Niizhaaweynima-nimama (Mother Earth Song)

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Abstract

This study investigates factors that have contributed to other Indigenous Peoples' successes at the post-secondary level in graduate studies by interviewing Indigenous People that have gone through the system and have graduated. The study examines how Indigenous ways of knowing, seeing, doing and being contribute to an Indigenous scholar's success while in a Eurocentric educational setting. By exploring how Indigenous ways of knowing, seeing, doing and being have contributed to the success of Indigenous People at the post-secondary and graduate level, this may provide insight into helping future generations of Indigenous scholars understand how Indigenous traditions assist them in fulfilling their responsibilities to family, community, and scholarship. What was found was the importance of relationships and how these relationships are woven into each scholars' work through an Indigenous way of knowing, seeing doing and being. The study is framed from the unique perspective of a traditional Indigenous male, who is a single parent.

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Miigwetch Gitchi Manitou, Miigwetch Nookomis, Miigwetch Mishomis, Miigwetch Niingay, Miigwetch Manitou Waboo, Miigwetch Gonaabek, Miigwetch Wiiassuk, Miigwetch Noozhisag, Miigwetch Kii Kandamoowin, Miigwetch Mino-Bimaadiziwin, Miigwetch Anishinaabemowin, Miigwetch Atsookanuk, Miigwetch Zwano Binisek and Miisko Binisekwe Atik dodem, Miigwetch Bimaadiziwin Miikaana, Miigwetch Waabanong, Miigwetch Zhaawanong Miigwetch Ningaabi'anong, Miigwetch Keewatinong I would also like to acknowledge that I am in Robinson-Superior treaty territory and that this is the traditional territory of the Anishnaabe. Miiwetch to my father Manitou Maheegan, Miigizi dodemii (Terry Armstrong) and my mother Zwano Binisek and Miisko Binisekwe Atik dodemii (Tina Armstrong). Next, I would like to say Miigwetch to the Elders that helped guide me to this point in my life so far, Miishkebinesea and Namaybin dodemii, Gahgayqwe and Bahshkinegahbowic Atik Dodemii, Binesse Ni Ni Kinew dodemii, Zhwano Binisek and Miisko Binisekwe Atik dodemii, Maakootay Binisekwe Maakwa dodemii, Miskwankodook Atik dodemii, Langford and Kenny. Miigwetch to my son Binesse Ni Ni Atik dodemii for everything that he does and to all our future generations.

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In order for readers to understand the research I did, I will begin by sharing a story. I will reflect on this story throughout the introduction explaining why it is essential to this research. This story has significant meaning to me and my journey of seeking Mino-Bimaadziwin. Mino-Bimaadziwin is an Anishinaabe term that I go into with more detail further on in this study, but loosely translated it means a "Good Life". Therefore, this story has significant meaning to me and my journey towards a good Anishinaabe life.

Growing up, it felt as if I was stuck walking in two worlds, the Traditional Anishinaabe world and the Western world. When I look back on my youth, there was a particular moment that helped define me and my journey as I walk on Mother Earth. I did not have my Anishinaabe culture growing up, and I believe I struggled to understand who I was because I was only walking through the Western world. As I began my journey during my teenage years, a song I first heard my mother sing in ceremony would change me forever.

It felt that every time I found myself back in the sweatlodge, I would hear my mother sing this song: it is a Mother Earth song. I do not speak my language, and this means that I did not understand her words as she sang it. At this point, I don't think I needed to understand the words, because it was the sound of the drum and my mother's voice that had captured me. Every time I heard this song, I felt like something was being awakened inside of me. I felt loved, and I could begin to see the beauty of our ways as Anishinaabe Peoples. My mother's voice was soft and nurturing, but strong at the same time. There was pride in her voice, and it was at this point that something spoke to me spiritually.

For some in Anishinaabe culture, the sweatlodge represents Mother Earth's womb. In this initial instance when I heard the song, I was sitting in ceremony inside of the womb, and

spiritually, I was still a baby. My mother sang to my spirit like a mother sings to her newborn. It was full of love, comfort and safety. I also understand now that she was not just singing to me, but to all of our people, our spirits and our ancestors. What was happening to me spiritually was that my eyes were beginning to open, I was being born, seeing a new world for the first time. Prior to this moment, I only knew one world, and that was the Western world.

In a discussion in the spring of 2018 with my mother, I shared with her how I felt when she sang that song in the sweatlodge. I shared how it was like my eyes were beginning to open to a new world and that this song has stuck with me for many years. My mother told me that it was interesting that I worded it the way that I did. She proceeded to share a story with me that was shared with her through one of the Lodges she attends. My mother began talking about how Gitchi Manitou (which translates to Great Spirit and refers to the Creator in Anishinaabe culture) and how our ancestors view us while we are on Turtle Island. The story more or less shares that we are seen as babies in a spiritual sense. When we are born physically, we are babies, and we leave our mother's womb. When we leave our mother's womb, we open our eyes, and we see the world. Spiritually the same thing is happening; once we begin Anishinabe Mikiina (life road) and begin to work towards Mino-Bimaadziwin, our eyes are being opened spiritually. Until we begin to follow our traditional paths in life, we are simply just existing there with our eyes closed, waiting to be born.

The feeling I had in the sweatlodge 15 years ago turned out to be similar to teachings that my mother was given on her walk. Day by day, and year by year, as I continued my walk, more ideas began to make sense to me. What I am learning about my culture is that not everything comes at once; some things take many years before they come to fruition. It truly is a lifelong learning experience, and the different pieces of the puzzle will come when they are required. All

of this holds true to where I was many years ago, and where I am now with the Mother Earth song.

It was not until spring of 2018 that I began to learn what the song my mother would sing was about. My mother first heard the song from the late Ozawaginib's son, Vernon Copenace. Ozawaginib was one of my mother's first teachers, and his family has helped our family immensely on our traditional journey. While sitting around a sacred fire, we were singing and drumming to support the fasters that were out on the land. I asked my mother if she could sing the Mother Earth song. Before she began to sing, she told us where the song came from and what it was about, she said:

> The song talks about the love you have for your mother and your father, but again, there is a duality to that. It is not only our physical mother and father, but it is also for Mother Earth and Father Sky, and it talks about that love, and how much you love to love them. (Tina Armstrong, personal communication, 2018)

My parents raised me in a good way, and they were always there to support me no matter what I was going through in my personal life. What my parents had for me was an unconditional love, and I shared this love for them: I loved to love them. When I reflect on the Mother Earth song and what is about, it begins to have a deeper meaning for why I felt the way that I did when I would hear it. The song is about love and loving to love something, and maybe the first few times I heard the song in the sweatlodge, I did not understand the love I had for Mother Earth or Father Sky, but they loved me. On a spiritual level, I felt this love, and this is when I first felt connected to our Anishinaabe ways of knowing, seeing, doing and being.

Chapter 1 – Introduction

An Elder who helps me on my journey often stresses the importance of not compromising who we are as Anishinaabe Peoples. In a recent discussion with Elder Maakade Pinesekwe, Maakwa dodemii (Laura Calmwind) she said, "you don't have to give up who you are or change who you are to achieve success" (personal communication, December 2018). This was not the first time I heard Laura talk about our Anishinaabe identity and the idea of not giving up who we are or changing who we are as Anishinaabe Peoples to do well in the Western world. Barnhardt & Kawagely (2005) share a similar idea to Laura's, where they write: "Native people may need to understand Western society, but not at the expense of what they already know and the way they have come to know it" (p. 9). I build on their ideas for this study.

The purpose of this study is to examine how Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholars' success in a Eurocentric educational environment. I conducted this research through relational conversations with Indigenous scholars. This idea considers our Indigenous world (Indigenous ways of knowing, seeing, doing and being), and how one can balance this while walking in a world different from our ancestors. As Indigenous Peoples, we are essentially walking in two different worlds, the Indigenous world and the Western world with its Western educational systems.

Maakade Pinesekwe's (Laura) teaching above is directly related to this study, suggesting that we do not need to give up who we are or change who we are to be successful. However, what does this actually mean? Are there differences between how Indigenous and non-Indigenous Peoples may view success? In many discussions with Laura over the years, she talks about the importance of Creation stories, ceremony, language, protocols, and how, in our Anishinaabe Miikana (life road), we must try and follow Mino-Bimaadziwin. Debassige (2010)

discusses how the term "Mino-Bimaadziwin" has gained traction in different organizations and literature, but there is no accurate English translation of the word, so many will use the translation of "the good life" or "a good life." In the same conversation with Laura, she also explained to me why it is too simple as a definition. Mino-Bimaadzawin incorporates everything that is important to us as Anishinaabe Peoples, including everything I mentioned above and the idea of doing these things with kindness. My understanding of doing things with kindness is about doing things in a respectful way and embodying the Eight Grandmother Teachings (life, love, truth, honesty, respect, wisdom, humility and courage) and the Seven Grandfather Teachings (love, truth, honesty, respect, wisdom, humility and courage). How we embody these teachings is explained further on in this study.

Returning to ideas about success, Indigenous scholars have sought to describe this concept. Anuik, Battiste and George, (2010) assert that "success for Aboriginal peoples is based on self-mastery and learning about one's special gifts and competencies" (p. 67). Pidgeon (2008) suggests that for many in mainstream society, "success" is often measured by financial gains which are linked to education, but for Indigenous Peoples, there are other benefits to doing well in education such as capacity building towards self-government and self-determination, empowerment of self and community and decolonization. Gallop & Bastien (2016) share similar thoughts on the matter, suggesting that for Indigenous students, "success" is more than "achieving the mainstream ideals of higher socioeconomic status and career advancement" (p. 207). For this study, success is how an Indigenous scholar's self-mastery and learning about one's special gifts through Indigenous ways of knowing, seeing, doing and being has contributed to a journey of capacity building, empowerment and decolonization.

Much of the literature suggests that Indigenous ways of knowing, seeing, doing and being, are still not widely accepted within the Eurocentric educational system. Gus and Wilkinson (2014) describe three ways that Indigenous knowledges are excluded in the academy: outright exclusion, marginalization, and appropriation. Hart (2006) suggests that support for Indigenous knowledges in academia is minimal and they are still not respected or recognized to the degree that they should be. Cote-Meek (2014), discusses that within post-secondary classrooms, Indigenous students and professors face racialized constructions that label them as inferior. Regardless of these shortcomings by Western institutions, many Indigenous scholars continue to forge a path and are successful in doing so, both in the traditional sense and within the academy.

On my journey and for this research I have learned that, we as Anishinaabe Peoples we all have roles, responsibilities and Original Instructions. Original Instructions will be discussed more in depth further on in this thesis, but they are instructions on how we conduct ourselves as Anishinaabe Peoples. In order to fill these roles, responsibilities and Original Instructions, we need to model our behaviours after our Elders and Knowledge Keepers (Tina Armstrong, personal communication, 2019). In this thesis, I discuss our Indigenous ways of knowing, seeing, doing and being, and this is everything that helps us as Anishinaabe Peoples as we seek Mino-Bimaadziwin. Our roles, responsibilities and Original Instructions all tie into our Indigenous ways of knowing, seeing, doing and being, and each of these ideas will be looked at in more depth to grasp fully how they contribute to a scholars' success in academia. Alongside the ideas just mentioned, this study will also explain the importance of story.

The idea of walking in two worlds was first introduced to me through a summer camp for youth that was held on Fort William First Nation, on top of Anemki Wajiw (Mount McKay). I

was asked to come help out and support the youth that would be attending this camp. It was through this experience that I began to understand further the importance of having these discussions on how we as Indigenous Peoples can walk and navigate ourselves through the two different worlds. This experience also opened my eyes to the various different interpretations of what walking in two worlds means. Having different interpretations of walking in two worlds also could mean that there are more than two worlds that we, as Indigenous Peoples, deal with and walkthrough. Some of the ideas that were discussed at this summer camp were Indigenous Peoples that come from a mixed heritage family, traditional versus non-traditional upbringing within an Indigenous family, and the lack of usage and acceptance of Indigenous knowledges in our schools and workplaces.

For the purpose of this study, I look at our traditional Indigenous ways of knowing, seeing, doing and being, as one world, and the Western Academic world that we currently live in as the other. Before I am able to properly introduce the reader to the detailed purpose of this study, it is important that first, I locate myself and my place in this research. Absolon and Willet (2005) say that:

> Location is more than simply saying you are of Cree or Anishinaabe or British ancestry; from Toronto or Alberta or Canada; location is about relationships to land, language, spiritual, cosmological, political, economical, environmental, and social elements in one's life. (p. 98)

By locating ourselves, we are showing the relationship to the work that we are doing, and we are holding ourselves accountable to the knowledge that is being shared or generated in the process—locating ourselves also helps to share our intentions and why the work we are doing

has meaning. For myself, I will share my relationships with the ideas that Absolon and Willet (2005) discuss and help the reader to understand the importance of this research.

Locating Myself

Boozhoo, Manitou Binesse, Maakootay Maheegan, dii nii go Atik dodem, or Hello, they refer to me as Spirit Thunderbird and Black Wolf from the Caribou clan. These are the names my mother and father call me. My name is also Tyler Armstrong, and I am the son of Tina and Terry Armstrong. As an Anishinaabe man, I have begun to learn the importance of introducing myself in my language first. I am from Bearskin Lake, Ontario, which is from my kokum's (grandmother's) side. I also have family in Sandy Lake, Ontario, from my mishomis' (grandfather's) side. I never had the opportunity to grow up in either community. Instead, I grew up in Pikanigum, Ear Falls, Sioux Lookout and for the majority of my life in Kenora. I have been living in Thunder Bay for about five years now.

All of these places are located in Northwestern Ontario, Canada. The different places I have lived are the traditional territory of the Anishinaabe. Growing up, I was not taught about who I was or where I came from. In fact, I did not even know about my culture until I was a teenager. My mother is a Residential School survivor. Because of these experiences, my family did not understand who we were as Anishinaabe Peoples. However, through different life experiences, my mother started to reconnect with who we are as Anishinaabe Peoples, and in turn, me and my siblings began to learn our traditions as well. This was the beginning of my journey on finding out why our ways as Anishinaabe Peoples are important.

When beginning to talk about my relations, I want to acknowledge all the Elders that have been a part of my life and who took the time to teach me about who I am. It is also necessary to acknowledge that I do not claim to be an expert on Indigenous or Anishinaabe

knowledges: I am a student on this life road. My mother says something in ceremony that helps to guide me on my journey; she says, "Koongaygoon niikaytan," which loosely translates to, "forgive me for I know nothing." There is a lot of humility in what my mother speaks about when she says this. It talks about our role as people on Turtle Island, life-long learning, and the humility we should have as we seek Mino-Bimaadziwin. When we say "Koongaygoon niikaytan", it is not saying that we actually do not know anything, but it is saying that what we know and understand as individuals is a very small piece in a much bigger puzzle, which is the world around us. “Koongaygoon niikaytan” also means that our Anishinaabe ways of life are a life-long educational process and that we are all life-long students.

On my journey, I have been gifted the opportunity to learn from a group of Elders that are familiar with each other, and in some instances, are related to one another. I never set out on my journey in hopes that one day I would be able to write about it. I set out on my journey because it is who I am as an Anishinaabe man: I needed to learn what it means to be Anishinaabe. For this reason, I often have a hard time remembering which Elder shared each teaching with me and at what time in my life. Sometimes more than one Elder shared their teachings at a particular time; other times, some particular teachings would not make sense to me as they were presented. When this would happen, it might be years before I was able to comprehend what these teachings meant. I will acknowledge these Elders and Knowledge Keepers now because I will be sharing some of the knowledge I have been gifted throughout my life, and I will not be able to cite them using Western academic methods fully. Miigwetch to Miishkebinesea and Namaybin dodemii, Gahgayqwe and Bahshkinegahbowic Atik dodemii, Binesse Ni Ni Kinew dodemii, Zhwano Binisek and Miisko Binisekwe Atik dodemii, Maakootay Binisekwe Maakwa dodemii, Miskwankodook Atik dodemii, Langford and Kenny.

Another factor that contributes to my worldview is my father, who is a Scottish man. My father is someone who has been there and supported me no matter what. On my mother's traditional journey my dad has been there right by her side and together they have taught me a lot. My father is a man who knows his roles and responsibilities and for these reasons is a respected ally to those he meets. Thus, I come from a mixed background, and this provides me with a unique perspective on how I see the world. An Elder named Miskwankodook Atik dodemii (Nelly), who has helped me on my journey once told me that it was a gift that I could be a part of two different worlds, the Indigenous world and the non-Indigenous world. This idea really did not make sense to me at the time, but what I remember is that it happened early on in my traditional learning journey, and it is an idea that has always stuck with me. In the beginning, I actually believed that being from a mixed background was a negative thing. I felt that I would not be fully accepted in either community and would forever be an outsider. As I grew older, I began to see that this was not the case at all. What the Elder Nelly told me is difficult to explain intellectually but it is something I continue to try and understand. It is a feeling I have as I continue on my journey instigated by the interactions I have with people; it is how I carry myself and suggests I may see the world differently than others.

