

**Learning to Walk in a Good Way:
A White Occupier's Path to Decolonizing Criminology**

**by
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Abstract

The *Truth and Reconciliation Commission of Inquiry* (2015) and the *National Inquiry into the MMIWG* (2019) call on settler-Canadian educators, researchers, students, and criminal justice system members to address the genocides against Indigenous peoples. This thesis explores how criminology can work *with* and *for* Indigenous peoples in research, what a decolonizing lens in criminology might look like, and how the discipline can walk in a good way. Between 2018-2024, I participated in 20 workshops, conferences and lectures and 14 conversational dialogues to explore these subjects. I then employed Absolon's Flower Petal Framework to frame what I learned. This experience showed me settlers need to: *learn* where we have come from to embrace the teachings to walk in a good way; *understand* where we are to see the siloed stories and experience transformative learning for reconciliation; and *act* in alignment with Indigenous resurgence.

Keywords: decolonizing lens; flower petal framework; transformative learning for reconciliation, *Learn- Understand- Act* cycle

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Table of Contents

Declaration of Committee.....	ii
Ethics Statement.....	iii
Abstract.....	iv
Acknowledgements.....	v
Table of Contents.....	vi
List of Figures.....	viii
List of Acronyms.....	ix
Glossary.....	xii
Opening Image.....	xxii
1. Introduction.....	1
2. Roots: How We Come to Know.....	8
2.1. The Flower Petal Framework.....	8
2.2. Identifying the Space for White Occupier Researchers in Decolonization: the Roots of this Re-Search.....	12
2.3. The White Settler Problem.....	14
2.4. Ethical Space for Co-Resistance.....	16
2.4.1. Critical Reflexivity.....	18
2.4.2. CBPR with Indigenous Communities.....	18
2.4.3. Allyship & Allied Researchers.....	21
2.5. “This Country is at War”: Calls to Decolonize.....	22
3. Stem: Framework & Methods.....	31
3.1. “Research Is Ceremony”.....	31
3.2. Recruitment & Sampling.....	33
3.3. Interview Process.....	38
3.4. Analytical Approach.....	39
4. Flower Center and Leaves: Positioning Self, the Journey, Process, and Transformation.....	42
4.1.1. From Where I Stand.....	43
4.1.2. Stories of Silos & Settler Awakening.....	52
4.2. Understand: Where I Am.....	53
4.2.1. Recognizing My Own Silos.....	54
5. Petals: Where the Stories Lead Us.....	57
5.1. Learn: Where I Have Come From.....	57
5.1.1. Do the Hard Work First.....	58
5.1.2. In a Good Way.....	60

5.1.3.	Seven Teachings	63
5.2.	Act: Where I Am Going.....	67
5.2.1.	Returning to the Original Treaty (Tekani teyothata'tye kaswenta, two row wampum belt)	67
5.2.2.	Indigenous Resurgence, Resilience & Calls to Action	72
5.2.3.	A Decolonizing Lens in Criminology.....	76
5.2.4.	There Are Other Ways to Accomplish Justice.....	79
5.3.	Cautions to Interpretation: "It's turtles piled on turtles"	82
6.	Environment: When the Petal Flower Blooms.....	85
References	91
Appendix A.	Study Participation Information	105
Appendix B.	Example of General Interview Script.....	109
Appendix C.	References for Participants, Conferences, Workshops & Lectures Attended and Additional Teachings.....	114
Appendix E.	The Mi'Kmaq Sacred Teachings	124
Appendix F.	My Family Story.....	125
Appendix G.	Yordy's (2018) Two-Row Reconciliation Framework.....	128
Appendix H.	Modern Treaties and Self-Government Agreements.....	129

List of Figures

Figure 1.1.	<i>Reconciliation through education: walking this path together.</i> SFU’s former president Andrew Petter being thanked by Gabriel George (Uploaded October 18, 2017). SFU Communications & Marketing photo stream. Retrieved from https://www.flickr.com/photos/sfupamr/	3
Figure 2.1.	<i>Flower Petal Framework</i>	8
Figure 2.2.	Re-creation of the <i>Flower Petal Framework</i>	11
Figure 3.1.	Timeline of Cited Participants, Conferences, Workshops & Lectures between 2018-2023	37
Figure 4.1.	<i>Sumas Prairie with Sumas Mountain in background</i> – 2013 Photo by JD Archer (as cited in Archer, 2013)	45
Figure 4.2.	<i>View of Sumas Lake with Sumas Mountain in background</i> – 1910 From: http://www.yarrowbc.ca/other/sumaslake.html (as cited in Archer, 2013)	45
Figure 4.3.	Personal photo of “ <i>Dearest Canada: A Letter from Your Daughter</i> ” by Mercer, P. Sent in a personal communication on April.25, 2019.	51
Figure 4.4.	Personal photos walking “ <i>səw̓q̓eqsən – The Place of Learning and Recognition Area</i> ” by Grant, K. (May.12, 2023).	55
Figure 4.5.	Personal photos of walk along “ <i>səw̓q̓eqsən – The Place of Learning and Recognition Area</i> ” by Grant, K. (May.12, 2023).	56
Figure 5.2.	<i>Mi’Kmaq Sacred Teachings: 7 Stages of Life with 7 gifts</i> by Murdena Marshal. Graphics by Thomas Jonson. Retrieved from: http://www.integrativescience.ca/uploads/activities/Murdena-Seven-Sacred-Gifts.pdf (See Appendix E for a larger copy).....	66
Figure 5.3.	Adapted from “The Two Row Wampum-Covenant Chain Tradition as a Guide for Indigenous-University Research Partnerships,” by Hill, R., and Coleman, D., 2018, <i>Cultural Studies ↔ Critical Methodologies</i> , p.1. Copyright 2018 by SAGEjournals.	67
Figure 5.4.	Adapted from “NWAC Action Plan: Our Calls Our Action: Public Awareness” (2021, p.41). Retrieved from: https://www.nwac.ca/assets-knowledge-centre/NWAC-action-plan-English.pdf	74
Figure 5.5.	Adapted from Yordy’s Two-Row Reconciliation (see Appendix G) and “Two -Row Wampum Belt” by the People’s History Archive. Retrieved from: https://peopleshistoryarchive.org/content/two-row-wampum-belt .	82
Figure 6.1.	<i>The Seventh Generation Principle</i> . From Ron (Deganadus) McLester, Executive Director and Special Advisor to the President on Aboriginal Initiatives speaking to “Seven Generations” on the Academic Algonquin YouTube channel. Retrieved from https://www.youtube.com/watch?v=wHg3enCCyCM&ab_channel=AcademicAlgonquin (at 41. seconds)	89

List of Acronyms

Abbreviations

ARC	The Aboriginal Reconciliation Council at SFU
CBPR	Community-based participatory research
<i>CERi</i>	SFU's Community Engaged Research Initiative
IRS	Indian residential schools
LAC	Local Advisory Committees
<i>MMIWG</i>	Missing and murdered Indigenous Women and Girls
MMIWG2S+	Missing and murdered Indigenous Women, Girls, and Two Spirit+
NWAC	The Native Women's Association of Canada
OCAP™	Ownership, Control, Access and Possession: First Nations Right to Govern First Nations Data
PDAR:	Participant-Driven Action Research
<i>RHS</i>	<i>The National Steering Committee of the First Nations and Inuit Regional Longitudinal Health Survey</i>
<i>SCC</i>	<i>Supreme Court of Canada</i>
SFU	Simon Fraser University
STR	Share the Rock: local loggers lobby group in <i>Haida Nation v. British Columbia (Minister of Forests)</i> 2004 SCC 73
TCPS2	Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans
TL4R	Transformative learning for reconciliation
The Doctrine	The Doctrine of Discovery
WG2STGD+	Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse+
2SLGBTQQIA	Two-spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, and all other sexual orientations and genders

Legislation & Legal Cases

British North America Act of 1867 (today known as the *Constitution Act*, 1867)

Haida Nation v. British Columbia (Minister of Forests), [2004] 3 S.C.R. 511, 2004 SCC 73

Indian Act of 1867

Joint Statement of the Dicasteries for Culture and Education and for Promoting Integral Human Development on the “Doctrine of Discovery”

United Nations Declaration on the Rights of Indigenous People (2007) (UNDRIP)

Reports

Aboriginal Justice Inquiry of Manitoba (1991)

ARC’s Walk This Path With Us (2018)

(CERi) Community Resource Handbook (2021)

Indigenous Education Accord (2010)

Indigenous Educational Protocol for Colleges and Institutions (2014)

Inter-American Commission on Human Rights (2014)

Missing and Murdered Aboriginal Women: A National Operational Review (2014)

National Action Plan: Ending Violence Against Indigenous Women, Girls, And 2SLGBTQQIA+ People (NAP) (2021)

National Inquiry into the Missing and Murdered Indigenous Women and Girls (National Inquiry) (2019)

NWAC’s Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People: OUR CALLS, OUR ACTIONS (Our Calls, Our Actions) (2021)

NWAC’s Annual Scorecard: An annual report outlining the Federal Government Progress on implementing the commitments made in their MMIWG2S Action Plan (2023)

Office of the Correctional Investigator Annual Report 2022-2023: Ten Years since Spirit Matters: Indigenous Issues in Federal Corrections (Part II) (2023)

Red Women Rising: Indigenous Women Survivors in the Vancouver’s Downtown Eastside (Red Women Rising) (2019)

*The Tri-Council Policy Statement: Ethical Conduct for Research
Involving Humans (TCPS 2) (2009)*

The Royal Commission on Aboriginal Peoples (RCAP) (1996)

The Truth and Reconciliation Commission of Canada (TRC) (2015)

Glossary

Ally/Allyship/Claimed Ally

According to educational consultant Frances E. Kendall, being an ally is being a ‘change agent’ at both the personal and institutional level—not a ‘helper’ (Kendall, 2006, p.142; Land 2015, p.205). Smith, Puckett & Simon (2016) caution that allyship is a, “...continuous process; it is not a designation that one can earn and hold forevermore” (p.6). Three white settler friends of the Seventh Generation Fund for Indigenous Peoples organization, Alice Woodworth, Joe Hessenius and Joe Parker (2017) write that, “...allyship is so problematic that Indigenous Peoples spend a great deal of time debating whether it is worthwhile” (p.5). They further share that some basics they have learned along their road in allyship from Haudenosaunee member Oren, Lyons are: “...Be humble. Listen more, talk less...Be patient. Don’t interrupt, hold your question...Educate yourself to avoid offending people... Indigenous persons lead the way...Equilibrium, not equity” (p.6).

Anishinaabe health and well-being scholar from the Turtle Clan, and member of Bingwi Neyaashi Anishinaabek, a small Anishinaabek (Ojibway) First Nation located in northwestern Ontario, Canada, Tricia McGuire-Adams (2021) writes that there is an element of conscious choice between a settler being a settler colonizer or a settler ally committed to transformation and part of being a settler ally requires unsettling (p.763). Moreover, she notes that Steinman (2020) encourages settler allies to, “...continually engage in critical self-reflection that aligns with actions and undertake ‘unsettling agency’ in everyday life” (p.766). Erich Steinman (2022), descendant of Norwegian and German settlers whom grew up in the traditional territory of the Lakota/Dakota Sioux, explains that *unsettling* is a framework for understanding the place and relationship of non-Indigenous decolonization and settler colonialism (p.561). It is not synonymous with decolonization but decolonization must also be engaged in (p.562). The most predominant use of unsettling focuses on the, “...cognitive and emotional process of grappling with Indigenous sovereignty, one’s miseducation and ignorance, guilt, one’s own identity and relationship to place. Unsettling is a consciousness towards action...that seeks to disrupt settler colonial pedagogies and practices” (p.562). Another piece in unsettling is critical reflection

on settlers' role in, "...helping re-educate other settlers (especially to facilitate effective and appropriate allyship) [because] 'settlers cannot expect Indigenous people to teach them everything they need to know and do'" (p.563).

Together the work of McGuire-Adams (2021) and Stevenson (2022) shows that, "...one does not simply self-proclaim their allyship, but that one takes up the responsibility to act and demonstrate their allyship"; in other words, "...settler allies are made, not self-proclaimed" (McGuire-Adams, 2021, pp.766-767). Allyship and **claimed allies** are something designated by a: "...person or community that one is aspiring to ally themselves with, because it is only possible for Indigenous Peoples to truly evaluate and ascertain the degree to which they think a non-Indigenous person is being their ally" (Smith, Puckett & Simon, 2016, p.6). Allyship is a negotiated relationship; allies, "...do not identify themselves as allies. They are claimed as allies by Indigenous People" (Woodworth, Hessenius & Parker, 2017, p.6).

Benevolent colonialism

Canadian colonization is viewed as benevolent in that gifts of civilization (education, medication, agriculture, and improved material quality of life) were employed rather than violent tactics of displacement, dispossession, subjugation, theft, and warfare (Lowman & Barker, 2015, pp.26, 45). White settlers must recognize and change the enduring story of: "...we, white settlers are: benevolent, peaceful people, who through our independence, determination, hard-work, self-sacrifice and logical, rational approach have helped/saved and continued to help/save the generally violent, immoral, simplistic, backwards, lazy, vulnerable, weak, and emotional Indigenous peoples" (Heaslip, 2017, p.176).

Conversational method

The conversational method is not unique to Indigenous methodologies and can be found within the western qualitative research method of narrative inquiry, where the stories themselves become the raw data through interviews that solicit stories or oral histories and individual experiences that exposes the researcher to the identities of that individual (Butina, 2014, p.190; Kovach, 2010, p.43). When used in an Indigenous framework, the conversational method includes the distinct characteristics of: being linked to a particular epistemology (or knowledge) and situated within an Indigenous paradigm; relational; purposeful (most often a decolonizing aim);

involving particular protocols of an epistemology and/or place; involving informality and flexibility; being collaborative and dialogic; and being reflexive (Kovach, 2010, p.43).

Critical reflexivity

Critical reflexivity is an approach to reflexivity that allows the researcher to examine the ways in which, “...their own values, identities, and positions affect our research and our relationships with participants” as well the, “...politics and ideologies embedded within the research process and within the self of the researcher” (Strega & Brown, 2015, p. 8).

Cultural genocide

Cultural genocide is defined as the, “...destruction of those structures and practices that allow the group to continue on as a group” through the likes of: land seizure, forced transference and restricted movement of a population, banned native language(s), destruction and persecution of spiritual practices, and the disruption of families to prevent the transmission of cultural values and identity across generations (*TRC*, 2015, p. 1).

Decolonization

At Simon Fraser University, the movement of “education for reconciliation” and decolonization in education is articulated by the Aboriginal Reconciliation Council (ARC). The ARC asserts that, alongside Indigenization, settlers and Indigenous people need to collaborate to decolonize educational spaces, processes and substances. Decolonization, “...represents a socio-political agenda that seeks to redress historical and current practices that have had deleterious effects on Aboriginal peoples” (SFU ARC, 2018, V).

Algonquin, Métis, Huron, and Scottish professor, criminal defense lawyer, and award-winning criminologist, Lisa Monchalin in her book “The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada” defines decolonization as a term,

“...used to describe the unlearning and undoing of colonialism. It is a process and a goal. It is a reimagining of relationships with the land and peoples. It is about conscious engagement with colonial structures, ideologies, and discourses. It is also about active resurgence against those structures, ideologies, and discourses, which have become so dominant (p.293).”

Decolonizing means unravelling and reversing colonialism and its associated structures, institutions, and discourse (Simpson, 2011, p.297). Unangan scholar Eve Tuck makes it clear that decolonization and its projects cannot be de-linked from repatriation of Indigenous land and life (Smith, Tuck & Yang, 2019, p.12). Moreover, she asserts that, "...decolonization is not the endgame...but the next now, the now that is chasing at our heels (Smith, Tuck & Yang, 2019, p.16).

Renowned Michi Saagiig Nishnaabeg scholar Leanne Simpson writes in her 2011 book "Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence and a New Emergence" that, "...all peoples in Canada need to be on a path toward decolonization. Indigenous peoples need to "decolonize" just as non-Indigenous people need to "decolonize" themselves" (p.297). For settlers, decolonization includes, "...having all Canadians recognize and admit that this land called Canada is comprised of many traditional Indigenous territories. It means taking the time to learn and acknowledge the wisdom and teachings of the land—and to realize that the land is shared for living and being on" (Simpson, 2011, p.297).

For Indigenous peoples specifically, Monchalin (2016) sees decolonization to mean having the, "...conviction and the courage to be who we are—to stand up and assert our place in our homelands" (p.293). Similarly, Michaela McGuire— of the Gaag'yals KiiGawaay and a citizen of the Haida Nation—a current Ph.D. student in the School of Criminology at SFU, writes that decolonization for Indigenous peoples includes,

"...decolonizing the way we interact with the world. [This] involves challenging the internalization of our subordination...Through decolonization, we can begin to imagine our futures free from colonial restraints. It reinforces colonial thinking when we tell ourselves and each other that such a future is unattainable. We must believe in our abilities to reawaken existing systems, to build capacity and reclaim our rightful place as Nations" (McGuire & Palys, 2020, p.73).

Moreover, Monchalin (2016) sees decolonization in practice to include Indigenous peoples continuing to challenge Canada in a respectful way to, "...encourage peaceful education and a growing awareness and understanding of true realities and histories" (p.293).

Elder

Algonquin, Métis, Huron, and Scottish professor, criminal defense lawyer, and award-winning criminologist, Lisa Monchalin writes in her book "The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada" that many Indigenous peoples today use the term elder to, "...represent an older wiser person who is well respected in the community. Not all elders are elderly, but they are usually older...[,] have rich life experiences [and] come to be identified by the community over time" (p.26). Monchalin further teaches that,

"...the term 'elder' was not used in pre-colonial times, as this word is English. Instead, various Indigenous languages had specific names to recognize the distinct and unique roles that these wise people held in communities, as gatekeepers of great knowledge, educators, culture carriers, individuals involved in ceremonies and medicine and people who kept our communities and culture flourishing and alive.... Their wisdom may be gained through lived experience, oral transmission, or staying in touch with and practicing ancestral ways. Elders were and still are both teachers and healers. Elders are sometimes sought for their knowledge of ancestral ways, teachings, stories, and ceremonies. They are role models for future generations (p.26)."

Walter Lightning further explains that, when elders, "...teach others they very often begin by quoting the authority of Elders who have gone before. They do not state the authority as coming from themselves" (as cited in Monchalin, 2016, p.26).

Failure of vision

Failure of vision is defined as the, "...practice of not seeing that erases colonial history and contemporary realities, and the political differences between themselves as colonizers and Indigenous peoples as colonized" (Heaslip, 2017, p.4).

Genocide

Within the *National Inquiry* (2019b), the definition of genocide includes: "...a variety of both lethal and non-lethal acts, including acts of "slow death," and all of these acts have very specific impacts on women and girls" (pp.32-33). It acknowledges that the genocides are based in acts and omissions that violate the international prohibition against genocide (p.46). These acts and omissions holding the intent to, "...destroy Indigenous peoples in Canada [were] implemented gradually and intermittently, using varied tactics against distinct Indigenous communities" (pp.9-10). These policies, "...fluctuated in time and space, and in different incarnations, are still ongoing" (p.10). The *National Inquiry* (2019a, 2019b) condemns Canada as guilty of five types of prohibited genocidal acts/omissions: killing, causing serious bodily or mental harm, inflicting conditions of life meant to bring about physical destruction, preventing births within a group and forced transfer of children from one group to another. Canada continuously displays policies to destroy, "...Indigenous peoples physically, biologically, and as social units" (2019b, p.24).

Testimonies of survivors suggest that colonial structures and policies evidenced notably by,

"...the *Indian Act*, the Sixties Scoop, residential schools and breaches of human and Indigenous rights, [directly led] to the current increased rates of violence, death, and suicide in Indigenous population. In particular, truths heard by the *National Inquiry* shed light on "deaths of women in police custody; [Canada's] failure to protect Indigenous women, girls, and 2SLGBTQQIA people from exploitation and trafficking, as well as from known killers; the crisis of child welfare; physical, sexual, and mental abuse inflicted on Indigenous women and girls in state

institutions; the denial of Status and membership for First Nations; the removal of children; forced relocation and its impacts; purposeful, chronic underfunding of essential human services; coerced sterilizations; and more (pp.95-96).”

Gladue report

Gladue refers to the sentencing principle Aboriginal People have under s.718.2 (e) of the *Criminal Code of Canada* upheld in *Supreme Court of Canada* rulings of *R v Gladue*, 1999 and *R v Ipeelee* 2012. The principle recognizes that Indigenous Peoples face racism and systemic discrimination in and out of the criminal law system and attempts to deal with the crisis of overrepresentation/inequities of Aboriginal Peoples in custody. The *Gladue* report applies to all self-identified Indigenous people (status and non-status) and is a presentencing or bail hearing report (NWAC, n.d., pp.38-39).

Indigenous

In many international reports and inquiries, Indigenous, “...is equivalent to the term Aboriginal in the Canadian Constitution and includes Inuit; the numerous distinct societies known collectively as First Nations’ and Métis, the distinct society that emerged from the meeting of Indigenous and European cultures” (Amnesty International, 2016, p.6). Algonquin, Métis, Huron, and Scottish professor, criminal defense lawyer, and award-winning criminologist, Lisa Monchalin in her book “The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada” uses the word “Indigenous” to, “...describe a large and very diverse group of peoples in Canada” while also acknowledging that the term is colonial and reflective of colonial language and not one of the, “...86 different Indigenous languages still spoken [in Canada], [which] are reflective of unique histories, cultures, and identities linked to family, community, the land, and traditional knowledge” (p.1). Moreover, it is another example of, “...the people of Turtle Island [being] named and renamed by others over centuries” (p.1). Monchalin writes that in order to, “...to talk about the colonial system using the English language, I draw on the term [Indigenous]” but that she tries to use the, “...same names and spellings to describe the people I mention in this book as the people use to describe themselves” (p.1).

Narrative inquiry	Narrative inquiry is where the stories and experiences of my participants and offered teachings and the engagement between the researcher and the participant became the raw data (Butina, 2015, p.190).
Occupier	Some argue that settler is a safe term for whites because, "...it does not speak to genocide...or the imposition of a reserve system" (Skaeja as cited in Heaslip, 2017, at p.37). This allows the term to continue to, "...hide the ways in which white supremacy continues to shape the experiences of structural oppression, discrimination, and interpersonal violence" (Skaeja as cited in Heaslip, 2017, p.37). The proper term or status, to recognize the realities of occupation and Indigenous nations of the land, is white occupier (Skaeja as cited in Heaslip, 2017, at p.37).
Over-Representation Index	The Over-Representation Index, "...calculates the relative difference between Indigenous and non-Indigenous rates by controlling for age and sex differences between populations, as if both populations have an age/sex profile identical to the national population distribution. These adjusted rates address the impact demographic differences the underlying population may have on measuring over-representation" (Robinson, Small, Chen, & Irving, 2023, p.5)
Settler	Indigenous peoples speak to the term guest, newcomer and settler in reference to non-Indigenous peoples occupying Indigenous lands (Skaeja as cited in Heaslip, 2017, at p.37). Settler is a romanticised term in academia that brings forth the idea of a frontiersman beginning a new life on unclaimed land (Skaeja as cited in Heaslip, 2017, at p. 37). Canadian settler researchers Lowman & Barker (2015) use settler identity to represent both a tool to confront the injustices and choose to enter into decolonizing relationships with Indigenous peoples and a signifier of who we are on this land: Indigenous peoples are "integrated into the land" and Settlers "are imposed on it" (Lowman & Barker, 2015, pp.2,53).
Semi-structured interviews	Semi-structured interviews allow the researcher to have specific research questions present to guide the interview and allow the researcher to collect similar types of data from all participants (Chilisa, 2012, p.221; Hesse-Bieber & Leavy, 2011, p.128). However, it also allows the researcher discretion to not follow the same sequence of

questions for every participant and allows participants to decide how, when, and what parts of their stories and names can be used (Chilisa, 2012, pp.205, 221).

Serial murder

Serial murder “refers to when a person kills several victims in three or more separate events, as seen in the case of Missing and Murdered Indigenous Women and Girls” (Hedit, 2023, p.22).

Turtle Island

Turtle Island is what some Indigenous people call the continent of North America, while others, use it to refer to the whole world. Algonquin, Métis, Huron, and Scottish professor, criminal defense lawyer, and award-winning criminologist, Lisa Monchalin (2016), writes that,

“...this place many have come to know and understand as “Canada” is a place known to many Indigenous peoples as “Turtle Island” (with the Turtle Island encompassing both Canada and the United States). All of North America is Indigenous land...Indigenous peoples were, and still are, the original inhabitants and stewards of Turtle Island (p.2).”

Different Indigenous groups have different creation stories of Turtle Island. For example, the Haudenosaunne, whom historically lived around the Great Lakes (northern New York State and southern Québec and Ontario), tell the story of the island being created thanks to Sky Woman and the Great Turtle (Yellowhorn & Lowinger, 2017, p.8). The Cherokee Nation, whom establish their sovereign government in Tahlequah, Okalahoma, speak to The Woman Who Fell From the Sky (King, 2017, p.63). Renowned Michi Saagiig Nishnaabeg scholar Leanne Simpson writes in her 2011 book “Dancing on Our Turtle’s Back: Stories of Nishnaabeg Re-Creation, Resurgence and a New Emergence” about “Waynabozhoo and the Great Flood” where Mikinaag (turtle),

“...volunteered to bear the weight of the earth on her back and Waynabozhoo placed the earth there. Waynabozhoo began to sing. The animals danced in a clockwise circular fashion and the winds blew, creating a huge and widening circle. Eventually, they created the huge island on which we live, North America (p.69).”

A commonality among Indigenous creation stories is that they are sacred stories where the universe is governed by a series of co-operations between deities, humans, animals, and plants that celebrate equality and balance as they work together to shape the world (King, 2017, pp.76-77).

Transcendence-colonialism

Transcendence-colonialism goes beyond cultural genocide and forced assimilation because it does not just remove Indigenous claims to sovereignty; it demands that Indigenous peoples disappear in the past and the present in order for settler societies to never be exposed as illegal and unjust (Lowman & Barker, 2015, pp.30-31).

Transformative learning for reconciliation (TL4R)

Transformative learning for reconciliation is a way to speak to the work we need to do, the relationships we need to renew, the transformative experiences along the journey, and the spaces to act in a decolonizing manner. In education this can take the form of TL4R, which is learning that seeks to:

“...permanently alter individual and collective settler consciousness in ways that shift our understanding of ourselves and our self-locations as well as relationships with Indigenous peoples and the natural world. This begins with an understanding...of colonialism...and compels visions of and work towards...a decolonizing world” (Yordy, 2018, p. 8).

TL4R bridges the gap between Indigenous peoples and settlers on both individual and collective levels. As Yordy (2018) puts it, while we as individuals have our own journey, “...often times our transformation is catalyzed through interactions with others... [and] as we transform it ripples out to our relationships, institutions, and cultures” (p.83).

Urban reserve slum administration

Often poor preparedness for urban living, which includes being homeless, possessing few marketable skills, and attempting to navigate an unfamiliar cultural environment, leaves Indigenous women and girls vulnerable to sexual exploitation and trapped in the slum administration (which replaced colonial administration) (Anderson, 2013, p. 84; Razack, 2000, p. 97). The slum administration, in turn, confined Indigenous women to the inner city (such as Vancouver’s DTES and Regina’s Stroll) and/or incarceration, now known as urban reserves



Personal photo by Grant, K. & Curtis, H. (October.27, 2023) of the Coast Salish Welcome Figure by Squamish artist Sinámkin- Jody Broomfield at Simon Fraser University, Burnaby Campus, Intersection of Gagliardi Way and South Campus Road.

