revealed and will be disguised. You will be given a pseudonym.

No one except me, Judy Letendre, will have access to the information from your interview with your name attached. My university supervisors Dr. Tina Fraser and Dr. John Sherry may have access to your confidential information to help me with my analysis. I will be recording your interview myself. A transcriptionist and I will transcribe your interview. The transcriptionist prior to transcribing will complete a confidentiality-and-disclosure agreement.

Information Storage

All information from this study will be stored in a fire safe locked filing cabinet at my home and on my password-protected computer. All data from the computer and devices will be deleted and hard copies will be shredded on completion of this masters thesis. The only remaining material after this time will be my completed project, presentations and/or papers that relate to the study but do not contain identifying information.

Questions, Concerns or Additional Information Requests about this Study

If you have any questions about this study please contact either me or one of my supervisors. Also, should you require additional information at any time before, during, or after the study, please feel free to contact me or my supervisors at the email addresses or phone numbers listed in this information letter.

Judy Letendre

letendre@unbc.ca

Phone 250 449-1849 (cell)

Supervisors:

Dr. Tina Fraser, Tina.Fraser@unbc.ca 250-960-5714

Dr. John Sherry, John.Sherry@unbc.ca 250-960-5961

School of Education, 3333 University Way, Prince George, B.C. V2N 4Z9

Complaints

Any complaints about the research project should be made to:

Office of Research, University of Northern British Columbia

3333 University Way, Prince George, BC, V2N 4Z9

Email: reb@unbc.ca or Phone: 250 960-6735

Dissemination of Research Results

The research results may be disseminated in in the thesis dissertation for completion of my master's degree, publication in journal articles, conference presentations or teaching materials for perhaps many years into the future.

How Do I Get a Copy of the Results?

Each participant receives a copy of his or her own interview transcription to check for accuracy. I will provide each participant with a draft of the executive summary and plus a final copy of the executive summary. A complete copy of the study can be made available at this time. The final document will also be available through the UNBC library for those who can access this source.

What Happens if I Agree to Participate in This Research?

If you agree to participate in this research, a copy of the consent form will be given to you to sign. Thank you for taking the time to read this information sheet and for your consideration regarding participation in this research project.

Sincerely,

Judy Letendre, MEd Counselling Student

Appendix D: Participant Consent Form and Consent Checklist

Along with the participant, I will complete this form and checklist at the beginning of the initial interview.

Participant Consent Form

A Collection of Aboriginal Stories and Wisdoms for Counselor Development

I understand that Judy Letendre, who is a graduate student in the Masters of Education Program (Counselling) at the University of Northern British Columbia, is conducting a research study on counsellor development. This research is expected to begin in 2016.

I understand that the purpose of this research is to better understand Indigenous wisdoms on counsellor development.

I understand that I was chosen to participate in this study because I wish to share my stories, wisdoms, guidance, and experiences that might be related to counselling. The researcher, Judy Letendre, who will base the interview on 5 open-ended questions regarding Indigenous wisdoms on counsellor development, will interview me.

I understand that the researcher will use purposeful sampling (i.e. pre-identified Indigenous helpers) and snowball sampling that identifies recommended potential participants meeting the criteria for inclusion in the study, through the recommendation of those already interviewed.

I understand the potential benefits from participating in this study include: sharing my story and thereby providing a stronger Indigenous voice when it comes to the counselling profession and counsellor development; educating others about the experiences and knowledge of Indigenous helpers, providing insight to providing Indigenous equality in educational environment and creating opportunities for increased personal awareness.

I understand respect and reciprocity will be demonstrated for my information through protocol and gift exchange. I understand the gift is only a token and is not equal to the large value of my knowledge.

I understand that the potential risk of participating in this study is that it may bring up uncomfortable feelings or other concerns. If this occurs and I feel the need to speak with someone about it, I understand that I will access the Support Resources Directory that I receive prior to the initial interview. My resource directory will have on hand the contact numbers and addresses of people who can help, such as counsellors and health care workers,

and Judy will assist me in getting the help I need. I understand she will also do periodic checks as outlined in the information letter and I am aware of these times.