Perhaps the most important factor that inspires me and my research is my son Binesse Ni Ni (Thunderbird Man). Everything I do on my journey, I think about how it will impact my son and me. I realize that I missed out on many things growing up due to the impacts of residential school and other acts of colonization. What I missed out on was our culture, ceremonies, protocols and ethics, Creation stories and our language. Without language, I feel that everything I am learning is incomplete as if I were being given a book with the last few chapters missing. In

this study, I will further discuss the importance of language, why I feel this way, and the contributions that language makes to our Indigenous ways of knowing, seeing, doing and being.

With everything I missed in my youth, I want to make sure that my son or any other of our First Nation youth do not miss out on the same things. My relation to our Anishinaabe ways holds special meaning for me, and I wish they were a part of my life earlier. As a father and an Anishinaabe man, I have the responsibility to learn and participate in my culture and ceremonies while on my life-long journey so that I can help pass on this knowledge to my son and others.

Finally, I am also a supply teacher for one of the local school boards here in Thunder Bay, with hopes to someday have my own classroom. I feel that my responsibility extends beyond my personal life into the classroom, providing support to our First Nation students. Binesse Ni Ni and the other youth I connect with need to know and feel proud of where they come from. Our children need the tools to navigate the Western world, and they need to be able to do it without forgetting who they are and where they come from. I was not taught either of these ideas when I was a child, and I am still healing from it.

Through my own personal life and journey, many of these ideas were absent when I was growing up. I was not taught anything about who I was as an Indigenous person in this country or why I did not know who I was as an Indigenous person. Through this thesis, I will share personal stories to help explain the importance of our Indigenous ways of knowing, seeing, doing and being, and how I make sense of the different ideas that will be discussed, so that other Indigenous Peoples can benefit from my experiences. I can only speak from my own background and what I know as an Anishinaabe man. I believe some of the ideas will cross over to other Indigenous youth and even adults who may be faced with similar situations.

By locating myself, I have discussed some of the relationships I have to this research. I am an Anishinaabe man who did not grow up with his culture, and that disconnection has taken some time to heal from. I shared the relationships of who has shared their knowledge with me and where my ancestors come from. I shared what motivates my research and the purpose of the work I did. Story is one the methods used to transfer knowledge amongst Anishinaabe and other Indigenous groups. By locating myself through story here and below, it will become clear that there has been a disconnect in my life. By using story throughout this research, I am staying true to who I am and our Anishinaabe methods of sharing knowledge. I will now explain the importance of story to Anishinaabe education.

Story

In order to fully understand the story about the Mother Earth song and its relevance to this research, we need to understand the importance of story to Anishinaabe Peoples. For many Indigenous groups, stories and personal experiences are used to pass on, share and learn about our different knowledges (Archibald, 2008, p.2). Story also helps to sustain communities and validate Indigenous epistemologies (Iseke, 2013). Stories are the primary way for transmitting knowledges, as they acknowledge the relationships that we have to these stories (Kovach, 2009). Chartrand (2012) discusses the importance of storytelling in terms of Anishinaabe pedagogy: "it created a context in which I was able to interpret the world around me and with me in it (p. 152). With the use of a story, we are not only able to see the world around us, but a world with us in it. The idea of not only being able to see the world, but a world with us in it is important when talking about my story about the Mother Earth song because it helps to pave a path for this research. When I share my story, I am nurturing different relationships to the world around me and use the story as a vehicle to share the Indigenous knowledges that I am coming to

understand. In the next chapter, I am going to explain Indigenous ways of knowing, seeing, doing and being, and what each one of those individual sections means.

There are two different types of stories, according to Kovach (2009), stories with mythical elements (Creation) and "personal narratives of place, happenings and experiences of our ancestors" (p. 95). Wilson (2011) suggests there is an additional type of story, and these are sacred stories that cannot be shared outside of ceremony. All of these methods of storytelling help to share different Indigenous knowledges. Throughout this study, participants shared different types of stories.

The layers of my story about the Mother Earth song can be broken down, but like many stories, they can never be fully dissected. What I hear and understand in story may be different than what you hear and understand. One of the powers of story is that there are these differences in what individuals take away from a story at a given time. Looking at the story of Niizhaaweynima-nimama I shared, for myself, it includes identity, language and Indigenous ways of knowing, seeing, doing and being. For others who read the story, they may pick up on just one or all of these, or may find other information that helps them on their journey. It may be that they shared a similar struggle, and it helps them not to feel alone on their journey. For this research, it is going to be important for me to make sure that my analysis reflects how the storyteller wants it to be interpreted for this work. This is a form of relational accountability, where we do our best to represent what we have been taught when the written knowledge has been removed from its narrative and environmental contexts (Wilson, 2011).

My mother and numerous other Elders have taught me that different knowledges will come to us when we need them (Tina Armstrong, personal communication, 2014). What we need to understand now may not be what we need to understand tomorrow. This is a similar concept to

the "learning spirit," which is a spirit that guides our search for knowledge and gravitates towards certain knowledges that an individual needs on their journey (Anuik, Battiste, & George, 2010). By sharing my story, I share with you the moment that I felt my spirit was being awakened. Not having my Anishinaabe culture as I was growing up, like many Indigenous Peoples today, something needed to happen in order for me to follow the path that my ancestors did. This research is about sharing my story and other peoples' stories in hopes that readers will relate to them and start their own personal healing path.

This research used story to collect data and to present it. I share my own stories so that the reader can see how I think and how I understand the world. By understanding how I think and see the world, it helps give clarity to my research aims. My research is important to me and has played a major role in my personal life. I am also using storytelling because it is one of the ways as Anishinaabe Peoples that we transmit knowledge (Kovach, 2009). I share this research and these stories in hopes that they help to provide guidance to future Indigenous scholars.

I use stories because, without them, it is hard to describe how things go from point A to point B. Part of living a traditional life is realizing that it is a life long journey that never ends. There is a lot of humility in this, and it is a hard concept for many to grasp. In my own story, this understanding of the life long process of living a traditional life was gradual and occurred over a span of many years.

Finally, I use story for my own healing. I am not done healing yet, and by focusing on ideas that are close to me, it helps me in my own healing process. I have shared some of these stories before while talking to people, but writing things down makes helps me reflect on my journey. Healing is important because it allows me, and hopefully others, to move forward with the knowledges that are important to us as Indigenous Peoples.

Purpose of Study

In Canada, there is no shortage of Western education taking place in our public schooling systems and many of our post-secondary institutions. Battiste (2013) suggests that "when Indigenous knowledge is omitted or ignored in the schools, and a Eurocentric foundation is advanced to the exclusion of other knowledges and languages, these are conditions that define an experience of cognitive imperialism" (p. 26). To add to these conditions, Battiste, Bell and Findlay (2002) returns to the roots of knowledge as they connect to cognitive imperialism in Eurocentric institutions. They write:

> without honest acknowledgement of the history of colonial education's privileges and benefits–university programming will continue to be paternalistic, promoting a gendered, classed, and racialized politics of knowledge production and dissemination. This production of knowledge amounts to cognitive imperialism, a form of mind control, manipulation, and propaganda that serves elites in the nation. (p.83)

With the different impacts and intergenerational issues associated with colonization, cognitive imperialism, and the suppression of Indigenous knowledges through residential schools, Indigenous ways of knowing, seeing, doing and being are not as readily available as they once were. Thus, it was important for this study to look at how our Indigenous Peoples are initially coming to know, how they are continuing their journey of coming to know, and how that has contributed to their walk in the Western world. Understanding how our Indigenous ways of seeing, doing and being have contributed to Indigenous scholars' success, could identify a pathway for our Indigenous youth.

Research Questions and Importance of the Study

There are three reasons why this study is important. First, it looks at how Indigenous scholars have come to know their Indigenous ways of knowing, seeing, doing and being. Through my own life experiences, I have encountered different Indigenous Peoples who feel they are disconnected from their ways of knowing. I personally do not believe that they are disconnected, but rather they are still trying to learn how to acknowledge their spiritual side. I believe that our spiritual side is always there, but it needs to be awakened for our physical walk on Mother Earth. For others, they have already come to understand why they do not know, but they are unsure of what steps to take next in their journey. For some, they were brought up as children understanding their Indigenous ways. Sharing how others reconnected to their Indigenous ways of knowing, seeing, doing and being, sheds light onto the issue of not being born into culture and tradition. For those who were brought up already understanding who they are as Indigenous Peoples, they were be able to share how they maintain their culture while working their way through the Western educational systems.

Second, this study determined the impact that Indigenous ways of knowing, seeing, doing and being had on Indigenous scholars' journeys through the Western education system at a post-secondary and graduate level. By looking at whether the impact has been positive or negative for different Indigenous scholars, I share key ideas that may help future Indigenous students with their education while studying in a Eurocentric learning environment.

The third purpose of this study was to look at how Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholar's research, teaching practice or work within a Eurocentric educational institution. Once Indigenous students complete post-secondary

and graduate studies, what do Indigenous ways of knowing, seeing, doing and being contribute to an Indigenous scholars' career?

With the key research question being how have Indigenous ways of knowing, seeing, doing, and being contributed to an Indigenous scholars' success in a Eurocentric educational setting? This research also explored three sub-questions: 1. How did Indigenous scholars begin their journey of Indigenous ways of knowing, seeing, doing and being? 2. How have these contributed to a scholar's journey through their post-secondary and graduate education? 3. How are these ideas currently contributing to a scholar's life and career? Looking at the factors that have contributed to an Indigenous scholars' successes helps to provide guidance for those who will follow in their footsteps and helps to create a pathway for aspiring Indigenous scholars.

Chapter 2 – Literature Review

Creswell (2015) states that a literature review serves several purposes, such as describing the past and current information on a research topic, how your study adds to the existing literature, and to provide evidence that you understand your topic (p. 80). Exhibiting that you understand the topic you are researching helps to demonstrate why there is a need for the research you are proposing. The purpose of this chapter is to examine, explore and attempt to define the key concepts that will be used throughout this research. This research revolves around the central ideas of Indigenous ways of knowing, seeing, doing and being and their connection to an Indigenous scholars' journey through a Eurocentric educational setting.

The Indigenous ways mentioned above (knowing, seeing, doing and being) are connected to how we learn as Indigenous Peoples, and it is only fitting that this chapter will begin by looking at Indigenous education and some of the key documents that have emerged through the years. Looking at the literature on Indigenous education helps to establish the history and importance of Indigenous education. If Indigenous education and Indigenous ways of knowing, seeing, doing and being had been validated throughout our colonial history, then there may not even be a need for this paper. However, as this literature review shows, the validation of Indigenous knowledges and education has not been achieved to the level required for Indigenous students to excel.

I will define the roles of each of these Indigenous traits (knowing, seeing, doing and being) through existing literature. My goal will be to introduce readers to each of these Indigenous traits individually and elucidate its role in an Indigenous scholar's journey, suggesting how they contribute to success. Reviewing the current literature will also help to

determine what is needed for Indigenous students to excel in graduate education and assist in identifying gaps in an Indigenous scholar's journey through the Eurocentric education system.

Indigenous Education

The purpose of this research is to determine the role and to what extent Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholar' s success in a Eurocentric educational setting. Contained within these Indigenous traits are our own forms of Indigenous education. Over the years, several keys documents have outlined the importance of Indigenous epistemology and pedagogy. Looking at these critical documents lays the groundwork for and helps to demonstrate the importance of our Indigenous ways. This clarifies why scholars argue for culturally grounded ways of learning in an Indigenous student's education as shown next.

Laying the Foundation: Critical Documents from Indigenous Peoples

Since at least the early seventies, Indigenous Peoples have recognized and provided clear formal guidance on how to transform the education system for Indigenous students. This section will highlight four critical documents for consideration in discussing Indigenous education: The National Indian Brotherhood (NIB) who wrote the Indian Control of Indian Education (1972) policy; Canada produced the Report of the Royal Commission on Aboriginal Peoples (RCAP); the UN Gerneral Assembly (2007) created the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP): and the Truth and Reconciliation Commission of Canada (TRC) who wrote Calls to Action (TRC, 2015).

In 1972, the National Indian Brotherhood (NIB) wrote the Indian Control of Indian Education policy paper, which provided recommendations for Indigenous Peoples to have

control of their education. The authors explain how education plays an important role in an Indigenous child's life, stating:

> We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and himself as an Indian. (p. 2)

In order for Indigenous students to understand who they are and where they fit into this world, they are going to need to understand all aspects of themselves. Indigenous students are going to need to understand themselves spiritually, emotionally, mentally, and physically. As the NIB (1972) stated, this education is going to come from our history, legends, and our culture.

The 1996 Report of the Royal Commission on Aboriginal Peoples (RCAP) discusses how Indigenous Peoples value education and what they expect from education. The RCAP (Canada et al., 1996) states that "the education must be holistic" (p. 414) and that "in Aboriginal educational tradition, the individual is viewed as a whole person with intellectual, spiritual, emotional and physical dimensions (p. 415). It is important to note, the terms holistic and wholistic are both used in this paper and are often used interchangeably in the literature. Wholistic is often now used to describe the whole-self, which includes the intellectual, spiritual, emotional and physical dimensions the RCAP describes above. When discussing that Indigenous education must be holistic, the authors suggest that "holistic education is the term used to describe the kind of education traditionally used by Aboriginal peoples" (Canada et al., 1996, p. 415).

The 2008, United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) also supports the idea of including Indigenous knowledges and pedagogy for Indigenous students by saying:

> Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning…..and States shall, in conjunction with indigenous peoples, take effective measure, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language. (UN, p. 7)

The UNDRIP (UNGA, 2007) echoes ideas and values from the NIB (1972) and RCAP (Canada et al., 1996). They reflect the emerging importance of using Indigenous culture and language when teaching Indigenous students.

The most recent 2015 Calls to Action by Truth and Reconciliation Commission of Canada (TRC) urges the various levels of governments in Canada, with the help of Indigenous Peoples, to make vital changes to how education is delivered to Indigenous students. Two suggestions brought forward by the TRC (2015) are, "Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms" (p. 7) and "provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms" (p. 7). The TRC's (2015) Calls to Action document re-emphasizes the importance of Indigenous knowledge and pedagogy for Indigenous students.

This evidence suggests that Indigenous Peoples have provided clear guidance on how to improve success for Indigenous students in the education system. It also suggests that this guidance has not been taken up by federal and provincial levels of government. Indigenous Peoples continue to fight for the inclusion of Indigenous ways of knowing, seeing, doing and being to be included in the educational systems. So, the question then is, why are they not being included?

Key Ideas on the Inclusion of Indigenous Education

Bell (2013) states, "I firmly believe that as Anishinaabe teachers and parents, we can teach Anishinaabe children how to live in two cultures successfully, and still retain Anishinaabe culture in a contemporary society" (p. 39). Bell's (2013) assertion reflects that Indigenous students will benefit from our Indigenous ways of knowing, seeing, doing and being, and a Eurocentric education. Battiste (2013) states that currently education, "is not reflective of the heritage, knowledge, or culture that the students bring to education, or their skills and shared traditions" (p. 29). In other words, education needs to be more inclusive of Indigenous knowledges in our educational institutes. Kirkness and Barnhardt (2001) share a similar stance on creating an environment for Indigenous education that validates the knowledges that Indigenous Peoples bring to the classroom. These authors introduce the idea of the "Four R's," which should be a part of an Indigenous student's education which Eurocentric educational institutes should be taking part in. The "Four R's" are respect, relevance, reciprocity, and responsibility. "Respect" is the respect of First Nations cultural integrity, "relevance" is creating relevance to First Nations perspectives and experience, "reciprocity" is creating reciprocal relationships and "responsibility" is responsibility through participation (Kirkness & Barnhardt, 2001).

Hampton (1995) suggests twelve standards that should be included for Indian education: spirituality, service, diversity, culture, tradition, respect, history, relentlessness, vitality, conflict, place and transformation. What the authors in this section share is that Indigenous students will benefit from learning Indigenous knowledge alongside a Western education (Bell, 2013) and that educational institutes need to be more inclusive of Indigenous knowledges (Battiste, 2013). Kirkness and Barnhardt (2001) introduce how to include Indigenous knowledges in educational institutes and Hampton (1995) suggests what should be included. Many of these standards are exemplified in the literature on Indigenous ways of knowing, seeing, doing and being, in the next section. The following section will go into greater detail on what I consider Indigenous education and the processes that contribute to many Indigenous Peoples' lives.

Indigenous Ways of Knowing, Seeing, Doing and Being

One afternoon I was on a car ride with my mother, and we were discussing this thesis that I would be working on. In this discussion, she asked me, "how do you come to know?" In that moment, I did not have a clear answer to her question, and it made me stop and think. What my mother was asking me was, how do we acquire traditional Indigenous knowledge, and how do we know we have this knowledge? For Western knowledge, I go to school. While in school, I have teachers, and I read books, do assignments and write tests to ensure that I understand the material. For the traditional Indigenous knowledge that I carry, there are no books, no assignments and no tests. There are also no formal teachers, in the sense of external qualifications. Instead, I have family, Elders, and Knowledge Keepers that are also my friends who share and help facilitate that transfer of knowledge, providing me guidance on my journey. Upon further reflection, the question my mother asked me is an important one, “how do we come to know?” And also, “what are we coming to know?”