1. Introduction

“It is our view that in broad terms education has brought us to the current state of poor relations between Aboriginal and non-Aboriginal peoples in this country. But it is also our view that education holds the key to making things better”- The Honorable Murray Sinclair, TRC (2015)

July 1, 2023 marked 156 years since the birth of ‘Canada Day’ under the *British North America Act* of 1867 (today known as the *Constitution Act*, 1867) (Canadian Heritage, 2022, para.2). Canada Day marks the official birth of the nation state as well as the escalation of settler colonialism that had been occurring in these lands for several hundred years prior. The accompanying imposition of colonial law and policies onto the **Indigenous** peoples of **Turtle Island** ties into the overrepresentation of Indigenous peoples as both victims and offenders at all levels of the criminal justice system (Monchalin, 2016 as cited in Heidt, 2023 at p.15) For over three decades (1989-2023) there have been numerous Royal Commissions¹, Commissions of Inquiry, *Supreme Court of Canada (SCC)* rulings (such as *R v Gladue*, 1999 and *R v Ipeelee*, 2012) and other official investigations nationally and internationally² continuously displaying this overrepresentation and offering calls to action to meet the need for Indigenous justice (Clark, 2019; Robinson, Small, Chen & Irving, 2023)

In 2015, former *SCC* Chief Justice McLachlin declared Canada’s assimilation policies an attempted **cultural genocide** (Fine, 2015, para. 1). The *Indian Act* of 1876 initiated Canada’s strategy of cultural genocide and became responsible for the resulting

¹ The Royal Commission on the Donald Marshall, Jr., Prosecution (Nova Scotia, 1989); the Aboriginal Justice Inquiry of Manitoba (1991); The Cawsey Commission (Alberta, 1991); The Commission on Systemic Racism in the Ontario Criminal Justice System (1995); The Royal Commission on Aboriginal Peoples (1996); the Stonechild Inquiry (Saskatchewan, 2004); the Saskatchewan Commission on First Nations and Métis Peoples and Justice Reform (2004); the Ipperwash Inquiry (Ontario, 2007), the Review of First Nations Representation on Ontario Juries (the Iacobucci Report, 2013), the TRC (2015) and the National Inquiry Into Missing and Murdered Indigenous Women and Girls (Clark, 2019, p.6)

² This includes statements, reports, and recommendations by the United Nations Human Rights Committee, Committee on the Rights of the Child, Committee on the Elimination of Racial Discrimination, Committee on the Elimination of Violence against Women, Committee Against Torture, Committee on Economic, Social and Cultural Rights, Inter-American Commission on Human Rights, United Nations Special Rapporteur on Violence against Women, and United Nations Special Rapporteur on the Rights of Indigenous Peoples (Martin & Walia, 2019, p.39).

collective anguish experienced by Indigenous peoples. Also in 2015, the *Truth and Reconciliation Commission of Canada (TRC)* established 94 calls to action for Canada to work towards reconciliation with Indigenous peoples. Among these calls was the need to educate teachers on how to integrate Indigenous knowledge and teaching methods into the classroom and to validate Indigenous ways of knowing not just as an alternative, but as an equal and partner to Western knowledge systems (TRC, 2015, p.7). In the aftermath of the TRC, Canada's 'era of reconciliation' has developed into the growing body of 'education for reconciliation' teaching and learning practices for the Indigenization and **decolonization** of the K-12 and post-secondary education curricula (Pidgeon, 2016; Yordy, 2018). The recognition of Western educations' role in the ongoing colonization of Indigenous peoples has left educators and educational institutes with a responsibility to disrupt and decenter Eurocentric discourses and integrate Indigenous perspectives into the school curriculum as part of decolonizing through: empowering Indigenous self-determination, reconciling systemic and social inequalities between Indigenous and settler Canadians, and renewing or beginning relationships in the spirit of the original treaty (Furo, 2018; Hill & Coleman, 2018; Pidgeon, 2016, 2014; Yordy, 2018).

Reconciliation demands both a willingness to engage in decolonization and a willingness to respect and incorporate Indigenous cultures and ways of knowing. The Indigenization of higher education requires settler educators, researchers, staff, and students to undertake Indigenization without prioritising settler expectations (Pidgeon, 2016, p.79). Instead, Indigenization focuses on incorporating Indigenous knowledges and ways of knowing through transformation of institutional policy, programs, and support services for Indigenous students to thrive (Pidgeon, 2016, p.77). At Simon Fraser University (SFU), this movement is articulated by the Aboriginal Reconciliation Council (ARC). The ARC asserts that, alongside Indigenization, settlers and Indigenous people need to collaborate to decolonize educational spaces, processes and substances. Decolonization, "...represents a socio-political agenda that seeks to redress historical and current practices that have had deleterious effects on Aboriginal peoples" (SFU ARC, 2018, V). Sharing knowledge and including Indigenous content and pedagogies in all levels of educational curriculum can be part of the decolonizing process if settler educators and students are willing to commit to meaningfully engage with it into the

classroom (Nardozi, 2016; SFU: Office for Aboriginal Peoples, 2018; Smith, Tuck & Yang, 2019; Smith et al., 2019).

In September of 2018, ARC published the living document *Walk This Path With Us* that included 34 calls to action. Part of this document includes recognizing the need to Indigenize curricula to: honour the responsibility, "...to include and foster the development of Indigenous perspectives, knowledges, and methods throughout disciplines," support and encourage Indigenous students to study with hypotheses and methodologies relevant to their ways of knowing, and teach settlers about Indigenous history and present (SFU ARC, 2018, pp.15-16). To date, some of the significant actions to occur at SFU include: the removal of colonial art, the expansion of the Indigenous Student Centre, the Indigenous led design and construction of a First Peoples' Gathering House, the creation of an Indigenous Curriculum Resource Centre to guide instructors about Indigenizing curriculum, and the offering of *Decolonizing Teaching: An Integrated Seminar Series and Grant Program* to facilitate challenging conversations about colonialism in Canada's history (SFU Office for Aboriginal Peoples, 2023, para.8).



Figure 1.1. *Reconciliation through education: walking this path together.* SFU's former president Andrew Petter being thanked by Gabriel George (Uploaded October 18, 2017). SFU Communications & Marketing photo stream. Retrieved from <https://www.flickr.com/photos/sfupamr/>

Like many students of my generation, I began my academic journey with almost no knowledge of colonization, violence against Indigenous women, or the reality of Indian residential schools (IRS); nor did I understand how colonialism functioned to

create the system that had allowed me to be so privileged in my ignorance. Stó:lo scholar Wenona Hall teaches that the, "...brutality of the colonial process has been denied and kept from the general population [and]it remains largely unknown and has yet to be fully written let alone acknowledged" (as cited in Monchalin, 206, XXVII). During my undergraduate degree, in the fall of 2015, my criminology 300W class watched the National Film Board of Canada's 2006 production *Finding Dawn*. Seeing the director Christine Welsh standing at the gates of the Pickton property and then learning how colonialism facilitated this violence left me unable to turn away from this subject area. I remember seeing my family crowded around the TV in our living room watching the swarms of officers tramping across the farm; none of us knew this was just a small part of the crisis of the Missing and Murdered Indigenous Women and Girls (*MMIWG*).

Over the next few years, I undertook an honours thesis titled, "*Everyday Systemic Violence*": *The Canadian Media's Portrayal of Violence against Indigenous Women and Girls from 1998 to 2015*. I learned that the sordid tales of Canada's *MMIWG* are rooted in their marginalized and devalued status that began with colonial violence and that applies in an intersectional way through their socially constructed race, gender, and class inequality (Farley, Lynne, & Cotton, 2005; Gilchrist, 2010; Harper, 2006; Pearce, Blair, Teegee, Pan, Thomas, Zhang, Schechter, & Spittalet, 2015). Colonialism constructed, and continues to construct, Indigenous women and girls as "unworthy victims" or "forsaken" and normalizes the violence they are subject to both in and outside of their culture (Gilchrist, 2010, pp. 376–377, 385).

At this point on my path, I was overwhelmed. I was re-storying and re-searching what I knew about my country, criminal justice system, education, and my own life. I needed to know more and I needed to translate this into action. I came into my master's program intending to find a way to jump right into something that would let me continue my undergraduate path of wanting to be a part of ending the crisis of the *MMIWG*. I recognized that as an occupier Simon Fraser University student in the School of Criminology I had a responsibility through both my relationship to Western academic institutions and to the criminal justice system to enter into decolonizing relationships with

Indigenous peoples because of the devastating historical and contemporary colonization of these institutions.

At the same time, despite my efforts to try to prepare to enter into a project that might address calls to action to end the crisis of the *MMIWG*, I was lost in what the next steps should be, what the terminology and teachings I was coming across would look like in action, how to go about this work in a way to not add to the harm done to Indigenous communities, and what work I needed to do to be ready and able to enter into a relationship with an Indigenous community. As I was canvassing the department trying to find a potential supervisor, I learned two things very quickly. First, I learned that I needed to take a step back and start with learning how to walk a good path and not cause further harm in a domain where there is already so much oppression and violence. I also learned that there was very little space within Criminology to work through decolonization and settler responsibilities in answering the calls to action.

I knew this was a time where things were moving towards changing “our” story as a nation (Wilson-Raybould, 2022, p.177). I felt that pressure and the need to move faster. At the same time, I have come to realise that reconciliation and decolonization are,

“...a marathon... at times you will go faster, and at other times slower, but you must keep moving to stay on course.... We have seen a lot of reconciliation sprints in history... What we need is more people running, walking, or supporting a marathon” (Wilson-Raybould, 2022, p.271).

I realized that Indigenous peoples are already burdened with rebuilding their own communities and mentoring and educating settlers in how to do their own work for reconciliation. This left me questioning my role. As a higher education criminology student, I was already becoming accustomed to the routine acknowledgment of violence against Indigenous women, the overpoliced-under protected status of Indigenous peoples, the over-representation of Indigenous peoples in our correctional institutions, and the systematic discrimination facing Indigenous and other racialized persons. However, I could see the gaps students and faculty faced in: connecting the statistics to the full story of the colonial reality, what reconciliation and decolonization might entail in criminology, and how to go about Indigenizing course content and education systems.

Settler students and faculty in the School of Criminology at SFU need guidance on how to prepare for entering into decolonizing relationships with Indigenous peoples in a way that lessens the burden. Moreover, there is need for more space within criminology to work through settler decolonization and responsibilities in answering calls to action Indigenous peoples have put out to Canadians. There are over 900 recommendations that have been made across three decades in official national and international reports (*National Inquiry*, 2017). I refuse to be among the settler and occupiers in criminology whom continue to allow the calls and recommendations (often built from the efforts and emotional labour of Indigenous peoples) to collect dust. To choose to allow the dust to grow is not very different from choosing to allow the **genocides** to continue.

Therefore, from 2018 to 2024, I took my first steps on my personal path towards reconciliation by choosing this as the topic for my Masters thesis. I kept the *Walking this path together* article above my desk over a five-year period, and began to come to know my responsibilities, where I am going, and the work I need to do. This thesis will build on the work of critical Indigenous scholars and allied settler researchers by looking at how criminology as a discipline can work *with* and *for* Indigenous peoples in an ethical and decolonizing manner and learning how the discipline can walk in a good way when entering into subjects such as the crisis of the *MMIWG*. Indigenous peoples are offering the space and encouraging settlers to accept their offer to reconcile. Therefore, in this project, I look to explore answers to the following questions in order to learn more about what reconciliation might look like: *What is the 'good way'? What is our work to do? What is the role of (non-Indigenous) researchers? What does a decolonizing lens look like in the context of criminology? And, how can settlers work ethically in the context of the MMIWG and other related social justice situations?*

This thesis shares my journey to answer these questions through participant-observation and a narrative story-telling through conversational dialogues. To learn about and understand the path revealed to me I worked within the transformative decolonial approach of Anishinaabe searcher Kathleen Absolon's (2011, 2022) flower petal framework. Silos and settler awakening to the silos are grounded in the ongoing violence against Indigenous women and girls. To break down the siloed stories and become a part

of the change in our collective story of decolonization, **occupier** educators, researchers, and students (particularly in criminology) must do the hard work to know about the history all the way up to now (*Learn*), undergo **transformative learning for reconciliation** (TL4R) to be able to hear the teachings and stories shared with us (*Understand*), and then polish the covenant chains by following the path shown through a decolonizing lens to answer calls to action in a good way (*Act*). At the end of this journey, I share implications for settlers, particularly in higher education and criminology, whom are wanting to uphold their collaborative responsibility to be a part of the living treaties in a good way for the next seven generations.

2. Roots: How We Come to Know

2.1. The Flower Petal Framework

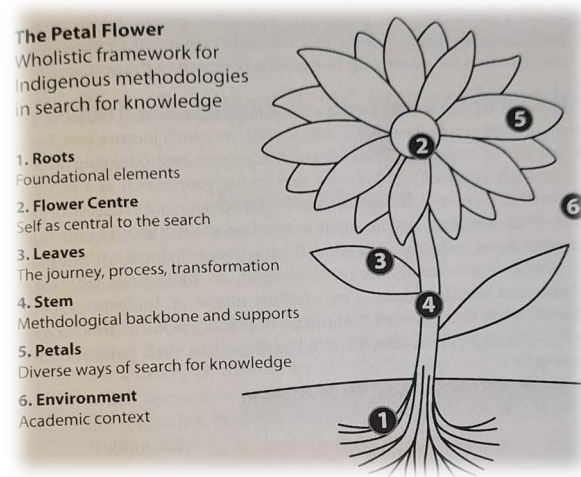


Figure 2.1. *Flower Petal Framework.*

Note: Adapted from “Kaandossiwin: How We Come to Know” by Absolon, K. 2011, p.51

In order to respect Indigenous knowledges, I have chosen to ground my re-search in an Indigenous framework as opposed to trying to add Indigenous perspectives onto a Western framework (Absolon, 2011, p.55). Mi’kmaq educator Michelle Pidgeon and Kumari Beck of SFU’s Faculty of Education speak to the *Accord on Indigenous Education* (ACDE, 2009) and the *Accord on the Internationalization of Education* (ACDE, 2014). They suggest that settlers are responsible for the work of decolonizing themselves and that while they are not advocating for the taking up of Indigenous worldviews by settlers as their own, they do see value in settlers learning from and within the Indigenization movement (Beck & Pidgeon, 2020, p.396). Furthermore, Algonquin, Métis, Huron, and Scottish professor, criminal defense lawyer, and award-winning criminologist, Lisa Monchalin (2016) writes that incorporating Indigenous teaching methods and approaches, “...validates them as acceptable, correct, and essential ways to exchange and learn” (XXVII). I am a white occupier. My purpose in working within an Indigenous framework is to honour the persistence of Indigenous searchers and the need for the influence of Indigenous methodologies on the academy (Absolon, 2022), show my

valuation of non-Western forms of analysis and understanding (Kovach, 2005 as cited in Louis, 2007, at p.136), and sit more authentically in the learn and understand steps of the *Learn-Understand-Act* cycle.

Kathleen Absolon (2011) is an Anishinaabe searcher and educator in the Indigenous Field of Study in the Faculty of Social Work at Wilfrid Laurier University, who presented her book *Kaandossiwin: How We Come to Know* as, "...an offering...to those who themselves are knowledge seekers and those who are searching for ways of knowing that holistically include spirit, heart, mind, and body" (p.10). I accept this offering as a white occupier researcher and respect that although she has made this offer without restrictions, she is an Indigenous searcher who is speaking to and contributing to the need for Indigenous peoples to re-search, re-write and re-story themselves (p.21). I have chosen to use Absolon's transformative and decolonial flower petal framework (2011) because it embodies the fact that "Indigenous knowledge is alive" (p.61) and that it "acknowledges and validates" Indigenous leadership in the academy (p.49). In addition, the framework encompasses the guidance given to non-Indigenous researchers by Indigenous peoples and speaks to storytelling, growth, and the journey this has been for me as a white occupier researcher. The flower petal framework is used in two ways within this work: the thesis itself is structured to follow the framework, rather than traditional organization expectations of a thesis, and I work within the framework to learn about and understand the path revealed to me within this project.

All elements of the petal flower are essential to craft a wholistic framework using an Indigenous methodology (Absolon, 2011, p.50). The roots of the flower refer to the need for Indigenous paradigms, worldviews, and principles to inform the methodology behind the research (p.50). The flower center denotes the self as central to the research (p.50). The research has no meaning if the researcher is not located in the project in terms of, "...nation, culture, land, historical and personal experiences" and responsibility and accountability to our relations and Indigenous communities (p.50). The leaves represent the methodological journey, process and transformation of the researcher, "...learning who they are and what they know" (p.50). The stem refers to methodological backbone and support between all parts of the research (p.50). This requires the researcher to use a

critique of colonialism and Western research on Indigenous peoples, maintain a critical consciousness, and connect a pathway to academia (p.50). The petals represent an acknowledgement and use of diverse ways of searching for knowledge that include mind (such as enacting research that considers the influences of colonialism), heart (such as nurturing relationships and learning from Elders and friendships), body (such as observing, listening, and telling stories) and spirit (such as use of sacred protocols and reflection) (pp.51,119). Finally, the environment surrounding the flower represents the need for the influence of Indigenous methodologies on the academy and recognition of how the Western academy may stifle the growth of Indigenous re-searchers trying to advance their theories and methods (p.51).

Roots	The roots of the framework represent the grounding of the search informed by Indigenous paradigms and worldviews (Madiratta, 2023, p.50).
Stem	The stem represents the methodological backbone and supports (Madiratta, 2023, p.50). It requires a commitment to “re-writing and re-righting” our histories, experiences and realities through a critical consciousness (Absolon, 2022, p.139).
Flower Center	The flower center represents the explicit description of the importance of self to the search and the motivations behind the search (Absolon, 2022, pp.160-161; Madiratta, 2023, p.50).
Leaves	The leaves represent the explanation of the journey, process, and transformation (Madiratta, 2023, p.50). They enable the “photosynthesis of knowledge” through transformative journeys of re-searchers learning who they are and what they know (Absolon, 2022, p.139).
Petals	The petals represent the wholistically diverse ways of searching for knowledge (Madiratta, 2023, p.50).
Environment	The environment of the flower petal framework refers to the academic context (Madiratta, 2023, p.50).

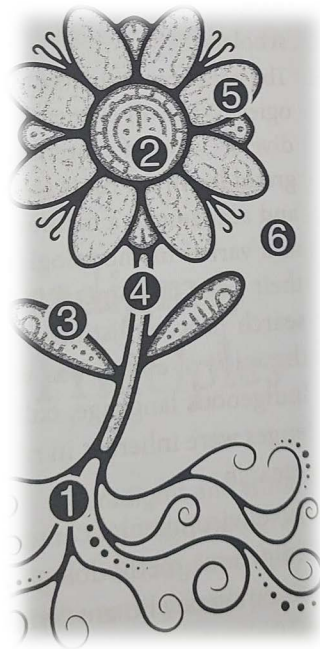


Figure 2.2. Re-creation of the *Flower Petal Framework*.
Note: Adapted from “Kaandossiwin: How We Come to Know Indigenous re-Search Methodologies” by Absolon, K. 2022, p.139

2.2. Identifying the Space for White Occupier Researchers in Decolonization: the Roots of this Re-Search

Indigenous peoples use the terms guest, newcomer and settler in reference to non-Indigenous peoples occupying Indigenous lands (Skaeja as cited in Heaslip, 2017, at p.37). **Settler** is a romanticised term in academia that brings forth the idea of a frontiersman beginning a new life on unclaimed land (Skaeja as cited in Heaslip, 2017, at p. 37). Canadian settler researchers Lowman & Barker (2015) use settler identity to represent both a tool to confront the injustices and the choice to enter into decolonizing relationships with Indigenous peoples and a signifier of who we are on this land: Indigenous peoples are “integrated into the land” and Settlers “are imposed on it” (Lowman & Barker, 2015, pp.2,53). However, some argue that settler is a safe term because it does not directly speak to historical and contemporary genocide (Skaeja as cited in Heaslip, 2017, at p.37). The proper term or status to recognize the realities of occupation and Indigenous nations of the land is white **occupier** (Skaeja as cited in Heaslip, 2017, at p.37). While settler is the most common term I have experienced during this project, for myself, I choose the term occupier. This choice is because settler glosses over the fact that settlers continue to benefit from the dispossession and destruction of Indigenous peoples, while at the same time denying complicity to the events and processes that uphold colonialism. Moreover, my entry into this work is tied to the realities of the everyday systemic violence that has culminated in the crisis of the *MMIWG*. I will still refer to both terms in this paper as each appear in the literature and this project.

In 1999, Māori scholar Linda Tuhiwai Smith’s canonical work, *Decolonizing Methodologies*, begins with the statement that, “...from the vantage point of the colonized, a position from which I write, and choose to privilege, the term ‘research’ is inextricably linked to European imperialism and colonialism” (p.1). Inspired by Indigenous theorists like Smith, settler editors Susan Strega and Leslie Brown produced an anthology of essays titled *Research as Resistance*, first published in 2005, and stated that Western researchers have played condemning roles in the, “...deliberate destruction and devaluation of intellectual, spiritual, and cultural resources in Indigenous

communities” through their interpretations of research on Indigenous peoples (p.6). Indigenous peoples and their knowledge have often been misappropriated or commodified, unauthorized secondary use of data has taken place, and outcomes of the research often result in harm for the Indigenous community (Castleden, Morgan & Neimanis, 2010, p.23). Examples of these harms include, depleting scarce natural resources, ‘evidence’ to support government intervention, and perpetuating a stereotypical ‘Indian’ (Brunger & Wall, 2016, p. 1867). Quandamooka Associate Professor and early childhood educator Karen Martin (Booran Mirraboopa) argues that this sense of entitlement drove the Western scientific paradigm’s era of *terra nullis* research—research conducted without permission or collaboration with Indigenous peoples—*on* or *about* Indigenous peoples for the benefit of the researcher (Martin & Mirraboopa, 2009, p.203).

Ineffective research relationships and experiences have further resulted in research fatigue caused by various researchers examining the same topic with no solution to the problem being given back to the community (Brunger & Wall, 2016, p.1868). This occurs despite the burden on Indigenous communities to be both research participants and mentors and educators of non-Indigenous researchers (especially by those deemed as **Elders** and knowledge keepers or holders). Indigenous peoples are tired of researchers coming in and documenting all the things wrong with their communities (Strega & Brown, 2015, p.5). As Ball (2005) quotes from a participant from their Aboriginal health conference, the research focuses on, “...youth suicide, child neglect, alcohol abuse, family violence, poor nutrition, ...You[‘d] think people would want to figure out how we survive[d] White people for so many hundreds of years...How about some research on what’s right with us? About what makes us resilient” (as cited in Strega & Brown, 2015, at p.5). In the following sections, I will speak to the work of critical Indigenous scholars and allied researchers that address the realities of the White Settler Problem and how this problem bleeds into Canada’s criminal justice and education systems, ‘best practices’ for allied researchers in ethically working *with* and *for* Indigenous communities, and the state of emergency of the *MMIWG*.

2.3. The White Settler Problem

Settler Canadian scholars Emma Lowman and Adam Barker (2015) describe how the ‘Indian Problem’ (p.13) emerged as part of the colonizers attempts to “deal with” Indigenous peoples, who were blamed for not accepting the terms of their colonization (Smith, 2012, pp. 94-95). By the 1960s, there was a Western obsession of problematizing Indigenous peoples, blaming Indigenous peoples for their marginalization, and decreeing that they had no solutions to their own problems (Smith, 2012, p.95). These assumptions culminated in a situation where many researchers, “...frame their research in ways that assume the locus of a particular research problem lies with the Indigenous community” rather than colonial structures (Kurtz, 2013, p.95). As a way to upend these assumptions, Canadian settler scholars such as Robyn Heaslip (2017) and Lowman and Barker (2015) assert that Canada actually has a White Settler Problem rather than an ‘Indian Problem’. They further argue that settler colonialism continues each day through the violence of ongoing invasion and dispossession that is obscured by **benevolent colonialism**. White settlers are not: “...benevolent, peaceful people, who through our independence, determination, hard-work, self-sacrifice and logical, rational approach have helped/saved...the generally violent, immoral, simplistic, ..., lazy, vulnerable [and] weak Indigenous peoples” (Heaslip, 2017, p.176).

The myths of benevolent colonialism and the image of Canada as a peacemaker begin with the historical fiction of *terra nullis*; that Canada was unpopulated, land was empty and available for the taking, and settlers were pioneers (Heaslip, p.100; Lowman & Barker, 2015, p.60). The Doctrine of Discovery (the Doctrine) is an element in *Romanus Pontifex*, a papal bull order made by the Vatican in 1493 that ignored Indigenous sovereignty, imposed Western law, and ‘justified’ the seizure of Indigenous lands for profit (Francis, 2023). The Doctrine claimed, “...that any lands where there were no Christians living were considered uninhabited and therefore could be ‘discovered’” and any non-Christians on the lands were not humans (Wilson-Raybould, 2022, p.68). From here, French and British colonizers entered initially into mutually beneficial treaties, often surrounding peaceful and economic goals. The ‘mutually beneficial’ part to the treaties became a myth in the instances where treaties were made

with colonizing intentions by settlers who violated their end of the treaties (Wilson-Raybould, 2019, p.30). Today these myths hide the contemporary goal of **transcendence-colonialism**, which goes beyond cultural genocide and forced assimilation because it does not just remove Indigenous claims to sovereignty; it demands that Indigenous peoples disappear in the past and the present so settler societies cannot be exposed as illegal and unjust (Lowman & Barker, 2015, pp.30-31).

Overcoming the white settler problem requires changing the socialized **failure of vision**, the, "...practice of not seeing that erases colonial history and contemporary realities, and the political differences between themselves as colonizers and Indigenous peoples as colonized" (Heaslip, 2017, p.4). Unanga educator and researcher Eve Tuck and decolonizing, urban education and community organizing educator and researcher K. Wayne Yang (2012) suggest that facing the truth that we have benefitted from the genocide of Indigenous peoples creates a "desire to escape" (p.1) to avoid existing in this discomfort and find an easier path to reconciliation (pp.4, 13). These desires manifest in moves to innocence grounded in rhetorical reconciliation and decolonization without personal sacrifice or societal and structural changes regarding Indigenous self-governance, land, and resources. One of the moves of innocence Tuck & Yang (2012) describe is conscientization or, "...free your mind and the rest will follow." Tuck & Yang (2012) argue that a core part of conscientization is where the, "...experience of teaching and learning to be critical of settler colonialism can be so powerful it can feel like it is...making a change" but it is empty without actions taken following this experience (Tuck & Yang, 2012, p.19). Prominent Māori educator and scholar Graham Smith (2009) offers an alternative perspective to conscientization in the form of the Māori view of transformative action. In the Western view the movement from conscientization to resistance to transformative action is linear (Smith, 2009, p.39). In the Māori view the components of conscientization, resistance, and transformative action are circular in relation and individuals and groups can enter at any point (Smith, 2009, pp.39-40). While Smith is less critical of conscientization than Tuck and Yang (2012), he sees it as integral to transformation. Tuck and Yang emphasize that conscientization must not be an end-point but must necessarily be followed by action. To overcome the 'white settler problem,' Tuck and Yang stress that action must follow Indigenous calls to action.

2.4. Ethical Space for Co-Resistance

Western university curriculums, teaching methodologies and research have a history of contributing to the dispossession of knowledges of Indigenous peoples (Martin & Mirraboopa, 2009, p.203). The 1996 *Royal Commission on Aboriginal Peoples (RCAP)* published guidelines for conducting research with Indigenous people which acknowledge that past research involving Indigenous people had been initiated and carried out by settlers, leaving little opportunity to, "...correct misinformation or challenge ethnocentric [or] racist interpretations" (*RCAP*, 1996, p.62 as cited in McGregor, Bayha, & Simmons, 2010, at p.105). The guidelines were followed by the 2009 Tri-Council Policy Statement (TCPS 2), which affirms ethical research as work that centers Indigenous rights, respects community ethics codes and policies, and mutually benefits researchers and participants.

Despite the existence of TCPS 2, the First Nations Information Governance Center (2023) explains that, to avoid research being imposed by outside forces on information the community may not see as relevant, only each Indigenous community can determine whether a researcher and their project are in their best interest (paras.3-4). In reflection of this, some Indigenous groups use OCAP™ (*Ownership, Control, Access and Possession: First Nations Right to Govern First Nations Data*) and Local Advisory Committees (LACs) as one of the considerations of institutional Research Ethics Boards (p.10). OCAP™ principles were developed in 1998 by the *National Steering Committee of the First Nations and Inuit Regional Longitudinal Health Survey (RHS)* and are seen to apply to all research, data, or information initiatives involving First Nations peoples, even if the principles may apply to other Indigenous groups (The First Nations Information Governance Center, 2014, p.4). OCAP™ is not "a four criteria shopping list" to be checked off by someone seeking to use or access First Nations data; the principles must be understood in the context of the particular First Nation's group (p.32). Ownership refers to the notion that an Indigenous community owns their information collectively in the same way an individual owns their personal data (p. 5). Control refers to the notion that the Indigenous community and representative bodies control how the information about them is collected, used, and disclosed (p. 5). Access refers to the notion that

regardless of where the data is held the individuals and their communities must have access and that the community decides who else can access their collective information (p. 5). Possession refers to the Indigenous community's right to protect and have control over their information (pp.5-6). For communities who have been 'researched to death' OCAP™ became an answer to grievances about research *on* Indigenous peoples (p. 5).

In 2021, SFU's Community Engaged Research Initiative (*CERi*) introduced a *Community Resource Handbook* as an offering of a practical and accessible guide to help community-serving organizations, students, and early-career researchers looking to use research to advance community interests (Mahoney, Grain, Fraser & Wong, 2021, p.7). The handbook highlights decolonizing research as contributing to Indigenous communities regaining control over their ways of knowing and being (Mahoney et al., 2021, p.12). Furthermore, the handbook provides 10 ethical principles that align with OCAP™ in relation to community-engaged research with Indigenous communities:

1. a collaborative assessment of harm and risk reduction
2. high levels of community participation during all levels of the research
3. the primary goal of research being achieving a community benefit
4. the project being action-oriented to respond to community issues
5. ensuring the research team continuously attends to issues of power, privilege, and positionality
6. attention to anonymity, confidentiality and privacy through collaboration with the community and the institutional systems, while also recognizing individuals' choice to be identified through informed consent
7. continuous relationship between the research and the community to ensure transparency and long-term development of trust
8. maintaining attention to context such as history, culture, language, current events, and geography that surround the study and influence all aspects of the research throughout
9. focusing on relationships between the people, institutions, and knowledge to build trust, sustainability, and equity and ensuring

collaborative analysis and dissemination in the meaning making and knowledge sharing stages that make sense to the community (Mahoney et al., 2021, pp. 14-15).