I understand that the researcher will protect my confidentiality but cannot guarantee it. I understand that there are limits to confidentiality, and that the researcher, Judy Letendre has a professional obligation to report the potential of imminent danger to myself or others, or if a child is in need of protection.

I understand that Judy Letendre and her co-supervisors, Dr. Tina Fraser and Dr. John Sherry, will have access to the information provided in the interview and will maintain confidentiality.

1. This consent is given with the understanding that I will be assigned a pseudonym to be used for the transcription of the interview recordings and notes.

Pseudonym: _____

2. I give consent freely and I understand that I may end the interview at any point and withdraw from the research process at any time. If I choose to withdraw from the study I may choose to have my contributions included in the study or have all information pertaining to me will be removed and destroyed.
3. I understand and agree that the information that I have given to Judy Letendre in our interview will be treated in the following manner:
 - a. The interview may be audio/digitally recorded.
 - b. The interview may also be recorded through and/or hand-written notes
 - c. The data will be kept confidential, and securely stored by Judy Letendre in a fire-safe locked box at her home. All digital data will be stored in a password protected folder, on a password protected computer with firewalls.
 - d. I understand also that any identifying information and linking files will be destroyed and data will be de-identified before use.
 - e. I understand either Judy or a transcriptionist bound by a confidentiality and disclosure agreement will be transcribing my interview.
 - f. I will be given a copy of the executive summary by email or post.
 - g. I can obtain a copy of the research results (completed thesis) by asking (via email or phone call) Judy Letendre for a copy of them. I may also request a copy of the dissertation presentation.
 - h. The computer will be erased and hard copy data will be shredded on completion of this thesis and acceptance by UNBC.
 - i. I understand the research results may be disseminated in in the thesis dissertation for completion of Judy's masters degree, publication in journal articles, conference presentations or teaching materials for perhaps many years into the future

4. I understand that if I have any concerns or complaints, I can contact the UNBC Office of Research at 250-960-6735, or reb@unbc.ca.
5. I understand that if I have any questions or comments, I can contact Judy, letendre@unbc.ca, at 250 449-1849 (cell) or her supervisors Dr. Tina Fraser, Tina.Fraser@unbc.ca, 250 960-5714 or Dr. John Sherry, John.Sherry@unbc.ca, 250 960-5961

Consent Form Checklist

Do you understand that you have been asked to be in a research study?	Yes	No
Have you read and received a copy of the participant information letter and consent form?	Yes	No
Do you understand that you are free to refuse to participate or withdraw from the research study at any time?	Yes	No
Do you understand the benefits and risks of participating in this research study?	Yes	No
Do you understand that our talks/interviews may be audio recorded?	Yes	No
Do you understand that our talks/interviews may be recorded by hand?	Yes	No
Do you understand that some of your actual words may be published in written form?	Yes	No
Has the issue of confidentiality been explained to you?	Yes	No
Do you know what community resources are available for your additional support?	Yes	No
Do you understand who will have access to the information you provide?	Yes	No
Have you had an opportunity to ask questions about the study?	Yes	No
Has the type, frequency and length of time for follow up checks been explained to you?	Yes	No

The researcher, Judy Letendre, has reviewed this consent form with me _____ Pls. initial

I agree to participate in this research study: _____ Yes or _____ No

Research Participant _____ Signed _____ Date _____

Researcher _____ Signed _____ Date _____

Appendix E: Invitation Letter to Potential Participants

This letter provides information about this study and invites potential participants to participate in this research.

Invitation Letter to Potential Participants

My name is Judy Letendre; I am a student in the MEd Counselling Program at University of Northern British Columbia and am currently working on my Master's Thesis carrying out the research under the direction of Dr. Tina Fraser, and Dr. John Sherry at the University of Northern British Columbia (UNBC). This study is being completed as a partial requirement for fulfillment of a Masters of Education (Counselling) degree at the University of Northern BC (UNBC). I would like you to consider participating in a study entitled *A Collection of Aboriginals Stories and Wisdoms for Counsellor Development*

The purpose of this study is to better understand Indigenous wisdoms on counsellor development. This study will be used for the completion of my thesis in the Masters of Education (Counselling) program at the University of Northern BC. I am interested in hearing your Indigenous stories, wisdoms, guidance, and experiences that may relate to counselling. It is my desire that this research will add to or increase counsellors' awareness of different worldviews, theories, practices or self care and be integrated into counselor education. Ultimately, I hope this improves the quality of counselling for Aboriginals and non-Aboriginals. I hope to interview 6-8 participants.