Indigenous Ways of Knowing

To begin to clarify Indigenous ways of knowing, seeing, doing and being, consider the work of Wilson (2008), who discusses how these ideas would look and connect within an Indigenous research paradigm. The four components of Wilson's Indigenous research paradigm are epistemology, ontology, methodology, and axiology. It is also important to note that these four ideas are connected and interrelated. It is nearly impossible to explain one idea without overlapping into another.

Epistemology is “the theory of how we come to have knowledge, or how we know that we know something” or in other words, “how do I know what is real?” (Wilson, 2008, p.33). For an Indigenous epistemology, it is wholistic (Kovach, 2009) and is grounded in spirituality, with the idea that everything has a spirit (Absolon, 2011, Hampton, 1995, Wildcat, 2001). Curwen Doige (2003) defines the term *spirituality* as “the immaterial aspect of one’s personhood that connects with otherness, for some a life force or immanence” (p. 144). I use this definition throughout this study. Indigenous epistemology is also related to place and people and that we all experience the world differently, but all views are important (Meyers, 2008). Simpson (2011) discusses the term "debwewin," a term for truth, which translated means "‘the sound of the heart' or more specifically, in my own case, it is the sound of my own heart" (p. 59). Indigenous epistemologies, "transcend the idea of individual knowledge and, instead, emphasize the concept of relational knowledge and relational accountability” (Hill & Wilkinson, 2014, p. 178). This means that how we know what is real comes from our Indigenous epistemology: it is spiritual—it comes from our hearts (it is our individual truth); it is related to place and people; and it includes relational accountability.

Warner (2006) describes the difference between ‘Native Ways of Knowing' (another term to describe Indigenous knowledge) and Western educational practices, with the difference between the two being where the emphasis is put on knowledge. In ‘Native Ways of Knowing,' knowing is used as a verb, and the process of knowing carries value. In Western educational practices, the emphasis is put on the "accumulation of knowledge, a noun" (p.150). For Pierotti and Wildcat (2000), the major differences between Indigenous knowledge and the Western knowledge bases is that in Western culture, they "look backward and forward in time to get a sense of their place in history, while native people look around them to get a sense of their place in history" (p. 1334). Essentially what Pierotti and Wildcat (2000) discuss is the idea that for Indigenous Peoples, everything is connected to the land and what is local to them. This is where Indigenous Peoples' history is. Lastly, Curwen Doige (2003) explains that learning for Aboriginal Peoples is "spiritual, holistic, experiential/subjective, and transformative", and the mainstream ways of learning are "secular, fragmented, neutral/objective, and seek to discover definitive truth" (p. 147).

Battiste (2002) discusses Indigenous epistemology and the idea of “how we come to know” as Indigenous Peoples through Indigenous pedagogy. As a way of knowing, Indigenous pedagogy connects to our Indigenous ways of doing. Battiste (2002) explains:

> In Eurocentric thought, epistemology is defined as the theory of knowledge and pedagogy involving the processes by which children come to learn or know. The Aboriginal people of Canada have their own epistemology and pedagogy. Aboriginal epistemology is found in theories, philosophies, histories, ceremonies, and stories as ways of knowing. Aboriginal pedagogy is found in talking or sharing circles and

> dialogues, participant observations, experiential learning, modeling, meditation, prayer, ceremonies, or story telling as ways of knowing and learning. (Battiste, 2002, p. 18)

Chartrand explains that Anishinaabe pedagogy "is a relational pedagogy that is bound by understanding all our relations" (p. 158). These relations include our relationship to land, ancestors, traditions, spirit, and ceremony. This also includes apprenticeships with Elders and seeking out community experts as ways of learning (Hart, 2006; Simpson, 2000).

In the literature, various authors split up Indigenous knowledge in different ways. Cajete (2005) divides knowledge into 'traditional' and 'sacred' knowledges. Traditional knowledges are done informally and are the daily life experiences of Indigenous Peoples. Sacred knowledges are transferred formally through ceremonial practices and are "founded on experience and participation in tribal culture" (p.72). Examples of the types of traditional knowledges and the learning process come from Barnhardt and Kawagley (2008). They explain, "Their [Indigenous Peoples] traditional education practices were carefully constructed around observing natural processes, adapting modes of survival, obtaining sustenance from the plant and animal world, and using natural materials to make their tools and implements" (p. 227). These examples of traditional knowledges explain some of the sources of knowledge for Indigenous Peoples and how they are obtained by observing the land, animals and plants around them.

Rheault (1999) uses Anishinabemowin (Anishinaabe language), to describe knowledge and learning as "Primary Experiential Knowledge," an epistemic system. For Rheault (1999) there are seven key ideas called the "Seven Directions;" these are:

1. Bzindamowin (learning from listening)
2. Anishinaabe-Kendaaaswin (traditional knowledge)
3. Manidoo-waabin (seeing in a spirit way)

4. Gnawaaminjigewin (to look, to see, to witness)
5. Eshkakimikwe-Kendaaswin (land-based knowledge)
6. Kiimiingona Manda Kendaaswin (the Original Instructions given to the Anishinaabeg by Gzhe-mnidoo)
7. Manidoo-minjimendamowin (spirit memory) (Rheult, 1999, p. 13).

Each one of these key ideas is either a form of knowledge, a method of learning knowledge, or a combination of the two. All of these ideas contribute to an Anishinaabe way of knowing. The items listed by Rheault (1999) share how Indigenous knowledge comes from our experiences as Indigenous Peoples.

What we are 'coming to know' as Indigenous Peoples is our Indigenous epistemology or our Anishinaabe ways of knowing through the different processes of Indigenous pedagogy. Ermine (1995) suggests that for Indigenous Peoples, all existence is connected, and "in the Aboriginal mind, therefore, an immanence is present that gives meaning to existence and forms the starting point for Aboriginal epistemology" (p. 103). This epistemology is led by our Indigenous ways of seeing (ontology) and understanding that everything is connected, which will be further discussed below.

Battiste (2013) expands further on our Indigenous pedagogy and discusses the different places that Indigenous ways of knowing originates, writing,

> This way of knowing continues to be cultivated in and through multiple traditions, ceremonies, intuition and reflection, and deep connections to the universe manifested in another way of knowing that has been crucial to Indigenous peoples' survival, how their ancestors came to know, and how they continue to enrich the lives of the people. (p. 161)

As Indigenous Peoples, our ceremonies, culture, traditions, intuition, and reflection all help to provide us with the knowledges that we have, and this has helped to ensure survival. Not only do we need to understand where these knowledges come from (pedagogy), but we also need to know why our Indigenous ways of knowing (epistemologies) are important and why they are significant to this study.

In addition to what Battiste (2013), Hart (2006), and Simpson (2000) share about how we gain our Indigenous knowledges, it is also vital to share who we learn from. Hart (2007) says that our spiritual ceremonies and other ways of life rely "on Elders to pass on the ever developing knowledge from previous generations" (p. 87). I would also add the term "Knowledge Keepers" because there are others who hold specific traditional knowledges, and they may not be classified as Elders, or choose not to classify themselves as Elders even though the community would. This does not make their teachings and knowledges any less valid.

Examples of ways we can learn from our Elders comes from Debassige (2010). He says that his Traditional ways of knowing come from:

> my journey as a Sundancer, my participation and work around ceremonial lodges (e.g., fasting lodges, sweatlodges, and the Three Fires Midewiwin lodge), and my time working with and listening to Elders, both who have Traditional Knowledge and those who do not. (p. 13)

In his writing, Debassige (2013) includes his role as an "oshkabaywis (ceremonial helper)" as a method of learning, which is one of the ways that I have begun to know and understand. From my own experience, being an oshkabaywis is helping with whatever needs to be done before, during, or after a ceremony. What needs to be done varies from ceremony to ceremony and is led by an Elder or Knowledge Keeper.

When looking at Indigenous ways of knowing or epistemologies, the roles that Indigenous ways of knowing plays is important because, as Battiste (2013) mentioned, it is how we survived and continue to survive. Wane (2013) adds to this idea of survival, saying, "this knowledge is crucial for the survival of the society" and "it is clear that Indigenous knowledges are created and recreated with every moment of our lives" (p. 100). Wilson and Restoule (2010) write that "traditional knowledge is a continuity of cultural values from the past that enable us to live well in the present" and that "it is adapted to the present moment in the lives we live today" (p. 42). The different methods used to gain knowledge through our Indigenous history has helped lead us to the present day and is pushing us into the future. Through this research, I wanted to find out how our ways of knowing (epistemology) have contributed to various scholars' successes, if at all. By examining the literature on Indigenous epistemology, it contributes to understanding the role that Indigenous ways of knowing has played in a scholars' journey through the Eurocentric educational system.

Indigenous Ways of Seeing

As previously mentioned, I will further elaborate on our Indigenous ways of seeing. To do this, I will use Wilson's (2008) explanation of ontology to help clarify. Wilson says that ontology is "the theory of the nature of existence, or the nature of reality" (p. 33). Ontology is how we observe the world as people and that as people, we each need to determine "What is real?" (p.33) in this world through observation. As an Anishinaabe man who grew up without his culture, I know that "what is real" to me now is very different than what was real before I began my traditional journey. I attribute this to my Anishinaabe way of seeing and worldview.

To try and understand why I see the world differently, and why others may as well, we first need to look at the literature on Indigenous worldviews. Simpson (2000) lays out seven different principles in which Indigenous worldviews are grounded. They are:

1. Knowledge is cyclical, holistic and dependent on relationships and connections with living and non-living beings and entities
2. There are many truths, depending upon individual experience
3. Everything is alive
4. All things are equal and related
5. Land is sacred
6. There is an important relationship between humans and spirit-world
7. Humans are the least important beings in the cosmos (p. 171).

I have previously discussed how our Indigenous epistemology is grounded in spirituality (Absolon, 2011). Having our epistemology grounded in spirituality, we can look at Simpson's (2000) principles on Indigenous worldview and begin to see where our worldviews comes from.

Absolon (2011) suggests that "[a] worldview is an intimate belief system that connects Indigenous people to identity, knowledge and practices" (p.57). Each one of the seven principles can be tied to spirituality. One of the teachings that I have been taught by my mother is that we are spiritual beings, having a human experience, which is an idea shared by other scholars (Absolon, 2011; Rheault, 1999; Stonechild, 2016). Littlebear (2000) writes that in an Indigenous worldview, mostly everything is animate, and "if everything is animate, then everything has spirit and knowledge. If everything has spirit and knowledge, then all are like me. If all are like me, then all are my relations" (p. 78). So not only are we spiritual beings as humans, but

everything around us has a spirit, and through this spiritual connection, we are related. This all affects our Indigenous worldviews.

With it becoming evident that how we see the world as Indigenous Peoples comes from a spiritual lens, it is becoming evident that spirituality is what is missing from many Indigenous Peoples' educational experience. One of the ideas absent from my upbringing was this spirituality and worldview that the literature helps to explain. Worldview is crucial to our Indigenous ways of knowing and our abilities to gain knowledge. Curwen Doige (2003) discusses that spirituality is a gap between Western and Aboriginal education. As a result of this, my worldview growing up was very different than it is now. I have now begun to understand these ideas and how we can connect spiritually, and how we can do this through ceremony. Hart (2006) says that "Spiritual ceremonies are seen as significant, if not vital, pathways to gaining, demonstrating, sharing, and/or respecting knowledge" (p. 87).

Cardinal (2001) shares that *Indigenous* in Latin means "born of the land", therefore an Indigenous worldview, is a worldview that is born from the land. For Indigenous Peoples, there is a spiritual, emotional, and physical relationship to this land, and these ideas are included in an Indigenous worldview. The importance of land to Indigenous Peoples has been spoken about many times (e.g., Cajete, 1994; Wane, 2013) and through the literature demonstrates how important land is to an Indigenous worldview and in turn, connects an Indigenous ontology to Indigenous epistemology. In other words, land plays a crucial role in an Indigenous worldview, and Indigenous worldview contributes to Indigenous knowledges.

For this research, Indigenous ways of knowing (epistemology) are important, so are Indigenous ways of seeing (ontology), and now we see how they are related. Our Indigenous ways of seeing the world, directly relates to our Indigenous ways of knowing this world. When

we look back at Niizhaaweynima-nimama (Mother Earth Song), I didn't see the world how I do today. I needed that song to allow me to open my eyes to our spiritual world, so that I could begin my journey of our Indigenous ways of knowing.

Further elaborating on the previous section on Indigenous ways of knowing, I am looking to understand what Indigenous ways of seeing have done for scholars on their journey. Have they always had this Indigenous way of seeing, or is it something that appeared later on in life? Looking at the world we live in today, why is looking at it through an Indigenous lens important, or is it important? Progressing through the Western educational systems, are there advantages of Indigenous ways of seeing? Once again, if we are able to start looking at peoples' stories, then people can attempt to relate others' journeys to their own.

Indigenous Ways of Doing

In Wilson's (2008) research paradigm, he describes methodology as "…the theory of how knowledge is gained", "the science of finding things out", or "how do I find out more about this reality?' (p. 34). If ontology is how we view the world as Indigenous Peoples and how we determine what is real to us, and epistemology is Indigenous ways of knowing and knowledges, then Indigenous ways of doing are the methods we use to gain new knowledge (methodology). We are taught about the different methods of gaining knowledge or Indigenous ways of doing, through our pedagogy.

In the section *Indigenous ways of knowing*, I described the various forms of pedagogy that are used to transmit Indigenous knowledges. The pedagogies discussed are examples of the different methods used for sharing/teaching new knowledge. If pedagogy is how we teach our various Indigenous knowledges, then the result of pedagogy would be how we learn or gain new knowledge. Participating in the different forms of Indigenous pedagogy is part of our Indigenous

ways of doing, and this includes all cultural-based activities from ceremony, to how we learn to hunt or pick medicines.

Before setting out to gain Indigenous knowledges, there are steps that must be taken. These steps deal with Indigenous protocols. These protocols can include offering aseema (tobacco), feasting our ancestors (alive and/or those who are now in the spirit world), or any teaching that has been given to you by either an Elder or Knowledge Keeper. What protocols you use depends on your community and the teachings that you have been given and should be guided by those who know (Debassige, 2010; Hermes, Bang, & Marion, 2012; Iseke & Moore, 2011). Protocols open the door to begin our Indigenous ways of doing but are themselves an Indigenous way of doing. Protocols open up participation in the different forms of Indigenous pedagogy, whether it be ceremony or any of the other forms of culture or tradition.

Indigenous research literature increasingly identifies the importance of researchers using protocols and having discussions with Elders before they begin to do research (e.g. Battiste, 2002; Debassige, 2010; Hermes et al. 2012; Iseke & Moore, 2011; Kovach, 2009). Protocols are being used for research because they are, in fact, an Indigenous way of doing. For myself, it was not enough to just follow our protocols, but I also wanted to understand why we use protocols. This idea and sentiment is shared by other Indigenous scholars, discussed further below.

One of our roles and responsibilities as Indigenous Peoples is to talk, share and spend time with our Elders and Knowledge Keepers. The literature on Indigenous pedagogy supports this. I also discussed a couple of examples of protocols, and one of those was the offering of aseema (tobacco). The offering of aseema is commonly used in my traditions when approaching an Elder or Knowledge Keeper for their direction, but this is not the only use or meaning for it. Debassige (2010) takes it a step further and asks the reason why are we are offering aseema?

What is the purpose of the aseema? In other words, why do we use this protocol as Indigenous peoples? Debassige (2010) elaborates on the discussion on aseema and protocols:

> Asemah as a method of inquiry, requires a commitment to the lifelong learning that is necessary to develop a greater understanding of its meaning. Self critical questions abound: What is the meaning and purpose of that asemah when I present it or receive it? What origins of knowledge do I draw on for my understanding? Do I have the teachings related to that medicine? What have I done to create a strong relationship to that medicine and its use? Do I recognize my roles and responsibilities in presenting or receiving that medicine? (p. 22).

These self-critical questions can be applied to any of our protocols and also require a commitment to lifelong learning. When speaking with Elders Zwano Binisek, Miisko Binisekwe Atik dodemii (Tina Armstrong) and Gahgayqwe, Bahshkinegahbowic Atik dodemii (Phyllis Shagaubay), I am beginning to learn that our protocols are about acknowledgments, asking permissions, and they also help to guide everything that we do (personal communication, 2018). From Anishinaabe teachings, I have begun to learn and understand, almost everything that we do is done a certain way, and this idea seems to be loosely discussed in the current literature**.**

From these conversations with Elders, I understand that we are asking permissions for these knowledges and that there are spirits in Indigenous knowledges, and they must be acknowledged and respected. Different authors have discussed this same idea, that there are spirits in our knowledges and in our learning (Battiste, 2013). As Indigenous Peoples, we need to understand that there are protocols we must follow if we are going to take responsibility for the learning that is to take place. Learning and utilizing protocols, following Indigenous pedagogy and participating in ceremony, are all pieces that contribute to Indigenous ways of doing.