CERi's Community Resource Handbook helps tie together TCPS 2 and OCAP™ ethical principles directly to SFU settler researcher responsibilities in research *with* and *for* Indigenous communities.

2.4.1. Critical Reflexivity

Another foundational aspect to research ethics is the methodological strategy of **critical reflexivity**, where the researcher examines ways in which, "...their own values, identities, and positions affect our research and our relationships with participants" as well as the, "...politics and ideologies embedded within the research process and within the self of the researcher" (Strega & Brown, 2015, p. 8). Strega & Brown (2015) argue that critical reflexivity requires that the researcher "intentionally, consciously, and repeatedly" interrogate what influences their perceptions, conceptions, and responses from beginning to end of the research process (p. 8). In a cross-cultural context, critical reflexivity needs to uncover how power relations embedded in the research shape decisions and interpretation and how hegemonic assumptions about the nature of the world and research are embedded in the self of the researcher (Strega & Brown, 2015, p. 8). In relation to Indigenous communities the questions that need to continuously be asked include: Who defined the research problem? How and why was a particular framework and design chosen? What knowledge will the community and the researcher gain from this study? To whom is the researcher accountable? How will they be held accountable? Whose story will the researcher tell? Why? To whom? And with what interpretation? And, how will the research be used, and by whom? Who else could make use of it, and how? (Potts & Brown, 2015; Smith, 2012; Strega & Brown, 2015)

2.4.2. CBPR with Indigenous Communities

In (1991) Indigenous education pathbreaker, Verna Kirkness of Fish River Cree Nation, and Cross-cultural Studies and Indigenous studies educator, Ray Branhart, introduced the "4 R's" of research *with*, *for*, and *by* Indigenous communities: respect,

relevance, reciprocity, and responsibility. Cree and Sauleaux scholar Margaret Kovach, Cree researcher Sean Wilson (2008), and Indigenous Hawaiian, Renee Pualani Louis (2007) updated the “4 R’s to become: relational accountability, respectful representation, reciprocal appropriation, and rights and regulations.

Relational accountability refers to the need for a transparent partnership between the researcher and the Indigenous community from inception to dissemination of the project (Louis, 2007, p.72; Koster, Baccar & Lemelin., 2012, p. 204). Respectful representations require the researcher to be humble and willing to accept the decisions of the community and may include gathering knowledge in ways that may not coincide with the structured timelines, and impatience of a university researcher (Kurtz, 2013, p. 225; McGregor et al., 2010, p. 115). The representational and collaborative involvement of the community should allow participants to share experiences in their own terms, which may include: story, talking circles, life histories, oral history, unstructured interviews, and journaling (Kovach, 2009, pp.82,123; Kurtz, 2013, p.220). Reciprocal appropriation refers to the notion that all research is appropriation and therefore requires adequate benefits for all parties involved (Louis, 2007, p.133). Finally, rights and regulations refer to respecting research agreements made with the community, such as how findings will be written to ensure accessibility, how the community will confirm the results, and how the communities’ voices are woven into the fabric of the research (Fletcher, 2003, p.51; Louis, 2007, p.133).

Community-based participatory research (CBPR) developed out of conventional Western research paradigms in the 1970s as a method to acknowledge different ways of knowing and giving equal weight to Traditional Knowledge and Western scientific expressions of knowledge (Fletcher, 2003, pp.28, 31). When executed using critical reflexivity, it embodies an opportunity for Indigenous peoples to influence research that affects their communities and lands as well as a chance for non-Indigenous peoples to learn and begin reparations with Indigenous peoples. However, there are concerns with CBPR as ‘unquestionably good’ (Brunger & Wall, 2016; de Leeuw et al., 2012). Brunger & Wall (2016) warn that community engaged research if done uncritically and only to tick off the ethical guidelines can cause harm by, “...leading to community fatigue,

undermining the community's ability to be effectively involved in research, and restriction to the community's oversight and control over the research" (p.1862).

When non-Indigenous researchers are critically aware and responsive to specific Indigenous communities CBPR may be an avenue for white occupier researchers to work *with* and *for* Indigenous communities. While there is no single method of CBPR, Christopher Fletcher (2003), director of the faculty of medicine at Université Laval and both the First Nations and Inuit Students in Medicine program and the Masters in Public Health programs, identifies nine ways the principles of CBPR can relate to the updated "4 R's":

1. Acknowledge and address the imbalance of power between Indigenous communities; the state and its institutions; universities and researchers
2. Focus research on to issues of importance to the specific Indigenous community
3. Accept the diversity of ways of seeing and understanding the world
4. Foster the development of local autonomy within the community and beyond
5. Develop capacities within the community that contribute towards self-sufficiency and self-determination
6. Engage community members as equal stakeholders in the research process
7. Encourage equitable and sustainable development through research
8. Approach research as an opportunity to provide public education about research in general and the issue at hand
9. Respect the ethical guidelines established by organizations that represent the interest of Indigenous peoples (pp.37-38).

A more contemporary approach to fusing CBPR, the original and updated "4 R's" and Indigenous methodologies and ways of knowing when settlers want to collaborate in answering Indigenous calls to action may lie in Participant-Driven Action Research (PDAR). PDAR expands participatory action research through the researcher not entering

a community with a specific research topic, but instead the research topics are offered by the community through relationship and conversation amongst themselves and with the researcher (Bowen & O’Doherty, 2014, p.54). Participants then hold an active role in the research design, interpretation, representation, and action (p.59). This allows knowledge produced from the research to be, “...a tool of and for the community” (p.54).

2.4.3. Allyship & Allied Researchers

According to non-Aboriginal researcher and long-time supporter of Indigenous struggles, Clare Land, there is a “revolving-door” of non-Indigenous peoples looking to work in solidarity or allyship with Indigenous peoples (Land, 2015, p.2). Her 2015 book *Decolonizing Solidarity: Dilemmas and Directions for Supports of Indigenous Struggles* notes a discernable pattern in non-Indigenous peoples’ journey to involvement in decolonization. Many individuals who look to help create positive change in the lives of Indigenous peoples come up against a challenge: a project fails, attempts to establish a relationship is rebuffed, their view or project is challenged, or they find it overwhelming to face looming issues like genocide, sovereignty, and treaties without knowing how to address them (Land, 2015, pp.2,188).

Becoming something other than colonial takes time. Colonialism is not just maintained by the government, the justice system, corporations, and the education system; it is upheld by Canadians (Lowman & Barker, 2015, p. 39). In March, 2017 Senator Murray Sinclair responded to many Canadians who still, “...wonder why indigenous people don’t just ‘get over’ the trauma of residential schools” (Prestwich, 2017, para. 1) by reminding them that memorializing the survivors is needed so this nation never forgets what it did to its most vulnerable people and so this nation never does it again (Prestwich, 2017, paras.1, 4–6).

Being part of an alliance is a crucial way for non-Indigenous peoples to begin to learn, but it does not mean that non-Indigenous allies can come into the alliance completely un-informed about colonialism and the specific struggles of that Indigenous group. It does mean that if the ally is honest, self-reflective, and open to follow the lead of Indigenous peoples, they have an opportunity to begin a transformative journey.

According to educational consultant Frances E. Kendall, being an **ally** is being a ‘change agent’ at both the personal and institutional level—not a ‘helper’ (Kendall, 2006, p.142; Land 2015, p.205). Indigenous people are not looking to entertain ‘white guilt’ (Kendall, 2006, p.142). According to Kendall, working on guilt and shame is, “...internal work that has to be well begun before we connect ourselves” with an alliance (Kendall, 2006, p.142).

I have come to the place in my novice research journey where what Land (2015) calls “significant reconstruction of subjectivities” has occurred to the extent that prevents me from turning away from this work (p.224). I recognize that not entering into partnership with Indigenous communities out of fear of doing something wrong is a reflection of my privilege to be able to choose to enter the decolonization movement or not and my privilege to be able to decide when to leave the movement (Land, 2015, p.105). I understand that the “impetus is on the occupier” to change the relationship between Indigenous peoples and occupiers by taking direction from Indigenous nations themselves (Comtassel as cited in Heaslip, 2017, at p.47). I cannot claim the title of an ally but I do hear and acknowledge calls for allies to: publicly stand with Indigenous peoples and amplify their voices through positions of power, privilege, and access, speak out in their defense against my ‘own mob,’ self-educate, educate settlers, learn with Indigenous communities, and put our knowledge and selves at the community’s disposal (Aveling, 2013; Mastronardi, 2009; Trask 1996 as cited in Grey, 2004). I further recognize that occupier researchers can play a role in validating Indigenous knowledges and showcasing their value to the academy through: integrating Indigenous methodologies into curriculum, working with Indigenous faculty, and offering Indigenous methodologies courses for all students (Kovach, 2005 as cited in Louis, 2007, at p.136).

2.5. “This Country is at War”: Calls to Decolonize

Heaslip (2017) argues that Indigenous peoples, in many ways, are offering non-Indigenous people a new path, a new, “...ethical space of engagement...[but] we—settlers—are, for the most part, not listening” (p.18). Likewise, Paulette Regan, author of *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and*

Reconciliation in Canada (2010) asserts that Indigenous and non-Indigenous peoples are engaged, "...not in a dialogue but in two monologues" talking past each other (p.115). These monologues cannot remain unless settler-Canadians have decided to accept that genocide will continue to be woven into the fabric of our nation.

The field of criminology has a responsibility to enter into decolonizing relationships with Indigenous peoples due to its affiliation with two of the primary institutions of colonization: education and law. Western education is linked to the IRS which, under the *Indian Act*, allowed the RCMP to forcibly removed 150,000 Indigenous children from their homes and leave them in deplorable 'schools' to be assimilated into the perceived-to-be-superior, "White" Christian-European culture between 1879-1996 (*Inter-American Commission on Human Rights*, 2014, p.4; *TRC*, 2015, pp.3, 45, 72). This—in combination with the reserve system and the '*Indian Act*'—was the beginning of Indigenous people being over-policed and under-protected. The children were then stripped of their belongings, names, and native languages and trapped in a world of fear, loneliness, and a lack of affection to erase their sense of identity (*TRC*, 2015, pp. 3-4, 41). These children resided in poorly maintained buildings with inadequate staffing, which fostered an environment of institutionalized neglect and rampant physical, psychological, emotional, and sexual abuse (*TRC*, 2015, pp. 40, 43, 93, 107).

The last of Canada's 139 IRSs closed in 1998 but their legacy continues to shatter Canada's 'peacemaker' image (Cooper, 2023, para.2). On September 30, 2013 the first Orange Shirt Day, organized by the Orange Shirt Society, was held in Williams Lake, BC as an opportunity for discussion on the effects of IRS and building bridges for reconciliation (Orange Shirt Society, n.d., para.2). The society's message of "every child matters" has become a rallying cry amidst the May 22-23, 2021 discovery of 215 children buried at the former Kamloops IRS (McIvor, 2021, p.15). As of May 18, 2022, the use of ground penetrating radar led to the discovery of unmarked graves at 10 more schools, including: 751 at Marieval IRS in, Saskatchewan; 182 at Kootenay IRS in Cranbrook/Ktunaxa First Nation, BC, and 160 at Kuper Island IRS in Penelakut Island, BC (TwoRow Times, 2022, paras. 14-23). Former commissioner of the *TRC*, Honorable Murray Sinclair, estimates that there are "well beyond 10,000" Indigenous children

missing nationwide from the IRS (Austen & Bilefesky, 2021, para.12). Furthermore, Canada's racist and stereotypical portrayals of Indigenous peoples in Canadian curriculum did not end with the IRS; the systemic racism continues to contribute to inaccurate understandings and ongoing cultural genocide today. Indigenous students report that their experiences in the western education system is too often characterized by exclusion, devaluation of their knowledge systems and cultures, overt racism, tokenistic use of Indigenous materials in manner decontextualized from past and present place and relations with Indigenous peoples, and over-reliance of settler students and educators to put the burden on Indigenous students to teach on Indigenous topics and defend themselves from racism and stereotypes rather than doing their own work (Crey & Perreault, 2017, 1:26-2:04,6:16-7:23,7:24-8:27; Nardozi, 2016, p.30).

The calls to Indigenize and decolonize through academic writing, research, and education have developed into a transformative movement globally (Pidgeon, 2016, p.77). These calls began in the National Indian Brotherhood's 1977 *Indian Control of Indian Education* and continued through the 1996 *RCAP*, the 2007 *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), the 2010 *Indigenous Education Accord*, the 2014 *Indigenous Educational Protocol for Colleges and Institutions*, and the 2015 *TRC*. Each report recognizes the need for transformative educational change, valuing and promoting Indigeneity in education, and the need to follow Indigenous leadership in the movement (Pidgeon, 2016, pp.20-21,83). There is also recognition that if the movement is respectful and, "...effective it can be transformative...but if [not,] it risks exposing Indigenous students and instructors to intensified colonialism" (Gaudry & Lorenz, 2019, p.160).

Schools of Criminology and the criminal justice system, have an additional layer of implication in ongoing colonialism because of the role of law and legal institutions in over-surveillance, under-protection, and creation of apartheid-type legal infrastructure such as the *Indian Act*. While systemic racism and alarming rates of violence against women have both been recognized as priority issues in Canada's criminal justice system, racialized women bear an inordinate amount of victimization by both individual and state actors (UN Special Rapporteur on Violence against Women, 2018, para.16). For

Indigenous women another layer to the violence ties into Tuck and Yang's (2012) argument that Indigenous peoples were seen as "in the way" or a barrier to settler access to land and laws and policies were used to try to eradicate Indigenous peoples and turn them into "ghosts" (pp.6, 11-12).

As part of the systemic racism, colonizers forced dehumanizing and sexually charged labels onto Indigenous women to 'justify' exploitative access. Indigenous women were dichotomized as either Indian princesses—welcoming the white men to their land—or 'squaws'³—welcoming the white men to their bodies—to hide exploitative access, while leaving them vulnerable to physical, psychological, and sexual violence as well as new forms of gender-based violence (Daoud, Smylie, Urquaiia, Allan & O'Compo, 2013, pp. e278, 281-282; Davies, 2015, pp. 85–86). This devaluation left Indigenous women and girls as prime targets for perpetrators of violence in and outside of their own culture.

Kwak'wala lawyer Jody Wilson-Raybould, author of *From where I stand: Rebuilding Indigenous nations for a stronger Canada* (2019) asserts that the *Indian Act* abolished the central role of women in many Indigenous groups in raising, teaching, guiding and regulating chiefs (p.216). Nisga'a and Gitanyow activist Carol Martin and activist and writer Harsha Walia (2019) concur that Indigenous women's roles of decision makers, keepers of tradition knowledge, holders of oral systems and matriarchal governors in many nations through house groups and clan systems were stripped (p.17). The status of Indigenous women changed when colonial treaty-makers refused to negotiate with Indigenous women and developed discriminatory and sexist provisions regarding land surrender, wills, band elections, Indian status, band membership and enfranchisement (Daoud, 2013, p. e281; Harper, 2006, p. 34). Feminist and Critical Race scholar Sherene Razack (2000) explains that this stripping of the roles of Indigenous women formally began in 1885 when the federal government introduced a pass system, which required Indigenous people to obtain a pass from a government employee to leave

³ Early colonial representations of Indigenous women, like 'Indian Princess' were rooted in, "...exoticism, hyper-sexualization, and assimilation" (Sephora + NWAC, 2021, p.5). As Indigenous Peoples began to resist colonization, the stereotype changed to 'Squaw', meaning dirty and unworthy, to 'justify' the subjugation of and violence against Indigenous women (Sephora + NWAC, 2021, p.5).

the reserve for a multitude of reasons, including to keep Indigenous women of “abandoned character” from entering the towns (p. 99). The pass system was followed by the involuntary disenfranchisement of approximately 25,000 status Indian women between 1867 and 1985 because they married a non-status man, while status Indian men who married non-status women did not lose their status (*Inter-American Commission on Human Rights*, 2014, p. 42). Furthermore, a woman who transferred to her husband’s band upon marriage was not permitted to live on her birth reserve, which deprived her of band membership and its accompanying income from annuities as well as social and familial support (*Inter-American Commission on Human Rights*, 2014, p. 40).

The *Indian Act*, together with many other Canadian policies, produced the: cultural and identity loss; intergenerational trauma, maladaptive coping (including both mental health illness —such as depression, suicide, and alcohol and/or drug addiction — and social illness—such as domestic violence, sexual abuse, incest, and gang rape), feminization of poverty; inadequate education and employment opportunities, **urban reserve slum administration**, over-policed under protected status; negligence and overt police (and at times judicial) physical and sexual abuse of Indigenous women; vulnerability to survival sex work and sex-trafficking; and the grossly disproportionate rate in the apprehension of Indigenous children into the child-welfare system, foster care, and cross-cultural adoption (Anderson, 2013; Bourassa, Blind, Dietrich, & Oleson, 2015; Daoud et al., 2013; Dell & Kilty, 2013; Farley et al., 2005; Martin & Walia, 2019; Pearce et al., 2015; *TRC*, 2015; *United Nation’s Committee on the Elimination of Discrimination against Women*, 2015). Mi’kmaq citizen and member of the Eel River Bar First Nation, Professor and the Chair in Indigenous Governance at Toronto Metropolitan University, Pamela Palmater, in her 2021 “Transitional Justice Plan to End Genocide in Canada” conference presentation pointed out,

“...our governments give political apologies for things that happened in the ‘so-called past’ and fail to acknowledge that this crisis is not just serial killers...[it] is the RCMP corruption, the 50% of human trafficking victims being Indigenous..., the rising incarceration rates of Indigenous women, the overrepresentation of Indigenous children in the child welfare system...and it is not like Canada doesn’t know this!”

Colonization legislated by the *Indian Act* allowed human rights violations, institutionalized racism, and criminalization of Indigenous culture that has resulted in Indigenous peoples being over-represented as both victims and offenders in every stage of the criminal justice system (Monchalin, 2016 as cited in Hedit, 2023 at p.19). For example, Indigenous girls make up 43% of all female youths admitted to correctional facilities, while Indigenous women comprise 38% of the adult provincial/territorial correction populations, and 31% of the adult federal correctional populations (Malakeih, 2017, p. 5; Retiano, 2017, p.5). Further, the 2023 **Over-Representation Index** showed that the incarceration rates of Indigenous women in adult custody was 15.4x higher than for non-Indigenous women (Robinson et al.,2023, p.8). In the *Office of the Correctional Investigator Annual Report 2022-2023*, Zinger (2023) writes that between 2013-2023 the rate of representation of Indigenous peoples in federal prison rose from just under 25% to just under 33% and Indigenous women now make up approximately 50% of all women in custody; both statistics demonstrate how colonialism continues to drive systemic racism and apathy towards Indigenous people (pp.52,53,55,93). Algonquin, Métis, Huron, and Scottish educator and lawyer Lisa Monchalin (2016), reminds us that, the criminal justice system, "...operates to uphold existing power structures, and these were initially set up to eliminate Indigenous peoples" (p.144). This ties into why,

"...what has been termed 'over-representation'...is clear evidence of a major injustice...[and] that a large portion of this over-representation of Indigenous peoples in the criminal justice system is due to the systemic issues or racism and discrimination and not because of actual crimes that have been committed" (Monchalin, 2016, p.143).

The over-representation of Indigenous peoples in the criminal justice system is not an "Indian problem"; it is a "colonial problem" (Monchalin, 2016, p.145).

In (2019b) the *National Inquiry into the Missing and Murdered Indigenous Women and Girls (National Inquiry)* concluded that, "...this country is at war and Indigenous women, girls, and 2SLGBTRQQIA⁴ people are under siege." Moreover, they

⁴ Two-spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, and all other sexual orientations and genders (2SLGBTRQQIA)

condemned Canada as guilty of five types of genocide⁵ (*National Inquiry*, 2019a; 2019b). Colonial violence and institutionalized racism and sexism against Indigenous women, girls and 2SLGBTQQIA people, has become embedded in everyday life through interpersonal violence, institutions like health and justice systems, and the laws, policies and structures of Canadian society. The consequence is that many Indigenous people have grown up normalized to the violence and Canadians continue to demonstrate an alarming level of apathy to the issue (Grant, 2017, p.113; *National Inquiry*, 2019b, p.4).

In particular, truths shared with the *National Inquiry* (2019a) revealed:

“...deaths of women in police custody; [Canada’s] failure to protect Indigenous women, girls, and 2SLGBTQQIA people from exploitation and trafficking, as well as from known killers; the crisis of child welfare; physical, sexual, and mental abuse inflicted on Indigenous women and girls in state institutions; the denial of Status and membership for First Nations; the removal of children; forced relocation and its impacts; purposeful, chronic underfunding of essential human services [and] coerced sterilizations (p.17).”

Being Indigenous has become in itself a risk factor for violent victimization of Indigenous women (Wilson-Raybould, 2019, p.189). Indeed, the RCMP acknowledge 1,181 known cases of missing and murdered Indigenous women and girls between 1980 and 2014 (Gilchrist, 2010, p.373). The 2014 RCMP report: *Missing and Murdered Aboriginal Women: A National Operational Review* found that Indigenous women were 3x more likely to be victims of violence than non-Indigenous women and between 1980-2012 they made up 16% of all murdered females and 11% of all missing females (Quan, 2014, para. 3). This theme continues as between 2015-2020 Indigenous women comprised 5% of the women in Canada but account for 24% of the reported 1,000 women murdered (Heidinger, 2022, p.14). The *National Inquiry* further highlights that Indigenous women and girls are 12 times more likely to be missing or murdered than their non-Indigenous counterparts (Heidinger, 2022, p.14). In addition, homicides involving Indigenous women are more likely to go unsolved; only 53% of the cases in

⁵ Genocidal Conduct – the Five Prohibited Acts/Omissions include: killing, causing serious bodily or mental harm, inflicting conditions of life meant to bring about physical destruction, preventing births within a group and forced transfer of children from one group to another.

Native Women's Association of Canada's (NWAC) *Sisters in Spirit* database have been solved compared to 84% of murder cases across the country (Martin & Walia, 2019, p.42).

As a stark example of Canada's failure to protect Indigenous women we can simply look to the calls to "search the landfill" filling the recent news. Winnipeg Police Service announced that Jeremy Skibicki had been charged in the killings of four Indigenous women: 24-year-old Rebecca Contois, 30-year-old Morgan Beatrice Harris, 26-year-old Mercedes Myran, and an unidentified woman in her 20s whom community members have named Mashkode Bizhiki'ikwe (Buffalo Woman) (Gowriluk, 2022, para.27; Rosen, 2022, paras.2-3,8-11). **Serial murder** cases are statistically rare and account for less than 1% of all murders and yet Skibicki is not the first Canadian serial killer to target Indigenous women (Bonn, 2014 as cited in Hedit, 2023, at p.22). Pickton, Olson, Lamb, Legebokoff, Andretti, and Crawford also had female Indigenous victims (Blatchford, 2014; Blaze-Baum, 2015; Gilchrist, 2010; Martin & Walia, 2019). Indigenous women are seven times more likely to be murdered by serial killers than non-Indigenous women (Martin & Walia, 2019, p.42). Here in BC, Robert Pickton, who operated between 1997-2002, was charged with the murder of 26 women, and of the 33 DNA samples found on his farm, 12 were from Indigenous women (Oppal, 2012, p. 14).

As a white occupier researcher looking to find my space working with Indigenous peoples, I recognize that the academy is only in the early stages of accepting the need to decolonize and Indigenize. Despite challenges, I see others in my own department already doing the work to remove themselves from the settler monologue and participate in dialogue with Indigenous people. The academy needs to adapt to the demands of this movement and perhaps help prepare students and educators to undertake this role in an ethical and respectful manner. I believe that there are alternatives to telling non-Indigenous researchers that there is no space for them or to try to force non-Indigenous students into some other 'hot topic' for research. I have had to take my own moments to "retreat and look in the mirror" because I questioned if there was a space for me in this work and if this topic was important enough (Land, 2015, p.2). I am learning that there is a space for a white occupier researcher—if that researcher is attuned to whether they are

creating space for or taking space from Indigenous peoples. Heaslip (2017) pointed out that White settlers can enter into relationship with Indigenous communities if they are willing to: “be in ceremony” with Indigenous communities, respect the culture and actively learn from the community, know their place, show humbleness and reciprocity, accept the reality of colonialism and know their history in this relationship and “take the time to reflect and connect with their heart” (pp.27-28). This thesis represents my story of taking my first steps down the path to, “...know [my] responsibilities, where [I am] going, and the work [I] need to do” (Heaslip, 2017, p.22). Those responsibilities include understanding the role of the Canadian State and its systems in creating and sustaining colonialism and educating Canadians on the truth.

3. Stem: Framework & Methods

There are those in the academy that state that non-Indigenous researchers should not do research with Indigenous peoples or use Indigenous methods because you cannot “talk about what you don’t know” (Aveling, 2013, p.203). There is no question that Indigenous research should be developed and led by Indigenous scholars, researchers and communities (Smith, 1999, as cited in Kurtz, 2013, p.219). However, non-Indigenous scholars, researchers, and community members, can be included to develop understanding of Indigenous knowledge and theories (Smith, 1999, as cited in Kurtz, 2013, p.219). Indigenous research does not require one be Indigenous but it does require the ontology and one’s philosophy be Indigenous and that the research is in relation to context-based knowledge that is community-based, not book or literature-based knowledge (Wilson, 2008 as cited in Battiste, 2013, p.74). Therefore, my research is not Indigenous research in a sense that I am an Indigenous person; however, Indigenous and decolonizing methodologies shape all aspects of my work in this domain.

3.1. “Research Is Ceremony”

Indigenous research privileges Indigenous voices, demonstrates a decolonizing aim, honours and respects sacred knowledge and cultural protocols, utilizes Indigenous methodologies, and gives back to the community (Kovach, 2015, p.53; Aveling, 2013, p. 209). Indigenous research is rooted in the notion that knowledge is shared with all creation rather than an entity that can be searched for, gained, and individually owned (Wilson, 2008, pp.56-57). Indigenous ways of knowing are crucial to Indigenous peoples as they “re-search, re-write, and re-story” themselves (Absolon, 2011, p.21). As King (2017) writes, stories, “...*are who we are*, [they are] places we’ve known, the bodies we inhabit, the pasts we’ve inherited, the futures we have dreamed of” (p.13). Indigenous research frameworks cannot be understood in the absence of practical manifestations or living life in a way that reflects *miyo* (goodness) (Kovach, 2021, p.77).

Shawn Wilson (2008), Opaskwayak Cree community psychologist, researcher and educator, explains that Indigenous research methods recognize that research is a,

“...ceremony of improving your relationship with an idea... everyday” (p.110).

Indigenous ontology and epistemologies center on relationships and hold the re-researcher accountable to these relationships (p.7). Using an Indigenous strategy of inquiry sees the role of a researcher as a storyteller who: is situated in the story, imparts their own life and experiences into the telling, and allows the listener to filter the story through their own experience (pp. 10, 32). Moreover, Wilson (2008) explains that the re-search itself is a story and stories do not go in, “...straight lines they go in circles, they weave in stories between stories, and they have moments where you get lost” (p.6).

Magaret Kovach (2009), Nēhiyaw and Saulteaux educator and researcher, asserts that one way to position a decolonizing lens within an Indigenous research framework is to situate decolonizing methodologies under the umbrella of an Indigenous research framework (p.81). In this project, I am not in a position to work solely within Indigenous methodologies, worldviews and knowledge as I am not Indigenous, nor am I situated in a direct relationship with a specific Indigenous community. What I can do, is learn from Indigenous critiques and work within and alongside principles and teachings offered to settler researchers. Further, I can situate a decolonizing lens within a Western critical research paradigm that centers settler discourse within a transformative theoretical basis (Kovach, 2009, p.81; Kovach, 2010, p.42). Transformative approaches encourage learning to embrace Indigenous knowledge and experience within concepts of dialogue, respect for educational pluralities, and focus on Indigenous-settler relationships (Battiste, 2013; Braun, Brown, Ka’opua, Kim & Mokuau, 2014; Chilisa, 2012; Kovach, 2010). Decolonizing perspectives, like Indigenous methods, allow researchers to bring their own social identities, locations, and personal selves into the research process and demand continuous reflection on their motivations, process and role in shaping and telling the story of the research (Gerlach, 2018, p.4; Snow, 2018, p.9). As part of a decolonizing and transformative approach I engaged with Absolon’s (2011) flower petal framework as an analytical framework to help me learn from and understand what I experienced in this journey.