Your participation in this study will take about 1 hour, in a private or public place that is comfortable, affords privacy and confidentiality. Your interview will be based on 5 questions during an audiotaped or hand transcribed interview. All participation is voluntary and individuals are welcome to omit or modify their information at any time during this study. All participants can withdraw from this study at any time and contributions made up until withdrawal would be kept or omitted/destroyed depending on what you, the participant chooses.

All participants must have: some experience with the counselling field as workers, healers (cultural support, identified as medicine person), educators or clients; self-identify as an Aboriginal; be willing, available, interested, and; be between the ages of 30 and 80.

All participants will be assigned fictitious names to protect their identities. Confidentiality will be maintained. If you are interested in sharing your story and participating in this study, please contact Judy at 250 449-1849 (cell), email: letendre@unbc.ca.

Alternatively you can contact one of my co-supervisors:
 Dr. Tina Fraser, Tina.Fraser@unbc.ca, 250 960-5714 or
 Dr. John Sherry, John.Sherry@unbc.ca, 250-960-5961
 School of Education, 3333 University Way, Prince George, B.C. V2N 4Z9

Any complaints about the research project should be made to:
Office of Research, University of Northern British Columbia
3333 University Way, Prince George, BC, V2N 4Z9
Email: reb@unbc.ca or Phone: 250 960-6735

Thank you,
Judy Letendre, MEd Counselling Student

Appendix F: Directory of Resources for Participants

These are lists of community support systems for the research participants and will be further customized, as needed, prior to the start of the interviews and the result of discussion with the particular participant.

Haida Gwaii Support Systems

1. Nystle Society
Front Street, Skidegate
Phone: 250 559-4114
Contact Person
2. Skidegate Health Centre
Front Street
Phone: 250 559-8828

Prince Rupert Support Systems

1. Northwest Band Family Counselling
101 1st Avenue East
Prince Rupert, BC
Phone: 250 627-8435
2. Swan Counselling Service
846 6th Avenue West
Prince Rupert, BC
Phone: 250 622-2432
3. Stopping The Violence
222 3rd Avenue
Prince Rupert, BC
Phone 250 627-4793

North Vancouver Island Support Systems

1. Pacifica Counselling & Consulting Service
909 Island Hwy
Campbell River
Phone: 250 203-1720
2. Trauma & Abuse Counselling Center
Phone: 250.287.3325

Salmon Arm Support Systems

1. Pathways Counselling
185 Hudson Ave NE
Salmon Arm, BC
Phone: 250 832-2700
2. Ian D Johnson Counselling (Family Counselling)
20 Hudson Ave NE
Salmon Arm, BC
Phone: 250 832.4132
Contact Person: Ian
3. Roxalyn Boldt, Registered Psychologist
Prestige Harbourfront Resort
251 Harbourfront Drive NE
Salmon Arm, BC
250 833-5299

Sechelt Support Systems

1. Andrena and Clint Smith
Mason Rd
(604) 740-6332
2. Art Therapy & Counselling Services
Marble Rd
3. Schell Maggie J Counselling & Consulting
5700 Cowrie St
(604) 740-6647
4. Sunshine Coast Community Services Society
Inlet Ave
(604) 885-5881

Appendix G: Confidentiality and Disclosure Agreement

This is an agreement between the transcriptionist and myself, the researcher, outlining the transcription confidentiality and disclosure terms. This agreement form is from the UNBC website.

Confidentiality and Non-Disclosure Agreement

This study, *A Collection of Aboriginal Stories and Wisdoms for Counsellor Development*, is being undertaken by Judy Letendre at the University of Northern British Columbia (UNBC). The study has 4 objectives:

1. To gather stories and wisdoms on counselling from Aboriginals residing in British Columbia.
2. To present key components related to counselling in a thesis document in a manner that will be useful and can be integrated in a meaningful way into counselor curriculum.
3. To expand experiential counsellor development and self-awareness by offering a different worldview (Indigenous) and praxis.
4. To explore an understanding of how the two worldviews (Aboriginal and western) relate with respect to counselling.