How do we conduct ourselves, while we are doing, as Indigenous Peoples? One of the ways that we should be conducting ourselves as Anishinaabe Peoples is by following the Seven Grandfather Teachings, which are love, truth, honesty, respect, wisdom, humility and bravery (Benton-Banai, 1988). Benton-Banai (1988) also shares in *The Mishomis Book,* that in order to live a good life physically, we must find a balance between our spiritual and physical selves. The ways to gain spiritual knowledge is through vision quests, fasting, and dreaming (p.66). Vision quests, fasting, dreaming, and practicing the Seven Grandfather Teachings are all a part of Indigenous ways of doing.

In this thesis, when I discuss our Indigenous ways of doing, I am talking about how we go about gaining and practicing Indigenous knowledges. There are certain ways that we gain our knowledges, and some of these were discussed in the section on *Indigenous ways of knowing.* In order to begin our ways of knowing, more often than not, there are going to be protocols to follow. Before approaching an Elder, before entering a ceremony, or before we take part in our learning journey, there are certain things we must do. By doing and following these protocols, we are learning about our responsibilities, which opens the door for us to further our knowledges.

For this research, I am looking to find out why our Indigenous ways of doing are important to scholars. Questions that need to be asked are: How would you define Indigenous ways of doing? Have Indigenous ways of doing things contributed to your journey positively or negatively? What aspects of Indigenous ways of doing are important to you? What do you think is important to share with our youth about Indigenous ways of doing?

Indigenous Ways of Being

In Wilson's (2011) research paradigm, axiology is the "ethics or morals that guide the search for knowledge and judge what information is worthy of searching for" (p. 34). As Indigenous Peoples, we value life-long learning, and we also have our own set of ethics and morals to do this. These ethics and morals extend further than just our quest for new knowledge but are instructions to guide us every day and how to conduct ourselves on our journey. These are referred to as the "Original Instructions". Through these Original Instructions, we have roles and responsibilities on how we are supposed to be. I will share what my mother told me about understanding these Original Instructions; she said:

> Look at Grandmother moon, she has her instructions on how to be, and she follows that every single night. Look at Grandfather sun, he has his instructions on how to be and he follows that every single day. Everything around us has their own instructions on how they are supposed to be, and so do we. (Tina Armstrong, personal communication, 2019)

Rheualt (1999) also discusses the idea of Original Instructions where "the Anishinaabeg have received Original Instructions from Gzhe-mnidoo, instructions that are used to guide the people through life" (p. 30). In these instructions, they help to guide us in how we should behave and act towards Creation. If we look at everything around us, there are roles and responsibilities that everything participates in for existence. This existence is not just for us as humans, but for all of Creation, and this goes back to Simpson's (2000) list on Indigenous worldviews, "human beings are the least important beings in the cosmos" (p. 171). We rely more on the existence of Mother Earth and other creations than they rely on us. As Indigenous Peoples, we are supposed to find out what this role is, and we must respect everything around us.

Trudeau and Cherubini (2010) discuss the idea of "a good way" for the Anishinaabe:

> this understanding is one of good relations – relations to and with all beings. All beings are kindred spirits since the time the Creator brought us all together, so now we must acknowledge all life and move forward with peace in our hearts and calmness of the mind. (p. 114)

Indigenous ways of being reflect the processes of finding out what our instructions are and living our lives in a good way. In order to find out our "Original Instructions", we must conduct ourselves in a certain way as part of the process.

It is important to understand how our Indigenous ways of knowing, seeing and doing, contribute to our Indigenous way of being. Indigenous spirituality, ceremonies, protocols, pedagogies, culture, traditions, people, and place (land), all play a role in our Indigenous way of being. All of these ideas contribute to our being and they help us figure out what our "Original Instructions" are. A few different Elders have told me over the years, that we do all of these things with kindness, in line with the Eight Grandmother teachings and Seven Grandfather teachings.

When my mother sang Niizhaaweynima-nimama (Mother Earth Song), there was a spirit in that song. There is a spirit in all of our songs. What this spirit did was help me on my journey to find the Anishinaabe ways of being. The Anishinaabe ways of being includes everything that I have discussed up until this point. It is the Indigenous ways of knowing, seeing and doing, and it is doing everything in a kind way that follows our Grandmother and Grandfather teachings. For this research, it was important to explore how others interpret their Indigenous ways of being. Do people know their roles? Are there ways to help others discover what their roles are? These questions are important to answer to help guide our future generations in learning and in life.

Current Literature on Indigenous Scholars' Success

When looking to identify what research has been conducted on how Indigenous ways of knowing, seeing, doing and being contribute to an Indigenous scholar's success in a Eurocentric educational environment, a few themes emerge. Many of the studies do not explicitly focus on how Indigenous ways of knowing, seeing, doing and being have contributed to a scholar's journey through a Eurocentric educational setting. I began searching the literature through the Lakehead University library using keywords that dealt with my research topic. When I found articles that appeared to be relevant, I looked through the sources that the authors used to see if they might also support my thesis. Graduating from the Aboriginal Education program and through the coursework portion of my Master of Education degree, at Lakehead University, I accumulated many articles that I examined as part of this literature review. What I found was that most studies focus on ways that Indigenous students can be successful at school and this is not always localized to the Indigenous Peoples of Turtle Island (North America).

For example, Pidgeon, Archibald and Hawkey (2014) explored graduate student success suggesting, "this paper examines the role of a culturally relevant peer and faculty mentoring initiative – SAGE (Supporting Aboriginal Graduate Enhancement)" (p. 1). The purpose of SAGE is to "develop a critical mass of Indigenous master's and doctoral credentialed people who through their research and practice will begin to transform multiple aspects of Indigenous education" (Pidgeon et al., 2014, p. 8). In this study the authors used Kirkness and Barnhrdt's (1991) 'Four R's' as a framework and followed culturally relevant and appropriate protocols. The study finds that Indigenous mentorship in an academic institution is beneficial and provides space for our Indigenous knowledges. It does not elaborate on the role that Indigenous ways of

knowing, seeing, doing and being, contribute to their successes. Thus, the study is more focused on retention and guiding students how to succeed in the academy.

Similarly, much of the current literature is focused on how to help Indigenous students succeed across various grade levels. At the university level, Battiste et al. (2002) discuss various ways to decolonize education in Canadian universities to make post-secondary education more accessible. Pidgeon (2016) draws on ten years of research to both celebrate and draw criticism on where universities are in terms of including Indigenous knowledges. Other authors have researched how to support success for Indigenous students while in post-secondary school through different support services and programs (Gallop & Bastien, 2016). Other researchers identify motivators or key influences to support high school students' educational success (Preston & Claypool, 2013; Whitley, 2014). Brayboy (2005) discusses how American Indian students "pursue and use academic success for individual and community gain" (p. 195), and the implications of doing so. Other authors study student success from other parts of the world, but not localized to the Indigenous Peoples of Turtle Island (Barney, 2018; Harrison, Trudgett & Page, 2016; Milne, Creedy & West, 2016; Nakata, M., Nakata, V., Day & Peachey, 2017).

Many of the ideas discussed in this section relate to student success that is not specific to an Indigenous scholars' success. In summary, this literature review demonstrated a reoccurring theme in what is important to Indigenous students: that Indigenous ways of knowing, seeing, doing and being, all have their roles within Indigenous education.

Conclusion

Looking at the current literature offers opportunities to examine what has been written on Indigenous ways of knowing, seeing, doing and being and how these ideas connect to success. As previously mentioned, many ideas that deal with Indigenous ways of knowing, seeing, doing

and being, are all interconnected. Many of the ideas, regardless of age or grade, in some shape or form, will contribute to Indigenous learning. By looking at what has already been written, it is clear that there is a gap with hearing the voices of Indigenous scholars. Through this research, participants will have the freedom to speak freely, in an unstructured format, and have their stories shared respectfully on their Indigenous ways of knowing, seeing, doing, and being.

Chapter 3 - Research methodology

"Indigenous methodologies are guided by tribal epistemologies, and tribal knowledge is not Western knowledge" (Kovach, 2010, p. 30)

Indigenous Research Methodology

Reviewing the literature on Indigenous research methodologies, there seems to be emerging ideas of what Indigenous research should look like, and how they may apply to individual research projects. For me, this requires answering the question, what makes sense to my life? As mentioned above by Kovach (2010), Indigenous methodologies are guided by tribal epistemologies. In this paper, my methodologies are guided by my Anishinaabe epistemologies or by Anishinaabe ways of knowing.

With Indigenous research forging its respected place in the academy, this also means that Indigenous researchers can play a unique role in defining process. Wilson (2008) discusses the roles that Indigenous researchers have and the relationships they must have. When I look at myself in the mirror, and when I try to understand my place on Turtle Island and in this universe, the term researcher never comes to mind. I am Anishinaabe, and I do my best to fulfill my roles and responsibilities in everything that I do in life. On my journey of seeking Mino-Bimaadaziwin, I am guided by the Eight Grandmother Teachings and Seven Grandfather Teachings.

Mentioned earlier in this paper, there is an acknowledgment that my mother speaks about in the language that says "Koongaygoon Niikaytan," which the best way she can describe it means " forgive me for I know nothing," and it talks about the humility we have as Anishinaabe Peoples. It does not mean that we know nothing, but it situates our roles as humans in the bigger picture of the universe. For this paper, I am not keen on the term "researcher;" rather, I am an

Anishinaabe man trying to fulfill his roles to the Anishinaabe for the past, present, and future generations of our people. I am a very tiny piece of a much larger puzzle that involves everything around us, from the water to the sky, the plants to the animals and insects, and every other spiritual being out there. Anything that I work on is for everyone, and it is to help people make sense of what is going on around us. For clarity in this paper, and required by the academy, the term "researcher" will have to do for now.

For this chapter, I split up my research methodology into two sections. The first section explains the foundations of an Indigenous research process from my Anishinaabe perspective. Included in the first section are “traditional teachings and research process”, which details my philosophical stance and strategy of inquiry when doing Indigenous research from teachings I have been given on my traditional journey. Next, “following my research path” discusses why I have chosen to do the research in this manner and why my Anishinaabe worldview is important to this research.

The second section details the Eurocentric portion of my study according to existing literature. This section includes research questions, research design, participants, data collection, analyzing and interpreting data, assumptions, limitations and scope. This section follows a more conventional style of research.

Traditional teachings and Research Process

For my research process, my Anishinaabe worldview is important to me. Having the worldview that I do and understanding the importance of our Indigenous ways of knowing, seeing, doing and being, enables me to approach my research from a unique point of view. This unique point of view means that I take certain steps along the way to ensure I am staying true to the teachings given in my life. McGregor (2018) says that "Anishinaabe research traditions also

focus on the ethical conduct required to ensure appropriate relationships with all of Creation" (p. 244). Therefore, my research process is where I will demonstrate the preparation I had to take to ensure this research was being done in a good way, in line with my Anishinaabe epistemology.

Bell (2018), an Anishinaabe researcher, mentions several key ideas that Anishinaabe research theory and methodology should contain, suggesting that Anishinaabe researchers need to connect to their work mentally, spiritually, physically and emotionally. Before I started to write and without knowing, I was already beginning to connect to the work that I was going to be doing through our Anishinaabe ways. Mentally I was prepared to do the things I was going to need to do, how I was going to proceed, and who to ask when I needed guidance. On my cultural journey, I have come to realize that, more often than not, there are protocols that we must follow before we begin a task. I treated this research no differently.

The first thing required was to participate in ceremony and feast the different spirits that would be involved in my study. One of the spirits I feasted was the spirit that holds the knowledge and learning referenced by different authors as the learning spirit (Battiste, 2013; Anuik, Battiste, George 2010). I had some previous experience in doing this through my undergraduate work with guidance from, Gahgayqwe, Bahshkinegahbowic Atik dodemii**.** and Zhwano Binisek, Miisko Binisekwe Atik dodemii. For one particular project, I created a children's book on some of the teachings on aseema (tobacco), and I was told there were certain things that I needed to do. I had to put out spirit dishes for the knowledge that I was going to be speaking about in my story. These spirit dishes are a food offering that is put out on the land and is accompanied by aseema. The purpose of these spirit dishes is to feast the spirits, acknowledge our intentions on using this knowledge, and to open a spiritual dialogue. By following these protocols, I am creating that connection to the work that I will be conducting and doing so in our

Anishinaabe ways. Creating this connection is one of the ideas Bell (2018) discusses saying, "research without a spiritual connection is a ‘dead' piece of work – one which cannot provide life to the people it should be serving" (p. 183).

Putting out my traditional offerings was the first step in my research, to make sure that the research would be done in our proper Anishinaabe ways. The next step was to make sure I was smudging the tools used over the course of this project. In traditional ceremony, we smudge ourselves and the items we use before the ceremony begins. I have heard of people that smudge the tools they use for writing, painting and other implements used as Anishinaabe Peoples. One example of this is described by Brent Debassige (2010), who smudges himself, computer, and other tools that become part of his process. The next step in my research methodology is cleansing the different items that I will be using in my research, including myself. By following Anishinaabe protocol, I ensure I acknowledge everything involved in my work, strengthening the spiritual bond at the same time.

With a spiritual connection being built at the start of the research process, it is also important that I connect physically to my work. Bell (2018) and Absolon (2011) both share similar teachings to what I know and understand. Bell says, that "Research without a physical connection (a physical sacrifice or physical engagement) produces a ‘shallow' understanding and analysis" (p. 183). Through my own Anishinaabe teachings, I have begun to understand that we do not take anything without offering and acknowledging the spirits and beings involved. Some examples include the plants we use for food and medicines, the animals and all that the animals provide us, and the water that provides us life.

With discussing and working with aspects of our Anishinaabe ways of knowing, seeing, doing and being, I was told I would need to fast. In a fast, we sacrifice our food and water

because it is something that we as humans can offer Gitchi Manitou**.** There is more to this teaching, and this is an overly simplified version, but this paper is not the place to discuss the cultural teachings of a fasting ceremony.

For the children's book that I previously wrote, I was told to go into the sweatlodge and fast overnight inside of the lodge for the knowledge that I was going to be speaking about and receive direction. As many have said before me, our knowledge systems work wholistically **(**Battiste, 2002; Canada et al, 1996; Canadian Council on Learning, 2007). The spiritual, physical, mental and emotional aspects of our being are all connected. Not only is a fast a physical experience, but it is also a spiritual, mental and emotional experience.

Knowing that previously I needed to fast and give up that food and water for my children's book, I knew that I would also need to go through ceremony to conduct this research. I was given direction that I would need to fast for four years, for four days, each fast. The spring, when I decided I would be doing research and part of that year's fast (third year), I included the research I would be doing and the knowledge that comes along with it. I have now just completed my final year of fasting for that given direction and acknowledge the research I would be doing once again. Sacrificing our food and water is a physical sacrifice that we can make, and it is one way that I believe that we can begin to make the physical connection that Bell (2018) discusses.

To others, making a physical sacrifice can mean something different, but this is my truth. Having different interpretations and personal directions is what makes Indigenous research unique. I am Anishinaabe, and I carry the teachings that have been given to me. There will be differences in what I know, how I understand and the different set of protocols I am told to use, compared to other Indigenous researchers. Simpson (2011) helps to explain this idea with the

word "debwewin," which she describes by saying, "...(o)debwewin is ‘the sound of the heart;' or more specifically, in my own case, it is the sound of my heart. This means my truth will be different from someone else's" (p.59). The idea of "debwewin" is a concept that will make Indigenous researcher’s methodologies different from one another even if they are from the same nation.

When using an Indigenous research methodology, we understand that in order for me to stay true to what I know as an Anishinaabe man, there is preparation required before the academic writing even begins. If we are going to do research and say that it is Indigenous research, employing Indigenous research methodologies, we need to put in the time and make the commitments from a traditional point of view as well as the typical academic steps.

One thing I have learned on my traditional journey is that we need to be putting in our time on the land and with the ones that know—our Knowledge Keepers. In our Anishinaabe ways, we never just take something without a reciprocal offering or acknowledgement, and these are the types of things we learn while out on the land. We do not only learn about the "how" or the "what," but the bigger question of "why" we do these things. Through my research methodology, I will share what I am doing, and provide brief descriptions of why I am doing it. It is important to note that I cannot share everything, and that this is out of respect to my culture, and as Wilson (2011) mentions, some stories cannot be shared outside ceremony.

Following My Research Path

For these reasons, my research methodology should follow a similar path to how I live my life. For this paper, I am putting in the time and making the commitments to using proper protocols and acknowledgements so that I can make it as close to traditional ceremony as possible. If I am doing this research with Indigenous Peoples and culture in mind, then I suggest

it has to be as close to ceremony as possible. There are many different kinds of ceremonies, and as Indigenous researchers, we need to seek out our Anishinaabe ways from our Elders and Knowledge Keepers to find the proper protocols that we should be following. From what I have shared so far about my process, it may seem like extra work to those on the outside. To me, it is just the way things are, how things have been and how things should continue to be moving into the future. Anishinaabe protocols in research may seem like a newer concept, and its appearance may look different, but our approaches to knowledge have not changed from the old ways.