There are Western research methods that can coincide with Indigenous epistemologies (Kovach, 2021, p.25). Qualitative and Indigenous research methodologies

can be bridged through their commonality of interpretative, relational meaning making that focuses on relationship and observation (Kovach, 2021, pp.32,35). Methods that align with the Indigenous importance of relationships and storytelling is a narrative, conversational approach. This approach entails telling your side of the story, their side of the story, and analyzing not only the content, but also the relationships that develop between the storyteller and the listener (Wilson, 2001, paras.14-15). In a similar vein, Kovach (2009) sees the **conversational method** as one that can be open-ended and flexible enough to accommodate Indigenous oral traditions, respect participant stories, and give participants greater control over what they wish to share (pp.123-124). The conversational method involves a, "...dialogical participation that holds a deep purpose of sharing a story as a means to assist others" (Kovach, 2010, p.42).

The conversational method is found within the western qualitative research method of narrative inquiry, where the stories themselves become the raw data through interviews that solicit stories or oral histories and individual experiences that exposes the researcher to the identities of that individual (Butina, 2014, p.190; Kovach, 2010, p.43). When used in an Indigenous framework, the conversational method includes being: linked to a particular epistemology (or knowledge) and situated within an Indigenous paradigm; purposeful (most often a decolonizing aim); collaborative and dialogic; reflexive and involving particular protocols of an epistemology and/or place (Kovach, 2010, p.43). While as a settler researcher I cannot invoke all of these characteristics, I can hold a decolonizing purpose, honour particular epistemologies and knowledges and protocols as directed when Indigenous stories are shared, maintain flexibility and an open dialogue, and "allow time to process stories" to respect participants and myself (Kovach, 2010, p.47).

3.2. Recruitment & Sampling

The objectives of this process surround learning about what reconciliation might look like, how to work in a good way as a settler in social justice situations, and what a decolonizing lens might look like in criminology as settlers upholding their collaborative responsibility to be a part of the living treaties. To meet these objectives, I decided to take

a holistic approach and mix methods by conducting semi-structured interviews, attending various workshops, lectures and conferences and triangulating shared stories and other teachings back to their original sources. The following sections will describe how I undertook: recruitment and sampling, the interview process, and the analytical approach.

Once I was situated within a transformative decolonial theoretical approach and had chosen methods that aligned with Indigenous methodologies, I moved into deciding how I would go about answering my research questions surrounding the role and work settler researchers need to do to walk in a good way and use a decolonizing lens in criminology. The next section of this thesis includes an overview of how I went about this process, including how I created my research tools, recruited participants, structured interviews, engaged in a form of ethnographic observation, analyzed the data I collected, and prepared this thesis.

To develop the research tools, such as the interview script and the recruitment messages, I first conducted a literature review on this topic and undertook a small semi-structured dialogue and emancipatory participatory action research project in one of my graduate research methods classes in the Fall of 2018. Within this project I looked to explore: “*What does the process of Indigenizing and decolonizing the existing courses at SFU look like*”? Through speaking with a sample of settler educators, educational consultants and researchers as well as attending two Indigenous Learning Circles at SFU, I gained a better understanding of the work of settlers who are undergoing this work in their classrooms, how and from where they begin, and some of the fears and resistance that is experienced in doing this work, including those working at my own university. This project gave me an idea of the types of questions that I wanted to learn the answers to in my MA project and that I hoped to be able to share with other settler researchers, students, and educators in criminology.

Overall, my interview questions included themes of: experiences learning to navigate your role in working with an Indigenous community, the role of non-Indigenous researchers, co-resistance with Indigenous peoples, what a decolonizing lens in criminology (or Western academia in general) might look like, options for participants to

offer new directions for the conversation, and the space for participants to ask questions of me (see Appendix A for Study Participation Information). My general interview script (see Appendix B) would fluctuate based on: participants' choosing if there were some areas on which they wished not to speak, background about the participant and their roles shared with me prior to the interview (or that I could research on my own), time restraints which may have required us to focus on specific 'priority' questions, participants choosing to pause the recorder for specific questions, and based on their direction of the stories, teachings, and experiences that they wished to share with me.

To recruit a sample, I cast a broad net with few exclusions. I explained that I wished to enter into dialogue with other settlers who have built relationship with Indigenous peoples to learn to walk in a good way, but that I would also welcome speaking with Indigenous participants who wished to provide guidance or otherwise share knowledge with me. I intended to recruit other researchers, educators, and those who worked or volunteered in social justice and/or criminal justice areas. Along the way, I was able to reach out to my own personal network or my family networks to spread the word about my project to possible participants that came to their minds. Later, I was also able to have some of my participants or others I met while attending events spread the word to members in their networks. I also sought out workshops, conferences, or lectures that were open to settler researchers, students, or members of the public that included Indigenous and settler voices that I came across in my literature research.

Across the five years of this project, I was privileged to speak with nearly an equal amount of settler (n=7) and Indigenous (or Indigenous peoples who identified as walking in both worlds given their upbringing or families) (n=7) participants. Using purposive and snowball sampling I recruited settler and Indigenous educators, researchers, and students (some being current and formerly involved with SFU and others from various institutions) as well as education and community development coordinators, advocates, activists, professional healing and decolonizing workshop facilitators, outreach and healthcare workers, clinical social workers, members of the Ministry of Children and Family Development, teachers of multi-sport courses with an Indigenous lens, members of non-profit organizations like Native friendship centers and the

Mamele'awt Qweesome Housing Society, lawyers (primarily constitutional law on behalf of Indigenous peoples), and a BC Provincial Court Judge (see Appendix C). Some participants I contacted directly because I knew of their work or had crossed paths with them at a workshop, lecture, or conference. Other times, they were individuals known by family or friends of mine, or individuals recommended to me by other participants. I created a timeline figure to demonstrate the various sources on which these data are based (Fig 3.1 below). Additionally, at times I was able to experience stories (such as based on language or a figure in legends of a specific community) given by Indigenous participants (or shared by settler individuals based on their experience being taught by an Indigenous individual) with teachings for me to find or look further into throughout this journey.



Figure 3.1. Timeline of Cited Participants, Conferences, Workshops & Lectures between 2018-2023

3.3. Interview Process

This project received ethics approval from SFU's University Research Ethic Board as a minimal risk qualitative project. However, I did have to amend my processes with the onset of Covid 19 and the resulting limitations on in-person contact. Between 2018 and 2019, all of my interviews and workshops, conferences or lectures were conducted in person. For the interviews, most often I was graciously invited to meet with individuals across BC in the homes, community coffeehouses, workplaces and even on a boat! Between 2020-2023 everything moved to Zoom or phone. There were certainly important differences in the relational elements between the in-person and the distance interviews. Still, I am grateful as many of my participants made efforts that gave me the same welcoming atmosphere I experienced in person like showing artwork and story work on their cameras and introducing me to their pets. Nearly all of my participants also offered me additional films, readings, stories, Indigenous teachings or upcoming events to look into for this project or just for my own learning. I had two participants invite me to workshops (Kathi's *Building Bridges* workshop), and another participant at the workshop facilitated my introduction to Dr. Bruce McIvor. As a very novice interviewer, I am fortunate to have experienced participants who, each in their own ways, took care of me, allowing me to experience a relational aspect of learning. Particularly as an occupier researcher trying to navigate a topic that I am new to and had great fears of causing accidental harm, I am even more grateful I was surrounded with participants who recognized my intentions were always to continue to do better and that I took to heart any lessons they shared with me.

In each case, I sent my Study Participation Information form while recruiting and had as many emails, calls, and Zooms as needed to ensure participants knew what to expect and so I could address as many concerns as possible before, during, and after the interview. I also went through process this again before beginning any interviews and obtaining voluntary oral consent (see Appendix B). With each participant, I offered the option of confidentiality or the option to choose to be named and having the position from which they speak known in the thesis. If confidentiality was requested, pseudonyms were used and all the correspondence were removed from email accounts as soon as

practicable. Moreover, all material from the dialogue, including: the recorder, a USB, and the laptop on which all the files were held, were kept in a locked cabinet in my office. The USB was encrypted through FileZilla. During the interview meeting, I offered to send transcriptions of our conversation and draft versions of the thesis to welcome any feedback and ensure I maintained their story and teaching as authentically as possible.

3.4. Analytical Approach

Semi-structured interviews allow researchers to have specific research questions present to guide interviews and therefore collect similar types of data from all participants (Chilisa, 2012, p.221; Hesse-Bieber & Leavy, 2011, p.128). However, semi-structured interviews also allow researchers discretion to not follow the same sequence of questions for every participant (Chilisa, 2012, pp.205, 221). Further, this style of interview helps me to keep my participants centered in knowledge production and reproduction as they are able to decide for themselves which questions and responses they want to focus on, which ones they choose to pass or minimize their response to, and how, when, and what parts of their stories can be shared (Chilisa, 2012, pp.205, 221).

The semi-structured interviews led to a form of **narrative inquiry** where both the stories and experiences of my participants and offered teachings and the engagement between the researcher and the participant became the raw data (Butina, 2015, p.190). From here, I used narrative thematic analysis in which content within the text is the primary focus of my initial analysis (Butina, 2015, p.193). As part of the organization and preparation stage of the data, for each participant who allowed a recording, I used the audio-recording, the transcript of the recording, and my research journal notes (that including some direct quotes, some connections I noticed between participants or other sources I have read for the project, limitations or cautions I noticed or were directly told to me and other things that came to mind) as data sources. For participants who chose not to have the audio-recording, I used my research journal notes only. When a participant offered me a specific teaching, I labeled the teaching as a resource (see Appendix C). At times when a traditional teaching or legend was shared with me, I had to look into sources from Elders, Indigenous groups, and (when I could) made contact with the

Indigenous group from whom the story originated to try to learn more and ensure my understanding. For the conferences, workshops, or lectures I used my research journal and published handouts or slides that accompanied the experience as sources. Within these spaces I was part of a group there to learn and my research journal notes are based on what I experienced and what was taught to the group as a whole and not from an individual conversation between me and speakers. I did not hide my presence at events, as introductions were often done if there were workshops or mini lectures, and here I did say that I was an SFU student here for my own learning and to learn about areas related to my research and at some of these events my nametag denoted this.

Qualitative data analysis requires that the researcher undertake inductive analysis that allows themes to emerge from the data, while still allowing the socio-historical context (such as Canadian Indigenous-settler relationships) to enter the discussion of results to ensure a “truth” that reflects the social world (Hesse-Biber & Leavy, 2011, pp.38, 296). As part of the obtaining a general sense of information and the coding process stages of the narrative thematic analysis process I employed the spiral model of coding, which, “...allows qualitative researchers to metaphorically dive in and out of the data as they generate... new understandings, with varied levels of specificity, during each phase of the project and uses this information to double back and gain more information” (Hesse-Biber & Leavy, 2011, p.234). This was an iterative process as I would code through the audio-recording, the transcription, the research journal, and any other material given individually and then code again as I went through each piece of material for the specific participant, conference, workshop, or lecture in a row (Hesse-Biber & Leavy, 2017, pp.17,315). As a new participant, conference, workshop, or lecture occurred in the timeline I would repeat this process for the new addition and then I would go back through everything earlier in the timeline in a grounded theory analysis perspective composed of Absolon’s (2011) flower petal framework and later Yordy’s (2018) Two Row Reconciliation Framework (see Appendix G). Within this I both coded line per line and developed categories by coding as I read, listened and looked back to compare, contrast, and cluster interviews (Hesse-Bieber & Leavy, 2017, pp.310, 317-318). I would also check in with various participants to ensure I was looking through the right material on a teaching or to ensure I was understanding an Indigenous story or teaching told to me.

These were the beginning stages of the categories or themes and the interpretation of the data stages of the narrative thematic analysis (Butina, 2015, p.193). Preliminary codes were sticky notes and memos hand-written on the transcripts or in my research journal that I kept as I moved all of the raw data into *NVivo*. As I moved into the second and third rounds of going through the material for a specific participant, conference, workshop, or lecture I compared my *NVivo* coding back to the sticky notes and research journal notes. As I moved closer to the end of my raw data sources, I was at the point where I was coming to finalized codes and over-arching themes but I then struggled to make sense of everything as I had to decide between writing this thesis as a timeline of stories or writing the thesis based on the over-arching teachings that provide some answers to my research questions. Each format would tell different stories. Throughout the coding process, the flower-petal framework helped me to first go through the data a few times in my settler worldview and with the stories offered from settler participants. In later rounds, I would start to work with Indigenous worldviews, voices in the field, seek out original sources to triangulate and Indigenous participants to go back through the stories. This allowed me to see teachings that I did not recognize when I first went through the data, such as how some teachings were the same teaching but different language was used to describe them or how an individual participant's story tied back to larger colonial stories in Canada. Finally, I would go back through the stories again with (to the best of my abilities) a decolonizing lens and consider how the teachings could guide settler decolonization in research and education in criminology. Throughout this process, I was also taking the time to learn about who I was at the beginning and end of this work and the changes to my own story as I looked to search from my heart and body and took the time to sit in the impact of the stories shared with me.

Sitting in the impact led me to decide to take the over-arching teachings approach so I could focus on sharing the stories that changed my own journey in this project. This ended the study with 13 major categories and at least 20 rounds of *NVivo* coding. In the end, for this exploratory project, I conducted 14 **semi-structured interviews** and attended 20 workshops, conferences or lectures (see Appendix C). Each of the participants are directly cited throughout this work, as well as 11 of the workshops, conferences or lectures between 2018-2024.

4. Flower Center and Leaves: Positioning Self, the Journey, Process, and Transformation

Within the flower petal framework and overall, in Indigenous research methods, there is the need for the researcher to locate themselves in the project in terms of, "...nation, culture, land, historical and personal experiences" and responsibility and accountability to our relations and Indigenous communities (Absolon, 2011, p.50). Throughout preparing for this project and along the way I consistently read in-depth stories of connection to the land and tracing back family lineage and stories on the part of Indigenous and settler researchers and this makes me feel as if my own story is inadequate because there is so much of this where I have to say "I don't know" or I am working to create this story as I continue my journey. As I finish writing this thesis, I am turning 31 and looking back I am both frustrated and embarrassed to say that it was only nine years ago that I even scratched the surface of crisis of the *MMIWG* and even became aware of my near blindness to the realities of the relationship between settler Canadians and Indigenous peoples. Across these nine years I had focused so much of my efforts on trying to re-learn colonial, legal, and criminology history that I feel I am only beginning the more personal learning of the land, my lineage, and what changes I want to see in my future.

I am a fourth-generation white occupier who has spent majority of my life on the unceded lands of the lands of the "q'icəy (Katzie First Nation), q'wa:nł'ən (Kwantlen First Nation), k'w'ikwəłəm (Kwikwetlem First Nation), x'wəməθk'əyəm (Musqueam Indian Band), səmyámə (Semiahmoo First Nation), s'əwəθn məsteyəx'w (Tsawwassen First Nation), səlilwətał (Tseil-Waututh Nation), and the Syilx People of the Okanagan Nation. I still have much to learn about the stories, histories, researcher and educators of these nations but I believe this is something I need to do if I want to fulfill my dream of becoming an educator at the post-secondary level in criminology. When I began this project and as I end this work, I have been acutely aware that my co-supervisors are doing the best they can to support me, including going outside of their specialties, but that my department has not had many working within this topic area, theories, or frameworks. I came into this work needing to find and teach myself much of this history, methods, and

frameworks (and hope I was understanding). The work I undertook in this project led me to learning about and speaking to multiple Indigenous ways of knowing across nations in this work rather than being specific only to local nations.

After being drawn onto the path between 2015-2017 I directed all of my re-storying, learning, and attempts to understand towards trying to know the history “all the way up to yesterday,” a phrase coined by settler educator and Sumas First Nation community member, Janice Silver. As I continued trying to learn Canadian colonial history and engage in critical self-reflection, I felt like I could not find it all or that I was not understanding enough and that I was too far behind to be able to play my role in changing our collective story and moving towards decolonization. I was clearly (and often still am) trapped in the Western view on ‘do things in the right way’ which Musqueam activist Rhiannon Bennett reminded me is about perfection and fear of mistakes. I was also trying to be mindful of not placing a burden on Indigenous peoples to have to teach me when I felt there must be work I needed to do—and ought to do—on my own so I could enter into a dialogue from a place of preparedness. I entered this work through learning about the *MMIWG*. The violence and broken relationships fostered a shame in both myself and my country. Through this, I was able to realize that I needed to continue to look for truth, but also build and earn respect, and have humility as I stumble on this path. I am learning the need for, the value of and the strength in patience as I work through the years on this journey and how this builds the love I have for my own relations and the relations I hope to build.

4.1.1. From Where I Stand

As I look at where I have come from and where I am standing there are a lot of questions I am continuing to work through in my process of critical self-reflection of “re-writing and re-righting” my history, experiences, and realities (Absolon, 2022, p.139). Non-Indigenous peoples develop their sense of belonging through possession: either based on ownership and achievement (the myth of hard-working pioneer) or built on the fiction of *terra nullius* and the dispossession of Indigenous peoples (Billows, 2021, p.41). I have begun to re-story the settler and peacemaker myths of Canada and to learn and

work with Indigenous collective ownership rather than Western individual ownership. We are also at a time where Pope Francis repudiated the Doctrine on March 20, 2023. In the *Joint Statement of the Dicastries for Culture and Education and for Promoting Integral Human Development on the “Doctrine of Discovery”* the Pope acknowledged that the, “...doctrine of discovery is not part of the teaching of the Catholic Church” (Francis, 2023, para. 6). Moreover, “...in the course of history the Popes have condemned acts of violence, oppression, social injustice and slavery, including those committed against indigenous peoples...[and] their sufferings constitute a powerful summons to abandon the colonizing mentality and to walk with them side by side, in mutual respect and dialogue” (Francis, 2023, paras.2,4).

Reconciliation, decolonization, and storying is individual work too. SS told me of two quotes that stood out greatly to them in the *TRC* and paraphrased them as we, “...can’t have true reconciliation [or decolonization] until we all have respect and acknowledgment of each other and the environment”. The dialogue and sharing of stories is important to this work. SS taught me that, “...by sharing your story, my story can change; by me sharing your story, I can change. Go beyond only believing what you hear; look into yourself” (SS).

In this project I ended up with the privilege of speaking to seven settlers and seven Indigenous participants (or those whom chose to identify as walking in both worlds because they are settler on one side of their lineage and Indigenous on the other). In this section, I will first focus in on the two settler stories of Sonia Hossman and Fiona MacLeod about moments that they saw as part of their settler awakenings. Then I will focus on teachings shared by participants who are settlers and Indigenous peoples walking in both worlds as they navigate their roles in the criminal justice system and in education.

Sonia is a settler clinical social worker who focused on recovery-oriented outreach before moving into private Registered Clinical Counselling work. Much of Sonia’s experience centered around re-storying the farmland of her family home. She remembers growing up proud and thinking of her family as one of the first farmers in the

Sumas flat area. However, through school and research, she learned several historical facts that disrupted this sense of pride. First of all, her farm was close to the place where one of the last lynchings in Canada took place—the 1884 lynching of Louie Sam, a young Semá:th teenager who was hanged by American vigilantes as a scapegoat for a murder on the other side of the border. Before her studies, this example of injustice was missing in community history. Second, she began to realize that the family farm was on stolen Indigenous land. Finally, rather than the good stewards of the land she believed her family had been, she realized that they were part of the changes initiated by settlers, to drain Sumas Lake, an event that many consider a huge ecological mistake.



Figure 4.1. *Sumas Prairie with Sumas Mountain in background – 2013 Photo by JD Archer (as cited in Archer, 2013)*



Figure 4.2. *View of Sumas Lake with Sumas Mountain in background – 1910 From: <http://www.yarrowbc.ca/other/sumaslake.html> (as cited in Archer, 2013)*

After meeting with Sonia, even though I also grew up in the Fraser Valley, I realized that these historical points were so unfamiliar to me that I had to conduct research myself. I found online newspaper articles “Sumas Lake” by Archer, JD, a former SFU archeology student. In the articles, Archer (2013) described how today many are unaware that as they drive between Abbotsford and Chilliwack down Highway 1, they are traveling along the drained Sumas Lakebed (para.1). I learned that eighty years ago (1930s) this land was taken by settlers from Indigenous peoples who had occupied it for 10,000 years (Archer, 2013, para.13). The Semá:th or *fierce wolf people* are part of larger Stó:lō Nation that have been here for hundreds of years (Sumas First Nation, 2023, para.1). The Semá:th had managed the land and water for years and, “...in two generations[settlers] have changed the land so much that crops won’t grow without chemical additives and all of the fish, fowl and other food sources have been cleared out of existence so that we can sell blueberries to our neighbours” (Archer, 2013, paras. 11,19).

The primary village Quqwe’uk (Kilgard) was situated on high ground overlooking the lake so summer floods would not reach the village (Archer, 2013, para.2). Rather than adapting to the floods, settlers instead built the Barrowtown Pumping Station and drained the lake in the 1920s despite opposition from the Sumas First Nations. The drained land which,

“...was supposed to be cheaply available to small farmers for food production, was so expensive and full of weeds that it was mainly companies who bought it. Rather than food, they primarily grew hops and tobacco. Ironically, nearly a century later both Abbotsford and Chilliwack market themselves as wholesome rural farming communities with a long heritage of fiscally prudent family farming” (Archer, 2013, para.8).

Another negative aspect of the draining of Sumas Lake is the effective removal of a nearby source of food for the Semá:th people who lived right next to the lake at Quqwe’uk (Kilgard). But this was not the only negative event for the Semá:th.

In 1884, the border between Sumas, BC, in Canada and Sumas, Washington, in the United States, was still easy to cross; in fact, the Semá:th people had family on both sides of this border. As I learned the story of the way in which the young Semá:th boy,

Louie Sam was framed for the murder of a Washington resident, I realized that the York family farm that Sonia had described to me was the location of the lynching. It was Sonia's own family farm that Louie had been imprisoned at, making it easier for American vigilantes to surround the Yorks and insist on Louie Sam being turned over to them. Distressing to Sonia was that the tree that she saw her entire life was the tree where American vigilantes hanged Louie Sam. This was a turning point in her re-storying and was an awakening to the silos in which she grew up.

As I was not familiar with the story Sonia was sharing about Louie Sam, I looked into research by Keith Carlson, Professor of History at the University of the Fraser Valley with a focus on the history of Canadian and American society within Indigenous histories and community-engaged history. I learned that Louie Sam, a fifteen-year old Stó:lō child, was the only documented case of vigilante lynching in British Columbia (Carlson, 1996, p.63). The background to the lynching began on February 24, 1884, when two Nooksack residents in America found local shopkeeper James Bells lifeless on the floor with a fresh bullet hole in the back of his head (Carlson, 1996, p.64). Later that day a teenage boy named Peter Harkness, and others, reported seeing an, "...adolescent Canadian "Indian" named Louie Sam [carrying a musket] travelling back along the Whatcom Trail towards what is now Abbotsford, BC. This circumstantial evidence was all that was needed to convince the Nooksack settlers of Louie's guilt" (Carlson, 1996, p.66). Louie was arrested and handed over to two special constables, Thomas York and J. L. Steele, who were to keep him in custody at York's farm overnight before escorting him to court in the morning (Carlson, 1996, p.67). Instead, that night the American mob descended on the farm and took Louie from the special constables at gunpoint (Carlson, 1996, p.67). A few kilometres down the Whatcom Trail, the vigilantes stopped and tied Louie's hands and feet together and, "...slung one end of a rope around his neck while the other end was tossed over the branch of a giant cedar and then secured to a smaller tree across the trail" (Carlson, 1996, p.67). A horse was then used to pull the rope taut. After struggling for several minutes, Louie died (Carlson, 1996, p.68). This is the story that Sonia now associates with her family farm.

Other interviewees also shared their moments of settler awakening. Fiona MacLeod, a manager of clinical projects with the First Nations Health Authority (FNHA) Primary Care program, remembers being in an Indigenous community and having a simple accent open her eyes to the stories of IRS playing out still today. Fiona had noticed that,

“...everybody in the community forty years and older I would say, maybe fifty years and older, they had a very particular accent. [When I commented on this to the community representative, they] took me to ask the elder about that. She said this entire community went to an IRS run by Irish nuns. So, everybody learned Irish from Irish nuns [so]...they [now] speak with an Irish lilt... We just don't even think about it but to have it so clearly and simply laid out so that anyone can see it if you ask the right questions, was pretty mind blowing.”

The silos and settler awakening moments that force us to interrogate our positionalities and often put us in a crossroad of what the next step in our path should be are experienced by both settlers and Indigenous peoples walking in both worlds in their roles in education and the criminal justice system.

Likewise, a judge whom I interviewed who prefers to be unnamed, and I refer to as “the Judge” or “Judge,” explains that in his roles of a lawyer and judge he was learning the stories of the IRS while on the job, listening to the experiences of Indigenous people he came into contact with. At this point in time, learning about the IRS was never part of his legal training and in fact, was not taught in schools during his time as a student at all. Judge felt he

“...learned most of it [while being] a lawyer [and then] as a judge....In court community members spoke about how unhealthy the community is they started to talk about the IRS and they said [things like] there were no children that grew up in the community. ...[And I am learning] more in the *Gladue* reports [as well]... but I would have liked to have known the history better.”

Working through the silos is also present with Indigenous peoples trying to work within a Western legal system that holds remnants of violence even within the language of the system. One of the participants I interviewed, Bruce, still finds that, “...a lot of my clients ...[say] we are in relationship...and you have to be a listener”. One of the things

that Bruce finds is difficult with decolonization in the legal system is the language itself. Bruce shares that he works with a lot of northern communities and finds that his clients in fly-in communities draw a line of distinction between their communities and the road-access communities because they see the road access communities' minds as colonized so "they don't think the way we think, they don't talk the way we talk".

"[Bruce found that]...in a lot of [instances at] meetings where a proposal goes around...[the fly-in communities] do not say yes or no and the road-access communities tend to take their silence as a yes. [But, my fly-in communities] come back to me and they'll say we didn't agree, we just didn't think it was right to say no. You have to have a conversation...I have been in situations where you are on the agenda and... a person will just start telling a story...and this what's really challenging [for those with] colonized minds. They don't understand why the story is being told and they are not used to communicating that way."

This shows a disconnect between how an agreement is reached, what a conversation entails, and the purpose of storytelling from the colonized mindset because the legal language is missing the "be a listener" piece.

The language piece comes in even in terms of the context of a colonial legal term that a settler and often lawyers will use all the time without thinking that their vocabulary does not necessarily translate well so the Indigenous people involved are not able to understand the meaning of the conversation. Bruce shared an example he experienced when a community had to ask him to define the term "jurisdiction":

"...I did a file once where we were trying to get the provincial government to agree that my client could exercise their jurisdiction. So, we flew... up to this remote community and met with the elders...[After] a bunch of conversation that I couldn't follow in old Cree the translator comes back to me and says Bruce they don't know what you are talking about. What is this 'jurisdiction,' we don't have a word for that. And then one of them started telling me a story, basically the story was I remember when I was a kid we wanted to go visit our cousins who live down the river so we got in our boat and went down the river to visit them. When we came around the bend where their community is their cousins were handcuffed to poplar trees and that was the end of the story... When I am using this word jurisdiction what he is telling me is that what it means to him is the RCMP, the priest, the Indian agent, the people that handcuffed his cousins to poplar trees. That's

what that word means. [These words and stories] are really powerful Korrie, you have to find a better way to have this conversation right.”

From the side of the colonizer the term “jurisdiction” is tied up in Western legal terminology of whom has the legal authority to take action. This meeting intended to help the community exercise their authority and have settler governments uphold this. But, from the side of the community, jurisdiction was synonymous with families being separated and settler authority figures handcuffing children to the poplar trees and punishing them. Jurisdiction meant communities being harmed at the authority of settler governments.

Working through the silos and settler awakening is also present with Indigenous peoples trying to work within a Western education system that holds remnants of violence in its very structure. In June, 2018 SFU student Melanie Mercer wrote *Dearest Canada: A Letter from your Daughter* as a response to Stó:lō writer Lee Maracle’s *My Conversations with Canadians* (2017). In 2019, Melanie’s adoptive mother sent me this photo of the piece previously displayed at the Burnaby SFU campus.