Data from this study will be used to identify key components related to counselling from an Aboriginal perspective.

I, Tiana Coates, agree as follows:

1. To keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g. disks, tapes, transcripts) with anyone other than the Principal Investigator(s);
2. To keep all research information in any form or format secure while it is in my possession;
3. I will not use the research information for any purpose other than to transcribe accurately for the researcher, Judy Letendre.
4. To return all research information in any form or format to the Principal Investigator(s) when I have completed the research tasks;
5. After consulting with the Principal Investigator(s), erase or destroy all research information in any form or format regarding this research project that is not returnable to the Principal Investigator(s) (e.g. information stored on computer hard drive).

Recipient

(Print name)

(Signature)

(Date)

Principal Investigator:

Judy Letendre

(Print name)

(Signature)

(Date)

If you have any questions or concerns about this study, please contact:

Professors: Dr. Tina Fraser, supervisor, Tina.Fraser@unbc.ca, 250 960-5714, Dr. John Sherry, supervisor John.Sherry@unbc.ca phone 250 960-5961

This proposed study has been reviewed by the Research Ethics Board at UNBC. For questions regarding participant rights and ethical conduct of research, contact the Office of Research by email at reb@unbc.ca or telephone at (250) 960-6735.

The form adapted from the University of Northern BC form available on their website.

Appendix H: Cree Language and History

(from native-languages.org and omniglot.com)

Cree is verb based Algonquian language spoken by more than 120,000 people across Canada and into Montana; from the Rocky Mountains to the Atlantic Ocean. It is considered a language sure to survive into the next century. The five major dialects are Western/Plains Cree, Norther/Woodlands Cree, Central/Swampy Cree, Moose Cree, and Eastern Cree. People speaking Cree dialects spoken from distant geographical locations often/usually do not understand each other. Cree also has a written, unique syllabary using shapes for consonant and that rotate in the Four Directions for vowels. Metis, a word for Cree and European ancestry developed a Metis creole language called Michif. There is also Oji-Cree which is a mix of Ojibway and Cree.

The Cree are Canada's largest native group and people identified as Metis or self represent as Metis, can be considered mixed blood but with a unique culture of their own and their own creole language of Michif.

The common culture and language does not mean they share the same history but the recalls that the Cree meshed well with others and had an affinity for intertribal marriage. This attitude helped them engulf the French settler. The sheer number of Cree and their broad range has helped weather the onslaught of colonization better than some small nations. Oral history says the French accepted and absorbed the Cree ways whereas the English tried to move the Cree populations away from their own.

Resilient or not, the Cree also face self determination issues, land control and all the abuses brought by colonization.

Appendix I: Additional Resources

LINKS:

Slide presentation. Suzanne Stewart, Yellowknife Dene

Intergenerational Trauma: Indigenous Perspectives on Healing and Health Care

RETRIEVED FROM

<http://www.traumataalks.ca/2014/Trauma%20Talks%202014%20-%20PM%20Keynote%20-%20Suzanne%20Stewart.pdf>

Johnny Moses, Storyteller

Johnny Moses is a Tulalip Native American raised in the remote Nuu-chah-nulth village of Ohlat on the west coast of Vancouver Island, B.C., Canada. He was raised in the traditional ways by his grandparents, and sent by his elders to share their teachings with all people. Johnny is a master storyteller, oral historian, traditional healer and respected spiritual leader.

Johnny, whose traditional name is Whis.stem.men.knee (Walking Medicine Robe), carries the *Si.Si.Wiss* (sacred breath, sacred life) medicine teachings and healing ceremonies of his Northwest Coast people.

Fluent in eight Native languages, he is a traveling ambassador for Northwest Coast cultures. He shares the knowledge and richness of his spiritual and cultural traditions with people across the United States and Canada through storytelling, lectures and workshops.

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More information is available on his website

Johnnymoses.com