The last way I needed to connect to my research was emotionally, and Bell (2018) says that "research without an emotional connection does not have ‘heart,' and so will have difficulty convincing the audience what it is intended for and producing any significant change or betterment" (p. 183). Every step that I take in this research, I think about our people and our culture, and the love I have for both of them. Just like I speak from the heart, I also write from the heart. In order for this research to have "heart," it needs to come from a good place and for the right reasons. This reminds me of something that I was introduced to a number of years ago, that mother started teaching me.

For the majority of my life, I always planned what I would be saying, whether it was a school presentation or discussing ideas at work. For the most part, everything I was going to say would be scripted. This definitely does have its time and its place in our world today, but it doesn't necessarily translate well in dealing with our Anishinaabe ways of knowing, seeing, doing and being. My mother told me I needed to start speaking from the heart, and at the time, I did not fully understand what she was talking about. I remember one particular instance my mother wanted me to talk and share with others during a ceremony. I immediately felt my stomach sink, and I felt nervous. I asked my mother, "well, what do I say, I don't know what to

say?" In my mind, I felt I had to have everything I wanted to say as if I was giving some sort of speech. My mother just told me to speak from my heart. I was not happy with this answer at the moment, but it forced me to dig deep inside of myself. What ended up happening was that I said how I felt, rather than what I thought people wanted to hear. When it came from the heart, it made me feel so many different feelings. I spoke from a place of love, but it felt bigger than love. In our language, we would say "Giizaawaynimin," the meaning is something that you need to learn and understand on your own. Saying the word or trying to translate it does not give it proper context. It is something I am still trying to figure out myself. What I had spoken from the heart during ceremony expressed the love I had for myself, my family, others around me, the ancestors, our people and our ways. When I write and do research from the heart, it is because of the love I have for our people and our ways, past, present and future.

This is where the emotional connection comes into the research. When you are able to learn to speak and write from the heart, you are beginning to follow that path of Mino-Bimaadazwiin. What my heart tells me is that I have an unspeakable love for our people and our ways. Part of this love comes from a place where I want to see a different world for my son, where our epistemologies do not need to be swept under the rug in favour of dominant Western worldviews. Part of this love also comes from the life we have been given and the life of our ancestors before us. Being guided by this love not only means this research will be approached in a respectful and appropriate way; it also means that deep down inside of me, I always have the best intentions for our people.

As mentioned above, the first portion of my research methodology discussed my research process through an Anishinaabe worldview. I explained how I included these processes from my own traditional teachings and what they looked like within Bell's (2018) idea that Indigenous

researchers must connect to their work physically, mentally, emotionally and spiritually. I also explained why these processes from an Anishinaabe worldview were important for this research. Next, I will begin to discuss the Eurocentric portion of my study based on the current literature.

Research Questions

The key research question I am looking to answer is:

1) How have Indigenous ways of knowing, seeing, doing, and being contributed to an Indigenous scholars' success in a Eurocentric educational setting?

Research Design

The research design I used was a qualitative approach using an Indigenous research methodology adapted from different Indigenous scholars. Indigenous research is relational (Wilson, 2008), where our relations to people and all Creation play a valuable role in the research process. Included in these relations is our relational accountability to those we work with and alongside. Indigenous methodology is guided by tribal epistemologies (Kovach, 2009), and proper Indigenous protocol and ethical conduct is crucial to this process. McGregor (2018) helps to frame the purpose of Anishinaabe research, and says, "Anishinaabe research is a form of reclaiming our stories and knowledge through personal transformation while in the pursuit of knowledge" (p. 243), which means that healing and growth are a part of this research design.

The last section that frames this research is "Storywork," an idea originally written about by Archibald (2008). Archibald, Lee-Morgan, and De Santolo (2019) summarize Indigenous storywork, stating seven principles: respect, responsibility, reverence, reciprocity, holism, interrelatedness, and synergy. The first four—which are respect, responsibility, reverence and reciprocity, are also referred to as the Four R's by Kirkness and Barnhardt (1991). Story is

important in this research. Archibald et al. (2019) provide an example of how the Four R's are utilized, saying:

> In this story research process the researcher must listen to Indigenous Peoples' stories with respect, develop story relationships in a responsible manner, treat story knowledge with reverence, and strengthen storied impact through reciprocity. The remaining three principles of holism, interrelatedness, and synergy enhance the meaning-making process about Indigenous traditional and lived experience stories (p.2).

Relatedly, McGregor (2018) discusses a "knowledge sharing" paradigm. In this paradigm, "researchers seek to share and learn knowledge, rather than merely extract it" (p.244). In this research, I shared my story about Niizhaaweynima-nimama (Mother Earth Song), sharing things that are important to me, and how I came to understand who I am as an Anishinaabe man. Through the stories that scholars share I seek how our Indigenous ways have contributed to their own journeys. This connects to Archibald's (2008) ideas on storywork and the importance of story. Bell's (2018) theory of connecting to the research mentally, spiritually, physically and emotionally grounds this research design. The research was done through Indigenous approaches that include storytelling, relations and a tribal epistemology. By looking at my own story of Niizhaaweynima-nimama, you can see all aspects of Bell's theory, and it helps to guide this research.

Participants

For the participants of this study, I chose four Indigenous scholars who have a background or understanding of Indigenous ways of knowing, seeing, being and doing. I have chosen this sample size intentionally, as Creswell (2015) suggests that in qualitative research it is typical to study a few individuals "because the overall ability of a researcher to provide an in-

depth picture diminishes with the addition of each new individual or site" (p. 208). From the Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) website (2019), Indigenous Peoples refers to the three distinct groups of First Nations, Inuit, and Metis. The scholars chosen have participated in and done work on writing about Indigenous issues within Canada. The reason for using only Indigenous scholars is because "… all we can know for sure is our own experience" (Kovach, 2009, p. 49).

When selecting participants, Kovach suggests (2009) that, "within Indigenous frameworks, the relational quality of Indigenous inquiry manifests itself in a special way when it comes to selecting people for research" (p. 126). This relational quality is choosing participants that you have some sort of relation to. I approached two different Indigenous scholars that I have been introduced to by offering them aseema. The purpose of the aseema was to begin, to open the dialogue in a traditional way and to gauge if there would be any interest in participating in an interview for this research. Once I received approval from the Research Ethics Board (REB), I then sent participants my letter of introduction for research participants and consent form (found in the appendices at the end of the paper).

Due to the topic of this study, I used my current relations to people in the Indigenous community and used a snowball sampling method. Creswell (2015), suggests that "snowball sampling is a form of purposeful sampling that typically proceeds after a study begins and occurs when the researcher asks participants to recommend other individuals to be sampled" (p. 208). I asked participants if they were willing to recommend other Indigenous scholars that may be interested in taking part in this research. Due to travel and wanting to conduct the interviews in person, all participants came from the Faculty of Social Work at Wilfred Laurier University. At the end of the recruiting process, I ended up with three participants that I had brief encounters

with in the past and one participant that was completely new to me. By recruiting through my own relations, I believe it helped make participants feel more comfortable in accepting a role in my research.

Data Collection

For data collection, I interviewed participants with guiding questions and used an idea adopted from Kovach's (2009) conversation method, which is "an open-ended structure that is flexible enough to accommodate principles of native oral traditions and is thus differentiated from a more traditional interview process" (p. 124). In place of the term interview, I will be using the term “relational conversations”. Palys (2003) suggests that “open-ended questions are clearly superior if the researcher is interested in hearing respondents’ opinions in their own words, particularly in exploratory research, where the researcher isn’t entirely clear about what range of responses might be anticipated” (p. 176). Creswell (2015) suggests that “you ask open-ended questions so that the participants can best voice their experiences unconstrained by any perspectives of the researcher or past research findings” (p.216).

I conducted the interviews in person February, 2020, in Kitchener, Ontario, at the Faculty of Social Work at Wilfred Laurier. With permission, I both audio and video recorded these conversations which ranged from 1 – 2.5 hours. Participants were asked to read a letter of introduction for the study and to sign a consent form. It is also important to note that I sent out guiding questions beforehand so that participants were familiar with the questions before I arrived. I shared my introduction story on Niizhaaweynima-nimama (Mother Earth Song) with the research participants before the interviews to help lay groundwork on what this research means to me and how I am connected.

Creswell (2015) outlines general steps that should be considered when conducting an interview and the steps that were useful to my research were to obtain consent, take notes, audiotape the questions and responses and to have a plan but be flexible (p.219-220). Being flexible and providing myself extra time allowed me to make sure that none of the relational conversations were rushed. This flexibility also provided opportunity for ceremony, such as smudging, to take part before one of the interviews.

Analyzing and Interpreting Data

Once the data were collected, I began to analyze and interpret the data. Creswell (2015) suggests there are six steps commonly used to analyze and interpret data, not always taken in sequence. These six steps are:

1. Preparing and organizing the data for analysis
2. Engaging in an initial exploration of the data through the process of coding it
3. Using the codes to develop a more general picture of the data (descriptions and themes)
4. Representing the findings through narratives and visuals
5. Making an interpretation of the meaning of the results by reflecting personally on the impact of the findings and on the literature that might inform the findings
6. Conducting strategies to validate the accuracy of the findings (p. 236)

The first step that I took was to organize the data. First, I personally transcribed the interviews resulting in a text document. In a slideshow presentation from Dr. Kathy Absolon-King (2019), she notes that there are several ideas to keep in mind when transcribing interviews. Some things to consider are whether there are non-verbal expressions and other cues that help to convey meaning to the participants' responses, what is the context of the responses, are they

representing actual or hypothetical experiences, and this is why it be important to take personal notes throughout the interview process. Once completed, I provided transcripts to participants to ensure accuracy of stories being conveyed. This also allows for the relational accountability that Wilson (2008) discusses, ensuring that I properly understood what was being shared with me. I chose to analyze the data by hand rather than a software program, so it was imperative to keep my information organized. Audio recordings, transcripts and notes from the interviews were put into folders and kept confidential.

The second step was to do a preliminary exploratory analysis, which is used to "…obtain a general sense of the data, memoing ideas, thinking about the organization of the data, and considering whether you need more data" (Creswell, 2015, p.242). This is also where I begin coding the data: "coding is the process of segmenting and labeling text to form descriptions and broad themes in the data" (Creswell, 2015, p. 242). For my coding process, I sorted the data into four categories which were: Indigenous ways of knowing, Indigenous ways of seeing, Indigenous ways of doing and Indigenous ways of being. This was also the sequence my interviews followed. Within these groups, common ideas and words emerged from the data. Examples of ideas that emerged were relationship, land, spirit, water, ancestors, colonial history and relational accountability.

After codes had been applied to the text, I identified themes. Creswell (2015) suggests that themes "are similar codes aggregated together to form a major idea in the database". Researchers should look to identify 5-7 themes that "participants discuss most frequently, are unique or surprising, have the most evidence to support them, or are those you might expect to find when studying the phenomenon" (p. 244). With the data that I collected, I searched for themes by narrowing down the codes until the data adequately reflected a narrative discussion.

"A narrative discussion is a written passage in a qualitative study in which authors summarize, in detail, the findings from their data analysis" (Creswell, 2015, p. 255). Once the data were collected, I selected a form of narrative discussion that uses participants' "views to challenge accepted or hidden assumptions" (Creswell, 2015, p. 255).

Interpreting the data involved describing the larger meanings of the study. The steps include summarizing findings, conveying personal reflections, making comparisons to the literature and offering limitations and suggestions for future research (Creswell, 2015). These interpretations are included in my "conclusions" chapter of this study.

For the last step, I validated my findings using triangulation, member checking, and auditing. Triangulation is corroborating evidence from different individuals and types of data and "this ensures that the study will be accurate because the information draws on multiple sources of information, individuals, and processes" (Creswell, 2015, p. 259). Member checking is asking the participants to validate the information in your report. Auditing will take place for this study by an internal and external examiner.

Employing Creswell's (2015) six steps to analyze and interpret data helped to code and then provides themes for this research. Once I identified themes, I was able to write a narrative discussion and interpret my findings to make meaning and report on the data.

Assumptions, Limitations, and Scope

Assumptions

There are two critical assumptions that inform this study. First, the research participants have benefitted from Indigenous ways of knowing, being, doing and seeing. The capacity in which the participants have benefitted may not necessarily have been explored. With this

assumption, it opens the door for participants to examine the different ways Indigenous ways of knowing, seeing, being and doing have contributed to their work.

Second, that many Indigenous scholars came to understand our Indigenous ways of knowing, seeing, doing and being, later on in their lives. Through my own life experiences, I have found that many people are not being born into these ideas but are reawakened to these ideas later on in life.

Limitations

The main limitation of this study is that since I chose to conduct in-depth interviews with four people, these findings cannot be generalized to represent the experiences of all Indigenous scholars.

Scope

This research focused on Indigenous scholars who have completed graduate studies and have published content that relates to Indigenous Peoples in Canada. This scope was chosen because it ensures that research participants have had ample time working through the Eurocentric educational settings. I expected that with experience comes wisdom that participants could share for our upcoming generation of Indigenous scholars.

Chapter 4 – Relational Conversations

Initially, I struggled to analyze the data in a way that was meaningful to the research questions. I felt that there was plenty of beneficial information to explain how Indigenous ways of knowing, seeing, doing and being contributed to an Indigenous scholar's successes. However, the themes and key ideas that emerged meant different things to different people being on different parts of their individual traditional journeys. Two of the participants grew up from a young age with these knowledges, while the other two came to these knowledges later in life. Thus, the only way I felt I could make meaning of what the participants shared was to share their stories. What I learned was that when dealing with Indigenous knowledges, there are many relationships involved with acquiring these knowledges, and for this reason, it needs to be interpreted using Indigenous methods that honour those past relationships. Indigenous methods and Indigenous Knowledges include multiple relational aspects as discussed by Wilson (2008) in presenting the problem with using Western analysis for an Indigenous methodology:

> So analysis from a western perspective breaks everything down to look at it. So you are breaking it down into its smallest pieces and then looking at those small pieces. And if we are saying that an Indigenous methodology includes all of these relationships, if you are breaking things down into their smallest pieces, you are destroying all the relationships around it (p. 119)

To help preserve the relationships in this study, Wilson (2008) suggests that "Maybe it's easier to begin with the final analysis and then present the relationships and pieces of information that led to it" (p. 122). Wilson (2008) also mentions that this is not how Elders would present ideas because they would want listeners to draw their own conclusions, but there needs to be a system that shows how we arrived at our final product (p. 123). So, for this chapter, I will present the

final analysis first and work back sharing how I arrived at the final analysis, emphasizing the relationships that the participants had to this research.

I also believe that this provides space for readers to draw their own conclusions from the conversations as part of this research, in much the same way that Elders would present knowledge. When researching within a Eurocentric educational setting, it feels as though we are required to break down the data to analyze them, which seems contrary to the relational nature of Indigenous research. Therefore, I will attempt to keep the relational nature of the conversations/interviews intact, while satisfying the requirements of the institution.

This chapter will present the data from the conversations conducted between myself (the researcher) and four Indigenous scholars. They are Minogiizhigo Kwe (Dr. Kathy Absolon-King), Wasse-Gaabo Gaawin ndodem (Dr. Gus Hill), Dr. Lori Hill, and Dr. Tim Leduc. Kathy Absolon-King is an Associate Professor and Director for the Centre of Indigegogy, Indigenous Field of Study, Faculty of Social Work at Wilfred Laurier. Gus Hill is an Associate Dean, Aboriginal Field of Study, Faculty of Social Work at Wilfred Laurier. Tim Leduc is an Associate Professor, Faculty of Social Work and Lori Hill is an Associate Professor, Indigenous Field of Study, Faculty of Social Work at Wilfred Laurier. The research participants come from two traditional Indigenous cultural backgrounds, Haudenosaunee and Anishinaabe. To determine how Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholar's success in a Eurocentric educational environment, I asked each participant how they define each one of these Indigenous components that constitute Indigenous ontology, epistemology, axiology and methodology.

Throughout the conversations we shared, some would explicitly describe how Indigenous ways of knowing, seeing, doing and being have contributed to their success, while others shared

portions of these ideas that helped shape their academic journey. Tone, body language, and emotional expression of concepts were noted and essential to this study. It is also noteworthy how each participant was introduced to an Indigenous way of knowing, seeing, doing and being, informing how participants' stories could contribute to Indigenous students' success at the post-secondary level.

Ways that Indigenous Ways of Knowing, Seeing, Doing and Being Contributed to an Indigenous Scholar's Success while in a Eurocentric Educational System

The data gathered for this study suggests Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholar's success in a Eurocentric educational system in a variety of ways. Examples include learning from the land and its original teachers, walking with vision, spirit, creating Indigenous spaces, relationships and relational accountability, and suggestions on how to carry ourselves within the academy. In the upcoming sections, each of these examples will be explained in more detail with the different participants explaining what they mean.