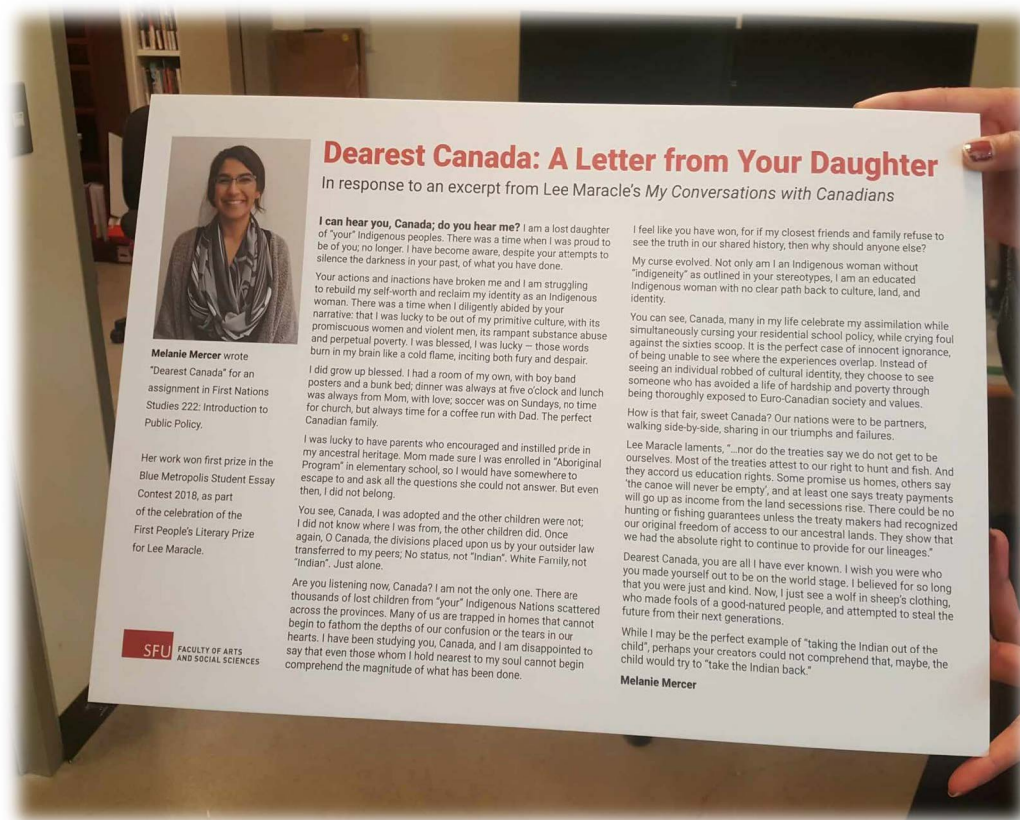


Figure 4.3. Personal photo of “*Dearest Canada: A Letter from Your Daughter*” by Mercer, P. Sent in a personal communication on April.25, 2019.

Melanie was an Indigenous child who grew up in a settler household and a settler culture. The education system made her feel lied to and betrayed by the education system, by Canada, and by her family (at the time because her parents could not answer the questions she had; they have since worked through things well!). Melanie remembers her first negative experience of people treating her differently (because she was adopted) as someone on social media calling her a ‘dirty Native whore’ and she did not even know what this meant. In highschool Melanie said she was taught, “...as if Aboriginal people were already gone... it was a single paragraph on IRS and it spoke as if we were all one group.” It was not until her First Nations Studies at SFU in 2018 that Melanie wrote,

“...I can hear you, Canada; do you hear me? I am a lost daughter of “your” Indigenous peoples. There was a time when I was proud to be of you; no longer. I have become aware, despite your attempts to silence the darkness in your past, of what you have done. Your actions and inactions have broken me and I am struggling to rebuild my self-worth and reclaim my identity as an Indigenous woman. You see, Canada, many in my life celebrate my

assimilation while simultaneously cursing your residential school policy, while crying foul against the sixties scoop. It is the perfect case of innocent ignorance, of being unable to see where the experiences overlap. Instead of seeing an individual robbed of cultural identity, they choose to see someone who has avoided a life of hardship and poverty through being thoroughly exposed to Euro-Canadian society and values...Our nations were to be partners, walking side-by-side, sharing in our triumphs and failures.”

In Melanie’s view, education needs to start earlier, hit harder, and be realistic for everyone to truly understand how history has brought us here. The language of education and research needs to be about raising up Indigenous ways of knowing and being and blending the best of the Western knowledges and Indigenous knowledges. Melanie and I both believe that it is, “...our generations that can be a part of this ‘next now.’” Many settlers have yet to move out of the silos and bring together stories from Indigenous and settler peoples to move decolonization forward in a good way.

4.1.2. Stories of Silos & Settler Awakening

“At the heart of learning is listening to and telling new stories...we need to tell a new story about how we arrived at this moment in the relationship between Indigenous and non-Indigenous peoples in Canada” (Wilson-Raybould, 2022, p.179). Kovach (2021), further insists that, “...when we ask others to share stories, it is necessary to share our own” (p.159). To that end, I am going to share some of my story. Many Indigenous groups hold the belief that, “...we carry the life stories and experiences of our ancestors... so that generations live life in the good way” (Kovach, 2021a) and yet I knew next to nothing about my relations with Indigenous peoples in my different positionalities let alone the stories of my own family. In speaking with my parents and grandparents during this project I am starting to learn more.

On my mother’s side of the family, my Grandmother tells me that her family is English and grew up in Somerset, England. While the history of the UK is extremely complex, I believe some of the Iron Age (1200-550BC) tribal groups in Somerset included the Dobunni, the Durotriges, and the Dumnonii (BBC: History, 2014, paras. 20-22, 59, 63). Her father, Eric White, was in the Imperial Army in *World War I (WWI)* and came to Canada at a young age for a better life. Here he met her mother, Marie

committed against Indigenous peoples demands that our stories be in contact. In order to break through the silos, settlers must listen to, learn from, and understand the teachings in the stories Indigenous peoples are sharing with us (Wilson-Raybould, 2022, p.51).

The silos and settler awakening to the silos are often grounded in the violence against Indigenous peoples and violence against the land. The silos and settler awakening moments are consistent across many of the settlers who shared their stories with me. There is a difference between being aware that the IRS and colonialism existed and knowing how it has evolved and impacted Indigenous peoples and settlers throughout our relations. These moments force us to interrogate this across our positionalities and often put us in a crossroad of what the next step in our path should be if we want to work towards moving forward in a good way. During these interrogations the pronounced need to learn and witness our own stories and those that Indigenous communities choose to share emerges. It is through the “photosynthesis of knowledge” within the leaves of the flower petal framework that I can continue my journey of re- learning whom I am and what I know to transform my story going forward (Absolon, 2022, p.139).

4.2.1. Recognizing My Own Silos

My Grandma remembers taking me to see Indigenous dancers at the Abbotsford Berry Fest when I was maybe three or four years old. I only remember the sound of drums but this is the first memory I have with Indigenous peoples. In my high school years, I also remember groups of students going down to a spot along the Fraser River where we could have campfires on the beach. We were all vaguely aware that ‘our’ spot was a short walk away from where Indigenous groups would fish—but we kept to our spot, physically embodying this siloing. This spot embodies some of my silos of growing up in North Delta on the unceded lands of the “q̓içəy̓ (Katzie First Nation), q̓’wa:n̓l’əñ (Kwantlen First Nation), kw̓ikwəłəm (Kwkwetlem First Nation), x̓wməθk̓wəy̓əm (Musqueam Indian Band), səmyámə (Semiahmoo First Nation), scəwaθn məsteyəx̓w (Tsawwassen First Nation), and səlilwətał (Tsleil-Waututh Nation)” (North Delta Business Association, 2019-2023, paras.2-3; North Delta Advisory Group, 2020a, p.1).



Figure 4.4. Personal photos walking “səw̓q̓weqsən – The Place of Learning and Recognition Area” by Grant, K. (May.12, 2023).

The area I spent my highschool years at with friends I now (in my twenties) know is part of the area on the banks of the Fraser River, below the Alex Fraser Bridge in present day Delta, called St.Mungo Park or seWaWeqsən – one of the many ancient village and burial sites. “Səw̓q̓weqsən is a Musqueam winter village and cemetery that dates back nine thousand years” (North Delta Business Association, 2019-2023, paras. 1-2). Today, seven First Nations were partners in developing *səw̓q̓weqsən – The Place of Learning and Recognition Area* located at the pathway used to reach ‘our spot’ (North Delta Business Association, 2019-2023, paras. 1-2).



Figure 4.5. Personal photos of walk along “səwq'eqsən – The Place of Learning and Recognition Area” by Grant, K. (May.12, 2023).

When I reflect on this information and how so much of this story was right in front of me (had I known how to look and listen for the stories), I am again confronted with how I am not only disconnected from relations in my own story (siloeed) but also in the story I could tell with Indigenous peoples. I have had so few experiences with Indigenous people (that I am aware of) in my life outside of when I became a teaching assistant at SFU. Melanie’s experience in learning so little in highschool about Indigenous peoples and how it was taught as if they had already disappeared is something I can connect to. I remember a few pages each grade where we learned about things like the uses of cedar, traditional fishing, smallpox and the fur trade but, those tidbits were really it. There was no discussion on how the story of colonization and broken treaties with Indigenous peoples began or how any of it carried into the present day.

5. Petals: Where the Stories Lead Us

“But I also think of reconciliation as involving, using, and examining a different type of story; namely, those stories we each tell ourselves, individually and collectively, about who we are, where we come from, what we stand for, and where we are heading”- Wilson-Raybould (2022, p.36)

The petals of the flower petal framework represent the wholistic and diverse ways in how we come to know (Absolon, 2022). Each petal is a facet of enacting a search using Indigenous methodologies. These diverse ways of searching for knowledge include heart, body, spirit, and mind (Absolon, 2011). Within the transformative journey of the leaves the stories of silos and settler awakening are guiding the learning of: interrogating colonial language and privilege and reclaiming the memory of my own lineage (Mind), learning to listen and observe stories (Body), searching within the dialogue and with heart to understand the teachings offered (Heart), and to reflect continuously with the what the teachings offer for a settler to do re-search and the “what, how and why” behind including diverse knowledges (Spirit/Mind) (Absolon, 2022, pp.228,241-242).

5.1. Learn: Where I Have Come From

“What is your understanding of your relationship with Indigenous peoples? Unless we know where we come from, we do not know where we will be going”- Beverly Jacobs, (BCSTH, 2018)

As I work to break through my own silos and understand how this can be used to work with Indigenous ways of knowing as a white occupier researcher in criminology, I am learning that, “...our knowledge passes through us and is carried on because we remember what we were taught” (Absolon, 2022, p.214). We need to do the work to understand and nurture this knowledge shared with us before passing it along in relationship to the next generations. This is part of doing re-search that aligns with *minobimaadiziwin* -the good life (Heart), articulating Indigenous methodologies and worldviews as methods with the purpose to honour the persistence of Indigenous searchers and their defiance of the confines of the Western academy (Mind) and stepping into physical action (Body) of decolonizing (Absolon, 2022).

5.1.1. Do the Hard Work First

When settlers are at the place along their path where they want to enter into a new relationship with Indigenous people, the first step offered by all of my participants and majority of the workshops, lectures, and conferences is to begin with knowing the stories; both in your own positionalities and those offered from Indigenous groups. Kathi Camilleri identifies as Aboriginal on her mother's side and Irish on her father's side. Among her 25 years of leadership experience in facilitating, counselling, developing, directing and coordinating Aboriginal community-based programs is the creation of her experiential reconciliation workshop *Building Bridges: Through Understanding the Village*. Within this workshop, Kathi emphasizes that without knowing the stories, it is "hard for new generations to forgive" because all they have is harmful coping mechanisms passed down through generations that continue trauma and shame.

Within the SFU library, as a Graduate Facilitator in the Student Learning Commons, I was able to attend Ashley Edwards and Julia Lane's "*Decolonizing and Indigenization: Grappling with our Colonial Roots in Academia*" workshop. Ashley is of Métis and Western European heritage and works as a Library Assistant within the Learning and Instructional Services Division of SFU. Julia is a white settler who works as a Writing Services Coordinator in the Student Learning Commons at SFU. This workshop was among initiatives aimed at ensuring that Indigenous peoples and perspectives are reflected in library activities and spaces. Within the workshop, we explored a TED talk by Pipil and Irish/Scottish academic, media maker and environmental educator Nikki Sanchez. Nikki concurs that these harmful coping mechanisms and the historical amnesia are passed down to both sides of the relationship, "...intergenerational trauma also had to happen to settler people to be complicit in such a violent history." Both the colonizer and the colonized need healing and this starts from telling the truth (Christian & Freeman, 2010, p.379, 385). Settlers have inherited the shame and unacknowledged grief over the devastation their own people wrought (Christian & Freeman, 2010, p.386).

My participants emphasized that learning these stories is the beginning of settler's own work to do. Melanie Mercer, a former Indigenous SFU student in First Nations Studies, reminded me that this work is our own to do—we cannot continue to put the burden on Indigenous people or have the intention to take something away. This sentiment was echoed by Sonia Hossman, a former settler clinical social worker and current registered clinical counsellor, who explained that learning these stories is about, "...challenging yourself to be humbled by the elders." This point was echoed by Stó:lō Nation educator, author, and researcher Jo-ann (Q'um Q'um Xiiem) Archibald. Jo-Ann is internationally praised as a pioneer in the advancement of Indigenous Education. In her lecture "A Conversation with Dr. Jo-ann Archibald Q'um Q'um Xiiem: The Many Facets of Decolonizing and Indigenizing the Academy," she explained the need for settlers to get ready to do the work to be able to understand the teachings to come as more stories are told by talking to those who use the story. Jinny Peters worked as a settler educator in Northern Canadian schools and New Zealand prior to becoming an Aboriginal academic support worker in a Delta highschool. She shared that there is already tremendous distrust built up of the education system for legitimate and not so historical reasons, "...when I was teaching in northern communities 30-year-old parents [of my kids] had attended IRSs." Settlers have their own role to play in their education (Orange Shirt Society: A Time for Healing, 2021), as do educators and researchers. Another participant, Janice Silver, reinforces that it is, "...critical to ensure that you know the history, all the way up to yesterday." Janice is a settler whom formerly married into the Sumas First Nation and held the position of Chief Executive Officer of *Mamele'awt Qweesome Housing Society*.

My participants all made reference to critical self-reflection as a key starting point for white occupiers as they prepare to take up their own work in decolonizing and to prepare to work with the stories. Archibald laid out this responsibility with instruction to, "...do the hard work first; learn local/BC/Canadian colonial history, recognize intergenerational impact, engage in critical self-reflection, and use Indigenous perspectives and stories." Archibald built on Kirkness and Barnhardt's 4 R's by emphasizing that the researcher needs to become "story-ready" by, "listening to the stories with *respect*, develop story relationships in a *responsible* manner, treat story knowledge with *reverence*, and strengthen storied impact through *reciprocity* (Archibald

et al., 2019, p.2). Occupiers and settlers need to learn more about who their own people are and why they are here. Participants like Alison Brophy, settler and Program Coordinator of Continuing Studies in Education at the University of Victoria and workshop presenter Nikki suggested that everyone consider their own lineages, the traditional territory on which they grew up, and their connections to their own communities and to Indigenous communities. Other participants, such as Bruce McIvor, member of the Métis federation, a historian, an Adjunct Professor at UBC's Allard School of Law, and partner at First Peoples Law LLP, recommended starting with learning more about language, maps, and geography. Meanwhile, Tamara K., Ministry of Children and Family Development Caregiver Roots worker, sees doing the hard work of critical self-reflection as:

“...a figurative metaphor for looking inward and assessing where are you?...Do you look at a guy that's homeless on the street and think oh, there's another [derogatory term]? Even if it's just for that split second, it's there. And so it's about doing that work inside of yourself to be like. Why do I have those stereotypes? Where do they come from?”

5.1.2. In a Good Way

Throughout this journey I have come across the phrase “the good way” and teachings surrounding the work settlers need to undertake to be prepared to walk in a good way. Participants Andrew and Bruce taught me that a ‘good way’ is a common belief held among Indigenous communities that goes by many names, languages, and places. Barb Ward-Burkitt, member of the Fort McKay First Nation and Executive Director of the Prince George Native Friendship Center, further explained the phrase as:

“...whether it be walking in the good way [or] walking the [white path or] the red road to reconciliation...It's important to always practice humility and not be THE person that shared these words so that it's the only way...that in itself is doing things in the good way. It is ensuring that we are honoring and respecting the wisdom keepers [by] always speaking and sharing only your own story.”

In the Tsawwassen First Nation, interviewee Andrew Bak, member of the Tsawwassen First Nation and former SFU MBA student, explained that the good way is shared as:

“...-nəcəmat or working as one... one group/one heart/one mind/unity”. It infers that all the effort is coordinated and ...is meant to benefit everyone that is involved. One of our creation stories tells us of a woman sqəmaθia who was punished for her greed. And, where our government sits [there is a] carving of sqəmaθia ... to remind us we shouldn't be doing this kind of work in a way that is selfish or self-directed. So, we say that we are doing this for a good purpose... I think that is also true of the partnerships that we enter into with Indigenous peoples from other communities and with non-Indigenous people.”

For settlers, Janice sees the good way as including, “...acknowledging that you know nothing.” Rhiannon Bennett, Musqueam activist, Vice-chair of Kwantlen Polytechnic University's Board of Governors and co-creator of Hummingbirds Rising Consulting, explained to me that the teaching began as ‘do things in the right way,’

“...but white supremacy changed this to [do things] perfect... The West focuses on just getting in trouble when there is a mis-step...[but] for Indigenous people [there is a need] to be humble, ask for help, and checking in.... It is about decolonizing the way children ask questions, learn and are corrected. [For Indigenous peoples] the correction is about saying you are loved [and] we want you to be and do better.”

Returning to the true teachings of ‘doing things in the right way’ can be part of a small path to reconciliation in how we work within our criminal justice system and how we enter into dialogue with Indigenous communities. As a provincial criminal courtroom judge in downtown Toronto often presiding over *Gladue* hearings, Justice Nakatsuru (2015) finds that reconciliation is about the act of communication (listening and speaking) and building bridges between himself and the offender (paras.2,4). This sentiment is part of the reason why Justice Nakatsuru approached an Indigenous offender by speaking plain English. He did this in recognition that the act of listening should be part of a dialogue. This is the difference between hearing counsel say that a client is an addict and the, “...offender describing with great emotion, hands trembling as he reads a written statement which he has obviously taken great time and effort in his cell to prepare, how a recent sadness in his life brought him back to the bottle” (Justice Nakatsuru, 2015, para.28). Too often, only criminal justice professionals speak in court but more is learned when, “...I have stopped listening to the professionals and when that person speaks to me” (Justice Nakatsuru, 2015, para. 21,30). In some cases, BC

Provincial Court Judge (the Judge) says there are so many participants that we close the whole courtroom because everyone is, "...Uncle John, [and] he has stuff to say so we are going to listen."

Participants shared that while there are plenty of opportunities to learn from Indigenous peoples and settlers in formal educational or ceremonial settings, the unexpected witnessing of people doing their own work or demonstrating what a 'good way' looks like can be very impactful and even transformative. For example, Jinny shared the following experience:

"...I was in a meeting with quite a large support team for an Indigenous student that is really struggling our school.... And the father stopped everything and just said I want to know where my daughter is, where is her voice in all of this, why isn't she here? And [he] just said, you know, where I come from, when we're here making decisions about a person the most important voice is theirs. And for me, that was a really humbling moment. I wasn't expecting a teaching; I was expecting a meeting."

The language may differ, the stories carrying the teachings may differ, and how we learn from them and display these teachings on our paths may differ, but Barb taught me that there is common ground to the 'good way' that comes down to deep consideration of the reason you are speaking this story, the reason you are listening to or witnessing a story, and perhaps most fundamentally, whose story are you telling? Barb explained that,

"...I think about it [as being true to] the sacred seven teachers of the grandfather teachings...[and] being true to those teachings and being true to what your story is. And certainly, my story is not just mine alone, it's a story of my mother who is a survivor of the IRS and of my grandmother who was a survivor of IRS and was a survivor of being in a TB institution and a survivor of having eighteen children... [Being in the good way is] about telling your story and telling it with respect, integrity and love...As an indigenous Cree woman, I feel like I have a responsibility to speak out about my truths. Just as my mom was able to do when she was interviewed as part of *TRC*. She told that truth to pave the way and make things different and better for her children, her grandchildren, her great grandchildren for people down the generations, for those that are yet unborn."

5.1.3. Seven Teachings

Walking in a good way is about walking in mind with principles that are well-described as what I have come to learn as the Seven Grandfather teachings. Tamara, K. explained to me that every community has a slightly different approach to what that looks like; "...I [sometimes] think about is as the newspaper test: If your actions were put on the front of the newspaper tomorrow and your grandmother read it, would you be proud?". Alison describes walking in the good way for researchers as:

"...putting your self interest aside to sustain the relationship and when or [if they ever] the community can choose to take it up. Do not "start data collection until the reservation dogs, [as in the pets of the community], know [you]."

This sentiment is echoed by SS, who is both settler and Blackfoot and teaches multi-sport courses with an Indigenous lens, who frames the research relationship as needing to be about, "...caring about 'us' not you". Over the next few paragraphs, I will try to share some of the variations in these teachings from Indigenous groups and elders across Turtle Island.

The Anishinabee Grandfather teachings can be a guide how to approach relationships and how to treat one another in a community. The first person to introduce these teachings to me on this journey was Rachel Yordy, settler and former K-12 Education Manager and then Interim Director of Education at *shishálh* Nation. She explained to me that these principles speak to approaching relationships not from a, "...linear view of progress [but rather a] circular view of returning to the teachings and values that we need to hold dear in order to be in community in a good way."

Anishinabe/Ojibway educator and member of the Chippewas of the Nawash First Nation in Ontario, John Borrows, is a global leader in advancing understanding in Indigenous law and customs. The Anishinaabe use the term *mino-bimaadiziwin* or good living (Borrows, 2016, p.3). Borrows (2016) explains that part of good living requires "actions divined from our traditions" (p.7) such as the seven grandfathers or gifts that are supposed to, "...animate Anishinabek lives: *Nbwaakaawin* (wisdom), *Zaagidwin* (love), *Mnaadendimowin* (respect), *Aakwade'ewin* (bravery), *Dbaadendiziwin* (humility)

Gwekwaadiziwin (honesty), and Debwewin (truth)”(Borrows, 2008, p.11). In his work, Borrows (2016) teaches this as to,

“...cherish knowledge is to know WISDOM. To know LOVE is to know peace. To honour all of the Creations is to have RESPECT. BRAVERY is to face the foe with integrity. HONESTY in facing a situation is to be brave. HUMILITY is to know yourself as a sacred part of Creation. TRUTH is to know all these things. These teachings can be accessed by all—if they are actively cultivated by teachers and fellow students. They can generate wise practices and develop professional responsibility... (p.7)”

Other teachings use the words “courage” or “generosity” to describe one of the seven gifts as there is variation in stories across different communities.

Lisa Monchalin (2016), writes that according to Ojibway Grand Chief Edward Benton-Banai, “...Ojibway tradition tells us that there were Seven Grandfathers who were given the responsibility by the Creator to watch over the Earth’s people” (p.33). In this tradition,

“...The Grandfathers sent a helper to the Earth to find a person to provide their teachings on how to live in harmony with Creation. A baby boy was selected, as “children are born with fully-developed senses,” and “they can even communicate with the Spirit World” because they are not as far removed from this world as are adults. The helper was instructed to show this boy all “Four Quarters of the Universe,” which took seven years. Once they returned, the boy went to the Grandfathers who gave him teachings, seven gifts, and a bundle to take to his people. The bundle was big, so along his journey he had to stop seven times. Each time he stopped a spirit came and explained the meaning behind one of the seven gifts that were given to the boy from the Grandfathers. These teachings were wisdom, love, respect, bravery, honesty, humility, and truth. The boy continued on his journey to take these teachings to his people, during which time he grew into an old man. Upon making it to his village, he was greeted by his parents who still awaited him. He came with the teachings, instructing his people in the right way to use each gift” (Monchalin, 2016, p.32).

Each of the teachings is a potential tool for “living well” and requires ongoing attention, discipline, and perseverance.

One teaching shared for the “benefit of people everywhere” from this journey was Mi’kmaw Elder Murdena Marshall of Eskasoni First Nation’s *Seven Sacred Gifts of Life*⁶ (Bartlett, 2012, p.1). In her teachings we can see the significance of seven and the stages of life we travel through to be able to see the seven gifts in chronological order (Murdena, 2013). In this teaching there is the image of the medicine wheel present (see Fig 5.2 below) but SS reminded me that there is no pan-Indigeneity and not all Indigenous communities recognize the medicine wheel. SS went on to say that, “...these teachings are in these cycles for a reason, a circle represents the way of Nature [and] connects one piece to the other. In this way it is harmony and balance. If these cycles are broken so is the harmony and balance of it all”.

Murdena’s teachings around the *Seven Sacred Gifts of Life*, allows us to have a stronger appreciation that not only are Indigenous peoples offering stories but they are offering a chance for settlers to heal their relations too. In speaking to the role of women in health and being, Murdena (2008) explains that, “...women would see [when a person is] emotionally dead (no hope or curiosity) [and] spiritually dead and then their role is to listen and try to reverse the situation through real stories” (p.12). *Seven Sacred Gifts of Life* and the understanding of Mi’kmaq traditions, thought and actions must be done in a circular sense (Murdena, 2008, p. 8). The Sacred Circle reflects that:

- reality passes from generation to generation through legends, storytelling, and participation in rituals and ceremonies.
- time [is] a form of the continual recurrence of natural patterns and cycles such as the seasons, day and night, and life cycles from birth to death and rebirth.
- [and the] Seven Gifts within the Journey of Life (Love, Honesty, Humility, Respect, Truth/Trust, Patience and Wisdom) [move in] cycles constituting the process of coming to wholeness, interconnectiveness and balance (Murdena, 2008, p.3).

⁶ *Note**: It is unclear what year this teaching was first shared orally and then when it was published in the Institute for Integrative Science & Health at Cape Breton University in Nova Scotia activities. The program ceased in 2013 and the archives show this upload occurred after 2006. There is a similar activity labelled in 2008 but I am unable to pinpoint the exact year this graphic began.

Within the Sacred circle are: the four sacred colors of humans, the four directions, the four aspects of being human, the four aspects of life and more (Murdena, 2008, pp.5-7). The white color signifies the North, the cognitional aspect of human beings, and the elder/death stage of life (pp.5-7). The red color signifies the East, the spiritual aspect of human beings, and the birth/infant stage of life (pp.5-7). The yellow color signifies the South, the emotional aspect of human beings, and the youth stage of life (pp.5-7). And, the black color signifies the West, the physical aspect of human beings, and the adult stage of life (pp.5-7). It is then the role of women to pass on the Sacred Teachings of the Seven Stages of Life and the Seven Gifts. When we look at the Sacred Circle image, we can see that there are Seven Gifts within the Journey of Life. They are sequential and each gift is given in about seven-year stages in a person's life following the belief that life makes a significant change every seven years. These gifts are Love, Honesty, Humility, Respect, Truth/Trust, Patience and Wisdom (p.13). The foundation is Love. In considering my own placement along the Sacred Circle I am aware that those who have been willing to share their wisdom, teachings, and stories are giving a form of love and correction that allows me to heal and work through the truth and humility of re-learning my own story and finding my way forward. Story is both a gift and an intergenerational manifestation of hope (Archibald et al., 2019 as cited in Kovach, 2021 at p.156).

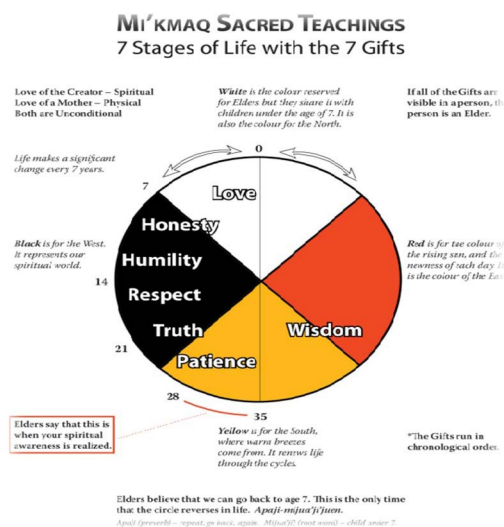


Figure 5.1. *Mi'Kmaq Sacred Teachings: 7 Stages of Life with 7 gifts* by Murdena Marshal. Graphics by Thomas Jonson. Retrieved from: <http://www.integrativescience.ca/uploads/activities/Murdena-Seven-Sacred-Gifts.pdf> (See Appendix E for a larger copy)

5.2. Act: Where I Am Going

“[The stories] helped me to grapple with why am I feeling called to work with Indigenous communities...What are the layers of white settler colonialism within myself that I need to grapple with? And how do I...step in to self-love by letting go of guilt and shame, and owning what is mine to own [without] taking on over-responsibility, because I can't solve all [of] settler colonialism myself. None of us can. But we can commit to an ongoing process of self-reflection and journeying with indigenous communities...to move forward [when] we're invited in good ways”- Rachel Yorby, 2019

To move out of siloed stories and become a part of the change in our collective story and be able to contribute to addressing the challenges that are a result of Canada’s ongoing colonialism, we must know about the, “...history and current reality (*Learn*) and be able to envision what true reconciliation looks like (*Understand*) and [then] we need to *Act*” (Wilson-Raybould, 2022, p.269). Acting is not a sprint; it is part of the long view (Tuck as cited in Smith, Tuck & Yang, 2019 at p.16). Acting is, “...creating mechanisms— through changes to laws, policies, and practices — that support Indigenous governments to rebuild and take control over well-being of their own communities” (Wilson-Raybould, 2022, p.272). The *Learn-Understand-Act* cycle then acts as our compass so we continue to move in the direction we intend (Wilson-Raybould, 2022, p.307).

5.2.1. Returning to the Original Treaty (Tekani teyothata'tye kaswenta, two row wampum belt)

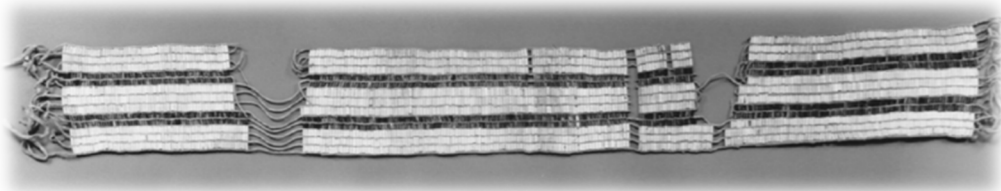


Figure 5.2. Adapted from “The Two Row Wampum-Covenant Chain Tradition as a Guide for Indigenous-University Research Partnerships,” by Hill, R., and Coleman, D., 2018, *Cultural Studies ↔ Critical Methodologies*, p.1. Copyright 2018 by SAGEjournals.

Moving forward in a good way that can carry on through the next seven generations will require all of us to be in relation. I started this project using Absolon’s

(2011, 2022) flower petal framework as an analytical framework to help me learn from and understand what I experienced in this journey and keep me accountable to locating myself in this work (Absolon, 2011, p.50). The flower petal framework did allow me to learn and understand so I could relate my experiences to the methodological journey, process and transformation of the researcher, "...learning who they are and what they know" (Absolon, 2011, p.50). This framework showed me the siloed stories and is where I will return as I encounter new teachings in formal and unexpected places, enter new communities and share stories in dialogue.

In 2018 I was introduced to the original treaty at an *ISTLD Indigenous Learning Circle* I attended at the invite of my former Honour's supervisor Dr. Sheri Fabian and it became something I continuously came back to through this project. As Wilson (2008) warned, stories do not go in straight lines they make circles (p.6). I had various participants and teachings allude to the original treaty, whether it was through treaty, welcome belts, Wampum belts or returning to relationship. These sentiments are woven into some of the earlier stories shared and some of the stories still to come.

In 2018, Dr. Beverly Jacobs, member of the Six Nations of the Grand River Territory, Associate Professor in the Faculty of Law at the University of Windsor, and former president of NWAC, spoke to Welcome Belts as representing the original treaty of the relationship between Indigenous peoples and settlers and how colonizers violated the truth, trust, peace, and friendship of the treaty at the BC Society of Transition Housing (BCSTH) Annual Training (2018) Forum & AGM *Nevertheless We Persisted* in Richmond, BC. Jacobs used the treaty as a warning that until Canada, "...admits its perpetrator role...[in] violating this treaty over and over" reconciliation is a pretense (BCSTH, 2018). The late Stó:lō writer Lee Maracle (2017), who along with many books that she wrote was also an advisor on the Truth and Reconciliation Steering Committee at the University of Toronto, points out that, "...the treaties between Canada and us don't say that we own nothing and Canada owns everything; in fact, they imply the opposite: Canada gets to be Canada by meeting its treaty obligations" (p.11). Mi'kmaw citizen Dr. Pamela Palmater (2016), shared that her Granny taught her that treaties are for Mi'kmaq; the treaties are how the ancestors protected us forever (pp.30-31).

The wampum is not a tradition for all Indigenous groups, but many used it to indicate their assent to treaty by presenting the wampum to Crown officials. In our conversation, Andrew spoke to me about how the Two-Row Wampum is an example of two worldviews working at the same time. They are two parallel lines that run side by side but they run together and they never interfere with each other. Andrew explains that the parallel lines embody that:

“...you will do what’s right for you and I will do what’s right for me and we will work together in parallel or in concert and I think that is another example of working together in a good way. It respects the world view...the governments... the law-making authority...[and] the self-determination of each of the participants.”

Dr. Rick Hill, Tuscarora artist and knowledge keeper from the Six Nations of the Grand River, and Daniel Coleman, a settler professor of English and Cultural Studies at McMaster University (2018) have argued that renewing understanding of the Two Row Wampum-Covenant Chain treaty is a way for Indigenous and non-Indigenous researchers alike to rebuild relationships of trust and cooperation that can decolonize Western presumptions and re-establish healthy and productive partnerships (p.2). Using the wampum, Hill & Coleman (2018) share five basic principles to help guide healthy research partnerships between Indigenous community-based and settler university-based researchers: research relationships are dialogical, the importance of place-conscious ceremony, equality with distinctiveness, internal pluralism and diversity, and sharing knowledge, not owning it (pp.8-15).

Jody Wilson-Raybould (2022) speaks to the tremendous power in the historic vision of the Two Row Wampum but cautions that, “...today in our complex, integrated, and diverse world, we must be sure that as we walk side by side we are doing so as part of an interdependent whole” (pp.308-309). I think a way to learn, understand, and then act together when called upon that heeds this caution is Yordy’s Two-Row Reconciliation Framework (2018). At the *ISTLD learning circle* (2018) Rachel Yordy spoke to the Two-Row Reconciliation Framework and transformative learning for reconciliation (TL4R) as a way to speak to the work we need to do, the relationships we need to renew, the

transformative experiences along the journey, and the spaces to act in a decolonizing manner. In education, this can take the form of TL4R, which is learning that seeks to,

“...permanently alter individual and collective settler consciousness in ways that shift our understanding of ourselves and our self-locations as well as relationships with Indigenous peoples and the natural world. This begins with an understanding...of colonialism...and compels visions of and work towards...a decolonizing world” (Yordy, 2018, p. 8).

TL4R bridges the gap between Indigenous peoples and settlers on both individual and collective levels. As Rachel puts it, while we as individuals have our own journey, “often times our transformation is catalyzed through interactions with others... [and] as we transform it ripples out to our relationships, institutions, and cultures”. Then, the resurgence of Indigenous peoples and the decolonization of settlers need to occur in tandem for us to be in a good way (Yordy, 2018, p.83).

There are various forms of wampum belts, but Hill & Coleman (2018) and Yordy (2018) focus on the first two row wampum belt treaty, the Two-Row Wampum Covenant Chain treaty made of quahog shells established between Indigenous people(s) and Europeans by the Hodinöhsö:ni’ confederacy and Dutch merchants on Turtle Island (see Figure 5.3) (Hill & Coleman, 2018, p.2). This treaty set the, “...precedent for nation-to-nation treaties between European colonial powers and Indigenous peoples with two parallel rows representing the Hodinöhsö:ni’ canoe and the Dutch ship sailing down the shared river” (Hill & Coleman, 2018, p.1). The belt in its entirety represents the river of life which Indigenous and non-Indigenous people are travelling down in their respective vessels (Hallenbeck, 2015, p.351).

In the middle of the river are two horizontal lines or rows of purple. They are, “...equally sized, *parallel*, and represent the lifeways or boats that each group is connected to” (Yordy, 2018, p.80). This symbolizes the equality of the lifeways, and their non-interference with each another’s cultures. Between these two purple rows are rows of white beads, which signify both the river of life, and the covenant chains that join the peoples together in a spirit of friendship or the three principles of the Kaniakeronko:wa: Sgënö’ (Peace), Ga’hasdehsäh (Strength through Unity), and Ga’nigoi:yoh (Good Mind

and Equal Justice) (Hill & Coleman, 2018, p.8). Finally, the fringes indicate that the relationship is unending and we shall “remain brothers as long as the earth lasts” (Hill & Coleman, 2018, p.11). Reconciliation requires settlers to repolish the covenant chains (Hill & Coleman, 2018, p.2).

I recognize that much of the province of British Columbia did not complete the establishment of Crown treaties during initial colonization (BC Treaty Commission, 2024, para.3). At the same time, I see the establishment of modern treaties (such as Nisga’a Final Agreement in 2000, Tsawwassen First Nation Final Agreement in 2009, Maa-nulth First Nation Final Agreement in 2011, and Tla’amin Final Agreement in 2016) being enacted as a means to strengthen Indigenous rights, self-governance, land and resources, and fishing and forestry (BC Treaty Commission, 2024, paras.10-11). This hints at an opportunity to renew the intention of the original treaty or establish new treaties that embody these principles. I want to emphasize that my focus is on these principles. I am not advocating for the imposition of new colonial treaties or self-governing agreements requiring Indigenous groups to “govern like us (ie., like a colonial government) and we will allow you some semblance of self-governing powers” (Victor, 2012, p. 32). I recognize that Monchalin (2016) writes that for some Indigenous groups, the view of the treaty process is flawed because it “does not recognize Indigenous people’s inherent right to the land” or that Indigenous people should not have to go through a colonial claims process because they are the “original stewards of the lands in question” (p.255). Moreover, Wenona Victor (2012), member of the Sq’ewqeyl First Nation and the Ts’elxwéyew Tribe and Chair of the Indigenous Studies Program at SFU, also teaches that the BC Treaty Commission process is, “...not about Indigenous empowerment or recognition, let alone protection of our Indigenous rights and title. It is about the legalization of occupation and the theft of Indigenous lands and territories” (p.13).

In 2021, after attending Nêhiyaw and Saulteaux scholar and UBC Professor in Educational Studies Dr. Margaret Kovach’s lecture “Indigenous Research and Indigenous Methodologies: Convergences and Divergences,” I made the decision to move into Yordy’s Two-Row Reconciliation Framework (2018) as the framework for

part III: *Act* (see Appendix G). One of the things Kovach (2021a) talked about when explaining Indigenous research and methodologies and how they occur within Indigenous groups (and in what ways settlers can interact with these) was the method of story being about, "...hearing story, the oral dissemination of knowledge...[and saying] this is what we found and this is what we are returning to the community because it belongs to you." In many ways, that is what this project is about: learning from Indigenous stories, sharing stories with those in my own community, and being able to continue in my own work to show settlers the need to uphold the responsibilities of their side of the treaty. After all, this treaty belongs to all of us.

The wampum belt offers a parallel approach, which aids in understanding the relationships between Indigenous and settler peoples and how this relationship can be rebuilt through education (Furo, 2018, p.39). When I look to the row of "Decolonization of Settler Society" (see Appendix G) in the Two-Row Reconciliation Framework I see this project as continuous work in personal transformation to: decolonize the heart, mind, and spirit, re-story myself in relation with Indigenous people and embrace responsibilities as a treaty person (Yordy, 2018, p.84). In my current (and future) positionalities, I am learning to uphold treaty rights, stop erasure, and honor Indigenous self-determination.

5.2.2. Indigenous Resurgence, Resilience & Calls to Action

Wilson-Raybould (2022) reminds her readers that Canada was born as a federation that split the power between federal and provincial governments while ignoring Indigenous governments (p.42). However, Rachel shares that Indigenous peoples are gaining experience on how to work in both worlds to transform them. Wilson-Raybould expressed that, during her time as Canada's first Indigenous Justice Minister and Attorney General in Prime Minister Justin Trudeau's cabinet in 2015, "...one of the things that I ...fought so hard to do ...was to create a mechanism for Indigenous nations to move away from the *Indian Act* when they're ready, willing and able" (Moran, 2022, para.11). Today there are at least 25 self-government agreements across Canada (see Appendix H), covering 43 Indigenous communities (Moran, 2022, paras.13,16).

Palmater (2021) lectured on the resurgence and resilience being particularly strong in Indigenous women. She asserts that Canada has underestimated powerful matriarchs and their allies, reminded us that when the Canadian government refused to act, "...we went to the courts and every international human rights body possible; we never gave up in justice for our loved ones" (Palmater,2021). Indigenous women have built organizations ground in Indigenous female equality that have already moved from words to action.

Indigenous resurgence has led to numerous calls for action, which have resulted in little progress. For example, two years after the provincial and federal governments promised they would not wait to take action on addressing the crisis of the *MMIWG* there is still no plan (*NWAC Action Plan*, 2021). The federal government's *National Action Plan: Ending Violence Against Indigenous Women, Girls, And 2SLGBTQQIA+ People* (*NAP*) was released June 3 ,2021. As of June 1, 2023 the Native Women's Association of Canada (NWAC) 's *Annual Scorecard: An annual report outlining the Federal Government Progress on implementing the commitments made in their MMIWG2S Action Plan (2023)* concludes that there is a lack of:

"...concrete action and urgency to end the MMIWG2S+ genocide. It is alarming nearly four years after the release of the...*National Inquiry* and two years following the release of the *NAP*, for which an implementation plan has not yet been released...[Meanwhile] rates of MMIWG2S+ continue to rise...which has prompted calls for a state of emergency (p.3)."

In hopes for immediate and transformative action, NWAC released their *Action Plan*, (2021). As of June1, NWAC (2023b) has made substantial progress or full completion on 51 actions (p.2). Some of the key steps NWAC calls on the federal government to take include addressing the disproportionately high rates of incarcerated Indigenous WG2STGD+ individuals and supporting the positive representation of Indigenous WG2STGD+ Peoples within the media, justice system, health care, and education systems to address discriminatory representations (NWAC, 2023b, p.6).

Canadians need to take up the call and act in any way they can (*NWAC Action Plan*, 2021). The Indigenous people of Turtle Island are "emotionally exhausted" from

being the educators (Camilleri, T., as cited in *National Inquiry*, 2017 p.34). Right now, *NWAC's Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People: OUR CALLS, OUR ACTIONS (Our Calls, Our Action) (2021)* is already showing how the “Resurgence of Indigenous Peoples” row is in action following the *National Inquiry*, despite settler delays (See Appendix G; Yordy, 2018). For example, *NWAC (2021)* has set out public awareness actions that include:

NWAC 2021 MMIWG ACTION PLAN				
PUBLIC AWARENESS				
Actions	NWAC Responsibility	Measurable Landmarks	Estimated Annual Budget	Calls for Justice References
Advocate for mandatory university courses on Indigenous women and MMIWG based on <i>"Their Voices Will Guide Us"</i> , student and youth engagement guide	MMIWG Unit	University liaison position created to work with universities across the country to establish mandatory courses on Indigenous women and MMIWG Replace old/archaic courses or text books on MMIWG	\$100K	1.9 Develop laws, policies, & public education campaigns to challenge the normalization of violence 11.1 Education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQIA people, and about the issues and root causes of violence they experience

Figure 5.3. Adapted from “NWAC Action Plan: Our Calls Our Action: Public Awareness” (2021, p.41). Retrieved from: <https://www.nwac.ca/assets-knowledge-centre/NWAC-action-plan-English.pdf>

Meanwhile, there is still much of settler Canada, including within our government, legal system, education systems, and research departments that are not ready to play their role. When the *National Inquiry* ended, the “university professors that make a pretty penny off of us were not there” when the recommendations were given from the inquiry (Blaney). The list of commissions, investigations, committees to study the problem make, “...over 900 recommendations on how to repair and restore this broken relationship through a process of decolonization” (*National Inquiry*, 2017, p.15). The issues have been identified and solutions put forward by Indigenous peoples but the only ones who seem to get, “...any benefits out of all of this work are the ones being paid to do the reports” (Orange Shirt Society: A Time for Healing, 2021, 5:57-6:25).

The final report of the *National Inquiry* made 231 calls for justice that are legal imperatives, “...that, together, comprise a road map to end the killings” (*NWAC Action*

Plan, 2021, p.6). There is a role for everyone in this country. The interim report of the *National Inquiry* sets a stage on which settlers can work with Indigenous communities to polish the covenant chain and meet to work on collaborative responsibilities. Indigenous women are taking their rightful place in their communities. Indeed, it is, “our collective responsibility to future generations” to support them (*National Inquiry*, 2017, p.7). One of the most significant issues identified by partners during the inquiry is the role that police forces and the criminal justice system play in perpetuating violence against Indigenous women and girls (*National Inquiry*, 2017, p.7). There is an overall lack of trust in the justice system, from police to the courts, to coroners to corrections because the women and their families are not receiving the justice (*National Inquiry*, 2017, p.7).

Calls to action from the *National Inquiry* interim report include implementing *UNDRIP* and the need for public education on the *MMIWG* (*National Inquiry*, 2017, pp.47,48). The *TRC* (2015a) calls to action on justice contains a focus on education and training on Indigenous people’s law, rights, treaties, and the history and legacy of the IRS for all of those involved in the criminal justice system and reducing over-representation of Indigenous peoples as victims and offenders (pp.3-4). The *TRC* (2015a) calls to reconciliation contain a focus on education to integrate Indigenous knowledge, teachings methods and alternatives to Westernized justice (p.7). In Vancouver, BC, *Red Women Rising: Indigenous Women Survivors in the Vancouver’s Downtown Eastside* was released in 2019. The report is authored by Nisga’a and Gitanyow activist Carol Martin and activist and writer Harsha Walia (2019) with 128 collaborators of Indigenous women survivors. Both the *National Inquiry* and *TSSU* (SFU’s Teaching Support Staff Union, of which I am a member) were among the sponsors of this work. The report called for the implementation of recommendations from national and international reports focused on implementation of Indigenous jurisdiction over Indigenous lands, justice systems, and all areas of lawmaking, honouring historic treaties, and bringing these into education (Martin, & Walia, 2019, pp.161,178-179). Moreover, SFU ARC (2018) includes the call to partner with Indigenous communities, “...to foster environments that encourage Indigenous and non-Indigenous students, graduate students, and researchers to use Indigenous methodologies and respect Indigenous protocols and ethics in conducting research” (SFU ARC, 2018, p.55). These recommendations and many more directly

implicate my positionalities as a student, educator, researcher and even more so, with my base in criminology. These calls are offers on directions I could take for my next steps on my path for moving into the ‘*Act*’ part of my journey as a white occupier looking to support Indigenous justice in the crisis of the *MMIWG*.

In the next sections I will explore some of the teachings I have received on what a decolonizing lens might look like in criminology and the type of collaborative work that is already underway. As the last section of this journey, I am aware that I cannot fully answer this research question and that only of a few of my participants felt able to speak to this question; but, I want to share the first steps along this part of the path. Rachel told me that

“...when reading the works of Leanne Simpson or Taiaiake Alfred. I hear a lot of burnout ...And I hope that they won’t give up on us because I think that as we read them [and learn the stories]...they are awakening those of us who are ready to...be unsettled by their words. They’re helping to guide us back to what it means to be in a relationship in a good way ...The more we hear and the more we’re in relationship, the more we can understand the depth to which we need to decolonize [and recognize] where it’s appropriate for us to partner.”

5.2.3. A Decolonizing Lens in Criminology

As part of translating the stories from learning and understanding pieces of the journey into actions, a decolonizing lens needs to be consistently used. Rhiannon explained that, looking at things from a Western, colonizing lens is so, “...unconscious that we do not recognize it [precisely] because it is a lens we see the world in [and we] need to see this lens and unpack it.” She argued further that, the Indigenous identity and the stories get erased even though they ‘hide in plain sight’. Rhiannon sees this is a consequence of the, “...lens [we use being] tainted because too often Indigenizing becomes putting the Indigenous lens *overtop* of the settler lens”. They are not intended to be on top of one another; they are intended to work in tandem. This appears to be inherent components of re-storying, breaking the silos, returning to the original treaty, and hearing and implementing the calls to action in a good way.

The rigidity of the settler lens of ‘our authority is paramount’ is part of the reason Andrew sees for clashes during attempted collaborations. He further explains that governments at both the federal and provincial level

“...say ‘we can’t operate in a way because we have a law that directs our actions’. [And] it might be true. [but when you] say I am only allowing myself to operate within this particular space you are really closing one eye. So for groups that say, I want to engage in two eyed seeing but I am not willing to compromise or make changes to the framework that I operate within they are not going to be as successful.”

This is an area that our criminal justice system is going to continue to grapple with as Indigenous sovereignty grows and Indigenous worldviews continue to gain legitimacy within and away from the Western system. Andrew concludes that, when looking at discussions in the legal world many people educated in the Western system say, “...‘we’ll just bring it to a court to decide’[but] unless that arbitrator or that decision maker can engage in two eyed seeing then we are simply saying that one cultural interpretation of an action is correct and the other isn’t.”

Within the Canadian court systems there are the principles of *stare decisis* and *precedence* and these embody the process of looking at previous decisions and seeing how the decision has impacted our history and how we develop as people. One of my participants explained that this can be a space for two-eyed seeing. As Andrew explains,

“...a judge a thousand years ago might have said one thing, then it’s refined by another judgment and as these things find their way into our consciousness the decisions that we make hopefully will get better and better...I hope that a provincial judge could reach out to an Indigenous elder and say an Indigenous person has come before the court that I am responsible for maintaining, someone has made an accusation under our laws to say they have done something that is offensive or dangerous and the people that I am accountable to in a political way want to see some action taken, some litigation, some restorative action. Can we collaborate on the answer? Can some of your values inform the deliberation?”

Another participant, the Judge, acknowledged that trying to, “...not apply our common law and not apply the way we think about law but rather to think in terms of ‘Indigenous law’ is a hard exercise” because our worldview, our lens is so ingrained. Still, when it comes to decision-making, the Judge asserted:

“...I am sure that there were different methods prior to colonization because there was still...warring that occurred so it wasn't like everybody got along all the time. [But] there was methods that [Indigenous peoples] had that achieved, and I don't know if that was justice or not, but there was some equilibrium...How was it done then and how can we at least allow that to apply to how we decide things now?”

Often, the Western court systems center on shame as a form of punishment; however, in her 2019 workshop Kathi resisted this approach, saying, “shaming us is not the best route to help us” and Sonia suggested that it is a colonial way to, “shame, finger point, [and] lecture”. Moreover, in one workshop, Kathi shared that the people Indigenous people are supposed to trust and work with inside this system— teachers, social workers, clergy, RCMP, nurses, government workers— are, “...the same people who were rounding us up to put in the cattle trucks heading to the IRS.” Like Kathi, Dr. Lisa Monchalin, member of the Métis Nation of Ontario and author of “The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada”, teaches settlers that the pieces of shame and violence are, “...not traditional, they came with European religions and colonization.” And, Andrew concurs that corrective action does not always have to be a punishment, “...there are other ways to accomplish justice”.

In Coast Salish languages, Andrew told me that there is not even a word for criminology, instead there is peace, justice, order, and methods of dealing with community members who have done wrong that are based on the specific nation's traditions. Moreover, Andrew explained that criminology students look at factors that contribute to criminal behavior and actions deemed criminal using a Western worldview. In opposition to shaming, Indigenous law focuses on relationship and reciprocity. Indigenous cultures are more likely to focus on rehabilitation, community reintegration, and healing rather than adversarial confrontation, finding of guilt, and punishment (Clark, 2019, p.2). Historically, no Indigenous justice system practiced incarceration (Monchalin, 2016 as cited in Ashley, 2023 at p.3). Indigenous protocols focus on redemption, problem-solving, and making things right rather than punishment for deterrence (Johnson, 2019 as cited in Ashley, 2023 at p.3). To move criminology and the criminal justice system forward in a good way will require working within a decolonizing lens. Settlers in criminology will need to undertake the learning of their own story, examine

their silos, and take the time to work with Indigenous peoples and their stories offered to see the teachings that can help guide us as we undertake the process of working to decolonize our discipline and walk alongside Indigenous members already undertaking the Indigenization of the discipline.

Refusing to change the lenses can hinder the main calls to action involving decreasing the over-representation of Indigenous peoples across the criminal justice system. As the Judge warned, the *Gladue* reports are invaluable, but,

“...I don’t think it is that the judges are not seeing the need to address Indigenous people differently. Almost every Indigenous offender that I [and my colleagues] have sentenced has received, at least in my view, a lesser incarceration element of the sentence than if they were not Indigenous... and yet [over-representation] still goes up so that tells you this is at end of the process. The issue is how do we address what has happened to Indigenous people to bring them into the system?”

5.2.4. There Are Other Ways to Accomplish Justice

Dialogue, collaboration and sharing the teachings to be able to look at legal conflicts with a decolonizing lens are already occurring in Canada. One of the strongest examples is the SCC’s (2004) *Haida Nation v. British Columbia (Minister of Forest)*. During this case, Haida Nation representatives opened up a dialogue about how current rates of deforestation would leave the loggers out of work in just 20 years, which led to the local loggers’ lobby group Share the Rock (STR) endorsing the Haida’s land claim to the federal government (Dilawar, 2018, para.6).

Bruce describes his first-hand experience of this story:

“...I had the good fortune to work on the Haida litigation that went to the SCC surrounding the duty to consult. [In] 2003... the hearings took place in a small village on Haida Gwaii (Port Clements). [The village was comprised of] ninety percent...non-Indigenous people working for the local forest company and they intervened at the SCC in support of the Haida against their employer. I remember the look on the Chief Justice McLachlin’s face when the lawyer rose to give his submissions and explain who his client was and you could see the confused look on her face. Why are they here supporting the Haida and not their employer? They had realized they wanted a lot of the same things the Haida want. They wanted sustainable economy,

they wanted jobs for the future for their children, they want to protect the environment, all those things and that is more likely to occur if the Haida are managing the forest.”

Among their own communities, as groups gain sovereignty, there has been exploration into what justice in Indigenous communities means. These are stories (that when offered) may hold teachings for settlers wanting to work within the justice system and criminology in a good way. Some of the areas were introduced in teachings that an Indigenous participant told me to look into. Barb shared with me that in her time at SFU, she had Dr. Allan MacKinnon of SFU’s Faculty of Education as her advisor and she had many conversations with him about Indigenous ways of knowing and views and suggested I reach out to him as she could not remember the name of the thesis she thought would be helpful for me to read. When I contacted MacKinnon he kindly passed me along the doctoral dissertation of hereditary chief of Lake Babine Nation and IRS survivor Louise Lacerte as he thought it best fit what I was looking for. *Looking at the Nedut'en and Wetsuwet'en Balhats Protocols(2022)* was created in a time of great need to connect the people of Turtle Island. Lacerte (2022) sees that, “...the conversation between the academy and traditional knowledge and wisdom has begun and that both are benefitting from the integration” (p.10).

Within the dissertation, Lacerte (2022) expresses that the church’s teachings of, “...loving each other and the balhats teachings of respect were the same” (Lacerte, 2022, p.5). Balhats or Potlach are, “...where our names are passed down or given from generation to generation. It is where laws are made [and] disputes are settled” (Wilson-Raybould, 2022, p.38). Formerly the *Indian Act* banned these governing systems and so generations of Indigenous communities are rediscovering traditional protocols (Monchalín, 2016 as cited in Heidt, 2023, p.15). Lacerte explains that she witnesses Elders speaking about Waghoos (respect) and Whakiy onlee (shame) as the two teachings that controlled the governing system:

“...it doesn’t matter if the children are heirs of high-ranking names or come from families who do not have names... Everyone was taught “wakiy ohnlee”; it means to never cause shame to the family names because the Hereditary names have been carried through many generations and ...always follow the matrilineal lines (p.7).”

Under the balhat laws, the teachings on respect and shame are not the same as the justice system. Lacerte (2022) distinguishes the two by noting that it is not about finger pointing; it is about correcting to do better. Lacerte (2022) wrote that

“...Elders were very stern with their teachings... We were taught how important respect is [and] everything we did was to please our grandparents and to hurt them was punishment in its own... We were all raised with those teachings and those are the teachings our young children are missing today. ...Many survivors kept those secrets buried in their hearts for many years ...The act of doing this research marks the beginning of re-educating the people; it showed them why it is important to go back in history to understand why those protocols have been developed and implemented by the ancestors” (pp.6,18).

The rebuilding of Indigenous nations and modernizing the criminal justice system are needed to address the over-representation of Indigenous peoples as both victims and offenders (Wilson-Raybould, 2019, p.185). What decolonization and reconciliation look like across Canada will be different, but, within criminology and the justice system there is a space for collaborative responsibilities. Janice is of the view that

“...Indigenous communities need to be able to run their own communities and the justice system may need to partner in some way to help that but they can't run it. I think we can't just send our judges in and say okay go do your work because then we might be repeating the exact same problem that is happening in our regular courts. But if we have individuals in the community running it we might run into problems [where] a family member is the judge of a family member.”