Several themes emerged out of this study that were shared amongst the participants, and these were spirit, land, and relations. Each of these three ideas has helped contribute to the participants' journeys through their education and in their teaching practices. However, these ideas do not always look the same for each of the participants. As their stories are shared, these ideas will become visible.

Indigenous Ways of Knowing, Seeing, Doing and Being

The first idea that became apparent about this study was how each of these four concepts are connected. In the literature review and guiding questions for the relational conversations, I attempted to separate these concepts. However, when participants discussed one of the ideas it

was quite often followed by another leading me to conclude that they are in fact, conjoined. The data suggested that you do not have an Indigenous way of knowing without an Indigenous way of seeing. You do not have an Indigenous way of seeing without an Indigenous way of doing. You do not have an Indigenous way of doing without an Indigenous way of being, and then any and every combination of these ideas. This is exemplified in the data when Lori suggests that:

> From what I understand about it is, Indigenous ways of knowing isn't just using that intellect. It's very wholistic, not even applying that concept to education or anything. To me, Indigenous ways of knowing is very wholistic and intuitive, and its everything, right? It's using your mind, your intellect, but it's also relying on spirit, it's relying on your emotions, it's relying on your physical even and how your body reacts to knowledge and how you process things.

Lori explained how an Indigenous way of knowing and all the factors that contribute to it are wholistic. Indigenous ways of knowing are not only intellect, but they rely on spirit, emotional and physical aspects. "It's not just one way we come to know", suggested Lori, it comes from 'everything' (around us).

Gus—Walking with Vison. When Gus was asked how he would define an Indigenous way of knowing or what he feels is important for students to understand about an Indigenous way of knowing, he responded:

> I think my understanding of an Indigenous way of knowing is rooted in family, ancestors, and the everyday practice of transmitting knowledge. I don't necessarily believe that the academy is the right place for that transmission, but I understand for a lot of people there's not that community connection. I also understand that I'm very privileged to have been raised in my community by my Elders in my family and, very specifically, by my

> grandparents, who were Elders in my community and who were traditional Knowledge Keepers.

Gus suggests, that an Indigenous way of knowing is rooted in family, ancestors and deals with the transmission of knowledge. Through his own experiences, he understands that typically the transmission of Indigenous knowledge would have been done in a setting outside of the academy, but this is not always possible for Indigenous Peoples. Not all Indigenous Peoples have had the opportunity to grow up around Elders and Knowledge Keepers he understands that there can be space in the academy for Indigenous knowledges.

Gus elaborates on what an Indigenous way of knowing is, saying:

> I think an Indigenous way of knowing at its core is knowing who you are and walking in the way you been instructed or walking with vision, walking with purpose. For me, it's not about acquiring knowledge, or collecting knowledge, or seeking out teachings so that you know something that somebody else doesn't know. It's about walking with what you do know and walking with integrity. So, for me, integrity is about walking your talk, and that is how you demonstrate who you are and what you know, rather than just talk about it.

Not only is an Indigenous way of knowing about the transmission of knowledge, it is also about understanding who you are as an Indigenous person and walking with that knowledge. In my literature review, I discuss the idea of "Original Instructions" and what I have been taught by Tina Armstrong (2019). Rheault (1999) also discussed the concept of "Original Instructions" in which he referred to them as Gzhe-mnidoo or instructions given to the Anishnaaabeg to guide the people through life. Armstrong (2019) uses Grandmother Moon (the moon) and Grandfather Sun (the sun) as examples and says that both Grandmother Moon and Grandfather Sun have a

role and they follow that role every single day. Similarly, as people we also have roles and need to follow them every day. Gus' idea is very similar to the concept of "Original Instructions" in that he says we need to be walking in a way that follows our Indigenous way of knowing and walking with vision, purpose and integrity while doing so.

In walking with vision, purpose and integrity, Gus shares why it is crucial for students to be who they are and be open to the possibility of growth and transformation. Gus talks about an emptiness or a void that is created when there's an interruption in growth, life experience, and living, in himself and many Indigenous Peoples. Gus suggests that Indigenous Peoples will begin to seek out teachings for the sake of owning them or possessing them. This stems from going through a Eurocentric education system and using universities and public schools as examples. In these Eurocentric education systems, we are tested on what we know in words or writing. Demonstrating Indigenous knowledge in words and writing in a Eurocentric sense is not congruent with an Indigenous way of knowing and Gus suggests what happens when we mix the two thoughts:

> What we know, putting it down on paper, in a language that is not our own, and I think that contributes to this sense of, I need to read as much as I can about traditional knowledge, about Indigenous People, about Indigenous teachings and on the flip side of that there's the pressure to write about that stuff, so that 'I know'.

Instead of trying to gain more Indigenous knowledge and teachings, Gus works to apply what he has already been taught. He tries to walk better with what he has been given, and said, "I only know what I know, and I have to walk it; I don't need more teachings, I need to walk better, I need to practice what I've been taught".

In terms of how Indigenous ways of knowing have contributed to success in a Eurocentric educational environment, Gus first shares, "What success means to me is not what success means to other people, and I think it's a very individual, very subjective thing". For Gus, he shares what success means and says, "success for me is about strength of relationships, was I able to give everything I had, and leave, to use clichés, leave everything on the field?"

With this being said, Gus feels that both his background and the way he was raised have contributed to his successes, and this includes both his Anishinaabe and European history. The collective of the two backgrounds lets him see things from different perspectives, having "a foot in each camp". As Gus grows older, his role in academia has grown as well, and this includes writing more from a place that he was raised regardless of what the academy feels he should be doing. Gus' grandparents raised him Anishinaabe, and for this reason, he says he is a product of his grandparents, their community, and Lake Superior. There are traits that he embodies because he is of that land and water.

Kathy—Learning from the Land & Original Teachers. When defining an Indigenous way of knowing, participants shared commonalities in what they described. In the interview with Kathy, for example, she summed up many of these ideas when asked what an Indigenous way of knowing is suggesting:

> What comes to me first of all, is what's inside of us. Like that knowing that comes from our center, our spirit. That knowing that we have that comes from the land and that knowing that we get from our family members, from our ancestors. So, I feel like an Indigenous way of knowing is wholistic. It's derived from spirit, from ceremonies, from dreams, from ancestors, from the spirit of the land, from the teachers in Creation, who I

> feel like are our original teachers. They're the ones who still know how to be in harmony and balance within Creation.

According to Kathy, an Indigenous way of knowing comes from our spirit, the relation to the land and not only the land but from the teachers in Creation, our families and our ancestors. Throughout the other interviews, many spoke about our relations to people, spirit and the connection to the land.

To return to the research question of how an Indigenous way of knowing, seeing, doing and being contribute to an Indigenous scholar's success, I will share Kathy's story about one of our original teachers and in this instance, it is a story about the geese. The story of the geese was shared when asked about Indigenous ways of doing, but another idea Kathy shared was that "Knowing comes from experience. Knowing comes from doing, knowing comes from our physical being and embodying this knowledge". Kathy began her story by saying:

> So, everything I said earlier about how our teachers are in Creation, and somehow the geese have been such good teachers for me, and when I think about leadership and I think about community building and working on projects as a team, the geese are the teachers that come to mind for me.

The story about the geese starts by discussing how, when geese take flight off the water, the flock looks very disorganized and chaotic. Kathy shares that when she starts something as part of a team, it is also going to be chaotic and disorganized. From the geese, our teachers in Creation, Kathy says, "I think about projects, and that helped me to feel comfortable with not actually starting something and feeling clear at the beginning about where this is going, or how it's going to look, or how we are going to work together" , and this helps to understand the beginning stages of a project and working as a team.

Kathy says that once the flock goes ahead, a leader emerges that guides the flock. If you watch the flock long enough, you see that the leader "will drop to the back, and another one will come forward, and so the geese have taught me about sharing leadership". Learning to share leadership from the geese means:

> Sharing the burden that there will be times that I have my gifts, that I'll lead, because I feel comfortable with that, and those are my gifts. Then there are times I have to step to the back and let someone else lead, create space for somebody else because they have gifts.

From what Kathy shares about the geese, and how these are just one of the many teachers in Creation, Indigenous Peoples come to know in a variety of ways. This example of coming to know from the geese influences an Indigenous way of doing. The geese teach us how to be a part of the community and our roles within these communities. When discussing how Indigenous ways of knowing, seeing, being and doing contribute to an Indigenous scholar's success in a Eurocentric setting, listening to our teachers in Creation and learning through them is one way to foster success.

Kathy—Walking with Giizawatzewiin. During our conversation about an Indigenous way of being, Kathy shared a couple of ideas that are important to this study. In this conversation, she talked about embodying the Seven Grandfather Teachings, not compromising who you are for the academy and how these ideas will transform the academy. Kathy began this conversation by sharing a word/idea in Anishinaabe, a teaching my mother shared with her:

> Your mother, as a language speaker, shared this beautiful word with me, 'giizawatzewiin'. Giizawatzewiin is a way of being, and giizawatzewiin means how we embody those Seven Sacred Teachings. Those Seven Grandfather Teachings in how we live, in how we

> relate, in how we have a relationship with ourselves, and how we have a relationship with other people, all of Creation, and I think about, what is that, Indigenous way of being is like that, giizawatzewiin, how do we walk.

On Kathy's journey, she has helped to validate Indigenous knowledges and decolonizing within the academy by creating Indigenous programming within the University in which she works. An example that she gave in which an Indigenous way of being has contributed to her journey is in building Indigenous programming. She suggests,

> Giizawatzewiin means that I trust our way of being. I trust my spirit. I trust my guide to say that even though I might be nervous or afraid, that we're not exactly sure what that's going to look like, but that we try it, and that we have the knowledge, we have the intellectual capacity, we have the consciousness to try to do something in a way that doesn't replicate colonial programs or ways of doing that have continued to keep us shackled in a place of subordination to the Euro-Western dominance.

In addition to talking about giizawatzewiin, Kathy also spoke about not compromising who you are as an Indigenous person, or, in her words, "not checking yourself at the door".

By not checking ourselves at the door, walking with giizawatzewiin and bringing our whole selves into the academy, this is how Kathy suggests change is made:

> If we check our self at the door, then the academy transforms us. When we refuse to check ourselves at the door, we bring our whole self in, our Indigenous way of being, seeing, doing, whatever that is, that is rooted in our experiences, both our cultural and colonial experiences, when we bring our whole self into the academy, in our work or as a student, what inevitably happens is our presence transforms the academy.

She also said:

> If we're going to be in a place that's going to be good for us, we need to be congruent in who we are and as we grow and as we learn. It doesn't mean we're perfect. It just means we can be who we are, and it means when we walk through those doors as a student, or as a teacher, we bring our whole self, we don't just become people that are filling seats or filling chairs. We bring our voice, we bring our politics, we bring our spirit, we bring our relatives, we bring our feast foods, we bring our community, we bring our bundles, we bring our history, we bring our sadness, we bring our anger, we bring our warrior spirit, and we bring our passion to try to make spaces better, to try to make spaces more welcoming and inclusive for our people, for our students, for other faculty, for whoever, that's what we bring to our spaces.

With giizawatzewiin, Kathy embodies the Seven Grandfather Teachings, and it's important not to compromise yourself or who you are when going through a Eurocentric educational setting. Kathy is suggesting that we bring everything we have as Indigenous Peoples into institutions as a way to transform them and not us, and this is something that has helped her on her journey.

Lori—Relationally Accountable as a Student. Lori previously discussed how an Indigenous way of knowing and how all the factors that contribute to it are wholistic. She discussed that Indigenous ways of knowing are not only about intellect, but they rely on spirit, emotional and physical aspects. Lori suggests that "it's not just one way we come to know", which is similar to what Kathy shared in her interview.

When asked if an Indigenous way of knowing has helped her succeed, Lori replied that she never wanted to be an academic or a professor in the beginning. All she knew was that she wanted to help her people. She says:

> I wanted to help in a different way because I think that our people need all kinds of wholistic learning, we need education, we need knowledge coming from an Indigenous lens, and I wanted to be a part of that, but I didn't know what that would look like.

What eventually happened in Lori's journey was that she did her dissertation with a research interest on "Indigenous wellhood in Haudenosaunee grandmothers caring for their grandchildren". What helped Lori move in this direction was spirit. She explains:

> That interest came out of spirit because that's how I feel I've come to know is through my grandmother, through her doing, through her spirit, through her teachings, so I wanted to lift up their leadership, like Indigenous grandmothers' leadership in our community. I wanted to lift up their role as being nurturers and protectors and leaders in our community.

What helped Lori succeed during her Ph.D. was that what she was writing about came from spirit, it came from a place of love for her people, and she says that "was the only thing that got me through my Ph.D., was that knowing and that spirit that I knew I was accountable relationally to the grandmothers and my ancestors". Through her Indigenous ways of knowing, Lori was able to use her teachings and understandings to obtain her degree. As she spoke about it, there was also responsibility attached to the degree that was driven by spirit, her people and her ancestors.

Not only did the love of her people and being relationally accountable to the grandmothers and ancestors help Lori on her journey of gaining a Ph.D., it was almost the thing that made her quit. Lori says:

> It was both, it was a double-edged sword; my ways of seeing, being, knowing and doing, were the thing that almost made me quit, but yet those ways were also the things that kept me going. So, I think it was a matter of finding a space where I could remind myself, I guess reconnect to those ways and remind myself of who I am despite the system. Despite what I felt, the colonial institution was seeing and what they were valuing. So, I had to remember who I was despite what the institution wanted from me. And it was difficult because I didn't fit into the system; the ways of meaning-making for my dissertation didn't fit with how I saw things. The purpose of a dissertation didn't fit when we talk about filling gaps in the literature, that's not why I was doing this. I wasn't there to fill gaps.

At the time of doing her dissertation, Lori's ways of knowing, seeing, doing and being did not fit with the ideas of the institution from which she was trying to obtain her degree. One thing that we can learn from this is that our motives for doing work in the academy can extend further than solely filling gaps in the literature. As Indigenous Peoples, we can do work that is to fulfill our roles in our communities and to be accountable to those that came before us and to those in the future.

Tim—Relationships with Knowledge. Tim draws upon the teachings of the two-row wampum. Specifically, Tim discusses the two-row wampum and the values and relationships that are a part of this treaty. Represented in the wampum are the Indigenous canoe, the settler ship, and the river of life, and Tim shares that "at root, it's actually a spiritual contract about how

you're actually going to relate with each other". There are three sets of values that the River of Life is rooted in: peace, friendship, and respect. When talking about relationships, Tim discusses the relationship with knowledge saying:

> What settlers need to understand about how knowledge is created, that knowledge is not just simply in their heads. That it comes out of all different kinds of relationships, including relationships with Creation and that if you actually open yourself up to a sustained relationship with a being, you will actually have a transformed perspective of what your responsibilities are and what the scope of knowledge can be.

Having this relationship has also changed how he teaches, spending time co-teaching with a Cayuga Elder at the undergraduate level. Tim shared that he has seen how the relationship between Elder knowledge and academia has transformed students' perspectives on what knowledge is. In Tim's words, "the Indigenous lens has transformed everything I understand and it's opened-up understandings about knowledge, about responsibility, about gifts, that I could not have understood", being able to integrate this into his classroom.

As Tim learns more about the two-row wampum, and the relationships and values embedded in these teachings, it has changed the way that he conducts research. He says:

> As I learned more about the two-row, learned more about the importance of starting each day with a simple thanksgiving and giving thanks for all that Creation has given you, and then having teachers say, "well you should actually do your research in that way as well". You give thanks for everything you do, you go out and ask to learn what you should be learning, be open to the fact that you may not know where you need to go, all of those kinds of things, it changed the way in which I do research.

Beginning to understand relationships with Creation and knowledge, and understanding his responsibilities and gifts, has helped Tim's approach to research. Tim talked about his writing on the heron, and the relationship he shared with this being. One of the teachings he realized while doing this was, "can you stop coming here and thinking of yourself as a person looking at all these different beings and just be one of these beings?" It is this type of connection that has changed how he does research.

Doing research in a Eurocentric educational setting with an Indigenous way of being does not always come easy. Tim shares some of the struggles with that and how he over comes them, saying:

> I'm being who I'm supposed to be, and the caveat with that is, as with everybody, the colonials are such an insidious violence that gets so inside of us in so many different ways. That even in academia, to be the person who's referred to, to be the persons who work is 'being'. You know all that kind of stuff that kind of gets in the way of yourself, but the whole system is set to compete, set people up to compete with each other, so you get pulled into it.

To help remind himself of who he is and ground himself from the competition and the egos that he struggles with in academia, Tim takes every opportunity to participate in ceremony, or he goes back on the land. Students do not need to be set up to compete but to recognize their responsibilities and gifts. With Tim's suggestions on how to ground yourself, students can avoid the trap of competition.

Creating Indigenous Spaces. Although creating Indigenous spaces did not come up explicitly as something that helped different participants succeed in a Eurocentric educational system, participants believed it would have helped them. It is something they are trying to

change now through their work. Gus spoke to this idea. He said, "our kids, your boy, and my boy have this opportunity to be who they are because we make the space for them to do that, but that wasn't my experience, that wasn't your experience, it wasn't your mom's experience". Kathy spoke about what we need to bring to our Indigenous spaces in a previous section, but she also talked about the lack of Indigenous educators. During this time, both her and I broke into tears about the reality of the situation:

> It's all of our stories; we all have this in common. It's not that easy because a lot of us have had to really make the spaces of where we can be ourselves, and it hasn't been in schools. It's changing now with schools, with public schools. If I had had exposure to Anishinaabemowin, if I had had exposure to Anishinaabe teachers like you, like other young teachers who are sitting there in the class, like seeing those teachers would have made like the world of difference for somebody like me, and it wasn't until I was in my Ph.D., where I had exposure to my first Indigenous teacher.

Lori expands on this by discussing how she was not encouraged to be who she was as an Indigenous woman and "it wasn't okay to be Indigenous and to see the way I saw and do well academically". With this in mind, Lori talks about our role as Indigenous educators and says:

> As Indigenous educators, we do things to inspire students' strengths, learn their strengths, to walk with them so they can be healthy and whole because it's hard out there, whether you're doing social work or whatever you're doing. Our communities need healthy, strong people that are grounded in what they know and who they know themselves to be.

Walking with students was an important idea that came up and was followed by talking about sitting in circle during class because the "circle teaches us to be present wholistically". Lori also discussed the circle further by saying:

> The circle embodies everything that we value. Our ontology, our pedagogies, everything, how we come to know, our epistemologies, I love sitting in circle because it embodies everything that I uphold, that we uphold, whether we're Haudenosaunee, Anishinaabe People, Cree People, it doesn't matter.

The circle and prioritizing Indigenous teachers are examples of ways that we need to be creating space within the academy for Indigenous students. Not only did participants talk about what has helped them succeed, but what would have helped them succeed, which are things they are now working towards. This includes ways to bring Indigenous ways of knowing, seeing, doing, and being into the classrooms.

Conclusion: The Importance of Relationships

This chapter did not come easy when analyzing the findings for this study. I had two separate conversations with people that discussed issues that would arise when doing Indigenous research in a Eurocentric educational setting. The first conversation was with my thesis supervisor Dr. Paul Cormier, where we discussed our role as researchers going against many things that we are taught as Anishinaabe Peoples. We are given a unique position in choosing what information feels "important" enough to include in the study. When dealing with Indigenous knowledges, this is no easy task because of the diversity of our nations and our Indigenous teachings. From my teachings, we respect the differences between nations, peoples, and community and the teachings that they are given.

The second conversation I had was with Dr. Kathy Absolon-King, who is also a participant in this study. Kathy had asked me to speak and share with her online class on Indigenous research at Wilfred Laurier University, about my process of Indigenous research. This made me think deeply about my process, and in a conversation with Kathy, I shared the

struggles I was having with the issues Paul and I had discussed. Kathy then told me that I need to include these things in my paper, I needed to share my thoughts about editing out ideas, and I needed to discuss the anguish I encountered in doing Western research. There were many battles mentally about how to do this research, and what would be true to my Anishinaabe teachings.

In Lori's interview, she mentioned that when she was defending her dissertation, Kathy Absolon-King was one of the committee members. Kathy asked Lori if there was anything that she could not write about or include in her paper, and Lori said her grandmother's hugs, who was in the spirit world at this time. This spiritual connection and relational accountability to her grandmother and her ancestors were essential to Lori's work, but "there's nowhere to write that". Not everyone knows to ask these sorts of questions, but it was important to Lori, and this may be important to other students who are going through similar processes.

Not having a space to write certain ideas reminded me of all the things that I have gone through as part of this research that did not have a formal written section. Throughout this paper, I have written about the different relationships that we have as Indigenous Peoples, and it took many relationships to help me complete it. I cried with Kathy because we wish things could have been different in the schools while growing up. I felt pain and love for Gus in the stories he shared with me, but proud of how strong and resilient my Anishinaabe brother is. I felt the trauma when Lori discussed the inherent trauma we face as Indigenous Peoples and the impacts of residential school; it reminded me of my mother's experience in those same schools. I felt the struggle Tim talked about when discussing the idea of finding our place and understanding who we are. There were also lots of laughs and lots of hugs. I fasted on the land for days and went into many ceremonies to not only honour the knowledge that was being shared but to get direction with my work. All of these relationships were essential parts of the process; it began

before I started writing, and these relationships remain now that everything is complete, and I am sure there will be more in the future.

The last way that Indigenous ways of knowing, seeing, doing and being contributes to an Indigenous scholar's success is by having space within the academy to express and explore these relationships as part of the research process. Lori talked about not having this space, and Lori, Kathy, Tim and Gus have all worked to help create these spaces today. However, not every institution is there yet, not only in writing but in the physical spaces we occupy. The first thing Lori asked me to do when I walked into her office at the university, where she works, was to smudge. I expected to either go outside or to a special room, both things I have experienced as a student at Lakehead University, but we smudged right there in her office. These are the spaces that we need in all institutions.

In this section, I have shared examples and stories of how Indigenous ways of knowing, seeing, doing, and being have contributed to an Indigenous scholar's success. Each of the participants was on a different part of their journey and had different backgrounds, similar to how Indigenous students will be going through a Eurocentric educational setting. By sharing the perspectives and stories of Indigenous Peoples who have gone through a Eurocentric educational system and continue to be in these spaces, I hope it will provide students with insight into how they can navigate these spaces successfully. I will now make meaning of some of the findings returning to the original questions of inquiry for this study.

Chapter 5 – Meaning Making and Conclusion

In the previous chapter, I shared stories from the participants on how Indigenous ways of knowing, seeing, doing and being have contributed to an Indigenous scholar's success in a Eurocentric learning environment. These stories discussed learning from the land and its original teachers, walking with vision and spirit, creating Indigenous spaces, relationships and relational accountability, and suggesting how to carry ourselves within the academy. In this chapter, I will make meaning of the stories that participants shared in relation to this study. I will also summarize everything and discuss what we can take away from this study.

If we go back to the definition at the beginning of the study on what success is, Anuik et al. (2010) suggested that "success for Aboriginal peoples is based on self-mastery and learning about one's special gifts and competencies" (p. 67). From the stories shared from participants, Gus discussed how he does not need more traditional teachings, but that he needs to continue to walk better and practice what he has already been taught. Gus' idea of walking better and working on mastering what you have already been taught echoes Anuik et al. (2010); however, Gus added that success was about the strength of relationships. From the findings in the relational conversations chapter, relationships were an essential part of each participant's traditional journey and journey through a Eurocentric educational setting. There were relationships and relational accountability woven throughout each of the conversations.

The other way that I attempted to define success was using Pidgeon (2008) and Gallop and Bastien (2016) who discussed success as more than financial gains, socioeconomic status, and career advancement. Instead, these authors assert that success is about capacity building towards self-government, self-determination, empowerment of self and community, and decolonization.

In this study, many of the ideas from the literature about what success is, holds true for participants. Further, many of the participants in this study discussed the strength of relationships and relational accountability as a factor of success. These relationships and their relational accountability are rooted in their Indigenous ways of knowing, seeing, doing and being. Relationships were spoken about in many different forms, such as relationships with the land, animals, people, spirit, ancestors and knowledge. Relationships have helped participants in the manner in which they learn, and Linda Tuhiwai Smith (2020) suggests that "relationships and connections are the basis of pedagogy. It is all about relationships" (p.47). Through the participants' ways of knowing, seeing, doing and being, all these relationships are formed. Participants understand that they are accountable to these relationships they have created. Now we will look at these relationships and how they contribute to an Indigenous scholar's success in a Eurocentric learning environment.

Relationships

Wilson (2008) suggests that relationships for Indigenous Peoples come in a variety of ways, including relations with people, relations with the Environment/land, relations with the cosmos, and relations with ideas. All four of the relations that Wilson (2008) suggests can be found throughout the stories shared by participants. Through these relationships, we can see how they connect to Indigenous ways of knowing, seeing, doing and being. Thus, we can see how these different relationships' strength has contributed to an Indigenous scholar's success.

Relationship with People

According to Wilson (2008), relations with people are the most straightforward, and clearly one of the ways that an Indigenous way of knowing, seeing, doing and being has contributed to an Indigenous scholar’s success is through relations with people. When Gus was

asked to define an Indigenous way of knowing, he suggested that it was rooted in family, ancestors and the practice of transmitting knowledge. Gus also talked extensively about his grandparents and community and the different pieces of knowledge he has learned from them. Using the literature, I defined an Indigenous way of knowing as epistemology. It is "the theory of how we come to have knowledge, or how we know that we know something" (Wilson, 2008, p.33). An Indigenous epistemology is wholistic (Kovach, 2009) and grounded in spirituality (Absolon, 2011; Hampton, 1995; Wildcat, 2001). The strength of our relationships with people, whether family, elders, Knowledge Keepers or members of the community, is one of the ways we come to have knowledge as Indigenous Peoples. Having a strong relationship with his grandparents and his community is one way that has contributed to Gus's success in a Eurocentric educational setting. It taught him about walking with vision and purpose, and to continue to walk better with the teachings he has been given.

Strong relations to people not only helped Gus on his journey through a Eurocentric educational setting, but they helped Lori as well. Lori's dissertation was influenced by her grandmother and her teachings, Indigenous ways of doing and spirit. What Lori discussed was similar to what Hart (2002) suggests about relationships, when he states that "relationships are seen as highly significant to each person's well-being and purpose, since people influence, and are influenced by, relationships" (p. 47). Lori also discussed how she felt accountable to those who came before her (ancestors) and those in the future. The relationships Lori has with people is one of the reasons she does the work that she does, and she is also considering future relationships.

Relationship with Land/Environment

To explain relations with the environment/land and the importance to this study, we must consider Barnhardt and Kawagley (2008). They assert, "it is through direct interaction with the environment that Alaska Native people learn most naturally" (p. 232). Wilson (2008) suggests, "knowledge itself is held in relationships and connections formed with the environment that surrounds us" (p. 87). Simpson (2017) adds to this by suggesting that "Indigenous education is not Indigenous or education from within our intellectual practices unless it comes from the land, unless it occurs in an Indigenous context using Indigenous processes" (p. 154). Not only is the land where Indigenous Peoples learn most naturally, but that is where the relationship with knowledge is formed.

In my discussion with Kathy, she shared the story of the geese and learned about teamwork from the geese, which has helped her in school and her professional life. When discussing the relationship to land and environment, we also have to keep in mind the relationships that exist between the land and other living beings that are present (Hart, 2007). Kathy's strong relationship with the land and environment is an example of what we can learn when we pay attention to the environment around us. An Indigenous way of knowing helps us recognize that we can learn from the beings around us and form new knowledges.

Relations with the Cosmos

Relations with the cosmos deals with spirituality. Wilson (2008) suggests, "for many Indigenous people, having a healthy sense of spirituality is just as important as other aspects of mental, emotional, and physical health" (p. 89). Using the example of ceremony, in this case, a sweatlodge, "there is lots of work, dedication and time spent in building up the relationships with the cosmos that allow the visible ceremony to happen" (Wilson, 2008, p. 90).

The participants in this study, they all discussed the importance of spirituality. By creating a healthy relationship with spirit, it helped participants in a variety of different ways. One example of a healthy relationship with spirit comes from Kathy when she speaks about "giizwatzewiin" and how through walking with giizawatzewiin she can trust her being and her spirit. Giizawatzewiin was discussed when Kathy was asked what an Indigenous way of being was, referring to how we walk with the Seven Grandfather Teachings.

As mentioned previously in the relationship with people section, Lori has a spiritual connection to her grandmother and her ancestors, Gus has a spiritual connection to the land and water of Lake Superior where he was raised, and Tim is guided by the two-row wampum which he has been taught is a spiritual contract with how we relate with each other. These relationships have been shared by participants, contributing to their journeys through a Eurocentric educational setting and now in their current work at their University through their methods of sharing knowledge, and in the programs they help design.

Relations with Ideas

Wilson (2008) discusses that having relationships with ideas is not unique to Indigenous Peoples, suggesting:

> We need to recognize that this is an important part of how all people think and know (not just Indigenous people). Once we recognize the importance of the relational quality of knowledge and knowing, then we recognize that all knowledge is cultural knowledge. (p. 91)

Tim also suggested the relational quality of knowledge in our conversation. In his section in the previous chapter, when Tim was asked about an Indigenous way of knowing, he shared the importance of understanding how knowledge is created. Tim also suggests that knowledge

comes from all kinds of relationships, including relationships with Creation. By having a relationship with Creation, "you will actually have a transformed perspective of what your responsibilities are and what the scope of knowledge can be". Having a strong relationship with knowledge and Creation has changed the way Tim does research and the way he teaches at University, and he also spoke about how he sees the transformation in students (Indigenous and non-Indigenous) by helping to strengthen their relationships to knowledge.

Another critical relationship reflected in this study was the relationship between Indigenous students, faculty, helpers and the educational institutes themselves. Kathy shared a few ideas that came from having a strong relationship with how Indigenous Peoples should approach Eurocentric education settings. Kathy suggested that we "do not check ourselves at the door" and that if we do not compromise our Indigenous ways of knowing, seeing, doing and being, then instead of the academy transforming Indigenous People, Indigenous People will transform the academy. This idea is similar to Hart (2010), who suggests:

> Things are changing in the realm of research. While at one time, we, as Indigenous peoples, were faced with leaving our indigeneity at the door when we entered the academic world, several of us are now actively working to ensure our research is not only respectful, or "culturally sensitive," but is also based in approaches and processes that are parts of our cultures. (p.1)

Having a strong relationship with the idea of bringing in Indigenous ways of knowing, seeing, doing and being into the academy helps create space for Indigenous students and the faculty that helps guide learning processes. This space was not always there but is slowly becoming available. Many of the participants in this study struggled with the lack of space while doing their schooling but continued on their journey without "checking themselves at the door."

All of the participants are also actively working to create these spaces within the academy and provide Indigenous students with a place to build or build upon their relationships formed through their Indigenous ways of knowing, seeing, doing and being.

Niizhaaweynima-nimama (Mother Earth Song)

At the start of this paper I shared a story about Niizhaaweynima-nimama, a song my mother used to sing in the sweatlodge when I was growing up. After I completed my findings for this paper, I shared with my mother how everything was about relationships. This paper was about relationships to land, relationship to spirit, relationship to people and the more you looked at the information gathered, the more relationships became present. The process of doing this paper was about relationships and the different relationships I had formed. This is when my mother told me to look back at what the song means:

> The song talks about the love you have for your mother and your father, but again, there is a duality to that. It is not only our physical mother and father, but it is also for Mother Earth and Father Sky, and it talks about that love, and how much you love to love them (Tina Armstrong, Personal communication, 2018).

The song my mother would sing was more than just a moment that awakened my spirit, the song Niizhaaweynima-nimama was about relationship. Earlier, I wrote about the first time I heard this song and for the first time I felt connected to our Anishinaabe ways of knowing, seeing, doing and being. Another way to express that for myself, is to say this is the first time a series of relationships began to form - relationships to spirit, land, ancestors, ceremony, people and to all of Creation. My relationship to Mother Earth and Father Sky, and the love I had for them and the love they had for me started to present itself in a way that I could feel. I could not understand it at the time, but it was there. I can now say with certainty that this these

relationships have transformed me. This experience of hearing this song and the relationships that formed has led me to form other strong relationships and has changed how I see the world and changed how I see myself in this world. Thus, my relationship to Niizhaaweynima-nimama started my traditional journey and it led me to conduct this study. This paper suggests that these types of relationships can help Indigenous scholars succeed in a Eurocentric educational setting. Further, having healthy relationships might provide benefits for all Indigenous students.

These findings foster a deeper question: how do we as educators incorporate Indigenous ways of knowing, seeing, doing and being to aid the types of relationship building that is important to Indigenous scholars on their academic journeys? How do we as educators facilitate and nurture relationships to people, land/environment, ideas and to the cosmos, in our students? What steps do we need to take to provide space for students to be able to build these types of relationships? Answering these questions provides insights into how we can help Indigenous students form the tools that may help them succeed at a post-secondary and graduate level.

Conclusion

Through this research, I suggest that Indigenous ways of knowing, seeing, doing and being can contribute to strengthening relationships that may be beneficial for an Indigenous post-secondary and graduate student's success. Indigenous ways of knowing, seeing, doing and being have contributed to Indigenous scholars' success by strengthening their relationship to people, land/environment, ideas, and the cosmos. Thus, it can provide guidance in motivations for post-secondary and graduate education and to teach students along the way. Indigenous ways of knowing, seeing, doing and being comprise a wholistic process. Many of these relationships would fit into more than one category or, in many cases, all categories simultaneously.