This might include teachings from the balhats if they are shared with settlers and settlers do the work to understand the stories of the teachings in the nation they are undergoing collaborative work with. My participants' stories and experiences over the past six years have shown me that these are two spaces where settlers and occupiers can work ethically on the path towards reconciliation

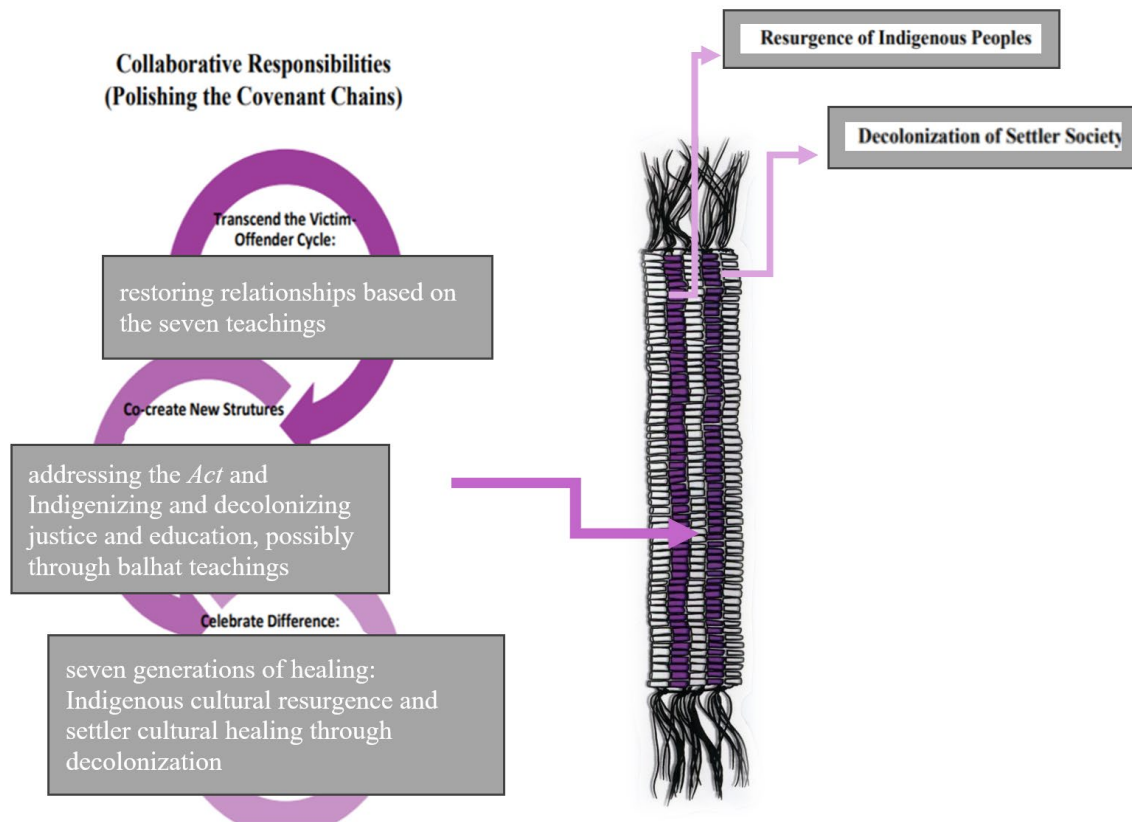


Figure 5.4. Adapted from Yordy’s Two-Row Reconciliation (see Appendix G) and “Two -Row Wampum Belt” by the People’s History Archive. Retrieved from: <https://peopleshistoryarchive.org/content/two-row-wampum-belt>

5.3. Cautions to Interpretation: “It’s turtles piled on turtles”

This exploratory work is intended to tie into the collective story of decolonization while inviting others to consider how to change white occupier relationships with Indigenous peoples, in particular for future and current SFU Criminology students, researchers, and educators (Absolon, 2011, p.137). I do not share this story to shift the focus from truly Indigenizing and decolonizing to appropriate pedagogies and ways of knowing to benefit settler educators and students (Nardozi, 2016, p.156). Nor do I posit this story to minimize the work of Indigenous educators in reconciliation for education by centering ‘our work’ as settlers in this journey. This work is a part of my own transformative journey as an occupier, researcher, and a hopeful future educator. Throughout this journey, I have returned to Mahoney et al. (2021), OCAP™, Fletcher (2003), and cross-cultural critical reflexivity as personal checkpoints that come directly

from both settler and Indigenous researchers, educators, and students (including SFU) as well as Indigenous communities.

In particular, I incorporated participant-centered methods focused on open collaboration and dialogue (Mahoney et al., 2021). Throughout the project I worked to acknowledge the imbalance of power between Indigenous communities, the state and its institutions, and universities and researchers while also honouring Indigenous resilience and sovereign action (Fletcher, 2003). In weaving together this story I returned to the cross-cultural critical reflexivity question of: Whose story will the research tell? Why? To whom? And with what interpretations? (Potts & Brown, 2015; Smith, 2012; Strega & Brown, 2015). I also aimed to remain mindful of OCAP™ control principle referring to notion that the Indigenous community and representative bodies control how the information about them is collected, used, and disclosed (The First Nations Information Governance Center, 2014, p. 5). With Indigenous teachings and stories, I triangulated findings to the greatest degree possible: I went to Indigenous sources after hearing from a settler about the teachings that were offered to settlers and went to additional Indigenous sources if an Indigenous participant directed me to do so. Throughout the paper, when I use an Indigenous teaching or framework, I also ensure I name in what way and how the source can be used or worked within by settlers as well as caveats around language and interpretation.

With these checkpoints in mind, I have woven participant, workshop, conference, and lecture teachings along with my own story to show I am listening, learning, and undergoing the work asked of me, as well as maintaining as much of my participants words and context from past to present as possible within the constraints of a university thesis template and colonial educational institution. This is not my story alone and the teachings shared are intended to be interpreted and re-interpreted as we grow in our learning. The woven nature of this story requires some cautions to interpretation while you read this work. First, my participants spoke only for themselves; they did not seek to represent their field or group or in any official capacity. The stories shared were personal experiences or teachings they went through and chose to share to guide my journey. Second, Indigenous peoples may share their stories when it is culturally appropriate to

help work towards reconciliation and to convey their worldviews, values, and teachings (Wilson-Raybould, 2022, p.36). However, for many Indigenous people, "...all we owned was our stories, our songs and our names —this is our private, clan, family wealth" and there are certain individuals in families who are, "...charged with the responsibility of caretaking and monitoring, determining their use and transmission" (Maracle, 2017, pp.100, 117). This is why when researchers are told "don't write this story down" this means, "...if you hear it, you may repeat it, providing you cite the source, but you cannot turn it into [something] for profit" (Maracle, 2017, p.118). To honor this caution for all of my participants there are stories that guide my journey and made large impacts in my personal transformation, but that I will not be sharing the words to in these pages. It was already a privilege to be allowed to hear them and I will carry the teachings through my future actions.

Finally, each Indigenous community has its own stories and understandings of creation and values (Battiste, 2013, p.75). As these stories are told there is change based on what the reader brings to and takes away from the story (King, 2017, p.13). Thinking back to re-tellings of the creation stories of Turtle Island and the Earth being formed on the back of a turtle, there are multiple variations and storytelling traditions for different Indigenous nations across North America (King, 2017, p.63). Thomas King, Canadian-American writer of Cherokee and Greek ancestry, was the first Indigenous person to deliver a CBC Massey Lecture in 2003 (Patrick, 202, para.1). Many were first introduced to King's work in his 2015 multi award-winning book "The Inconvenient Indian," that is hailed as an indispensable account for all to understand how we (settlers-Indigenous peoples) might tell a new story in the future. In King's (2017) version it is not just one turtle, "...it's turtles piled on turtles, piled on turtles—it's turtles all the way down" (p.63). He suggests that "turtles all the way down" shows that the, "...significance of stories is never stable [so] as you read these stories...look through the hall of mirrors made up of stories and language, and ask yourself what possible meanings your own perspective adds to the story" (King, 2017, p.14).

6. Environment: When the Petal Flower Blooms

It seems fitting that I am writing this section as Canada observes its third National Day for Truth and Reconciliation on September 30, 2023. Silos and settler awakening to the silos are grounded in the ongoing violence against Indigenous women and girls. To break down the siloed stories and become a part of the change in our collective story of decolonization, occupier educators, researchers, and students (particularly in criminology) must do the hard work to know about the history all the way up to now (*Learn*), undergo TL4R to be able to hear the teachings and stories shared with us (*Understand*), and then polish the covenant chains by following the path shown through a decolonizing lens to answer calls to action in a good way (*Act*).

The petal flower, like searchers working within Indigenous methods, paradigms, and worldviews, are affected by the colonial environment of the academy (Absolon, 2022, p.255). The western forms of knowledge production are often hostile and resistant to Indigenous methodologies because they threaten, "...the mechanisms that sustain wilful ignorance and amnesia of Indigenous knowledge" and continue the cultural genocide (Absolon, 2022, pp.255-257). Despite this, Indigenous re-searchers have become conscious of the history and impact of colonizing methodologies as they undertake journeys of unlearning and relearning from their own culture and knowledge (Absolon, 2022, p.258). The flower petal framework encompasses the guidance given to non-Indigenous researchers by Indigenous peoples and speaks to storytelling, growth, and the journey this has been for me as a white occupier researcher. As a white occupier student, researcher, and educator in the School of Criminology at SFU, an institution which has pledged to Indigenize and decolonize, I have witnessed the reality that Indigenous re-searchers within the western academy have to work with a knowledge set grounded in western knowledge paradigms and the other grounded in Indigenous cultures and systems of learning (Absolon, 2022). Settler students can also undertake the responsibility of unlearning and relearning their own culture and knowledge. From there, we can do the work to responsibly work with Indigenous history, context, theory and methodologies to be part of an environment where the petal flower blooms.

The “Resurgence of Indigenous Peoples” is already in motion; genocide and transience- colonialism have failed (see Appendix G). Red women are rising (Martin & Walia, 2019). UNDRIP (2007), which was ratified by the federal government in 2016, highlights the need for self-determination in government, education, and legal institutions (Wilson-Raybould, 2019, p.98). Today Indigenous people are working to translate Aboriginal Title and Rights into benefits on the ground, despite Canada refusing to recognize sovereign Indigenous justice systems and keeping jurisdiction over criminal law under s.91(27) of the *Constitution Act*, 1867 (Ashley, 2023; Battiste, 2016; McIvor, 2021; Palmater, 2016; Wilson-Raybould, 2019).

Andrew, Rhiannon and Rachel taught me that much like a decolonizing lens in criminology requires Indigenous and settler lenses working in tandem, the decolonization of settler society needs to occur in tandem with Indigenous resurgence. There is no one approach as there is no pan-Indigeneity. Tamara K. highlighted, this work is not, “...do these eight things and we’ll get decolonized”; this just awakens you to start the real work. Alison concurred with this sentiment because, “...we will never just be decolonized; it is a constant process to be engaged”. It comes back to “turtles all the way down”; the significance of the stories is also tied to our own journeys and where our placement currently allows us to understand (King, 2017, p.14).

What settler researchers can do, is begin by learning where they have come from so they can understand the collaborative future being offered to us by many Indigenous people. Absolon’s flower petal framework can structure our search in heart, body, spirit, and mind and provides an analytical framework that can help settlers see the path and teachings offered to us as well as allow us to be awakened to our silos with Indigenous peoples. The *Learn-Understand-Act* cycle then acts as our compass so we continue to move in the direction we intend (Wilson-Raybould, 2022, p.307). There is a need for the continuous cycle through *Learn-Understand-Act* as we grow in our relations with different Indigenous communities, treaties, and stories.

The words of Jinny and teachings of Archibald and Nakatsuru (2015) showed me that we cannot jump ahead or skip a step, as this risks missing the teachings in

unexpected places or being able to hear the essence of traditional teachings. The words of Alison, Janice and SS and the lecture by Jacobs taught me that without taking the time to realize ‘I know nothing’ or to answer the questions about my own story (where I have come from, where I am, and where I am going) I cannot experience the TL4R moments found in the stories shared with me. As stories are shared, “...we are expected to figure out our behavior from the story” (Maracle, 2017, pp.40-119). The teachings of Archibald and the words of Sonia show that listening to these stories requires patience and preparation. If we are not doing our decolonizing work we cannot listen and we do not understand why the story is being told, which Bruce taught has dire implications for those working within criminology and the criminal justice system that fail to appreciate the knowledge shared.

Then we need to act as a bridge between where we have come from and where we are going; we need to be an “inbetweener” (Wilson-Raybould, 2022, p.307). Andrew taught me that when you meet with Indigenous peoples and:

“... receive access to that information you actually have to actively work to maintain it for the benefit of everyone...They would say we are sharing this information with you and you have a responsibility to retain it and when the time comes you are responsible for giving that information to others”.

As Barb taught me, I know that this story is not mine alone. I share it as one way that might guide other settler and occupier researchers, educators, and students in criminology in changing our stories with Indigenous peoples to make things better for those that are yet unborn.

I further recognize that decolonizing educational pedagogies requires that curriculums refuse to offer students “a fragmented and distorted picture of Indigenous peoples” that disconnects present day issues from colonial roots (Battiste, 2013, p.73). I hear the statements of my own participants and those of many I have read on my own calling for the full story showing how colonialism has impacts right up to today, particularly for *MMIWG* and criminology. Indigenous peoples have shared these stories at great personal cost to themselves and it is the job of settlers to continue to direct our own mob to listen, learn, understand, and act. Being constrained by the limitations of a

Western thesis, I am disappointed that I was unable to tell all the stories that my participants shared with me. I am equally frustrated that these same constraints cause me to cover their stories in limited depth. I also know that the dialogue I shared surrounding Indigenizing and decolonizing the academy and the crisis of the *MMIWG* is fragmented and does not get the space to tell the details on the numerous colonizing actions that continue the collective violence today to help spread understanding among my own mob. Finally, I know I am only showing fragments of the work I am undertaking myself to learn my own story and follow the teachings offered to me throughout this project.

Using the cycle of *Learn-Understand-Act* with a decolonizing lens suggests that researchers at SFU who undertake this work may benefit from abiding by CERi's (2021) Community Resource Handbook, OCAP™, and methods like PARD that can be a tool made *with* and *for* the community. In my future work, I hope to walk alongside Indigenous peoples to answer NWAC's (Our Calls, Our Actions) (2012) to do my part to develop education campaigns to challenge the normalization of violence and university courses that include Indigenous women and *MMIWG* based on their "Their Voices Will Guide Us". This hope aligns with the *National Inquiry* (2019) calls to justice for educators 11.1 that calls on post-secondary institutions to educate in partnership with Indigenous peoples about the *MMIWG* and 2SLGBTQIA people, and about the issues and root causes of violence they experience, including historical and current truths about the genocides against Indigenous peoples through colonial laws, policies, and practices.

In looking to do my part in answering these calls to action in a good way in the future, I will return to the teachings offered to me that may inform the next piece of my journey. I recognize that a treaty is not a dead document of history (Kovach, 2013, pp.112,116). Colonialism and criminology introduced the pieces of shame and violence when there was a mis-step (Abramson, Hassan, & Lett, 2023, xxv) rather than correction that shows "you are loved and we want you to do and be better" taught by Lisa Monchalin and Rhiannon. The Nedut'en and Wet'suwet'en balhat laws raised children and controlled government with the teachings of Waghoos (respect) and Whakiy onlee (shame) in an effort to do better not point the finger (Lacerte, 2022, p.11). This may be the area to start as I learn to work within criminology using a decolonizing lens. As an

example, in criminology of an in-between, John Borrows member of the Chippewa of the Nawash First Nation and the Canada Research Chair in Indigenous Law at the University of Victoria (2008), uses the seven teachings as a means of challenging colonial law and revitalizing living laws (Robinson, 2017, para.1). Within our law and legal practices, he asks: how are those best practices determined and if our current system is falling short when it comes to Indigenous peoples, would it not be beneficial to see what they know? (Borrows, 2008, p.9; Robinson, 2017, para.1). For Borrows (2016) a well-functioning legal system is built through good living (mino-bimaadiziwin) (Borrows, 2016, p.3).

Bringing these teachings into my work and approaching stories with a decolonizing lens is crucial to be able to see the traditional laws shared within these stories and consider how these might apply in my own roles within criminology as a future educator and a researcher. The Judge reminded me that judicial determiners

“...really do in the end rely upon the research that's done by criminologists ...at the higher levels because that is what they look at to make a policy decision. To say well what does social science tell us ...and this is why we should decide these things that way. Then of course we follow that precedent because of that”.



Figure 6.1. *The Seventh Generation Principle . From Ron (Deganadus) McLester, Executive Director and Special Advisor to the President on Aboriginal Initiatives speaking to “Seven Generations” on the Academic Algonquin YouTube channel. Retrieved from https://www.youtube.com/watch?v=wHg3enCCyCM&ab_channel=AcademicAlgonquin (at 41. seconds)*

When I was doing research into the Seven Grandfather teaching, I came across the Seventh Generation principle that I felt tied together the significance of using the cycle of *Learn-Act-Understand* to keep moving forward alongside Indigenous people in a good way in the work we do to decolonize criminology. Ron (Deganadus) McLester- Executive Director of Truth, Reconciliation and Indigenization at Algonquin College teaches that many Indigenous cultures talk about the seven generations, meaning,

“...the need to consider our impacts on each other on our environment and for those faces who have yet to come ...so when you see the seven generations in a pictograph or in an illustration you’ll see that the seven figures are connected ...you’ll see that there’s a thread that binds all of them (21s-56s).”

The Seventh Generation principles means that our decisions should be made by thinking forward seven generations (Wilson-Raybould, 2022, p.25). Yordy spoke of this principle to me by framing it as we all have seven generations of healing to do from the IRS and decolonizing may take us another seven more. Tamara K. framed it as it took us seven generations to get here and it will take us seven generations to undo it. In her lecture, Kovach (2021a) described this principle as the need to follow the teachings of reconciliation, justice, and decolonization to serve the next seven generations. Nikki explained in the *Grappling with Colonial Roots* workshop settlers wanting to enter into decolonizing work and work with the teachings must remember that, “...this history is not your fault... but it is your responsibility.” In her letter to Canadians, Melanie asked, “Canada; do you hear me?” Melanie, I hear you and this story is part of my choice to be a part of the generation working on the ‘next now’ for the next seven generations.

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⁷ The website of Institute of Integrative Science & Health has this file as part of their downloadable activities. The date range is unclear where between 2005-2013 this teaching was shared orally and when it was uploaded into this space. I am using 2012 as that is the date the program ceased to function and may be the last date of updates to archived documents.

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Appendix A. Study Participation Information



Title of the Study: *Learning to Walk in the Good Way: A White Occupier's Path to Supporting Indigenous Justice*

Who is Conducting the Study?

Principle Investigator: Korrie Grant, Masters student in the School of Criminology at Simon Fraser University

Supervisors Dr. Bryan Kinney (Simon Fraser University); Dr. Tamara O' Doherty (Simon Fraser University)

Research Assistant(s): Professional Transcriber(s)

Why am I Conducting the Study?

As a Canadian Simon Fraser University student in the School of Criminology I recognize that there is a responsibility through both my relationship to Western academic institutions and to the criminal justice system to enter into decolonizing relationships with Indigenous peoples because of the devastating historical and contemporary colonization of these institutions. My M.A. thesis looks to enter into a dialogue with others who have built relationships with Indigenous peoples to learn how to walk in the good way.

What Participation Entails

Your participation is voluntary. You are under no obligation to participate and can withdraw your consent at any time, for any reason, without penalty, up to the point where I submit my thesis for final review by my supervisors. Participation is twofold. First, I would like to speak with you for approximately an hour about your related experiences

and your advice for new occupier researchers like myself. Some questions we could talk about include:

-your experiences while learning to navigate your role in working with an Indigenous community

-the role of non-Indigenous researchers,

-co-resistance with Indigenous peoples,

-what a decolonizing lens in criminology (or Western academia in general) might look like.

You are welcome to skip any question you wish and suggest new directions for our conversation.

Second, I would like to make sure that I represent the information you share with me accurately by sending the transcript of our conversation to you for your review. I would also like to send you a draft of thesis so that you can see how I use your knowledge. I welcome any feedback you may have, or suggestions for change at this point, too. I am available to speak by email, phone, or in-person if any changes are required and the edited versions will be sent out you upon completion.

This research is a minimal risk project. I will ensure confidentiality of the information that you provide me. I will use a pseudonym in all of the files that refer to you and I will remove any identifying information about work places, specific organizations or other named individuals from my files. If you would like to be named, I will respect that choice but would be unable to provide confidentiality. I will delete our email correspondence from all of my email accounts as soon as practicable and no later than the submission of my thesis. All material from the dialogue, including: the recorder, a USB, and the laptop the files are held on, will be kept in a locked cabinet in my office and the USB will be encrypted. The only personnel with access to any of the material is myself, my supervisor, and the professional transcriber(s), who will sign a confidentiality

agreement. All the recordings will be deleted once transcription and verification is complete.

What are the Benefits of Participating?

Participating in this research will not bring immediate tangible benefits. However, by participating in this research, you are helping guide occupier and settler researchers to better understand how to respectfully and ethically work with and for Indigenous communities. My hope is that this will form a manifesto for researchers looking to begin to form true relationships, partnerships, and collaborations with Indigenous communities. Moreover, this work will bring lessons back to SFU and the field of criminology through joining the work of Indigenous academics and other white settler and white occupier researchers who are demonstrating the validity of Indigenous knowledges and methodologies in academic research and showcasing the need to make space for Indigenous faculty and students.

How Will this Study be Used?

The information gathered in the dialogues will first and foremost be used to inform my M.A. thesis and creating a handbook for non-Indigenous researchers looking to enter into relationships with Indigenous communities. Future use of the data and my thesis may include: conference presentations, teaching material, and academic journal or book chapter publications.

If you have any questions about the study please contact:

Principal Investigator: Korrie Grant

Supervisors:

Dr. Bryan Kinney

Dr. Tamara O' Doherty

If you have any concerns about your rights as a research participant and/or your experiences while participating in this study please contact: The SFU Office of Research Ethics.

Director of the Office of Research Ethics: Dr. Jeffery Toward.

Appendix B. Example of General Interview Script

-There are a couple points I want to cover from the Study Participation Information form before we start the interview. [give them the paper copy to follow along with]:

- First, this project is for my M.A. thesis and for creating a ‘handbook’ for non-Indigenous researchers looking to enter into relationships with Indigenous communities. Future use of the data MAY include conferences presentations, teaching material, and academic publications.

-In general, I began this project looking to answer: What is ‘the good way’ for settlers (occupiers) to work with and for Indigenous communities? What does a decolonizing lens look like in the context of criminology? How can settlers (occupiers) work ethically in the context of the MMIWG and other related social justice situations?

As this project has evolved, I have also begun to focus more on what the work of settlers (occupiers) is BEFORE they approach an Indigenous community and to know when you have done enough work to begin to build a relationship.

- Second, I want to reiterate that your participation is completely voluntary and you can withdraw your consent at any time for any reason up to the point where I have submitted my thesis for defense

-I would like to make sure that I represent the information you share with me accurately. Is it okay for me to send the transcript of our conversation for you to review?

-I would also like to send you a draft of the thesis so you can see how I use your knowledge. Is it okay if I send you this draft?

-In each case, email is not a secure form of communication so I would like to send the files through the SFU Vault. It will appear as a link to a secure folder with only these documents in it.

-I welcome any feedback you may have, or suggestions for change at this point, too. I am always available to speak by email, phone, or in-person if any changes are required and the edited versions will be sent out to you upon completion.

- Finally, I would like to ask if you would like to choose a pseudonym or be named? In order to maintain confidentiality: (remember to not use initials, common nicknames, or names you have used in past research)

-In terms of the interview is it ok if I use the recorder and take notes by hand?

- [if say yes to the recorder] Thank you for allowing me to use the recorder. I am partially deaf so it is very helpful for me to get a chance to listen to the conversation again.
- If at any point during the interview you wish to speak off the record this is the button you can press (or you can ask me to press it for you). And, if you wish to skip a question or suggest a new direction for the conversation feel free to do so.
- Ok, so just to make sure that the recorder is catching our voices clearly. I am going to say the verbal consent with you now and then play it back once.
- “We’ve just reviewed the consent form. Do you consent to this interview?”

Theme 1: Introductory

1. Could you tell me generally about the kinds of projects or experiences you have had that relate to working with reconciliation or social justice work with Indigenous peoples? [if I already know of one I might start asking about that one first]
2. When did you first become involved with this work?
 - a) Was there any particular moment that you remember where you realised this was the work you needed to do?
 - b) What were some of the highlights or best memories of the project for you?
 - c) Did any particular difficulties arise when you began this kind of work? How did you overcome them?

Theme 2: What is the Good Way? What is Our Work to Do?

3. Have you heard of the term “walking in the good way” when referring to working in allyship during social justice situations?

a) Is this a term you would use?

b) How do you walk in the good way when working in allyship during social justice situations? (Or, if not directly yourself how would you describe someone who is walking in the good way?)

c) How do you know if you are walking in the good way?

4. Have you ever experienced moments where you felt a conflict in your dual role as (eg. Western educated researcher or non-Indigenous ally or outsider) and your allyship or partnership with a specific group?

a) How did you handle the situation then?

b) Would you handle the situation any differently today?

c) Did you ever feel as if you were adding work or adding a form of burden to the community? How did you try to lessen the burden?

Theme 3: What is the Role of Researchers? What is the Role of Criminology? (framework)

5. When I began doing research for this topic I often came across the phrase “it is our work to do” or reference to the work occupier researchers (settlers) need to do before they approach an Indigenous community. If we look to your [if know something about their work is related insert here], what is this work?

a) How do you know when you have reached the point where you can say I still have a lot to learn but I can enter into this relationship with Indigenous peoples without creating more harm?

6. What role do you see for occupier (settler) students and researchers

a) looking to work with Indigenous communities?

b) in decolonizing?

-are there any changes to your answers or further advice you would give for students and/or researchers in criminology specifically?

7. With the need for empowering Indigenous led research, the need for Indigenous communities to focus their work on their own communities, and colonizing past of research...how do occupier (settler) researchers ethically begin to build a relationship and do research with Indigenous communities?

8. For graduate students and researchers hoping to work with Indigenous communities (or in allyship with other marginalized groups) is there any other advice, lessons, or wisdom you would like to share?

[if time/ needed]

9. Have you ever seen or heard of a situation where a non-Indigenous student and/or researcher was seen as “walking in the good way” by an Indigenous community? Could you explain what occurred and what the student and/or researcher did to make this a positive experience?

10. On the flip side, have you ever seen or heard of a situation where a student and/or researcher caused harm during the research? Could you explain what occurred and what steps the student and/or researcher could have done to avoid the harm and/or repair the harm done?

11. This last question you may not be able to speak to but, have you read this book? [show the book *Indigenous and Decolonizing Studies in Education: Mapping the Long View* by Smith, Tuck & Yang (2019)]. I only ask because Eve Tuck writes this line that for Indigenous theorizations of decolonization “decolonization is not an endgame, not the final outcome of a long process, but the next now, the now that is chasing at our heels. I am lucky to come from the long view” [show them the section on p.16]. And, she notes that often settler questions around decolonization are

pestering and a distraction for Indigenous scholars sketching the next now and how to get there.

This passage has really stuck with me and I am curious if you are able to speak to what decolonization as not an endgame may mean and how settlers can avoid being a distraction and instead be useful to Indigenous scholars sketching the next now?

Theme 4: Closing: Is there anything else you would like to speak to or tell me about? Is there anything you would like to ask me?

-Thank you so much for your time. As a hopeful educator and occupier researcher in Criminology I recognize that SFU is only in the early stages of accepting the need to decolonize, Indigenize, and be a part of reconciliation. I hope to be able to learn myself and be able to help other occupier students and faculty prepare to enter into decolonizing relationships with Indigenous peoples and look at how criminology as a discipline can work with and for Indigenous peoples in the good way when entering into the crisis of the MMIWG.

[ask about snowball?]

Appendix C. References for Participants, Conferences, Workshops & Lectures Attended and Additional Teachings

*Note**: These tables are intended as small snapshots and will of course not cover everything about each of the individuals. Moreover, I am mindful of what participants have allowed me to share from our conversations and what is publicly available knowledge from their LinkedIn (what is publicly available through Google with no sign in), their business webpages, or their university faculty webpages.

Participant References	Mini Biographies
Jinny Peters (2018)	Settler; taught in Northern Saskatchewan with many Clearwater River Dene Nation students, in New Zealand where her classrooms included Maori students and training occurred in using reconciliation models and Maori culture, and in Delta as an Aboriginal academic support worker in highschools.
Rachel Yordy (2019)	Settler; MA St. Francis Xavier University; formerly K-12 Education Manager and then Interim Director of Education for <i>shishálh</i> Nation (Sechelt, BC); formerly Director of Community Development and Adult Education Coordinator for Yekooche First Nation in Northern BC
Sonia Hossman (2019)	Settler; clinical social worker (focusing on mental health, addiction, homelessness); part of ACT (Assertive Community Treatment) for Fraser Health which provide person-centered, recovery-oriented outreach; and part of part of housing 1 st model, which is the Mental Health Supported Housing and Residential Program that assists in providing recovery-oriented services in a stable and supportive living environment for individuals with mental health challenges; private Registered Clinical Counsellor.
Janice Silver (2019)	Settler; previously married to a member of and part of Sumas First Nation (she is still involved with this community); Program Coordinator at <i>Future 4 Nations Aboriginal Headstart</i> , an urban Aboriginal Head Start Preschool program located in Mission, B.C.; former Chief Executive Officer of <i>Mamele'awt Qweesome Housing Society</i> , which designs, builds, and manages affordable community-minded homes that create foundations for people to flourish in the Fraser Valley and over the past three decades have earned a place as a leader in the housing industry.