In this study, each of the Indigenous scholars had strong relationships with the ideas discussed in this chapter. Indigenous ways of knowing helped participants with their relationship with what knowledge is and how knowledge is created. Indigenous way of doing contributed to how participants shared knowledge in their professions and how they learned new knowledges themselves. Indigenous ways of seeing contributed to participants relationship to spirit and their worldviews, which helped them navigate and nurtured their motivations in doing the work they do for themselves and students. Indigenous ways of being helped participants relationships within the academy and outside of the academy, and how they conduct themselves. A strong sense of self and who they are as Indigenous Peoples has helped them continue to blaze trails within their institutions, which in turn, aids students and faculty alike. Indigenous ways of knowing, seeing, doing and being can help to strengthen the relationships that are important to Indigenous scholars' success and for students at the post-secondary and graduate levels.

Overall, building strong and healthy relationships appeared to be a factor for Indigenous scholars' success while in a Eurocentric educational setting. Through the process of this paper and my discussions with participants, relationships emerged as the most critical factor. I was able to complete this study through my relations to my own Indigenous ways of knowing, seeing, doing, and being, my family and the relations I formed with participants.

Reflecting back on my own journey through a Eurocentric educational setting, relationships are what have helped me reach this point. All of the participants in this study mentioned that they were here to help me and that they understand the work I am doing is important work. With the participants saying that to me, it showed that we had a strong relationship and that these relationships are bigger than just us. These relationships can create space and help to provide change for future Indigenous students going through a Eurocentric

educational setting at a post-secondary and graduate level. My relationship to Niizhaaweynima-nimama started this study, my relationships to participants strengthened and broadened the centrality of relationships, relationships with family, self, and all of Creation grew stronger during this process and I am confident that the different relationships we have as Indigenous Peoples will be what helps me move forward into the future.

For My Son Binesse Ni Ni (Thunderbird Man) and the Future Generations

This paper and all the relationships involved, began with Niizhaaweynima-nimama (Mother Earth Song). The relationship I had with my mother was one of the contributing factors that allowed me to grow spiritually, emotionally, physically and mentally. The other contributing factor that led to this growth in me, was my father and his unconditional love and support. Just as I love to love Mother Earth and Father Sky, I love to love my mom and dad. Now, as a father myself, it is important that I provide the same relationship built on unconditional love to my son, Binesse Ni Ni.

The scholarship I did for this study and will continue to do, I do it for my son. If I had never heard Niizhaaweynima-nimama (Mother Earth Song), things would be very different for my son and I. Since my son's birth, I have been able to provide him space to learn from people in our community. I also have provided him with many of our traditional teachings. As I mentioned at the outset, these are things that I did not have growing up. What I try to teach my son is something my mother taught me that she was taught from the late Ozawgaaneb atik keetodemik. Ozawgaaneb says, "Gaa keenagagoon azhaa kiiminagozmin doojii weechiigoosiac", which roughly translates to "we have already been given everything that we need, and it is all around us". It is through our Anishinaabe ways of knowing, seeing, doing and being that we understand

how to use everything that is around us. I provide this space and teach my son because I understand the importance of our Indigenous ways of knowing, seeing, doing and being.

With this scholarship, my intentions are to help create space and to help validate our Indigenous knowledges within a Eurocentric educational setting so that my son's schooling experiences can be different than mine. If my son were to choose a path similar to mine, I do not want him to write about how and why our Anishinaabe knowledges are important. As a member of the Anishinaabe community, I/we already know that these things are important. I seek a space where his Anishinaabe knowledges are already validated by the institutions, and he can bring his whole self into the classroom.

Indigenous Peoples have always had systems of education and learning. What my research journey has taught me is that songs, ceremonies, traditional teachings and the relationships between mother, son, and grandchildren are all essential components of an Indigenous education system. Applying these activities and relational processes within the formal research structure can begin to decolonize research and create spaces for Indigenous ways of knowing, seeing, doing and being.

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Appendix A: Letter of Introduction

Letter of Introduction for Research Participant

Title of Study: Niizhaaweynima-nimama (Mother Earth Song)

Dear Potential Participant:

My name is Tyler Armstrong, and I am a member of Bearskin Lake First Nation. I am a Master of Education student at Lakehead University. You are invited to participate in a research study that will help to fulfil the research requirements for obtaining my Master of Education degree. The research involves taking part in an in-person interview or video conference call. I can personally be reached by phone at [redacted] or by email at tarmstro@lakeheadu.ca. My thesis supervisor is Dr. Paul Cormier, and he can be reached at [redacted] or by email at pcormier@lakeheadu.ca.

Your participation in the interview is entirely voluntary. Before you decide whether or not you would like to take part in this study, please read this letter carefully to understand what is involved. You do not have to respond to all or any of the questions. You may discontinue your participation in the interview at any time without prejudice or consequence. If you discontinue, any information collected from you will not be used in anyway, including for this research. If you choose not to participate, the data will be destroyed, and no copies of the data will be preserved. This interview will take approximately 60-90 minutes and the location will be safe space mutually agreed upon by both researcher and participant.

PURPOSE

Indigenous ways of knowing, seeing, being and doing deal with the ideas of how Indigenous peoples come to have traditional knowledge, Indigenous worldview, methods used to gain traditional knowledge, and the ethics and morals surrounding these knowledges. The purpose of this study is to examine how Indigenous ways of knowing, seeing, doing and being has contributed to an Indigenous scholar's success in a Eurocentric educational environment. This research will help to provide resources and guidance for Indigenous students that are navigating a Eurocentric education. This study also works to help validate different Indigenous knowledges.

WHAT INFORMATION WILL BE COLLECTED?

If you agree to participate, I will be conducting an in-person interview or video conference call, and the questions will be provided at least a week before the interview takes place. You will be asked to set-up and confirm an interview time and location at your earliest convenience. This interview will be video and audio-recorded, and you may ask for me to stop recording at any time. Once the interview is complete, I will personally transcribe the interview. The information shared during the interview will be used as part of this research. I will be in contact with you so that you can review the transcripts and ensure that

everything is being conveyed in a manner that you are comfortable with. You will also review and approve anything that will be included from your interviews in my thesis.

The data from this interview will be kept securely for five years and will only be accessible by myself and my thesis supervisor. You will be given a personal copy of this research and the final report once this research is completed through mail or email. The research from this study will be used for this thesis, articles in academic journals, presentations, conferences and workshops. It is also your choice of how you would like to be identified within this research. You may remain anonymous, use your traditional Indigenous name, or use your legal name. If you chose

to remain anonymous, your name will not appear on any written documentation or on the audio-recording.

I do not see any risks to you as a participant in this study. By sharing your knowledge, perspectives and your experiences, it may provide benefit to you by giving you a safe space to share and help provide resources to students. It will also help to further validate Indigenous Knowledges within a Eurocentric education setting, which may help to increase student success and wellbeing.

If you agree to participate in this research, please fill out and sign the enclosed consent form and return it to me through mail, email or in-person. If you have any questions regarding this research or the consent forms, please feel free to contact me. Miigwetch, for taking the time and your consideration in participating in this research.

This research study has been reviewed and approved by the Lakehead University Research Ethics Board. If you have any questions related to the ethics of the research and would like to speak to someone outside of the research team, please contact Sue Wright at the Research Ethics Board at 807-343-8283 or research@lakeheadu.ca.

Miigwetch,
Tyler Armstrong

Appendix B: Consent Form

Consent Form

MY CONSENT:

I have read and understand the information contained in the covering letter. This study has been explained to me and I agree to participate. I understand that I am a volunteer and can withdraw from the study at any time, or I may choose not to answer any question(s). I understand the risks and the benefits to the study. My name can be withheld from the study, to protect my anonymity. I may waive my anonymity by using my own name. I understand that I will be video and audio recorded. I understand that the data that I provide will be securely stored at Lakehead University for five years. I understand that I will also have the option to review and approve anything that will be included in Tyler Armstrong's thesis. I understand that the research findings will be made available to me upon request. I understand that I can withdraw from this study at any time without prejudice. I understand that I can refuse to answer any questions. Upon completion of Tyler Armstrong's thesis, I understand that I will receive a copy of the thesis through mail or email, whichever I choose.

Please check yes or no for each statement below:

I have read and understand the letter of introduction.	Yes___	No___
I have read and understand the consent form.	Yes___	No___
I authorize the video taping of an interview	Yes___	No___
I authorize the audio taping of an interview	Yes___	No___
I consent to have my name used in the study.	Yes ___	No___
I would like to use a pseudonym (fictitious name).	Yes___	No___

By consenting to participate, I have not waived any rights to legal recourse in the event of research-related harm.

I have read and agree to the above information and consent to proceed in this research:

Signed the ____day of _____, 20___.

Signature

Name (please print)

Appendix C: Guiding Interview Questions

There is no simple way to define what Indigenous ways of knowing, seeing, being and doing are. I explore these concepts in further detail throughout this study, but Shawn Wilson's (2008) book "Research is Ceremony," gives us a place to begin and try to understand these concepts. Indigenous ways of knowing asks the question, "how do I know what is real?" (Wilson, 2008, p.33). Or how do Indigenous peoples come to have traditional knowledge? Indigenous ways of seeing asks, "What is real?" (Wilson, 2008, p.33). Or what is an Indigenous worldview? Indigenous ways of doing asks, "How do I find out more about this reality?' (Wilson, 2008, p. 34) Or what methods are used to gain more traditional knowledge? Indigenous ways of being is the "…ethics or morals that guide the search for knowledge and judge what information is worthy of searching for" (Wilson, 2008, p. 34).

Guiding Interview Questions

Indigenous ways of Knowing

How would you define Indigenous ways of knowing, or what do you feel is important for fo students to understand about Indigenous ways of knowing?

Have Indigenous ways of knowing (epistemology) contributed to your successes? How?

Indigenous ways of Seeing

How would you define Indigenous ways of seeing, or what do you feel is important for students to understand about Indigenous ways of seeing?

Have you always had an Indigenous way of seeing, or is it something that developed later on in life?

Is looking through an Indigenous lens (worldview) beneficial to students, why or why not?

Progressing through the Western educational systems, are benefits for students to see the world through of Indigenous?

Indigenous ways of Doing

How would you define Indigenous ways of doing, or what do you feel is important for students to understand about Indigenous ways of doing?

Have Indigenous ways of doing things contributed to your journey positively or negatively?

What aspects of Indigenous ways of doing are important to you? What do you think is important to share with our youth and students about Indigenous ways of doing?

Indigenous ways of Being

For this research, it is going to be important to look at how others interpret Indigenous ways of being. Do we have specific roles as Indigenous peoples within our communities?

Are there ways to help others discover what their roles are?

Indigenous ways of Knowing, seeing, doing and being

As a whole, what role has Indigenous ways of Knowing, seeing, doing and being contributed to your journey through a Eurocentric educational institute?

As a whole, what role has Indigenous ways of Knowing, seeing, doing and being contributed to your life?

Appendix D: Niizhaaweynima-nimama (Mother Earth Song) Story

Niizhaaweynima-nimama (Mother Earth Song)

In order for readers to understand the research I will be doing, I will begin by sharing a story. This story will help to lay groundwork on what this research means to me and how I am connected to this research. It is a story that shares and talks about my own spiritual journey and how I began to understand Indigenous ways of knowing, seeing, doing and being. This story will also be used during the interview process as a prompt for the different questions I will be asking. Lastly, the reason for sharing the story is what McGregor (2018) discusses, which is a "knowledge sharing" paradigm, and in this paradigm, "researchers seek to share and learn knowledge, rather than merely extract it" (p.244).

This story has significant meaning to me and my journey of seeking Mino-bimaadziwin. Mino-bimaadziwin is an Anishinaabe term that I go into with more detail further on in this study, but loosely translated it means a “Good Life”. Therefore, this story has significant meaning to me and my journey towards a good Anishinaabe life.

Growing up, it felt as if I was stuck walking in two worlds, the Traditional Anishinaabe world and the Western world. When I look back on my youth, there was a particular moment that helped define me and my journey as I walk on mother earth. I did not have my Anishinaabe culture growing up, and I believe I struggled to understand who I was because I was only walking through the Western world. As I was beginning my journey during my teenage years, a song I first heard my mother sing in ceremony would change me forever.

It felt that every time I found myself back in the sweatlodge, I would hear my mother sing this song, it is a mother earth song. I do not speak my language, and this means that I did not understand what was being said as she sang it. At this point, I don't think I needed to understand the words, because it was the sound of the drum and my mother's voice that had me captured. Every time I heard this song, I felt like something was being awakened inside of me. I felt loved, and I could begin to see the beauty of our ways as Anishinaabe people. My mother's voice was soft and nurturing, but strong at the same time. There was pride in her voice, and it was at this point that something was speaking to me spiritually.

For some in Anishinaabe culture, the sweatlodge represents mother earth's womb. I was sitting in ceremony inside of the womb, and spiritually, I was still a baby. My mother sang to my spirit like a mother sings to her newborn. It was full of love, comfort and safety. I also understand now that she was not just singing to me, but to all of our people, our spirits and our ancestors. What was happening to me spiritually was that my eyes were beginning to open, I was being born, seeing a new world for the first time. Prior to this moment, I only knew one world, and that was the Western world.

In a discussion in the spring of 2018 with my mother, I shared with her how I felt when she sang that song in the sweatlodge. I shared how it was like my eyes were beginning to open to a new world and that this song has stuck with me for many years. My mother told me that it was interesting that I worded it the way that I did, and she proceeded to share a story with me that was shared with her through one of the Lodges she attends. My mother began talking about how Gitchi Manitou and how our ancestors view us while we are on Turtle Island. The story more or less goes that we are seen as babies in a spiritual sense. When we are born physically, we are babies, and we leave our mother's womb. When we leave our mother's womb, we open our eyes,

and we see the world. Spiritually the same thing is happening; once we begin Anishinabe mikiina (life road) and begin to work towards Mino-Bimaadziwin, our eyes are being opened spiritually. Until we begin to follow our traditional paths in life, we are simply just existing there with our eyes closed, waiting to be born.

The feeling I had in the sweatlodge 15 years ago, turned out to be so similar to teachings that my mother was given on her walk. Day by day, and year by year, as I continued my walk, more ideas began to make sense to me. What I am learning about my culture is that not everything comes at once, and some things take many years before they come to fruition. It truly is a lifelong learning experience, and the different pieces of the puzzle will come when they are required. All of this holds true to where I was many years ago, and where I am now with the mother earth song.

It was not until this spring that I began to learn what the song my mother would sing was about. My mother first heard the song from the late Ozawaginib's son, Vernon Copenace . Ozawaginib was one of my mother's first teachers, and his family has helped our family immensely on our traditional journey. While sitting around a sacred fire, we were singing and drumming to support the fasters that were out on the land, and I asked my mother if she could sing the Mother Earth song. Before she began to sing, she told us where the song came from and what it was about, she said:

"The song talks about the love you have for your mother and your father, but again, there is a duality to that. It is not only our physical mother and father, but it is also for mother earth and father sky, and it talks about that love, and how much you love to love them" (Tina Armstrong, Personal recording, 2018).

My parents raised me in a good way, and they were always there to support me no matter what I was going through in my personal life. What my parents had for me was an unconditional love, and I shared this love for them, I loved to love them. When I reflect on the Mother Earth song and what is about, it begins to have a deeper meaning in why I felt the way that I did when I would hear it. The song is about love and loving to love something, and maybe at this point, I did not understand the love I had for Mother Earth or Father Sky, but they loved me. On a spiritual level, I felt this love, and this is when I first felt connected to our Anishinaabe ways of knowing, seeing, doing and being.

Appendix E: Email to potential participants

Boozhoo,

My name is Tyler Armstrong, and I am a member of Bearskin Lake First Nation. I am a Master of Education student at Lakehead University, and I am currently working on completing my thesis. My thesis research looks at how Indigenous ways of knowing, seeing, doing and being, contribute to an Indigenous scholar's success while in a Eurocentric educational setting. Indigenous ways of knowing, seeing, being and doing deal with the ideas of how Indigenous peoples come to have traditional knowledge, Indigenous worldview, methods used to gain traditional knowledge, and the ethics and morals surrounding these knowledges. A more in-depth description of these terms is in the guided interview questions that are attached. I was given your name as someone that might be interested in participating from _____. I am inviting you to participate in an in-person interview or video conference call, which will take approximately 60 – 90 minutes. You will be able to share your perspectives, knowledge and experiences, which will further help to validate Indigenous knowledges in a Eurocentric educational setting and provide resources to upcoming Indigenous students.

I have attached a letter of introduction that provides further information, interview questions and a consent form. I have also attached a personal story that helps to ground the research and why I am conducting it. If you are interested in participating in this research, or if you have any further questions, you can contact me by phone [redacted] or by email tarmstro@lakeheadu.ca.

This research study has been reviewed and approved by the Lakehead University Research Ethics Board. If you have any questions related to the ethics of the research and would like to speak to someone outside of the research team, please contact Sue Wright at the Research Ethics Board at 807-343-8283 or research@lakeheadu.ca.

Miigwetch,

Tyler Armstrong