SS (2019)	Is Blackfoot and Polish from mother’s side of the family; holds their Bachelors of science. They teach different multi-sport courses with an Indigenous lens. “They give back by coaching you in the Medicine Game, on the Indigenous and mainstream sides of sport. They coach to try and be the person for youth that they needed growing up. The youth are looking to us, they are looking at us, and we need to ensure we are being role models for them. Sometimes that is doing the best we can, with what we know at that time. By helping them grow as individuals, and aiding in their life journey so they can be the best version of themselves. I have the privilege to do this through sport, not a right. This privilege is worth everything, as time and kindness can be the best gift in the world.”
Melanie Mercer (2019)	In <i>Dearest Canada: A Letter from your Daughter</i> , Melanie writes powerfully and eloquently about her life as an Indigenous woman who was adopted and raised by white parents of European descent; letter created in 2018 as part of an assignment for First Nations Studies 222: Introduction to Public Policy at SFU and her instructor, Dr. Jeannie Morgan, submitted the essay to the Blue Metropolis student essay competition
Alison Brophey (2019)	Settler; Program Coordinator, Continuing Studies in Education at University of Victoria; MA thesis: <i>Education and Experience in the Preparation of Non-Indigenous Researchers Working in Indigenous contexts</i> .
Fiona MacLeod (2021)	Settler; staff member with the First Nations Health Authority. Experience as an outreach nurse in the DTES of Vancouver and later worked with eleven First Nations communities in the North Western section of the interior to help with healthcare, education immunization and pre-natal work; in a project manager position with a primary care project with First Nations peoples and communities across the province.
Rhiannon Bennett (2021)	Musqueam activist and sought-after speaker; first Indigenous person elected to the Delta Board of Education (2014-2018); Vice-chair of Kwantlen Polytechnic University’s Board of Governors; co-creator of Hummingbirds Rising Consulting, which dedicates itself to educating non-Indigenous Canadians about Decolonization, equity, and accessibility through workshops and consulting services.

Andrew Bak (2021)	Member of Tsawwassen First Nation; former SFU MBA student; “I am interested in raising the quality of life for my community, and for all indigenous people, and protecting the environment that we all depend on. I seek to integrate traditional ecological knowledge with western ways of knowing, with an emphasis on business tools and techniques, to create partnerships and projects that deliver economic value and promote sustainability... I am interested personally in trying to find ways that different orders of government but also different cultures can collaborate where they have common interests.”
Bruce McIvor (2021)	Member of the <i>Manitoba Métis Federation</i> ; holds a law degree and a Ph.D. in Aboriginal and environmental history; is a Fulbright Scholar; is the and author of <i>Standoff: Why Reconciliation Fails Indigenous People and How to Fix It</i> ; is a founder of First Peoples Law Firm (exclusively works with Indigenous Peoples to defend their inherent and constitutionally protected title, rights and Treaty rights, uphold their Indigenous laws and governance and ensure economic prosperity for their current and future generations); and is Adjunct Professor at the University of British Columbia’s Allard School of Law where he teaches the constitutional law of Aboriginal and Treaty rights.
Tamara K. (2021)	Settler; grateful to receive teachings from Indigenous community, elders and figuring out her own journey of ancestry; Ministry of Children and Family Development Caregiver Roots worker; “the roots program was developed about six years ago to help tackle the over representation of Indigenous children in government care [by]. connecting Indigenous children in government care with communities, family, and culture. So that can look like if kids come into care, can we place them with family? If not, can we put them in their community? And then we build cultural safety agreements and cultural plans... And my role specifically is actually unique in the entire province... my job is to help non-Indigenous caregivers who have Indigenous kids in their care to access community and culture”.
Barb Ward-Burkitt (2021)	Barb is of pre-ancestry, she is a status member from the Fort McKay First Nation but has lived in the norther part of BC for 65+; at the time of our conversation she had applied for her PhD and was accepted to the University of Victoria but has to change some plans because she became the Executive Director of Prince George Native Friendship Center, a non-profit, non-sectarian organization dedicated to servicing the needs of Aboriginal people residing in the urban area with culturally appropriate programming (including educational, employment, health and social programs) and improving the quality of life in the community as a whole.
The Judge (2021)	BC Provincial court judge (including participation in First Nations court); prior SFU student.

Note*: I am including the full list of conference, workshops, and lectures I attended as they still impacted my thinking and journey throughout the project. However, I have labelled which will actually be cited in-text.

Conferences	In-text Citation	Mini Biographies
John Borrows' Canada's Indigenous Constitution Conference, 2021 – Zoom		
“Transitional Justice Plan to End Genocide in Canada with Dr. Palmater”, 2021 – Zoom	(Palmater)	Mi'kmaw citizen and member of the Eel River Bar First Nation in northern New Brunswick; practicing lawyer; Professor and the Chair in Indigenous Governance at Toronto Metropolitan University; one of the spokespeople, organizers and public educators for the Idle No More movement in 2012-13; author of numerous publications surrounding Indigenous law, sovereignty and nation-building; creator of <i>Warrior Life Podcast</i> .
“NWAC International Summit of the Americas on Violence Against Indigenous Women”, 2021 – Zoom		

<p>BC Society of Transition Housing (BCSTH) Annual Training (2018) Forum & AGM <i>Nevertheless We Persisted</i> – Richmond, BC</p> <p>Beverly Jacobs: “The Truth About Reconciliation in Canada”</p> <p>Fay Blaney: “Impacts of Colonization: Family Law and the Divorce Act”</p> <p>Fay Blaney, WAVA: “The National Inquiry into the Missing and Murdered Indigenous Women and Girls”</p>	<p>(Jacobs) (Blaney)</p>	<p>J:Senior Advisor to the President on Indigenous Relations and Outreach at the University of Windsor and an Associate Professor in the Faculty of Law; held Associate Dean (Academic) and Acting Dean appointments in the Faculty of Law; practices law part-time at her home community of Six Nations of the Grand River Territory; research focuses on Indigenous legal orders, Indigenous wholistic health, Indigenous research methodologies, and decolonization of Eurocentric law; former President of NWAC.</p> <p>B: Xwemalkwu woman of the Coast Salish Nation; as an educator and activist, she has devoted her heart and knowledge to educating and mobilizing Canadians to better understand the impacts of colonization, capitalism and patriarchy on First Nations women; founding member of the Aboriginal Women's Action Network, currently works at the Downtown Eastside Women's Centre as the project coordinator for "Warriors Organizing Women", which focuses on the issue of the missing and murdered Indigenous women.</p>
<p>Workshops</p>	<p>In-Text Citation</p>	<p>Mini Biographies</p>
<p>“Grappling with Colonial Roots (Libraries and Academia)” SFU Libraries Course 2023 – Burnaby, BC</p> <p>“Writing and Speaking Your Positionality and Territory Acknowledgement”, 2022. Workshop by Julia Lane, Ashley Edwards, Jenna Walsh– Burnaby, BC</p>	<p>(Colonial Roots Workshop) (Writing and Speaking Your Positionality)</p>	<p>Both the Colonial Roots and Writing and Speaking workshops are part of SFU’s Decolonizing the Library Working Group, which was formed in February 2020 to ensure Indigenous peoples and perspectives are reflected and represented in library activities, collections, and spaces. These workshops were run by Ashley Edwards- Red River Métis; Indigenous Initiatives and Instruction Librarian; Indigenous Curriculum Resource Centre (ICRC) Librarian</p>

		Jenna Walsh- Indigenous Initiatives Librarian & Librarian for Indigenous Studies, Archaeology, Environmental Science, and Resource & Environmental Management Julia Lane- Settler; Writing Services Coordinator in the Student Learning Commons
“SFU Library Anti-Racism Education Program (AREP)”, 2022 – Burnaby, BC		
“Decolonizing and Indigenizing the Library”, 2019 – Burnaby, BC		
Kathi Camilleri: Building Bridges Through Understanding the Village, 2019 – Vancouver, BC	(Kathi)	Aboriginal on her mother’s side and Irish on her father’s side; Cultural Safety Consultant; Keynote Speaker; Community Engagement specialist; Facilitator of experiential reconciliation-focused Paddling Together©And Building Bridges through Understanding the Village© and other ‘Village’ workshop experiences; holds certificates in Re-enactment Therapy for Trauma Survivors, Cognitive Behavioural Therapy (CBT) for Trauma, and Dialectical Behavioural Therapy (DBT).
<i>ISTLD Indigenous Learning Circles</i> , 2018– Burnaby, BC	(ISTLD learning circle)	
Lectures	In-Text Citation	Mini Biographies
KPU Indigenous Dialogue Series: Dr. Marie Battiste “Decolonizing the Academy”, 2022– Zoom		

<p>“Indigenous Research and Indigenous Methodologies: Convergences and Divergences with Dr. Margaret Kovach” 2021 – Zoom</p>	<p>(Kovach, 2021a)</p>	<p>Indigenous scholar of Nêhiyaw and Saulteaux ancestry from Treaty Four, Saskatchewan and an enrolled member of Pasqua First Nation; Professor in Educational Studies at UBC; author; member of the Royal Society of Canada; research areas: Indigenous research methodologies, Indigenous higher education and social justice approaches to education.</p>
<p>Orange Shirt Society– “A Time for Healing; a Time to Share Knowledge”, 2021</p>	<p>(Orange Shirt Society: A Time for Healing)</p>	
<p>CBC News “We Know the Truth: Stories to inspire reconciliation” – 44:20s 2021 (BC- & other Provs: National Day for Truth and Reconciliation) https://www.cbc.ca/player/play/1956679747806</p>		
<p>Orange Shirt Society– “Phylis Webstand- On Orange Shirt Day”, 2021 – Zoom</p>		
<p>“A Conversation with Dr. Jo-ann Archibald Q’um Q’um Xiiem: The Many Facets of Decolonizing and Indigenizing the Academy”, 2020</p>	<p>(Archibald)</p>	<p>Member of the Stól:lō Nation, recognized nationally for creating culturally relevant teacher education and graduate programs for Indigenous students for over 30 years at UBC; former Associate Dean for Indigenous Education and Director of the Indigenous Teacher Education Program at UBC and Director for the International Research Institute for Maori and Indigenous Education; Order of Canada.</p>

Dr. Williams: “With the new developments in Indigenous Education and Languages, what is the role of universities?”, 2019 – Burnaby, BC		
Rachel Yordy: “Transformative Learning for Reconciliation: Settler Decolonization and the Returning to Spirit Program”, 2018 – Burnaby, BC	(Yordy)	See Participant References table
Dr. Monchalin: “Awareness and Prevention of Sexualized Violence against Indigenous Women and Girls: Dismantling and Deconstructing Colonial Constructs” 2018– Burnaby, BC	(Monchalin)	Member of the Métis Nation of Ontario; jingle dress dancer with Butterflies in Spirit; Doctorate in Criminology from the University of Ottawa; Juris Doctor from UBC’s Peter A. Allard School of Law; called to the Bar in 2023; in 2018 Subject Matter Expert in the area of Indigenous legal traditions and Indigenous peoples interaction with the criminal justice system for Department of Justice Canada.

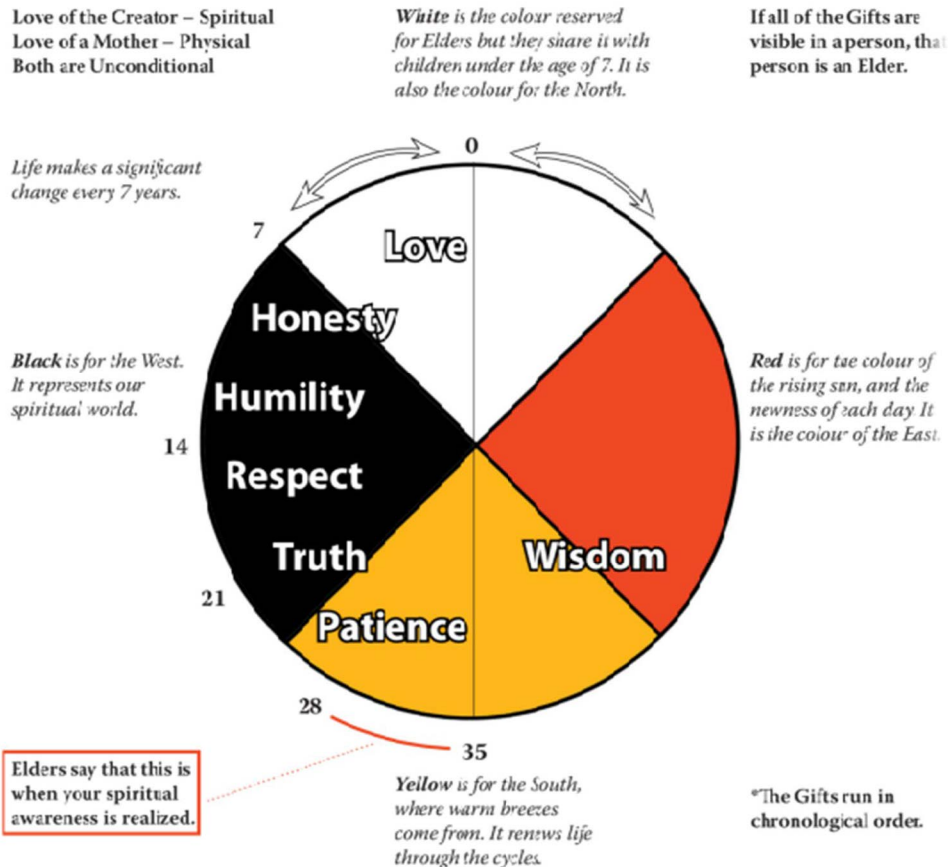
Note*: these references are for the teachings participants offered as works to read. There are other teachings that I received, such as: Riley, A.’s (2007) *Good (Native) Governance*, the “Un-reserved” CBC Podcast, the 2018 film *The Grizzlies* and I.Sparc (Indigenous Sport, Physical Activity & Recreation Council) that I have viewed and do play a part in informing my story of learning and understanding but I did not feel belonged in the writing itself. Others, like the seventh-generation principle, the grandfather teachings, the seven sacred gifts, the story of the faces, the two-row wampum, UNDRIP, and siloed stories told by my participants, I did my own research on

Additional Teaching Given	In-Text Citation	Mini Biographies
Justice Nakatsuru, S. (2015). A Small Path to Reconciliation. <i>Aboriginal Peoples and Law: “We Are All Here to Stay”</i> , #922, 1-17. https://ciaj-icaj.ca/en/library/papers-and-articles/annual-conferences/	(Justice Nakatsuru, 2015)	Settler (Japanese-Canadian); Superior Court Justice (appointed in 2016 by the Honourable Jody Wilson-Raybould); in 2013 became Judicial Coordinator of the Gladue Court at the Old City Hall courthouse in downtown Toronto; taught Advanced Criminal Law at the University of Toronto Law School , Trial Advocacy at Osgoode Hall Law School, and has been an instructor in the Part-Time LLm program at the Osgoode Professional Development Program in Constitutional Law teaching legal rights.
Lacerte. L (2022). Looking at the Nedut'en and Wetsuwet'en Balhats Protocols [Doctoral dissertation, Simon Fraser University]. SFU Summit: https://summit.sfu.ca/item/35706	(Lacerte, 2022)	Hereditary chief; IRS survivor; daughter, granddaughter, mother, grand- and great-grandmother; teacher, and educational leader in the Lake Babine Nation of Northern British Columbia.

<p>Maracle, L. (2017). <i>My Conversations with Canadians</i>. BookThug: Toronto</p>	<p>(Maracle, 2017)</p>	<p>Member of the Stó:lō Nation; former SFU student; member of University of Toronto’s Elder’s circle, former instructor in the Centre for Indigenous Studies and Transitional Year Programme, and advisor on the Truth and Reconciliation Steering Committee; one of the first Indigenous fiction authors to be published in Canada in the mid-1970s; Officer of the Order of Canada ; passed away at the age of 71 in 2021 in Surrey, BC.</p>
<p>McIvor, B. (2021). “STANDOFF: Why Reconciliation Fails Indigenous People and How to Fix It”. Nightwood Editions. Gibson: Canada.</p>	<p>(McIvor, 2021)</p>	<p>See Participant References table</p>
<p>Wilson-Raybould, J. (2022). <i>True Reconciliation: How to Be a Force for Change</i>. McClelland & Stewart.</p>	<p>(Wilson-Raybould, 2022)</p>	<p>Member of the We Wai Kai Nation; served as the Independent Member of Parliament for Vancouver Granville, Minister of Justice and Attorney General of Canada, Minister of Veterans Affairs and Associate Minister of National Defense until her resignation in 2019; is a Principal of JWR Group, has been a provincial crown prosecutor, has served as the BC regional chief of the Assembly of First Nations; bestselling author.</p>

Appendix E. The Mi'Kmaq Sacred Teachings

MI'KMAQ SACRED TEACHINGS 7 Stages of Life with the 7 Gifts



Elders believe that we can go back to age 7. This is the only time that the circle reverses in life. *Apaji-mijua'ji'juen.*

Apaji (preverb) – repeat, go back, again. Mijua'ji' (root word) – child under 7. uen (inflection) – in the process of, to be, state of being.

Mi'Kmaq Sacred Teachings: 7 Stages of Life with 7 gifts by Murdena Marshal. Graphics by Thomas Jonson. Retrieved from: <http://www.integrativescience.ca/uploads/activities/Murdena-Seven-Sacred-Gifts.pdf>

Appendix F. My Family Story

At the heart of learning is listening to and telling new stories, "...we need to tell a new story about how we arrived at this moment in the relationship between Indigenous and non-Indigenous peoples in Canada" (Wilson-Raybould, 2022, p.179). To that end, I am going to share some of my story. Many Indigenous groups hold the belief that, "...we carry the life stories and experiences of our ancestors... so that generations live life in the good way" (Dr.Kovach, 2021) and yet I knew next to nothing about my relations with Indigenous peoples in my different positionalities (as an educator, as a researcher, as a student, as a resident in my local cities) let alone the stories of my own family.

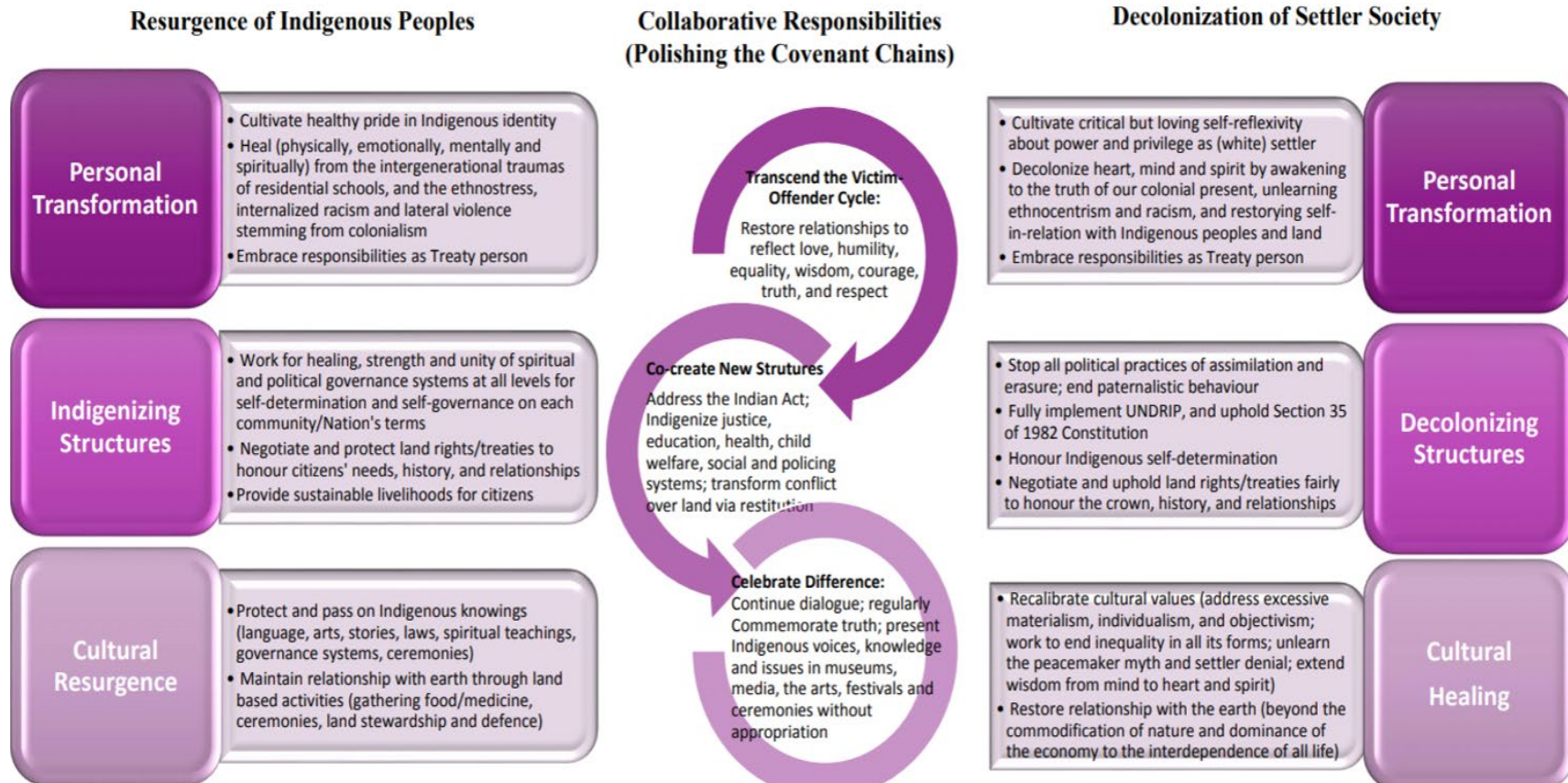
The only time I can remember intentionally looking into stories of my own family was an elementary project of making a poster board about the culture in our families. This was a very surface level undertaking like what country; what was the main language spoken; what does the flag look like; and what is their famous cuisine? I did remember learning that my dad's side of the family has English and Scottish roots and my mother's side of the family had English and Dutch roots (which was always used to explain why that side of the family was so tall!). Aside from that, I only got snippets of stories in family conversations about members of the family and events in their lives.

In speaking with my parents and grandparents during this project I am starting to learn more. My mother's side of the family has passed a book down through the generations that included the family tree and some of the history of the family. I do not have specific addresses or details of the areas I will mention next, but I have tried to look into which Indigenous groups seem to have (or continue to) reside on the land. I am sure I will learn more along the way. My Grandmother tells me that her family is English and grew up in Somerset, England. While the history of the UK is extremely complex, I believe some of the Iron Age (1200-550BC) tribal groups in Somerset included the Dobunni, the Durotriges, and the Dumnonii (BBC: History, 2014, paras. 20-22, 59, 63). Her father, Eric White, was in the Imperial Army in *World War I (WWI)* and came to Canada at a young age for a better life. Here he met her mother, Marie Cudworth, in Semans, Saskatchewan. I believe this may have been on the land of the Anishinabewaki

term in academia that brings forth the “image of a frontiersman...carving out a new life...on free land” (Skaeja as cited in Heaslip, 2017, p. 37). There is much of my root stories I do not yet know (and may never come to know). I do not know if my relations had any relationship with Indigenous communities or knew the stories of the lands they came to claim as a home. I can answer how we arrived at this moment but I cannot say more on what their relationship with Indigenous peoples in Canada was or grew to be.

I do not know where they were at in their own journey to decolonize. I do not know that I have ever met any of my grandfather’s siblings. This is my first time even hearing the names of my great grandparents. On my father’s side, my Grandpa Grant passed before I was born and my Grandma Myrte passed away during my youth. I did not get to ask or learn about their stories. Besides the gaps in these stories, it is apparent in my naïve youth that I did little to learn the stories of my ancestors. I think I grew up with the assumption that they would always be there to ask as the questions came to me. Now, I can see areas where I am disconnected in my own relations and my own stories. Moving forward I think a part of my own work to do is learning the truth and gaining respect for the experiences of my family and what they left for the generations to come so I can consider what I might hope to leave for those to come after me.

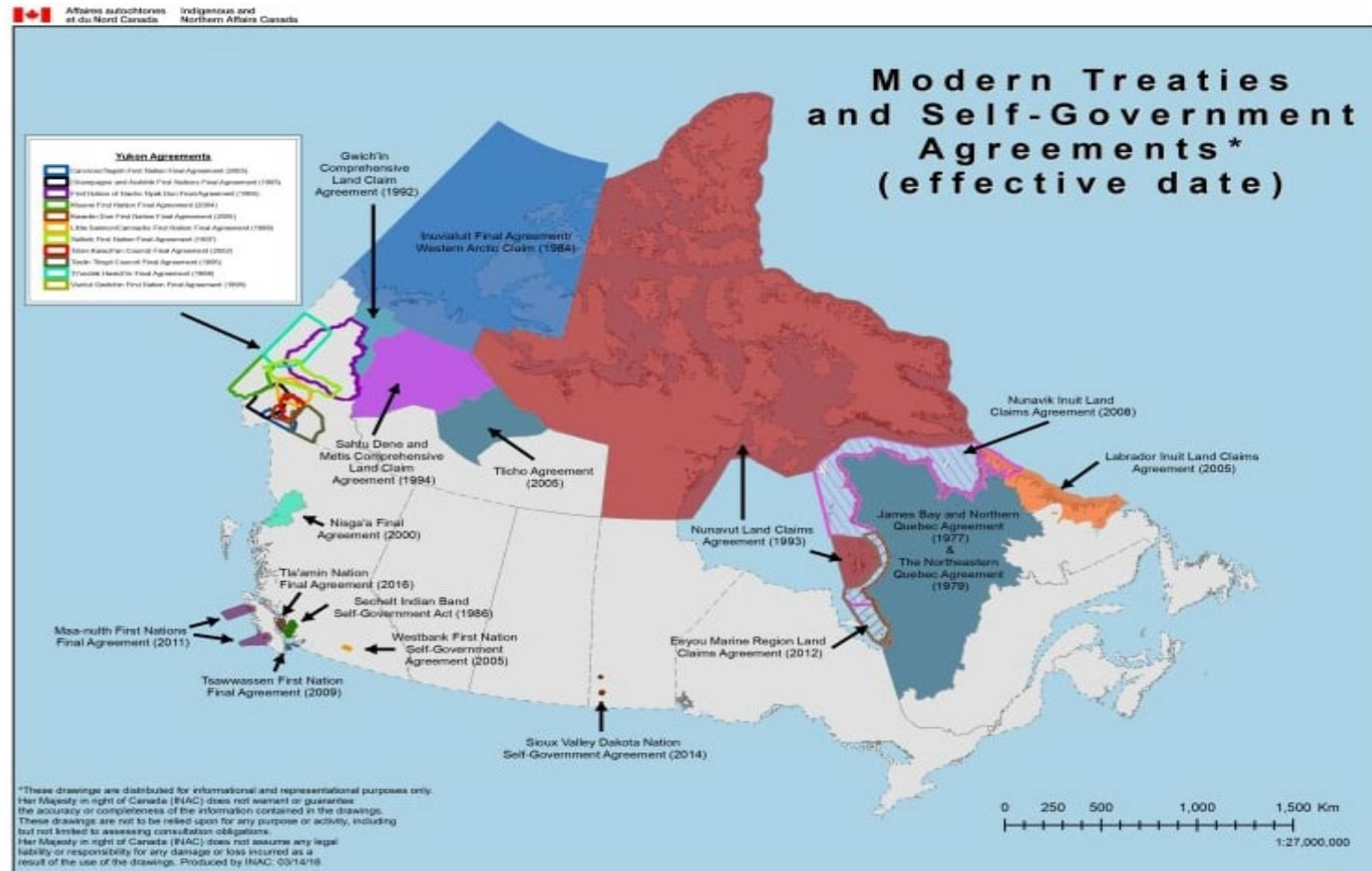
Appendix G. Yordy's (2018) Two-Row Reconciliation Framework



Note. Adapted from "Transformative Learning for Reconciliation: Settler Decolonization and the Returning to Spirit Program," by Yordy, R. 2018, p.84.

Retrieved from: <http://www.returningtospirit.org/Portals/0/adam/Slick%20News/iHHT7-QoyE6M2MO8SNTDyA/Pdf/Rachel%20Yordy%20Research%20Report.pdf>

Appendix H. Modern Treaties and Self-Government Agreements



Note. Adapted from Modern Treaties and Self Government Agreements* (as cited in Moran, 2022, para.15). Retrieved from: <https://www.cbc.ca/radio/thecurrent/jody-wilson-raybould-true-reconciliation-1.6644830>